Eighth Canto  
Withdrawal of the Cosmic Creations

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SB 8.1: The Manus, Administrators of the Universe

CHAPTER ONE  
The Manus, Administrators of the Universe

SB 8.1 Summary

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

I am continuously trying to publish books, as suggested by my spiritual master. Now, in this year, 1976, I have completed the Seventh Canto of Śrīmad-Bhāgavatam, and a summary of the Tenth Canto has already been published as Kṛṣṇa, the Supreme Personality of Godhead. Still, the Eighth Canto, Ninth Canto, Tenth Canto, Eleventh Canto and Twelfth Canto are yet to be published. On this occasion, therefore, I am praying to my spiritual master to give me strength to finish this work. I am neither a great scholar nor a great devotee; I am simply a humble servant of my spiritual master, and to the best of my ability I am trying to please him by publishing these books, with the cooperation of my disciples in America. Fortunately, scholars all over the world are appreciating these publications. Let us cooperatively publish more and more volumes of Śrīmad-Bhāgavatam just to please His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura.

This First Chapter of the Eighth Canto may be summarized as a description of four Manus, namely Svāyambhuva, Svārociṣa, Uttama and Tāmasa. After hearing descriptions of the dynasty of Svāyambhuva Manu until the end of the Seventh Canto, Mahārāja Parīkṣit 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 Parīkṣit Mahārāja was eager to know all this, Śukadeva Gosvāmī gradually described all the Manus, beginning with the six Manus who had appeared in the past.

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

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

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

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

SB 8.1.1

TEXT 1

TEXT

é[qraJaaevac  
SvaYaM>auvSYaeh Gaurae v&Xaae\_Ya& ivSTaraC^]uTa" )  
Ya}a ivìSa\*Jaa& SaGaaeR MaNaUNaNYaaNvdSv Na" )) 1 ))

śrī-rājovāca

svāyambhuvasyeha guro

vaṁśo ‘yaṁ vistarāc chrutaḥ

yatra viśva-sṛjāṁ sargo

manūn anyān vadasva naḥ

SYNONYMS

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

TRANSLATION

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

SB 8.1.2

TEXT 2

TEXT

MaNvNTare hreJaRNMa k-MaaRi<a c MahqYaSa" )  
Ga\*<aiNTa k-vYaae b]ø&STaaiNa Naae vd é\*<vTaaMa( )) 2 ))

manvantare harer janma

karmāṇi ca mahīyasaḥ

gṛṇanti kavayo brahmaṁs

tāni no vada śṛṇvatām

SYNONYMS

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

TRANSLATION

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

PURPORT

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

SB 8.1.3

TEXT 3

TEXT

YaÛiSMaàNTare b]øN>aGavaiNvì>aavNa" )  
k\*-TavaNku-åTae k-TaaR ùTaqTae\_NaaGaTae\_Û va )) 3 ))

yad yasminn antare brahman

bhagavān viśva-bhāvanaḥ

kṛtavān kurute kartā

hy atīte ‘nāgate ‘dya vā

SYNONYMS

yat—whatever activities; yasmin—in a particular age; antare—manvantara; brahman—O great brāhmaṇa; bhagavān—the Supreme Personality of Godhead; viśva-bhāvanaḥ—who has created this cosmic manifestation; kṛtavān—has done; kurute—is doing; kartā—and will do; hi—indeed; atīte—in the past; anāgate—in the future; adya—at the present; vā—either.

TRANSLATION

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

PURPORT

In Bhagavad-gītā the Supreme Personality of Godhead said that both He and the other living entities present on the battlefield had existed in the past, they existed at present, and they would continue to exist in the future. Past, present and future always exist, both for the Supreme Personality of Godhead and for ordinary living entities. Nityo nityānāṁ cetanaś cetanānām. 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.

SB 8.1.4

TEXT 4

TEXT

é[q‰izåvac  
MaNavae\_iSMaNVYaTaqTaa" z$( k-LPae SvaYaM>auvadYa" )  
AaÛSTae k-iQaTaae Ya}a devadqNaa& c SaM>av" )) 4 ))

śrī-ṛṣir uvāca

manavo ‘smin vyatītāḥ ṣaṭ

kalpe svāyambhuvādayaḥ

ādyas te kathito yatra

devādīnāṁ ca sambhavaḥ

SYNONYMS

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

TRANSLATION

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

SB 8.1.5

TEXT 5

TEXT

AakU-TYaa& devhUTYaa& c duih}aaeSTaSYa vE MaNaae" )  
DaMaRjaNaaePadeXaaQa| >aGavaNPau}aTaa& GaTa" )) 5 ))

ākūtyāṁ devahūtyāṁ ca

duhitros tasya vai manoḥ

dharma-jñānopadeśārthaṁ

bhagavān putratāṁ gataḥ

SYNONYMS

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

TRANSLATION

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

PURPORT

Devahūti’s son was known as Kapila, and Ākūti’s son was known as Yajñamūrti. Both of Them taught about religion and philosophical knowledge.

SB 8.1.6

TEXT 6

TEXT

k\*-Ta& Paura >aGavTa" k-iPal/SYaaNauvi<aRTaMa( )  
Aa:YaaSYae >aGavaNYajae YaÀk-ar ku-æÜh )) 6 ))

kṛtaṁ purā bhagavataḥ

kapilasyānuvarṇitam

ākhyāsye bhagavān yajño

yac cakāra kurūdvaha

SYNONYMS

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

TRANSLATION

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

SB 8.1.7

TEXT 7

TEXT

ivr¢-" k-aMa>aaeGaezu XaTaæPaaPaiTa" Pa[>au" )  
ivSa\*JYa raJYa& TaPaSae Sa>aaYaaeR vNaMaaivXaTa( )) 7 ))

viraktaḥ kāma-bhogeṣu

śatarūpā-patiḥ prabhuḥ

visṛjya rājyaṁ tapase

sabhāryo vanam āviśat

SYNONYMS

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

TRANSLATION

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

PURPORT

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

SB 8.1.8

TEXT 8

TEXT

SauNaNdaYaa& vzRXaTa& PadEke-Na >auv& SPa\*XaNa( )  
TaPYaMaaNaSTaPaae gaaeriMadMaNvah >aarTa )) 8 ))

sunandāyāṁ varṣa-śataṁ

padaikena bhuvaṁ spṛśan

tapyamānas tapo ghoram

idam anvāha bhārata

SYNONYMS

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

TRANSLATION

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

PURPORT

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

SB 8.1.9

TEXT 9

TEXT

.é[qMaNauåvac  
YaeNa ceTaYaTae ivì& ivì& ceTaYaTae Na YaMa( )  
Yaae JaaGaiTaR XaYaaNae\_iSMaàaYa& Ta& ved ved Sa" )) 9 ))

śrī-manur uvāca

yena cetayate viśvaṁ

viśvaṁ cetayate na yam

yo jāgarti śayāne ‘smin

nāyaṁ taṁ veda veda saḥ

SYNONYMS

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

TRANSLATION

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

PURPORT

Here is a distinction between the Supreme Personality of Godhead and the living entities. Nityo nityānāṁ cetanaś cetanānām. 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.

SB 8.1.10

TEXT 10

TEXT

AaTMaavaSYaiMad& ivì& YaTa( ik-iÄÂGaTYaa& JaGaTa( )  
TaeNa TYa¢e-Na >auÅqQaa Maa Ga\*Da" k-SYaiSvÖNaMa( )) 10 ))

ātmāvāsyam idaṁ viśvaṁ

yat kiñcij jagatyāṁ jagat

tena tyaktena bhuñjīthā

mā gṛdhaḥ kasya svid dhanam

SYNONYMS

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

TRANSLATION

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

PURPORT

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

imaṁ vivasvate yogaṁ  
proktavān aham avyayam  
vivasvān manave prāha  
manur ikṣvākave ‘bravīt

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

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

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

One should learn from the Vedic literature that one’s body is also not the property of the individual soul, but is given to the individual soul according to his karma. Karmaṇā daiva-netreṇa jantur dehopapattaye. The 8,400,000 different bodily forms are machines given to the individual soul. This is confirmed in Bhagavad-gītā (18.61):

īśvaraḥ sarva-bhūtānāṁ  
hṛd-deśe ‘rjuna tiṣṭhati  
bhrāmayan sarva-bhūtāni  
yantrārūḍhāni māyayā

"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 (yantrārūḍhāni māyayā). These machines are manufactured by the material ingredients of the external energy, and thus the living entity enjoys or suffers according to his desires. This opportunity is given by the Supersoul.

Everything belongs to the Supreme, and therefore one should not usurp another’s property. We have a tendency to manufacture many things. Especially nowadays, we are building skyscrapers and developing other material facilities. We should know, however, that the ingredients of the skyscrapers and machines cannot be manufactured by anyone but the Supreme Personality of Godhead. The whole world is nothing but a combination of the five material elements (tejo-vāri-mṛdāṁ yathā vinimayaḥ). A skyscraper is a transformation of earth, water and fire. Earth and water are combined and burnt into bricks by fire, and a skyscraper is essentially a tall construction of bricks. Although the bricks may be manufactured by man, the ingredients of the bricks are not. Of course, man, as a manufacturer, may accept a salary from the Supreme Personality of Godhead. That is stated here: tena tyaktena bhuñjīthāḥ. 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 bhuñjīthāḥ). However, one cannot claim proprietorship. This is perfect communism. Our tendency to construct great buildings should be used only for constructing large and valuable temples in which to install the Deity of the Supreme Personality of Godhead. Then our desire for construction will be fulfilled.

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

yāvad bhriyeta jaṭharaṁ  
tāvat svatvaṁ hi dehinām  
adhikaṁ yo ‘bhimanyeta  
sa steno daṇḍam arhati

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

SB 8.1.11

TEXT 11

TEXT

Ya& PaXYaiTa Na PaXYaNTa& c+auYaRSYa Na irZYaiTa )  
Ta& >aUTaiNal/Ya& dev& SauPa<aRMauPaDaavTa )) 11 ))

yaṁ paśyati na paśyantaṁ

cakṣur yasya na riṣyati

taṁ bhūta-nilayaṁ devaṁ

suparṇam upadhāvata

SYNONYMS

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

TRANSLATION

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

PURPORT

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

om ajñāna-timirāndhasya  
jñānāñjana-śalākayā  
cakṣur unmīlitaṁ yena  
tasmai śrī-gurave namaḥ

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

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

The words cakṣur yasya na riṣyati mean that although we cannot see Him, this does not mean that He cannot see us. Nor does He die when the cosmic manifestation is annihilated. The example is given in this connection that the sunshine is present when the sun is present, but when the sun is not present, or when we cannot see the sun, this does not mean that the sun is lost. The sun is there, but we cannot see it. Similarly, although we cannot see the Supreme Personality of Godhead in our present darkness, our lack of knowledge, He is always present, seeing our activities. As the Paramātmā, He is the witness and adviser (upadraṣṭā and anumantā). 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.

SB 8.1.12

TEXT 12

TEXT

Na YaSYaaÛNTaaE MaDYa& c Sv" Parae NaaNTar& bih" )  
ivìSYaaMaUiNa Yad( YaSMaad( ivì& c Tad\*Ta& MahTa( )) 12 ))

na yasyādy-antau madhyaṁ ca

svaḥ paro nāntaraṁ bahiḥ

viśvasyāmūni yad yasmād

viśvaṁ ca tad ṛtaṁ mahat

SYNONYMS

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

TRANSLATION

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

PURPORT

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

īśvaraḥ paramaḥ kṛṣṇaḥ  
sac-cid-ānanda-vigrahaḥ  
anādir ādir govindaḥ  
sarva-kāraṇa-kāraṇam

"Kṛṣṇa, known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes." For the Lord’s existence there is no cause, for He is the cause of everything. He is in everything (mayā tatam idaṁ 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 virā*ḍ*-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.

SB 8.1.13

TEXT 13

TEXT

Sa ivìk-aYa" PauåhUTa wRXa"  
 SaTYa" SvYa&JYaaeiTarJa" Paura<a" )  
Datae\_SYa JaNMaaÛJaYaaTMaXa¢-ya  
 Taa& ivÛYaaedSYa iNarqh AaSTae )) 13 ))

sa viśva-kāyaḥ puru-hūta-īśaḥ

satyaḥ svayaṁ-jyotir ajaḥ purāṇaḥ

dhatte ‘sya janmādy-ajayātma-śaktyā

tāṁ vidyayodasya nirīha āste

SYNONYMS

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

TRANSLATION

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

PURPORT

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

Although the material and spiritual energies both belong to the Lord, He is impossible to understand as long as we are in the material energy. And when we come to the spiritual energy, He is very easy to know. As stated in Śrīmad-Bhāgavatam (1.7.23): māyāṁ vyudasya cic-chaktyā kaivalye sthita ātmani. Although the external energy belongs to the Lord, when one is in the external energy (mama māyā duratyayā) He is very difficult to understand. However, when one comes to the spiritual energy, one can understand Him. Therefore in Bhagavad-gītā (18.55) it is said, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ: one who wants to understand the Supreme Personality of Godhead in reality must take to the platform of bhakti, or Kṛṣṇa consciousness. This bhakti consists of various activities (śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam/ arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-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 Kṛṣṇa consciousness movement, and thus one can be happy.

SB 8.1.14

TEXT 14

TEXT

AQaaGa]e ‰zYa" k-MaaR<aqhNTae\_k-MaRheTave )  
wRhMaaNaae ih Pauåz" Pa[aYaae\_Naqha& Pa[PaÛTae )) 14 ))

athāgre ṛṣayaḥ karmāṇ-

īhante ‘karma-hetave

īhamāno hi puruṣaḥ

prāyo ‘nīhāṁ prapadyate

SYNONYMS

atha—therefore; agre—in the beginning; ṛṣayaḥ—all learned ṛṣis, saintly persons; karmāṇi—fruitive activities; īhante—execute; akarma—freedom from fruitive results; hetave—for the purpose of; īhamānaḥ—engaging in such activities; hi—indeed; puruṣaḥ—a person; prāyaḥ—almost always; anīhām—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 śāstras, one cannot reach the stage of liberation, or activities that produce no reactions.

PURPORT

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

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

ataḥ pumbhir dvija-śreṣṭhā  
varṇāśrama-vibhāgaśaḥ  
svanuṣṭhitasya dharmasya  
saṁsiddhir hari-toṣaṇam

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

naiṣkarmyam apy acyuta-bhāva-varjitaṁ  
na śobhate jñānam alaṁ nirañjanam

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

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

ārurukṣor muner yogaṁ  
karma kāraṇam ucyate  
yogārūḍhasya tasyaiva  
śamaḥ kāraṇam ucyate

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

karmendriyāṇi saṁyamya  
ya āste manasā smaran  
indriyārthān vimūḍhātmā  
mithyācāraḥ 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 Kṛṣṇa very seriously in order to become fully Kṛṣṇa conscious and should not sit down to imitate such great personalities as Haridāsa Ṭhākura. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura condemned such imitation. He said:

duṣṭa mana! tumi kisera vaiṣṇava?  
pratiṣṭhāra tare, nirjanera ghare,  
tava hari-nāma kevala kaitava

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

SB 8.1.15

TEXT 15

TEXT

wRhTae >aGavaNaqXaae Na ih Ta}a ivSaÂTae )  
AaTMal/a>aeNa PaU<aaRQaaeR NaavSaqdiNTa Yae\_Nau TaMa( )) 15 ))

īhate bhagavān īśo

na hi tatra visajjate

ātma-lābhena pūrṇārtho

nāvasīdanti ye ‘nu tam

SYNONYMS

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

TRANSLATION

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

PURPORT

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

mamaivāṁśo jīva-loke  
jīva-bhūtaḥ sanātanaḥ  
manaḥ ṣaṣṭhānīndriyāṇi  
prakṛti-sthāni karṣati

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

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

SB 8.1.16

TEXT 16

TEXT

TaMaqhMaaNa& iNarhx(k\*-Ta& buDa&  
 iNaraiXaz& PaU<aRMaNaNYacaeidTaMa( )  
Na›Ha( iXa+aYaNTa& iNaJavTMaRSa&iSQaTa&  
 Pa[>au& Pa[PaÛe\_i%l/DaMaR>aavNaMa( )) 16 ))

tam īhamānaṁ nirahaṅkṛtaṁ budhaṁ

nirāśiṣaṁ pūrṇam ananya-coditam

nṝñ śikṣayantaṁ nija-vartma-saṁsthitaṁ

prabhuṁ prapadye ‘khila-dharma-bhāvanam

SYNONYMS

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

TRANSLATION

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

PURPORT

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

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

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

vairāgya-vidyā-nija-bhakti-yoga-  
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ  
śrī-kṛṣṇa-caitanya-śarīra-dhārī  
kṛpāmbudhir yas tam ahaṁ prapadye

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

yāre dekha, tāre kaha ‘kṛṣṇa’-upadeśa  
āmāra ājñāya guru hañā tāra’ ei deśa

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

SB 8.1.17

TEXT 17

TEXT

é[qéuk- ovac  
wiTa MaN}aaePaiNazd& VYaahrNTa& SaMaaihTaMa( )  
d\*îaSaura YaaTauDaaNaa JaGDauMa>Yad]vNa( +auDaa )) 17 ))

śrī-śuka uvāca

iti mantropaniṣadaṁ

vyāharantaṁ samāhitam

dṛṣṭvāsurā yātudhānā

jagdhum abhyadravan kṣudhā

SYNONYMS

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

TRANSLATION

**Śukadeva Gosvāmī continued: Svāyambhuva Manu was thus in a trance, chanting the mantras of Vedic instruction known as the Upaniṣads. Upon seeing him, the Rākṣasas and asuras, being very hungry, wanted to devour him. Therefore they ran after him with great speed.**

SB 8.1.18

TEXT 18

TEXT

Taa&STaQaaviSaTaaNa( vq+Ya Yaj" SavRGaTaae hir" )  
YaaMaE" Pairv\*Taae devEhRTvaXaaSaTa( i}aivíPaMa( )) 18 ))

tāṁs tathāvasitān vīkṣya

yajñaḥ sarva-gato hariḥ

yāmaiḥ parivṛto devair

hatvāśāsat tri-viṣṭapam

SYNONYMS

tān—the demons and Rākṣasas; tathā—in that way; avasitān—who were determined to devour Svāyambhuva Manu; vīkṣya—upon observing; yajñaḥ—Lord Viṣṇu, known as Yajña; sarva-gataḥ—who is seated in everyone’s heart; hariḥ—the Supreme Personality of Godhead; yāmaiḥ—with His sons named the Yāmas; parivṛtaḥ—surrounded; devaiḥ—by the demigods; hatvā—after killing (the demons); aśāsat—ruled (taking the post of Indra); tri-viṣṭapam—the heavenly planets.

TRANSLATION

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

PURPORT

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

SB 8.1.19

TEXT 19

TEXT

Svaraeiczae iÜTaqYaSTau MaNaurGane" SauTaae\_>avTa( )  
ÛuMaTSauze<araeicZMaTPa[Mau%aSTaSYa caTMaJaa" )) 19 ))

svārociṣo dvitīyas tu

manur agneḥ suto ‘bhavat

dyumat-suṣeṇa-rociṣmat

pramukhās tasya cātmajāḥ

SYNONYMS

svārociṣaḥ—Svārociṣa; dvitīyaḥ—the second; tu—indeed; manuḥ—Manu; agneḥ—of Agni; sutaḥ—the son; abhavat—became; dyumat—Dyumat; suṣeṇa—Suṣeṇa; rociṣmat—Rociṣmat; pramukhāḥ—beginning with them; tasya—of him (Svārociṣa); ca—also; ātma-jāḥ—sons.

TRANSLATION

The son of Agni named Svārociṣa became the second Manu. His several sons were headed by Dyumat, Suṣeṇa and Rociṣmat.

PURPORT

manvantaraṁ manur devā  
manu-putrāḥ sureśvaraḥ  
ṛṣayo ‘ṁśāvatāraś ca  
hareḥ ṣaḍ vidham ucyate

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

SB 8.1.20

TEXT 20

TEXT

Ta}aeNd]ae raecNaSTvaSaqd( devaê TauizTaadYa" )  
OJaRSTaM>aadYa" Saá ‰zYaae b]øvaidNa" )) 20 ))

tatrendro rocanas tv āsīd

devāś ca tuṣitādayaḥ

ūrja-stambhādayaḥ sapta

ṛṣayo brahma-vādinaḥ

SYNONYMS

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

TRANSLATION

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

SB 8.1.21

TEXT 21

TEXT

‰zeSTau vediXarSaSTauizTaa NaaMa PaTNYa>aUTa( )  
TaSYaa& Jaje TaTaae devae iv>auirTYai>aivé[uTa" )) 21 ))

ṛṣes tu vedaśirasas

tuṣitā nāma patny abhūt

tasyāṁ jajñe tato devo

vibhur ity abhiviśrutaḥ

SYNONYMS

ṛṣeḥ—of the saintly person; tu—indeed; vedaśirasaḥ—Vedaśirā; tuṣitā—Tuṣitā; nāma—named; patnī—the wife; abhūt—begat; tasyām—in her (womb); jajñe—took birth; tataḥ—thereafter; devaḥ—the Lord; vibhuḥ—Vibhu; iti—thus; abhiviśrutaḥ—celebrated as.

TRANSLATION

Vedaśirā was a very celebrated ṛṣi. From the womb of his wife, whose name was Tuṣitā, came the avatāra named Vibhu.

SB 8.1.22

TEXT 22

TEXT

AíaXaqiTaSahóai<a MauNaYaae Yae Da\*Tav]Taa" )  
ANviXa+aNv]Ta& TaSYa k-aEMaarb]øcair<a" )) 22 ))

aṣṭāśīti-sahasrāṇi

munayo ye dhṛta-vratāḥ

anvaśikṣan vrataṁ tasya

kaumāra-brahmacāriṇaḥ

SYNONYMS

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

TRANSLATION

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

SB 8.1.23

TEXT 23

TEXT

Ta\*TaqYa otaMaae NaaMa iPa[Yav]TaSauTaae MaNau" )  
PavNa" Sa\*ÅYaae Yajhae}aaÛaSTaTSauTaa Na\*Pa )) 23 ))

tṛtīya uttamo nāma

priyavrata-suto manuḥ

pavanaḥ sṛñjayo yajña-

hotrādyās tat-sutā nṛpa

SYNONYMS

tṛtīyaḥ—the third; uttamaḥ—Uttama; nāma—named; priyavrata—of King Priyavrata; sutaḥ—the son; manuḥ—he became the Manu; pavanaḥ—Pavana; sṛñjayaḥ—Sṛñjaya; yajñahotra-ādyāḥ—Yajñahotra and others; tat-sutāḥ—the sons of Uttama; nṛpa—O King.

TRANSLATION

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

SB 8.1.24

TEXT 24

TEXT

viSaïTaNaYaa" Saá ‰zYa" Pa[MadadYa" )  
SaTYaa vedé[uTaa >ad]a deva wNd]STau SaTYaiJaTa( )) 24 ))

vasiṣṭha-tanayāḥ sapta

ṛṣayaḥ pramadādayaḥ

satyā vedaśrutā bhadrā

devā indras tu satyajit

SYNONYMS

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

TRANSLATION

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

SB 8.1.25

TEXT 25

TEXT

DaMaRSYa SaUNa\*TaaYaa& Tau >aGavaNPauåzaetaMa" )  
SaTYaSaeNa wiTa :YaaTaae JaaTa" SaTYav]TaE" Sah )) 25 ))

dharmasya sūnṛtāyāṁ tu

bhagavān puruṣottamaḥ

satyasena iti khyāto

jātaḥ satyavrataiḥ saha

SYNONYMS

dharmasya—of the demigod in charge of religion; sūnṛtāyām—in the womb of his wife named Sūnṛtā; tu—indeed; bhagavān—the Supreme Personality of Godhead; puruṣa-uttamaḥ—the Supreme Personality of Godhead; satyasenaḥ—Satyasena; iti—thus; khyātaḥ—celebrated; jātaḥ—took birth; satyavrataiḥ—the Satyavratas; saha—with.

TRANSLATION

In this manvantara, the Supreme Personality of Godhead appeared from the womb of Sūnṛtā, 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.

SB 8.1.26

TEXT 26

TEXT

Saae\_Na\*Tav]Tadu"Xaql/aNaSaTaae Ya+ara+aSaaNa( )  
>aUTad]uhae >aUTaGa<aa&êavDaqTa( SaTYaiJaTSa%" )) 26 ))

so ‘nṛta-vrata-duḥśīlān

asato yakṣa-rākṣasān

bhūta-druho bhūta-gaṇāṁś

cāvadhīt satyajit-sakhaḥ

SYNONYMS

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

TRANSLATION

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

SB 8.1.27

TEXT 27

TEXT

cTauQaR otaMa>a]aTaa MaNauNaaRMana c TaaMaSa" )  
Pa\*Qau" :YaaiTaNaRr" ke-TauirTYaaÛa dXa TaTSauTaa" )) 27 ))

caturtha uttama-bhrātā

manur nāmnā ca tāmasaḥ

pṛthuḥ khyātir naraḥ ketur

ity ādyā daśa tat-sutāḥ

SYNONYMS

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

TRANSLATION

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

SB 8.1.28

TEXT 28

TEXT

SaTYak-a hrYaae vqra devaiñiXa% wRìr" )  
JYaaeiTaDaaRMaadYa" Saá ‰zYaSTaaMaSae\_NTare )) 28 ))

satyakā harayo vīrā

devās triśikha īśvaraḥ

jyotirdhāmādayaḥ sapta

ṛṣayas tāmase ‘ntare

SYNONYMS

satyakāḥ—the Satyakas; harayaḥ—the Haris; vīrāḥ—the Vīras; devāḥ—the demigods; triśikhaḥ—Triśikha; īśvaraḥ—the King of heaven; jyotirdhāma-ādayaḥ—headed by the celebrated Jyotirdhāma; sapta—seven; ṛṣayaḥ—sages; tāmase—the reign of Tāmasa Manu; antare—within.

TRANSLATION

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

SB 8.1.29

TEXT 29

TEXT

deva vEDa\*TaYaae NaaMa ivDa\*TaeSTaNaYaa Na\*Pa )  
Naía" k-ale/Na YaEveRda ivDa\*Taa" SveNa TaeJaSaa )) 29 ))

devā vaidhṛtayo nāma

vidhṛtes tanayā nṛpa

naṣṭāḥ kālena yair vedā

vidhṛtāḥ svena tejasā

SYNONYMS

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

TRANSLATION

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

PURPORT

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

SB 8.1.30

TEXT 30

TEXT

Ta}aaiPa Jaje >aGavaNhir<Yaa& hirMaeDaSa" )  
hirirTYaaôTaae YaeNa GaJaeNd]ae MaaeicTaae Ga]haTa( )) 30 ))

tatrāpi jajñe bhagavān

hariṇyāṁ harimedhasaḥ

harir ity āhṛto yena

gajendro mocito grahāt

SYNONYMS

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

TRANSLATION

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

SB 8.1.31

TEXT 31

TEXT

é[qraJaaevac  
badraYa<a WTaTa( Tae é[aeTauiMaC^aMahe vYaMa( )  
hirYaRQaa GaJaPaiTa& Ga]ahGa]STaMaMaUMaucTa( )) 31 ))

śrī-rājovāca

bādarāyaṇa etat te

śrotum icchāmahe vayam

harir yathā gaja-patiṁ

grāha-grastam amūmucat

SYNONYMS

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

TRANSLATION

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

SB 8.1.32

TEXT 32

TEXT

TaTk-QaaSau MahTa( Pau<Ya& DaNYa& SvSTYaYaNa& éu>aMa( )  
Ya}a Ya}aaetaMaëaek-ae >aGavaNGaqYaTae hir" )) 32 ))

tat-kathāsu mahat puṇyaṁ

dhanyaṁ svastyayanaṁ śubham

yatra yatrottamaśloko

bhagavān gīyate hariḥ

SYNONYMS

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

TRANSLATION

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

PURPORT

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

SB 8.1.33

TEXT 33

TEXT

é[qSaUTa ovac  
Parqi+aTaEv& Sa Tau badraYai<a"  
 Pa[aYaaePaivíeNa k-QaaSau caeidTa" )  
ovac ivPa[a" Pa[iTaNaNÛ PaaiQaRv&  
 Mauda MauNaqNaa& SadiSa SMa é\*<vTaaMa( )) 33 ))

śrī-sūta uvāca

parīkṣitaivaṁ sa tu bādarāyaṇiḥ

prāyopaviṣṭena kathāsu coditaḥ

uvāca viprāḥ pratinandya pārthivaṁ

mudā munīnāṁ sadasi sma śṛṇvatām

SYNONYMS

śrī-sūtaḥ uvāca—Śrī Sūta Gosvāmī said; parīkṣitā—by Mahārāja Parīkṣit; evam—thus; saḥ—he; tu—indeed; bādarāyaṇiḥ—Śukadeva Gosvāmī; prāya-upaviṣṭena—Parīkṣit Mahārāja, who was awaiting impending death; kathāsu—by the words; coditaḥ—being encouraged; uvāca—spoke; viprāḥ—O brāhmaṇas; pratinandya—after congratulating; pārthivam—Mahārāja Parīkṣit; mudā—with great pleasure; munīnām—of great sages; sadasi—in the assembly; sma—indeed; śṛṇvatām—who desired to hear.

TRANSLATION

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

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

SB 8.2: The Elephant Gajendra's Crisis

CHAPTER TWO  
The Elephant Gajendra’s Crisis

SB 8.2 Summary

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

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

SB 8.2.1

TEXT 1

TEXT

é[qéuk- ovac  
AaSaqd( iGairvrae raJa&iñkU-$= wiTa ivé[uTa" )  
+aqraedeNaav\*Ta" é[qMaaNYaaeJaNaaYauTaMauiC^\Ta" )) 1 ))

śrī-śuka uvāca

āsīd girivaro rājaṁs

trikūṭa iti viśrutaḥ

kṣīrodenāvṛtaḥ śrīmān

yojanāyutam ucchritaḥ

SYNONYMS

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

TRANSLATION

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

SB 8.2.2, SB 8.2.3, SB 8.2.2-3

TEXTS 2-3

TEXT

TaavTaa ivSTa\*Ta" PaYaRk(- i}ai>a" é\*(r)E" PaYaaeiNaiDaMa( )  
idXa" %& raecYaàaSTae raEPYaaYaSaihr<MaYaE" )) 2 ))  
ANYaEê k-ku->a" SavaR rÒDaaTauivici}aTaE" )  
NaaNaad]uMal/TaaGauLMaEiNaRgaaeRzEiNaR‡RraM>aSaaMa( )) 3 ))

tāvatā vistṛtaḥ paryak

tribhiḥ śṛṅgaiḥ payo-nidhim

diśaḥ khaṁ rocayann āste

raupyāyasa-hiraṇmayaiḥ

anyaiś ca kakubhaḥ sarvā

ratna-dhātu-vicitritaiḥ

nānā-druma-latā-gulmair

nirghoṣair nirjharāmbhasām

SYNONYMS

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

TRANSLATION

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

SB 8.2.4

TEXT 4

TEXT

Sa caviNaJYaMaaNaax(iga]" SaMaNTaaTa( PaYaOiMaRi>a" )  
k-raeiTa XYaaMal/a& >aUiMa& hirNMark-TaaXMai>a" )) 4 ))

sa cāvanijyamānāṅghriḥ

samantāt paya-ūrmibhiḥ

karoti śyāmalāṁ bhūmiṁ

harin-marakatāśmabhiḥ

SYNONYMS

saḥ—that mountain; ca—also; avanijyamāna-aṅghriḥ—whose foot is always washed; samantāt—all around; payaḥ-ūrmibhiḥ—by waves of milk; karoti—makes; śyāmalām—dark green; bhūmim—ground; harit—green; marakata—with emerald; aśmabhiḥ—stones.

TRANSLATION

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

PURPORT

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

SB 8.2.5

TEXT 5

TEXT

iSaÖcar<aGaNDavŒ„ivRÛaDarMahaerGaE" )  
ik-àrErPSaraei>aê §-I@iÙJauRík-Ndr" )) 5 ))

siddha-cāraṇa-gandharvair

vidyādhara-mahoragaiḥ

kinnarair apsarobhiś ca

krīḍadbhir juṣṭa-kandaraḥ

SYNONYMS

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

TRANSLATION

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

PURPORT

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

SB 8.2.6

TEXT 6

TEXT

Ya}a Sa(r)qTaSaàadENaRdd(GauhMaMazRYaa )  
Ai>aGaJaRiNTa hrYa" ëaigaNa" ParXaªYaa )) 6 ))

yatra saṅgīta-sannādair

nadad-guham amarṣayā

abhigarjanti harayaḥ

ślāghinaḥ para-śaṅkayā

SYNONYMS

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

TRANSLATION

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

PURPORT

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

svayambhūr nāradaḥ śambhuḥ  
kumāraḥ kapilo manuḥ  
prahlādo janako bhīṣmo  
balir vaiyāsakir vayam  
(*Bhāg.* 6.3.20)

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

SB 8.2.7

TEXT 7

TEXT

NaaNaar<YaPaéuv]aTaSax(ku-l/d]ae<Yal/x(k\*-Ta" )  
ic}ad]uMaSauraeÛaNak-l/k-<#=ivh(r)Ma" )) 7 ))

nānāraṇya-paśu-vrāta-

saṅkula-droṇy-alaṅkṛtaḥ

citra-druma-surodyāna-

kalakaṇṭha-vihaṅgamaḥ

SYNONYMS

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

TRANSLATION

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

SB 8.2.8

TEXT 8

TEXT

SairTSaraei>arC^aedE" Pauil/NaEMaRi<avalu/kE-" )  
devñqMaÂNaaMaaedSaaEr>aaMBviNalE/YauRTa" )) 8 ))

sarit-sarobhir acchodaiḥ

pulinair maṇi-vālukaiḥ

deva-strī-majjanāmoda-

saurabhāmbv-anilair yutaḥ

SYNONYMS

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

TRANSLATION

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

PURPORT

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

SB 8.2.9, SB 8.2.10, SB 8.2.11, SB 8.2.12, SB 8.2.13, SB 8.2.9-13

TEXTS 9-13

TEXT

TaSYa d]ae<Yaa& >aGavTaae vå<aSYa MahaTMaNa" )  
oÛaNaMa\*TauMaàaMa Aa§-I@& SaurYaaeizTaaMa( )) 9 ))  
SavRTaae\_l/x(k\*-Ta& idVYaEiNaRTYaPauZPaf-l/d]uMaE" )  
MaNdarE" PaairJaaTaEê Paa$=l/aXaaek-cMPakE-" )) 10 ))  
cUTaE" iPaYaalE/" PaNaSaEraMa]EraMa]aTakE-riPa )  
§-MaukE-NaaRirke-lE/ê %JaUR„rEbsJaPaUrkE-" )) 11 ))  
MaDaukE-" Xaal/TaalE/ê TaMaalE/rSaNaaJauRNaE" )  
Airíae@uMbrâ+aEvR$E=" ik&-éuk-cNdNaE" )) 12 ))  
iPacuMadŒ" k-aeivdarE" SarlE/" Saurdaåi>a" )  
d]a+ae+aurM>aaJaMbui>abRdYaR+aa>aYaaMalE/" )) 13 ))

tasya droṇyāṁ bhagavato

varuṇasya mahātmanaḥ

udyānam ṛtuman nāma

ākrīḍaṁ sura-yoṣitām

sarvato ‘laṅkṛtaṁ divyair

nitya-puṣpa-phala-drumaiḥ

mandāraiḥ pārijātaiś ca

pāṭalāśoka-campakaiḥ

cūtaiḥ piyālaiḥ panasair

āmrair āmrātakair api

kramukair nārikelaiś ca

kharjūrair bījapūrakaiḥ

madhukaiḥ śāla-tālaiś ca

tamālair asanārjunaiḥ

ariṣṭoḍumbara-plakṣair

vaṭaiḥ kiṁśuka-candanaiḥ

picumardaiḥ kovidāraiḥ

saralaiḥ sura-dārubhiḥ

drākṣekṣu-rambhā-jambubhir

badary-akṣābhayāmalaiḥ

SYNONYMS

tasya—of that mountain (Trikūṭa); droṇyām—in a valley; bhagavataḥ—of the great personality; varuṇasya—the demigod Varuṇa; mahā-ātmanaḥ—who is a great devotee of the Lord; udyānam—a garden; ṛtumat—Ṛtumat; nāma—of the name; ākrīḍam—a place of sporting pastimes; sura-yoṣitām—of the damsels of the demigods; sarvataḥ—everywhere; alaṅkṛtam—beautifully decorated; divyaiḥ—pertaining to the demigods; nitya—always; puṣpa—of flowers; phala—and fruits; drumaiḥ—by trees; mandāraiḥ—mandāra; pārijātaiḥ—pārijāta; ca—also; pāṭala—pāṭala; aśoka—aśoka; campakaiḥ—campaka; cūtaiḥ—cūta fruits; piyālaiḥ—piyāla fruits; panasaiḥ—panasa fruits; āmraiḥ—mangoes; āmrātakaiḥ—sour fruits called āmrātaka; api—also; kramukaiḥ—kramuka fruits; nārikelaiḥ—coconut trees; ca—and; kharjūraiḥ—date trees; bījapūrakaiḥ—pomegranates; madhukaiḥ—madhuka fruits; śāla-tālaiḥ—palm fruits; ca—and; tamālaiḥ—tamāla trees; asana—asana trees; arjunaiḥ—arjuna trees; ariṣṭa—ariṣṭa fruits; uḍumbara—big udumbara trees; plakṣaiḥ—plakṣa trees; vaṭaiḥ—banyan trees; kiṁśuka—red flowers with no scent; candanaiḥ—sandalwood trees; picumardaiḥ—picumarda flowers; kovidāraiḥ—kovidāra fruits; saralaiḥ—sarala trees; sura-dārubhiḥ—sura-dāru trees; drākṣā—grapes; ikṣuḥ—sugarcane; rambhā—bananas; jambubhiḥ—jambu fruits; badarī—badarī fruits; akṣa—akṣa fruits; abhaya—abhaya fruits; āmalaiḥ—āmalakī, a sour fruit.

TRANSLATION

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

SB 8.2.14, SB 8.2.15, SB 8.2.16, SB 8.2.17, SB 8.2.18, SB 8.2.19, SB 8.2.14-19

TEXTS 14-19

TEXT

ibLvE" k-iPaTQaEJaRMbqrEv\*RTaae >açaTak-aidi>a" )  
TaiSMaNSar" SauivPaul&/ l/SaTk-aÄNaPaªJaMa( )) 14 ))  
ku-MaudaeTPal/k-úarXaTaPa}aié[YaaeiJaRTaMa( )  
Mataz$(PadiNagauRí& Xaku-NTaEê k-l/SvNaE" )) 15 ))  
h&Sak-ar<@vak-I<a| c§-aûE" SaarSaEriPa )  
Jal/ku-Kku-$=k-aeYaiídaTYaUhku-l/kU-iJaTaMa( )) 16 ))  
MaTSYak-C^PaSaÄarcl/TPaÚrJa"PaYa" )  
k-dMbveTaSaNal/NaqPavÅul/kE-v\*RTaMa( )) 17 ))  
ku-NdE" ku-åbk-aXaaekE-" iXarqzE" kU-$=Jaex(GaudE" )  
ku-BJakE-" Sv<aRYaUQaqi>aNaaRGaPauàaGaJaaiTai>a" )) 18 ))  
Maiçk-aXaTaPa}aEê MaaDavqJaal/k-aidi>a" )  
Xaaei>aTa& TaqrJaEêaNYaEiNaRTYaTauRi>arl&/ d]uMaE" )) 19 ))

bilvaiḥ kapitthair jambīrair

vṛto bhallātakādibhiḥ

tasmin saraḥ suvipulaṁ

lasat-kāñcana-paṅkajam

kumudotpala-kahlāra-

śatapatra-śriyorjitam

matta-ṣaṭ-pada-nirghuṣṭaṁ

śakuntaiś ca kala-svanaiḥ

haṁsa-kāraṇḍavākīrṇaṁ

cakrāhvaiḥ sārasair api

jalakukkuṭa-koyaṣṭi-

dātyūha-kula-kūjitam

matsya-kacchapa-sañcāra-

calat-padma-rajaḥ-payaḥ

kadamba-vetasa-nala-

nīpa-vañjulakair vṛtam

kundaiḥ kurubakāśokaiḥ

śirīṣaiḥ kūṭajeṅgudaiḥ

kubjakaiḥ svarṇa-yūthībhir

nāga-punnāga-jātibhiḥ

mallikā-śatapatraiś ca

mādhavī-jālakādibhiḥ

śobhitaṁ tīra-jaiś cānyair

nityartubhir alaṁ drumaiḥ

SYNONYMS

bilvaiḥ—bilva trees; kapitthaiḥ—kapittha trees; jambīraiḥ—jambīra trees; vṛtaḥ—surrounded by; bhallātaka-ādibhiḥ—bhallātaka and other trees; tasmin—in that garden; saraḥ—a lake; su-vipulam—which was very large; lasat—shining; kāñcana—golden; paṅka-jam—filled with lotus flowers; kumuda—of kumuda flowers; utpala—utpala flowers; kahlāra—kahlāra flowers; śatapatra—and śatapatra flowers; śriyā—with the beauty; ūrjitam—excellent; matta—intoxicated; ṣaṭ-pada—bees; nirghuṣṭam—hummed; śakuntaiḥ—with the chirping of birds; ca—and; kala-svanaiḥ—whose songs were very melodious; haṁsa—swans; kāraṇḍava—kāraṇḍavas; ākīrṇam—crowded with; cakrāhvaiḥ—cakrāvakas; sārasaiḥ—cranes; api—as well as; jalakukkuṭa—water chickens; koyaṣṭi—koyaṣṭis; dātyūha—dātyūhas; kula—flocks of; kūjitam—murmured; matsya—of the fish; kacchapa—and tortoises; sañcāra—because of the movements; calat—agitating; padma—of the lotuses; rajaḥ—by the pollen; payaḥ—the water (was decorated); kadamba—kadambas; vetasa—vetasas; nala—nalas; nīpa—nīpas; vañjulakaiḥ—vañjulakas; vṛtam—surrounded by; kundaiḥ—kundas; kurubaka—kurubakas; aśokaiḥ—aśokas; śirīṣaiḥ—śirīṣas; kūṭaja—kūṭajas; iṅgudaiḥ—iṅgudas; kubjakaiḥ—kubjakas; svarṇa-yūthībhiḥ—svarṇa-yūthīs; nāga—nāgas; punnāga—punnāgas; jātibhiḥ—jātīs; mallikā—mallikās; śatapatraiḥ—śatapatras; ca—also; mādhavī—mādhavīs; jālakādibhiḥ—jālakās; śobhitam—adorned; tīrajaiḥ—growing on the banks; ca—and; anyaiḥ—others; nitya-ṛtubhiḥ—in all seasons; alam—abundantly; drumaiḥ—with trees (bearing flowers and fruits).

TRANSLATION

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

PURPORT

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

SB 8.2.20

TEXT 20

TEXT

Ta}aEk-da TaiÓirk-aNaNaaé[Ya"  
 k-re<aui>avaRr<aYaUQaPaêrNa( )  
Sak-<$=k&- k-Ick-ve<auve}avd(  
 ivXaal/GauLMa& Pa[åJaNvNaSPaTaqNa( )) 20 ))

tatraikadā tad-giri-kānanāśrayaḥ

kareṇubhir vāraṇa-yūtha-paś caran

sakaṇṭakaṁ kīcaka-veṇu-vetravad

viśāla-gulmaṁ prarujan vanaspatīn

SYNONYMS

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

TRANSLATION

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

SB 8.2.21

TEXT 21

TEXT

YaÓNDaMaa}aaÖrYaae GaJaeNd]a  
 VYaaga]adYaae VYaal/Ma\*Gaa" Sa%Éa" )  
MahaerGaaêaiPa >aYaad( d]viNTa  
 SaGaaErk\*-Z<aa" Xar>aaêMaYaR" )) 21 ))

yad-gandha-mātrād dharayo gajendrā

vyāghrādayo vyāla-mṛgāḥ sakhaḍgāḥ

mahoragāś cāpi bhayād dravanti

sagaura-kṛṣṇāḥ sarabhāś camaryaḥ

SYNONYMS

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

TRANSLATION

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

SB 8.2.22

TEXT 22

TEXT

v\*k-a vraha Maihz+aRXaLYaa  
 GaaePauC^Xaal/av\*k-MakR-$=aê )  
ANYa}a +aud]a hir<aa" XaXaadYa‚  
 êrNTYa>aqTaa YadNauGa]he<a )) 22 ))

vṛkā varāhā mahiṣarkṣa-śalyā

gopuccha-śālāvṛka-markaṭāś ca

anyatra kṣudrā hariṇāḥ śaśādayaś

caranty abhītā yad-anugraheṇa

SYNONYMS

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

TRANSLATION

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

PURPORT

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

SB 8.2.23, SB 8.2.24, SB 8.2.23-24

TEXTS 23-24

TEXT

Sa gaMaRTaá" k-iri>a" k-re<aui>a‚  
 v\*RTaae MadCYauTk-r>aErNaud]uTa" )  
iGair& GairM<aa PairTa" Pa[k-MPaYaNa(  
 iNazeVYaMaa<aae\_il/ku-lE/MaRdaXaNaE" )) 23 ))  
Sarae\_iNal&/ PaªJare<auæizTa&  
 iJaga]iNvdUraNMadivûle/+a<a" )  
v\*Ta" SvYaUQaeNa Ta\*zaidRTaeNa TaTa(  
 Saraevra>YaaSaMaQaaGaMad( d]uTaMa( )) 24 ))

sa gharma-taptaḥ karibhiḥ kareṇubhir

vṛto madacyut-karabhair anudrutaḥ

giriṁ garimṇā paritaḥ prakampayan

niṣevyamāṇo ‘likulair madāśanaiḥ

saro ‘nilaṁ paṅkaja-reṇu-rūṣitaṁ

jighran vidūrān mada-vihvalekṣaṇaḥ

vṛtaḥ sva-yūthena tṛṣārditena tat

sarovarābhyāsam athāgamad drutam

SYNONYMS

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

TRANSLATION

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

SB 8.2.25

TEXT 25

TEXT

ivGaaù TaiSMaàMa\*TaaMbu iNaMaRl&/  
 heMaarivNdaeTPal/re<auæizTaMa( )  
PaPaaE iNak-aMa& iNaJaPauZk-raed(Da\*Ta‚  
 MaaTMaaNaMaiÙ" òPaYaNGaTa(c)-Ma" )) 25 ))

vigāhya tasminn amṛtāmbu nirmalaṁ

hemāravindotpala-reṇu-rūṣitam

papau nikāmaṁ nija-puṣkaroddhṛtam

ātmānam adbhiḥ snapayan gata-klamaḥ

SYNONYMS

vigāhya—entering; tasmin—into the lake; amṛta-ambu—water as pure as nectar; nirmalam—crystal clear; hema—very cold; aravinda-utpala—from the lilies and lotuses; reṇu—with the dust; rūṣitam—which was mixed; papau—he drank; nikāmam—until fully satisfied; nija—own; puṣkara-uddhṛtam—drawing with his trunk; ātmānam—himself; adbhiḥ—with water; snapayan—bathing thoroughly; gata-klamaḥ—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.

SB 8.2.26

TEXT 26

TEXT

Sa PauZk-re<aaed(Da\*TaXaqk-raMbui>a‚  
 iNaRPaaYaYaNSa&òPaYaNYaQaa Ga\*hq )  
ga\*<aq k-re<au" k-r>aa&ê duMaRdae  
 Naací k\*-C^\& k\*-Pa<aae\_JaMaaYaYaa )) 26 ))

sa puṣkareṇoddhṛta-śīkarāmbubhir

nipāyayan saṁsnapayan yathā gṛhī

ghṛṇī kareṇuḥ karabhāṁś ca durmado

nācaṣṭa kṛcchraṁ kṛpaṇo ‘ja-māyayā

SYNONYMS

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

TRANSLATION

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

SB 8.2.27

TEXT 27

TEXT

Ta& Ta}a k-iêà\*Pa dEvcaeidTaae  
 Ga]ahae bl/IYaa&êr<ae åzaGa]hqTa( )  
Yad\*C^YaEv& VYaSaNa& GaTaae GaJaae  
 YaQaabl&/ Saae\_iTabl/ae ivc§-Mae )) 27 ))

taṁ tatra kaścin nṛpa daiva-codito

grāho balīyāṁś caraṇe ruṣāgrahīt

yadṛcchayaivaṁ vyasanaṁ gato gajo

yathā-balaṁ so ‘tibalo vicakrame

SYNONYMS

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

SB 8.2.28

TEXT 28

TEXT

TaQaaTaur& YaUQaPaiTa& k-re<avae  
 ivk\*-ZYaMaa<a& TarSaa bl/IYaSaa )  
ivcu§u-éudsNaiDaYaae\_Pare GaJaa"  
 PaaiZ<aRGa]haSTaariYaTau& Na caXak-Na( )) 28 ))

tathāturaṁ yūtha-patiṁ kareṇavo

vikṛṣyamāṇaṁ tarasā balīyasā

vicukruśur dīna-dhiyo ‘pare gajāḥ

pārṣṇi-grahās tārayituṁ na cāśakan

SYNONYMS

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

TRANSLATION

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

SB 8.2.29

TEXT 29

TEXT

iNaYauDYaTaaereviMa>aeNd]Na§-Yaae‚  
 ivRk-zRTaaerNTarTaae bihiMaRQa" )  
SaMaa" Sahó& VYaGaMaNa( MahqPaTae  
 SaPa[a<aYaaeiê}aMaMa&SaTaaMara" )) 29 ))

niyudhyator evam ibhendra-nakrayor

vikarṣator antarato bahir mithaḥ

samāḥ sahasraṁ vyagaman mahī-pate

saprāṇayoś citram amaṁsatāmarāḥ

SYNONYMS

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

TRANSLATION

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

SB 8.2.30

TEXT 30

TEXT

TaTaae GaJaeNd]SYa MaNaaebl/aEJaSaa&  
 k-ale/Na dqgaeR<a MahaNa>aUd( VYaYa" )  
ivk\*-ZYaMaa<aSYa Jale/\_vSaqdTaae  
 ivPaYaRYaae\_>aUTa( Sak-l&/ Jal/aEk-Sa" )) 30 ))

tato gajendrasya mano-balaujasāṁ

kālena dīrgheṇa mahān abhūd vyayaḥ

vikṛṣyamāṇasya jale ‘vasīdato

viparyayo ‘bhūt sakalaṁ jalaukasaḥ

SYNONYMS

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

TRANSLATION

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

PURPORT

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

aśvamedhaṁ gavālambhaṁ  
sannyāsaṁ pala-paitṛkam  
devareṇa sutotpattiṁ  
kalau pañca vivarjayet  
(*Brahma-vaivarta Purāṇa*)

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

SB 8.2.31

TEXT 31

TEXT

wTQa& GaJaeNd]" Sa YadaPa Saª$&=  
 Pa[a<aSYa dehq ivvXaae Yad\*C^Yaa )  
APaarYaàaTMaivMaae+a<ae icr&  
 dDYaaivMaa& buiÖMaQaa>YaPaÛTa )) 31 ))

itthaṁ gajendraḥ sa yadāpa saṅkaṭaṁ

prāṇasya dehī vivaśo yadṛcchayā

apārayann ātma-vimokṣaṇe ciraṁ

dadhyāv imāṁ buddhim athābhyapadyata

SYNONYMS

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

TRANSLATION

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

PURPORT

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

catur-vidhā bhajante māṁ  
janāḥ sukṛtino ‘rjuna  
ārto jijñāsur arthārthī  
jñānī ca bharatarṣabha

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

SB 8.2.32

TEXT 32

TEXT

Na MaaiMaMae jaTaYa AaTaur& GaJaa"  
 ku-Ta" k-ir<Ya" Pa[>aviNTa MaaeicTauMa( )  
Ga]ahe<a PaaXaeNa ivDaaTaurav\*Taae‚  
\_PYah& c Ta& YaaiMa Par& ParaYa<aMa( )) 32 ))

na mām ime jñātaya āturaṁ gajāḥ

kutaḥ kariṇyaḥ prabhavanti mocitum

grāheṇa pāśena vidhātur āvṛto

‘py ahaṁ ca taṁ yāmi paraṁ parāyaṇam

SYNONYMS

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

TRANSLATION

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

PURPORT

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

bālasya neha śaraṇaṁ pitarau nṛsiṁha  
nārtasya cāgadam udanvati majjato nauḥ  
taptasya tat-pratividhir ya ihāñjaseṣṭas  
tāvad vibho tanu-bhṛtāṁ tvad-upekṣitānām  
(*Bhāg.* 7.9.19)

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

SB 8.2.33

TEXT 33

TEXT

Ya" k-êNaeXaae bil/Naae\_NTak-aerGaaTa(  
 Pa[c<@veGaadi>aDaavTaae >a\*XaMa( )  
>aqTa& Pa[Paà& PairPaaiTa YaÙYaa‚  
 NMa\*TYau" Pa[DaavTYar<a& TaMaqMaih )) 33 ))

yaḥ kaścaneśo balino ‘ntakoragāt

pracaṇḍa-vegād abhidhāvato bhṛśam

bhītaṁ prapannaṁ paripāti yad-bhayān

mṛtyuḥ pradhāvaty araṇaṁ tam īmahi

SYNONYMS

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

TRANSLATION

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

PURPORT

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

bhīṣāsmād vātaḥ pavate  
bhīṣodeti sūryaḥ  
bhīṣāsmād agniś candraś ca  
mṛtyur dhāvati pañcamaḥ  
(*Taittirīya Upaniṣad* 2.8)

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

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

Thus end the Bhaktivedanta purports of the Eighth Canto, Second Chapter, of the Śrīmad-Bhāgavatam, entitled "The Elephant Gajendra’s Crisis."

SB 8.3: Gajendra's Prayers of Surrender

CHAPTER THREE  
Gajendra’s Prayers of Surrender

SB 8.3 Summary

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

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

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

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

SB 8.3.1

TEXT 1

TEXT

é[qbadraYai<aåvac  
Wv& VYaviSaTaae buÖya SaMaaDaaYa MaNaae ôid )  
JaJaaPa ParMa& JaaPYa& Pa[aGJaNMaNYaNauiXai+aTaMa( )) 1 ))

śrī-bādarāyaṇir uvāca

evaṁ vyavasito buddhyā

samādhāya mano hṛdi

jajāpa paramaṁ jāpyaṁ

prāg-janmany anuśikṣitam

SYNONYMS

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

TRANSLATION

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

PURPORT

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

tatra taṁ buddhi-saṁyogaṁ  
labhate paurva-dehikam  
yatate ca tato bhūyaḥ  
saṁsiddhau kuru-nandana

pūrvābhyāsena tenaiva  
hriyate hy avaśo ‘pi saḥ

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

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

SB 8.3.2

TEXT 2

TEXT

é[qGaJaeNd] ovac  
p NaMaae >aGavTae TaSMaE YaTa WTaiÀdaTMak-Ma( )  
PauåzaYaaidbqJaaYa PareXaaYaai>aDaqMaih )) 2 ))

śrī-gajendra uvāca

oṁ namo bhagavate tasmai

yata etac cid-ātmakam

puruṣāyādi-bījāya

pareśāyābhidhīmahi

SYNONYMS

śrī-gajendraḥ uvāca—Gajendra, the King of elephants, said; oṁ—O my Lord; namaḥ—I offer my respectful obeisances unto You; bhagavate—unto the Supreme Personality of Godhead; tasmai—unto Him; yataḥ—from whom; etat—this body and the material manifestation; cit-ātmakam—is moving due to consciousness (the spirit soul); puruṣāya—unto the Supreme Person; ādi-bījāya—who is the origin or root cause of everything; para-īśāya—who is supreme, transcendental and worshipable for such exalted persons as Brahmā and Śiva; abhidhīmahi—let me meditate upon Him.

TRANSLATION

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

PURPORT

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

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

SB 8.3.3

TEXT 3

TEXT

YaiSMaiàd& YaTaêed& YaeNaed& Ya wd& SvYaMa( )  
Yaae\_SMaaTa( ParSMaaÀ ParSTa& Pa[PaÛe SvYaM>auvMa( )) 3 ))

yasminn idaṁ yataś cedaṁ

yenedaṁ ya idaṁ svayam

yo ‘smāt parasmāc ca paras

taṁ prapadye svayambhuvam

SYNONYMS

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

TRANSLATION

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

PURPORT

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

īśvaraḥ paramaḥ kṛṣṇaḥ  
sac-cid-ānanda-vigrahaḥ  
anādir ādir govindaḥ  
sarva-kāraṇa-kāraṇam

"Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes." (Brahma-saṁhitā 5.1) The Lord is the cause for everything, but there is no cause for Him. Sarvaṁ khalv idaṁ brahma. Mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ. Although He is everything, His personality is different from the cosmic manifestation.

SB 8.3.4

TEXT 4

TEXT

Ya" SvaTMaNaqd& iNaJaMaaYaYaaiPaRTa&  
 Kvicd( iv>aaTa& Kv c TaTa( iTaraeihTaMa( )  
AivÖd\*k(- Saa+Yau>aYa& Tadq+aTae  
 Sa AaTMaMaUl/ae\_vTau Maa& ParaTPar" )) 4 ))

yaḥ svātmanīdaṁ nija-māyayārpitaṁ

kvacid vibhātaṁ kva ca tat tirohitam

aviddha-dṛk sākṣy ubhayaṁ tad īkṣate

sa ātma-mūlo ‘vatu māṁ parāt-paraḥ

SYNONYMS

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

SB 8.3.5

TEXT 5

TEXT

k-ale/Na PaÄTviMaTaezu k\*-TòXaae  
 l/aeke-zu Paale/zu c SavRheTauzu )  
TaMaSTadaSaqd( GahNa& Ga>aqr&  
 YaSTaSYa Paare\_i>aivraJaTae iv>au" )) 5 ))

kālena pañcatvam iteṣu kṛtsnaśo

lokeṣu pāleṣu ca sarva-hetuṣu

tamas tadāsīd gahanaṁ gabhīraṁ

yas tasya pāre ‘bhivirājate vibhuḥ

SYNONYMS

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

TRANSLATION

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

PURPORT

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

SB 8.3.6

TEXT 6

TEXT

Na YaSYa deva ‰zYa" Pad& ivdu‚  
 JaRNTau" PauNa" k-ae\_hRiTa GaNTauMaqirTauMa( )  
YaQaa Na$=SYaak\*-iTai>aivRceíTaae  
 durTYaYaaNau§-Ma<a" Sa MaavTau )) 6 ))

na yasya devā ṛṣayaḥ padaṁ vidur

jantuḥ punaḥ ko ‘rhati gantum īritum

yathā naṭasyākṛtibhir viceṣṭato

duratyayānukramaṇaḥ sa māvatu

SYNONYMS

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

TRANSLATION

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

PURPORT

A similar understanding was expressed by Kuntīdevī. The Supreme Lord exists everywhere, within and without. He even exists within the heart. Sarvasya cāhaṁ hṛdi sanniviṣṭo. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe ‘rjuna tiṣṭhati. Thus it is indicated that one can find the Supreme Lord within one’s heart. There are many, many yogīs trying to find Him. Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ. Nonetheless, even great yogīs, demigods, saints and sages have been unable to understand the bodily features of that great artist, nor could they understand the meaning of His movements. What then is to be said of ordinary speculators like the so-called philosophers of this material world? For them He is impossible to understand. Therefore we must accept the statements given by the Supreme when He kindly incarnates to instruct us. We must simply accept the word of Lord Rāmacandra, Lord Kṛṣṇa and Lord Śrī Caitanya Mahāprabhu and follow in Their footsteps. Then it may be possible for us to know the purpose of Their incarnations.

janma karma ca me divyam  
evaṁ yo vetti tattvataḥ  
tyaktvā dehaṁ punar janma  
naiti mām 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.

SB 8.3.7

TEXT 7

TEXT

idd\*+avae YaSYa Pad& SauMa(r)l&/  
 ivMau¢-Sa(r)a MauNaYa" SauSaaDav" )  
crNTYal/aek-v]TaMav]<a& vNae  
 >aUTaaTMa>aUTaa" Sauôd" Sa Mae GaiTa" )) 7 ))

didṛkṣavo yasya padaṁ sumaṅgalaṁ

vimukta-saṅgā munayaḥ susādhavaḥ

caranty aloka-vratam avraṇaṁ vane

bhūtātma-bhūtāḥ suhṛdaḥ sa me gatiḥ

SYNONYMS

didṛkṣavaḥ—those who desire to see (the Supreme Personality of Godhead); yasya—of Him; padam—the lotus feet; su-maṅgalam—all-auspicious; vimukta-saṅgāḥ—persons who are completely disinfected of material conditions; munayaḥ—great sages; su-sādhavaḥ—those who are highly elevated in spiritual consciousness; caranti—practice; aloka-vratam—vows of brahmacarya, vānaprastha or sannyāsa; avraṇam—without any fault; vane—in the forest; bhūta-ātma-bhūtāḥ—those who are equal to all living entities; suhṛdaḥ—those who are friends to everyone; saḥ—that same Supreme Personality of Godhead; me—my; gatiḥ—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, vānaprastha and sannyāsa desire to see the all-auspicious lotus feet of the Supreme Personality of Godhead. May that same Supreme Personality of Godhead be my destination.

PURPORT

This verse describes the qualifications for devotees or persons highly elevated in spiritual consciousness. Devotees are always equal to everyone, seeing no distinction between lower and higher classes. Paṇḍitāḥ sama-darśinaḥ. 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 (suhṛdaṁ sarva-bhūtānām), they act as friends of everyone on behalf of the Supreme Lord. Making no distinction between one nation and another or one community and another, they preach Kṛṣṇa consciousness, the teachings of Bhagavad-gītā, everywhere. Thus they are competent to see the lotus feet of the Lord. Such preachers in Kṛṣṇa consciousness are called paramahaṁsas. As indicated by the word vimukta-saṅga, they have nothing to do with material conditions. One must take shelter of such a devotee in order to see the Supreme Personality of Godhead.

SB 8.3.8, SB 8.3.9, SB 8.3.8-9

TEXTS 8-9

TEXT

Na ivÛTae YaSYa c JaNMa k-MaR va  
 Na NaaMaæPae Gau<adaez Wv va )  
TaQaaiPa l/aek-aPYaYaSaM>avaYa Ya"  
 SvMaaYaYaa TaaNYaNauk-al/Ma\*C^iTa )) 8 ))  
TaSMaE NaMa" PareXaaYa b]ø<ae\_NaNTaXa¢-Yae )  
AæPaaYaaeåæPaaYa NaMa AaêYaRk-MaR<ae )) 9 ))

na vidyate yasya ca janma karma vā

na nāma-rūpe guṇa-doṣa eva vā

tathāpi lokāpyaya-sambhavāya yaḥ

sva-māyayā tāny anukālam ṛcchati

tasmai namaḥ pareśāya

brahmaṇe ‘nanta-śaktaye

arūpāyoru-rūpāya

nama āścarya-karmaṇe

SYNONYMS

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

TRANSLATION

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

PURPORT

In the Viṣṇu Purāṇa it is said, guṇāṁś ca doṣāṁś ca mune vyatīta samasta-kalyāṇa-guṇātmako hi. The Supreme Personality of Godhead has no material form, qualities or faults. He is spiritual and is the only reservoir of all spiritual qualities. As stated in Bhagavad-gītā (4.8) by the Supreme Personality of Godhead, paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām. The Lord’s activities of saving the devotees and annihilating the demons are transcendental. Anyone annihilated by the Supreme Personality of Godhead gets the same result as a devotee who is protected by the Lord; both of them are transcendentally 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 transcendentally 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 nirguṇa, above the modes of nature. His name is not material; otherwise how could one get liberation by chanting Hare Kṛṣṇa, Hare Rāma? The names of the Lord like Rāma and Kṛṣṇa are nondifferent from the person Rāma and Kṛṣṇa. Thus by chanting the Hare Kṛṣṇa mantra one constantly associates with Rāma and Kṛṣṇa, the Supreme Personality of Godhead, and therefore becomes liberated. A practical example is Ajāmila, who always remained transcendental to his activities simply by chanting the name Nārāyaṇa. If this was true of Ajāmila, what is to be said of the Supreme Lord? When the Lord comes to this material world, He does not become a product of matter. This is confirmed throughout Bhagavad-gītā (janma-karma ca me divyam, avajānanti māṁ mūḍhāḥ mānuṣīṁ tanum āśritam). Therefore, when the Supreme Personality of Godhead—Rāma or Kṛṣṇa—descends to act transcendentally for our benefit, we should not consider Him an ordinary human being. When the Lord comes, He does so on the basis of His spiritual potency (sambhavāmy ātma-māyayā). 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.

SB 8.3.10

TEXT 10

TEXT

NaMa AaTMaPa[dqPaaYa Saai+a<ae ParMaaTMaNae )  
NaMaae iGara& ivdUraYa MaNaSaêeTaSaaMaiPa )) 10 ))

nama ātma-pradīpāya

sākṣiṇe paramātmane

namo girāṁ vidūrāya

manasaś cetasām api

SYNONYMS

namaḥ—I offer my respectful obeisances; ātma-pradīpāya—unto Him who is self-effulgent or who gives enlightenment to the living entities; sākṣiṇe—who is situated in everyone’s heart as a witness; parama-ātmane—unto the Supreme Soul, the Supersoul; namaḥ—I offer my respectful obeisances; girām—by words; vidūrāya—who is impossible to reach; manasaḥ—by the mind; cetasām—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 ātma-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.

SB 8.3.11

TEXT 11

TEXT

SatveNa Pa[iTal/>YaaYa NaEZk-MYaeR<a ivPaiêTaa )  
NaMa" kE-vLYaNaaQaaYa iNavaR<aSau%Sa&ivde )) 11 ))

sattvena pratilabhyāya

naiṣkarmyeṇa vipaścitā

namaḥ kaivalya-nāthāya

nirvāṇa-sukha-saṁvide

SYNONYMS

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

TRANSLATION

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

PURPORT

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

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

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

SB 8.3.12

TEXT 12

TEXT

NaMa" XaaNTaaYa gaaeraYa MaU!aYa Gau<aDaiMaR<ae )  
iNaivRXaezaYa SaaMYaaYa NaMaae jaNagaNaaYa c )) 12 ))

namaḥ śāntāya ghorāya

mūḍhāya guṇa-dharmiṇe

nirviśeṣāya sāmyāya

namo jñāna-ghanāya ca

SYNONYMS

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

TRANSLATION

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

PURPORT

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

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

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

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

SB 8.3.13

TEXT 13

TEXT

+ae}ajaYa NaMaSTau>Ya& SavaRDYa+aaYa Saai+a<ae )  
PauåzaYaaTMaMaUl/aYa MaUl/Pa[k\*-TaYae NaMa" )) 13 ))

kṣetra-jñāya namas tubhyaṁ

sarvādhyakṣāya sākṣiṇe

puruṣāyātma-mūlāya

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; adhyakṣāya—who are superintending, managing; sākṣiṇe—who are the witness, Paramātmā, or antaryāmī; puruṣāya—the Supreme Person; ātma-mūlāya—who are the original source of everything; mūla-prakṛtaye—unto the puruṣa-avatāra, the origin of prakṛti and pradhāna; 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-gītā (13.3) the Lord says, kṣetra-jñaṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata: "O scion of Bharata, you should understand that I am also the knower in all bodies." Every one of us is thinking, "I am this body" or "This is my body," but actually the truth is different. Our bodies are given to us by the supreme proprietor. The living entity, who is also kṣetra jña, or the knower of the body, is not the body’s only proprietor; the actual proprietor of the body is the Supreme Personality of Godhead, who is the supreme kṣetra jña. For example, we may rent and occupy a house, but actually the owner of the house is the landlord. Similarly, we may be allotted a certain type of body as a facility with which to enjoy this material world, but the actual proprietor of the body is the Supreme Personality of Godhead. He is called sarvādhyakṣa because everything in the material world works under His supervision. This is confirmed in Bhagavad-gītā (9.10), wherein the Lord says, mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram: "This material nature, working under My direction, O son of Kuntī, is producing all moving and unmoving beings." From prakṛti, or material nature, come so many varieties of living entities, including aquatics, plants, trees, insects, birds, animals, human beings and demigods. *P*rakṛti is the mother, and the Supreme Personality of Godhead is the father (ahaṁ bīja-pradaḥ pitā).

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

sarva-yoniṣu kaunteya  
mūrtayaḥ sambhavanti yāḥ  
tāsāṁ brahma mahad yonir  
ahaṁ bīja-pradaḥ pitā

"It should be understood that all living entities, in all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father." Plants, trees, insects, aquatics, demigods, beasts, birds and all other living entities are sons or parts and parcels of the Supreme Lord, but because they are struggling with different mentalities, they have been given different types of bodies (manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati). 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 namaḥ, "I offer my respectful obeisances unto You."

SB 8.3.14

TEXT 14

TEXT

SaveRiNd]YaGau<ad]í\e SavRPa[TYaYaheTave )  
ASaTaaC^aYaYaae¢-aYa Sada>aaSaaYa Tae NaMa" )) 14 ))

sarvendriya-guṇa-draṣṭre

sarva-pratyaya-hetave

asatā cchāyayoktāya

sad-ābhāsāya te namaḥ

SYNONYMS

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

TRANSLATION

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

PURPORT

To paraphrase this verse: "The objectives of sensual activities are actually observed by You. Without Your direction, the living entity cannot take even a step forward. As confirmed in Bhagavad-gītā (15.15), sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca. You are situated in everyone’s heart, and only from You come remembrance and forgetfulness. Chāyeva yasya bhuvanāni bibharti durgā. The living entity under the clutches of māyā wants to enjoy this material world, but unless You give him directions and remind him, he cannot make progress in pursuing his shadowy objective in life. The conditioned soul wrongly progresses toward the wrong objective, life after life, and he is reminded of that objective by You. In one life the conditioned soul desires to progress toward a certain objective, but after his body changes, he forgets everything. Nonetheless, my Lord, because he wanted to enjoy something of this world, You remind him of this in his next birth. Mattaḥ smṛtir jñānam apohanaṁ 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 Śrīla Viśvanātha Cakravartī Ṭhākura, who says that a result gives one a glimpse of its cause. For example, since an earthen pot is the result of the actions of a potter, by seeing the earthen pot one can guess at the existence of the potter. Similarly, this material world resembles the spiritual world, and any intelligent person can guess how it is acting. As explained in Bhagavad-gītā, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram. The activities of the material world suggest that behind them is the superintendence of the Lord.

SB 8.3.15

TEXT 15

TEXT

NaMaae NaMaSTae\_i%l/k-ar<aaYa  
 iNaZk-ar<aaYaad(>auTak-ar<aaYa )  
SavaRGaMaaManaYaMaha<aRvaYa  
 NaMaae\_PavGaaRYa ParaYa<aaYa )) 15 ))

namo namas te ‘khila-kāraṇāya

niṣkāraṇāyādbhuta-kāraṇāya

sarvāgamāmnāya-mahārṇavāya

namo ‘pavargāya parāyaṇāya

SYNONYMS

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

TRANSLATION

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

PURPORT

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

īśvaraḥ paramaḥ kṛṣṇaḥ  
sac-cid-ānanda-vigrahaḥ  
anādir ādir govindaḥ  
sarva-kāraṇa-kāraṇam

"Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes." (Brahma-saṁhitā 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, paraṁ brahma, Kṛṣṇa? Everything emanates from Him perpetually, yet He maintains His original form (sac-cid-ānanda-vigrahaḥ). Kṛṣṇa personally says in Bhagavad-gītā (10.8), mattaḥ sarvaṁ pravartate: "Everything emanates from Me." Everything emanates from Kṛṣṇa eternally, yet He is the same Kṛṣṇa and does not change. Therefore He is the shelter of all transcendentalists who are eager to get free from material bondage.

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

akāmaḥ sarva-kāmo vā  
mokṣa-kāma udāra-dhīḥ  
tīvreṇa bhakti-yogena  
yajeta puruṣaṁ 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 Kṛṣṇa, the Supreme Personality of Godhead, by rendering transcendental loving service." (Bhāg. 2.3.10) Paraṁ brahma, the Supreme Lord, and paraṁ dhāma, the supreme repose, is Kṛṣṇa. Therefore anyone who desires anything—whether he be a karmī, a jñānī or a yogī—should try to perceive the Supreme Personality of Godhead very seriously, and all of his desires will be fulfilled. The Lord says, ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham: "As the living entities surrender unto Me, I reward them accordingly." Even the karmī who wants everything for his enjoyment can get it from Kṛṣṇa. For Kṛṣṇa, supplying what he wants is not at all difficult. Actually, however, one should worship Kṛṣṇa, the Supreme Personality of Godhead, for the sake of getting liberation.

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

SB 8.3.16

TEXT 16

TEXT

Gau<aari<aC^àicduZMaPaaYa  
 TaT+aae>aivSfU-iJaRTaMaaNaSaaYa )  
NaEZk-MYaR>aaveNa ivviJaRTaaGaMa‚  
 SvYa&Pa[k-aXaaYa NaMaSk-raeiMa )) 16 ))

guṇāraṇi-cchanna-cid-uṣmapāya

tat-kṣobha-visphūrjita-mānasāya

naiṣkarmya-bhāvena vivarjitāgama-

svayaṁ-prakāśāya namas karomi

SYNONYMS

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

TRANSLATION

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

PURPORT

In Bhagavad-gītā (10.11) it is said:

teṣām evānukampārtham  
aham ajñāna-jaṁ tamaḥ  
nāśayāmy ātma-bhāva stho  
jñāna-dīpena bhāsvatā

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

yasyāsti bhaktir bhagavaty akiñcanā  
sarvair guṇais tatra samāsate surāḥ  
 (*Bhāg.* 5.18.12)

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

SB 8.3.17

TEXT 17

TEXT

Maad\*KPa[PaàPaéuPaaXaivMaae+a<aaYa  
 Mau¢-aYa >aUirk-å<aaYa NaMaae\_l/YaaYa )  
Sva&XaeNa SavRTaNau>a\*NMaNaiSa Pa[TaqTa‚  
 Pa[TYaGd\*Xae >aGavTae b\*hTae NaMaSTae )) 17 ))

mādṛk prapanna-paśu-pāśa-vimokṣaṇāya

muktāya bhūri-karuṇāya namo ‘layāya

svāṁśena sarva-tanu-bhṛn-manasi pratīta-

pratyag-dṛśe bhagavate bṛhate namas te

SYNONYMS

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

TRANSLATION

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

PURPORT

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

athavā bahunaitena  
kiṁ jñātena tavārjuna  
viṣṭabhyāham idaṁ kṛtsnam  
ekāṁśena 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 Kṛṣṇa says that the entire material world is maintained by His partial representation as Paramātmā. The Lord enters every universe as Garbhodakaśāyī Viṣṇu and then expands Himself as Kṣīrodakaśāyī Viṣṇu to enter the hearts of all living entities and even enter the atoms. Aṇḍāntara-stha-paramāṇu-cayāntara-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 Viṣṇu feature as Paramātmā, but all the viṣṇu-tattvas emanate from Kṛṣṇa. As confirmed in Bhagavad-gītā (10.2), aham ādir hi devānām: Kṛṣṇa is the ādi, or beginning, of the devas of this material world—Brahmā, Viṣṇu and Maheśvara. Therefore He is described here as bhagavate bṛhate. Everyone is bhagavān—everyone possesses opulence—but Kṛṣṇa is bṛhān bhagavān, the possessor of unlimited opulence. Īśvaraḥ paramaḥ kṛṣṇaḥ. Kṛṣṇa is the origin of everyone. Ahaṁ sarvasya prabhavaḥ. Even Brahmā, Viṣṇu and Maheśvara come from Kṛṣṇa. Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: there is no personality superior to Kṛṣṇa. Therefore Viśvanātha Cakravartī Ṭhākura says that bhagavate bṛhate means "unto Śrī Kṛṣṇa."

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

yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ

"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." (Bhāg. 10.84.13) Practically everyone, therefore, is a paśu, an animal, and everyone is attacked by the crocodile of material existence. Not only the King of the elephants but every one of us is being attacked by the crocodile and is suffering the consequences.

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

SB 8.3.18

TEXT 18

TEXT

AaTMaaTMaJaaáGa\*hivtaJaNaezu Sa¢E-‚  
 dRuZPa[aPa<aaYa Gau<aSa(r)ivviJaRTaaYa )  
Mau¢-aTMai>a" SvôdYae Pair>aaivTaaYa  
 jaNaaTMaNae >aGavTae NaMa wRìraYa )) 18 ))

ātmātma-jāpta-gṛha-vitta-janeṣu saktair

duṣprāpaṇāya guṇa-saṅga-vivarjitāya

muktātmabhiḥ sva-hṛdaye paribhāvitāya

jñānātmane bhagavate nama īśvarāya

SYNONYMS

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

TRANSLATION

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

PURPORT

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

yoginām api sarveṣāṁ  
mad-gatenāntarātmanā  
śraddhāvān bhajate yo māṁ  
sa me yuktatamo mataḥ

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

SB 8.3.19

TEXT 19

TEXT

Ya& DaMaRk-aMaaQaRivMaui¢-k-aMaa  
 >aJaNTa wía& GaiTaMaaPNauviNTa )  
ik&- caiXazae raTYaiPa dehMaVYaYa&  
 k-raeTau Mae\_d>a]dYaae ivMaae+a<aMa( )) 19 ))

yaṁ dharma-kāmārtha-vimukti-kāmā

bhajanta iṣṭāṁ gatim āpnuvanti

kiṁ cāśiṣo rāty api deham avyayaṁ

karotu me ‘dabhra-dayo vimokṣaṇam

SYNONYMS

yam—the Supreme Personality of Godhead who; dharma-kāma-artha-vimukti-kāmāḥ—persons who desire the four principles of religion, economic development, sense gratification and salvation; bhajantaḥ—by worshiping; iṣṭām—the objective; gatim—destination; āpnuvanti—can achieve; kim—what to speak of; ca—also; āśiṣaḥ—other benedictions; rāti—He bestows; api—even; deham—a body; avyayam—spiritual; karotu—may He bestow benediction; me—unto me; adabhra-dayaḥ—the Supreme Personality of Godhead, who is unlimitedly merciful; vimokṣaṇam—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 akāmī, free from material desire, some are ambitious to get more and more material profit, and some desire fulfillment in religious life, economic development, sense gratification and finally liberation.

akāmaḥ sarva-kāmo vā  
mokṣa-kāma udāra-dhīḥ  
tīvreṇa bhakti-yogena  
yajeta puruṣaṁ param  
(*Bhāg.* 2.3.10)

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

īśvaraḥ sarva-bhūtānāṁ  
hṛd-deśe ‘rjuna tiṣṭhati  
bhrāmayan sarva-bhūtāni  
yantrārūḍhāni māyayā

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

SB 8.3.20, SB 8.3.21, SB 8.3.20-21

TEXTS 20-21

TEXT

Wk-aiNTaNaae YaSYa Na k-ÄNaaQa|  
 vaH^iNTa Yae vE >aGavTPa[Paàa" )  
ATYad(>auTa& TaÀirTa& SauMa(r)l&/  
 GaaYaNTa AaNaNdSaMaud]MaGana" )) 20 ))  
TaMa+ar& b]ø Par& PareXa‚  
 MaVYa¢-MaaDYaaiTMak-YaaeGaGaMYaMa( )  
ATaqiNd]Ya& SaU+MaiMavaiTadUr‚  
 MaNaNTaMaaÛ& PairPaU<aRMaq@e )) 21 ))

ekāntino yasya na kañcanārthaṁ

vāñchanti ye vai bhagavat-prapannāḥ

aty-adbhutaṁ tac-caritaṁ sumaṅgalaṁ

gāyanta ānanda-samudra-magnāḥ

tam akṣaraṁ brahma paraṁ pareśam

avyaktam ādhyātmika-yoga-gamyam

atīndriyaṁ sūkṣmam ivātidūram

anantam ādyaṁ paripūrṇam īḍe

SYNONYMS

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

TRANSLATION

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

PURPORT

anyābhilāṣitā-śūnyaṁ  
jñāna-karmādy-anāvṛtam  
ānukūlyena kṛṣṇānu-  
śīlanaṁ bhaktir uttamā  
(*Bhakti-rasāmṛta-sindhu* 1.1.11)

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." Unalloyed devotees have nothing to ask from the Supreme Personality of Godhead, but Gajendra, the King of the elephants, was circumstantially asking for an immediate benediction because he had no other way to be rescued. Sometimes, when there is no alternative, a pure devotee, being fully dependent on the mercy of the Supreme Lord, prays for some benediction. But in such a prayer there is also regret. One who always hears and chants about the transcendental pastimes of the Lord is always situated on a platform on which he has nothing to ask in terms of material benefits. Unless one is a completely pure devotee, one cannot enjoy the transcendental bliss derived from chanting and dancing in the ecstasy of the saṅkīrtana movement. Such ecstasy is not possible for an ordinary devotee. Lord Śrī Caitanya Mahāprabhu showed us how one can enjoy transcendental bliss simply by chanting, hearing and dancing in ecstasy. This is bhakti-yoga. Therefore the King of the elephants, Gajendra, said, ādhyātmika-yoga-gamyam, indicating that unless one is situated on this transcendental platform, one cannot approach the Supreme Lord. The benediction of being able to approach the Lord can be achieved after many, many births, yet Śrī Caitanya Mahāprabhu has awarded this benediction to everyone, even to the fallen souls who have no heritage of anything in spiritual life. That is actually being seen in the Kṛṣṇa consciousness movement. Therefore the path of bhakti-yoga is the spotless process by which to approach the Supreme Personality of Godhead. Bhaktyāham ekayā grāhyaḥ: only through devotional service can one approach the Supreme Lord. The Lord says in Bhagavad-gītā (7.1):

mayy āsakta-manāḥ pārtha  
yogaṁ yuñjan mad-āśrayaḥ  
asaṁśayaṁ samagraṁ māṁ  
yathā jñāsyasi tac chṛṇu

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

SB 8.3.22, SB 8.3.23, SB 8.3.24, SB 8.3.22-24

TEXTS 22-24

TEXT

YaSYa b]øadYaae deva veda l/aek-aêracra" )  
NaaMaæPaiv>aedeNa f-LGVYaa c k-l/Yaa k\*-Taa" )) 22 ))  
YaQaaicRzae\_Gane" SaivTauGaR>aSTaYaae  
 iNaYaaRiNTa Sa&YaaNTYaSak\*-Ta( Svraeicz" )  
TaQaa YaTaae\_Ya& Gau<aSaMPa[vahae  
 buiÖMaRNa" %aiNa XarqrSaGaaR" )) 23 ))  
Sa vE Na devaSaurMaTYaRiTaYaRx(  
 Na ñq Na z<!ae Na PauMaaNa( Na JaNTau" )  
NaaYa& Gau<a" k-MaR Na Saà caSaNa(  
 iNazeDaXaezae JaYaTaadXaez" )) 24 ))

yasya brahmādayo devā

vedā lokāś carācarāḥ

nāma-rūpa-vibhedena

phalgvyā ca kalayā kṛtāḥ

yathārciṣo ‘gneḥ savitur gabhastayo

niryānti saṁyānty asakṛt sva-rociṣaḥ

tathā yato ‘yaṁ guṇa-sampravāho

buddhir manaḥ khāni śarīra-sargāḥ

sa vai na devāsura-martya-tiryaṅ

na strī na ṣaṇḍho na pumān na jantuḥ

nāyaṁ guṇaḥ karma na san na cāsan

niṣedha-śeṣo jayatād aśeṣaḥ

SYNONYMS

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

TRANSLATION

The Supreme Personality of Godhead creates His minor parts and parcels, the jīva-tattva, beginning with Lord Brahmā, the demigods and the expansions of Vedic knowledge [Sāma, Ṛg, Yajur and Atharva] and including all other living entities, moving and nonmoving, with their different names and characteristics. As the sparks of a fire or the shining rays of the sun emanate from their source and merge into it again and again, the mind, the intelligence, the senses, the gross and subtle material bodies, and the continuous transformations of the different modes of nature all emanate from the Lord and again merge into Him. He is neither demigod nor demon, neither human nor bird or beast. He is not woman, man, or neuter, nor is He an animal. He is not a material quality, a 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 (parāsya śaktir vividhaiva śrūyate). Each and every potency is acting quite naturally (svābhāvikī jñāna-bala-kriyā ca). Therefore the Lord is unlimited. Na tat-samaś cābhyadhikaś ca dṛśyate: nothing is equal to Him, nor is anything greater than Him. Although He manifests Himself in so many ways, personally He has nothing to do (na tasya kāryaṁ karaṇaṁ ca vidyate), for everything is done by expansions of His unlimited energies.

SB 8.3.25

TEXT 25

TEXT

iJaJaqivze NaahiMahaMauYaa ik-‚  
 MaNTabRihêav\*TaYae>aYaaeNYaa )  
wC^aiMa k-ale/Na Na YaSYa ivâv‚  
 STaSYaaTMal/aek-avr<aSYa Maae+aMa( )) 25 ))

jijīviṣe nāham ihāmuyā kim

antar bahiś cāvṛtayebha-yonyā

icchāmi kālena na yasya viplavas

tasyātma-lokāvaraṇasya mokṣam

SYNONYMS

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

TRANSLATION

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

PURPORT

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

oṁ ajñāna-timirāndhasya  
jñānāñjana-śalākayā  
cakṣur unmīlitaṁ yena  
tasmai śrī-gurave namaḥ

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

SB 8.3.26

TEXT 26

TEXT

Saae\_h& ivìSa\*Ja& ivìMaivì& ivìvedSaMa( )  
ivìaTMaaNaMaJa& b]ø Pa[<aTaae\_iSMa Par& PadMa( )) 26 ))

so ‘haṁ viśva-sṛjaṁ viśvam

aviśvaṁ viśva-vedasam

viśvātmānam ajaṁ brahma

praṇato ‘smi paraṁ padam

SYNONYMS

saḥ—that; aham—I (the person desiring release from material life); viśva-sṛjam—unto Him who has created this cosmic manifestation; viśvam—who is Himself the whole cosmic presentation; aviśvam—although He is transcendental to the cosmic manifestation; viśva-vedasam—who is the knower or ingredient of this universal manifestation; viśva-ātmānam—the soul of the universe; ajam—who is never born, eternally existing; brahma—the Supreme; praṇataḥ 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, Kṛṣṇa consciousness, is preached to the common man, people argue, "Where is Kṛṣṇa? Where is God? Can you show Him to us?" In this verse the answer is given that if we are sufficiently intelligent, we must know that there is someone who has created the entire cosmic manifestation, who has supplied and has become the ingredients for this cosmic manifestation, who is eternally existing, but who is not within the cosmic manifestation. Simply on the basis of this suggestion, one can offer respectful obeisances unto the Supreme Lord. This is the beginning of devotional life.

SB 8.3.27

TEXT 27

TEXT

YaaeGariNDaTak-MaaR<aae ôid YaaeGaiv>aaivTae )  
YaaeiGaNaae Ya& Pa[PaXYaiNTa YaaeGaeXa& Ta& NaTaae\_SMYahMa( )) 27 ))

yoga-randhita-karmāṇo

hṛdi yoga-vibhāvite

yogino yaṁ prapaśyanti

yogeśaṁ taṁ nato ‘smy aham

SYNONYMS

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

TRANSLATION

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

PURPORT

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

Nowadays there are so many yoga schools to encourage people in developing their lusty desires and greed through the practice of yoga. People are therefore very much fond of so-called yoga practice. The actual practice of yoga, however, is described here. As authoritatively stated in the Śrīmad-Bhāgavatam (12.13.1), dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ: a yogī is one who always meditates on the lotus feet of the Supreme Personality of Godhead. This is also confirmed in the Brahma-saṁhitā (5.38):

premāñjana-cchurita-bhakti-vilocanena  
santaḥ sadaiva hṛdayeṣu vilokayanti  
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

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

SB 8.3.28

TEXT 28

TEXT

NaMaae NaMaSTau>YaMaSaùveGa‚  
 Xai¢-}aYaaYaai%l/DaqGau<aaYa )  
Pa[PaàPaal/aYa durNTaXa¢-Yae  
 k-idiNd]Yaa<aaMaNavaPYavTMaRNae )) 28 ))

namo namas tubhyam asahya-vega-

śakti-trayāyākhila-dhī-guṇāya

prapanna-pālāya duranta-śaktaye

kad-indriyāṇām anavāpya-vartmane

SYNONYMS

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

TRANSLATION

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

PURPORT

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

SB 8.3.29

TEXT 29

TEXT

NaaYa& ved SvMaaTMaaNa& YaC^¢-yah&iDaYaa hTaMa( )  
Ta& durTYaYaMaahaTMYa& >aGavNTaiMaTaae\_SMYahMa( )) 29 ))

nāyaṁ veda svam ātmānaṁ

yac-chaktyāhaṁ-dhiyā hatam

taṁ duratyaya-māhātmyaṁ

bhagavantam ito ‘smy aham

SYNONYMS

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

TRANSLATION

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

PURPORT

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

brahma-bhūtaḥ prasannātmā  
na śocati na kāṅkṣati  
samaḥ sarveṣu bhūteṣu  
mad-bhaktiṁ labhate parām

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

SB 8.3.30

TEXT 30

TEXT

é[qéuk- ovac  
Wv& GaJaeNd]MauPavi<aRTaiNaivRXaez&  
 b]øadYaae ivivDail/(r)i>adai>aMaaNaa" )  
NaETae YadaePaSaSa\*PauiNaRi%l/aTMak-TvaTa(  
 Ta}aai%l/aMarMaYaae hirraivraSaqTa( )) 30 ))

śrī-śuka uvāca

evaṁ gajendram upavarṇita-nirviśeṣaṁ

brahmādayo vividha-liṅga-bhidābhimānāḥ

naite yadopasasṛpur nikhilātmakatvāt

tatrākhilāmara-mayo harir āvirāsīt

SYNONYMS

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

TRANSLATION

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

PURPORT

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

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

yathā taror mūla-niṣecanena  
tṛpyanti tat-skandha-bhujopaśākhāḥ  
prāṇopahārāc ca yathendriyāṇāṁ  
tathaiva sarvārhaṇam acyutejyā

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

SB 8.3.31

TEXT 31

TEXT

Ta& TaÜdaTaRMauPal/>Ya JaGaiàvaSa"  
 STaae}a& iNaXaMYa idivJaE" Sah Sa&STauviÙ" )  
^NdaeMaYaeNa Gaå@eNa SaMauùMaaNa‚  
 ê§-aYauDaae\_>YaGaMadaéu YaTaae GaJaeNd]" )) 31 ))

taṁ tadvad ārtam upalabhya jagan-nivāsaḥ

stotraṁ niśamya divijaiḥ saha saṁstuvadbhiḥ

chandomayena garuḍena samuhyamānaś

cakrāyudho ‘bhyagamad āśu yato gajendraḥ

SYNONYMS

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

TRANSLATION

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

PURPORT

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

SB 8.3.32

TEXT 32

TEXT

Saae\_NTa"SarSYauåble/Na Ga\*hqTa AaTaaeR  
 d\*îa GaåTMaiTa hir& % oPaatac§-Ma( )  
oiT+aPYa SaaMbuJak-r& iGarMaah k\*-C^\a‚  
 àaraYa<aai%l/Gaurae >aGavNa( NaMaSTae )) 32 ))

so ‘ntaḥ-sarasy urubalena gṛhīta ārto

dṛṣṭvā garutmati hariṁ kha upātta-cakram

utkṣipya sāmbuja-karaṁ giram āha kṛcchrān

nārāyaṇākhila-guro bhagavan namas te

SYNONYMS

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

TRANSLATION

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

PURPORT

The King of the elephants was so very eager to see the Supreme Personality of Godhead that when he saw the Lord coming in the sky, with great pain and in a feeble voice he offered respect to the Lord. A devotee does not consider a dangerous position to be dangerous, for in such a dangerous position he can fervently pray to the Lord in great ecstasy. Thus a devotee regards danger as a good opportunity. Tat te’nukampāṁ susamīkṣamāṇaḥ. When a devotee is in great danger, he sees that danger to be the great mercy of the Lord because it is an opportunity to think of the Lord very sincerely and with undiverted attention. Tat te ‘nukampāṁ susamīkṣamāṇo bhuñjāna evātma-kṛtaṁ vipākam (Bhāg. 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.

SB 8.3.33

TEXT 33

TEXT

Ta& vq+Ya Paqi@TaMaJa" SahSaavTaqYaR  
 SaGa]ahMaaéu SarSa" k\*-PaYaaeÂhar )  
Ga]ahad( ivPaai$=TaMau%adir<aa GaJaeNd]&  
 Sa&PaXYaTaa& hirrMaUMaucduiC^\Yaa<aaMa( )) 33 ))

taṁ vīkṣya pīḍitam ajaḥ sahasāvatīrya

sa-grāham āśu sarasaḥ kṛpayojjahāra

grāhād vipāṭita-mukhād ariṇā gajendraṁ

saṁpaśyatāṁ harir amūmucad ucchriyāṇām

SYNONYMS

tam—him (Gajendra); vīkṣya—after seeing (in that condition); pīḍitam—who was very aggrieved; ajaḥ—the unborn, the Supreme Personality of Godhead; sahasā—all of a sudden; avatīrya—getting down (from the back of Garuḍa); sa-grāham—with the crocodile; āśu—immediately; sarasaḥ—from the water; kṛpayā—out of great mercy; ujjahāra—took out; grāhāt—from the crocodile; vipāṭita—separated; mukhāt—from the mouth; ariṇā—with the disc; gajendram—Gajendra; sampaśyatām—who were looking on; hariḥ—the Supreme Personality of Godhead; amūm—him (Gajendra); ucat—saved; ucchriyāṇām—in the presence of all the demigods.

TRANSLATION

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

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

SB 8.4: Gajendra Returns to the Spiritual World

CHAPTER FOUR  
Gajendra Returns to the Spiritual World

SB 8.4 Summary

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

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

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

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

SB 8.4.1

TEXT 1

TEXT

é[qéuk- ovac  
Tada devizRGaNDavaR b]øeXaaNaPauraeGaMaa" )  
MauMaucu" ku-SauMaaSaar& Xa&SaNTa" k-MaR TaÖre" )) 1 ))

śrī-śuka uvāca

tadā devarṣi-gandharvā

brahmeśāna-purogamāḥ

mumucuḥ kusumāsāraṁ

śaṁsantaḥ karma tad dhareḥ

SYNONYMS

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

TRANSLATION

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

PURPORT

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

SB 8.4.2

TEXT 2

TEXT

NaeduduRNdu>aYaae idVYaa GaNDavaR NaNa\*TauJaRGau" )  
‰zYaêar<aa" iSaÖaSTauíuvu" PauåzaetaMaMa( )) 2 ))

nedur dundubhayo divyā

gandharvā nanṛtur jaguḥ

ṛṣayaś cāraṇāḥ siddhās

tuṣṭuvuḥ puruṣottamam

SYNONYMS

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

TRANSLATION

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

SB 8.4.3, SB 8.4.4, SB 8.4.3-4

TEXTS 3-4

TEXT

Yaae\_SaaE Ga]ah" Sa vE SaÛ" ParMaaêYaRæPaDa\*k(- )  
Mau¢-ae devl/XaaPaeNa hUhUGaRNDavRSataMa" )) 3 ))  
Pa[<aMYa iXarSaaDaqXaMautaMaëaek-MaVYaYaMa( )  
AGaaYaTa YaXaaeDaaMa k-ITaRNYaGau<aSaTk-QaMa( )) 4 ))

yo ‘sau grāhaḥ sa vai sadyaḥ

paramāścarya-rūpa-dhṛk

mukto devala-śāpena

hūhūr gandharva-sattamaḥ

praṇamya śirasādhīśam

uttama-ślokam avyayam

agāyata yaśo-dhāma

kīrtanya-guṇa-sat-katham

SYNONYMS

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

TRANSLATION

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

PURPORT

The story of how the Gandharva had become a crocodile will be described later. The curse by which the Gandharva took this position was actually a blessing, not a curse. One should not be displeased when a saintly person curses someone, for his curse, indirectly, is a blessing. The Gandharva had the mentality of an inhabitant of the celestial planetary system, and for him to become an associate of the Supreme Lord would have taken millions of long years. However, because he was cursed by Devala Ṛṣi, 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.

SB 8.4.5

TEXT 5

TEXT

Saae\_Nauk-iMPaTa wRXaeNa Pair§-MYa Pa[<aMYa TaMa( )  
l/aek-SYa PaXYaTaae l/aek&- SvMaGaaNMau¢-ik-iLbz" )) 5 ))

so ‘nukampita īśena

parikramya praṇamya tam

lokasya paśyato lokaṁ

svam agān mukta-kilbiṣaḥ

SYNONYMS

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

TRANSLATION

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

SB 8.4.6

TEXT 6

TEXT

GaJaeNd]ae >aGavTSPaXaaRd( ivMau¢-ae\_jaNabNDaNaaTa( )  
Pa[aáae >aGavTaae æPa& PaqTavaSaaêTau>auRJa" )) 6 ))

gajendro bhagavat-sparśād

vimukto ‘jñāna-bandhanāt

prāpto bhagavato rūpaṁ

pīta-vāsāś catur-bhujaḥ

SYNONYMS

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

TRANSLATION

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

PURPORT

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

SB 8.4.7

TEXT 7

TEXT

Sa vE PaUvRMa>aUd( raJaa Paa<@yae d]iv@SataMa" )  
wNd]ÛuMan wiTa :YaaTaae ivZ<auv]TaParaYa<a" )) 7 ))

sa vai pūrvam abhūd rājā

pāṇḍyo draviḍa-sattamaḥ

indradyumna iti khyāto

viṣṇu-vrata-parāyaṇaḥ

SYNONYMS

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

TRANSLATION

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

SB 8.4.8

TEXT 8

TEXT

Sa Wk-daraDaNak-al/ AaTMavaNa(  
 Ga\*hqTaMaaENav]Ta wRìr& hirMa( )  
Ja$=aDarSTaaPaSa AaPlu/Taae\_CYauTa&  
 SaMacRYaaMaaSa ku-l/acl/aé[Ma" )) 8 ))

sa ekadārādhana-kāla ātmavān

gṛhīta-mauna-vrata īśvaraṁ harim

jaṭā-dharas tāpasa āpluto ‘cyutaṁ

samarcayām āsa kulācalāśramaḥ

SYNONYMS

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

TRANSLATION

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

SB 8.4.9

TEXT 9

TEXT

Yad\*C^Yaa Ta}a MahaYaXaa MauiNa"  
 SaMaaGaMaiC^ZYaGa<aE" Pairié[Ta" )  
Ta& vq+Ya TaUZ<aqMak\*-TaahR<aaidk&-  
 rhSYauPaaSaqNaMa\*izêuk-aePa h )) 9 ))

yadṛcchayā tatra mahā-yaśā muniḥ

samāgamac chiṣya-gaṇaiḥ pariśritaḥ

taṁ vīkṣya tūṣṇīm akṛtārhaṇādikaṁ

rahasy upāsīnam ṛṣiś cukopa ha

SYNONYMS

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

TRANSLATION

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

SB 8.4.10

TEXT 10

TEXT

TaSMaa wMa& XaaPaMadadSaaDau‚  
 rYa& duraTMaak\*-TabuiÖrÛ )  
ivPa[avMaNTaa ivXaTaa& TaiMaó&  
 YaQaa GaJa" STaBDaMaiTa" Sa Wv )) 10 ))

tasmā imaṁ śāpam adād asādhur

ayaṁ durātmākṛta-buddhir adya

viprāvamantā viśatāṁ tamisraṁ

yathā gajaḥ stabdha-matiḥ sa eva

SYNONYMS

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

TRANSLATION

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

PURPORT

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

SB 8.4.11-12

TEXTS 11-12

TEXT

é[qéuk- ovac  
Wv& XaPTva GaTaae\_GaSTYaae >aGavaNa( Na\*Pa SaaNauGa" )  
wNd]ÛuManae\_iPa raJaizRidRí& TaduPaDaarYaNa( )) 11 ))  
AaPaà" k-aEÅrq& YaaeiNaMaaTMaSMa\*iTaivNaaiXaNaqMa( )  
hYaRcRNaaNau>aaveNa YaÓJaTve\_PYaNauSMa\*iTa" )) 12 ))

śrī-śuka uvāca

evaṁ śaptvā gato ‘gastyo

bhagavān nṛpa sānugaḥ

indradyumno ‘pi rājarṣir

diṣṭaṁ tad upadhārayan

āpannaḥ kauñjarīṁ yonim

ātma-smṛti-vināśinīm

hary-arcanānubhāvena

yad-gajatve ‘py anusmṛtiḥ

SYNONYMS

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

TRANSLATION

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

PURPORT

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

SB 8.4.13

TEXT 13

TEXT

Wv& ivMaae+Ya GaJaYaUQaPaMaBJaNaa>a‚  
 STaeNaaiPa PaazRdGaiTa& GaiMaTaeNa Yau¢-" )  
GaNDavRiSaÖivbuDaEåPaGaqYaMaaNa‚  
 k-MaaRd(>auTa& Sv>avNa& Gaå@aSaNaae\_GaaTa( )) 13 ))

evaṁ vimokṣya gaja-yūtha-pam abja-nābhas

tenāpi pārṣada-gatiṁ gamitena yuktaḥ

gandharva-siddha-vibudhair upagīyamāna-

karmādbhutaṁ sva-bhavanaṁ garuḍāsano ‘gāt

SYNONYMS

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

TRANSLATION

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

PURPORT

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

tat te ‘nukampāṁ susamīkṣamāṇo  
bhuñjāna evātma-kṛtaṁ vipākam  
hṛd-vāg-vapurbhir vidadhan namas te  
jīveta yo mukti-pade sa dāya-bhāk

"One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the karma of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances unto You, is certainly a bona fide candidate for liberation." A devotee who tolerates everything in this material world and patiently executes his devotional service can become mukti-pade sa dāya-bhāk, a bona fide candidate for liberation. The word dāya-bhāk refers to a hereditary right to the Lord’s mercy. A devotee must simply engage in devotional service, not caring about material situations. Then he automatically becomes a rightful candidate for promotion to Vaikuṇṭhaloka. The devotee who renders unalloyed service to the Lord gets the right to be promoted to Vaikuṇṭhaloka, just as a son inherits the property of his father.

When a devotee gets liberation, he becomes free from material contamination and engages as a servant of the Lord. This is explained in Śrīmad-Bhāgavatam (2.10.6): muktir hitvānyathā rūpaṁ svarūpena vyavasthitiḥ. The word svarūpa refers to sārūpya-mukti—going back home, back to Godhead, and remaining the Lord’s eternal associate, having regained a spiritual body exactly resembling that of the Lord, with four hands, holding the śaṅkha, cakra, gadā and padma. The difference between the mukti of the impersonalist and that of the devotee is that the devotee is immediately appointed an eternal servant of the Lord, whereas the impersonalist, although merging in the effulgence of the brahmajyoti, is still insecure and therefore generally falls again to this material world. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ patanty adho ‘nādṛta-yuṣmad-aṅghrayaḥ (Bhāg. 10.2.32). Although the impersonalist rises to the Brahman effulgence and enters into that effulgence, he has no engagement in the service of the Lord, and therefore he is again attracted to materialistic philanthropic activities. Thus he comes down to open hospitals and educational institutions, feed poor men and perform similar materialistic activities, which the impersonalist thinks are more precious than serving the Supreme Personality of Godhead. Anādṛta-yuṣmad-aṅghrayaḥ. The impersonalists do not think that the service of the Lord is more valuable than serving the poor man or starting a school or hospital. Although they say brahma satyaṁ jagan mithyā—"Brahman is real, and the material world is false"—they are nonetheless very eager to serve the false material world and neglect the service of the lotus feet of the Supreme Personality of Godhead.

SB 8.4.14

TEXT 14

TEXT

WTaNMaharaJa TaveirTaae MaYaa  
 k\*-Z<aaNau>aavae GaJaraJaMaae+a<aMa( )  
SvGYa| YaXaSYa& k-il/k-LMazaPah&  
 du"SvPanNaaXa& ku-åvYaR é\*<vTaaMa( )) 14 ))

etan mahā-rāja taverito mayā

kṛṣṇānubhāvo gaja-rāja-mokṣaṇam

svargyaṁ yaśasyaṁ kali-kalmaṣāpahaṁ

duḥsvapna-nāśaṁ kuru-varya śṛṇvatām

SYNONYMS

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

TRANSLATION

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

SB 8.4.15

TEXT 15

TEXT

YaQaaNauk-ITaRYaNTYaeTaC^\eYaSk-aMaa iÜJaaTaYa" )  
éucYa" Pa[aTaåTQaaYa du"SvPanaÛuPaXaaNTaYae )) 15 ))

yathānukīrtayanty etac

chreyas-kāmā dvijātayaḥ

śucayaḥ prātar utthāya

duḥsvapnādy-upaśāntaye

SYNONYMS

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

TRANSLATION

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

PURPORT

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

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

SB 8.4.16

TEXT 16

TEXT

wdMaah hir" Pa[qTaae GaJaeNd]& ku-åSataMa )  
é\*<vTaa& SavR>aUTaaNaa& SavR>aUTaMaYaae iv>au" )) 16 ))

idam āha hariḥ prīto

gajendraṁ kuru-sattama

śṛṇvatāṁ sarva-bhūtānāṁ

sarva-bhūta-mayo vibhuḥ

SYNONYMS

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

TRANSLATION

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

SB 8.4.17, SB 8.4.18, SB 8.4.19, SB 8.4.20, SB 8.4.21, SB 8.4.22, SB 8.4.23, SB 8.4.24, SB 8.4.17-24

TEXTS 17-24

TEXT

é[q>aGavaNauvac  
Yae Maa& Tva& c Sarêed& iGairk-Ndrk-aNaNaMa( )  
ve}ak-Ick-ve<aUNaa& GauLMaaiNa SaurPaadPaaNa( )) 17 ))  
é\*(r)a<aqMaaiNa iDaZ<YaaiNa b]ø<aae Mae iXavSYa c )  
+aqraed& Mae iPa[Ya& DaaMa ìeTaÜqPa& c >aaSvrMa( )) 18 ))  
é[qvTSa& k-aESTau>a& Maal/a& Gada& k-aEMaaedk-I& MaMa )  
SaudXaRNa& PaaÄJaNYa& SauPa<a| PaTaGaeìrMa( )) 19 ))  
Xaez& c MaTk-l/a& SaU+Maa& ié[Ya& devq& Madaé[YaaMa( )  
b]øa<a& NaardMa\*iz& >av& Pa[hadMaev c )) 20 ))  
MaTSYakU-MaRvrahaÛErvTaarE" k\*-TaaiNa Mae )  
k-MaaR<YaNaNTaPau<YaaiNa SaUYa| SaaeMa& huTaaXaNaMa( )) 21 ))  
Pa[<av& SaTYaMaVYa¢&- GaaeivPa[aNa( DaMaRMaVYaYaMa( )  
da+aaYa<aqDaRMaRPaÒq" SaaeMak-XYaPaYaaeriPa )) 22 ))  
Ga(r)a& SarSvTaq& NaNda& k-ail/Ndq& iSaTavar<aMa( )  
Da]uv& b]ø‰zqNSaá Pau<Yaëaek-a&ê MaaNavaNa( )) 23 ))  
oTQaaYaaParra}aaNTae Pa[YaTaa" SauSaMaaihTaa" )  
SMariNTa MaMa æPaai<a MauCYaNTae Tae\_&hSaae\_i%l/aTa( )) 24 ))

śrī-bhagavān uvāca

ye māṁ tvāṁ ca saraś cedaṁ

giri-kandara-kānanam

vetra-kīcaka-veṇūnāṁ

gulmāni sura-pādapān

śṛṅgāṇīmāni dhiṣṇyāni

brahmaṇo me śivasya ca

kṣīrodaṁ me priyaṁ dhāma

śveta-dvīpaṁ ca bhāsvaram

śrīvatsaṁ kaustubhaṁ mālāṁ

gadāṁ kaumodakīṁ mama

sudarśanaṁ pāñcajanyaṁ

suparṇaṁ patageśvaram

śeṣaṁ ca mat-kalāṁ sūkṣmāṁ

śriyaṁ devīṁ mad-āśrayām

brahmāṇaṁ nāradam ṛṣiṁ

bhavaṁ prahrādam eva ca

matsya-kūrma-varāhādyair

avatāraiḥ kṛtāni me

karmāṇy ananta-puṇyāni

sūryaṁ somaṁ hutāśanam

praṇavaṁ satyam avyaktaṁ

go-viprān dharmam avyayam

dākṣāyaṇīr dharma-patnīḥ

soma-kaśyapayor api

gaṅgāṁ sarasvatīṁ nandāṁ

kālindīṁ sita-vāraṇam

dhruvaṁ brahma-ṛṣīn sapta

puṇya-ślokāṁś ca mānavān

utthāyāpara-rātrānte

prayatāḥ susamāhitāḥ

smaranti mama rūpāṇi

mucyante te ‘ṁhaso ‘khilāt

SYNONYMS

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

TRANSLATION

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

SB 8.4.25

TEXT 25

TEXT

Yae Maa& STauvNTYaNaeNaa(r) Pa[iTabuDYa iNaXaaTYaYae )  
Taeza& Pa[a<aaTYaYae cah& ddaiMa ivPaul/a& GaiTaMa( )) 25 ))

ye māṁ stuvanty anenāṅga

pratibudhya niśātyaye

teṣāṁ prāṇātyaye cāhaṁ

dadāmi vipulāṁ gatim

SYNONYMS

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

TRANSLATION

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

SB 8.4.26

TEXT 26

TEXT

é[qéuk- ovac  
wTYaaidXYa ôzqke-Xa" Pa[aDMaaYa Jal/JaaetaMaMa( )  
hzRYaiNvbuDaaNaqk-Maaåraeh %GaaiDaPaMa( )) 26 ))

śrī-śuka uvāca

ity ādiśya hṛṣīkeśaḥ

prādhmāya jalajottamam

harṣayan vibudhānīkam

āruroha khagādhipam

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; iti—thus; ādiśya—advising; hṛṣīkeśaḥ—the Supreme Personality of Godhead, known as Hṛṣīkeśa; prādhmāya—blowing; jala-ja-uttamam—the conchshell, the best of the aquatics; harṣayan—pleasing; vibudha-anīkam—the host of demigods, headed by Lord Brahmā and Lord Śiva; āruroha—got up; khaga-adhipam—on the back of Garuḍa.

TRANSLATION

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

Thus end the Bhaktivedanta purports of the Eighth Canto, Fourth Chapter, of the Śrīmad-Bhāgavatam, entitled "Gajendra Returns to the Spiritual World."

SB 8.5: The Demigods Appeal to the Lord for Protection

CHAPTER FIVE  
The Demigods Appeal to the Lord for Protection

SB 8.5 Summary

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

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

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

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

SB 8.5.1

TEXT 1

TEXT

é[qéuk- ovac  
raJaàuidTaMaeTaTa( Tae hre" k-MaaRgaNaaXaNaMa( )  
GaJaeNd]Maae+a<a& Pau<Ya& rEvTa& TvNTar& é\*<au )) 1 ))

śrī-śuka uvāca

rājann uditam etat te

hareḥ karmāgha-nāśanam

gajendra-mokṣaṇaṁ puṇyaṁ

raivataṁ tv antaraṁ śṛṇu

SYNONYMS

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

TRANSLATION

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

SB 8.5.2

TEXT 2

TEXT

PaÄMaae rEvTaae NaaMa MaNauSTaaMaSaSaaedr" )  
bil/ivNDYaadYaSTaSYa SauTaa haJauRNaPaUvRk-a" )) 2 ))

pañcamo raivato nāma

manus tāmasa-sodaraḥ

bali-vindhyādayas tasya

sutā hārjuna-pūrvakāḥ

SYNONYMS

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

TRANSLATION

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

SB 8.5.3

TEXT 3

TEXT

iv>auirNd]" SaurGa<aa raJaN>aUTarYaadYa" )  
ihr<YaraeMaa vediXara OßRbaûadYaae iÜJaa" )) 3 ))

vibhur indraḥ sura-gaṇā

rājan bhūtarayādayaḥ

hiraṇyaromā vedaśirā

ūrdhvabāhv-ādayo dvijāḥ

SYNONYMS

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

TRANSLATION

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

SB 8.5.4

TEXT 4

TEXT

PaÒq ivku-<#=a éu>a]SYa vEku-<#E=" SaurSataMaE" )  
TaYaae" Svk-l/Yaa Jaje vEku-<#=ae >aGavaNSvYaMa( )) 4 ))

patnī vikuṇṭhā śubhrasya

vaikuṇṭhaiḥ sura-sattamaiḥ

tayoḥ sva-kalayā jajñe

vaikuṇṭho bhagavān svayam

SYNONYMS

patnī—the wife; vikuṇṭhā—named Vikuṇṭhā; śubhrasya—of Śubhra; vaikuṇṭhaiḥ—with the Vaikuṇṭhas; sura-sat-tamaiḥ—demigods; tayoḥ—by Vikuṇṭhā and Śubhra; sva-kalayā—with plenary expansions; jajñe—appeared; vaikuṇṭhaḥ—the Lord; bhagavān—the Supreme Personality of Godhead; svayam—personally.

TRANSLATION

From the combination of Śubhra and his wife, Vikuṇṭhā, there appeared the Supreme Personality of Godhead, Vaikuṇṭha, along with demigods who were His personal plenary expansions.

SB 8.5.5

TEXT 5

TEXT

vEku-<#=" k-iLPaTaae YaeNa l/aek-ae l/aek-NaMaSk\*-Ta" )  
rMaYaa Pa[aQYaRMaaNaeNa deVYaa TaiTPa[Yak-aMYaYaa )) 5 ))

vaikuṇṭhaḥ kalpito yena

loko loka-namaskṛtaḥ

ramayā prārthyamānena

devyā tat-priya-kāmyayā

SYNONYMS

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

TRANSLATION

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

PURPORT

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

SB 8.5.6

TEXT 6

TEXT

TaSYaaNau>aav" k-iQaTaae Gau<aaê ParMaaedYaa" )  
>aaEMaaNre<aUNSa ivMaMae Yaae ivZ<aaevR<aRYaed( Gau<aaNa( )) 6 ))

tasyānubhāvaḥ kathito

guṇāś ca paramodayāḥ

bhaumān reṇūn sa vimame

yo viṣṇor varṇayed guṇān

SYNONYMS

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

TRANSLATION

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

PURPORT

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

SB 8.5.7

TEXT 7

TEXT

zïê c+auz" Pau}aêa+auzae NaaMa vE MaNau" )  
PaUåPaUåzSauÛuManPa[Mau%aêa+auzaTMaJaa" )) 7 ))

ṣaṣṭhaś ca cakṣuṣaḥ putraś

cākṣuṣo nāma vai manuḥ

pūru-pūruṣa-sudyumna-

pramukhāś cākṣuṣātmajāḥ

SYNONYMS

ṣaṣṭhaḥ—the sixth; ca—and; cakṣuṣaḥ—of Cakṣu; putraḥ—the son; cākṣuṣaḥ—Cākṣuṣa; nāma—named; vai—indeed; manuḥ—Manu; pūru—Pūru; pūruṣa—Pūruṣa; sudyumna—Sudyumna; pramukhāḥ—headed by; cākṣuṣa-ātma-jāḥ—the sons of Cākṣuṣa.

TRANSLATION

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

SB 8.5.8

TEXT 8

TEXT

wNd]ae MaN}ad]uMaSTa}a deva AaPYaadYaae Ga<aa" )  
MauNaYaSTa}a vE raJaNhivZMaÜqrk-adYa" )) 8 ))

indro mantradrumas tatra

devā āpyādayo gaṇāḥ

munayas tatra vai rājan

haviṣmad-vīrakādayaḥ

SYNONYMS

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

TRANSLATION

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

SB 8.5.9

TEXT 9

TEXT

Ta}aaiPa devSaM>aUTYaa& vEraJaSYaa>avTa( SauTa" )  
AiJaTaae NaaMa >aGavaNa&XaeNa JaGaTa" PaiTa" )) 9 ))

tatrāpi devasambhūtyāṁ

vairājasyābhavat sutaḥ

ajito nāma bhagavān

aṁśena jagataḥ patiḥ

SYNONYMS

tatra api—again in that sixth manvantara; devasambhūtyām—by Devasambhūti; vairājasya—by her husband, Vairāja; abhavat—there was; sutaḥ—a son; ajitaḥ nāma—by the name Ajita; bhagavān—the Supreme Personality of Godhead; aṁśena—partially; jagataḥ patiḥ—the master of the universe.

TRANSLATION

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

SB 8.5.10

TEXT 10

TEXT

PaYaaeiDa& YaeNa iNaMaRQYa Saura<aa& SaaiDaTaa SauDaa )  
>a]MaMaa<aae\_M>aiSa Da\*Ta" kU-MaRæPae<a MaNdr" )) 10 ))

payodhiṁ yena nirmathya

surāṇāṁ sādhitā sudhā

bhramamāṇo ‘mbhasi dhṛtaḥ

kūrma-rūpeṇa mandaraḥ

SYNONYMS

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

TRANSLATION

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

SB 8.5.11, SB 8.5.12, SB 8.5.11-12

TEXTS 11-12

TEXT

é[qraJaaevac  
YaQaa >aGavTaa b]øNMaiQaTa" +aqrSaaGar" )  
YadQa| va YaTaêaid]& dDaaraMbucraTMaNaa )) 11 ))  
YaQaaMa\*Ta& SaurE" Pa[aá& ik&- caNYad>avTa( TaTa" )  
WTad( >aGavTa" k-MaR vdSv ParMaad(>auTaMa( )) 12 ))

śrī-rājovāca

yathā bhagavatā brahman

mathitaḥ kṣīra-sāgaraḥ

yad-arthaṁ vā yataś cādriṁ

dadhārāmbucarātmanā

yathāmṛtaṁ suraiḥ prāptaṁ

kiṁ cānyad abhavat tataḥ

etad bhagavataḥ karma

vadasva paramādbhutam

SYNONYMS

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

TRANSLATION

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

SB 8.5.13

TEXT 13

TEXT

TvYaa SaªQYaMaaNaeNa MaihMana SaaTvTaa& PaTae" )  
NaaiTaTa\*PYaiTa Mae icta& Sauicr& TaaPaTaaiPaTaMa( )) 13 ))

tvayā saṅkathyamānena

mahimnā sātvatāṁ pateḥ

nātitṛpyati me cittaṁ

suciraṁ tāpa-tāpitam

SYNONYMS

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

TRANSLATION

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

SB 8.5.14

TEXT 14

TEXT

é[qSaUTa ovac  
SaMPa\*íae >aGavaNaev& ÜEPaaYaNaSauTaae iÜJaa" )  
Ai>aNaNÛ hrevsYaRMa>Yaacíu& Pa[c§-Mae )) 14 ))

śrī-sūta uvāca

sampṛṣṭo bhagavān evaṁ

dvaipāyana-suto dvijāḥ

abhinandya harer vīryam

abhyācaṣṭuṁ pracakrame

SYNONYMS

śrī-sūtaḥ uvāca—Śrī Sūta Gosvāmī said; sampṛṣṭaḥ—being questioned; bhagavān—Śukadeva Gosvāmī; evam—thus; dvaipāyana-sutaḥ—the son of Vyāsadeva; dvi-jāḥ—O brāhmaṇas assembled here; abhinandya—congratulating Mahārāja Parīkṣit; hareḥ vīryam—the glories of the Supreme Personality of Godhead; abhyācaṣṭum—to describe; pracakrame—endeavored.

TRANSLATION

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

SB 8.5.15, SB 8.5.16, SB 8.5.15-16

TEXTS 15-16

TEXT

é[qéuk- ovac  
Yada YauÖe\_SaurEdeRva bDYaMaaNaa" iXaTaaYauDaE" )  
GaTaaSavae iNaPaiTaTaa NaaeitaïerNSMa >aUirXa" )) 15 ))  
Yada duvaRSa" XaaPaeNa SaeNd]a l/aek-añYaae Na\*Pa )  
iNa"é[qk-aêa>av&STa}a NaeéuirJYaadYa" i§-Yaa" )) 16 ))

śrī-śuka uvāca

yadā yuddhe ‘surair devā

badhyamānāḥ śitāyudhaiḥ

gatāsavo nipatitā

nottiṣṭheran sma bhūriśaḥ

yadā durvāsaḥ śāpena

sendrā lokās trayo nṛpa

niḥśrīkāś cābhavaṁs tatra

neśur ijyādayaḥ kriyāḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; yadā—when; yuddhe—in the fighting; asuraiḥ—by the demons; devāḥ—the demigods; badhyamānāḥ—besieged; śita-āyudhaiḥ—by serpent weapons; gata-āsavaḥ—almost dead; nipatitāḥ—some of them having fallen; na—not; uttiṣṭheran—got up again; sma—so became; bhūriśaḥ—the majority of them; yadā—when; durvāsaḥ—of Durvāsā Muni; śāpena—with the curse; sa-indrāḥ—with Indra; lokāḥ trayaḥ—the three worlds; nṛpa—O King; niḥśrīkāḥ—without any material opulence; ca—also; abhavan—became; tatra—at that time; neśuḥ—could not be performed; ijya-ādayaḥ—sacrifices; kriyāḥ—ritualistic ceremonies.

TRANSLATION

**Śukadeva Gosvāmī said: When the asuras, with their serpent weapons, severely attacked the demigods in a fight, many of the demigods fell and lost their lives. Indeed, they could not be revived. At that time, O King, the demigods had been cursed by Durvāsā 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 Durvāsā Muni was passing on the road, he saw Indra on the back of his elephant and was pleased to offer Indra a garland from his own neck. Indra, however, being too puffed up, took the garland, and without respect for Durvāsā Muni, he placed it on the trunk of his carrier elephant. The elephant, being an animal, could not understand the value of the garland, and thus the elephant threw the garland between its legs and smashed it. Seeing this insulting behavior, Durvāsā Muni immediately cursed Indra to be poverty-stricken, bereft of all material opulence. Thus the demigods, afflicted on one side by the fighting demons and on the other by the curse of Durvāsā Muni, lost all the material opulences in the three worlds.

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

SB 8.5.17, SB 8.5.18, SB 8.5.17-18

TEXTS 17-18

TEXT

iNaXaaMYaETaTa( SaurGa<aa MaheNd]vå<aadYa" )  
NaaDYaGaC^NSvYa& MaN}aEMaRN}aYaNTaae iviNaiêTaMa( )) 17 ))  
TaTaae b]øSa>aa& JaGMauMaeRraeMaURDaRiNa SavRXa" )  
Sav| ivjaPaYaa& c§u-" Pa[<aTaa" ParMaeiïNae )) 18 ))

niśāmyaitat sura-gaṇā

mahendra-varuṇādayaḥ

nādhyagacchan svayaṁ mantrair

mantrayanto viniścitam

tato brahma-sabhāṁ jagmur

meror mūrdhani sarvaśaḥ

sarvaṁ vijñāpayāṁ cakruḥ

praṇatāḥ parameṣṭhine

SYNONYMS

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

TRANSLATION

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

SB 8.5.19, SB 8.5.20, SB 8.5.19-20

TEXTS 19-20

TEXT

Sa ivl/aeKYaeNd]vaYvadqNa( iNa"SatvaiNvGaTaPa[>aaNa( )  
l/aek-aNaMa(r)l/Pa[aYaaNaSauraNaYaQaa iv>au" )) 19 ))  
SaMaaihTaeNa MaNaSaa Sa&SMarNPauåz& ParMa( )  
ovacaeTfu-çvdNaae devaNSa >aGavaNPar" )) 20 ))

sa vilokyendra-vāyv-ādīn

niḥsattvān vigata-prabhān

lokān amaṅgala-prāyān

asurān ayathā vibhuḥ

samāhitena manasā

saṁsmaran puruṣaṁ param

uvācotphulla-vadano

devān sa bhagavān paraḥ

SYNONYMS

saḥ—Lord Brahmā; vilokya—looking over; indra-vāyu-ādīn—all the demigods, headed by Lord Indra and Vāyu; niḥsattvān—bereft of all spiritual potency; vigata-prabhān—bereft of all effulgence; lokān—all the three worlds; amaṅgala-prāyān—merged into misfortune; asurān—all the demons; ayathāḥ—flourishing; vibhuḥ—Lord Brahmā, the supreme within this material world; samāhitena—by full adjustment; manasā—of the mind; saṁsmaran—remembering again and again; puruṣam—the Supreme Person; param—transcendental; uvāca—said; utphulla-vadanaḥ—bright-faced; devān—unto the demigods; saḥ—he; bhagavān—the most powerful; paraḥ—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 Brahmā, who is above all the demigods and who is most powerful, concentrated his mind on the Supreme Personality of Godhead. Thus being encouraged, he became bright-faced and spoke to the demigods as follows.

PURPORT

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

SB 8.5.21

TEXT 21

TEXT

Ah& >avae YaUYaMaQaae\_SauradYaae  
 MaNauZYaiTaYaRGd]uMagaMaRJaaTaYa" )  
YaSYaavTaara&Xak-l/aivSaiJaRTaa  
 v]JaaMa SaveR Xar<a& TaMaVYaYaMa( )) 21 ))

ahaṁ bhavo yūyam atho ‘surādayo

manuṣya-tiryag-druma-gharma-jātayaḥ

yasyāvatārāṁśa-kalā-visarjitā

vrajāma sarve śaraṇaṁ tam avyayam

SYNONYMS

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

TRANSLATION

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

PURPORT

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

SB 8.5.22

TEXT 22

TEXT

Na YaSYa vDYaae Na c r+a<aqYaae  
 NaaePae+a<aqYaadr<aqYaPa+a" )  
TaQaaiPa SaGaRiSQaiTaSa&YaMaaQa|  
 Datae rJa"SatvTaMaa&iSa k-ale/ )) 22 ))

na yasya vadhyo na ca rakṣaṇīyo

nopekṣaṇīyādaraṇīya-pakṣaḥ

tathāpi sarga-sthiti-saṁyamārthaṁ

dhatte rajaḥ-sattva-tamāṁsi kāle

SYNONYMS

na—not; yasya—by whom (the Lord); vadhyaḥ—anyone is to be killed; na—nor; ca—also; rakṣaṇīyaḥ—anyone is to be protected; na—nor; upekṣaṇīya—to be neglected; ādaraṇīya—to be worshiped; pakṣaḥ—part; tathāpi—still; sarga—creation; sthiti—maintenance; saṁyama—and annihilation; artham—for the sake of; dhatte—He accepts; rajaḥ—passion; sattva—goodness; tamāṁsi—and ignorance; kāle—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-gītā (9.29):

samo ‘haṁ sarva-bhūteṣu  
na me dveṣyo ‘sti na priyaḥ  
ye bhajanti tu māṁ bhaktyā  
mayi te teṣu cāpy aham

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

paritrāṇāya sādhūnāṁ  
vināśāya ca duṣkṛtām  
dharma-saṁsthāpanārthāya  
sambhavāmi yuge yuge

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

SB 8.5.23

TEXT 23

TEXT

AYa& c TaSYa iSQaiTaPaal/Na+a<a"  
 Satv& Jauza<aSYa >avaYa deihNaaMa( )  
TaSMaad( v]JaaMa" Xar<a& JaGad(Gauå&  
 SvaNaa& Sa Naae DaaSYaiTa Xa& SauriPa[Ya" )) 23 ))

ayaṁ ca tasya sthiti-pālana-kṣaṇaḥ

sattvaṁ juṣāṇasya bhavāya dehinām

tasmād vrajāmaḥ śaraṇaṁ jagad-guruṁ

svānāṁ sa no dhāsyati śaṁ sura-priyaḥ

SYNONYMS

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

TRANSLATION

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

PURPORT

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

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

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

sarva-dharmān parityajya  
mām ekaṁ śaraṇaṁ vraja  
ahaṁ tvāṁ sarva-pāpebhyo  
mokṣayiṣyāmi mā śucaḥ

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

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

kaler doṣa-nidhe rājann  
asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ paraṁ vrajet

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

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

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

kaler doṣa-nidhe rājann  
asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ paraṁ vrajet

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

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

dehino ‘smin yathā dehe  
kaumāraṁ yauvanaṁ jarā  
tathā dehāntara-prāptir  
dhīras tatra na muhyati

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

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

ābrahma-bhuvanāl lokāḥ  
punar āvartino ‘rjuna

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

SB 8.5.24

TEXT 24

TEXT

é[qéuk- ovac  
wTYaa>aaZYa SauraNveDaa" Sah devErirNdMa )  
AiJaTaSYa Pad& Saa+aaÂGaaMa TaMaSa" ParMa( )) 24 ))

śrī-śuka uvāca

ity ābhāṣya surān vedhāḥ

saha devair arindama

ajitasya padaṁ sākṣāj

jagāma tamasaḥ param

SYNONYMS

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

TRANSLATION

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

PURPORT

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

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

dvau bhūta-sargau loke ‘smin  
daiva āsura eva ca  
viṣṇu-bhaktaḥ smṛto daiva  
āsuras tad-viparyayaḥ

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

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

SB 8.5.25

TEXT 25

TEXT

Ta}aad\*íSvæPaaYa é[uTaPaUvaRYa vE Pa[>au" )  
STauiTaMab]UTa dEvqi>aGasi>aRSTvvihTaeiNd]Ya" )) 25 ))

tatrādṛṣṭa-svarūpāya

śruta-pūrvāya vai prabhuḥ

stutim abrūta daivībhir

gīrbhis tv avahitendriyaḥ

SYNONYMS

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

TRANSLATION

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

PURPORT

It is said that when Brahmā and the other demigods go to see the Supreme Personality of Godhead in Śvetadvīpa, they cannot directly see Him, but their prayers are heard by the Lord, and the needful action is taken. This we have seen in many instances. The word śruta-pūrvāya is significant. We get experience by directly seeing or by hearing. If it is not possible to see someone directly, we can hear about him from authentic sources. Sometimes people ask whether we can show them God. This is ludicrous. It is not necessary for one to see God before he can accept God. Our sensory perception is always incomplete. Therefore, even if we see God, we may not be able to understand Him. When Kṛṣṇa was on earth, many, many people saw Him but could not understand that He is the Supreme Personality of Godhead. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam. Even though the rascals and fools saw Kṛṣṇa personally, they could not understand that He is the Supreme Personality of Godhead. Even upon seeing God personally, one who is unfortunate cannot understand Him. Therefore we have to hear about God, Kṛṣṇa, from the authentic Vedic literature and from persons who understand the Vedic version properly. Even though Brahmā had not seen the Supreme Personality of Godhead before, he was confident that the Lord was there in Śvetadvīpa. 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 daivībhir gīrbhiḥ. In our Kṛṣṇa consciousness movement we do not allow any song that has not been approved or sung by bona fide devotees. We cannot allow cinema songs to be sung in the temple. We generally sing two songs. One is śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. This is bona fide. It is always mentioned in the Caitanya-caritāmṛta, and it is accepted by the ācāryas. The other, of course, is the mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. We may also sing the songs of Narottama dāsa Ṭhākura, Bhaktivinoda Ṭhākura and Locana dāsa Ṭhākura, but these two songs—"śrī-kṛṣṇa-caitanya" and the Hare Kṛṣṇa mahā-mantra—are sufficient to please the Supreme Personality of Godhead, although we cannot see Him. Seeing the Lord is not as important as appreciating Him from the authentic literature or the authentic statements of authorized persons.

SB 8.5.26

TEXT 26

TEXT

é[qb]øaevac  
Aivi§-Ya& SaTYaMaNaNTaMaaÛ&  
 GauhaXaYa& iNaZk-l/MaPa[TaKYaRMa( )  
MaNaae\_Ga]YaaNa& vcSaaiNaå¢&-  
 NaMaaMahe devvr& vre<YaMa( )) 26 ))

śrī-brahmovāca

avikriyaṁ satyam anantam ādyaṁ

guhā-śayaṁ niṣkalam apratarkyam

mano-’grayānaṁ vacasāniruktaṁ

namāmahe deva-varaṁ vareṇyam

SYNONYMS

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

TRANSLATION

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

PURPORT

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

anejad ekaṁ manaso javīyo  
nainad devā āpnuvan pūrvam arṣat  
tad dhāvato ‘nyān atyeti tiṣṭhat  
tasminn apo mātariśvā dadhāti

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

Because the Lord is situated in everyone’s heart and the individual living entity is not, never should the individual living entity be equated with the Supreme Lord. In Bhagavad-gītā (15.15) the Lord says, sarvasya cāhaṁ hṛdi sanniviṣṭaḥ: "I am situated in everyone’s heart." This does not mean, however, that everyone is equal to the Lord. In the śruti-mantras it is also said, hṛdi hy ayam ātmā pratiṣṭhitaḥ. In the beginning of Śrīmad-Bhāgavatam it is said, satyaṁ paraṁ dhīmahi. The Vedic mantras say, satyaṁ jñānam anantam and niṣkalaṁ niṣkriyaṁ śāntaṁ niravadyam. God is supreme. Although naturally He does not do anything, He is doing everything. As the Lord says in Bhagavad-gītā:

mayā tatam idaṁ sarvaṁ  
jagad avyakta-mūrtinā  
mat-sthāni sarva-bhūtāni  
na cāhaṁ teṣv avasthitaḥ

"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)

mayādhyakṣeṇa prakṛtiḥ  
sūyate sacarācaram  
hetunānena kaunteya  
jagad viparivartate

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

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

svayambhūr nāradaḥ śambhuḥ  
kumāraḥ kapilo manuḥ  
prahlādo janako bhīṣmo  
balir vaiyāsakir vayam  
(*Bhāg.* 6.3.20)

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

SB 8.5.27

TEXT 27

TEXT

ivPaiêTa& Pa[a<aMaNaaeiDaYaaTMaNaa‚  
 MaQaeRiNd]Yaa>aaSaMaiNad]Mav]<aMa( )  
^aYaaTaPaaE Ya}a Na Ga\*Da]Pa+aaE  
 TaMa+ar& %& i}aYauGa& v]JaaMahe )) 27 ))

vipaścitaṁ prāṇa-mano-dhiyātmanām

arthendriyābhāsam anidram avraṇam

chāyātapau yatra na gṛdhra-pakṣau

tam akṣaraṁ khaṁ tri-yugaṁ vrajāmahe

SYNONYMS

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

TRANSLATION

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

PURPORT

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

The word anidram, meaning "always awake and free from ignorance," is very important in this verse. As stated in Bhagavad-gītā (15.15), mattaḥ smṛtir jñānam apohanaṁ 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 (karmaṇā daiva-netreṇa), but the Supreme Personality of Godhead does not have a material body, and therefore He has no avidyā, ignorance. He does not sleep, but is always alert and awake.

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

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ  
sāṅgopāṅgāstra-pārṣadam

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

yajñaiḥ saṅkīrtana-prāyair  
yajanti hi sumedhasaḥ

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

SB 8.5.28

TEXT 28

TEXT

AJaSYa c§&- TvJaYaeYaRMaa<a&  
 MaNaaeMaYa& PaÄdXaarMaaéu )  
i}aNaai>a ivÛuÀl/MaíNaeiMa  
 Yad+aMaahuSTaMa\*Ta& Pa[PaÛe )) 28 ))

ajasya cakraṁ tv ajayeryamāṇaṁ

manomayaṁ pañcadaśāram āśu

tri-nābhi vidyuc-calam aṣṭa-nemi

yad-akṣam āhus tam ṛtaṁ prapadye

SYNONYMS

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

TRANSLATION

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

PURPORT

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

apareyam itas tv anyāṁ  
prakṛtiṁ viddhi me parām  
jīva-bhūtāṁ mahā-bāho  
yayedaṁ dhāryate 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 jīvātmā is revolving on the wheel of birth and death under the direction of the Supreme Personality of Godhead. The central point is the Supersoul. As explained in Bhagavad-gītā (18.61):

īśvaraḥ sarva-bhūtānāṁ  
hṛd-deśe ‘rjuna tiṣṭhati  
bhrāmayan sarva-bhūtāni  
yantrārūḍhāni māyayā

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

SB 8.5.29

TEXT 29

TEXT

Ya Wk-v<a| TaMaSa" Par& Ta‚  
 dl/aek-MaVYa¢-MaNaNTaPaarMa( )  
AaSaa& ck-araePaSauPa<aRMaeNa‚  
 MauPaaSaTae YaaeGarQaeNa Daqra" )) 29 ))

ya eka-varṇaṁ tamasaḥ paraṁ tad

alokam avyaktam ananta-pāram

āsāṁ cakāropasuparṇam enam

upāsate yoga-rathena dhīrāḥ

SYNONYMS

yaḥ—the Supreme Personality of Godhead who; eka-varṇam—absolute, situated in pure goodness; tamasaḥ—to the darkness of the material world; param—transcendental; tat—that; alokam—who cannot be seen; avyaktam—not manifested; ananta-pāram—unlimited, beyond the measurement of material time and space; āsām cakāra—situated; upa-suparṇam—on the back of Garuḍa; enam—Him; upāsate—worship; yoga-rathena—by the vehicle of mystic yoga; dhīrāḥ—persons who are sober, undisturbed by material agitation.

TRANSLATION

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

PURPORT

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

SB 8.5.30

TEXT 30

TEXT

Na YaSYa k-êaiTaiTaTaiTaR MaaYaa&  
 YaYaa JaNaae MauùiTa ved NaaQaRMa( )  
Ta& iNaiJaRTaaTMaaTMaGau<a& PareXa&  
 NaMaaMa >aUTaezu SaMa& crNTaMa( )) 30 ))

na yasya kaścātititarti māyāṁ

yayā jano muhyati veda nārtham

taṁ nirjitātmātma-guṇaṁ pareśaṁ

namāma bhūteṣu samaṁ carantam

SYNONYMS

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

TRANSLATION

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

PURPORT

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

SB 8.5.31

TEXT 31

TEXT

wMae vYa& YaiTPa[YaYaEv TaNva  
 SatveNa Sa\*ía bihrNTaraiv" )  
GaiTa& Na SaU+MaaMa\*zYaê ivÚhe  
 ku-Taae\_SauraÛa wTarPa[DaaNaa" )) 31 ))

ime vayaṁ yat-priyayaiva tanvā

sattvena sṛṣṭā bahir-antar-āviḥ

gatiṁ na sūkṣmām ṛṣayaś ca vidmahe

kuto ‘surādyā itara-pradhānāḥ

SYNONYMS

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

TRANSLATION

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

PURPORT

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

SB 8.5.32

TEXT 32

TEXT

PaadaE MahqYa& Svk\*-TaEv YaSYa  
 cTauivRDaae Ya}a ih >aUTaSaGaR" )  
Sa vE MahaPaUåz AaTMaTaN}a"  
 Pa[SaqdTaa& b]ø Mahaiv>aUiTa" )) 32 ))

pādau mahīyaṁ sva-kṛtaiva yasya

catur-vidho yatra hi bhūta-sargaḥ

sa vai mahā-pūruṣa ātma-tantraḥ

prasīdatāṁ brahma mahā-vibhūtiḥ

SYNONYMS

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

TRANSLATION

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

PURPORT

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

SB 8.5.33

TEXT 33

TEXT

AM>aSTau Yad]eTa odarvqYa|  
 iSaDYaiNTa JaqvNTYauTa vDaRMaaNaa" )  
l/aek-a YaTaae\_Qaai%l/l/aek-Paal/a"  
 Pa[SaqdTaa& Na" Sa Mahaiv>aUiTa" )) 33 ))

ambhas tu yad-reta udāra-vīryaṁ

sidhyanti jīvanty uta vardhamānāḥ

lokā yato ‘thākhila-loka-pālāḥ

prasīdatāṁ naḥ sa mahā-vibhūtiḥ

SYNONYMS

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

TRANSLATION

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

PURPORT

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

SB 8.5.34

TEXT 34

TEXT

SaaeMa& MaNaae YaSYa SaMaaMaNaiNTa  
 idvaEk-Saa& Yaae bl/MaNDa AaYau" )  
wRXaae NaGaaNaa& Pa[JaNa" Pa[JaaNaa&  
 Pa[SaqdTaa& Na" Sa Mahaiv>aUiTa" )) 34 ))

somaṁ mano yasya samāmananti

divaukasāṁ yo balam andha āyuḥ

īśo nagānāṁ prajanaḥ prajānāṁ

prasīdatāṁ naḥ sa mahā-vibhūtiḥ

SYNONYMS

somam—the moon; manaḥ—the mind; yasya—of whom (of the Supreme Personality of Godhead); samāmananti—they say; divaukasām—of the denizens of the upper planetary systems; yaḥ—who; balam—the strength; andhaḥ—the food grains; āyuḥ—the duration of life; īśaḥ—the Supreme Lord; nagānām—of the trees; prajanaḥ—the source of breeding; prajānām—of all living entities; prasīdatām—may He be pleased; naḥ—upon us; saḥ—that Supreme Personality of Godhead; mahā-vibhūtiḥ—the source of all opulences.

TRANSLATION

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

PURPORT

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

SB 8.5.35

TEXT 35

TEXT

AiGanMauR%& YaSYa Tau JaaTaveda  
 JaaTa" i§-Yaak-a<@iNaiMataJaNMaa )  
ANTa"SaMaud]e\_NauPacNSvDaaTaUNa(  
 Pa[SaqdTaa& Na" Sa Mahaiv>aUiTa" )) 35 ))

agnir mukhaṁ yasya tu jāta-vedā

jātaḥ kriyā-kāṇḍa-nimitta-janmā

antaḥ-samudre ‘nupacan sva-dhātūn

prasīdatāṁ naḥ sa mahā-vibhūtiḥ

SYNONYMS

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

TRANSLATION

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

SB 8.5.36

TEXT 36

TEXT

YaÀ+auraSaqTa( Tari<adeRvYaaNa&  
 }aYaqMaYaae b]ø<a Wz iDaZ<YaMa( )  
Üar& c Mau¢e-rMa\*Ta& c Ma\*TYau"  
 Pa[SaqdTaa& Na" Sa Mahaiv>aUiTa" )) 36 ))

yac-cakṣur āsīt taraṇir deva-yānaṁ

trayīmayo brahmaṇa eṣa dhiṣṇyam

dvāraṁ ca mukter amṛtaṁ ca mṛtyuḥ

prasīdatāṁ naḥ sa mahā-vibhūtiḥ

SYNONYMS

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

TRANSLATION

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

PURPORT

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

yac-cakṣur eṣa savitā sakala-grahāṇāṁ  
rājā samasta-sura-mūrtir aśeṣa-tejāḥ  
yasyājñayā bhramati saṁbhṛta-kāla-cakro  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

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

SB 8.5.37

TEXT 37

TEXT

Pa[a<aad>aUd( YaSYa cracra<aa&  
 Pa[a<a" Sahae bl/MaaeJaê vaYau" )  
ANvaSMa SaMa]aJaiMavaNauGaa vYa&  
 Pa[SaqdTaa& Na" Sa Mahaiv>aUiTa" )) 37 ))

prāṇād abhūd yasya carācarāṇāṁ

prāṇaḥ saho balam ojaś ca vāyuḥ

anvāsma samrājam ivānugā vayaṁ

prasīdatāṁ naḥ sa mahā-vibhūtiḥ

SYNONYMS

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

SB 8.5.38

TEXT 38

TEXT

é[ae}aad( idXaae YaSYa ôdê %aiNa  
 Pa[Jaijre %& PauåzSYa Naa>Yaa" )  
Pa[a<aeiNd]YaaTMaaSauXarqrke-Ta"  
 Pa[SaqdTaa& Na" Sa Mahaiv>aUiTa" )) 38 ))

śrotrād diśo yasya hṛdaś ca khāni

prajajñire khaṁ puruṣasya nābhyāḥ

prāṇendriyātmāsu-śarīra-ketaḥ

prasīdatāṁ naḥ sa mahā-vibhūtiḥ

SYNONYMS

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

TRANSLATION

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

TEXT 39

TEXT

bl/aNMaheNd]iñdXaa" Pa[Saada‚  
 NMaNYaaeiGaRrqXaae iDaz<aad( ivirÄ" )  
%e>YaSTau ^Nda&SYa\*zYaae Mae!\Ta" k-"  
 Pa[SaqdTaa& Na" Sa Mahaiv>aUiTa" )) 39 ))

balān mahendras tri-daśāḥ prasādān

manyor girīśo dhiṣaṇād viriñcaḥ

khebhyas tu chandāṁsy ṛṣayo meḍhrataḥ kaḥ

prasīdatāṁ naḥ sa mahā-vibhūtiḥ

SYNONYMS

balāt—by His strength; mahā-indraḥ—King Indra became possible; tri-daśāḥ—as well as the demigods; prasādāt—by satisfaction; manyoḥ—by anger; giri-īśaḥ—Lord Śiva; dhiṣaṇāt—from sober intelligence; viriñcaḥ—Lord Brahmā; khebhyaḥ—from the bodily holes; tu—as well as; chandāṁsi—Vedic mantras; ṛṣayaḥ—great saintly persons; meḍhrataḥ—from the genitals; kaḥ—the prajāpatis; prasīdatām—may be pleased; naḥ—upon us; saḥ—He; mahā-vibhūtiḥ—the Supreme Personality of Godhead, who has extraordinary power.

TRANSLATION

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

SB 8.5.40

TEXT 40

TEXT

é[qvR+aSa" iPaTarX^aYaYaaSaNa(  
 DaMaR" STaNaaidTar" Pa\*ïTaae\_>aUTa( )  
ÛaEYaRSYa XaqZ<aaeR\_PSarSaae ivharaTa(  
 Pa[SaqdTaa& Na" Sa Mahaiv>aUiTa" )) 40 ))

śrīr vakṣasaḥ pitaraś chāyayāsan

dharmaḥ stanād itaraḥ pṛṣṭhato ‘bhūt

dyaur yasya śīrṣṇo ‘psaraso vihārāt

prasīdatāṁ naḥ sa mahā-vibhūtiḥ

SYNONYMS

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

TRANSLATION

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

SB 8.5.41

TEXT 41

TEXT

ivPa[ae Mau%ad( b]ø c YaSYa Gauù&  
 raJaNYa AaSaqd( >auJaYaaebRl&/ c )  
OvaeRivR@aeJaae\_x(iga]rvedéUd]aE  
 Pa[SaqdTaa& Na" Sa Mahaiv>aUiTa" )) 41 ))

vipro mukhād brahma ca yasya guhyaṁ

rājanya āsīd bhujayor balaṁ ca

ūrvor viḍ ojo ‘ṅghrir aveda-śūdrau

prasīdatāṁ naḥ sa mahā-vibhūtiḥ

SYNONYMS

vipraḥ—the brāhmaṇas; mukhāt—from His mouth; brahma—the Vedic literatures; ca—also; yasya—of whom; guhyam—from His confidential knowledge; rājanyaḥ—the kṣatriyas; āsīt—became possible; bhujayoḥ—from His arms; balam ca—as well as bodily strength; ūrvoḥ—from the thighs; viṭ—vaiśyas; ojaḥ—and their expert productive knowledge; aṅghriḥ—from His feet; aveda—those who are beyond the jurisdiction of Vedic knowledge; śūdrau—the worker class; prasīdatām—may be pleased; naḥ—upon us; saḥ—He; mahā-vibhūtiḥ—the supremely powerful Personality of Godhead.

TRANSLATION

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

SB 8.5.42

TEXT 42

TEXT

l/ae>aae\_DaraTa( Pa[qiTaåPaYaR>aUd( ÛuiTa‚  
 NaRSTa" PaXaVYa" SPaXaeRNa k-aMa" )  
>a]uvaeYaRMa" Pa+Ma>avSTau k-al/"  
 Pa[SaqdTaa& Na" Sa Mahaiv>aUiTa" )) 42 ))

lobho ‘dharāt prītir upary abhūd dyutir

nastaḥ paśavyaḥ sparśena kāmaḥ

bhruvor yamaḥ pakṣma-bhavas tu kālaḥ

prasīdatāṁ naḥ sa mahā-vibhūtiḥ

SYNONYMS

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

TRANSLATION

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

SB 8.5.43

TEXT 43

TEXT

d]VYa& vYa" k-MaR Gau<aaiNvXaez&  
 YaÛaeGaMaaYaaivihTaaNvdiNTa )  
Yad( duivR>aaVYa& Pa[buDaaPabaDa&  
 Pa[SaqdTaa& Na" Sa Mahaiv>aUiTa" )) 43 ))

dravyaṁ vayaḥ karma guṇān viśeṣaṁ

yad-yogamāyā-vihitān vadanti

yad durvibhāvyaṁ prabudhāpabādhaṁ

prasīdatāṁ naḥ sa mahā-vibhūtiḥ

SYNONYMS

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

TRANSLATION

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

PURPORT

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

mām upetya punar janma  
duḥkhālayam aśāśvatam  
nāpnuvanti mahātmānaḥ  
saṁsiddhiṁ paramāṁ gatāḥ

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

SB 8.5.44

TEXT 44

TEXT

NaMaae\_STau TaSMaa oPaXaaNTaXa¢-Yae  
 SvaraJYal/a>aPa[iTaPaUirTaaTMaNae )  
Gau<aezu MaaYaaricTaezu v\*itai>a‚  
 NaR SaÂMaaNaaYa Na>aSvdUTaYae )) 44 ))

namo ‘stu tasmā upaśānta-śaktaye

svārājya-lābha-pratipūritātmane

guṇeṣu māyā-raciteṣu vṛttibhir

na sajjamānāya nabhasvad-ūtaye

SYNONYMS

namaḥ—our respectful obeisances; astu—let there be; tasmai—unto Him; upaśānta-śaktaye—who does not endeavor to achieve anything else, who is free from restlessness; svārājya—completely independent; lābha—of all gains; pratipūrita—fully achieved; ātmane—unto the Supreme Personality of Godhead; guṇeṣu—of the material world, which is moving because of the three modes of nature; māyā-raciteṣu—things created by the external energy; vṛttibhiḥ—by such activities of the senses; na sajjamānāya—one who does not become attached, or one who is above material pains and pleasures; nabhasvat—the air; ūtaye—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 (parāsya śaktir vividhaiva śrūyate), and therefore He has nothing to do (na tasya kāryaṁ karaṇaṁ ca vidyate). As indicated here by the word upaśānta-śaktaye, His different energies act, but although He sets these energies in action, He Himself has nothing to do. He is not attached to anything, for He is the Supreme Personality of Godhead. Therefore, let us offer our respectful obeisances unto Him.

SB 8.5.45

TEXT 45

TEXT

Sa Tv& Naae dXaRYaaTMaaNaMaSMaTk-r<aGaaecrMa( )  
Pa[PaàaNaa& idd\*+aU<aa& SaiSMaTa& Tae Mau%aMbuJaMa( )) 45 ))

sa tvaṁ no darśayātmānam

asmat-karaṇa-gocaram

prapannānāṁ didṛkṣūṇāṁ

sasmitaṁ te mukhāmbujam

SYNONYMS

saḥ—He (the Supreme Personality of Godhead); tvam—You are my Lord; naḥ—to us; darśaya—be visible; ātmānam—in Your original form; asmat-karaṇa-gocaram—appreciable by our direct senses, especially by our eyes; prapannānām—we are all surrendered unto You; didṛkṣūṇām—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 Brahmā and the members of his disciplic succession want to see the Lord in His personal form. Without a personal form there can be no question of a smiling face, which is clearly indicated here by the words sasmitam te mukhāmbujam. Those who are in the Vaiṣṇava sampradāya of Brahmā always want to see the Supreme Personality of Godhead. They are eager to realize the Lord’s personal feature, not the impersonal feature. As clearly stated here, asmat-karaṇa-gocaram: the personal feature of the Lord can be directly perceived by our senses.

SB 8.5.46

TEXT 46

TEXT

TaESTaE" SveC^a>aUTaE æPaE" k-ale/ k-ale/ SvYa& iv>aae )  
k-MaR duivRzh& Yaàae >aGava&STaTa( k-raeiTa ih )) 46 ))

tais taiḥ svecchā-bhūtai rūpaiḥ

kāle kāle svayaṁ vibho

karma durviṣahaṁ yan no

bhagavāṁs tat karoti hi

SYNONYMS

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

TRANSLATION

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

PURPORT

The Lord says in Bhagavad-gītā (4.7):

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

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

SB 8.5.47

TEXT 47

TEXT

(c)e-Xa>aUYaRLPaSaarai<a k-MaaRi<a ivf-l/aiNa va )  
deihNaa& ivzYaaTaaRNaa& Na TaQaEvaiPaRTa& TviYa )) 47 ))

kleśa-bhūry-alpa-sārāṇi

karmāṇi viphalāni vā

dehināṁ viṣayārtānāṁ

na tathaivārpitaṁ tvayi

SYNONYMS

kleśa—hardship; bhūri—very much; alpa—very little; sārāṇi—good result; karmāṇi—activities; viphalāni—frustration; vā—either; dehinām—of persons; viṣaya-artānām—who are eager to enjoy the material world; na—not; tathā—like that; eva—indeed; arpitam—dedicated; tvayi—unto Your Lordship.

TRANSLATION

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

PURPORT

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

SB 8.5.48

TEXT 48

TEXT

NaavMa" k-MaRk-LPaae\_iPa ivf-l/aYaeìraiPaRTa" )  
k-LPaTae PauåzSYaEv Sa ùaTMaa diYaTaae ihTa" )) 48 ))

nāvamaḥ karma-kalpo ‘pi

viphalāyeśvarārpitaḥ

kalpate puruṣasyaiva

sa hy ātmā dayito hitaḥ

SYNONYMS

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

TRANSLATION

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

PURPORT

In Bhagavad-gītā (2.40), the Lord says svalpam apy asya dharmasya trāyate mahato bhayāt: 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 Nārāyaṇa at the end of his life. When Ajāmila chanted this holy name of the Lord, Nārāyaṇa, he did not chant knowingly; actually he was calling his youngest son, whose name was Nārāyaṇa. Nonetheless, Lord Nārāyaṇa took this chanting seriously, and thus Ajāmila achieved the result of ante nārāyaṇa-smṛtiḥ, remembering Nārāyaṇa at the end of life. If one somehow or other remembers the holy name of Nārāyaṇa, Kṛṣṇa or Rāma at the end of life, he immediately achieves the transcendental result of going back home, back to Godhead.

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

akāmaḥ sarva-kāmo vā  
mokṣa-kāma udāra-dhīḥ  
tīvreṇa bhakti-yogena  
yajeta puruṣaṁ 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 Kṛṣṇa, the Supreme Personality of Godhead, by rendering transcendental loving service." (Bhāg. 2.3.10) Even if one has material desires, one can undoubtedly achieve what he wants by rendering service to the Lord.

SB 8.5.49

TEXT 49

TEXT

YaQaa ih Sk-NDaXaa%aNaa& TaraeMaURl/avSaecNaMa( )  
WvMaaraDaNa& ivZ<aae" SaveRzaMaaTMaNaê ih )) 49 ))

yathā hi skandha-śākhānāṁ

taror mūlāvasecanam

evam ārādhanaṁ viṣṇoḥ

sarveṣām ātmanaś ca hi

SYNONYMS

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

TRANSLATION

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

PURPORT

As stated in the Padma Purāṇa:

ārādhanānāṁ sarveṣāṁ  
viṣṇor ārādhanaṁ param  
tasmāt parataraṁ devi  
tadīyānāṁ samarcanam

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

yathā taror mūla-niṣecanena  
tṛpyanti tat-skandha-bhujopaśākhāḥ  
prāṇopahārāc ca yathendriyāṇāṁ  
tathaiva sarvārhaṇam acyutejyā

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

SB 8.5.50

TEXT 50

TEXT

NaMaSTau>YaMaNaNTaaYa duivRTaKYaaRTMak-MaR<ae )  
iNaGauR<aaYa Gau<aeXaaYa SatvSQaaYa c SaaMPa[TaMa( )) 50 ))

namas tubhyam anantāya

durvitarkyātma-karmaṇe

nirguṇāya guṇeśāya

sattva-sthāya ca sāmpratam

SYNONYMS

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

TRANSLATION

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

PURPORT

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

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

SB 8.6: The Demigods and Demons Declare a Truce

CHAPTER SIX  
The Demigods and Demons Declare a Truce

SB 8.6 Summary

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

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

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

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

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

SB 8.6.1

TEXT 1

TEXT

é[qéuk- ovac  
Wv& STauTa" SaurGa<aE>aRGavaNa( hirrqìr" )  
TaezaMaaivr>aUd( raJaNSahóak-aeRdYaÛuiTa" )) 1 ))

śrī-śuka uvāca

evaṁ stutaḥ sura-gaṇair

bhagavān harir īśvaraḥ

teṣām āvirabhūd rājan

sahasrārkodaya-dyutiḥ

SYNONYMS

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

TRANSLATION

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

SB 8.6.2

TEXT 2

TEXT

TaeNaEv SahSaa SaveR deva" Pa[iTahTae+a<aa" )  
NaaPaXYaN%& idXa" +aaE<aqMaaTMaaNa& c ku-Taae iv>auMa( )) 2 ))

tenaiva sahasā sarve

devāḥ pratihatekṣaṇāḥ

nāpaśyan khaṁ diśaḥ kṣauṇīm

ātmānaṁ ca kuto vibhum

SYNONYMS

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

TRANSLATION

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

SB 8.6.3, SB 8.6.4, SB 8.6.5, SB 8.6.6, SB 8.6.7, SB 8.6.3-7

TEXTS 3-7

TEXT

ivirÄae >aGavaNd\*îa Sah XaveR<a Taa& TaNauMa( )  
SvC^a& Mark-TaXYaaMaa& k-ÅGa>aaRå<ae+a<aaMa( )) 3 ))  
TaáheMaavdaTaeNa l/SaTk-aEXaeYavaSaSaa )  
Pa[SaàcaåSavaR(r)q& SauMau%q& SauNdr>a]uvMa( )) 4 ))  
MahaMai<aik-rq$e=Na ke-YaUra>Yaa& c >aUizTaaMa( )  
k-<aaR>ar<aiNa>aaRTak-Paael/é[qMau%aMbuJaaMa( )) 5 ))  
k-aÄqk-l/aPavl/YaharNaUPaurXaaei>aTaaMa( )  
k-aESTau>aa>ar<aa& l/+Maq& ib>a]Taq& vNaMaail/NaqMa( )) 6 ))  
SaudXaRNaaidi>a" SvañEMaURiTaRMaiÙåPaaiSaTaaMa( )  
Tauíav devPa[vr" SaXavR" Pauåz& ParMa( )  
SavaRMarGa<aE" Saak&- SavaR(r)ErviNa& GaTaE" )) 7 ))

viriñco bhagavān dṛṣṭvā

saha śarveṇa tāṁ tanum

svacchāṁ marakata-śyāmāṁ

kañja-garbhāruṇekṣaṇām

tapta-hemāvadātena

lasat-kauśeya-vāsasā

prasanna-cāru-sarvāṅgīṁ

sumukhīṁ sundara-bhruvam

mahā-maṇi-kirīṭena

keyūrābhyāṁ ca bhūṣitām

karṇābharaṇa-nirbhāta-

kapola-śrī-mukhāmbujām

kāñcīkalāpa-valaya-

hāra-nūpura-śobhitām

kaustubhābharaṇāṁ lakṣmīṁ

bibhratīṁ vana-mālinīm

sudarśanādibhiḥ svāstrair

mūrtimadbhir upāsitām

tuṣṭāva deva-pravaraḥ

saśarvaḥ puruṣaṁ param

sarvāmara-gaṇaiḥ sākaṁ

sarvāṅgair avaniṁ gataiḥ

SYNONYMS

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

TRANSLATION

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

SB 8.6.8

TEXT 8

TEXT

é[qb]øaevac  
AJaaTaJaNMaiSQaiTaSa&YaMaaYaa‚  
 Gau<aaYa iNavaR<aSau%a<aRvaYa )  
A<aaeri<aMane\_PairGa<YaDaaMane  
 MahaNau>aavaYa NaMaae NaMaSTae )) 8 ))

śrī-brahmovāca

ajāta-janma-sthiti-saṁyamāyā-

guṇāya nirvāṇa-sukhārṇavāya

aṇor aṇimne ‘parigaṇya-dhāmne

mahānubhāvāya namo namas te

SYNONYMS

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

TRANSLATION

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

PURPORT

The Lord says in Bhagavad-gītā (4.6):

ajo ‘pi sann avyayātmā  
bhūtānām īśvaro ‘pi san  
prakṛtiṁ svām adhiṣṭhāya  
sambhavāmy ātma-māyayā

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

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

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

SB 8.6.9

TEXT 9

TEXT

æPa& TavETaTa( PauåzzR>aeJYa&  
 é[eYaae\_iQaRi>avŒ„idk-TaaiN}ake-<a )  
YaaeGaeNa DaaTa" Sah Naiñl/aek-aNa(  
 PaXYaaMYaMauiZMaàu h ivìMaUTaaŒ )) 9 ))

rūpaṁ tavaitat puruṣarṣabhejyaṁ

śreyo ‘rthibhir vaidika-tāntrikeṇa

yogena dhātaḥ saha nas tri-lokān

paśyāmy amuṣminn u ha viśva-mūrtau

SYNONYMS

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

TRANSLATION

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

PURPORT

The Vedic mantras say: yasmin vijñāte sarvam evaṁ vijñātaṁ 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-gītā (4.34) therefore advises:

tad viddhi praṇipātena  
paripraśnena sevayā  
upadekṣyanti te jñānaṁ  
jñāninas tattva-darśinaḥ

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

SB 8.6.10

TEXT 10

TEXT

TvYYaGa] AaSaqTa( TviYa MaDYa AaSaqTa(  
 TvYYaNTa AaSaqiddMaaTMaTaN}ae )  
TvMaaidrNTaae JaGaTaae\_SYa MaDYa&  
 ga$=SYa Ma\*Tòev Par" ParSMaaTa( )) 10 ))

tvayy agra āsīt tvayi madhya āsīt

tvayy anta āsīd idam ātma-tantre

tvam ādir anto jagato ‘sya madhyaṁ

ghaṭasya mṛtsneva paraḥ parasmāt

SYNONYMS

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

TRANSLATION

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

SB 8.6.11

TEXT 11

TEXT

Tv& MaaYaYaaTMaaé[YaYaa SvYaed&  
 iNaMaaRYa ivì& TadNauPa[iví" )  
PaXYaiNTa Yau¢-a MaNaSaa MaNaqiz<aae  
 Gau<aVYavaYae\_PYaGau<a& ivPaiêTa" )) 11 ))

tvaṁ māyayātmāśrayayā svayedaṁ

nirmāya viśvaṁ tad-anupraviṣṭaḥ

paśyanti yuktā manasā manīṣiṇo

guṇa-vyavāye ‘py aguṇaṁ vipaścitaḥ

SYNONYMS

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

TRANSLATION

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

PURPORT

The Lord says in Bhagavad-gītā (9.10):

mayādhyakṣeṇa prakṛtiḥ  
sūyate sacarācaram  
hetunānena kaunteya  
jagad viparivartate

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

SB 8.6.12

TEXT 12

TEXT

YaQaaiGanMaeDaSYaMa\*Ta& c Gaaezu  
 >auVYaàMaMbUÛMaNae c v\*itaMa( )  
YaaeGaEMaRNauZYaa AiDaYaiNTa ih Tva&  
 Gau<aezu buÖya k-vYaae vdiNTa )) 12 ))

yathāgnim edhasy amṛtaṁ ca goṣu

bhuvy annam ambūdyamane ca vṛttim

yogair manuṣyā adhiyanti hi tvāṁ

guṇeṣu buddhyā kavayo vadanti

SYNONYMS

yathā—as; agnim—fire; edhasi—in wood; amṛtam—milk, which is like nectar; ca—and; goṣu—from cows; bhuvi—on the ground; annam—food grains; ambu—water; udyamane—in enterprise; ca—also; vṛttim—livelihood; yogaiḥ—by practice of bhakti-yoga; manuṣyāḥ—human beings; adhiyanti—achieve; hi—indeed; tvām—You; guṇeṣu—in the material modes of nature; buddhyā—by intelligence; kavayaḥ—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 nirguṇa, not to be found within this material world, the entire material world is pervaded by Him, as stated in Bhagavad-gītā (mayā tatam idaṁ sarvam). The material world is nothing but an expansion of the Lord’s material energy, and the entire cosmic manifestation rests upon Him (mat-sthāni sarva-bhūtāni). Nonetheless, the Supreme Lord cannot be found here (na cāhaṁ teṣv avasthitaḥ). A devotee, however, can see the Supreme Personality of Godhead through the practice of bhakti-yoga. One ordinarily does not begin to practice bhakti-yoga unless he has practiced it in previous births. Moreover, one can begin bhakti-yoga only by the mercy of the spiritual master and Kṛṣṇa. Guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja. The seed of devotional service is obtainable by the mercy of guru, the spiritual master, and Kṛṣṇa, the Supreme Personality of Godhead.

Only by the practice of bhakti-yoga can one achieve the favor of the Supreme Personality of Godhead and see Him face to face (premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti). One cannot see the Lord by other methods, such as karma, jñāna or yoga. Under the direction of the spiritual master, one must cultivate bhakti-yoga (śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam). Then, even within this material world, although the Lord is not visible, a devotee can see Him. This is confirmed in Bhagavad-gītā (bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ) and in Śrīmad-Bhāgavatam (bhaktyāham ekayā grāhyaḥ). Thus by devotional service one can achieve the favor of the Supreme Personality of Godhead, although He is not visible or understandable to materialistic persons.

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

The people of this age are inclined toward industrial enterprises for comfortable living, but they refuse to endeavor to execute devotional service, by which they can achieve the ultimate goal of life by returning home, back to Godhead. Unfortunately, as it is said, na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ. 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 (moghāśā mogha-karmāṇo mogha-jñānā vicetasaḥ). The so-called vaiśyas—the industrialists or businessmen—are involved in big, big industrial enterprises, but they are not interested in food grains and milk. However, as indicated here, by digging for water, even in the desert, we can produce food grains; when we produce food grains and vegetables, we can give protection to the cows; while giving protection to the cows, we can draw from them abundant quantities of milk; and by getting enough milk and combining it with food grains and vegetables, we can prepare hundreds of nectarean foods. We can happily eat this food and thus avoid industrial enterprises and joblessness.

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

yeṣāṁ tv anta-gataṁ pāpaṁ  
janānāṁ puṇya-karmaṇām  
te dvandva-moha-nirmuktā  
bhajante māṁ dṛḍha-vratāḥ

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

harer nāma harer nāma  
harer nāmaiva kevalam  
kalau nāsty eva nāsty eva  
nāsty eva gatir anyathā

"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."

SB 8.6.13

TEXT 13

TEXT

Ta& Tva& vYa& NaaQa SaMauiÂhaNa&  
 SaraeJaNaa>aaiTaicreiPSaTaaQaRMa( )  
d\*îa GaTaa iNav\*RTaMaÛ SaveR  
 GaJaa dvaTaaR wv Gaa(r)MaM>a" )) 13 ))

taṁ tvāṁ vayaṁ nātha samujjihānaṁ

saroja-nābhāticirepsitārtham

dṛṣṭvā gatā nirvṛtam adya sarve

gajā davārtā iva gāṅgam ambhaḥ

SYNONYMS

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

TRANSLATION

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

PURPORT

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

SB 8.6.14

TEXT 14

TEXT

Sa Tv& ivDaTSvai%l/l/aek-Paal/a  
 vYa& YadQaaRSTav PaadMaUl/Ma( )  
SaMaaGaTaaSTae bihrNTaraTMaNa(  
 ik&- vaNYaivjaPYaMaXaezSaai+a<a" )) 14 ))

sa tvaṁ vidhatsvākhila-loka-pālā

vayaṁ yad arthās tava pāda-mūlam

samāgatās te bahir-antar-ātman

kiṁ vānya-vijñāpyam aśeṣa-sākṣiṇaḥ

SYNONYMS

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

TRANSLATION

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

PURPORT

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

SB 8.6.15

TEXT 15

TEXT

Ah& iGair}aê SauradYaae Yae  
 d+aadYaae\_Ganeirv ke-TavSTae )  
ik&- va ivdaMaeXa Pa\*QaiGv>aaTaa  
 ivDaTSv Xa& Naae iÜJadevMaN}aMa( )) 15 ))

ahaṁ giritraś ca surādayo ye

dakṣādayo ‘gner iva ketavas te

kiṁ vā vidāmeśa pṛthag-vibhātā

vidhatsva śaṁ no dvija-deva-mantram

SYNONYMS

aham—I (Lord Brahmā); giritraḥ—Lord Śiva; ca—also; sura-ādayaḥ—all the demigods; ye—as we are; dakṣa-ādayaḥ—headed by Mahārāja Dakṣa; agneḥ—of fire; iva—like; ketavaḥ—sparks; te—of You; kim—what; vā—either; vidāma—can we understand; īśa—O my Lord; pṛthak-vibhātāḥ—independently of You; vidhatsva—kindly bestow upon us; śam—good fortune; naḥ—our; dvija-deva-mantram—the means of deliverance suitable for the brāhmaṇas and demigods.

TRANSLATION

I [Lord Brahmā], Lord Śiva and all the demigods, accompanied by the prajāpatis like Dakṣa, are nothing but sparks illuminated by You, who are the original fire. Since we are particles of You, what can we understand about our welfare? O Supreme Lord, please give us the means of deliverance that is suitable for the brāhmaṇas 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 brāhmaṇas) 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 (manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati). Deliverance from this struggle constitutes the highest benefit, but unless one gets a mantra from the Supreme Personality of Godhead, deliverance is impossible. The beginning mantra is the Gāyatrī mantra. Therefore, after purification, when one is qualified to become a brāhmaṇa (dvija), he is offered the Gāyatrī mantra. Simply by chanting the Gāyatrī mantra, one can be delivered. This mantra, however, is suitable only for the brāhmaṇas and demigods. In Kali-yuga, we are all in a very difficult position, in which we need a suitable mantra that can deliver us from the dangers of this age. Therefore the Supreme Personality of Godhead, in His incarnation as Lord Caitanya, gives us the Hare Kṛṣṇa mantra.

harer nāma harer nāma  
harer nāmaiva kevalam  
kalau nāsty eva nāsty eva  
nāsty eva gatir anyathā

"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 Śikṣāṣṭaka, Lord Caitanya says, paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam: "All glories to the chanting of śrī-kṛṣṇa-saṅkīrtana!" The mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—is directly chanted by the Lord Himself, who gives us this mantra for deliverance.

We cannot invent any means to be delivered from the dangers of material existence. Here, even the demigods, such as Lord Brahmā and Lord Śiva, and the prajāpatis, such as Dakṣa, are said to be like illuminating sparks in the presence of the Supreme Lord, who is compared to a great fire. Sparks are beautiful as long as they are in the fire. Similarly, we have to remain in the association of the Supreme Personality of Godhead and always engage in devotional service, for then we shall always be brilliant and illuminating. As soon as we fall from the service of the Lord, our brilliance and illumination will immediately be extinguished, or at least stopped for some time. When we living entities, who are like sparks of the original fire, the Supreme Lord, fall into a material condition, we must take the mantra from the Supreme Personality of Godhead as it is offered by Śrī Caitanya Mahāprabhu. By chanting this Hare Kṛṣṇa mantra, we shall be delivered from all the difficulties of this material world.

SB 8.6.16

TEXT 16

TEXT

é[qéuk- ovac  
Wv& ivirÄaidi>arqi@TaSTad(  
 ivjaYa Taeza& ôdYa& YaQaEv )  
JaGaad JaqMaUTaGa>aqrYaa iGara  
 bÖaÅl/INSa&v\*TaSavRk-ark-aNa( )) 16 ))

śrī-śuka uvāca

evaṁ viriñcādibhir īḍitas tad

vijñāya teṣāṁ hṛdayaṁ yathaiva

jagāda jīmūta-gabhīrayā girā

baddhāñjalīn saṁvṛta-sarva-kārakān

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; evam—thus; viriñca-ādibhiḥ—by all the demigods, headed by Lord Brahmā; īḍitaḥ—being worshiped; tat vijñāya—understanding the expectation; teṣām—of all of them; hṛdayam—the core of the heart; yathā—as; eva—indeed; jagāda—replied; jīmūta-gabhīrayā—like the sound of clouds; girā—by words; baddha-añjalīn—unto the demigods, who stood with folded hands; saṁvṛta—restrained; sarva—all; kārakān—senses.

TRANSLATION

**Śukadeva Gosvāmī continued: When the Lord was thus offered prayers by the demigods, headed by Lord Brahmā, He understood the purpose for which they had approached Him. Therefore, in a deep voice that resembled the rumbling of clouds, the Lord replied to the demigods, who all stood there attentively with folded hands.**

SB 8.6.17

TEXT 17

TEXT

Wk- WveìrSTaiSMaNSaurk-aYaeR Saureìr" )  
ivhTauRk-aMaSTaaNaah SaMaud]aeNMaQaNaaidi>a" )) 17 ))

eka eveśvaras tasmin

sura-kārye sureśvaraḥ

vihartu-kāmas tān āha

samudronmathanādibhiḥ

SYNONYMS

ekaḥ—alone; eva—indeed; īśvaraḥ—the Supreme Personality of Godhead; tasmin—in that; sura-kārye—the activities of the demigods; sura-īśvaraḥ—the Lord of the demigods, the Supreme Personality of Godhead; vihartu—to enjoy pastimes; kāmaḥ—desiring; tān—unto the demigods; āha—said; samudra-unmathana-ādibhiḥ—by activities of churning the ocean.

TRANSLATION

Although the Supreme Personality of Godhead, the master of the demigods, was capable of performing the activities of the demigods by Himself, He wanted to enjoy pastimes in churning the ocean. Therefore He spoke as follows.

SB 8.6.18

TEXT 18

TEXT

é[q>aGavaNauvac  
hNTa b]øàhae XaM>aae he deva MaMa >aaizTaMa( )  
é\*<auTaavihTaa" SaveR é[eYaae v" SYaad( YaQaa Saura" )) 18 ))

śrī-bhagavān uvāca

hanta brahmann aho śambho

he devā mama bhāṣitam

śṛṇutāvahitāḥ sarve

śreyo vaḥ syād yathā surāḥ

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; hanta—addressing them; brahman aho—O Lord Brahmā; śambho—O Lord Śiva; he—O; devāḥ—demigods; mama—My; bhāṣitam—statement; śṛṇuta—hear; avahitāḥ—with great attention; sarve—all of you; śreyaḥ—good fortune; vaḥ—for all of you; syāt—shall be; yathā—as; surāḥ—for the demigods.

TRANSLATION

**The Supreme Personality of Godhead said: O Lord Brahmā, Lord Śiva and other demigods, please hear Me with great attention, for what I say will bring good fortune for all of you.**

SB 8.6.19

TEXT 19

TEXT

YaaTa daNavdETaeYaESTaavTa( SaiNDaivRDaqYaTaaMa( )  
k-ale/NaaNauGa\*hqTaESTaEYaaRvd( vae >av AaTMaNa" )) 19 ))

yāta dānava-daiteyais

tāvat sandhir vidhīyatām

kālenānugṛhītais tair

yāvad vo bhava ātmanaḥ

SYNONYMS

yāta—just execute; dānava—with the demons; daiteyaiḥ—and the asuras; tāvat—so long; sandhiḥ—a truce; vidhīyatām—execute; kālena—by a favorable time (or kāvyena—by Śukrācārya); anugṛhītaiḥ—receiving benedictions; taiḥ—with them; yāvat—as long as; vaḥ—of you; bhavaḥ—good fortune; ātmanaḥ—of yourselves.

TRANSLATION

As long as you are not flourishing, you should make a truce with the demons and asuras, who are now being favored by time.

PURPORT

One word in this verse has two readings—kālena and kāvyena. Kālena means "favored by time," and kāvyena means "favored by Śukrācārya," Śukrācārya being the spiritual master of the Daityas. The demons and Daityas were favored in both ways, and therefore the demigods were advised by the Supreme Lord to execute a truce for the time being, until time favored them.

SB 8.6.20

TEXT 20

TEXT

ArYaae\_iPa ih SaNDaeYaa" SaiTa k-aYaaRQaRGaaErve )  
AihMaUizk-vd( deva ùQaRSYa Padvq& GaTaE" )) 20 ))

arayo ‘pi hi sandheyāḥ

sati kāryārtha-gaurave

ahi-mūṣikavad devā

hy arthasya padavīṁ gataiḥ

SYNONYMS

arayaḥ—enemies; api—although; hi—indeed; sandheyāḥ—eligible for a truce; sati—being so; kārya-artha-gaurave—in the matter of an important duty; ahi—snake; mūṣika—mouse; vat—like; devāḥ—O demigods; hi—indeed; arthasya—of interest; padavīm—position; gataiḥ—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.

SB 8.6.21

TEXT 21

TEXT

AMa\*TaaeTPaadNae YaÒ" i§-YaTaaMaivl/iMbTaMa( )  
YaSYa PaqTaSYa vE JaNTauMa\*RTYauGa]STaae\_Marae >aveTa( )) 21 ))

amṛtotpādane yatnaḥ

kriyatām avilambitam

yasya pītasya vai jantur

mṛtyu-grasto ‘maro bhavet

SYNONYMS

amṛta-utpādane—in generating nectar; yatnaḥ—endeavor; kriyatām—do; avilambitam—without delay; yasya—of which nectar; pītasya—anyone who drinks; vai—indeed; jantuḥ—living entity; mṛtyu-grastaḥ—although in imminent danger of death; amaraḥ—immortal; bhavet—can become.

TRANSLATION

Immediately endeavor to produce nectar, which a person who is about to die may drink to become immortal.

SB 8.6.22, SB 8.6.23, SB 8.6.22-23

TEXTS 22-23

TEXT

i+aPTva +aqraedDaaE SavaR vqåta\*<al/TaaEzDaq" )  
MaNQaaNa& MaNdr& k\*-Tva Nae}a& k\*-Tva Tau vaSauik-Ma( )) 22 ))  
SahaYaeNa MaYaa deva iNaMaRNQaßMaTaiNd]Taa" )  
(c)e-Xa>aaJaae >aivZYaiNTa dETYaa YaUYa& f-l/Ga]ha" )) 23 ))

kṣiptvā kṣīrodadhau sarvā

vīrut-tṛṇa-latauṣadhīḥ

manthānaṁ mandaraṁ kṛtvā

netraṁ kṛtvā tu vāsukim

sahāyena mayā devā

nirmanthadhvam atandritāḥ

kleśa-bhājo bhaviṣyanti

daityā yūyaṁ phala-grahāḥ

SYNONYMS

kṣiptvā—putting; kṣīra-udadhau—in the ocean of milk; sarvāḥ—all kinds of; vīrut—creepers; tṛṇa—grass; latā—vegetables; auṣadhīḥ—and drugs; manthānam—the churning rod; mandaram—Mandara Mountain; kṛtvā—making; netram—the churning rope; kṛtvā—making; tu—but; vāsukim—the snake Vāsuki; sahāyena—with a helper; mayā—by Me; devāḥ—all the demigods; nirmanthadhvam—go on churning; atandritāḥ—very carefully, without diversion; kleśa-bhājaḥ—sharetakers of sufferings; bhaviṣyanti—will be; daityāḥ—the demons; yūyam—but all of you; phala-grahāḥ—gainers of the actual result.

TRANSLATION

O demigods, cast into the ocean of milk all kinds of vegetables, grass, creepers and drugs. Then, with My help, making Mandara Mountain the churning rod and Vāsuki the rope for churning, churn the ocean of milk with undiverted attention. Thus the demons will be engaged in labor, but you, the demigods, will gain the actual result, the nectar produced from the ocean.

PURPORT

It appears that when different kinds of drugs, creepers, grass and vegetables are put into this milk and the milk is churned, as milk is churned for butter, the active principles of the vegetables and drugs mix with the milk, and the result is nectar.

SB 8.6.24

TEXT 24

TEXT

YaUYa& TadNauMaaedß& YaidC^NTYaSaura" Saura" )  
Na Sa&rM>ae<a iSaDYaiNTa SavaRQaaR" SaaNTvYaa YaQaa )) 24 ))

yūyaṁ tad anumodadhvaṁ

yad icchanty asurāḥ surāḥ

na saṁrambheṇa sidhyanti

sarvārthāḥ sāntvayā yathā

SYNONYMS

yūyam—all of you; tat—that; anumodadhvam—should accept; yat—whatever; icchanti—they desire; asurāḥ—the demons; surāḥ—O demigods; na—not; saṁrambheṇa—by being agitated in anger; sidhyanti—are very successful; sarva-arthāḥ—all desired ends; sāntvayā—by peaceful execution; yathā—as.

TRANSLATION

My dear demigods, with patience and peace everything can be done, but if one is agitated by anger, the goal is not achieved. Therefore, whatever the demons ask, agree to their proposal.

SB 8.6.25

TEXT 25

TEXT

Na >aeTaVYa& k-al/kU-$=ad( ivzaÂl/iDaSaM>avaTa( )  
l/ae>a" k-aYaaeR Na vae JaaTau raez" k-aMaSTau vSTauzu )) 25 ))

na bhetavyaṁ kālakūṭād

viṣāj jaladhi-sambhavāt

lobhaḥ kāryo na vo jātu

roṣaḥ kāmas tu vastuṣu

SYNONYMS

na—not; bhetavyam—should be afraid; kālakūṭāt—of kālakūṭa; viṣāt—from the poison; jaladhi—from the ocean of milk; sambhavāt—which will appear; lobhaḥ—greed; kāryaḥ—execution; na—not; vaḥ—unto you; jātu—at any time; roṣaḥ—anger; kāmaḥ—lust; tu—and; vastuṣu—in the products.

TRANSLATION

A poison known as kālakūṭa will be generated from the ocean of milk, but you should not fear it. And when various products are churned from the ocean, you should not be greedy for them or anxious to obtain them, nor should you be angry.

PURPORT

It appears that by the churning process many things would be generated from the ocean of milk, including poison, valuable gems, nectar and many beautiful women. The demigods were advised, however, not to be greedy for the gems or beautiful women, but to wait patiently for the nectar. The real purpose was to get the nectar.

SB 8.6.26

TEXT 26

TEXT

é[qéuk- ovac  
wiTa devaNSaMaaidXYa >aGavaNa( PauåzaetaMa" )  
TaezaMaNTadRDae raJaNSvC^NdGaiTarqìr" )) 26 ))

śrī-śuka uvāca

iti devān samādiśya

bhagavān puruṣottamaḥ

teṣām antardadhe rājan

svacchanda-gatir īśvaraḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; iti—thus; devān—all the demigods; samādiśya—advising; bhagavān—the Supreme Personality of Godhead; puruṣa-uttamaḥ—the best of all persons; teṣām—from them; antardadhe—disappeared; rājan—O King; svacchanda—free; gatiḥ—whose movements; īśvaraḥ—the Personality of Godhead.

TRANSLATION

**Śukadeva Gosvāmī continued: O King Parīkṣit, after advising the demigods in this way, the independent Supreme Personality of Godhead, the best of all living entities, disappeared from their presence.**

SB 8.6.27

TEXT 27

TEXT

AQa TaSMaE >aGavTae NaMaSk\*-TYa iPaTaaMah" )  
>avê JaGMaTau" Sv& Sv& DaaMaaePaeYaubRil&/ Saura" )) 27 ))

atha tasmai bhagavate

namaskṛtya pitāmahaḥ

bhavaś ca jagmatuḥ svaṁ svaṁ

dhāmopeyur baliṁ surāḥ

SYNONYMS

atha—after this; tasmai—unto Him; bhagavate—unto the Supreme Personality of Godhead; namaskṛtya—offering obeisances; pitā-mahaḥ—Lord Brahmā; bhavaḥ ca—as well as Lord Śiva; jagmatuḥ—returned; svam svam—to their own; dhāma—abodes; upeyuḥ—approached; balim—King Bali; surāḥ—all the other demigods.

TRANSLATION

Then Lord Brahmā and Lord Śiva, after offering their respectful obeisances to the Lord, returned to their abodes. All the demigods then approached Mahārāja Bali.

SB 8.6.28

TEXT 28

TEXT

d\*îarqNaPYaSa&YataaÅaTa+aae>aaNSvNaaYak-aNa( )  
NYazeDad( dETYara$( ëaeKYa" SaiNDaivGa]hk-al/ivTa( )) 28 ))

dṛṣṭvārīn apy asaṁyattāñ

jāta-kṣobhān sva-nāyakān

nyaṣedhad daitya-rāṭ ślokyaḥ

sandhi-vigraha-kālavit

SYNONYMS

dṛṣṭvā—observing; arīn—the enemies; api—although; asaṁyattān—without any endeavor to fight; jāta-kṣobhān—who became agitated; sva-nāyakān—his own captains and commanders; nyaṣedhat—prevented; daitya-rāṭ—the Emperor of the Daityas, Mahārāja Bali; ślokyaḥ—very respectable and prominent; sandhi—for making negotiations; vigraha—as well as for fighting; kāla—the time; vit—completely aware of.

TRANSLATION

Mahārāja Bali, a most celebrated king of the demons, knew very well when to make peace and when to fight. Thus although his commanders and captains were agitated and were about to kill the demigods, Mahārāja Bali, seeing that the demigods were coming to him without a militant attitude, forbade his commanders to kill them.

PURPORT

Vedic etiquette enjoins: gṛhe śatrum api prāptaṁ viśvastam akutobhayam. When enemies come to their opponent’s place, they should be received in such a way that they will forget that there is animosity between the two parties. Bali Mahārāja was well conversant with the arts of peacemaking and fighting. Thus he received the demigods very well, although his commanders and captains were agitated. This kind of treatment was prevalent even during the fight between the Pāṇḍavas and the Kurus. During the day, the Pāṇḍavas 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.

SB 8.6.29

TEXT 29

TEXT

Tae vEraeciNaMaaSaqNa& Gauá& caSaurYaUQaPaE" )  
ié[Yaa ParMaYaa Jauí& iJaTaaXaezMauPaaGaMaNa( )) 29 ))

te vairocanim āsīnaṁ

guptaṁ cāsura-yūtha-paiḥ

śriyā paramayā juṣṭaṁ

jitāśeṣam upāgaman

SYNONYMS

te—all the demigods; vairocanim—unto Balirāja, the son of Virocana; āsīnam—sitting down; guptam—well protected; ca—and; asura-yūtha-paiḥ—by the commanders of the asuras; śriyā—by opulence; paramayā—supreme; juṣṭam—blessed; jita-aśeṣam—who became the proprietor of all the worlds; upāgaman—approached.

TRANSLATION

The demigods approached Bali Mahārāja, the son of Virocana, and sat down near him. Bali Mahārāja was protected by the commanders of the demons and was most opulent, having conquered all the universes.

SB 8.6.30

TEXT 30

TEXT

MaheNd]" ë+<aYaa vaca SaaNTviYaTva MahaMaiTa" )  
A>Ya>aazTa TaTa( Sav| iXai+aTa& PauåzaetaMaaTa( )) 30 ))

mahendraḥ ślakṣṇayā vācā

sāntvayitvā mahā-matiḥ

abhyabhāṣata tat sarvaṁ

śikṣitaṁ puruṣottamāt

SYNONYMS

mahā-indraḥ—the King of heaven, Indra; ślakṣṇayā—very mild; vācā—by words; sāntvayitvā—pleasing Bali Mahārāja very much; mahā-matiḥ—the most intelligent person; abhyabhāṣata—addressed; tat—that; sarvam—everything; śikṣitam—that was learned; puruṣa-uttamāt—from Lord Viṣṇu.

TRANSLATION

After pleasing Bali Mahārāja with mild words, Lord Indra, the King of the demigods, who was most intelligent, very politely submitted all the proposals he had learned from the Supreme Personality of Godhead, Lord Viṣṇu.

SB 8.6.31

TEXT 31

TEXT

TatvraecTa dETYaSYa Ta}aaNYae Yae\_SauraiDaPaa" )  
XaMbrae\_iríNaeiMaê Yae c i}aPaurvaiSaNa" )) 31 ))

tat tv arocata daityasya

tatrānye ye ‘surādhipāḥ

śambaro ‘riṣṭanemiś ca

ye ca tripura-vāsinaḥ

SYNONYMS

tat—all those words; tu—but; arocata—were very pleasing; daityasya—to Bali Mahārāja; tatra—as well as; anye—others; ye—who were; asura-adhipāḥ—the chiefs of the asuras; śambaraḥ—Śambara; ariṣṭanemiḥ—Ariṣṭanemi; ca—also; ye—others who; ca—and; tripura-vāsinaḥ—all the residents of Tripura.

TRANSLATION

The proposals submitted by King Indra were immediately accepted by Bali Mahārāja and his assistants, headed by Śambara and Ariṣṭanemi, and by all the other residents of Tripura.

PURPORT

It appears from this verse that politics, diplomacy, the propensity to cheat, and everything that we find in this world in individual and social negotiations between two parties are also present in the upper planetary systems. The demigods went to Bali Mahārāja with the proposal to manufacture nectar, and the Daityas, the demons, immediately accepted it, thinking that since the demigods were already weak, when the nectar was produced the demons would take it from them and use it for their own purposes. The demigods, of course, had similar intentions. The only difference is that the Supreme Personality of Godhead, Lord Viṣṇu, was on the side of the demigods because the demigods were His devotees, whereas the demons did not care about Lord Viṣṇu. All over the universe there are two parties—the Viṣṇu party, or God-conscious party, and the godless party. The godless party is never happy or victorious, but the God-conscious party is always happy and victorious.

SB 8.6.32

TEXT 32

TEXT

TaTaae devaSaura" k\*-Tva Sa&ivd& k\*-TaSaaEôda" )  
oÛMa& ParMa& c§u-rMa\*TaaQaeR ParNTaPa )) 32 ))

tato devāsurāḥ kṛtvā

saṁvidaṁ kṛta-sauhṛdāḥ

udyamaṁ paramaṁ cakrur

amṛtārthe parantapa

SYNONYMS

tataḥ—thereafter; deva-asurāḥ—both the demons and the demigods; kṛtvā—executing; saṁvidam—indicating; kṛta-sauhṛdāḥ—an armistice between them; udyamam—enterprise; paramam—supreme; cakruḥ—they did; amṛta-arthe—for the sake of nectar; parantapa—O Mahārāja Parīkṣit, chastiser of enemies.

TRANSLATION

O Mahārāja Parīkṣit, chastiser of enemies, the demigods and the demons thereafter made an armistice between them. Then, with great enterprise, they arranged to produce nectar, as proposed by Lord Indra.

PURPORT

The word saṁvidam is significant in this verse. The demigods and demons both agreed to stop fighting, at least for the time being, and endeavored to produce nectar. Śrīla Viśvanātha Cakravartī Ṭhākura notes in this connection:

saṁvid yuddhe pratijñāyām  
ācāre nāmni toṣaṇe  
sambhāṣaṇe kriyākāre  
saṅketa-jñānayor api

The word saṁvit is variously used to mean "in fighting," "in promising," "for satisfying," "in addressing," "by practical action," "indication," and "knowledge."

SB 8.6.33

TEXT 33

TEXT

TaTaSTae MaNdriGairMaaeJaSaaeTPaa$y duMaRda" )  
NadNTa odiDa& iNaNYau" Xa¢-a" Pairgabahv" )) 33 ))

tatas te mandara-girim

ojasotpāṭya durmadāḥ

nadanta udadhiṁ ninyuḥ

śaktāḥ parigha-bāhavaḥ

SYNONYMS

tataḥ—thereafter; te—all the demigods and demons; mandara-girim—Mandara Mountain; ojasā—with great strength; utpāṭya—extracting; durmadāḥ—very powerful and competent; nadanta—cried very loudly; udadhim—toward the ocean; ninyuḥ—brought; śaktāḥ—very strong; parigha-bāhavaḥ—having long, strong arms.

TRANSLATION

Thereafter, with great strength, the demons and demigods, who were all very powerful and who had long, stout arms, uprooted Mandara Mountain. Crying very loudly, they brought it toward the ocean of milk.

SB 8.6.34

TEXT 34

TEXT

dUr>aaraeÜhé[aNTaa" Xa§-vEraecNaadYa" )  
APaarYaNTaSTa& vae!u& ivvXaa ivJahu" PaiQa )) 34 ))

dūra-bhārodvaha-śrāntāḥ

śakra-vairocanādayaḥ

apārayantas taṁ voḍhuṁ

vivaśā vijahuḥ pathi

SYNONYMS

dūra—for a great distance; bhāra-udvaha—by carrying the great load; śrāntāḥ—being fatigued; śakra—King Indra; vairocana-ādayaḥ—and Mahārāja Bali (the son of Virocana) and others; apārayantaḥ—being unable; tam—the mountain; voḍhum—to bear; vivaśāḥ—being unable; vijahuḥ—gave up; pathi—on the way.

TRANSLATION

Because of conveying the great mountain for a long distance, King Indra, Mahārāja Bali and the other demigods and demons became fatigued. Being unable to carry the mountain, they left it on the way.

SB 8.6.35

TEXT 35

TEXT

iNaPaTaNSa iGairSTa}a bhUNaMardaNavaNa( )  
cU<aRYaaMaaSa MahTaa >aare<a k-Nak-acl/" )) 35 ))

nipatan sa giris tatra

bahūn amara-dānavān

cūrṇayām āsa mahatā

bhāreṇa kanakācalaḥ

SYNONYMS

nipatan—falling down; saḥ—that; giriḥ—mountain; tatra—there; bahūn—many; amara-dānavān—demigods and demons; cūrṇayām āsa—were smashed; mahatā—by great; bhāreṇa—weight; kanaka-acalaḥ—the golden mountain known as Mandara.

TRANSLATION

The mountain known as Mandara, which was extremely heavy, being made of gold, fell and smashed many demigods and demons.

PURPORT

By constitution, gold is heavier than stone. Since Mandara Mountain was made of gold and was therefore heavier than stone, the demigods and demons could not properly carry it to the ocean of milk.

SB 8.6.36

TEXT 36

TEXT

Taa&STaQaa >aGanMaNaSaae >aGanbahUåk-NDaraNa( )  
ivjaYa >aGava&STa}a b>aUv Gaå@ßJa" )) 36 ))

tāṁs tathā bhagna-manaso

bhagna-bāhūru-kandharān

vijñāya bhagavāṁs tatra

babhūva garuḍa-dhvajaḥ

SYNONYMS

tān—all the demigods and demons; tathā—thereafter; bhagna-manasaḥ—being brokenhearted; bhagna-bāhu—with broken arms; ūru—thighs; kandharān—and shoulders; vijñāya—knowing; bhagavān—the Supreme Personality of Godhead, Viṣṇu; tatra—there; babhūva—appeared; garuḍa-dhvajaḥ—being carried on Garuḍa.

TRANSLATION

The demigods and demons were frustrated and disheartened, and their arms, thighs and shoulders were broken. Therefore the Supreme Personality of Godhead, who knows everything, appeared there on the back of His carrier, Garuḍa.

SB 8.6.37

TEXT 37

TEXT

iGairPaaTaiviNaiZPaíaiNvl/aeKYaaMardaNavaNa( )  
wR+aYaa JaqvYaaMaaSa iNaJaRraNa( iNav]R<aaNYaQaa )) 37 ))

giri-pāta-viniṣpiṣṭān

vilokyāmara-dānavān

īkṣayā jīvayām āsa

nirjarān nirvraṇān yathā

SYNONYMS

giri-pāta—because of the falling of Mandara Mountain; viniṣpiṣṭān—crushed; vilokya—observing; amara—the demigods; dānavān—and the demons; īkṣayā—simply by His glance; jīvayām āsa—brought back to life; nirjarān—without aggrievement; nirvraṇān—without bruises; yathā—as.

TRANSLATION

Observing that most of the demons and the demigods had been crushed by the falling of the mountain, the Lord glanced over them and brought them back to life. Thus they became free from grief, and they even had no bruises on their bodies.

SB 8.6.38

TEXT 38

TEXT

iGair& caraePYa Gaå@e hSTaeNaEke-Na l/Il/Yaa )  
Aaåù Pa[YaYaaviBDa& SauraSaurGa<aEv\*RTa" )) 38 ))

giriṁ cāropya garuḍe

hastenaikena līlayā

āruhya prayayāv abdhiṁ

surāsura-gaṇair vṛtaḥ

SYNONYMS

girim—the mountain; ca—also; āropya—placing; garuḍe—on the back of Garuḍa; hastena—by the hand; ekena—one; līlayā—very easily as His pastime; āruhya—getting on; prayayau—He went; abdhim—to the ocean of milk; sura-asura-gaṇaiḥ—by the demigods and asuras; vṛtaḥ—surrounded.

TRANSLATION

The Lord very easily lifted the mountain with one hand and placed it on the back of Garuḍa. Then, He too got on the back of Garuḍa and went to the ocean of milk, surrounded by the demigods and demons.

PURPORT

Here is proof of the omnipotence of the Supreme Personality of Godhead, who is above everyone. There are two classes of living entities—the demons and the demigods—and the Supreme Personality of Godhead is above them both. The demons believe in the "chance" theory of creation, whereas the demigods believe in creation by the hand of the Supreme Personality of Godhead. The omnipotence of the Supreme Lord is proved here, for simply with one hand He lifted Mandara Mountain, the demigods and the demons, placed them on the back of Garuḍa and brought them to the ocean of milk. Now, the demigods, the devotees, would immediately accept this incident, knowing that the Lord can lift anything, however heavy it might be. But although demons were also carried along with the demigods, demons, upon hearing of this incident, would say that it is mythological. But if God is all-powerful, why would it be difficult for Him to lift a mountain? Since He is floating innumerable planets with many hundreds and thousands of Mandara Mountains, why can’t He lift one of them with His hand? This is not mythology, but the difference between the believers and the faithless is that the devotees accept the incidents mentioned in the Vedic literatures to be true, whereas the demons simply argue and label all these historical incidents mythology. Demons would prefer to explain that everything happening in the cosmic manifestation takes place by chance, but demigods, or devotees, never consider anything to be chance. Rather, they know that everything is an arrangement of the Supreme Personality of Godhead. That is the difference between the demigods and the demons.

SB 8.6.39

TEXT 39

TEXT

AvraePYa iGair& Sk-NDaaTa( SauPa<aR" PaTaTaa& vr" )  
YaYaaE Jal/aNTa oTSa\*JYa hir<aa Sa ivSaiJaRTa" )) 39 ))

avaropya giriṁ skandhāt

suparṇaḥ patatāṁ varaḥ

yayau jalānta utsṛjya

hariṇā sa visarjitaḥ

SYNONYMS

avaropya—unloading; girim—the mountain; skandhāt—from his shoulder; suparṇaḥ—Garuḍa; patatām—of all the birds; varaḥ—the biggest or most powerful; yayau—went; jala-ante—where the water is; utsṛjya—placing; hariṇā—by the Supreme Personality of Godhead; saḥ—he (Garuḍa); visarjitaḥ—discharged from that place.

TRANSLATION

Thereafter, Garuḍa, the chief of birds, unloaded Mandara Mountain from his shoulder and brought it near the water. Then he was asked by the Lord to leave that place, and he left.

PURPORT

Garuḍa was asked by the Lord to leave that place because the snake Vāsuki, who was to be used as the rope for churning, could not go there in the presence of Garuḍa. Garuḍa, the carrier of Lord Viṣṇu, is not a vegetarian. He eats big snakes. Vāsuki, being a great snake, would be natural food for Garuḍa, the chief of birds. Lord Viṣṇu therefore asked Garuḍa to leave so that Vāsuki could be brought to churn the ocean with Mandara Mountain, which was to be used as the churning rod. These are the wonderful arrangements of the Supreme Personality of Godhead. Nothing takes place by accident. Carrying Mandara Mountain on the back of a bird and putting it in its right position might be difficult for anyone, whether demigod or demon, but for the Supreme Personality of Godhead everything is possible, as shown by this pastime. The Lord had no difficulty lifting the mountain with one hand, and Garuḍa, His carrier, carried all the demons and demigods together by the grace of the Supreme Lord. The Lord is known as Yogeśvara, the master of all mystic power, because of His omnipotence. If He likes, He can make anything lighter than cotton or heavier than the universe. Those who do not believe in the activities of the Lord cannot explain how things happen. Using words like "accident," they take shelter of ideas that are unbelievable. Nothing is accidental. Everything is done by the Supreme Personality of Godhead, as the Lord Himself confirms in Bhagavad-gītā (9.10). Mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram. Whatever actions and reactions occur within the cosmic manifestation all take place under the superintendence of the Supreme Personality of Godhead. However, because the demons do not understand the potency of the Lord, when wonderful things are done, the demons think that they are accidental.

Thus end the Bhaktivedanta purports of the Eighth Canto, Sixth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Demigods and Demons Declare a Truce."

SB 8.7: Lord Çiva Saves the Universe by Drinking Poison

CHAPTER SEVEN  
Lord Śiva Saves the Universe by Drinking Poison

SB 8.7 Summary

The summary of the Seventh Chapter is as follows. As described in this chapter, the Supreme Personality of Godhead, appearing in His incarnation as a tortoise, dove deep into the ocean to carry Mandara Mountain on His back. At first the churning of the ocean produced kālakūṭa poison. Everyone feared this poison, but Lord Śiva satisfied them by drinking it.

With the understanding that when the nectar was generated from the churning they would share it equally, the demigods and the demons brought Vāsuki to be used as the rope for the churning rod. By the expert arrangement of the Supreme Personality of Godhead, the demons held the snake near the mouth, whereas the demigods held the tail of the great snake. Then, with great endeavor, they began pulling the snake in both directions. Because the churning rod, Mandara Mountain, was very heavy and was not held by any support in the water, it sank into the ocean, and in this way the prowess of both the demons and the demigods was vanquished. The Supreme Personality of Godhead then appeared in the form of a tortoise and supported Mandara Mountain on His back. Then the churning resumed with great force. As a result of the churning, a huge amount of poison was produced. The prajāpatis, seeing no one else to save them, approached Lord Śiva and offered him prayers full of truth. Lord Śiva is called Āśutoṣa because he is very pleased if one is a devotee. Therefore he easily agreed to drink all the poison generated by the churning. The goddess Durgā, Bhavānī, the wife of Lord Śiva, was not at all disturbed when Lord Śiva agreed to drink the poison, for she knew Lord Śiva’s prowess. Indeed, she expressed her pleasure at this agreement. Then Lord Śiva gathered the devastating poison, which was everywhere. He took it in his hand and drank it. After he drank the poison, his neck became bluish. A small quantity of the poison dropped from his hands to the ground, and it is because of this poison that there are poisonous snakes, scorpions, toxic plants and other poisonous things in this world.

SB 8.7.1

TEXT 1

TEXT

é[qéuk- ovac  
Tae NaaGaraJaMaaMaN}Ya f-l/>aaGaeNa vaSauik-Ma( )  
PairvqYa iGaraE TaiSMaNa( Nae}aMaiBDa& MaudaiNvTaa" )  
Aarei>are SauraYataa AMa\*TaaQaeR ku-æÜh )) 1 ))

śrī-śuka uvāca

te nāga-rājam āmantrya

phala-bhāgena vāsukim

parivīya girau tasmin

netram abdhiṁ mudānvitāḥ

ārebhire surā yattā

amṛtārthe kurūdvaha

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; te—all of them (the demigods and the demons); nāga-rājam—the king of the Nāgas, snakes; āmantrya—inviting, or requesting; phala-bhāgena—by promising a share of the nectar; vāsukim—the snake Vāsuki; parivīya—encircling; girau—Mandara Mountain; tasmin—unto it; netram—the churning rope; abdhim—the ocean of milk; mudā anvitāḥ—all surcharged with great pleasure; ārebhire—began to act; surāḥ—the demigods; yattāḥ—with great endeavor; amṛta-arthe—for gaining nectar; kuru-udvaha—O King Parīkṣit, best of the Kurus.

TRANSLATION

**Śukadeva Gosvāmī said: O best of the Kurus, Mahārāja Parīkṣit, the demigods and demons summoned Vāsuki, king of the serpents, requesting him to come and promising to give him a share of the nectar. They coiled Vāsuki around Mandara Mountain as a churning rope, and with great pleasure they endeavored to produce nectar by churning the ocean of milk.**

SB 8.7.2

TEXT 2

TEXT

hir" PaurSTaaÂGa\*he PaUv| devaSTaTaae\_>avNa( )) 2 ))

hariḥ purastāj jagṛhe

pūrvaṁ devās tato ‘bhavan

SYNONYMS

hariḥ—the Supreme Personality of Godhead, Ajita; purastāt—from the front; jagṛhe—took; pūrvam—at first; devāḥ—the demigods; tataḥ—thereafter; abhavan—took the front portion of Vāsuki.

TRANSLATION

The Personality of Godhead, Ajita, grasped the front portion of the snake, and then the demigods followed.

SB 8.7.3

TEXT 3

TEXT

TaàEC^Na( dETYaPaTaYaae MahaPauåzceiíTaMa( )  
Na Ga\*õqMaae vYa& PauC^Maher(r)MaMa(r)l/Ma( )  
SvaDYaaYaé[uTaSaMPaàa" Pa[:YaaTaa JaNMak-MaRi>a" )) 3 ))

tan naicchan daitya-patayo

mahā-puruṣa-ceṣṭitam

na gṛhṇīmo vayaṁ puccham

aher aṅgam amaṅgalam

svādhyāya-śruta-sampannāḥ

prakhyātā janma-karmabhiḥ

SYNONYMS

tat—that arrangement; na aicchan—not liking; daitya-patayaḥ—the leaders of the demons; mahā-puruṣa—of the Supreme Personality of Godhead; ceṣṭitam—attempt; na—not; gṛhṇīmaḥ—shall take; vayam—all of us (the Daityas); puccham—the tail; aheḥ—of the serpent; aṅgam—part of the body; amaṅgalam—inauspicious, inferior; svādhyāya—with Vedic study; śruta—and Vedic knowledge; sampannāḥ—fully equipped; prakhyātāḥ—prominent; janma-karmabhiḥ—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 svādhyāya-śruta-sampannāḥ. They say that according to their scientific way, they have discovered that milk is dangerous and that the beef obtained by killing cows is very nutritious. This difference of opinion will always continue. Indeed, it has existed since days of yore. Millions of years ago, there was the same competition. The demons, as a result of their so-called Vedic study, preferred to hold the side of the snake near the mouth. The Supreme Personality of Godhead thought it wise to catch hold of the dangerous part of the snake and allow the demons to hold the tail, which was not dangerous, but because of a competitive desire, the demons thought it wise to hold the snake near the mouth. If the demigods were going to drink poison, the demons would resolve, "Why should we not share the poison and die gloriously by drinking it?"

In regard to the words svādhyāya-śruta-sampannāḥ prakhyātā janma-karmabhiḥ, another question may be raised. If one is actually educated in Vedic knowledge, is famous for performing prescribed activities and has been born in a great aristocratic family, why should he be called a demon? The answer is that one may be highly educated and may have been born in an aristocratic family, but if he is godless, if he does not listen to the instructions of God, then he is a demon. There are many examples in history of men like Hiraṇyakaśipu, Rāvaṇa and Kaṁsa who were well educated, who were born in aristocratic families and who were very powerful and chivalrous in fighting, but who, because of deriding the Supreme Personality of Godhead, were called Rākṣasas, or demons. One may be very well educated, but if he has no sense of Kṛṣṇa consciousness, no obedience to the Supreme Lord, he is a demon. That is described by the Lord Himself in Bhagavad-gītā (7.15):

na māṁ duṣkṛtino mūḍhāḥ  
prapadyante narādhamāḥ  
māyayāpahṛta-jñānā  
āsuraṁ bhāvam āśritāḥ

"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." Āsuraṁ bhāvam refers to not accepting the existence of God or the transcendental instructions of the Personality of Godhead. Bhagavad-gītā clearly consists of transcendental instructions imparted directly by the Supreme Personality of Godhead. But asuras, instead of accepting these instructions directly, make commentaries according to their own whimsical ways and mislead everyone, without profit even for themselves. One should therefore be very careful of demoniac, godless persons. According to the words of Lord Kṛṣṇa, even if a godless demon is very well educated, he must be considered a mūḍha, narādhama and māyayāpahṛta jñāna.

SB 8.7.4

TEXT 4

TEXT

wiTa TaUZ<aq& iSQaTaaNdETYaaNa( ivl/aeKYa PauåzaetaMa" )  
SMaYaMaaNaae ivSa\*JYaaGa]& PauC^& JaGa]ah SaaMar" )) 4 ))

iti tūṣṇīṁ sthitān daityān

vilokya puruṣottamaḥ

smayamāno visṛjyāgraṁ

pucchaṁ jagrāha sāmaraḥ

SYNONYMS

iti—thus; tūṣṇīm—silently; sthitān—staying; daityān—the demons; vilokya—seeing; puruṣa-uttamaḥ—the Personality of Godhead; smayamānaḥ—smiling; visṛjya—giving up; agram—the front portion of the snake; puccham—the rear portion; jagrāha—grasped; sa-amaraḥ—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.

SB 8.7.5

TEXT 5

TEXT

k\*-TaSQaaNaiv>aaGaaSTa Wv& k-XYaPaNaNdNaa" )  
MaMaNQau" ParMa& Yataa AMa\*TaaQa| PaYaaeiNaiDaMa( )) 5 ))

kṛta-sthāna-vibhāgās ta

evaṁ kaśyapa-nandanāḥ

mamanthuḥ paramaṁ yattā

amṛtārthaṁ payo-nidhim

SYNONYMS

kṛta—adjusting; sthāna-vibhāgāḥ—the division of the places they were to hold; te—they; evam—in this way; kaśyapa-nandanāḥ—the sons of Kaśyapa (both the demigods and the demons); mamanthuḥ—churned; paramam—with great; yattāḥ—endeavor; amṛta-artham—for getting nectar; payaḥ-nidhim—the ocean of milk.

TRANSLATION

After thus adjusting how the snake was to be held, the sons of Kaśyapa, both demigods and demons, began their activities, desiring to get nectar by churning the ocean of milk.

SB 8.7.6

TEXT 6

TEXT

MaQYaMaaNae\_<aRve Saae\_id]rNaaDaarae ùPaae\_ivXaTa( )  
iDa]YaMaa<aae\_iPa bil/i>aGaaŒrvaTa( Paa<@uNaNdNa )) 6 ))

mathyamāne ‘rṇave so ‘drir

anādhāro hy apo ‘viśat

dhriyamāṇo ‘pi balibhir

gauravāt pāṇḍu-nandana

SYNONYMS

mathyamāne—while the churning was going on; arṇave—in the ocean of milk; saḥ—that; adriḥ—hill; anādhāraḥ—without being supported by anything; hi—indeed; apaḥ—in the water; aviśat—drowned; dhriyamāṇaḥ—captured; api—although; balibhiḥ—by the powerful demigods and demons; gauravāt—from being very heavy; pāṇḍu-nandana—O son of Pāṇḍu (Mahārāja Parīkṣit).

TRANSLATION

O son of the Pāṇḍu dynasty, when Mandara Mountain was thus being used as a churning rod in the ocean of milk, it had no support, and therefore although held by the strong hands of the demigods and demons, it sank into the water.

SB 8.7.7

TEXT 7

TEXT

Tae SauiNaivR<<aMaNaSa" PairãaNaMau%ié[Ya" )  
AaSaNa( SvPaaEåze Naíe dEveNaaiTabl/IYaSaa )) 7 ))

te sunirviṇṇa-manasaḥ

parimlāna-mukha-śriyaḥ

āsan sva-pauruṣe naṣṭe

daivenātibalīyasā

SYNONYMS

te—all of them (the demigods and demons); sunirviṇṇa-manasaḥ—their minds being very disappointed; parimlāna—dried up; mukha-śriyaḥ—the beauty of their faces; āsan—became; sva-pauruṣe—with their own prowess; naṣṭe—being lost; daivena—by a providential arrangement; ati-balīyasā—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.

SB 8.7.8

TEXT 8

TEXT

ivl/aeKYa ivganeXaiviDa& Tadeìrae  
 durNTavqYaaeR\_ivTaQaai>aSaiNDa" )  
k\*-Tva vPau" k-C^PaMad(>auTa& MahTa(  
 Pa[ivXYa TaaeYa& iGairMauÂhar )) 8 ))

vilokya vighneśa-vidhiṁ tadeśvaro

duranta-vīryo ‘vitathābhisandhiḥ

kṛtvā vapuḥ kacchapam adbhutaṁ mahat

praviśya toyaṁ girim ujjahāra

SYNONYMS

vilokya—observing; vighna—the obstruction (the sinking of the mountain); īśa-vidhim—by the providential arrangement; tadā—then; īśvaraḥ—the Supreme Personality of Godhead; duranta-vīryaḥ—inconceivably powerful; avitatha—infallible; abhisandhiḥ—whose determination; kṛtvā—expanding; vapuḥ—body; kacchapam—tortoise; adbhutam—wonderful; mahat—very great; praviśya—entering; toyam—the water; girim—the mountain (Mandara); ujjahāra—lifted.

TRANSLATION

Seeing the situation that had been created by the will of the Supreme, the unlimitedly powerful Lord, whose determination is infallible, took the wonderful shape of a tortoise, entered the water, and lifted the great Mandara Mountain.

PURPORT

Here is evidence that the Supreme Personality of Godhead is the supreme controller of everything. As we have previously described, there are two classes of men—the demons and the demigods—but neither of them are supremely powerful. Everyone has experienced that hindrances are imposed upon us by the supreme power. The demons regard these hindrances as mere accidents or chance, but devotees accept them to be acts of the supreme ruler. When faced with hindrances, therefore, devotees pray to the Lord. Tat te ‘nukampāṁ susamīkṣamāṇo bhuñjāna evātma-kṛtaṁ vipākam. 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. Kṣitir iha vipulatare tava tiṣṭhati pṛṣṭhe. The Lord held the great mountain on His back. Keśava dhṛta-kūrma-śarīra jaya jagadīśa hare. Dangers can be created by the Supreme Personality of Godhead, and they can also be removed by Him. This is known to devotees, but demons cannot understand it.

SB 8.7.9

TEXT 9

TEXT

TaMauiTQaTa& vq+Ya ku-l/acl&/ PauNa"  
 SaMauÛTaa iNaMaRiQaTau& SauraSaura" )  
dDaar Pa\*ïeNa Sa l/+aYaaeJaNa‚  
 Pa[STaair<aa ÜqPa wvaParae MahaNa( )) 9 ))

tam utthitaṁ vīkṣya kulācalaṁ punaḥ

samudyatā nirmathituṁ surāsurāḥ

dadhāra pṛṣṭhena sa lakṣa-yojana-

prastāriṇā dvīpa ivāparo mahān

SYNONYMS

tam—that mountain; utthitam—lifted; vīkṣya—observing; kulācalam—known as Mandara; punaḥ—again; samudyatāḥ—enlivened; nirmathitum—to churn the ocean of milk; sura-asurāḥ—the demigods and the demons; dadhāra—carried; pṛṣṭhena—by the back; saḥ—the Supreme Lord; lakṣa-yojana—one hundred thousand yojanas (eight hundred thousand miles); prastāriṇā—extending; dvīpaḥ—a big island; iva—like; aparaḥ—another; mahān—very big.

TRANSLATION

When the demigods and demons saw that Mandara Mountain had been lifted, they were enlivened and encouraged to begin churning again. The mountain rested on the back of the great tortoise, which extended for eight hundred thousand miles like a large island.

SB 8.7.10

TEXT 10

TEXT

SauraSaureNd]E>auRJavqYaRveiPaTa&  
 Pair>a]MaNTa& iGairMa(r) Pa\*ïTa" )  
ib>a]Ta( TadavTaRNaMaaidk-C^Paae  
 MaeNae\_(r)k-<@UYaNaMaPa[MaeYa" )) 10 ))

surāsurendrair bhuja-vīrya-vepitaṁ

paribhramantaṁ girim aṅga pṛṣṭhataḥ

bibhrat tad-āvartanam ādi-kacchapo

mene ‘ṅga-kaṇḍūyanam aprameyaḥ

SYNONYMS

sura-asura-indraiḥ—by the leaders of the demons and the demigods; bhuja-vīrya—by the strength of their arms; vepitam—moving; paribhramantam—rotating; girim—the mountain; aṅga—O Mahārāja Parīkṣit; pṛṣṭhataḥ—on His back; bibhrat—bore; tat—of that; āvartanam—the rotating; ādi-kacchapaḥ—as the supreme original tortoise; mene—considered; aṅga-kaṇḍūyanam—as pleasing scratching of the body; aprameyaḥ—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.

SB 8.7.11

TEXT 11

TEXT

TaQaaSauraNaaivXadaSaure<a  
 æPae<a Taeza& bl/vqYaRMaqrYaNa( )  
oÕqPaYaNa( devGa<aa&ê ivZ<au‚  
 dŒveNa NaaGaeNd]MabaeDaæPa" )) 11 ))

tathāsurān āviśad āsureṇa

rūpeṇa teṣāṁ bala-vīryam īrayan

uddīpayan deva-gaṇāṁś ca viṣṇur

daivena nāgendram abodha-rūpaḥ

SYNONYMS

tathā—thereafter; asurān—unto the demons; āviśat—entered; āsureṇa—by the quality of passion; rūpeṇa—in such a form; teṣām—of them; bala-vīryam—strength and energy; īrayan—increasing; uddīpayan—encouraging; deva-gaṇān—the demigods; ca—also; viṣṇuḥ—Lord Viṣṇu; daivena—by the feature of goodness; nāga-indram—unto the King of the serpents, Vāsuki; abodha-rūpaḥ—by the quality of ignorance.

TRANSLATION

Thereafter, Lord Viṣṇu entered the demons as the quality of passion, the demigods as the quality of goodness, and Vāsuki as the quality of ignorance to encourage them and increase their various types of strength and energy.

PURPORT

Everyone in this material world is under the different modes of material nature. There were three different parties in the churning of Mandara Mountain—the demigods, who were in the mode of goodness, the demons, who were in the mode of passion, and the snake Vāsuki, who was in the mode of ignorance. Since they were all becoming tired (Vāsuki so much so that he was almost going to die), Lord Viṣṇu, to encourage them to continue the work of churning the ocean, entered into them according to their respective modes of nature—goodness, passion and ignorance.

SB 8.7.12

TEXT 12

TEXT

oPaYaRGaeNd]& iGairrai@vaNYa  
 Aa§-MYa hSTaeNa Sahóbahu" )  
TaSQaaE idiv b]ø>aveNd]Mau:YaE‚  
 ri>aíuviÙ" SauMaNaae\_i>av\*í" )) 12 ))

upary agendraṁ giri-rāḍ ivānya

ākramya hastena sahasra-bāhuḥ

tasthau divi brahma-bhavendra-mukhyair

abhiṣṭuvadbhiḥ sumano-’bhivṛṣṭaḥ

SYNONYMS

upari—on the top of; agendram—the big mountain; giri-rāṭ—the king of mountains; iva—like; anyaḥ—another; ākramya—catching; hastena—by one hand; sahasra-bāhuḥ—exhibiting thousands of hands; tasthau—situated; divi—in the sky; brahma—Lord Brahmā; bhava—Lord Śiva; indra—the King of heaven; mukhyaiḥ—headed by; abhiṣṭuvadbhiḥ—offered prayers to the Lord; sumanaḥ—by flowers; abhivṛṣṭaḥ—being showered.

TRANSLATION

Manifesting Himself with thousands of hands, the Lord then appeared on the summit of Mandara Mountain, like another great mountain, and held Mandara Mountain with one hand. In the upper planetary systems, Lord Brahmā and Lord Śiva, along with Indra, King of heaven, and other demigods, offered prayers to the Lord and showered flowers upon Him.

PURPORT

To balance Mandara Mountain while it was being pulled from both sides, the Lord Himself appeared on its summit like another great mountain. Lord Brahmā, Lord Śiva and King Indra then expanded themselves and showered flowers on the Lord.

SB 8.7.13

TEXT 13

TEXT

oPaYaRDaêaTMaiNa Gaae}aNae}aYaae"  
 Pare<a Tae Pa[aivXaTaa SaMaeiDaTaa" )  
MaMaNQauriBDa& TarSaa MadaeTk-$=a  
 Mahaid]<aa +aaei>aTaNa§-c§-Ma( )) 13 ))

upary adhaś cātmani gotra-netrayoḥ

pareṇa te prāviśatā samedhitāḥ

mamanthur abdhiṁ tarasā madotkaṭā

mahādriṇā kṣobhita-nakra-cakram

SYNONYMS

upari—upward; adhaḥ ca—and downward; ātmani—unto the demons and demigods; gotra-netrayoḥ—unto the mountain and Vāsuki, who was used as a rope; pareṇa—the Supreme Personality of Godhead; te—they; prāviśatā—entering them; samedhitāḥ—sufficiently agitated; mamanthuḥ—churned; abdhim—the ocean of milk; tarasā—with great strength; mada-utkaṭāḥ—being mad; mahā-adriṇā—with the great Mandara Mountain; kṣobhita—agitated; nakra-cakram—all the alligators in the water.

TRANSLATION

The demigods and demons worked almost madly for the nectar, encouraged by the Lord, who was above and below the mountain and who had entered the demigods, the demons, Vāsuki and the mountain itself. Because of the strength of the demigods and demons, the ocean of milk was so powerfully agitated that all the alligators in the water were very much perturbed. Nonetheless the churning of the ocean continued in this way.

SB 8.7.14

TEXT 14

TEXT

AhqNd]Saahók-#=aerd\*x(Mau%‚  
 ìaSaaiGanDaUMaahTavcRSaae\_Saura" )  
PaaEl/aeMak-ale/Yabl/ILvl/adYaae  
 dvaiGandGDaa" Sarl/a wva>avNa( )) 14 ))

ahīndra-sāhasra-kaṭhora-dṛṅ-mukha-

śvāsāgni-dhūmāhata-varcaso ‘surāḥ

pauloma-kāleya-balīlvalādayo

davāgni-dagdhāḥ saralā ivābhavan

SYNONYMS

ahīndra—of the King of serpents; sāhasra—by thousands; kaṭhora—very, very hard; dṛk—all directions; mukha—by the mouth; śvāsa—breathing; agni—fire coming out; dhūma—smoke; āhata—being affected; varcasaḥ—by the rays; asurāḥ—the demons; pauloma—Pauloma; kāleya—Kāleya; bali—Bali; ilvala—Ilvala; ādayaḥ—headed by; dava-agni—by a forest fire; dagdhāḥ—burned; saralāḥ—sarala trees; iva—like; abhavan—all of them became.

TRANSLATION

Vāsuki had thousands of eyes and mouths. From his mouths he breathed smoke and blazing fire, which affected the demons, headed by Pauloma, Kāleya, Bali and Ilvala. Thus the demons, who appeared like sarala trees burned by a forest fire, gradually became powerless.

SB 8.7.15

TEXT 15

TEXT

deva&ê TaC^(vaSaiXa%ahTaPa[>aaNa(  
 DaUMa]aMbróGvrk-Äuk-aNaNaaNa( )  
SaMa>YavzRN>aGavÜXaa gaNaa  
 vvu" SaMaud]aeMYauRPaGaU!vaYav" )) 15 ))

devāṁś ca tac-chvāsa-śikhā-hata-prabhān

dhūmrāmbara-srag-vara-kañcukānanān

samabhyavarṣan bhagavad-vaśā ghanā

vavuḥ samudrormy-upagūḍha-vāyavaḥ

SYNONYMS

devān—all the demigods; ca—also; tat—of Vāsuki; śvāsa—from the breathing; śikhā—by the flames; hata—being affected; prabhān—their bodily luster; dhūmra—smoky; ambara—dress; srak-vara—excellent garlands; kañcuka—armaments; ānanān—and faces; samabhyavarṣan—sufficiently rained; bhagavat-vaśāḥ—under the control of the Supreme Personality of Godhead; ghanāḥ—clouds; vavuḥ—blew; samudra—of the ocean of milk; ūrmi—from the waves; upagūḍha—bearing fragments of water; vāyavaḥ—breezes.

TRANSLATION

Because the demigods were also affected by the blazing breath of Vāsuki, their bodily lusters diminished, and their garments, garlands, weapons and faces were blackened by smoke. However, by the grace of the Supreme Personality of Godhead, clouds appeared on the sea, pouring torrents of rain, and breezes blew, carrying particles of water from the sea waves, to give the demigods relief.

SB 8.7.16

TEXT 16

TEXT

MaQYaMaaNaaTa( TaQaa iSaNDaaedeRvaSaurvæQaPaE" )  
Yada SauDaa Na JaaYaeTa iNaMaRMaNQaaiJaTa" SvYaMa( )) 16 ))

mathyamānāt tathā sindhor

devāsura-varūtha-paiḥ

yadā sudhā na jāyeta

nirmamanthājitaḥ svayam

SYNONYMS

mathyamānāt—sufficiently being churned; tathā—in this way; sindhoḥ—from the ocean of milk; deva—of the demigods; asura—and the demons; varūtha-paiḥ—by the best; yadā—when; sudhā—nectar; na jāyeta—did not come out; nirmamantha—churned; ajitaḥ—the Supreme Personality of Godhead, Ajita; svayam—personally.

TRANSLATION

When nectar did not come from the ocean of milk, despite so much endeavor by the best of the demigods and demons, the Supreme Personality of Godhead, Ajita, personally began to churn the ocean.

SB 8.7.17

TEXT 17

TEXT

MaegaXYaaMa" k-Nak-PairiDa" k-<aRivÛaeTaivÛu‚  
 NMaUiDNaR >a]aJaiÜlu/il/Tak-c" óGDarae r¢-Nae}a" )  
JaE}aEdaeRi>aRJaRGad>aYadEdRNdéUk&- Ga\*hqTva  
 MaQNaNa( MaQNaa Pa[iTaiGairirvaXaae>aTaaQaae Da\*Taaid]" )) 17 ))

megha-śyāmaḥ kanaka-paridhiḥ karṇa-vidyota-vidyun

mūrdhni bhrājad-vilulita-kacaḥ srag-dharo rakta-netraḥ

jaitrair dorbhir jagad-abhaya-dair dandaśūkaṁ gṛhītvā

mathnan mathnā pratigirir ivāśobhatātho dhṛtādriḥ

SYNONYMS

megha-śyāmaḥ—blackish like a cloud; kanaka-paridhiḥ—wearing yellow garments; karṇa—on the ears; vidyota-vidyut—whose earrings shone like lightning; mūrdhni—on the head; bhrājat—gleaming; vilulita—disheveled; kacaḥ—whose hair; srak-dharaḥ—wearing a flower garland; rakta-netraḥ—with red eyes; jaitraiḥ—with victorious; dorbhiḥ—with arms; jagat—to the universe; abhaya-daiḥ—which give fearlessness; dandaśūkam—the snake (Vāsuki); gṛhītvā—after taking; mathnan—churning; mathnā—by the churning rod (Mandara Mountain); pratigiriḥ—another mountain; iva—like; aśobhata—He appeared; atho—then; dhṛta-adriḥ—having taken the mountain.

TRANSLATION

The Lord appeared like a blackish cloud. He was dressed with yellow garments, His earrings shone on His ears like lightning, and His hair spread over His shoulders. He wore a garland of flowers, and His eyes were pinkish. With His strong, glorious arms, which award fearlessness throughout the universe, He took hold of Vāsuki and began churning the ocean, using Mandara Mountain as a churning rod. When engaged in this way, the Lord appeared like a beautifully situated mountain named Indranīla.

SB 8.7.18

TEXT 18

TEXT

iNaMaRQYaMaaNaadudDaer>aUiÜz&  
 MahaeLb<a& hal/hl/aûMaGa]Ta" )  
SaM>a]aNTaMaqNaaeNMak-raihk-C^PaaTa(  
 iTaiMaiÜPaGa]ahiTaiMai(r)l/aku-l/aTa( )) 18 ))

nirmathyamānād udadher abhūd viṣaṁ

maholbaṇaṁ hālahalāhvam agrataḥ

sambhrānta-mīnonmakarāhi-kacchapāt

timi-dvipa-grāha-timiṅgilākulāt

SYNONYMS

nirmathyamānāt—while the activities of churning were going on; udadheḥ—from the ocean; abhūt—there was; viṣam—poison; mahā-ulbaṇam—very fierce; hālahala-āhvam—by the name hālahala; agrataḥ—at first; sambhrānta—agitated and going here and there; mīna—various kinds of fish; unmakara—sharks; ahi—different kinds of snakes; kacchapāt—and many kinds of tortoises; timi—whales; dvipa—water elephants; grāha—crocodiles; timiṅgila—whales that can swallow whales; ākulāt—being very much agitated.

TRANSLATION

The fish, sharks, tortoises and snakes were most agitated and perturbed. The entire ocean became turbulent, and even the large aquatic animals like whales, water elephants, crocodiles and timiṅgila fish [large whales that can swallow small whales] came to the surface. While the ocean was being churned in this way, it first produced a fiercely dangerous poison called hālahala.

SB 8.7.19

TEXT 19

TEXT

TaduGa]veGa& idiXa idXYauPaYaRDaae  
 ivSaPaRduTSaPaRdSaùMaPa[iTa )  
>aqTaa" Pa[Jaa dud]uvur(r) Saeìra  
 Ar+YaMaa<aa" Xar<a& SadaiXavMa( )) 19 ))

tad ugra-vegaṁ diśi diśy upary adho

visarpad utsarpad asahyam aprati

bhītāḥ prajā dudruvur aṅga seśvarā

arakṣyamāṇāḥ śaraṇaṁ sadāśivam

SYNONYMS

tat—that; ugra-vegam—very fierce and potent poison; diśi diśi—in all directions; upari—upward; adhaḥ—downward; visarpat—curling; utsarpat—going upward; asahyam—unbearable; aprati—uncontrollable; bhītāḥ—being very much afraid; prajāḥ—the residents of all the worlds; dudruvuḥ—moved here and there; aṅga—O Mahārāja Parīkṣit; sa-īśvarāḥ—with the Supreme Lord; arakṣyamāṇāḥ—not being protected; śaraṇam—shelter; sadāśivam—unto the lotus feet of Lord Śiva.

TRANSLATION

O King, when that uncontrollable poison was forcefully spreading up and down in all directions, all the demigods, along with the Lord Himself, approached Lord Śiva [Sadāśiva]. Feeling unsheltered and very much afraid, they sought shelter of him.

PURPORT

One may question that since the Supreme Personality of Godhead was personally present, why did He accompany all the demigods and people in general to take shelter of Lord Sadāśiva, instead of intervening Himself. In this connection Śrīla Madhvācārya warns:

rudrasya yaśaso ‘rthāya  
svayaṁ viṣṇur viṣaṁ vibhuḥ  
na sañjahre samartho ‘pi  
vāyuṁ coce praśāntaye

Lord Viṣṇu was competent to rectify the situation, but in order to give credit to Lord Śiva, who later drank all the poison and kept it in his neck, Lord Viṣṇu did not take action.

SB 8.7.20

TEXT 20

TEXT

ivl/aeKYa Ta& devvr& i}al/aeKYaa  
 >avaYa deVYaai>aMaTa& MauNaqNaaMa( )  
AaSaqNaMad]avPavGaRheTaae‚  
 STaPaae Jauza<a& STauiTai>a" Pa[<aeMau" )) 20 ))

vilokya taṁ deva-varaṁ tri-lokyā

bhavāya devyābhimataṁ munīnām

āsīnam adrāv apavarga-hetos

tapo juṣāṇaṁ stutibhiḥ praṇemuḥ

SYNONYMS

vilokya—observing; tam—him; deva-varam—the best of the demigods; tri-lokyāḥ—of the three worlds; bhavāya—for the flourishing; devyā—with his wife, Bhavānī; abhimatam—accepted by; munīnām—great saintly persons; āsīnam—sitting together; adrau—from the top of Kailāsa Hill; apavarga-hetoḥ—desiring liberation; tapaḥ—in austerity; juṣāṇam—being served by them; stutibhiḥ—by prayers; praṇemuḥ—offered their respectful obeisances.

TRANSLATION

The demigods observed Lord Śiva sitting on the summit of Kailāsa Hill with his wife, Bhavānī, for the auspicious development of the three worlds. He was being worshiped by great saintly persons desiring liberation. The demigods offered him their obeisances and prayers with great respect.

SB 8.7.21

TEXT 21

TEXT

é[qPa[JaaPaTaYa Ocu"  
devdev Mahadev >aUTaaTMaNa( >aUTa>aavNa )  
}aaih Na" Xar<aaPaàa&ñEl/aeKYadhNaad( ivzaTa( )) 21 ))

śrī-prajāpataya ūcuḥ

deva-deva mahā-deva

bhūtātman bhūta-bhāvana

trāhi naḥ śaraṇāpannāṁs

trailokya-dahanād viṣāt

SYNONYMS

śrī-prajāpatayaḥ ūcuḥ—the prajāpatis said; deva-deva—O Lord Mahādeva, best of the demigods; mahā-deva—O great demigod; bhūta-ātman—O life and soul of everyone in this world; bhūta-bhāvana—O the cause of the happiness and flourishing of all of them; trāhi—deliver; naḥ—us; śaraṇa-āpannān—who have taken shelter at your lotus feet; trailokya—of the three worlds; dahanāt—which is causing the burning; viṣāt—from this poison.

TRANSLATION

**The prajāpatis said: O greatest of all demigods, Mahādeva, Supersoul of all living entities and cause of their happiness and prosperity, we have come to the shelter of your lotus feet. Now please save us from this fiery poison, which is spreading all over the three worlds.**

PURPORT

Since Lord Śiva is in charge of annihilation, why should he be approached for protection, which is given by Lord Viṣṇu? Lord Brahmā creates, and Lord Śiva annihilates, but both Lord Brahmā and Lord Śiva are incarnations of Lord Viṣṇu and are known as śaktyāveśa-avatāras. They are endowed with a special power like that of Lord Viṣṇu, who is actually all-pervading in their activities. Therefore whenever prayers for protection are offered to Lord Śiva, actually Lord Viṣṇu is indicated, for otherwise Lord Śiva is meant for destruction. Lord Śiva is one of the īśvaras, or the controllers known as śaktyāveśa-avatāras. Therefore he can be addressed as having the qualities of Lord Viṣṇu.

SB 8.7.22

TEXT 22

TEXT

TvMaek-" SavRJaGaTa wRìrae bNDaMaae+aYaae" )  
Ta& TvaMacRiNTa ku-Xal/a" Pa[PaàaiTaRhr& GauåMa( )) 22 ))

tvam ekaḥ sarva-jagata

īśvaro bandha-mokṣayoḥ

taṁ tvām arcanti kuśalāḥ

prapannārti-haraṁ gurum

SYNONYMS

tvam ekaḥ—Your Lordship is indeed; sarva-jagataḥ—of the three worlds; īśvaraḥ—the controller; bandha-mokṣayoḥ—of both bondage and liberation; tam—that controller; tvām arcanti—worship you; kuśalāḥ—persons who want good fortune; prapanna-ārti-haram—who can mitigate all the distresses of a sheltered devotee; gurum—you who act as a good advisor to all fallen souls.

TRANSLATION

O lord, you are the cause of bondage and liberation of the entire universe because you are its ruler. Those who are advanced in spiritual consciousness surrender unto you, and therefore you are the cause of mitigating their distresses, and you are also the cause of their liberation. We therefore worship Your Lordship.

PURPORT

Actually Lord Viṣṇu maintains and accomplishes all good fortune. If one has to take shelter of Lord Viṣṇu, why should the demigods take shelter of Lord Śiva? They did so because Lord Viṣṇu acts through Lord Śiva in the creation of the material world. Lord Śiva acts on behalf of Lord Viṣṇu. When the Lord says in Bhagavad-gītā (14.4) that He is the father of all living entities (ahaṁ bīja-pradaḥ pitā), this refers to actions performed by Lord Viṣṇu through Lord Śiva. Lord Viṣṇu is always unattached to material activities, and when material activities are to be performed, Lord Viṣṇu performs them through Lord Śiva. Lord Śiva is therefore worshiped on the level of Lord Viṣṇu. When Lord Viṣṇu is untouched by the external energy He is Lord Viṣṇu, but when He is in touch with the external energy, He appears in His feature as Lord Śiva.

SB 8.7.23

TEXT 23

TEXT

Gau<aMaYYaa SvXa¢-yaSYa SaGaRiSQaTYaPYaYaaiNv>aae )  
DaTSae Yada Svd\*Ga( >aUMaNb]øivZ<auiXavai>aDaaMa( )) 23 ))

guṇa-mayyā sva-śaktyāsya

sarga-sthity-apyayān vibho

dhatse yadā sva-dṛg bhūman

brahma-viṣṇu-śivābhidhām

SYNONYMS

guṇa-mayyā—acting in three modes of activity; sva-śaktyā—by the external energy of Your Lordship; asya—of this material world; sarga-sthiti-apyayān—creation, maintenance and annihilation; vibho—O lord; dhatse—you execute; yadā—when; sva-dṛk—you manifest yourself; bhūman—O great one; brahma-viṣṇu-śiva-abhidhām—as Lord Brahmā, Lord Viṣṇu or Lord Śiva.

TRANSLATION

O lord, you are self-effulgent and supreme. You create this material world by your personal energy, and you assume the names Brahmā, Viṣṇu and Maheśvara when you act in creation, maintenance and annihilation.

PURPORT

This prayer is actually offered to Lord Viṣṇu, the puruṣa, who in His incarnations as the guṇa-avatāras assumes the names Brahmā, Viṣṇu and Maheśvara.

SB 8.7.24

TEXT 24

TEXT

Tv& b]ø ParMa& Gauù& SadSaÙav>aavNaMa( )  
NaaNaaXai¢-i>ara>aaTaSTvMaaTMaa JaGadqìr" )) 24 ))

tvaṁ brahma paramaṁ guhyaṁ

sad-asad-bhāva-bhāvanam

nānā-śaktibhir ābhātas

tvam ātmā jagad-īśvaraḥ

SYNONYMS

tvam—Your Lordship; brahma—impersonal Brahman; paramam—supreme; guhyam—confidential; sat-asat-bhāva-bhāvanam—the cause of varieties of creation, its cause and effect; nānā-śaktibhiḥ—with varieties of potencies; ābhātaḥ—manifest; tvam—you are; ātmā—the Supersoul; jagat-īśvaraḥ—the Supreme Personality of Godhead.

TRANSLATION

You are the cause of all causes, the self-effulgent, inconceivable, impersonal Brahman, which is originally Parabrahman. You manifest various potencies in this cosmic manifestation.

PURPORT

This prayer is offered to the impersonal Brahman, which consists of the effulgent rays of Parabrahman. Parabrahman is the Supreme Personality of Godhead (paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān). When Lord Śiva is worshiped as Parabrahman, the worship is meant for Lord Viṣṇu.

SB 8.7.25

TEXT 25

TEXT

Tv& XaBdYaaeiNaJaRGadaidraTMaa  
 Pa[a<aeiNd]Yad]VYaGau<a" Sv>aav" )  
k-al/" §-Tau" SaTYaMa\*Ta& c DaMaR‚  
 STvYYa+ar& YaTa( i}av\*daMaNaiNTa )) 25 ))

tvaṁ śabda-yonir jagad-ādir ātmā

prāṇendriya-dravya-guṇaḥ svabhāvaḥ

kālaḥ kratuḥ satyam ṛtaṁ ca dharmas

tvayy akṣaraṁ yat tri-vṛd-āmananti

SYNONYMS

tvam—Your Lordship; śabda-yoniḥ—the origin and source of Vedic literature; jagat-ādiḥ—the original cause of material creation; ātmā—the soul; prāṇa—the living force; indriya—the senses; dravya—the material elements; guṇaḥ—the three qualities; sva-bhāvaḥ—material nature; kālaḥ—eternal time; kratuḥ—sacrifice; satyam—truth; ṛtam—truthfulness; ca—and; dharmaḥ—two different types of religion; tvayi—unto you; akṣaram—the original syllable, oṁkāra; yat—that which; tri-vṛt—consisting of the letters a, u and m; āmananti—they say.

TRANSLATION

O lord, you are the original source of Vedic literature. You are the original cause of material creation, the life force, the senses, the five elements, the three modes and the mahat-tattva. You are eternal time, determination and the two religious systems called truth [satya] and truthfulness [ṛta]. You are the shelter of the syllable oṁ, which consists of three letters "a-u-m".

SB 8.7.26

TEXT 26

TEXT

AiGanMauR%& Tae\_i%l/devTaaTMaa  
 i+aiTa& ivdul/aeRk->avax(iga]PaªJaMa( )  
k-al&/ GaiTa& Tae\_i%l/devTaaTMaNaae  
 idXaê k-<aaŒ rSaNa& Jale/XaMa( )) 26 ))

agnir mukhaṁ te ‘khila-devatātmā

kṣitiṁ vidur loka-bhavāṅghri-paṅkajam

kālaṁ gatiṁ te ‘khila-devatātmano

diśaś ca karṇau rasanaṁ jaleśam

SYNONYMS

agniḥ—fire; mukham—mouth; te—of Your Lordship; akhila-devatā-ātmā—the origin of all demigods; kṣitim—the surface of the globe; viduḥ—they know; loka-bhava—O origin of all planets; aṅghri-paṅkajam—your lotus feet; kālam—eternal time; gatim—progress; te—of Your Lordship; akhila-devatā-ātmanaḥ—the total aggregate of all the demigods; diśaḥ—all directions; ca—and; karṇau—your ears; rasanam—taste; jala-īśam—the demigod controller of the water.

TRANSLATION

O father of all planets, learned scholars know that fire is your mouth, the surface of the globe is your lotus feet, eternal time is your movement, all the directions are your ears, and Varuṇa, master of the waters, is your tongue.

PURPORT

In the śruti-mantras it is said, agniḥ sarva-devatāḥ: "Fire is the aggregate of all demigods." Agni is the mouth of the Supreme Personality of Godhead. It is through Agni, or fire, that the Lord accepts all sacrificial oblations.

SB 8.7.27

TEXT 27

TEXT

Naai>aNaR>aSTae ìSaNa& Na>aSvaNa(  
 SaUYaRê c+aU&iz Jal&/ SMa reTa" )  
ParavraTMaaé[Ya<a& TavaTMaa  
 SaaeMaae MaNaae ÛaE>aRGavNa( iXarSTae )) 27 ))

nābhir nabhas te śvasanaṁ nabhasvān

sūryaś ca cakṣūṁṣi jalaṁ sma retaḥ

parāvarātmāśrayaṇaṁ tavātmā

somo mano dyaur bhagavan śiras te

SYNONYMS

nābhiḥ—navel; nabhaḥ—the sky; te—of Your Lordship; śvasanam—breathing; nabhasvān—the air; sūryaḥ ca—and the sun globe; cakṣūṁṣi—your eyes; jalam—the water; sma—indeed; retaḥ—semen; para-avara-ātma-āśrayaṇam—the shelter of all living entities, low and high; tava—your; ātmā—self; somaḥ—the moon; manaḥ—mind; dyauḥ—the higher planetary systems; bhagavan—O Your Lordship; śiraḥ—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.

SB 8.7.28

TEXT 28

TEXT

ku-i+a" SaMaud]a iGarYaae\_iSQaSaºa  
 raeMaai<a SavaŒziDavqåDaSTae )  
^Nda&iSa Saa+aaTa( Tav Saá DaaTav‚  
 S}aYaqMaYaaTMaNa( ôdYa& SavRDaMaR" )) 28 ))

kukṣiḥ samudrā girayo ‘sthi-saṅghā

romāṇi sarvauṣadhi-vīrudhas te

chandāṁsi sākṣāt tava sapta dhātavas

trayī-mayātman hṛdayaṁ sarva-dharmaḥ

SYNONYMS

kukṣiḥ—abdomen; samudrāḥ—the oceans; girayaḥ—the mountains; asthi—bones; saṅghāḥ—combination; romāṇi—the hairs of the body; sarva—all; auṣadhi—drugs; vīrudhaḥ—plants and creepers; te—your; chandāṁsi—Vedic mantras; sākṣāt—directly; tava—your; sapta—seven; dhātavaḥ—layers of the body; trayī-maya-ātman—O three Vedas personified; hṛdayam—core of the heart; sarva-dharmaḥ—all kinds of religion.

TRANSLATION

O lord, you are the three Vedas personified. The seven seas are your abdomen, and the mountains are your bones. All drugs, creepers and vegetables are the hairs on your body, the Vedic mantras like Gāyatrī are the seven layers of your body, and the Vedic religious system is the core of your heart.

SB 8.7.29

TEXT 29

TEXT

Mau%aiNa PaÄaePaiNazdSTaveXa  
 YaEiñ&XadíaetarMaN}avGaR" )  
YaTa( TaiC^va:Ya& ParMaaTMaTatv&  
 dev SvYa&JYaaeiTarviSQaiTaSTae )) 29 ))

mukhāni pañcopaniṣadas taveśa

yais triṁśad-aṣṭottara-mantra-vargaḥ

yat tac chivākhyaṁ paramātma-tattvaṁ

deva svayaṁ-jyotir avasthitis te

SYNONYMS

mukhāni—faces; pañca—five; upaniṣadaḥ—Vedic literatures; tava—your; īśa—O lord; yaiḥ—by which; triṁśat-aṣṭa-uttara-mantra-vargaḥ—in the category of thirty-eight important Vedic mantras; yat—that; tat—as it is; śiva-ākhyam—celebrated by the name Śiva; paramātma-tattvam—which ascertain the truth about Paramātmā; deva—O lord; svayam-jyotiḥ—self-illuminated; avasthitiḥ—situation; te—of Your Lordship.

TRANSLATION

O lord, the five important Vedic mantras are represented by your five faces, from which the thirty-eight most celebrated Vedic mantras have been generated. Your Lordship, being celebrated as Lord Śiva, is self-illuminated. You are directly situated as the supreme truth, known as Paramātmā.

PURPORT

The five mantras mentioned in this connection are as follows: (1) Puruṣa, (2) Aghora, (3) Sadyojāta, (4) Vāmadeva, and (5) Īśāna. These five mantras are within the category of thirty-eight special Vedic mantras chanted by Lord Śiva, who is therefore celebrated as Śiva or Mahādeva. Another reason why Lord Śiva is called Śiva, which means "all-auspicious," is that he is self-illuminated, exactly like Lord Viṣṇu, who is the Paramātmā. Because Lord Śiva is directly an incarnation of Lord Viṣṇu, he is situated as Lord Viṣṇu’s direct representative. This fact is corroborated by a Vedic mantra: patiṁ viśvasyātmeśvaraṁ śāśvatam. śivam acyutam. The Supersoul is called by many names, of which Maheśvara, Śiva and Acyuta are especially mentioned.

SB 8.7.30

TEXT 30

TEXT

^aYaa TvDaMaaeRiMaRzu YaEivRSaGaaeR  
 Nae}a}aYa& SatvrJaSTaMaa&iSa )  
Saa&:YaaTMaNa" Xaañk\*-TaSTave+aa  
 ^NdaeMaYaae dev ‰iz" Paura<a" )) 30 ))

chāyā tv adharmormiṣu yair visargo

netra-trayaṁ sattva-rajas-tamāṁsi

sāṅkhyātmanaḥ śāstra-kṛtas tavekṣā

chandomayo deva ṛṣiḥ purāṇaḥ

SYNONYMS

chāyā—shadow; tu—but; adharma-ūrmiṣu—in the waves of irreligion, like kāma, krodha, lobha and moha; yaiḥ—by which; visargaḥ—so many varieties of creation; netra-trayam—three eyes; sattva—goodness; rajaḥ—passion; tamāṁsi—and darkness; sāṅkhya-ātmanaḥ—the origin of all Vedic literatures; śāstra—scriptures; kṛtaḥ—made; tava—by you; īkṣā—simply by glancing; chandaḥ-mayaḥ—full of Vedic verses; deva—O lord; ṛṣiḥ—all Vedic literatures; purāṇaḥ—and the Purāṇas, the supplementary Vedas.

TRANSLATION

O lord, your shadow is seen in irreligion, which brings about varieties of irreligious creations. The three modes of nature—goodness, passion and ignorance—are your three eyes. All the Vedic literatures, which are full of verses, are emanations from you because their compilers wrote the various scriptures after receiving your glance.

SB 8.7.31

TEXT 31

TEXT

Na Tae iGair}aai%l/l/aek-Paal/‚  
 ivirÄvEku-<#=SaureNd]GaMYaMa( )  
JYaaeiTa" Par& Ya}a rJaSTaMaê  
 Satv& Na Yad( b]ø iNarSTa>aedMa( )) 31 ))

na te giri-trākhila-loka-pāla-

viriñca-vaikuṇṭha-surendra-gamyam

jyotiḥ paraṁ yatra rajas tamaś ca

sattvaṁ na yad brahma nirasta-bhedam

SYNONYMS

na—not; te—of Your Lordship; giri-tra—O King of the mountains; akhila-loka-pāla—all the directors of departments of material activities; viriñca—Lord Brahmā; vaikuṇṭha—Lord Viṣṇu; sura-indra—the King of heaven; gamyam—they can understand; jyotiḥ—effulgence; param—transcendental; yatra—wherein; rajaḥ—the mode of passion; tamaḥ ca—and the mode of ignorance; sattvam—the mode of goodness; na—not; yat brahma—which is impersonal Brahman; nirasta-bhedam—without distinction between demigods and human beings.

TRANSLATION

O Lord Girīśa, since the impersonal Brahman effulgence is transcendental to the material modes of goodness, passion and ignorance, the various directors of this material world certainly cannot appreciate it or even know where it is. It is not understandable even to Lord Brahmā, Lord Viṣṇu or the King of heaven, Mahendra.

PURPORT

The brahmajyoti is actually the effulgence of the Supreme Personality of Godhead. As stated in Brahma-saṁhitā (5.40):

yasya prabhā prabhavato jagad-aṇḍa-koṭi-  
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam  
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes." Although the impersonal feature of the Absolute is an expansion of the rays of the Supreme Personality of Godhead, He does not need to take care of the impersonalists who enter the brahmajyoti. Kṛṣṇa says in Bhagavad-gītā (9.4), mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā: "In My impersonal feature I pervade this entire universe." Thus the avyakta-mūrti, the impersonal feature, is certainly an expansion of Kṛṣṇa’s energy. Māyāvādīs, who prefer to merge into this Brahman effulgence, worship Lord Śiva. The mantras referred to in text 29 are called mukhāni pañcopaniṣadas taveśa. Māyāvādīs take all these mantras seriously in worshiping Lord Śiva. These mantras are as follows: (1) tat puruṣāya vidmahe śāntyai, (2) mahā-devāya dhīmahi vidyāyai, (3) tan no rudraḥ pratiṣṭhāyai, (4) pracodayāt dhṛtyai, (5) aghorebhyas tamā. .., (6) atha ghorebhyo mohā. .., (7) aghorebhyo rakṣā. .., (8) aghoratarebhyo nidrā. .., (9) sarvebhyaḥ sarva-vyādhyai, (10) sarva-sarvebhyo mṛtyave, (11) namas te ‘stu kṣudhā. .., (12) rudra-rūpebhyas tṛṣṇā. .., (13) vāmadevāya rajā. .., (14) jyeṣṭhāya svāhā. .., (15) śreṣṭhāya ratyai, (16) rudrāya kalyāṇyai, (17) kālāya kāmā. .., (18) kala-vikaraṇāya sandhinyai, (19) bala-vikaraṇāya kriyā. .., (20) balāya vṛddhyai, (21) balacchāyā. .., (22) pramathanāya dhātryai, (23) sarva-bhūta-damanāya bhrāmaṇyai, (24) manaḥ-śoṣiṇyai, (25) unmanāya jvarā. .., (26) sadyojātaṁ prapadyāmi siddhyai, (27) sadyojātāya vai namaḥ ṛddhyai, (28) bhave dityai, (29) abhave lakṣmyai, (30) nātibhave medhā. .., (31) bhajasva māṁ kāntyai, (32) bhava svadhā. .., (33) udbhavāya prabhā. .., (34) īśānaḥ sarva-vidyānāṁ śaśinyai, (35) īśvaraḥ sarva-bhūtānām abhaya-dā. .., (36) brahmādhipatir brahmaṇodhipatir brahman brahmeṣṭa-dā. .., (37) śivo me astu marīcyai, (38) sadāśivaḥ jvālinyai.

The impersonal Brahman is unknown even to the other directors of the material creation, including Lord Brahmā, Lord Indra and even Lord Viṣṇu. This does not mean, however, that Lord Viṣṇu is not omniscient. Lord Viṣṇu is omniscient, but He does not need to understand what is going on in His all-pervading expansion. Therefore in Bhagavad-gītā the Lord says that although everything is an expansion of Him (mayā tatam idaṁ sarvam), He does not need to take care of everything (na cāhaṁ teṣv avasthitaḥ), since there are various directors like Lord Brahmā, Lord Śiva and Indra.

SB 8.7.32

TEXT 32

TEXT

k-aMaaßri}aPaurk-al/GaraÛNaek-‚  
 >aUTad]uh" +aPaYaTa" STauTaYae Na TaTa( Tae )  
YaSTvNTak-al/ wdMaaTMak\*-Ta& SvNae}a‚  
 viöSfu-il/(r)iXa%Yaa >aiSaTa& Na ved )) 32 ))

kāmādhvara-tripura-kālagarādy-aneka-

bhūta-druhaḥ kṣapayataḥ stutaye na tat te

yas tv anta-kāla idam ātma-kṛtaṁ sva-netra-

vahni-sphuliṅga-śikhayā bhasitaṁ na veda

SYNONYMS

kāma-adhvara—sacrifices for sense gratification (like Dakṣa-yajña, the sacrifices performed by Dakṣa); tripura—the demon named Tripurāsura; kālagara—Kālagara; ādi—and others; aneka—many; bhūta-druhaḥ—who are meant for giving trouble to the living entities; kṣapayataḥ—being engaged in their destruction; stutaye—your prayer; na—not; tat—that; te—speaking to you; yaḥ tu—because; anta-kāle—at the time of annihilation; idam—in this material world; ātma-kṛtam—done by yourself; sva-netra—by your eyes; vahni-sphuliṅga-śikhayā—by the sparks of fire; bhasitam—burned to ashes; na veda—I do not know how it is happening.

TRANSLATION

When annihilation is performed by the flames and sparks emanating from your eyes, the entire creation is burned to ashes. Nonetheless, you do not know how this happens. What then is to be said of your destroying the Dakṣa-yajña, Tripurāsura and the kālakūṭa poison? Such activities cannot be subject matters for prayers offered to you.

PURPORT

Since Lord Śiva considers the great acts he performs to be very unimportant, what was to be said of counteracting the strong poison produced by the churning? The demigods indirectly prayed that Lord Śiva counteract the kālakūṭa poison, which was spreading throughout the universe.

SB 8.7.33

TEXT 33

TEXT

Yae TvaTMaraMaGauåi>aôRid iciNTaTaaxiga]‚  
 ÜNÜ& crNTaMauMaYaa TaPaSaai>aTaáMa( )  
k-TQaNTa oGa]Paåz& iNarTa& XMaXaaNae  
 Tae NaUNaMaUiTaMaivd&STav haTal/Âa" )) 33 ))

ye tv ātma-rāma-gurubhir hṛdi cintitāṅghri-

dvandvaṁ carantam umayā tapasābhitaptam

katthanta ugra-paruṣaṁ nirataṁ śmaśāne

te nūnam ūtim avidaṁs tava hāta-lajjāḥ

SYNONYMS

ye—persons who; tu—indeed; ātma-rāma-gurubhiḥ—by those who are self-satisfied and who are considered to be spiritual masters of the world; hṛdi—within the heart; cintita-aṅghri-dvandvam—thinking of your two lotus feet; carantam—moving; umayā—with your consort, Umā; tapasā abhitaptam—highly advanced through practice of austerity and penance; katthante—criticize your acts; ugra-paruṣam—not a gentle person; niratam—always; śmaśāne—in the crematorium; te—such persons; nūnam—indeed; ūtim—such activities; avidan—not knowing; tava—your activities; hāta-lajjāḥ—shameless.

TRANSLATION

Exalted, self-satisfied persons who preach to the entire world think of your lotus feet constantly within their hearts. However, when persons who do not know your austerity see you moving with Umā, they misunderstand you to be lusty, or when they see you wandering in the crematorium they mistakenly think that you are ferocious and envious. Certainly they are shameless. They cannot understand your activities.

PURPORT

Lord Śiva is the topmost Vaiṣṇava (vaiṣṇavānāṁ yathā śambhuḥ). It is therefore said, vaiṣṇavera kriyā-mudrā vijñe nā bujhaya. Even the most intelligent person cannot understand what a Vaiṣṇava like Lord Śiva is doing or how he is acting. Those who are conquered by lusty desires and anger cannot estimate the glories of Lord Śiva, whose position is always transcendental. In all the activities associated with lusty desires, Lord Śiva is an implement of ātma-rāma. Ordinary persons, therefore, should not try to understand Lord Śiva and his activities. One who tries to criticize the activities of Lord Śiva is shameless.

SB 8.7.34

TEXT 34

TEXT

TaTa( TaSYa Tae SadSaTaae" ParTa" ParSYa  
 NaaÅ" SvæPaGaMaNae Pa[>aviNTa >aUMan" )  
b]øadYa" ik-MauTa Sa&STavNae vYa& Tau  
 TaTSaGaRSaGaRivzYaa AiPa Xai¢-Maa}aMa( )) 34 ))

tat tasya te sad-asatoḥ parataḥ parasya

nāñjaḥ svarūpa-gamane prabhavanti bhūmnaḥ

brahmādayaḥ kim uta saṁstavane vayaṁ tu

tat-sarga-sarga-viṣayā api śakti-mātram

SYNONYMS

tat—therefore; tasya—of that; te—of Your Lordship; sat-asatoḥ—of the living entities, moving and not moving; parataḥ—transcendentally situated; parasya—very difficult to understand; na—nor; añjaḥ—as it is; svarūpa-gamane—to approach your reality; prabhavanti—it is possible; bhūmnaḥ—O great one; brahma-ādayaḥ—even such persons as Lord Brahmā; kim uta—what to speak of others; saṁstavane—in offering prayers; vayam tu—as far as we are concerned; tat—of you; sarga-sarga-viṣayāḥ—creations of the creation; api—although; śakti-mātram—to our ability.

TRANSLATION

Even personalities like Lord Brahmā and other demigods cannot understand your position, for you are beyond the moving and nonmoving creation. Since no one can understand you in truth, how can one offer you prayers? It is impossible. As far as we are concerned, we are creatures of Lord Brahmā’s creation. Under the circumstances, therefore, we cannot offer you adequate prayers, but as far as our ability allows, we have expressed our feelings.

SB 8.7.35

TEXT 35

TEXT

WTaTa( Par& Pa[PaXYaaMaae Na Par& Tae Maheìr )  
Ma\*@NaaYa ih l/aek-SYa VYai¢-STae\_VYa¢-k-MaR<a" )) 35 ))

etat paraṁ prapaśyāmo

na paraṁ te maheśvara

mṛḍanāya hi lokasya

vyaktis te ‘vyakta-karmaṇaḥ

SYNONYMS

etat—all these things; param—transcendental; prapaśyāmaḥ—we can see; na—not; param—the actual transcendental position; te—of Your Lordship; mahā-īśvara—O great ruler; mṛḍanāya—for the happiness; hi—indeed; lokasya—of all the world; vyaktiḥ—manifested; te—of Your Lordship; avyakta-karmaṇaḥ—whose activities are unknown to everyone.

TRANSLATION

O greatest of all rulers, your actual identity is impossible for us to understand. As far as we can see, your presence brings flourishing happiness to everyone. Beyond this, no one can appreciate your activities. We can see this much, and nothing more.

PURPORT

When the demigods offered these prayers to Lord Śiva, their inner purpose was to please him so that he would rectify the disturbing situation created by the hālahala poison. As stated in Bhagavad-gītā (7.20), kāmais tais tair hṛta jñānāḥ prapadyante ‘nya-devatāḥ: when one worships demigods, this is certainly because of deep-rooted desires he wants fulfilled by the mercy of those demigods. People are generally attached to the worship of demigods for some motive.

SB 8.7.36

TEXT 36

TEXT

é[qéuk- ovac  
TaÜq+Ya VYaSaNa& TaaSaa& k\*-PaYaa >a\*XaPaqi@Ta" )  
SavR>aUTaSauôd( dev wdMaah SaTaq& iPa[YaaMa( )) 36 ))

śrī-śuka uvāca

tad-vīkṣya vyasanaṁ tāsāṁ

kṛpayā bhṛśa-pīḍitaḥ

sarva-bhūta-suhṛd deva

idam āha satīṁ priyām

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; tat—this situation; vīkṣya—seeing; vyasanam—dangerous; tāsām—of all the demigods; kṛpayā—out of compassion; bhṛśa-pīḍitaḥ—greatly aggrieved; sarva-bhūta-suhṛt—the friend of all living entities; devaḥ—Mahādeva; idam—this; āha—said; satīm—unto Satīdevī; priyām—his very dear wife.

TRANSLATION

**Śrīla Śukadeva Gosvāmī continued: Lord Śiva is always benevolent toward all living entities. When he saw that the living entities were very much disturbed by the poison, which was spreading everywhere, he was very compassionate. Thus he spoke to his eternal consort, Satī, as follows.**

SB 8.7.37

TEXT 37

TEXT

é[qiXav ovac  
Ahae bTa >avaNYaeTaTa( Pa[JaaNaa& PaXYa vEXaSaMa( )  
+aqraedMaQaNaaed(>aUTaaTa( k-al/kU-$=aduPaiSQaTaMa( )) 37 ))

śrī-śiva uvāca

aho bata bhavāny etat

prajānāṁ paśya vaiśasam

kṣīroda-mathanodbhūtāt

kālakūṭād upasthitam

SYNONYMS

śrī-śivaḥ uvāca—Śrī Śiva said; aho bata—how pitiable; bhavāni—my dear wife, Bhavānī; etat—this situation; prajānām—of all living entities; paśya—just see; vaiśasam—very dangerous; kṣīra-uda—of the ocean of milk; mathana-udbhūtāt—produced by the churning; kālakūṭāt—because of the production of poison; upasthitam—the present situation.

TRANSLATION

**Lord Śiva said: My dear Bhavānī, 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.**

SB 8.7.38

TEXT 38

TEXT

AaSaa& Pa[a<aParqPSaUNaa& ivDaeYaMa>aYa& ih Mae )  
WTaavaiNh Pa[>aaerQaaeR Yad( dqNaPairPaal/NaMa( )) 38 ))

āsāṁ prāṇa-parīpsūnāṁ

vidheyam abhayaṁ hi me

etāvān hi prabhor artho

yad dīna-paripālanam

SYNONYMS

āsām—all of these living entities; prāṇa-parīpsūnām—very strongly desiring to protect their lives; vidheyam—something must be done; abhayam—safety; hi—indeed; me—by me; etāvān—this much; hi—indeed; prabhoḥ—of the master; arthaḥ—duty; yat—that which; dīna-paripālanam—to give protection to suffering humanity.

TRANSLATION

It is my duty to give protection and safety to all living entities struggling for existence. Certainly it is the duty of the master to protect his suffering dependents.

SB 8.7.39

TEXT 39

TEXT

Pa[a<aE" SvE" Pa[ai<aNa" PaaiNTa SaaDav" +a<a>ax(GaurE" )  
bÖvErezu >aUTaezu MaaeihTaeZvaTMaMaaYaYaa )) 39 ))

prāṇaiḥ svaiḥ prāṇinaḥ pānti

sādhavaḥ kṣaṇa-bhaṅguraiḥ

baddha-vaireṣu bhūteṣu

mohiteṣv ātma-māyayā

SYNONYMS

prāṇaiḥ—by lives; svaiḥ—their own; prāṇinaḥ—other living entities; pānti—protect; sādhavaḥ—devotees; kṣaṇa-bhaṅguraiḥ—temporary; baddha-vaireṣu—unnecessarily engaged in animosity; bhūteṣu—unto living entities; mohiteṣu—bewildered; ātma-māyayā—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 Vaiṣṇava. Para-duḥkha-duḥkhī: a Vaiṣṇava is always unhappy to see the conditioned souls unhappy. Otherwise, he would have no business teaching them how to become happy. In materialistic life, people must certainly engage in activities of animosity. Materialistic life is therefore compared to saṁsāra-dāvānala, a blazing forest fire that automatically takes place. Lord Śiva and his followers in the paramparā system try to save people from this dangerous condition of materialistic life. This is the duty of devotees following the principles of Lord Śiva and belonging to the Rudra-sampradāya. There are four Vaiṣṇava sampradāyas, and the Rudra-sampradāya is one of them because Lord Śiva (Rudra) is the best of the Vaiṣṇavas (vaiṣṇavānāṁ yathā śambhuḥ). Indeed, as we shall see, Lord Śiva drank all the poison for the benefit of humanity.

SB 8.7.40

TEXT 40

TEXT

Pau&Sa" k\*-PaYaTaae >ad]e SavaRTMaa Pa[qYaTae hir" )  
Pa[qTae hraE >aGaviTa Pa[qYae\_h& Sacracr" )  
TaSMaaidd& Gar& >auÅe Pa[JaaNaa& SviSTarSTau Mae )) 40 ))

puṁsaḥ kṛpayato bhadre

sarvātmā prīyate hariḥ

prīte harau bhagavati

prīye ‘haṁ sacarācaraḥ

tasmād idaṁ garaṁ bhuñje

prajānāṁ svastir astu me

SYNONYMS

puṁsaḥ—with a person; kṛpayataḥ—engaged in benevolent activities; bhadre—O most gentle Bhavānī; sarva-ātmā—the Supersoul; prīyate—becomes pleased; hariḥ—the Supreme Personality of Godhead; prīte—because of His pleasure; harau—the Supreme Lord, Hari; bhagavati—the Personality of Godhead; prīye—also become pleased; aham—I; sa-cara-acaraḥ—with all others, moving and nonmoving; tasmāt—therefore; idam—this; garam—poison; bhuñje—let me drink; prajānām—of the living entities; svastiḥ—welfare; astu—let there be; me—by me.

TRANSLATION

My dear gentle wife Bhavānī, 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.

SB 8.7.41

TEXT 41

TEXT

é[qéuk- ovac  
WvMaaMaN}Ya >aGavaN>avaNaq& ivì>aavNa" )  
Tad( ivz& JaGDauMaare>ae Pa[>aavjaNvMaaedTa )) 41 ))

śrī-śuka uvāca

evam āmantrya bhagavān

bhavānīṁ viśva-bhāvanaḥ

tad viṣaṁ jagdhum ārebhe

prabhāva-jñānvamodata

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; evam—in this way; āmantrya—addressing; bhagavān—Lord Śiva; bhavānīm—Bhavānī; viśva-bhāvanaḥ—the well-wisher of all the universe; tat viṣam—that poison; jagdhum—to drink; ārebhe—began; prabhāva-jñā—mother Bhavānī, who perfectly knew the capability of Lord Śiva; anvamodata—gave her permission.

TRANSLATION

**Śrīla Śukadeva Gosvāmī continued: After informing Bhavānī in this way, Lord Śiva began to drink the poison, and Bhavānī, who knew perfectly well the capabilities of Lord Śiva, gave him her permission to do so.**

SB 8.7.42

TEXT 42

TEXT

TaTa" k-rTal/Ik\*-TYa VYaaiPa hal/ahl&/ ivzMa( )  
A>a+aYaNMahadev" k\*-PaYaa >aUTa>aavNa" )) 42 ))

tataḥ karatalī-kṛtya

vyāpi hālāhalaṁ viṣam

abhakṣayan mahā-devaḥ

kṛpayā bhūta-bhāvanaḥ

SYNONYMS

tataḥ—thereafter; karatalī-kṛtya—taking in his hand; vyāpi—widespread; hālāhalam—called hālahala; viṣam—poison; abhakṣayat—drank; mahā-devaḥ—Lord Śiva; kṛpayā—out of compassion; bhūta-bhāvanaḥ—for the welfare of all living entities.

TRANSLATION

Thereafter, Lord Śiva, who is dedicated to auspicious, benevolent work for humanity, compassionately took the whole quantity of poison in his palm and drank it.

PURPORT

Although there was such a great quantity of poison that it spread all over the universe, Lord Śiva had such great power that he reduced the poison to a small quantity so that he could hold it in his palm. One should not try to imitate Lord Śiva. Lord Śiva can do whatever he likes, but those who try to imitate Lord Śiva by smoking ganja and other poisonous things will certainly be killed because of such activities.

SB 8.7.43

TEXT 43

TEXT

TaSYaaiPa dXaRYaaMaaSa SvvqYa| Jal/k-LMaz" )  
YaÀk-ar Gale/ Naql&/ TaÀ SaaDaaeivR>aUz<aMa( )) 43 ))

tasyāpi darśayām āsa

sva-vīryaṁ jala-kalmaṣaḥ

yac cakāra gale nīlaṁ

tac ca sādhor vibhūṣaṇam

SYNONYMS

tasya—of Lord Śiva; api—also; darśayām āsa—exhibited; sva-vīryam—its own potency; jala-kalmaṣaḥ—that poison born of the water; yat—which; cakāra—made; gale—on the neck; nīlam—bluish line; tat—that; ca—also; sādhoḥ—of the saintly person; vibhūṣaṇam—ornament.

TRANSLATION

As if in defamation, the poison born from the ocean of milk manifested its potency by marking Lord Śiva’s neck with a bluish line. That line, however, is now accepted as an ornament of the Lord.

SB 8.7.44

TEXT 44

TEXT

TaPYaNTae l/aek-TaaPaeNa SaaDav" Pa[aYaXaae JaNaa" )  
ParMaaraDaNa& TaiÖ PauåzSYaai%l/aTMaNa" )) 44 ))

tapyante loka-tāpena

sādhavaḥ prāyaśo janāḥ

paramārādhanaṁ tad dhi

puruṣasyākhilātmanaḥ

SYNONYMS

tapyante—voluntarily suffer; loka-tāpena—because of the suffering of people in general; sādhavaḥ—saintly persons; prāyaśaḥ—almost always; janāḥ—such persons; parama-ārādhanam—the topmost method of worshiping; tat—that activity; hi—indeed; puruṣasya—of the Supreme Person; akhila-ātmanaḥ—who is the Supersoul of everyone.

TRANSLATION

It is said that great personalities almost always accept voluntary suffering because of the suffering of people in general. This is considered the highest method of worshiping the Supreme Personality of Godhead, who is present in everyone’s heart.

PURPORT

Here is an explanation of how those engaged in activities for the welfare of others are very quickly recognized by the Supreme Personality of Godhead. The Lord says in Bhagavad-gītā (18.68-69), ya idaṁ paramaṁ guhyaṁ mad-bhakteṣv abhidhāsyati. .. na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ: "One who preaches the message of Bhagavad-gītā to My devotees is most dear to Me. No one can excel him in satisfying Me by worship." There are different kinds of welfare activities in this material world, but the supreme welfare activity is the spreading of Kṛṣṇa consciousness. Other welfare activities cannot be effective, for the laws of nature and the results of karma cannot be checked. It is by destiny, or the laws of karma, that one must suffer or enjoy. For instance, if one is given a court order, he must accept it, whether it brings suffering or profit. Similarly, everyone is under obligations to karma and it reactions. No one can change this. Therefore the śāstra says:

tasyaiva hetoḥ prayateta kovido  
na labhyate yad bhramatām upary adhaḥ  
(*Bhāg.* 1.5.18)

One should endeavor for that which is never obtained by wandering up and down the universe as a result of the reactions of karma. What is that? One should endeavor to become Kṛṣṇa conscious. If one tries to spread Kṛṣṇa consciousness all over the world, he should be understood to be performing the best welfare activity. The Lord is automatically very pleased with him. If the Lord is pleased with him, what is left for him to achieve? If one has been recognized by the Lord, even if he does not ask the Lord for anything, the Lord, who is within everyone, supplies him whatever he wants. This is also confirmed in Bhagavad-gītā (teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham). Again, as stated here, tapyante loka-tāpena sādhavaḥ prāyaśo janāḥ. The best welfare activity is raising people to the platform of Kṛṣṇa consciousness, since the conditioned souls are suffering only for want of Kṛṣṇa consciousness. The Lord Himself also comes to mitigate the suffering of humanity.

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

paritrāṇāya sādhūnāṁ  
vināśāya ca duṣkṛtām  
dharma-saṁsthāpanārthāya  
sambhavāmi 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 śāstras conclude, therefore, that spreading the Kṛṣṇa consciousness movement is the best welfare activity in the world. Because of the ultimate benefit this bestows upon people in general, the Lord very quickly recognizes such service performed by a devotee.

SB 8.7.45

TEXT 45

TEXT

iNaXaMYa k-MaR TaC^M>aaedeRvdevSYa Maq!uz" )  
Pa[Jaa da+aaYa<aq b]øa vEku-<#=ê XaXa&iSare )) 45 ))

niśamya karma tac chambhor

deva-devasya mīḍhuṣaḥ

prajā dākṣāyaṇī brahmā

vaikuṇṭhaś ca śaśaṁsire

SYNONYMS

niśamya—after hearing; karma—the act; tat—that; śambhoḥ—of Lord Śiva; deva-devasya—who is worshipable even for the demigods; mīḍhuṣaḥ—he who bestows great benedictions upon people in general; prajāḥ—the people in general; dākṣāyaṇī—Bhavānī, the daughter of Dakṣa; brahmā—Lord Brahmā; vaikuṇṭhaḥ ca—Lord Viṣṇu also; śaśaṁsire—praised very much.

TRANSLATION

Upon hearing of this act, everyone, including Bhavānī [the daughter of Mahārāja Dakṣa], Lord Brahmā, Lord Viṣṇu, and the people in general, very highly praised this deed performed by Lord Śiva, who is worshiped by the demigods and who bestows benedictions upon the people.

SB 8.7.46

TEXT 46

TEXT

Pa[Sk-à& iPabTa" Paa<aeYaRTa( ik-iÄÂGa\*hu" SMa TaTa( )  
v\*iêk-aihivzaEzDYaae dNdéUk-aê Yae\_Pare )) 46 ))

praskannaṁ pibataḥ pāṇer

yat kiñcij jagṛhuḥ sma tat

vṛścikāhi-viṣauṣadhyo

dandaśūkāś ca ye ‘pare

SYNONYMS

praskannam—scattered here and there; pibataḥ—of Lord Śiva while drinking; pāṇeḥ—from the palm; yat—which; kiñcit—very little; jagṛhuḥ—took the opportunity to drink; sma—indeed; tat—that; vṛścika—the scorpions; ahi—the cobras; viṣa-auṣadhyaḥ—poisonous drugs; dandaśūkāḥ ca—and animals whose bites are poisonous; ye—who; apare—other living entities.

TRANSLATION

Scorpions, cobras, poisonous drugs and other animals whose bites are poisonous took the opportunity to drink whatever little poison had fallen and scattered from Lord Śiva’s hand while he was drinking.

PURPORT

Mosquitoes, jackals, dogs and other varieties of dandaśūka, or animals whose bites are poisonous, drank the poison of the samudra-manthana, the churned ocean, since it was available after it fell from the palms of Lord Śiva.

Thus end the Bhaktivedanta purports of the Eighth Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Śiva Saves the Universe by Drinking Poison."

SB 8.8: The Churning of the Milk Ocean

CHAPTER EIGHT  
The Churning of the Milk Ocean

SB 8.8 Summary

This chapter describes how the goddess of fortune appeared during the churning of the ocean of milk and how she accepted Lord Viṣṇu as her husband. As described later in the chapter, when Dhanvantari appeared with a pot of nectar the demons immediately snatched it from him, but Lord Viṣṇu appeared as the incarnation Mohinī, the most beautiful woman in the world, just to captivate the demons and save the nectar for the demigods.

After Lord Śiva drank all the poison, both the demigods and demons took courage and resumed their activities of churning. Because of this churning, first a surabhi cow was produced. Great saintly persons accepted this cow to derive clarified butter from its milk and offer this clarified butter in oblations for great sacrifices. Thereafter, a horse named Uccaiḥśravā was generated. This horse was taken by Bali Mahārāja. Then there appeared Airāvata and other elephants that could go anywhere in any direction, and she-elephants also appeared. The gem known as Kaustubha was also generated, and Lord Viṣṇu took that gem and placed it on His chest. Thereafter, a pārijāta flower and the Apsarās, the most beautiful women in the universe, were generated. Then the goddess of fortune, Lakṣmī, appeared. The demigods, great sages, Gandharvas and others offered her their respectful worship. The goddess of fortune could not find anyone to accept as her husband. At last she selected Lord Viṣṇu to be her master. Lord Viṣṇu gave her a place to stay everlastingly at His chest. Because of this combination of Lakṣmī and Nārāyaṇa, all who were present, including the demigods and people in general, were very pleased. The demons, however, being neglected by the goddess of fortune, were very depressed. Then Vāruṇī, the goddess of drinking, was generated, and by the order of Lord Viṣṇu the demons accepted her. Then the demons and demigods, with renewed energy, began to churn again. This time a partial incarnation of Lord Viṣṇu called Dhanvantari appeared. He was very beautiful, and he carried a jug containing nectar. The demons immediately snatched the jug from Dhanvantari’s hand and began to run away, and the demigods, being very morose, took shelter of Viṣṇu. After the demons snatched the jug from Dhanvantari, they began to fight among themselves. Lord Viṣṇu solaced the demigods, who therefore did not fight, but remained silent. While the fighting was going on among the demons, the Lord Himself appeared as the incarnation Mohinī, the most beautiful woman in the universe.

SB 8.8.1

TEXT 1

TEXT

é[qéuk- ovac  
PaqTae Gare v\*zaªe<a Pa[qTaaSTae\_MardaNava" )  
MaMaNQauSTarSaa iSaNDau& hivDaaRNaq TaTaae\_>avTa( )) 1 ))

śrī-śuka uvāca

pīte gare vṛṣāṅkeṇa

prītās te ‘mara-dānavāḥ

mamanthus tarasā sindhuṁ

havirdhānī tato ‘bhavat

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; pīte—was drunk; gare—when the poison; vṛṣa-aṅkeṇa—by Lord Śiva, who sits on a bull; prītāḥ—being pleased; te—all of them; amara—the demigods; dānavāḥ—and the demons; mamanthuḥ—again began to churn; tarasā—with great force; sindhum—the ocean of milk; havirdhānī—the surabhi cow, who is the source of clarified butter; tataḥ—from that churning; abhavat—was generated.

TRANSLATION

**Śukadeva Gosvāmī continued: Upon Lord Śiva’s drinking the poison, both the demigods and the demons, being very pleased, began to churn the ocean with renewed vigor. As a result of this, there appeared a cow known as surabhi.**

PURPORT

The surabhi cow is described as havirdhānī, the source of butter. Butter, when clarified by melting, produces ghee, or clarified butter, which is inevitably necessary for performing great ritualistic sacrifices. As stated in Bhagavad-gītā (18.5), yajña-dāna-tapaḥ-karma na tyājyaṁ kāryam eva tat: sacrifice, charity and austerity are essential to keep human society perfect in peace and prosperity. Yajña, the performance of sacrifice, is essential; to perform yajña, clarified butter is absolutely necessary; and to get clarified butter, milk is necessary. Milk is produced when there are sufficient cows. Therefore in Bhagavad-gītā (18.44), cow protection is recommended (kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāva jam).

SB 8.8.2

TEXT 2

TEXT

TaaMaiGanhae}aqMa\*zYaae JaGa\*hub]RøvaidNa" )  
YajSYa devYaaNaSYa MaeDYaaYa hivze Na\*Pa )) 2 ))

tām agni-hotrīm ṛṣayo

jagṛhur brahma-vādinaḥ

yajñasya deva-yānasya

medhyāya haviṣe nṛpa

SYNONYMS

tām—that cow; agni-hotrīm—absolutely necessary for the production of yogurt, milk and ghee to offer as oblations in the fire; ṛṣayaḥ—sages who perform such sacrifices; jagṛhuḥ—took in charge; brahma-vādinaḥ—because such sages know the Vedic ritualistic ceremonies; yajñasya—of sacrifice; deva-yānasya—which fulfills the desire to be elevated to the higher planetary systems and to Brahmaloka; medhyāya—fit for offering oblations; haviṣe—for the sake of pure clarified butter; nṛpa—O King.

TRANSLATION

O King Parīkṣit, great sages who were completely aware of the Vedic ritualistic ceremonies took charge of that surabhi cow, which produced all the yogurt, milk and ghee absolutely necessary for offering oblations into the fire. They did this just for the sake of pure ghee, which they wanted for the performance of sacrifices to elevate themselves to the higher planetary systems, up to Brahmaloka.

PURPORT

Surabhi cows are generally found on the Vaikuṇṭha planets. As described in Brahma-saṁhitā, Lord Kṛṣṇa, on His planet, Goloka Vṛndāvana, engages in tending the surabhi cows (surabhīr abhipālayantam). 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 yajña. Sages know how to use milk to elevate human society to the perfection of life. Since cow protection is recommended everywhere in the śāstras, the brahmā vādīs took charge of the surabhi cow, in which the demons were not very interested.

SB 8.8.3

TEXT 3

TEXT

TaTa oÀE"é[va NaaMa hYaae\_>aUÀNd]Paa<@ur" )  
TaiSMaNbil/" SPa\*ha& c§e- NaeNd] wRìriXa+aYaa )) 3 ))

tata uccaiḥśravā nāma

hayo ‘bhūc candra-pāṇḍuraḥ

tasmin baliḥ spṛhāṁ cakre

nendra īśvara-śikṣayā

SYNONYMS

tataḥ—thereafter; uccaiḥśravāḥ nāma—by the name Uccaiḥśravā; hayaḥ—a horse; abhūt—was generated; candra-pāṇḍuraḥ—being as white as the moon; tasmin—unto it; baliḥ—Mahārāja Bali; spṛhām cakre—desired to possess; na—not; indraḥ—the King of the demigods; īśvara-śikṣayā—by the previous advice of the Lord.

TRANSLATION

Thereafter, a horse named Uccaiḥśravā, which was as white as the moon, was generated. Bali Mahārāja desired to possess this horse, and Indra, the King of heaven, did not protest, for he had previously been so advised by the Supreme Personality of Godhead.

SB 8.8.4

TEXT 4

TEXT

TaTa WeravTaae NaaMa var<aeNd]ae iviNaGaRTa" )  
dNTaEêTaui>aR" ìeTaad]ehRrN>aGavTaae MaihMa( )) 4 ))

tata airāvato nāma

vāraṇendro vinirgataḥ

dantaiś caturbhiḥ śvetādrer

haran bhagavato mahim

SYNONYMS

tataḥ—thereafter; airāvataḥ nāma—of the name Airāvata; vāraṇa-indraḥ—the king of elephants; vinirgataḥ—was generated; dantaiḥ—with its tusks; caturbhiḥ—four; śveta—white; adreḥ—of the mountain; haran—defying; bhagavataḥ—of Lord Śiva; mahim—the glories.

TRANSLATION

As the next result of the churning, the king of elephants, named Airāvata, was generated. This elephant was white, and with its four tusks it defied the glories of Kailāsa Mountain, the glorious abode of Lord Śiva.

SB 8.8.5

TEXT 5

TEXT

Werav<aadYaSTvíaE idGGaJaa A>av&STaTa" )  
A>a]MauPa[>a\*TaYaae\_íaE c k-ir<YaSTv>avà\*Pa )) 5 ))

airāvaṇādayas tv aṣṭau

dig-gajā abhavaṁs tataḥ

abhramu-prabhṛtayo ‘ṣṭau ca

kariṇyas tv abhavan nṛpa

SYNONYMS

airāvaṇa-ādayaḥ—headed by Airāvaṇa; tu—but; aṣṭau—eight; dik-gajāḥ—elephants that could go in any direction; abhavan—were generated; tataḥ—thereafter; abhramu-prabhṛtayaḥ—headed by the she-elephant named Abhramu; aṣṭau—eight; ca—also; kariṇyaḥ—female elephants; tu—indeed; abhavan—also generated; nṛpa—O King.

TRANSLATION

Thereafter, O King, eight great elephants, which could go in any direction, were generated. They were headed by Airāvaṇa. Eight she-elephants, headed by Abhramu, were also generated.

PURPORT

The names of the eight elephants were Airāvaṇa, Puṇḍarīka, Vāmana, Kumuda, Añjana, Puṣpadanta, Sārvabhauma and Supratīka.

SB 8.8.6

TEXT 6

TEXT

k-aESTau>aa:YaMa>aUd( rÒ& PaÚraGaae MahaedDae" )  
TaiSMaNa( Ma<aaE SPa\*ha& c§e- v+aae\_l/ªr<ae hir" )  
TaTaae\_>avTa( PaairJaaTa" Saurl/aek-iv>aUz<aMa( )  
PaUrYaTYaiQaRNaae Yaae\_QaŒ" Xaìd( >auiv YaQaa >avaNa( )) 6 ))

kaustubhākhyam abhūd ratnaṁ

padmarāgo mahodadheḥ

tasmin maṇau spṛhāṁ cakre

vakṣo-’laṅkaraṇe hariḥ

tato ‘bhavat pārijātaḥ

sura-loka-vibhūṣaṇam

pūrayaty arthino yo ‘rthaiḥ

śaśvad bhuvi yathā bhavān

SYNONYMS

kaustubha-ākhyam—known as Kaustubha; abhūt—was generated; ratnam—a valuable gem; padmarāgaḥ—another gem, named Padmarāga; mahā-udadheḥ—from that great ocean of milk; tasmin—that; maṇau—jewel; spṛhām cakre—desired to possess; vakṣaḥ-alaṅkaraṇe—to decorate His chest; hariḥ—the Lord, the Supreme Personality of Godhead; tataḥ—thereafter; abhavat—was generated; pārijātaḥ—the celestial flower named pārijāta; sura-loka-vibhūṣaṇam—which decorates the heavenly planets; pūrayati—fulfills; arthinaḥ—giving persons desiring material wealth; yaḥ—that which; arthaiḥ—by what is desired; śaśvat—always; bhuvi—on this planet; yathā—as; bhavān—Your Lordship (Mahārāja Parīkṣit).

TRANSLATION

Generated thereafter from the great ocean were the celebrated gems Kaustubha-maṇi and Padmarāga-maṇi. Lord Viṣṇu, to decorate His chest, desired to possess them. Generated next was the pārijāta flower, which decorates the celestial planets. O King, as you fulfill the desires of everyone on this planet by fulfilling all ambitions, the pārijāta fulfills the desires of everyone.

SB 8.8.7

TEXT 7

TEXT

TaTaêaPSarSaae JaaTaa iNaZk-k-<#y" SauvaSaSa" )  
rMa<Ya" SviGaR<aa& vLGauGaiTal/Il/avl/aek-NaE" )) 7 ))

tataś cāpsaraso jātā

niṣka-kaṇṭhyaḥ suvāsasaḥ

ramaṇyaḥ svargiṇāṁ valgu-

gati-līlāvalokanaiḥ

SYNONYMS

tataḥ—thereafter; ca—also; apsarasaḥ—the residents of Apsaroloka; jātāḥ—were generated; niṣka-kaṇṭhyaḥ—decorated with golden necklaces; su-vāsasaḥ—dressed with fine clothing; ramaṇyaḥ—extremely beautiful and attractive; svargiṇām—of the inhabitants of the heavenly planets; valgu-gati-līlā-avalokanaiḥ—moving very softly, they attract everyone’s heart.

TRANSLATION

Next there appeared the Apsarās [who are used as prostitutes on the heavenly planets]. They were fully decorated with golden ornaments and lockets and were dressed in fine and attractive clothing. The Apsarās move very slowly in an attractive style that bewilders the inhabitants of the heavenly planets.

SB 8.8.8

TEXT 8

TEXT

TaTaêaivr>aUTa( Saa+aaC^\q rMaa >aGavTPara )  
rÅYaNTaq idXa" k-aNTYaa ivÛuTa( SaaEdaMaNaq YaQaa )) 8 ))

tataś cāvirabhūt sākṣāc

chrī ramā bhagavat-parā

rañjayantī diśaḥ kāntyā

vidyut saudāmanī yathā

SYNONYMS

tataḥ—thereafter; ca—and; āvirabhūt—manifested; sākṣāt—directly; śrī—the goddess of fortune; ramā—known as Ramā; bhagavat-parā—absolutely inclined to be possessed by the Supreme Personality of Godhead; rañjayantī—illuminating; diśaḥ—all directions; kāntyā—by luster; vidyut—lightning; saudāmanī—Saudāmanī; yathā—as.

TRANSLATION

Then there appeared the goddess of fortune, Ramā, who is absolutely dedicated to being enjoyed by the Supreme Personality of Godhead. She appeared like electricity, surpassing the lightning that might illuminate a marble mountain.

PURPORT

Śrī means opulence. Kṛṣṇa is the owner of all opulences.

bhoktāraṁ yajña-tapasāṁ  
sarva-loka-maheśvaram  
suhṛdaṁ sarva-bhūtānāṁ  
jñātvā māṁ śāntim ṛcchati

This peace formula for the world is given in Bhagavad-gītā (5.29). When people know that the Supreme Lord, Kṛṣṇa, is the supreme enjoyer, the supreme proprietor and the most intimate well-wishing friend of all living entities, peace and prosperity will ensue all over the world. Unfortunately, the conditioned souls, being placed into illusion by the external energy of the Lord, want to fight with one another, and therefore peace is disturbed. The first prerequisite for peace is that all the wealth presented by Śrī, the goddess of fortune, be offered to the Supreme Personality of Godhead. Everyone should give up his false proprietorship over worldly possessions and offer everything to Kṛṣṇa. This is the teaching of the Kṛṣṇa consciousness movement.

SB 8.8.9

TEXT 9

TEXT

TaSYaa& c§u-" SPa\*ha& SaveR SaSauraSaurMaaNava" )  
æPaaEdaYaRvYaaev<aRMaihMaai+aáceTaSa" )) 9 ))

tasyāṁ cakruḥ spṛhāṁ sarve

sasurāsura-mānavāḥ

rūpaudārya-vayo-varṇa-

mahimākṣipta-cetasaḥ

SYNONYMS

tasyām—unto her; cakruḥ—did; spṛhām—desire; sarve—everyone; sa-sura-asura-mānavāḥ—the demigods, the demons and the human beings; rūpa-audārya—by the exquisite beauty and bodily features; vayaḥ—youth; varṇa—complexion; mahimā—glories; ākṣipta—agitated; cetasaḥ—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 (bhogaiśvarya-prasaktānām). Material enjoyment entails money, beauty and the reputation they bring, which can all be achieved by the mercy of the goddess of fortune. The goddess of fortune, however, never remains alone. As indicated in the previous verse by the word bhagavat-parā, she is the property of the Supreme Personality of Godhead and is enjoyable only by Him. If one wants the favor of the goddess of fortune, mother Lakṣmī, because she is by nature bhagavat-parā one must keep her with Nārāyaṇa. The devotees who always engage in the service of Nārāyaṇa (nārāyaṇa-parāyaṇa) can easily achieve the favor of the goddess of fortune without a doubt, but materialists who try to get the favor of the goddess of fortune only to possess her for personal enjoyment are frustrated. Theirs is not a good policy. The celebrated demon Rāvaṇa, for example, wanted to deprive Rāmacandra of Lakṣmī, Sītā, and thus be victorious, but the result was just the opposite. Sītā, of course, was taken by force by Lord Rāmacandra, and Rāvaṇa and his entire material empire were vanquished. The goddess of fortune is desirable for everyone, including human beings, but one should understand that the goddess of fortune is the exclusive property of the Supreme Personality of Godhead. One cannot achieve the mercy of the goddess of fortune unless one prays both to her and to the supreme enjoyer, the Personality of Godhead.

SB 8.8.10

TEXT 10

TEXT

TaSYaa AaSaNaMaaiNaNYae MaheNd]ae Mahdd(>auTaMa( )  
MaUiTaRMaTYa" SairC^\eïa heMaku-M>aEJaRl&/ éuic )) 10 ))

tasyā āsanam āninye

mahendro mahad-adbhutam

mūrtimatyaḥ saric-chreṣṭhā

hema-kumbhair jalaṁ śuci

SYNONYMS

tasyāḥ—for her; āsanam—a sitting place; āninye—brought; mahā-indraḥ—the King of heaven, Indra; mahat—glorious; adbhutam—wonderful; mūrti-matyaḥ—accepting forms; sarit-śreṣṭhāḥ—the best of various sacred waters; hema—golden; kumbhaiḥ—with waterpots; jalam—water; śuci—pure.

TRANSLATION

The King of heaven, Indra, brought a suitable sitting place for the goddess of fortune. All the rivers of sacred water, such as the Ganges and Yamunā, personified themselves, and each of them brought pure water in golden waterpots for mother Lakṣmī, the goddess of fortune.

SB 8.8.11

TEXT 11

TEXT

Aai>azeciNak-a >aUiMarahrTa( Sak-l/aEzDaq" )  
Gaav" PaÄ Paiv}aai<a vSaNTaae MaDauMaaDavaE )) 11 ))

ābhiṣecanikā bhūmir

āharat sakalauṣadhīḥ

gāvaḥ pañca pavitrāṇi

vasanto madhu-mādhavau

SYNONYMS

ābhiṣecanikāḥ—paraphernalia required for installing the Deity; bhūmiḥ—the land; āharat—collected; sakala—all kinds of; auṣadhīḥ—drugs and herbs; gāvaḥ—the cows; pañca—five different varieties of products from the cow, namely milk, yogurt, clarified butter, cow dung and cow urine; pavitrāṇi—uncontaminated; vasantaḥ—personified springtime; madhu-mādhavau—flowers and fruits produced during spring, or in the months of Caitra and Vaiśākha.

TRANSLATION

The land became a person and collected all the drugs and herbs needed for installing the Deity. The cows delivered five products, namely milk, yogurt, ghee, urine and cow dung, and spring personified collected everything produced in spring, during the months of Caitra and Vaiśākha [April and May].

PURPORT

Pañca-gavya, the five products received from the cow, namely milk, yogurt, ghee, cow dung and cow urine, are required in all ritualistic ceremonies performed according to the Vedic directions. Cow urine and cow dung are uncontaminated, and since even the urine and dung of a cow are important, we can just imagine how important this animal is for human civilization. Therefore the Supreme Personality of Godhead, Kṛṣṇa, directly advocates go-rakṣya, the protection of cows. Civilized men who follow the system of varṇāśrama, especially those of the vaiśya class, who engage in agriculture and trade, must give protection to the cows. Unfortunately, because people in Kali-yuga are mandāḥ, all bad, and sumanda-matayaḥ, misled by false conceptions of life, they are killing cows in the thousands. Therefore they are unfortunate in spiritual consciousness, and nature disturbs them in so many ways, especially through incurable diseases like cancer and through frequent wars and among nations. As long as human society continues to allow cows to be regularly killed in slaughterhouses, there cannot be any question of peace and prosperity.

SB 8.8.12

TEXT 12

TEXT

‰zYa" k-LPaYaa& c§u-rai>azek&- YaQaaiviDa )  
JaGau>aRd]ai<a GaNDavaR Na$yê NaNa\*TauJaRGau" )) 12 ))

ṛṣayaḥ kalpayāṁ cakrur

ābhiṣekaṁ yathā-vidhi

jagur bhadrāṇi gandharvā

naṭyaś ca nanṛtur jaguḥ

SYNONYMS

ṛṣayaḥ—the great sages; kalpayām cakruḥ—executed; ābhiṣekam—the abhiṣeka ceremony, which is required during the installation of the Deity; yathā-vidhi—as directed in the authorized scriptures; jaguḥ—chanted Vedic mantras; bhadrāṇi—all good fortune; gandharvāḥ—and the inhabitants of Gandharvaloka; naṭyaḥ—the women who were professional dancers; ca—also; nanṛtuḥ—very nicely danced on the occasion; jaguḥ—and sang authorized songs prescribed in the Vedas.

TRANSLATION

The great sages performed the bathing ceremony of the goddess of fortune as directed in the authorized scriptures, the Gandharvas chanted all-auspicious Vedic mantras, and the professional women dancers very nicely danced and sang authorized songs prescribed in the Vedas.

SB 8.8.13

TEXT 13

TEXT

Maegaa Ma\*d(r)Pa<avMaurJaaNak-GaaeMau%aNa( )  
VYaNaadYaNa( Xa«ve<auvq<aaSTauMaul/iNa"SvNaaNa( )) 13 ))

meghā mṛdaṅga-paṇava-

murajānaka-gomukhān

vyanādayan śaṅkha-veṇu-

vīṇās tumula-niḥsvanān

SYNONYMS

meghāḥ—personified clouds; mṛdaṅga—drums; paṇava—kettledrums; muraja—another kind of drum; ānaka—another type of drum; gomukhān—a type of bugle; vyanādayan—vibrated; śaṅkha—conchshells; veṇu—flutes; vīṇāḥ—stringed instruments; tumula—tumultuous; niḥsvanān—vibration.

TRANSLATION

The clouds in personified form beat various types of drums, known as mṛdaṅgas, paṇavas, murajas and ānakas. They also blew conchshells and bugles known as gomukhas and played flutes and stringed instruments. The combined sound of these instruments was tumultuous.

SB 8.8.14

TEXT 14

TEXT

TaTaae\_i>aizizcudeRvq& ié[Ya& PaÚk-ra& SaTaqMa( )  
idiGa>aa" PaU<aRk-l/XaE" SaU¢-vaKYaEiÜRJaeirTaE" )) 14 ))

tato ‘bhiṣiṣicur devīṁ

śriyaṁ padma-karāṁ satīm

digibhāḥ pūrṇa-kalaśaiḥ

sūkta-vākyair dvijeritaiḥ

SYNONYMS

tataḥ—thereafter; abhiṣiṣicuḥ—poured all-auspicious water on the body; devīm—the goddess of fortune; śriyam—very beautiful; padma-karām—with a lotus in her hand; satīm—she who is most chaste, not knowing anyone but the Supreme Personality of Godhead; digibhāḥ—the great elephants; pūrṇa-kalaśaiḥ—by completely full water jugs; sūkta-vākyaiḥ—with Vedic mantras; dvi-ja—by brāhmaṇas; īritaiḥ—chanted.

TRANSLATION

Thereafter, the great elephants from all the directions carried big water jugs full of Ganges water and bathed the goddess of fortune, to the accompaniment of Vedic mantras chanted by learned brāhmaṇas. While thus being bathed, the goddess of fortune maintained her original style, with a lotus flower in her hand, and she appeared very beautiful. The goddess of fortune is the most chaste, for she does not know anyone but the Supreme Personality of Godhead.

PURPORT

The goddess of fortune, Lakṣmī, is described in this verse as śriyam, which means that she has six opulences—wealth, strength, influence, beauty, knowledge and renunciation. These opulences are received from the goddess of fortune. Lakṣmī is addressed here as devī, the goddess, because in Vaikuṇṭha she supplies all opulences to the Supreme Personality of Godhead and His devotees, who in this way enjoy natural life in the Vaikuṇṭha planets. The Supreme Personality of Godhead is pleased with His consort, the goddess of fortune, who carries a lotus flower in her hand. Mother Lakṣmī is described in this verse as satī, the supremely chaste, because she never diverts her attention from the Supreme Personality of Godhead to anyone else.

SB 8.8.15

TEXT 15

TEXT

SaMaud]" PaqTak-aEXaeYavaSaSaq SaMauPaahrTa( )  
vå<a" óJa& vEJaYaNTaq& MaDauNaa Mataz$(PadaMa( )) 15 ))

samudraḥ pīta-kauśeya-

vāsasī samupāharat

varuṇaḥ srajaṁ vaijayantīṁ

madhunā matta-ṣaṭpadām

SYNONYMS

samudraḥ—the ocean; pīta-kauśeya—yellow silk; vāsasī—both the upper and lower portions of a garment; samupāharat—presented; varuṇaḥ—the predominating deity of the water; srajam—garland; vaijayantīm—the most decorated and the biggest; madhunā—with honey; matta—drunken; ṣaṭ-padām—bumblebees, which have six legs.

TRANSLATION

The ocean, which is the source of all valuable jewels, supplied the upper and lower portions of a yellow silken garment. The predominating deity of the water, Varuṇa, presented flower garlands surrounded by six-legged bumblebees, drunken with honey.

PURPORT

When bathing the Deity in the abhiṣeka ceremony with various liquids, such as milk, honey, yogurt, ghee, cow dung and cow urine, it is customary to supply yellow garments. In this way the abhiṣeka ceremony for the goddess of fortune was performed according to the regular Vedic principles.

SB 8.8.16

TEXT 16

TEXT

>aUz<aaiNa ivic}aai<a ivìk-MaaR Pa[JaaPaiTa" )  
har& SarSvTaq PaÚMaJaae NaaGaaê ku-<@le/ )) 16 ))

bhūṣaṇāni vicitrāṇi

viśvakarmā prajāpatiḥ

hāraṁ sarasvatī padmam

ajo nāgāś ca kuṇḍale

SYNONYMS

bhūṣaṇāni—varieties of ornaments; vicitrāṇi—all very nicely decorated; viśvakarmā prajāpatiḥ—Viśvakarmā, one of the prajāpatis, the sons of Lord Brahmā who generate progeny; hāram—garland or necklace; sarasvatī—the goddess of education; padmam—a lotus flower; ajaḥ—Lord Brahmā; nāgāḥ ca—the inhabitants of Nāgaloka; kuṇḍale—two earrings.

TRANSLATION

Viśvakarmā, one of the prajāpatis, supplied varieties of decorated ornaments. The goddess of learning, Sarasvatī, supplied a necklace, Lord Brahmā supplied a lotus flower, and the inhabitants of Nāgaloka supplied earrings.

SB 8.8.17

TEXT 17

TEXT

TaTa" k\*-TaSvSTYaYaNaaeTPal/óJa&  
 Nadd(iÜref-a& PairGa\*ù Paai<aNaa )  
ccal/ v£&- Sauk-Paael/ku-<@l&/  
 Sav]q@haSa& dDaTaq SauXaae>aNaMa( )) 17 ))

tataḥ kṛta-svastyayanotpala-srajaṁ

nadad-dvirephāṁ parigṛhya pāṇinā

cacāla vaktraṁ sukapola-kuṇḍalaṁ

savrīḍa-hāsaṁ dadhatī suśobhanam

SYNONYMS

tataḥ—thereafter; kṛta-svastyayanā—being worshiped regularly by all-auspicious ritualistic ceremonies; utpala-srajam—a garland of lotuses; nadat—humming; dvirephām—surrounded by bumblebees; parigṛhya—capturing; pāṇinā—by the hand; cacāla—went on; vaktram—face; su-kapola-kuṇḍalam—her cheeks decorated with earrings; sa-vrīḍa-hāsam—smiling with shyness; dadhatī—expanding; su-śobhanam—her natural beauty.

TRANSLATION

Thereafter, mother Lakṣmī, the goddess of fortune, having been properly celebrated with an auspicious ritualistic ceremony, began moving about, holding in her hand a garland of lotus flowers, which were surrounded by humming bumblebees. Smiling with shyness, her cheeks decorated by her earrings, she looked extremely beautiful.

PURPORT

The goddess of fortune, mother Lakṣmījī, accepted the ocean of milk as her father, but she perpetually rests on the bosom of Nārāyaṇa. She offers benedictions even to Lord Brahmā and other living entities in this material world, yet she is transcendental to all material qualities. Although she appeared to have been born of the ocean of milk, she immediately resorted to her eternal place on the bosom of Nārāyaṇa.

SB 8.8.18

TEXT 18

TEXT

STaNaÜYa& caiTak\*-Xaaedrq SaMa&  
 iNarNTar& cNdNaku-x(ku-Maaei+aTaMa( )  
TaTaSTaTaae NaUPaurvLGauiXaiÅTaE‚  
 ivRSaPaRTaq heMal/Taev Saa b>aaE )) 18 ))

stana-dvayaṁ cātikṛśodarī samaṁ

nirantaraṁ candana-kuṅkumokṣitam

tatas tato nūpura-valgu śiñjitair

visarpatī hema-lateva sā babhau

SYNONYMS

stana-dvayam—her two breasts; ca—also; ati-kṛśa-udarī—the middle portion of her body being very thin; samam—equally; nirantaram—constantly; candana-kuṅkuma—with sandalwood pulp and kuṅkuma, a reddish powder; ukṣitam—smeared; tataḥ tataḥ—here and there; nūpura—of ankle bells; valgu—very beautiful; śiñjitaiḥ—with the light resounding; visarpatī—walking; hema-latā—a golden creeper; iva—exactly like; sā—the goddess of fortune; babhau—appeared.

TRANSLATION

Her two breasts, which were symmetrical and nicely situated, were covered with sandalwood pulp and kuṅkuma 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.

SB 8.8.19

TEXT 19

TEXT

ivl/aek-YaNTaq iNarvÛMaaTMaNa"  
 Pad& Da]uv& caVYai>acairSad(Gau<aMa( )  
GaNDavRiSaÖaSaurYa+acar<a‚  
 }aEiPaíPaeYaaidzu NaaNvivNdTa )) 19 ))

vilokayantī niravadyam ātmanaḥ

padaṁ dhruvaṁ cāvyabhicāri-sad-guṇam

gandharva-siddhāsura-yakṣa-cāraṇa-

traipiṣṭapeyādiṣu nānvavindata

SYNONYMS

vilokayantī—observing, examining; niravadyam—without any fault; ātmanaḥ—for herself; padam—position; dhruvam—eternal; ca—also; avyabhicāri-sat-guṇam—without any change of qualities; gandharva—among the inhabitants of Gandharvaloka; siddha—the inhabitants of Siddhaloka; asura—the demons; yakṣa—the Yakṣas; cāraṇa—the inhabitants of Cāraṇaloka; traipiṣṭapeya-ādiṣu—and among the demigods; na—not; anvavindata—could accept any one of them.

TRANSLATION

While walking among the Gandharvas, Yakṣas, asuras, Siddhas, Cāraṇas and denizens of heaven, Lakṣmīdevī, the goddess of fortune, was scrutinizingly examining them, but she could not find anyone naturally endowed with all good qualities. None of them was devoid of faults, and therefore she could not take shelter of any of them.

PURPORT

The goddess of fortune, Lakṣmīdevī, having been generated from the ocean of milk, was the daughter of the ocean. Thus she was allowed to select her own husband in a svayaṁvara ceremony. She examined every one of the candidates, but she could not find anyone suitably qualified to be her shelter. In other words, Nārāyaṇa, the natural husband of Lakṣmī, cannot be superseded by anyone in this material world.

SB 8.8.20

TEXT 20

TEXT

NaUNa& TaPaae YaSYa Na MaNYauiNaJaRYaae  
 jaNa& KvicTa( TaÀ Na Sa(r)viJaRTaMa( )  
k-iêNMaha&STaSYa Na k-aMaiNaJaRYa"  
 Sa wRìr" ik&- ParTaaeVYaPaaé[Ya" )) 20 ))

nūnaṁ tapo yasya na manyu-nirjayo

jñānaṁ kvacit tac ca na saṅga-varjitam

kaścin mahāṁs tasya na kāma-nirjayaḥ

sa īśvaraḥ kiṁ parato vyapāśrayaḥ

SYNONYMS

nūnam—certainly; tapaḥ—austerity; yasya—of someone; na—not; manyu—anger; nirjayaḥ—conquered; jñānam—knowledge; kvacit—in some saintly person; tat—that; ca—also; na—not; saṅga-varjitam—without the contamination of association; kaścit—someone; mahān—a very great exalted person; tasya—his; na—not; kāma—material desires; nirjayaḥ—conquered; saḥ—such a person; īśvaraḥ—controller; kim—how can he be; parataḥ—of others; vyapāśrayaḥ—under the control.

TRANSLATION

The goddess of fortune, examining the assembly, thought in this way: Someone who has undergone great austerity has not yet conquered anger. Someone possesses knowledge, but he has not conquered material desires. Someone is a very great personality, but he cannot conquer lusty desires. Even a great personality depends on something else. How, then, can he be the supreme controller?

PURPORT

Here is an attempt to find the supreme controller, or īśvara. Everyone may be accepted as an īśvara, or controller, but still such controllers are controlled by others. For example, one may have undergone severe austerities but still be under the control of anger. By a scrutinizing analysis, we find that everyone is controlled by something else. No one, therefore, can be the true controller but the Supreme Personality of Godhead, Kṛṣṇa. This is supported by the śāstras. Īśvaraḥ paramaḥ kṛṣṇaḥ:the supreme controller is Kṛṣṇa. Kṛṣṇa is never controlled by anyone, for He is the controller of everyone (sarva-kāraṇa-kāraṇam).

SB 8.8.21

TEXT 21

TEXT

DaMaR" KvicTa( Ta}a Na >aUTaSaaEôd&  
 TYaaGa" KvicTa( Ta}a Na Maui¢-k-ar<aMa( )  
vqYa| Na Pau&Saae\_STYaJaveGaiNaZk\*-Ta&  
 Na ih iÜTaqYaae Gau<aSa(r)viJaRTa" )) 21 ))

dharmaḥ kvacit tatra na bhūta-sauhṛdaṁ

tyāgaḥ kvacit tatra na mukti-kāraṇam

vīryaṁ na puṁso ‘sty aja-vega-niṣkṛtaṁ

na hi dvitīyo guṇa-saṅga-varjitaḥ

SYNONYMS

dharmaḥ—religion; kvacit—one may have full knowledge of; tatra—therein; na—not; bhūta-sauhṛdam—friendship with other living entities; tyāgaḥ—renunciation; kvacit—one may possess; tatra—therein; na—not; mukti-kāraṇam—the cause of liberation; vīryam—power; na—not; puṁsaḥ—of any person; asti—there may be; aja-vega-niṣkṛtam—no release from the power of time; na—nor; hi—indeed; dvitīyaḥ—the second one; guṇa-saṅga-varjitaḥ—completely freed from the contamination of the modes of nature.

TRANSLATION

Someone may possess full knowledge of religion but still not be kind to all living entities. In someone, whether human or demigod, there may be renunciation, but that is not the cause of liberation. Someone may possess great power and yet be unable to check the power of eternal time. Someone else may have renounced attachment to the material world, yet he cannot compare to the Supreme Personality of Godhead. Therefore, no one is completely freed from the influence of the material modes of nature.

PURPORT

The statement dharmaḥ kvacit tatra na bhūta-sauhṛdam is very important in this verse. We actually see that there are many Hindus, Muslims, Christians, Buddhists and religionists of other cults who adhere to their religious principles very nicely but are not equal to all living entities. Indeed, although they profess to be very religious, they kill poor animals. Such religion has no meaning. Śrīmad-Bhāgavatam (1.2.8) says:

dharmaḥ svanuṣṭhitaḥ puṁsāṁ  
viṣvaksena-kathāsu yaḥ  
notpādayed yadi ratiṁ  
śrama eva hi kevalam

One may be very expert in following the religious principles of his own sect, but if he has no tendency to love the Supreme Personality of Godhead, his observance of religious principles is simply a waste of time. One must develop a sense of loving Vāsudeva (vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ). The sign of a devotee is that he is a friend to everyone (suhṛdaṁ sarva-bhūtānām). A devotee will never allow a poor animal to be killed in the name of religion. This is the difference between a superficially religious person and a devotee of the Supreme Personality of Godhead.

We find that there have been many great heroes in history, but they could not escape from the cruel hands of death. Even the greatest hero cannot escape from the ruling power of the Supreme Personality of Godhead when Kṛṣṇa comes as death. That is described by Kṛṣṇa Himself: mṛtyuḥ sarva-haraś cāham. The Lord, appearing as death, takes away a hero’s so-called power. Even Hiraṇyakaśipu could not be saved when Nṛsiṁhadeva appeared before him as death. One’s material strength is nothing before the strength of the Supreme Personality of Godhead.

SB 8.8.22

TEXT 22

TEXT

KviciÀraYauNaR ih Xaql/Ma(r)l&/  
 KvicTa( TadPYaiSTa Na veÛMaaYauz" )  
Ya}aae>aYa& ku-}a c Saae\_PYaMa(r)l/"  
 SauMa(r)l/" k-ê Na k-a¿Tae ih MaaMa( )) 22 ))

kvacic cirāyur na hi śīla-maṅgalaṁ

kvacit tad apy asti na vedyam āyuṣaḥ

yatrobhayaṁ kutra ca so ‘py amaṅgalaḥ

sumaṅgalaḥ kaśca na kāṅkṣate hi mām

SYNONYMS

kvacit—someone; cira-āyuḥ—has a long duration of life; na—not; hi—indeed; śīla-maṅgalam—good behavior or auspiciousness; kvacit—someone; tat api—although possessing good behavior; asti—is; na—not; vedyam āyuṣaḥ—aware of the duration of life; yatra ubhayam—if there are both (behavior and auspiciousness); kutra—somewhere; ca—also; saḥ—that person; api—although; amaṅgalaḥ—a little inauspicious in some other detail; su-maṅgalaḥ—auspicious in every respect; kaśca—someone; na—not; kāṅkṣate—desires; hi—indeed; mām—me.

TRANSLATION

Someone may have longevity but not have auspiciousness or good behavior. Someone may have both auspiciousness and good behavior, but the duration of his life is not fixed. Although such demigods as Lord Śiva have eternal life, they have inauspicious habits like living in crematoriums. And even if others are well qualified in all respects, they are not devotees of the Supreme Personality of Godhead.

SB 8.8.23

TEXT 23

TEXT

Wv& ivMa\*XYaaVYai>acairSad(Gau<aE‚  
 vRr& iNaJaEk-aé[YaTaYaaGau<aaé[YaMa( )  
vv]e vr& SavRGau<aErPaei+aTa&  
 rMaa Mauku-Nd& iNarPae+aMaqiPSaTaMa( )) 23 ))

evaṁ vimṛśyāvyabhicāri-sad-guṇair

varaṁ nijaikāśrayatayāguṇāśrayam

vavre varaṁ sarva-guṇair apekṣitaṁ

ramā mukundaṁ nirapekṣam īpsitam

SYNONYMS

evam—in this way; vimṛśya—after full deliberation; avyabhicāri-sat-guṇaiḥ—with extraordinary transcendental qualities; varam—superior; nija-eka-āśrayatayā—because of possessing all good qualities without depending on others; aguṇa-āśrayam—the reservoir of all transcendental qualities; vavre—accepted; varam—as a bridegroom; sarva-guṇaiḥ—with all transcendental qualities; apekṣitam—qualified; ramā—the goddess of fortune; mukundam—unto Mukunda; nirapekṣam—although He did not wait for her; īpsitam—the most desirable.

TRANSLATION

**Śukadeva Gosvāmī continued: In this way, after full deliberation, the goddess of fortune accepted Mukunda as her husband because although He is independent and not in want of her, He possesses all transcendental qualities and mystic powers and is therefore the most desirable.**

PURPORT

The Supreme Personality of Godhead, Mukunda, is self-sufficient. Since He is fully independent, He was not in want of the support or association of Lakṣmīdevī. Nonetheless, Lakṣmīdevī, the goddess of fortune, accepted Him as her husband.

SB 8.8.24

TEXT 24

TEXT

TaSYaa&SadeXa oXaTaq& Navk-ÅMaal/a&  
 MaaÛNMaDauv]TavæQaiGaraePagauíaMa( )  
TaSQaaE iNaDaaYa iNak-$e= Tadur" SvDaaMa  
 Sav]q@haSaivk-SaàYaNaeNa YaaTaa )) 24 ))

tasyāṁsa-deśa uśatīṁ nava-kañja-mālāṁ

mādyan-madhuvrata-varūtha-giropaghuṣṭām

tasthau nidhāya nikaṭe tad-uraḥ sva-dhāma

savrīḍa-hāsa-vikasan-nayanena yātā

SYNONYMS

tasya—of Him (the Supreme Personality of Godhead); aṁsa-deśe—on the shoulders; uśatīm—very beautiful; nava—new; kañja-mālām—garland of lotus flowers; mādyat—maddened; madhuvrata-varūtha—of bumblebees; girā—with the vibrating; upaghuṣṭām—surrounded by their humming; tasthau—remained; nidhāya—after placing the garland; nikaṭe—nearby; tat-uraḥ—the bosom of the Lord; sva-dhāma—her real resort; sa-vrīḍa-hāsa—smiling with shyness; vikasat—glittering; nayanena—with the eyes; yātā—so situated.

TRANSLATION

Approaching the Supreme Personality of Godhead, the goddess of fortune placed upon His shoulders the garland of newly grown lotus flowers, which was surrounded by humming bumblebees searching for honey. Then, expecting to get a place on the bosom of the Lord, she remained standing by His side, her face smiling in shyness.

SB 8.8.25

TEXT 25

TEXT

TaSYaa" ié[YaiñJaGaTaae JaNak-ae JaNaNYaa  
 v+aaeiNavaSaMak-raeTa( ParMa& iv>aUTae" )  
é[q" Sva" Pa[Jaa" Sak-å<aeNa iNarq+a<aeNa  
 Ya}a iSQaTaEDaYaTa SaaiDaPaTaq„&iñl/aek-aNa( )) 25 ))

tasyāḥ śriyas tri-jagato janako jananyā

vakṣo nivāsam akarot paramaṁ vibhūteḥ

śrīḥ svāḥ prajāḥ sakaruṇena nirīkṣaṇena

yatra sthitaidhayata sādhipatīṁs tri-lokān

SYNONYMS

tasyāḥ—of her; śriyaḥ—the goddess of fortune; tri-jagataḥ—of the three worlds; janakaḥ—the father; jananyāḥ—of the mother; vakṣaḥ—bosom; nivāsam—residence; akarot—made; paramam—supreme; vibhūteḥ—of the opulent; śrīḥ—the goddess of fortune; svāḥ—own; prajāḥ—descendants; sa-karuṇena—with favorable mercy; nirīkṣaṇena—by glancing over; yatra—wherein; sthitā—staying; aidhayata—increased; sa-adhipatīn—with the great directors and leaders; tri-lokān—the three worlds.

TRANSLATION

The Supreme Personality of Godhead is the father of the three worlds, and His bosom is the residence of mother Lakṣmī, the goddess of fortune, the proprietor of all opulences. The goddess of fortune, by her favorable and merciful glance, can increase the opulence of the three worlds, along with their inhabitants and their directors, the demigods.

PURPORT

According to the desire of Lakṣmīdevī, the goddess of fortune, the Supreme Personality of Godhead made His bosom her residence so that by her glance she could favor everyone, including the demigods and ordinary human beings. In other words, since the goddess of fortune stays on the bosom of Nārāyaṇa, she naturally sees any devotee who worships Nārāyaṇa. When the goddess of fortune understands that a devotee is in favor of devotional service to Nārāyaṇa, she is naturally inclined to bless the devotee with all opulences. The karmīs try to receive the favor and mercy of Lakṣmī, but because they are not devotees of Nārāyaṇa, their opulence is flickering. The opulence of devotees who are attached to the service of Nārāyaṇa is not like the opulence of karmīs. The opulence of devotees is as permanent as the opulence of Nārāyaṇa Himself.

SB 8.8.26

TEXT 26

TEXT

Xa«TaUYaRMa\*d(r)aNaa& vaid}aa<aa& Pa\*Qau" SvNa" )  
devaNauGaaNaa& Sañq<aa& Na\*TYaTaa& GaaYaTaaMa>aUTa( )) 26 ))

śaṅkha-tūrya-mṛdaṅgānāṁ

vāditrāṇāṁ pṛthuḥ svanaḥ

devānugānāṁ sastrīṇāṁ

nṛtyatāṁ gāyatām abhūt

SYNONYMS

śaṅkha—conchshells; tūrya—bugles; mṛdaṅgānām—and of different types of drums; vāditrāṇām—of the musical instruments; pṛthuḥ—very great; svanaḥ—sound; deva-anugānām—the inhabitants of the upper planets like the Gandharvas and Cāraṇas, who follow the demigods; sa-strīṇām—as along with their own wives; nṛtyatām—engaged in dancing; gāyatām—singing; abhūt—became.

TRANSLATION

The inhabitants of Gandharvaloka and Cāraṇaloka then took the opportunity to play their musical instruments, such as conchshells, bugles and drums. They began dancing and singing along with their wives.

SB 8.8.27

TEXT 27

TEXT

b]øåd]ai(r)raeMau:Yaa" SaveR ivìSa\*Jaae iv>auMa( )  
wRi@re\_ivTaQaEMaRN}aESTaiç(r)E" PauZPavizR<a" )) 27 ))

brahma-rudrāṅgiro-mukhyāḥ

sarve viśva-sṛjo vibhum

īḍire ‘vitathair mantrais

tal-liṅgaiḥ puṣpa-varṣiṇaḥ

SYNONYMS

brahma—Lord Brahmā; rudra—Lord Śiva; aṅgiraḥ—the great sage Aṅgirā Muni; mukhyāḥ—headed by; sarve—all of them; viśva-sṛjaḥ—the directors of universal management; vibhum—the very great personality; īḍire—worshiped; avitathaiḥ—real; mantraiḥ—by chanting; tat-liṅgaiḥ—worshiping the Supreme Personality of Godhead; puṣpa-varṣiṇaḥ—throwing flowers like showers.

TRANSLATION

Lord Brahmā, Lord Śiva, the great sage Aṅgirā, and similar directors of universal management showered flowers and chanted mantras indicating the transcendental glories of the Supreme Personality of Godhead.

SB 8.8.28

TEXT 28

TEXT

ié[Yaavl/aeik-Taa deva" SaPa[JaaPaTaYa" Pa[Jaa" )  
Xaql/aidGau<aSaMPaàa le/i>are iNav\*RiTa& ParaMa( )) 28 ))

śriyāvalokitā devāḥ

saprajāpatayaḥ prajāḥ

śīlādi-guṇa-sampannā

lebhire nirvṛtiṁ parām

SYNONYMS

śriyā—by the goddess of fortune, Lakṣmī; avalokitāḥ—being seen favorably with mercy; devāḥ—all the demigods; sa-prajāpatayaḥ—with all the prajāpatis; prajāḥ—and their generations; śīla-ādi-guṇa-sampannāḥ—all blessed with good behavior and good characteristics; lebhire—achieved; nirvṛtim—satisfaction; parām—the ultimate.

TRANSLATION

All the demigods, along with the prajāpatis and their descendants, being blessed by Lakṣmījī’s glance upon them, were immediately enriched with good behavior and transcendental qualities. Thus they were very much satisfied.

SB 8.8.29

TEXT 29

TEXT

iNa"Satva l/aelu/Paa raJaNa( iNaåÛaeGaa GaTa}aPaa" )  
Yada caePaei+aTaa l/+MYaa b>aUvudŒTYadaNava" )) 29 ))

niḥsattvā lolupā rājan

nirudyogā gata-trapāḥ

yadā copekṣitā lakṣmyā

babhūvur daitya-dānavāḥ

SYNONYMS

niḥsattvāḥ—without strength; lolupāḥ—very greedy; rājan—O King; nirudyogāḥ—frustrated; gata-trapāḥ—shameless; yadā—when; ca—also; upekṣitāḥ—neglected; lakṣmyā—by the goddess of fortune; babhūvuḥ—they became; daitya-dānavāḥ—the demons and Rākṣasas.

TRANSLATION

O King, because of being neglected by the goddess of fortune, the demons and Rākṣasas were depressed, bewildered and frustrated, and thus they became shameless.

SB 8.8.30

TEXT 30

TEXT

AQaaSaqd( vaå<aq devq k-NYaa k-Mal/l/aecNaa )  
ASaura JaGa\*huSTaa& vE hrerNauMaTaeNa Tae )) 30 ))

athāsīd vāruṇī devī

kanyā kamala-locanā

asurā jagṛhus tāṁ vai

harer anumatena te

SYNONYMS

atha—thereafter (after the appearance of the goddess of fortune); āsīt—there was; vāruṇī—Vāruṇī; devī—the demigoddess who controls drunkards; kanyā—a young girl; kamala-locanā—lotus-eyed; asurāḥ—the demons; jagṛhuḥ—accepted; tām—her; vai—indeed; hareḥ—of the Supreme Personality of Godhead; anumatena—by the order; te—they (the demons).

TRANSLATION

Next appeared Vāruṇī, the lotus-eyed goddess who controls drunkards. With the permission of the Supreme Personality of Godhead, Kṛṣṇa, the demons, headed by Bali Mahārāja, took possession of this young girl.

SB 8.8.31

TEXT 31

TEXT

AQaaedDaeMaRQYaMaaNaaTa( k-aXYaPaErMa\*TaaiQaRi>a" )  
odiTaïNMaharaJa Pauåz" ParMaad(>auTa" )) 31 ))

athodadher mathyamānāt

kāśyapair amṛtārthibhiḥ

udatiṣṭhan mahārāja

puruṣaḥ paramādbhutaḥ

SYNONYMS

atha—thereafter; udadheḥ—from the ocean of milk; mathyamānāt—while being churned; kāśyapaiḥ—by the sons of Kaśyapa, namely the demigods and the demons; amṛta-arthibhiḥ—anxious to get nectar from the churning; udatiṣṭhat—there appeared; mahārāja—O King; puruṣaḥ—a male person; parama—highly; adbhutaḥ—wonderful.

TRANSLATION

O King, thereafter, while the sons of Kaśyapa, both demons and demigods, were engaged in churning the ocean of milk, a very wonderful male person appeared.

SB 8.8.32

TEXT 32

TEXT

dqgaRPaqvrdaedR<@" k-MbuGa]qvae\_å<ae+a<a" )  
XYaaMal/STaå<a" óGvq SavaR>ar<a>aUizTa" )) 32 ))

dīrgha-pīvara-dor-daṇḍaḥ

kambu-grīvo ‘ruṇekṣaṇaḥ

śyāmalas taruṇaḥ sragvī

sarvābharaṇa-bhūṣitaḥ

SYNONYMS

dīrgha—long; pīvara—stout and strong; doḥ-daṇḍaḥ—the arms; kambu—like a conchshell; grīvaḥ—the neck; aruṇa-īkṣaṇaḥ—reddish eyes; śyāmalaḥ—blackish complexion; taruṇaḥ—very young; sragvī—wearing a flower garland; sarva—all; ābharaṇa—with ornaments; bhūṣitaḥ—decorated.

TRANSLATION

He was strongly built; his arms were long, stout and strong; his neck, which was marked with three lines, resembled a conchshell; his eyes were reddish; and his complexion was blackish. He was very young, he was garlanded with flowers, and his entire body was fully decorated with various ornaments.

SB 8.8.33

TEXT 33

TEXT

PaqTavaSaa MahaerSk-" SauMa\*íMai<aku-<@l/" )  
iòGDaku-iÄTake-XaaNTaSau>aGa" iSa&hiv§-Ma" )  
AMa\*TaaPaU<aRk-l/Sa& ib>a]d( vl/Ya>aUizTa" )) 33 ))

pīta-vāsā mahoraskaḥ

sumṛṣṭa-maṇi-kuṇḍalaḥ

snigdha-kuñcita-keśānta-

subhagaḥ siṁha-vikramaḥ

amṛtāpūrṇa-kalasaṁ

bibhrad valaya-bhūṣitaḥ

SYNONYMS

pīta-vāsāḥ—wearing yellow garments; mahā-uraskaḥ—his chest very broad; su-mṛṣṭa-maṇi-kuṇḍalaḥ—whose earrings were well polished and made of pearls; snigdha—polished; kuñcita-keśa—curling hair; anta—at the end; su-bhagaḥ—separated and beautiful; siṁha-vikramaḥ—strong like a lion; amṛta—with nectar; āpūrṇa—filled to the top; kalasam—a jar; bibhrat—moving; valaya—with bangles; bhūṣitaḥ—decorated.

TRANSLATION

He was dressed in yellow garments and wore brightly polished earrings made of pearls. The tips of his hair were anointed with oil, and his chest was very broad. His body had all good features, he was stout and strong like a lion, and he was decorated with bangles. In his hand he carried a jug filled to the top with nectar.

SB 8.8.34

TEXT 34

TEXT

Sa vE >aGavTa" Saa+aaiÜZ<aaer&Xaa&XaSaM>av" )  
DaNvNTaiririTa :YaaTa AaYauveRdd\*iGaJYa>aak(- )) 34 ))

sa vai bhagavataḥ sākṣād

viṣṇor aṁśāṁśa-sambhavaḥ

dhanvantarir iti khyāta

āyur-veda-dṛg ijya-bhāk

SYNONYMS

saḥ—he; vai—indeed; bhagavataḥ—of the Supreme Personality of Godhead; sākṣāt—directly; viṣṇoḥ—of Lord Viṣṇu; aṁśa-aṁśa-sambhavaḥ—incarnation of the plenary portion of a plenary portion; dhanvantariḥ—Dhanvantari; iti—thus; khyātaḥ—celebrated; āyuḥ-veda-dṛk—fully conversant in the medical science; ijya-bhāk—one of the demigods eligible to share the benefits of sacrifices.

TRANSLATION

This person was Dhanvantari, a plenary portion of a plenary portion of Lord Viṣṇu. He was very conversant with the science of medicine, and as one of the demigods he was permitted to take a share in sacrifices.

PURPORT

Śrīla Madhvācārya remarks:

teṣāṁ satyāc cālanārthaṁ  
harir dhanvantarir vibhuḥ  
samartho ‘py asurāṇāṁ tu  
sva-hastād amucat sudhām

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.

SB 8.8.35

TEXT 35

TEXT

TaMaal/aeKYaaSaura" SaveR k-l/Sa& caMa\*Taa>a\*TaMa( )  
il/PSaNTa" SavRvSTaUiNa k-l/Sa& TarSaahrNa( )) 35 ))

tam ālokyāsurāḥ sarve

kalasaṁ cāmṛtābhṛtam

lipsantaḥ sarva-vastūni

kalasaṁ tarasāharan

SYNONYMS

tam—him; ālokya—seeing; asurāḥ—the demons; sarve—all of them; kalasam—the container of nectar; ca—also; amṛta-ābhṛtam—filled with nectar; lipsantaḥ—desiring strongly; sarva-vastūni—all objects; kalasam—the jug; tarasā—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.

SB 8.8.36

TEXT 36

TEXT

NaqYaMaaNae\_SaurESTaiSMaNk-l/Sae\_Ma\*Ta>aaJaNae )  
ivz<<aMaNaSaae deva hir& Xar<aMaaYaYau" )) 36 ))

nīyamāne ‘surais tasmin

kalase ‘mṛta-bhājane

viṣaṇṇa-manaso devā

hariṁ śaraṇam āyayuḥ

SYNONYMS

nīyamāne—being carried; asuraiḥ—by the demons; tasmin—that; kalase—jug; amṛta-bhājane—containing nectar; viṣaṇṇa-manasaḥ—aggrieved in mind; devāḥ—all the demigods; harim—unto the Supreme Lord; śaraṇam—to take shelter; āyayuḥ—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.

SB 8.8.37

TEXT 37

TEXT

wiTa TaÕENYaMaal/aeKYa >aGavaN>a\*TYak-aMak\*-Ta( )  
Maa i%ÛTa iMaQaae\_Qa| v" SaaDaiYaZYae SvMaaYaYaa )) 37 ))

iti tad-dainyam ālokya

bhagavān bhṛtya-kāma-kṛt

mā khidyata mitho ‘rthaṁ vaḥ

sādhayiṣye sva-māyayā

SYNONYMS

iti—in this way; tat—of the demigods; dainyam—moroseness; ālokya—seeing; bhagavān—the Supreme Personality of Godhead; bhṛtya-kāma-kṛt—who is always ready to fulfill the desires of His servants; mā khidyata—do not be aggrieved; mithaḥ—by a quarrel; artham—to get nectar; vaḥ—for all of you; sādhayiṣye—I shall execute; sva-māyayā—by My own energy.

TRANSLATION

**When the Supreme Personality of Godhead, who always desires to fulfill the ambitions of His devotees, saw that the demigods were morose, He said to them, "Do not be aggrieved. By My own energy I shall bewilder the demons by creating a quarrel among them. In this way I shall fulfill your desire to have the nectar."**

SB 8.8.38

TEXT 38

TEXT

iMaQa" k-il/r>aUtaeza& TadQaeR TazRceTaSaaMa( )  
Ah& PaUvRMah& PaUv| Na Tv& Na TviMaiTa Pa[>aae )) 38 ))

mithaḥ kalir abhūt teṣāṁ

tad-arthe tarṣa-cetasām

ahaṁ pūrvam ahaṁ pūrvaṁ

na tvaṁ na tvaṁ iti prabho

SYNONYMS

mithaḥ—among themselves; kaliḥ—disagreement and quarrel; abhūt—there was; teṣām—of all of them; tat-arthe—for the sake of nectar; tarṣa-cetasām—bewildered in heart and soul by the illusory energy of Viṣṇu; aham—I; pūrvam—first; aham—I; pūrvam—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 Kṛṣṇa conscious and are trained to satisfy the senses of the Lord, there can be no question of peace in human society or any society, even that of the demigods. The demigods and devotees, however, always surrender to the lotus feet of the Lord, and thus the Lord is always anxious to satisfy their ambitions. While the demons fight to satisfy their own senses, devotees engage in devotional service to satisfy the senses of the Lord. The members of the Kṛṣṇa consciousness movement must be alert in regard to this point, and then their preaching of the Kṛṣṇa consciousness movement will be successful.

SB 8.8.39, SB 8.8.40, SB 8.8.39-40

TEXTS 39-40

TEXT

deva" Sv& >aaGaMahRiNTa Yae TauLYaaYaaSaheTav" )  
Sa}aYaaGa wvETaiSMaàez DaMaR" SaNaaTaNa" )) 39 ))  
wiTa SvaNPa[TYazeDaNvE dETaeYaa JaaTaMaTSara" )  
dubRl/a" Pa[bl/aNa( raJaNa( Ga\*hqTak-l/SaaNa( Mauhu" )) 40 ))

devāḥ svaṁ bhāgam arhanti

ye tulyāyāsa-hetavaḥ

satra-yāga ivaitasminn

eṣa dharmaḥ sanātanaḥ

iti svān pratyaṣedhan vai

daiteyā jāta-matsarāḥ

durbalāḥ prabalān rājan

gṛhīta-kalasān muhuḥ

SYNONYMS

devāḥ—the demigods; svam bhāgam—their own share; arhanti—deserve to take; ye—all of them who; tulya-āyāsa-hetavaḥ—who made an equal endeavor; satra-yāge—in the performance of sacrifices; iva—similarly; etasmin—in this matter; eṣaḥ—this; dharmaḥ—religion; sanātanaḥ—eternal; iti—thus; svān—among themselves; pratyaṣedhan—forbade one another; vai—indeed; daiteyāḥ—the sons of Diti; jāta-matsarāḥ—envious; durbalāḥ—weak; prabalān—by force; rājan—O King; gṛhīta—possessing; kalasān—the jug containing nectar; muhuḥ—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.

SB 8.8.41, SB 8.8.42, SB 8.8.43, SB 8.8.44, SB 8.8.45, SB 8.8.46, SB 8.8.41-46

TEXTS 41-46

TEXT

WTaiSMaàNTare ivZ<au" SavaeRPaaYaivdqìr" )  
Yaaeizd]UPaMaiNadeRXYa& dDaar ParMaad(>auTaMa( )) 41 ))  
Pa[e+a<aqYaaeTPal/XYaaMa& SavaRvYavSauNdrMa( )  
SaMaaNak-<aaR>ar<a& Sauk-Paael/aeàSaaNaNaMa( )) 42 ))  
NavYaaEvNaiNav\*RtaSTaNa>aark\*-XaaedrMa( )  
Mau%aMaaedaNaur¢-ail/‡ªaraeiÜGanl/aecNaMa( )) 43 ))  
ib>a]Ta( Sauke-Xa>aare<a Maal/aMauTfu-çMaiçk-aMa( )  
SauGa]qvk-<#=a>ar<a& Sau>auJaa(r)d>aUizTaMa( )) 44 ))  
ivrJaaMbrSa&vqTaiNaTaMbÜqPaXaae>aYaa )  
k-aHCYaa Pa[ivl/SaÜLGaucl/Àr<aNaUPaurMa( )) 45 ))  
Sav]q@iSMaTaivi+aá>a]Uivl/aSaavl/aek-NaE" )  
dETYaYaUQaPaceTa"Sau k-aMaMauÕqPaYaNa( Mauhu" )) 46 ))

etasminn antare viṣṇuḥ

sarvopāya-vid īśvaraḥ

yoṣid-rūpam anirdeśyaṁ

dadhāra-paramādbhutam

prekṣaṇīyotpala-śyāmaṁ

sarvāvayava-sundaram

samāna-karṇābharaṇaṁ

sukapolonnasānanam

nava-yauvana-nirvṛtta-

stana-bhāra-kṛśodaram

mukhāmodānuraktāli-

jhaṅkārodvigna-locanam

bibhrat sukeśa-bhāreṇa

mālām utphulla-mallikām

sugrīva-kaṇṭhābharaṇaṁ

su-bhujāṅgada-bhūṣitam

virajāmbara-saṁvīta-

nitamba-dvīpa-śobhayā

kāñcyā pravilasad-valgu-

calac-caraṇa-nūpuram

savrīḍa-smita-vikṣipta-

bhrū-vilāsāvalokanaiḥ

daitya-yūtha-pa-cetaḥsu

kāmam uddīpayan muhuḥ

SYNONYMS

etasmin antare—after this incident; viṣṇuḥ—Lord Viṣṇu; sarva-upāya-vit—one who knows how to deal with different situations; īśvaraḥ—the supreme controller; yoṣit-rūpam—the form of a beautiful woman; anirdeśyam—no one could ascertain who She was; dadhāra—assumed; parama—supremely; adbhutam—wonderful; prekṣaṇīya—pleasing to look at; utpala-śyāmam—blackish like a newly grown lotus; sarva—all; avayava—parts of the body; sundaram—very beautiful; samāna—equally adjusted; karṇa-ābharaṇam—ornaments on the ears; su-kapola—very beautiful cheeks; unnasa-ānanam—a raised nose on Her face; nava-yauvana—newly youthful; nirvṛtta-stana—breasts not agitated; bhāra—weight; kṛśa—very lean and thin; udaram—waist; mukha—face; āmoda—creating pleasure; anurakta—attracted; ali—bumblebees; jhaṅkāra—making a humming sound; udvigna—from anxiety; locanam—Her eyes; bibhrat—moving; su-keśa-bhāreṇa—by the weight of beautiful hair; mālām—with a flower garland; utphulla-mallikām—made of fully grown mallikā flowers; su-grīva—a nice neck; kaṇṭha-ābharaṇam—ornamented with beautiful jewelry; su-bhuja—very beautiful arms; aṅgada-bhūṣitam—decorated with bangles; viraja-ambara—very clean cloth; saṁvīta—spread; nitamba—breast; dvīpa—appearing like an island; śobhayā—by such beauty; kāñcyā—the belt on the waist; pravilasat—spreading over; valgu—very beautiful; calat-caraṇa-nūpuram—moving ankle bells; sa-vrīḍa-smita—smiling with shyness; vikṣipta—glancing; bhrū-vilāsa—activities of the eyebrows; avalokanaiḥ—glancing over; daitya-yūtha-pa—the leaders of the demons; cetaḥsu—in the core of the heart; kāmam—lusty desire; uddīpayat—awakening; muhuḥ—constantly.

TRANSLATION

The Supreme Personality of Godhead, Viṣṇu, who can counteract any unfavorable situation, then assumed the form of an extremely beautiful woman. This incarnation as a woman, Mohinī-mūrti, was most pleasing to the mind. Her complexion resembled in color a newly grown blackish lotus, and every part of Her body was beautifully situated. Her ears were equally decorated with earrings, Her cheeks were very beautiful, Her nose was raised and Her face full of youthful luster. Her large breasts made Her waist seem very thin. Attracted by the aroma of Her face and body, bumblebees hummed around Her, and thus Her eyes were restless. Her hair, which was extremely beautiful, was garlanded with mallikā flowers. Her attractively constructed neck was decorated with a necklace and other ornaments, Her arms were decorated with bangles, Her body was covered with a clean sari, and Her breasts seemed like islands in an ocean of beauty. Her legs were decorated with ankle bells. Because of the movements of Her eyebrows as She smiled with shyness and glanced over the demons, all the demons were saturated with lusty desires, and every one of them desired to possess Her.

PURPORT

Because of the Supreme Lord’s assuming the form of a beautiful woman to arouse the lusty desires of the demons, a description of Her complete beauty is given here.

Thus end the Bhaktivedanta purports of the Eighth Canto, Eighth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Churning of the Milk Ocean."

SB 8.9: The Lord Incarnates as Mohiné-Mürti

CHAPTER NINE  
The Lord Incarnates as Mohinī-Mūrti

SB 8.9 Summary

This chapter describes how the demons, being enchanted by the beauty of the Mohinī form, agreed to hand over the container of nectar to Mohinīdevī, who tactfully delivered it to the demigods.

When the demons got possession of the container of nectar, an extraordinarily beautiful young woman appeared before them. All the demons became captivated by the young woman’s beauty and became attached to Her. Now, because the demons were fighting among themselves to possess the nectar, they selected this beautiful woman as a mediator to settle their quarrel. Taking advantage of their weakness in this regard, Mohinī, the incarnation of the Supreme Personality of Godhead, got the demons to promise that whatever decision She might give, they would not refuse to accept it. When the demons made this promise, the beautiful woman, Mohinī-mūrti, had the demigods and demons sit in different lines so that She could distribute the nectar. She knew that the demons were quite unfit to drink the nectar. Therefore, by cheating them She distributed all the nectar to the demigods. When the demons saw this cheating of Mohinī-mūrti, they remained silent. But one demon, named Rāhu, dressed himself like a demigod and sat down in the line of the demigods. He sat beside the sun and the moon. When the Supreme Personality of Godhead understood how Rāhu was cheating, He immediately cut off the demon’s head. Rāhu, however, had already tasted the nectar, and therefore although his head was severed, he remained alive. After the demigods finished drinking the nectar, the Supreme Personality of Godhead assumed His own form. Śukadeva Gosvāmī ends this chapter by describing how powerful is the chanting of the holy names, pastimes and paraphernalia of the Supreme Personality of Godhead.

SB 8.9.1

TEXT 1

TEXT

é[qéuk- ovac  
Tae\_NYaaeNYaTaae\_Saura" Paa}a& hrNTaSTYa¢-SaaEôda" )  
i+aPaNTaae dSYauDaMaaR<a AaYaaNTaq& dd\*éu" iñYaMa( )) 1 ))

śrī-śuka uvāca

te ‘nyonyato ‘surāḥ pātraṁ

harantas tyakta-sauhṛdāḥ

kṣipanto dasyu-dharmāṇa

āyāntīṁ dadṛśuḥ striyam

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; te—the demons; anyonyataḥ—among themselves; asurāḥ—the demons; pātram—the container of nectar; harantaḥ—snatching from one another; tyakta-sauhṛdāḥ—became inimical toward one another; kṣipantaḥ—sometimes throwing; dasyu-dharmāṇaḥ—sometimes snatching like robbers; āyāntīm—coming forward; dadṛśuḥ—saw; striyam—a very beautiful and attractive woman.

TRANSLATION

**Śukadeva Gosvāmī said: Thereafter, the demons became inimical toward one another. Throwing and snatching the container of nectar, they gave up their friendly relationship. Meanwhile, they saw a very beautiful young woman coming forward toward them.**

SB 8.9.2

TEXT 2

TEXT

Ahae æPaMahae DaaMa Ahae ASYaa Nav& vYa" )  
wiTa Tae TaaMai>ad]uTYa PaPa[C^uJaaRTaôC^Yaa" )) 2 ))

aho rūpam aho dhāma

aho asyā navaṁ vayaḥ

iti te tām abhidrutya

papracchur jāta-hṛc-chayāḥ

SYNONYMS

aho—how wonderful; rūpam—Her beauty; aho—how wonderful; dhāma—Her bodily luster; aho—how wonderful; asyāḥ—of Her; navam—new; vayaḥ—beautiful age; iti—in this way; te—those demons; tām—unto the beautiful woman; abhidrutya—going before Her hastily; papracchuḥ—inquired from Her; jāta-hṛt-śayāḥ—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.**

SB 8.9.3

TEXT 3

TEXT

k-a Tv& k-ÅPal/aXaai+a ku-Taae va ik&- ick-IzRiSa )  
k-SYaaiSa vd vaMaaeå MaQNaTaqv MaNaa&iSa Na" )) 3 ))

kā tvaṁ kañja-palāśākṣi

kuto vā kiṁ cikīrṣasi

kasyāsi vada vāmoru

mathnatīva manāṁsi naḥ

SYNONYMS

kā—who; tvam—are You; kañja-palāśa-akṣi—having eyes like the petals of a lotus; kutaḥ—from where; vā—either; kim cikīrṣasi—what is the purpose for which You have come here; kasya—of whom; asi—do You belong; vada—kindly tell us; vāma-ūru—O You whose thighs are extraordinarily beautiful; mathnatī—agitating; iva—like; manāṁsi—within our minds; naḥ—our.

TRANSLATION

O wonderfully beautiful girl, You have such nice eyes, resembling the petals of a lotus flower. Who are You? Where do You come from? What is Your purpose in coming here, and to whom do You belong? O You whose thighs are extraordinarily beautiful, our minds are becoming agitated simply because of seeing You.

PURPORT

The demons inquired from the wonderfully beautiful girl, "To whom do You belong?" A woman is supposed to belong to her father before her marriage, to her husband after her marriage, and to her grown sons in her old age. In regard to this inquiry, Śrīla Viśvanātha Cakravartī Ṭhākura says that the question "To whom do You belong?" means "Whose daughter are You?" Since the demons could understand that the beautiful girl was still unmarried, every one of them desired to marry Her. Thus they inquired, "Whose daughter are You?"

SB 8.9.4

TEXT 4

TEXT

Na vYa& TvaMarEdŒTYaE" iSaÖGaNDavRcar<aE" )  
NaaSPa\*íPaUva| JaaNaqMaae l/aeke-XaEê ku-Taae Na\*i>a" )) 4 ))

na vayaṁ tvāmarair daityaiḥ

siddha-gandharva-cāraṇaiḥ

nāspṛṣṭa-pūrvāṁ jānīmo

lokeśaiś ca kuto nṛbhiḥ

SYNONYMS

na—it is not; vayam—we; tvā—unto You; amaraiḥ—by the demigods; daityaiḥ—by the demons; siddha—by the Siddhas; gandharva—by the Gandharvas; cāraṇaiḥ—and by the Cāraṇas; na—not; aspṛṣṭa-pūrvām—never enjoyed or touched by anyone; jānīmaḥ—know exactly; loka-īśaiḥ—by the various directors of the universe; ca—also; kutaḥ—what to speak of; nṛbhiḥ—by human society.

TRANSLATION

What to speak of human beings, even the demigods, demons, Siddhas, Gandharvas, Cāraṇas and the various directors of the universe, the Prajāpatis, have never touched You before. It is not that we are unable to understand Your identity.

PURPORT

Even the asuras observed the etiquette that no one should address a married woman with lust. The great analyst Cāṇakya Paṇḍita says, mātṛvat para-dāreṣu: one should consider another’s wife to be one’s mother. The asuras, the demons, took it for granted that the beautiful young woman, Mohinī-mūrti, who had arrived before them, was certainly not married. Therefore they assumed that no one in the world, including the demigods, the Gandharvas, the Cāraṇas and the Siddhas, had ever touched Her. The demons knew that the young girl was unmarried, and therefore they dared to address Her. They supposed that the young girl, Mohinī-mūrti, had come there to find a husband among all those present (the Daityas, the demigods, the Gandharvas and so on).

SB 8.9.5

TEXT 5

TEXT

NaUNa& Tv& iviDaNaa Sau>a]U" Pa[eizTaaiSa Xarqir<aaMa( )  
SaveRiNd]YaMaNa"Pa[qiTa& ivDaaTau& Saga\*<aeNa ik-Ma( )) 5 ))

nūnaṁ tvaṁ vidhinā subhrūḥ

preṣitāsi śarīriṇām

sarvendriya-manaḥ-prītiṁ

vidhātuṁ saghṛṇena kim

SYNONYMS

nūnam—indeed; tvam—You; vidhinā—by Providence; su-bhrūḥ—O You with the beautiful eyebrows; preṣitā—sent; asi—certainly You are so; śarīriṇām—of all embodied living entities; sarva—all; indriya—of the senses; manaḥ—and of the mind; prītim—what is pleasing; vidhātum—to administer; sa-ghṛṇena—by Your causeless mercy; kim—whether.

TRANSLATION

O beautiful girl with beautiful eyebrows, certainly Providence, by His causeless mercy, has sent You to please the senses and minds of all of us. Is this not a fact?

SB 8.9.6

TEXT 6

TEXT

Saa Tv& Na" SPaDaRMaaNaaNaaMaek-vSTauiNa MaaiNaiNa )  
jaTaqNaa& bÖvEra<aa& Xa& ivDaTSv SauMaDYaMae )) 6 ))

sā tvaṁ naḥ spardhamānānām

eka-vastuni mānini

jñātīnāṁ baddha-vairāṇāṁ

śaṁ vidhatsva sumadhyame

SYNONYMS

sā—as such You are; tvam—Your good self; naḥ—of all of us demons; spardhamānānām—of those who are becoming increasingly inimical; eka-vastuni—in one subject matter (the container of nectar); mānini—O You who are most beautiful in Your prestigious position; jñātīnām—among our family members; baddha-vairāṇām—increasingly becoming enemies; śam—auspiciousness; vidhatsva—must execute; su-madhyame—O beautiful thin-waisted woman.

TRANSLATION

We are now all engaged in enmity among ourselves because of this one subject matter—the container of nectar. Although we have been born in the same family, we are becoming increasingly inimical. O thin-waisted woman, who are so beautiful in Your prestigious position, we therefore request You to favor us by settling our dispute.

PURPORT

The demons understood that the beautiful woman had attracted the attention of them all. Therefore they unanimously requested Her to become the arbiter to settle their dispute.

SB 8.9.7

TEXT 7

TEXT

vYa& k-XYaPadaYaada >a]aTar" k\*-TaPaaEåza" )  
iv>aJaSv YaQaaNYaaYa& NaEv >aedae YaQaa >aveTa( )) 7 ))

vayaṁ kaśyapa-dāyādā

bhrātaraḥ kṛta-pauruṣāḥ

vibhajasva yathā-nyāyaṁ

naiva bhedo yathā bhavet

SYNONYMS

vayam—all of us; kaśyapa-dāyādāḥ—descendants of Kaśyapa Muni; bhrātaraḥ—we are all brothers; kṛta-pauruṣāḥ—who are all able and competent; vibhajasva—just divide; yathā-nyāyam—according to law; na—not; eva—certainly; bhedaḥ—partiality; yathā—as; bhavet—should so become.

TRANSLATION

All of us, both demons and demigods, have been born of the same father, Kaśyapa, and thus we are related as brothers. But now we are exhibiting our personal prowess in dissension. Therefore we request You to settle our dispute and divide the nectar equally among us.

SB 8.9.8

TEXT 8

TEXT

wTYauPaaMaiN}aTaae dETYaEMaaRYaaYaaeizÜPauhRir" )  
Pa[hSYa åicraPaa(r)EiNaRrq+aiàdMab]vqTa( )) 8 ))

ity upāmantrito daityair

māyā-yoṣid-vapur hariḥ

prahasya rucirāpāṅgair

nirīkṣann idam abravīt

SYNONYMS

iti—thus; upāmantritaḥ—being fervently requested; daityaiḥ—by the demons; māyā-yoṣit—the illusory woman; vapuḥ hariḥ—the incarnation of the Supreme Personality of Godhead; prahasya—smiling; rucira—beautiful; apāṅgaiḥ—by exhibiting attractive feminine features; nirīkṣan—looking at them; idam—these words; abravīt—said.

TRANSLATION

Having thus been requested by the demons, the Supreme Personality of Godhead, who had assumed the form of a beautiful woman, began to smile. Looking at them with attractive feminine gestures, She spoke as follows.

SB 8.9.9

TEXT 9

TEXT

é[q>aGavaNauvac  
k-Qa& k-XYaPadaYaada" Pau&êLYaa& MaiYa Sa(r)Taa" )  
ivìaSa& Pai<@Taae JaaTau k-aiMaNaqzu Na YaaiTa ih )) 9 ))

śrī-bhagavān uvāca

kathaṁ kaśyapa-dāyādāḥ

puṁścalyāṁ mayi saṅgatāḥ

viśvāsaṁ paṇḍito jātu

kāminīṣu na yāti hi

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead in the form of Mohinī-mūrti said; katham—how is it so; kaśyapa-dāyādāḥ—you are all descendants of Kaśyapa Muni; puṁścalyām—unto a prostitute who agitates the minds of men; mayi—unto Me; saṅgatāḥ—you come in My association; viśvāsam—faith; paṇḍitaḥ—those who are learned; jātu—at any time; kāminīṣu—unto a woman; na—never; yāti—takes place; hi—indeed.

TRANSLATION

The Supreme Personality of Godhead, in the form of Mohinī, told the demons: O sons of Kaśyapa Muni, I am only a prostitute. How is it that you have so much faith in Me? A learned person never puts his faith in a woman.

PURPORT

Cāṇakya Paṇḍita, the great politician and moral instructor, said, viśvāso naiva kartavyaḥ strīṣu rāja-kuleṣu ca: "Never put your faith in a woman or a politician." Thus the Supreme Personality of Godhead, who was pretending to be a woman, warned the demons against putting so much faith in Her, for She had appeared as an attractive woman ultimately to cheat them. Indirectly disclosing the purpose for which She had appeared before them, She said to the sons of Kaśyapa, "How is this? You were all born of a great ṛṣi, yet you are putting your faith in a woman who is loitering here and there like a prostitute, unprotected by father or husband. Women in general should not be trusted, and what to speak of a woman loitering like a prostitute?" The word kāminī is significant in this connection. Women, especially beautiful young women, invoke the dormant lusty desires of a man. Therefore, according to Manu-saṁhitā, every woman should be protected, either by her husband, by her father or by her grown sons. Without such protection, a woman will be exploited. Indeed, women like to be exploited by men. As soon as a woman is exploited by a man, she becomes a common prostitute. This is explained by Mohinī-mūrti, the Supreme Personality of Godhead.

SB 8.9.10

TEXT 10

TEXT

Saal/av\*k-a<aa& ñq<aa& c SvEir<aqNaa& SauriÜz" )  
Sa:YaaNYaahuriNaTYaaiNa NaUÒ& NaUÒ& ivicNvTaaMa( )) 10 ))

sālāvṛkāṇāṁ strīṇāṁ ca

svairiṇīnāṁ sura-dviṣaḥ

sakhyāny āhur anityāni

nūtnaṁ nūtnaṁ vicinvatām

SYNONYMS

sālāvṛkāṇām—of monkeys, jackals and dogs; strīṇām ca—and of women; svairiṇīnām—especially women who are independent; sura-dviṣaḥ—O demons; sakhyāni—friendship; āhuḥ—it is said; anityāni—temporary; nūtnam—new friends; nūtnam—new friends; vicinvatām—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.

SB 8.9.11

TEXT 11

TEXT

é[qéuk- ovac  
wiTa Tae +veil/TaESTaSYaa AaìSTaMaNaSaae\_Saura" )  
JahSau>aaRvGaM>aqr& dduêaMa\*Ta>aaJaNaMa( )) 11 ))

śrī-śuka uvāca

iti te kṣvelitais tasyā

āśvasta-manaso ‘surāḥ

jahasur bhāva-gambhīraṁ

daduś cāmṛta-bhājanam

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; iti—thus; te—those demons; kṣvelitaiḥ—by speaking as if jokingly; tasyāḥ—of Mohinī-mūrti; āśvasta—grateful, with faith; manasaḥ—their minds; asurāḥ—all the demons; jahasuḥ—laughed; bhāva-gambhīram—although Mohinī-mūrti was full of gravity; daduḥ—delivered; ca—also; amṛta-bhājanam—the container of nectar.

TRANSLATION

**Śrī Śukadeva Gosvāmī continued:** After the demons heard the words of Mohinī-mūrti, who had spoken as if jokingly, they were all very confident. They laughed with gravity, and ultimately they delivered the container of nectar into Her hands.

PURPORT

The Personality of Godhead in His form of Mohinī was certainly not joking but talking seriously, with gravity. The demons, however, being captivated by Mohinī-mūrti’s bodily features, took Her words as a joke and confidently delivered the container of nectar into Her hands. Thus Mohinī-mūrti resembles Lord Buddha, who appeared sammohāya sura-dviṣām—to cheat the asuras. The word sura-dviṣām refers to those who are envious of the demigods or devotees. Sometimes an incarnation of the Supreme Personality of Godhead cheats the atheists. Thus we see here that although Mohinī-mūrti was speaking factually to the asuras, the asuras took Her words to be facetious. Indeed, they were so confident of Mohinī-mūrti’s honesty that they immediately delivered the container of nectar into Her hands, as if they would allow Her to do with the nectar whatever She liked, whether She distributed it, threw it away or drank it Herself without giving it to them.

SB 8.9.12

TEXT 12

TEXT

TaTaae Ga\*hqTvaMa\*Ta>aaJaNa& hir‚  
 bR>aaz wRziTSMaTaXaae>aYaa iGara )  
YaÛ>YauPaeTa& Kv c SaaßSaaDau va  
 k\*-Ta& MaYaa vae iv>aJae SauDaaiMaMaaMa( )) 12 ))

tato gṛhītvāmṛta-bhājanaṁ harir

babhāṣa īṣat-smita-śobhayā girā

yady abhyupetaṁ kva ca sādhv asādhu vā

kṛtaṁ mayā vo vibhaje sudhām imām

SYNONYMS

tataḥ—thereafter; gṛhītvā—taking possession of; amṛta-bhājanam—the pot containing the nectar; hariḥ—the Supreme Personality of Godhead, Hari, in the form of Mohinī; babhāṣa—spoke; īṣat—slightly; smita-śobhayā girā—with smiling beauty and by words; yadi—if; abhyupetam—promised to be accepted; kva ca—whatever it may be; sādhu asādhu vā—whether honest or dishonest; kṛtam mayā—is done by Me; vaḥ—unto you; vibhaje—I shall give you the proper share; sudhām—nectar; imām—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 Mohinī-mūrti got them to promise that whatever She would do they would accept.

SB 8.9.13

TEXT 13

TEXT

wTYai>aVYaaôTa& TaSYaa Aak-<YaaRSaurPau(r)va" )  
APa[Maa<aivdSTaSYaaSTaTa( TaQaeTYaNvMa&SaTa )) 13 ))

ity abhivyāhṛtaṁ tasyā

ākarṇyāsura-puṅgavāḥ

apramāṇa-vidas tasyās

tat tathety anvamaṁsata

SYNONYMS

iti—thus; abhivyāhṛtam—the words that were spoken; tasyāḥ—Her; ākarṇya—after hearing; asura-puṅgavāḥ—the chiefs of the demons; apramāṇa-vidaḥ—because they were all foolish; tasyāḥ—of Her; tat—those words; tathā—let it be so; iti—thus; anvamaṁsata—agreed to accept.

TRANSLATION

The chiefs of the demons were not very expert in deciding things. Upon hearing the sweet words of Mohinī-mūrti, they immediately assented. "Yes," they answered. "What You have said is all right." Thus the demons agreed to accept Her decision.

SB 8.9.14, SB 8.9.15, SB 8.9.14-15

TEXTS 14-15

TEXT

AQaaePaaeZYa k\*-TaòaNaa huTva c hivzaNal/Ma( )  
dtva GaaeivPa[>aUTae>Ya" k\*-TaSvSTYaYaNaa iÜJaE" )) 14 ))  
YaQaaePaJaaez& vaSaa&iSa PairDaaYaahTaaiNa Tae )  
ku-Xaezu Pa[aivXaNSaveR Pa[aGaGa]eZvi>a>aUizTaa" )) 15 ))

athopoṣya kṛta-snānā

hutvā ca haviṣānalam

dattvā go-vipra-bhūtebhyaḥ

kṛta-svastyayanā dvijaiḥ

yathopajoṣaṁ vāsāṁsi

paridhāyāhatāni te

kuśeṣu prāviśan sarve

prāg-agreṣv abhibhūṣitāḥ

SYNONYMS

atha—thereafter; upoṣya—observing a fast; kṛta-snānāḥ—performing bathing; hutvā—offering oblations; ca—also; haviṣā—with clarified butter; analam—into the fire; dattvā—giving in charity; go-vipra-bhūtebhyaḥ—unto the cows, brāhmaṇas and living beings in general; kṛta-svastyayanāḥ—performing ritualistic ceremonies; dvijaiḥ—as dictated by the brāhmaṇas; yathā-upajoṣam—according to one’s taste; vāsāṁsi—garments; paridhāya—putting on; āhatāni—first-class and new; te—all of them; kuśeṣu—on seats made of kuśa grass; prāviśan—sitting on them; sarve—all of them; prāk-agreṣu—facing east; abhibhūṣitāḥ—properly decorated with ornaments.

TRANSLATION

The demigods and demons then observed a fast. After bathing, they offered clarified butter and oblations into the fire and gave charity to the cows and to the brāhmaṇas and members of the other orders of society, namely the kṣatriyas, vaiśyas and śūdras, who were all rewarded as they deserved. Thereafter, the demigods and demons performed ritualistic ceremonies under the directions of the brāhmaṇas. Then they dressed themselves with new garments according to their own choice, decorated their bodies with ornaments, and sat facing east on seats made of kuśa grass.

PURPORT

The Vedas enjoin that for every ritualistic ceremony one must first become clean by bathing either in the water of the Ganges or Yamunā or in the sea. Then one may perform the ritualistic ceremony and offer clarified butter into the fire. In this verse the words paridhāya āhatāni are especially significant. A sannyāsī or a person about to perform a ritualistic ceremony should not dress himself in clothing sewn with a needle.

SB 8.9.16, SB 8.9.17, SB 8.9.16-17

TEXTS 16-17

TEXT

Pa[ax(Mau%ezUPaivíezu Saurezu idiTaJaezu c )  
DaUPaaMaaeidTaXaal/aYaa& JauíaYaa& MaaLYadqPakE-" )) 16 ))  
TaSYaa& NareNd] k-r>aaeååXaÕukU-l/‚  
 é[ae<aqTa$=al/SaGaiTaMaRdivûl/a+aq )  
Saa kU-JaTaq k-Nak-NaUPauriXaiÅTaeNa  
 ku-M>aSTaNaq k-l/SaPaai<arQaaivveXa )) 17 ))

prāṅ-mukheṣūpaviṣṭeṣu

sureṣu ditijeṣu ca

dhūpāmodita-śālāyāṁ

juṣṭāyāṁ mālya-dīpakaiḥ

tasyāṁ narendra karabhorur uśad-dukūla-

śroṇī-taṭālasa-gatir mada-vihvalākṣī

sā kūjatī kanaka-nūpura-śiñjitena

kumbha-stanī kalasa-pāṇir athāviveśa

SYNONYMS

prāk-mukheṣu—facing east; upaviṣṭeṣu—were sitting on their respective seats; sureṣu—all the demigods; diti-jeṣu—the demons; ca—also; dhūpa-āmodita-śālāyām—in the arena, which was full of the smoke of incense; juṣṭāyām—fully decorated; mālya-dīpakaiḥ—with flower garlands and lamps; tasyām—in that arena; nara-indra—O King; karabha-ūruḥ—having thighs resembling the trunks of elephants; uśat-dukūla—dressed with a very beautiful sari; śroṇī-taṭa—because of big hips; alasa-gatiḥ—stepping very slowly; mada-vihvala-akṣī—whose eyes were restless because of youthful pride; sā—She; kūjatī—tinkling; kanaka-nūpura—of golden ankle bells; śiñjitena—with the sound; kumbha-stanī—a woman whose breasts were like water jugs; kalasa-pāṇiḥ—holding a waterpot in Her hand; atha—thus; āviveśa—entered the arena.

TRANSLATION

O King, as the demigods and demons sat facing east in an arena fully decorated with flower garlands and lamps and fragrant with the smoke of incense, that woman, dressed in a most beautiful sari, Her ankle bells tinkling, entered the arena, walking very slowly because of Her big, low hips. Her eyes were restless due to youthful pride, Her breasts were like water jugs, Her thighs resembled the trunks of elephants, and She carried a waterpot in Her hand.

SB 8.9.18

TEXT 18

TEXT

Taa& é[qSa%q& k-Nak-ku-<@l/caåk-<aR‚  
 NaaSaak-Paael/vdNaa& PardevTaa:YaaMa( )  
Sa&vq+Ya SaMMauMauhuåiTSMaTavq+a<aeNa  
 devaSaura ivGail/TaSTaNaPaiÆk-aNTaaMa( )) 18 ))

tāṁ śrī-sakhīṁ kanaka-kuṇḍala-cāru-karṇa-

nāsā-kapola-vadanāṁ para-devatākhyām

saṁvīkṣya sammumuhur utsmita-vīkṣaṇena

devāsurā vigalita-stana-paṭṭikāntām

SYNONYMS

tām—unto Her; śrī-sakhīm—appearing like a personal associate of the goddess of fortune; kanaka-kuṇḍala—with golden earrings; cāru—very beautiful; karṇa—ears; nāsā—nose; kapola—cheeks; vadanām—face; para-devatā-ākhyām—the Supreme Lord, the Personality of Godhead, appearing in that form; saṁvīkṣya—looking at Her; sammumuhuḥ—all of them became enchanted; utsmita—slightly smiling; vīkṣaṇena—glancing over them; deva-asurāḥ—all the demigods and demons; vigalita-stana-paṭṭika-antām—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 Mohinī-mūrti, who was glancing at them and slightly smiling, they were all completely enchanted.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura remarks here that Mohinī-mūrti is the Supreme Personality of Godhead in a feminine form and that the goddess of fortune is Her associate. This form assumed by the Personality of Godhead challenged the goddess of fortune. The goddess of fortune is beautiful, but if the Lord accepts the form of a woman, He surpasses the goddess of fortune in beauty. It is not that the goddess of fortune, being female, is the most beautiful. The Lord is so beautiful that He can excel any beautiful goddess of fortune by assuming a female form.

SB 8.9.19

TEXT 19

TEXT

ASaura<aa& SauDaadaNa& SaPaaR<aaiMav duNaRYaMa( )  
MaTva JaaiTaNa\*Xa&SaaNaa& Na Taa& VYa>aJadCYauTa" )) 19 ))

asurāṇāṁ sudhā-dānaṁ

sarpāṇām iva durnayam

matvā jāti-nṛśaṁsānāṁ

na tāṁ vyabhajad acyutaḥ

SYNONYMS

asurāṇām—of the demons; sudhā-dānam—giving of the nectar; sarpāṇām—of snakes; iva—like; durnayam—miscalculation; matvā—thinking like that; jāti-nṛśaṁsānām—of those who are by nature very envious; na—not; tām—the nectar; vyabhajat—delivered the share; acyutaḥ—the Supreme Personality of Godhead, who never falls down.

TRANSLATION

Demons are by nature crooked like snakes. Therefore, to distribute a share of the nectar to them was not at all feasible, since this would be as dangerous as supplying milk to a snake. Considering this, the Supreme Personality of Godhead, who never falls down, did not deliver a share of nectar to the demons.

PURPORT

It is said, sarpaḥ krūraḥ khalaḥ krūraḥ sarpāt krūrataraḥ khalaḥ: "The snake is very crooked and envious, and so also is a person like a demon." Mantrauṣadhi-vaśaḥ sarpaḥ khalaḥ kena nivāryate: "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.

SB 8.9.20

TEXT 20

TEXT

k-LPaiYaTva Pa\*Qak(- Pa»qå>aYaeza& JaGaTPaiTa" )  
Taa&êaePaveXaYaaMaaSa Svezu Svezu c Pai»zu )) 20 ))

kalpayitvā pṛthak paṅktīr

ubhayeṣāṁ jagat-patiḥ

tāṁś copaveśayām āsa

sveṣu sveṣu ca paṅktiṣu

SYNONYMS

kalpayitvā—after arranging; pṛthak paṅktīḥ—different seats; ubhayeṣām—of both the demigods and the demons; jagat-patiḥ—the master of the universe; tān—all of them; ca—and; upaveśayām āsa—seated; sveṣu sveṣu—in their own places; ca—also; paṅktiṣu—all in order.

TRANSLATION

The Supreme Personality of Godhead as Mohinī-mūrti, the master of the universe, arranged separate lines of sitting places and seated the demigods and demons according to their positions.

SB 8.9.21

TEXT 21

TEXT

dETYaaNGa\*hqTak-l/Saae vÄYaàuPaSaÄrE" )  
dUrSQaaNa( PaaYaYaaMaaSa JaraMa\*TYauhra& SauDaaMa( )) 21 ))

daityān gṛhīta-kalaso

vañcayann upasañcaraiḥ

dūra-sthān pāyayām āsa

jarā-mṛtyu-harāṁ sudhām

SYNONYMS

daityān—the demons; gṛhīta-kalasaḥ—the Lord, who bore the container of nectar; vañcayan—by cheating; upasañcaraiḥ—with sweet words; dūra-sthān—the demigods, who were sitting at a distant place; pāyayām āsa—made them drink; jarā-mṛtyu-harām—which can counteract invalidity, old age and death; sudhām—such nectar.

TRANSLATION

Taking the container of nectar in Her hands, She first approached the demons, satisfied them with sweet words and thus cheated them of their share of the nectar. Then She administered the nectar to the demigods, who were sitting at a distant place, to make them free from invalidity, old age and death.

PURPORT

Mohinī-mūrti, 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 Mohinī-mūrti had seated the demigods at a distant place, the demons thought that the demigods would get only a little of the nectar and that Mohinī-mūrti was so pleased with the demons that She would give the demons all the nectar. The words vañcayann upasañcaraiḥ 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.

SB 8.9.22

TEXT 22

TEXT

Tae Paal/YaNTa" SaMaYaMaSaura" Svk\*-Ta& Na\*Pa )  
TaUZ<aqMaaSaNk\*-Taòeha" ñqivvadJauGauPSaYaa )) 22 ))

te pālayantaḥ samayam

asurāḥ sva-kṛtaṁ nṛpa

tūṣṇīm āsan kṛta-snehāḥ

strī-vivāda-jugupsayā

SYNONYMS

te—the demons; pālayantaḥ—keeping in order; samayam—equilibrium; asurāḥ—the demons; sva-kṛtam—made by them; nṛpa—O King; tūṣṇīm āsan—remained silent; kṛta-snehāḥ—because of having developed attachment to Mohinī-mūrti; strī-vivāda—disagreeing with a woman; jugupsayā—because of thinking such an action as abominable.

TRANSLATION

O King, since the demons had promised to accept whatever the woman did, whether just or unjust, now, to keep this promise, to show their equilibrium and to save themselves from fighting with a woman, they remained silent.

SB 8.9.23

TEXT 23

TEXT

TaSYaa& k\*-TaaiTaPa[<aYaa" Pa[<aYaaPaaYak-aTara" )  
bhuMaaNaeNa cabÖa Naaecu" ik-ÄNa iviPa[YaMa( )) 23 ))

tasyāṁ kṛtātipraṇayāḥ

praṇayāpāya-kātarāḥ

bahu-mānena cābaddhā

nocuḥ kiñcana vipriyam

SYNONYMS

tasyām—of Mohinī-mūrti; kṛta-ati-praṇayāḥ—because of staunch friendship; praṇaya-apāya-kātarāḥ—being afraid that their friendship with Her would be broken; bahu-mānena—by great respect and honor; ca—also; ābaddhāḥ—being too attached to Her; na—not; ūcuḥ—they said; kiñcana—even the slightest thing; vipriyam—by which Mohinī-mūrti might be displeased with them.

TRANSLATION

The demons had developed affection for Mohinī-mūrti and a kind of faith in Her, and they were afraid of disturbing their relationship. Therefore they showed respect and honor to Her words and did not say anything that might disturb their friendship with Her.

PURPORT

The demons were so captivated by the tricks and friendly words of Mohinī-mūrti that although the demigods were served first, the demons were pacified merely by sweet words. The Lord said to the demons, "The demigods are very miserly and are excessively anxious to take the nectar first. So let them have it first. Since you are not like them you can wait a little longer. You are all heroes and are so pleased with Me. It is better for you to wait until after the demigods drink."

SB 8.9.24

TEXT 24

TEXT

devil/(r)Pa[iTaC^à" Sv>aaRNaudeRvSa&Said )  
Pa[iví" SaaeMaMaiPabÀNd]ak-aR>Yaa& c SaUicTa" )) 24 ))

deva-liṅga-praticchannaḥ

svarbhānur deva-saṁsadi

praviṣṭaḥ somam apibac

candrārkābhyāṁ ca sūcitaḥ

SYNONYMS

deva-liṅga-praticchannaḥ—covering himself with the dress of a demigod; svarbhānuḥ—Rāhu (who attacks and eclipses the sun and moon); deva-saṁsadi—in the group of the demigods; praviṣṭaḥ—having entered; somam—the nectar; apibat—drank; candra-arkābhyām—by both the moon and the sun; ca—and; sūcitaḥ—was pointed out.

TRANSLATION

Rāhu, the demon who causes eclipses of the sun and moon, covered himself with the dress of a demigod and thus entered the assembly of the demigods and drank nectar without being detected by anyone, even by the Supreme Personality of Godhead. The moon and the sun, however, because of permanent animosity toward Rāhu, understood the situation. Thus Rāhu was detected.

PURPORT

The Supreme Personality of Godhead, Mohinī-mūrti, was able to bewilder all the demons, but Rāhu was so clever that he was not bewildered. Rāhu could understand that Mohinī-mūrti was cheating the demons, and therefore he changed his dress, disguised himself as a demigod, and sat down in the assembly of the demigods. Here one may ask why the Supreme Personality of Godhead could not detect Rāhu. The reason is that the Lord wanted to show the effects of drinking nectar. This will be revealed in the following verses. The moon and sun, however, were always alert in regard to Rāhu. Thus when Rāhu entered the assembly of the demigods, the moon and sun immediately detected him, and then the Supreme Personality of Godhead also became aware of him.

SB 8.9.25

TEXT 25

TEXT

c§e-<a +aurDaare<a Jahar iPabTa" iXar" )  
hirSTaSYa k-bNDaSTau SauDaYaaâaivTaae\_PaTaTa( )) 25 ))

cakreṇa kṣura-dhāreṇa

jahāra pibataḥ śiraḥ

haris tasya kabandhas tu

sudhayāplāvito ‘patat

SYNONYMS

cakreṇa—by the disc; kṣura-dhāreṇa—which was sharp like a razor; jahāra—cut off; pibataḥ—while drinking nectar; śiraḥ—the head; hariḥ—the Supreme Personality of Godhead; tasya—of that Rāhu; kabandhaḥ tu—but the headless body; sudhayā—by the nectar; aplāvitaḥ—without being touched; apatat—immediately fell dead.

TRANSLATION

The Supreme Personality of Godhead, Hari, using His disc, which was sharp like a razor, at once cut off Rāhu’s head. When Rāhu’s head was severed from his body, the body, being untouched by the nectar, could not survive.

PURPORT

When the Personality of Godhead, Mohinī-mūrti, severed Rāhu’s head from his body, the head remained alive although the body died. Rāhu had been drinking nectar through his mouth, and before the nectar entered his body, his head was cut off. Thus Rāhu’s head remained alive whereas the body died. This wonderful act performed by the Lord was meant to show that nectar is miraculous ambrosia.

SB 8.9.26

TEXT 26

TEXT

iXarSTvMarTaa& NaqTaMaJaae Ga]hMacqœPaTa( )  
YaSTau PavRi<a cNd]ak-aRvi>aDaaviTa vErDaq" )) 26 ))

śiras tv amaratāṁ nītam

ajo graham acīkḷpat

yas tu parvaṇi candrārkāv

abhidhāvati vaira-dhīḥ

SYNONYMS

śiraḥ—the head; tu—of course; amaratām—immortality; nītam—having obtained; ajaḥ—Lord Brahmā; graham—as one of the planets; acīkḷpat—recognized; yaḥ—the same Rāhu; tu—indeed; parvaṇi—during the periods of the full moon and dark moon; candra-arkau—both the moon and the sun; abhidhāvati—chases; vaira-dhīḥ—because of animosity.

TRANSLATION

Rāhu’s head, however, having been touched by the nectar, became immortal. Thus Lord Brahmā accepted Rāhu’s head as one of the planets. Since Rāhu is an eternal enemy of the moon and the sun, he always tries to attack them on the nights of the full moon and the dark moon.

PURPORT

Since Rāhu had become immortal, Lord Brahmā accepted him as one of the grahas, or planets, like the moon and the sun. Rāhu, however, being an eternal enemy of the moon and sun, attacks them periodically during the nights of the full moon and the dark moon.

SB 8.9.27

TEXT 27

TEXT

PaqTaPa[aYae\_Ma\*Tae devE>aRGavaNa( l/aek->aavNa" )  
PaXYaTaaMaSaureNd]a<aa& Sv& æPa& JaGa\*he hir" )) 27 ))

pīta-prāye ‘mṛte devair

bhagavān loka-bhāvanaḥ

paśyatām asurendrāṇāṁ

svaṁ rūpaṁ jagṛhe hariḥ

SYNONYMS

pīta-prāye—when almost finished being drunk; amṛte—the nectar; devaiḥ—by the demigods; bhagavān—the Supreme Personality of Godhead as Mohinī-mūrti; loka-bhāvanaḥ—the maintainer and well-wisher of the three worlds; paśyatām—in the presence of; asura-indrāṇām—all the demons, with their chiefs; svam—own; rūpam—form; jagṛhe—manifested; hariḥ—the Supreme Personality of Godhead.

TRANSLATION

The Supreme Personality of Godhead is the best friend and well-wisher of the three worlds. Thus when the demigods had almost finished drinking the nectar, the Lord, in the presence of all the demons, disclosed His original form.

SB 8.9.28

TEXT 28

TEXT

Wv& SauraSaurGa<aa" SaMadeXak-al/‚  
 heTvQaRk-MaRMaTaYaae\_iPa f-le/ ivk-LPaa" )  
Ta}aaMa\*Ta& SaurGa<aa" f-l/MaÅSaaPau‚  
 YaRTPaadPaªJarJa"é[Ya<aaà dETYaa" )) 28 ))

evaṁ surāsura-gaṇāḥ sama-deśa-kāla-

hetv-artha-karma-matayo ‘pi phale vikalpāḥ

tatrāmṛtaṁ sura-gaṇāḥ phalam añjasāpur

yat-pāda-paṅkaja-rajaḥ-śrayaṇān na daityāḥ

SYNONYMS

evam—thus; sura—the demigods; asura-gaṇāḥ—and the demons; sama—equal; deśa—place; kāla—time; hetu—cause; artha—objective; karma—activities; matayaḥ—ambition; api—although one; phale—in the result; vikalpāḥ—not equal; tatra—thereupon; amṛtam—nectar; sura-gaṇāḥ—the demigods; phalam—the result; añjasā—easily, totally or directly; āpuḥ—achieved; yat—because of; pāda-paṅkaja—of the lotus feet of the Supreme Personality of Godhead; rajaḥ—of the saffron dust; śrayaṇāt—because of receiving benedictions or taking shelter; na—not; daityāḥ—the demons.

TRANSLATION

The place, the time, the cause, the purpose, the activity and the ambition were all the same for both the demigods and the demons, but the demigods achieved one result and the demons another. Because the demigods are always under the shelter of the dust of the Lord’s lotus feet, they could very easily drink the nectar and get its result. The demons, however, not having sought shelter at the lotus feet of the Lord, were unable to achieve the result they desired.

PURPORT

In Bhagavad-gītā (4.11) it is said, ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham: the Supreme Personality of Godhead is the supreme judge who rewards or punishes different persons according to their surrender unto His lotus feet. Therefore it can actually be seen that although karmīs and bhaktas may work in the same place, at the same time, with the same energy and with the same ambition, they achieve different results. The karmīs transmigrate through different bodies in the cycle of birth and death, sometimes going upward and sometimes downward, thus suffering the results of their actions in the karma-cakra, the cycle of birth and death. The devotees, however, because of fully surrendering at the lotus feet of the Lord, are never baffled in their attempts. Although externally they work almost like the karmīs, the devotees go back home, back to Godhead, and achieve success in every effort. The demons or atheists have faith in their own endeavors, but although they work very hard day and night, they cannot get any more than their destiny. The devotees, however, can surpass the reactions of karma and achieve wonderful results, even without effort. It is also said, phalena paricīyate: one’s success or defeat in any activity is understood by its result. There are many karmīs in the dress of devotees, but the Supreme Personality of Godhead can detect their purpose. The karmīs want to use the property of the Lord for their selfish sense gratification, but a devotee endeavors to use the Lord’s property for God’s service. Therefore a devotee is always distinct from the karmīs, although the karmīs may dress like devotees. As confirmed in Bhagavad-gītā (3.9), yajñārthāt karmaṇo ‘nyatra loko ‘yaṁ karma-bandhanaḥ. One who works for Lord Viṣṇu is free from this material world, and after giving up his body he goes back home, back to Godhead. A karmī, however, although externally working like a devotee, is entangled in his nondevotional activity, and thus he suffers the tribulations of material existence. Thus from the results achieved by the karmīs and devotees, one can understand the presence of the Supreme Personality of Godhead, who acts differently for the karmīs and jñānīs than for the devotees. The author of Śrī Caitanya-caritāmṛta therefore says:

kṛṣṇa-bhakta—niṣkāma, ataeva ‘śānta’  
bhukti-mukti-siddhi-kāmī—sakali ‘aśānta’

The karmīs who desire sense gratification, the jñānīs who aspire for the liberation of merging into the existence of the Supreme, and the yogīs who seek material success in mystic power are all restless, and ultimately they are baffled. But the devotee, who does not expect any personal benefit and whose only ambition is to spread the glories of the Supreme Personality of Godhead, is blessed with all the auspicious results of bhakti-yoga, without hard labor.

SB 8.9.29

TEXT 29

TEXT

Yad( YauJYaTae\_SauvSauk-MaRMaNaaevcaei>a‚  
 deRhaTMaJaaidzu Na\*i>aSTadSaTa( Pa\*Qa¤-aTa( )  
TaErev Sad( >aviTa YaTa( i§-YaTae\_Pa\*Qa¤-aTa(  
 SavRSYa Tad( >aviTa MaUl/iNazecNa& YaTa( )) 29 ))

yad yujyate ‘su-vasu-karma-mano-vacobhir

dehātmajādiṣu nṛbhis tad asat pṛthaktvāt

tair eva sad bhavati yat kriyate ‘pṛthaktvāt

sarvasya tad bhavati mūla-niṣecanaṁ yat

SYNONYMS

yat—whatever; yujyate—is performed; asu—for the protection of one’s life; vasu—protection of wealth; karma—activities; manaḥ—by the acts of the mind; vacobhiḥ—by the acts of words; deha-ātma-ja-ādiṣu—for the sake of one’s personal body or family, etc., with reference to the body; nṛbhiḥ—by the human beings; tat—that; asat—impermanent, transient; pṛthaktvāt—because of separation from the Supreme Personality of Godhead; taiḥ—by the same activities; eva—indeed; sat bhavati—becomes factual and permanent; yat—which; kriyate—is performed; apṛthaktvāt—because of nonseparation; sarvasya—for everyone; tat bhavati—becomes beneficial; mūla-niṣecanam—exactly like pouring water on the root of a tree; yat—which.

TRANSLATION

In human society there are various activities performed for the protection of one’s wealth and life by one’s words, one’s mind and one’s actions, but they are all performed for one’s personal or extended sense gratification with reference to the body. All these activities are baffled because of being separate from devotional service. But when the same activities are performed for the satisfaction of the Lord, the beneficial results are distributed to everyone, just as water poured on the root of a tree is distributed throughout the entire tree.

PURPORT

This is the distinction between materialistic activities and activities performed in Kṛṣṇa consciousness. The entire world is active, and this includes the karmīs, the jñānīs, the yogīs and the bhaktas. However, all activities except those of the bhaktas, the devotees, end in bafflement and a waste of time and energy. Moghāśā mogha-karmāṇo mogha jñānā vicetasaḥ: if one is not a devotee, his hopes, his activities and his knowledge are all baffled. A nondevotee works for his personal sense gratification or for the sense gratification of his family, society, community or nation, but because all such activities are separate from the Supreme Personality of Godhead, they are considered asat. The word asat means bad or temporary, and sat means permanent and good. Activities performed for the satisfaction of Kṛṣṇa are permanent and good, but asat activity, although sometimes celebrated as philanthropy, altruism, nationalism, this "ism" or that "ism," will never produce any permanent result and is therefore all bad. Even a little work done in Kṛṣṇa consciousness is a permanent asset and is all-good because it is done for Kṛṣṇa, the all-good Supreme Personality of Godhead, who is everyone’s friend (suhṛdaṁ sarva-bhūtānām). The Supreme Personality of Godhead is the only enjoyer and proprietor of everything (bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram). Therefore any activity performed for the Supreme Lord is permanent. As a result of such activities, the performer is immediately recognized. Na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ. Such a devotee, because of full knowledge of the Supreme Personality of Godhead, is immediately transcendental, although he may superficially appear to be engaged in materialistic activities. The only distinction between materialistic activity and spiritual activity is that material activity is performed only to satisfy one’s own senses whereas spiritual activity is meant to satisfy the transcendental senses of the Supreme Personality of Godhead. By spiritual activity everyone factually benefits, whereas by materialistic activity no one benefits and instead one becomes entangled in the laws of karma.

Thus ends the Bhaktivedanta purports of the Eighth Canto, Ninth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Lord Incarnates as Mohinī-mūrti."

SB 8.10: The Battle Between the Demigods and the Demons

CHAPTER TEN  
The Battle Between the Demigods and the Demons

SB 8.10 Summary

The summary of Chapter Ten is as follows. Because of envy, the fight between the demons and the demigods continued. When the demigods were almost defeated by demoniac maneuvers and became morose, Lord Viṣṇu appeared among them.

Both the demigods and the demons are expert in activities involving the material energy, but the demigods are devotees of the Lord, whereas the demons are just the opposite. The demigods and demons churned the ocean of milk to get nectar from it, but the demons, not being devotees of the Lord, could derive no profit. After feeding nectar to the demigods, Lord Viṣṇu returned to His abode on the back of Garuḍa, but the demons, being most aggrieved, again declared war against the demigods. Bali Mahārāja, the son of Virocana, became the commander in chief of the demons. In the beginning of the battle, the demigods prepared to defeat the demons. Indra, King of heaven, fought with Bali, and other demigods, like Vāyu, Agni and Varuṇa, fought against other leaders of the demons. In this fight the demons were defeated, and to save themselves from death they began to manifest many illusions through material maneuvers, killing many soldiers on the side of the demigods. The demigods, finding no other recourse, surrendered again to the Supreme Personality of Godhead, Viṣṇu, who then appeared and counteracted all the illusions presented by the jugglery of the demons. Heroes among the demons such as Kālanemi, Mālī, Sumālī and Mālyavān fought the Supreme Personality of Godhead and were all killed by the Lord. The demigods were thus freed from all dangers.

SB 8.10.1

TEXT 1

TEXT

é[qéuk- ovac  
wiTa daNavdETaeYaa NaaivNdàMa\*Ta& Na\*Pa )  
Yau¢-a" k-MaRi<a Yataaê vaSaudevParax(Mau%a" )) 1 ))

śrī-śuka uvāca

iti dānava-daiteyā

nāvindann amṛtaṁ nṛpa

yuktāḥ karmaṇi yattāś ca

vāsudeva-parāṅmukhāḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; iti—thus; dānava-daiteyāḥ—the asuras and the demons; na—not; avindan—achieved (the desired result); amṛtam—nectar; nṛpa—O King; yuktāḥ—all being combined; karmaṇi—in the churning; yattāḥ—engaged with full attention and effort; ca—and; vāsudeva—of the Supreme Personality of Godhead, Kṛṣṇa; parāṅmukhāḥ—because of being nondevotees.

TRANSLATION

**Śukadeva Gosvāmī said:** O King, the demons and Daityas all engaged with full attention and effort in churning the ocean, but because they were not devotees of Vāsudeva, the Supreme Personality of Godhead, Kṛṣṇa, they were not able to drink the nectar.

SB 8.10.2

TEXT 2

TEXT

SaaDaiYaTvaMa\*Ta& raJaNPaaYaiYaTva Svk-aNSauraNa( )  
PaXYaTaa& SavR>aUTaaNaa& YaYaaE Gaå@vahNa" )) 2 ))

sādhayitvāmṛtaṁ rājan

pāyayitvā svakān surān

paśyatāṁ sarva-bhūtānāṁ

yayau garuḍa-vāhanaḥ

SYNONYMS

sādhayitvā—after executing; amṛtam—generation of the nectar; rājan—O King; pāyayitvā—and feeding; svakān—to His own devotees; surān—to the demigods; paśyatām—in the presence of; sarva-bhūtānām—all living entities; yayau—went away; garuḍa-vāhanaḥ—the Supreme Personality of Godhead, carried by Garuḍa.

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 Garuḍa to His own abode.

SB 8.10.3

TEXT 3

TEXT

SaPaÒaNaa& ParaMa\*iÖ& d\*îa Tae idiTaNaNdNaa" )  
AMa\*ZYaMaa<aa oTPaeTaudeRvaNPa[TYauÛTaaYauDaa" )) 3 ))

sapatnānāṁ parām ṛddhiṁ

dṛṣṭvā te diti-nandanāḥ

amṛṣyamāṇā utpetur

devān pratyudyatāyudhāḥ

SYNONYMS

sapatnānām—of their rivals, the demigods; parām—the best; ṛddhim—opulence; dṛṣṭvā—observing; te—all of them; diti-nandanāḥ—the sons of Diti, the Daityas; amṛṣyamāṇāḥ—being intolerant; utpetuḥ—ran toward (just to create a disturbance); devān—the demigods; pratyudyata-āyudhāḥ—their weapons raised.

TRANSLATION

Seeing the victory of the demigods, the demons became intolerant of their superior opulence. Thus they began to march toward the demigods with raised weapons.

SB 8.10.4

TEXT 4

TEXT

TaTa" SaurGa<aa" SaveR SauDaYaa PaqTaYaEiDaTaa" )  
Pa[iTaSa&YauYauDau" XañENaaRraYa<aPadaé[Yaa" )) 4 ))

tataḥ sura-gaṇāḥ sarve

sudhayā pītayaidhitāḥ

pratisaṁyuyudhuḥ śastrair

nārāyaṇa-padāśrayāḥ

SYNONYMS

tataḥ—thereafter; sura-gaṇāḥ—the demigods; sarve—all of them; sudhayā—by the nectar; pītayā—which had been drunk; edhitāḥ—being enlivened by such drinking; pratisaṁyuyudhuḥ—they counterattacked the demons; śastraiḥ—by regular weapons; nārāyaṇa-pada-āśrayāḥ—their real weapon being shelter at the lotus feet of Nārāyaṇa.

TRANSLATION

Thereafter, being enlivened because of drinking the nectar, the demigods, who are always at the shelter of the lotus feet of Nārāyaṇa, used their various weapons to counterattack the demons in a fighting spirit.

SB 8.10.5

TEXT 5

TEXT

Ta}a dEvaSaurae NaaMa r<a" ParMadaå<a" )  
raeDaSYaudNvTaae raJa&STauMaul/ae raeMahzR<a" )) 5 ))

tatra daivāsuro nāma

raṇaḥ parama-dāruṇaḥ

rodhasy udanvato rājaṁs

tumulo roma-harṣaṇaḥ

SYNONYMS

tatra—there (at the beach of the ocean of milk); daiva—the demigods; asuraḥ—the demons; nāma—as they are celebrated; raṇaḥ—fighting; parama—very much; dāruṇaḥ—fierce; rodhasi—on the beach of the sea; udanvataḥ—of the ocean of milk; rājan—O King; tumulaḥ—tumultuous; roma-harṣaṇaḥ—hair standing on the body.

TRANSLATION

O King, a fierce battle on the beach of the ocean of milk ensued between the demigods and the demons. The fighting was so terrible that simply hearing about it would make the hair on one’s body stand on end.

SB 8.10.6

TEXT 6

TEXT

Ta}aaNYaaeNYa& SaPaÒaSTae Sa&rBDaMaNaSaae r<ae )  
SaMaaSaaÛaiSai>abaR<aEiNaRJaganuivRivDaaYauDaE" )) 6 ))

tatrānyonyaṁ sapatnās te

saṁrabdha-manaso raṇe

samāsādyāsibhir bāṇair

nijaghnur vividhāyudhaiḥ

SYNONYMS

tatra—thereupon; anyonyam—one another; sapatnāḥ—all of them becoming fighters; te—they; saṁrabdha—very angry; manasaḥ—within their minds; raṇe—in that battle; samāsādya—getting the opportunity to fight between themselves; asibhiḥ—with swords; bāṇaiḥ—with arrows; nijaghnuḥ—began to beat one another; vividha-āyudhaiḥ—with varieties of weapons.

TRANSLATION

Both parties in that fight were extremely angry at heart, and in enmity they beat one another with swords, arrows and varieties of other weapons.

PURPORT

There are always two kinds of men in this universe, not only on this planet but also in higher planetary systems. All the kings dominating planets like the sun and moon also have enemies like Rāhu. It is because of occasional attacks upon the sun and moon by Rāhu that eclipses take place. The fighting between the demons and demigods is perpetual; it cannot be stopped unless intelligent persons from both sides take to Kṛṣṇa consciousness.

SB 8.10.7

TEXT 7

TEXT

Xa«TaUYaRMa\*d(r)aNaa& >aerq@Mair<aa& MahaNa( )  
hSTYaìrQaPataqNaa& NadTaa& iNaSvNaae\_>avTa( )) 7 ))

śaṅkha-tūrya-mṛdaṅgānāṁ

bherī-ḍamariṇāṁ mahān

hasty-aśva-ratha-pattīnāṁ

nadatāṁ nisvano ‘bhavat

SYNONYMS

śaṅkha—of conchshells; tūrya—of big bugles; mṛdaṅgānām—and of drums; bherī—of bugles; ḍamariṇām—of kettledrums; mahān—great and tumultuous; hasti—of elephants; aśva—of horses; ratha-pattīnām—of fighters on chariots or on the ground; nadatām—all of them making sounds together; nisvanaḥ—a tumultuous sound; abhavat—so became.

TRANSLATION

The sounds of the conchshells, bugles, drums, bherīs and ḍamarīs [kettledrums], as well as the sounds made by the elephants, horses and soldiers, who were both on chariots and on foot, were tumultuous.

SB 8.10.8

TEXT 8

TEXT

riQaNaae riQai>aSTa}a Paitai>a" Sah PataYa" )  
hYaa hYaEir>aaêe>aE" SaMaSaÂNTa Sa&YauGae )) 8 ))

rathino rathibhis tatra

pattibhiḥ saha pattayaḥ

hayā hayair ibhāś cebhaiḥ

samasajjanta saṁyuge

SYNONYMS

rathinaḥ—fighters on chariots; rathibhiḥ—with the charioteers of the enemy; tatra—in the battlefield; pattibhiḥ—with the infantry soldiers; saha—with; pattayaḥ—the infantry of the enemy soldiers; hayāḥ—the horses; hayaiḥ—with the enemy’s soldiers; ibhāḥ—the soldiers fighting on the backs of elephants; ca—and; ibhaiḥ—with the enemy’s soldiers on the backs of elephants; samasajjanta—began to fight together on an equal level; saṁyuge—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.

SB 8.10.9

TEXT 9

TEXT

oí\E" ke-icid>aE" ke-icdPare YauYauDau" %rE" )  
ke-icd( GaaErMau%E‰R+aEÜs„iPai>ahRiri>a>aR$=a" )) 9 ))

uṣṭraiḥ kecid ibhaiḥ kecid

apare yuyudhuḥ kharaiḥ

kecid gaura-mukhair ṛkṣair

dvīpibhir haribhir bhaṭāḥ

SYNONYMS

uṣṭraiḥ—on the backs of camels; kecit—some persons; ibhaiḥ—on the backs of elephants; kecit—some persons; apare—others; yuyudhuḥ—engaged in fighting; kharaiḥ—on the backs of asses; kecit—some persons; gaura-mukhaiḥ—on white-faced monkeys; ṛkṣaiḥ—on red-faced monkeys; dvīpibhiḥ—on the backs of tigers; haribhiḥ—on the backs of lions; bhaṭāḥ—all the soldiers engaged in this way.

TRANSLATION

Some soldiers fought on the backs of camels, some on the backs of elephants, some on asses, some on white-faced and red-faced monkeys, some on tigers and some on lions. In this way, they all engaged in fighting.

SB 8.10.10, SB 8.10.11, SB 8.10.12, SB 8.10.10-12

TEXTS 10-12

TEXT

Ga\*Da]E" k-ªEbRkE-rNYae XYaeNa>aaSaEiSTaiMai(r)lE/" )  
Xar>aEMaRihzE" %ÉEGaaeRv\*zEGaRvYaaå<aE" )) 10 ))  
iXavai>ara%ui>a" ke-icTa( k\*-k-l/aSaE" XaXaENaRrE" )  
bSTaEreke- k\*-Z<aSaarEh|SaErNYae c SaUk-rE" )) 11 ))  
ANYae Jal/SQal/%GaE" SatvEivRk\*-TaivGa]hE" )  
SaeNaYaaeå>aYaae raJaiNvivéuSTae\_Ga]Taae\_Ga]Ta" )) 12 ))

gṛdhraiḥ kaṅkair bakair anye

śyena-bhāsais timiṅgilaiḥ

śarabhair mahiṣaiḥ khaḍgair

go-vṛṣair gavayāruṇaiḥ

śivābhir ākhubhiḥ kecit

kṛkalāsaiḥ śaśair naraiḥ

bastair eke kṛṣṇa-sārair

haṁsair anye ca sūkaraiḥ

anye jala-sthala-khagaiḥ

sattvair vikṛta-vigrahaiḥ

senayor ubhayo rājan

viviśus te ‘grato ‘grataḥ

SYNONYMS

gṛdhraiḥ—on the backs of vultures; kaṅkaiḥ—on the backs of eagles; bakaiḥ—on the backs of ducks; anye—others; śyena—on the backs of hawks; bhāsaiḥ—on the backs of bhāsas; timiṅgilaiḥ—on the backs of big fish known as timiṅgilas; śarabhaiḥ—on the backs of śarabhas; mahiṣaiḥ—on the backs of buffalo; khaḍgaiḥ—on the backs of rhinoceroses; go—on the backs of cows; vṛṣaiḥ—on the backs of bulls; gavaya-aruṇaiḥ—on the backs of gavayas and aruṇas; śivābhiḥ—on the backs of jackals; ākhubhiḥ—on the backs of big rats; kecit—some persons; kṛkalāsaiḥ—on the backs of big lizards; śaśaiḥ—on the backs of big rabbits; naraiḥ—on the backs of human beings; bastaiḥ—on the backs of goats; eke—some; kṛṣṇa-sāraiḥ—on the backs of black deer; haṁsaiḥ—on the backs of swans; anye—others; ca—also; sūkaraiḥ—on the backs of boars; anye—others; jala-sthala-khagaiḥ—animals moving on the water, on land and in the sky; sattvaiḥ—by creatures being used as vehicles; vikṛta—are deformed; vigrahaiḥ—by such animals whose bodies; senayoḥ—of the two parties of soldiers; ubhayoḥ—of both; rājan—O King; viviśuḥ—entered; te—all of them; agrataḥ agrataḥ—going forward face to face.

TRANSLATION

O King, some soldiers fought on the backs of vultures, eagles, ducks, hawks and bhāsa birds. Some fought on the backs of timiṅgilas, which can devour huge whales, some on the backs of śarabhas, and some on buffalo, rhinoceroses, cows, bulls, jungle cows and aruṇas. 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.

SB 8.10.13, SB 8.10.14, SB 8.10.15, SB 8.10.13-15

TEXTS 13-15

TEXT

ic}aßJaPa$E= raJaàaTaPa}aE" iSaTaaMalE/" )  
MahaDaNaEvRJa]d<@EVYaRJaNaEbaRhRcaMarE" )) 13 ))  
vaTaaed(DaUTaaetaraeZ<aqzEricRi>aRvRMaR>aUz<aE" )  
Sfu-riÙivRXadE" XañE" SauTara& SaUYaRriXMai>a" )) 14 ))  
devdaNavvqra<aa& ßiJaNYaaE Paa<@uNaNdNa )  
reJaTauvsrMaal/ai>aYaaRdSaaiMav SaaGaraE )) 15 ))

citra-dhvaja-paṭai rājann

ātapatraiḥ sitāmalaiḥ

mahā-dhanair vajra-daṇḍair

vyajanair bārha-cāmaraiḥ

vātoddhūtottaroṣṇīṣair

arcirbhir varma-bhūṣaṇaiḥ

sphuradbhir viśadaiḥ śastraiḥ

sutarāṁ sūrya-raśmibhiḥ

deva-dānava-vīrāṇāṁ

dhvajinyau pāṇḍu-nandana

rejatur vīra-mālābhir

yādasām iva sāgarau

SYNONYMS

citra-dhvaja-paṭaiḥ—with very nicely decorated flags and canopies; rājan—O King; ātapatraiḥ—with umbrellas for protection from the sunshine; sita-amalaiḥ—most of them very clean and white; mahā-dhanaiḥ—by very valuable; vajra-daṇḍaiḥ—with rods made of valuable jewels and pearls; vyajanaiḥ—with fans; bārha-cāmaraiḥ—with other fans made of peacock feathers; vāta-uddhūta—flapping with the breeze; uttara-uṣṇīṣaiḥ—with upper and lower garments; arcirbhiḥ—by the effulgence; varma-bhūṣaṇaiḥ—with ornaments and shields; sphuradbhiḥ—shining; viśadaiḥ—sharp and clean; śastraiḥ—with weapons; sutarām—excessively; sūrya-raśmibhiḥ—with the dazzling illumination of the sunshine; deva-dānava-vīrāṇām—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; pāṇḍu-nandana—O descendant of Mahārāja Pāṇḍu; rejatuḥ—distinctly recognized; vīra-mālābhiḥ—with garlands used by heroes; yādasām—of aquatics; iva—just like; sāgarau—two oceans.

TRANSLATION

O King, O descendant of Mahārāja Pāṇḍu, 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.

SB 8.10.16, SB 8.10.17, SB 8.10.18, SB 8.10.16-18

TEXTS 16-18

TEXT

vEraecNaae bil/" Sa&:Yae Saae\_Saura<aa& cMaUPaiTa" )  
YaaNa& vEhaYaSa& NaaMa k-aMaGa& MaYaiNaiMaRTaMa( )) 16 ))  
SavRSaa°aiMak-aePaeTa& SavaRêYaRMaYa& Pa[>aae )  
APa[TaKYaRMaiNadeRXYa& d\*XYaMaaNaMadXaRNaMa( )) 17 ))  
AaiSQaTaSTad( ivMaaNaaGY[a& SavaRNaqk-aiDaPaEv\*RTa" )  
bal/VYaJaNa^}aaGY[aE reJae cNd] wvaedYae )) 18 ))

vairocano baliḥ saṅkhye

so ‘surāṇāṁ camū-patiḥ

yānaṁ vaihāyasaṁ nāma

kāma-gaṁ maya-nirmitam

sarva-sāṅgrāmikopetaṁ

sarvāścaryamayaṁ prabho

apratarkyam anirdeśyaṁ

dṛśyamānam adarśanam

āsthitas tad vimānāgryaṁ

sarvānīkādhipair vṛtaḥ

bāla-vyajana-chatrāgryai

reje candra ivodaye

SYNONYMS

vairocanaḥ—the son of Virocana; baliḥ—Mahārāja Bali; saṅkhye—in the battle; saḥ—he, so celebrated; asurāṇām—of the demons; camū-patiḥ—commander in chief; yānam—airplane; vaihāyasam—called Vaihāyasa; nāma—by the name; kāma-gam—able to fly anywhere he desired; maya-nirmitam—made by the demon Maya; sarva—all; sāṅgrāmika-upetam—equipped with all kinds of weapons required for fighting with all different types of enemies; sarva-āścarya-mayam—wonderful in every respect; prabho—O King; apratarkyam—inexplicable; anirdeśyam—indescribable; dṛśyamānam—sometimes visible; adarśanam—sometimes not visible; āsthitaḥ—being seated on such; tat—that; vimāna-agryam—excellent airplane; sarva—all; anīka-adhipaiḥ—by the commanders of soldiers; vṛtaḥ—surrounded; bāla-vyajana-chatra-agryaiḥ—protected by beautifully decorated umbrellas and the best of cāmaras; reje—brilliantly situated; candraḥ—the moon; iva—like; udaye—at the time of rising in the evening.

TRANSLATION

For that battle the most celebrated commander in chief, Mahārāja Bali, son of Virocana, was seated on a wonderful airplane named Vaihāyasa. O King, this beautifully decorated airplane had been manufactured by the demon Maya and was equipped with weapons for all types of combat. It was inconceivable and indescribable. Indeed, it was sometimes visible and sometimes not. Seated in this airplane under a beautiful protective umbrella and being fanned by the best of cāmaras, Mahārāja Bali, surrounded by his captains and commanders, appeared just like the moon rising in the evening, illuminating all directions.

SB 8.10.19, SB 8.10.20, SB 8.10.21, SB 8.10.22, SB 8.10.23, SB 8.10.24, SB 8.10.19-24

TEXTS 19-24

TEXT

TaSYaaSaNSavRTaae YaaNaEYaURQaaNaa& PaTaYaae\_Saura" )  
NaMauic" XaMbrae ba<aae ivPa[icitarYaaeMau%" )) 19 ))  
iÜMaUDaaR k-al/Naa>aae\_Qa Pa[heiTaheRiTairLvl/" )  
Xaku-iNa>aURTaSaNTaaPaae vJa]d&í\ae ivraecNa" )) 20 ))  
hYaGa]qv" Xax(ku-iXara" k-iPal/ae MaegaduNdui>a" )  
Taark-ê§-d\*k(- éuM>aae iNaéuM>aae JaM>a oTk-l/" )) 21 ))  
Airíae\_iríNaeiMaê MaYaê i}aPauraiDaPa" )  
ANYae PaaEl/aeMak-ale/Yaa iNavaTak-vcadYa" )) 22 ))  
Al/BDa>aaGaa" SaaeMaSYa ke-vl&/ (c)e-Xa>aaiGaNa" )  
SavR WTae r<aMau%e bhuXaae iNaiJaRTaaMara" )) 23 ))  
iSa&hNaadaiNvMauÄNTa" Xa«aNdDMauMaRharvaNa( )  
d\*îa SaPaÒaNauiTSa¢-aNbl/i>aTa( ku-iPaTaae >a\*XaMa( )) 24 ))

tasyāsan sarvato yānair

yūthānāṁ patayo ‘surāḥ

namuciḥ śambaro bāṇo

vipracittir ayomukhaḥ

dvimūrdhā kālanābho ‘tha

prahetir hetir ilvalaḥ

śakunir bhūtasantāpo

vajradaṁṣṭro virocanaḥ

hayagrīvaḥ śaṅkuśirāḥ

kapilo meghadundubhiḥ

tārakaś cakradṛk śumbho

niśumbho jambha utkalaḥ

ariṣṭo ‘riṣṭanemiś ca

mayaś ca tripurādhipaḥ

anye pauloma-kāleyā

nivātakavacādayaḥ

alabdha-bhāgāḥ somasya

kevalaṁ kleśa-bhāginaḥ

sarva ete raṇa-mukhe

bahuśo nirjitāmarāḥ

siṁha-nādān vimuñcantaḥ

śaṅkhān dadhmur mahā-ravān

dṛṣṭvā sapatnān utsiktān

balabhit kupito bhṛśam

SYNONYMS

tasya—of him (Mahārāja Bali); āsan—situated; sarvataḥ—all around; yānaiḥ—by different vehicles; yūthānām—of the soldiers; patayaḥ—the commanders; asurāḥ—demons; namuciḥ—Namuci; śambaraḥ—Śambara; bāṇaḥ—Bāṇa; vipracittiḥ—Vipracitti; ayomukhaḥ—Ayomukha; dvimūrdhā—Dvimūrdhā; kālanābhaḥ—Kālanābha; atha—also; prahetiḥ—Praheti; hetiḥ—Heti; ilvalaḥ—Ilvala; śakuniḥ—Śakuni; bhūtasantāpaḥ—Bhūtasantāpa; vajra-daṁṣṭraḥ—Vajradaṁṣṭra; virocanaḥ—Virocana; hayagrīvaḥ—Hayagrīva; śaṅkuśirāḥ—Śaṅkuśirā; kapilaḥ—Kapila; megha-dundubhiḥ—Meghadundubhi; tārakaḥ—Tāraka; cakradṛk—Cakradṛk; śumbhaḥ—Śumbha; niśumbhaḥ—Niśumbha; jambhaḥ—Jambha; utkalaḥ—Utkala; ariṣṭaḥ—Ariṣṭa; ariṣṭanemiḥ—Ariṣṭanemi; ca—and; mayaḥ ca—and Maya; tripurādhipaḥ—Tripurādhipa; anye—others; pauloma-kāleyāḥ—the sons of Puloma and the Kāleyas; nivātakavaca-ādayaḥ—Nivātakavaca and other demons; alabdha-bhāgāḥ—all unable to take a share; somasya—of the nectar; kevalam—merely; kleśa-bhāginaḥ—the demons took a share of the labor; sarve—all of them; ete—the demons; raṇa-mukhe—in the front of the battle; bahuśaḥ—by excessive strength; nirjita-amarāḥ—being very troublesome to the demigods; siṁha-nādān—vibrations like those of lions; vimuñcantaḥ—uttering; śaṅkhān—conchshells; dadhmuḥ—blew; mahā-ravān—making a tumultuous sound; dṛṣṭvā—after seeing; sapatnān—their rivals; utsiktān—ferocious; balabhit—(Lord Indra) being afraid of the strength; kupitaḥ—having become angry; bhṛśam—extremely.

TRANSLATION

Surrounding Mahārāja Bali on all sides were the commanders and captains of the demons, sitting on their respective chariots. Among them were the following demons: Namuci, Śambara, Bāṇa, Vipracitti, Ayomukha, Dvimūrdhā, Kālanābha, Praheti, Heti, Ilvala, Śakuni, Bhūtasantāpa, Vajradaṁṣṭra, Virocana, Hayagrīva, Śaṅkuśirā, Kapila, Meghadundubhi, Tāraka, Cakradṛk, Śumbha, Niśumbha, Jambha, Utkala, Ariṣṭa, Ariṣṭanemi, Tripurādhipa, Maya, the sons of Puloma, the Kāleyas and Nivātakavaca. All of these demons had been deprived of their share of the nectar and had shared merely in the labor of churning the ocean. Now, they fought against the demigods, and to encourage their armies, they made a tumultuous sound like the roaring of lions and blew loudly on conchshells. Balabhit, Lord Indra, upon seeing this situation of his ferocious rivals, became extremely angry.

SB 8.10.25

TEXT 25

TEXT

WeravTa& id¡-ir<aMaaæ!" éuéu>ae Svra$( )  
YaQaa óvTPa[óv<aMaudYaaid]MahPaRiTa" )) 25 ))

airāvataṁ dik-kariṇam

ārūḍhaḥ śuśubhe sva-rāṭ

yathā sravat-prasravaṇam

udayādrim ahar-patiḥ

SYNONYMS

airāvatam—Airāvata; dik-kariṇam—the great elephant who could go everywhere; ārūḍhaḥ—mounted on; śuśubhe—became very beautiful to see; sva-rāṭ—Indra; yathā—just as; sravat—flowing; prasravaṇam—waves of wine; udaya-adrim—on Udayagiri; ahaḥ-patiḥ—the sun.

TRANSLATION

Sitting on Airāvata, an elephant who can go anywhere and who holds water and wine in reserve for showering, Lord Indra looked just like the sun rising from Udayagiri, where there are reservoirs of water.

PURPORT

On the top of the mountain called Udayagiri are large lakes from which water continuously pours in waterfalls. Similarly, Indra’s carrier, Airāvata, holds water and wine in reserve and showers it in the direction of Lord Indra. Thus Indra, King of heaven, sitting on the back of Airāvata, appeared like the brilliant sun rising above Udayagiri.

SB 8.10.26

TEXT 26

TEXT

TaSYaaSaNSavRTaae deva NaaNaavahßJaaYauDaa" )  
l/aek-Paal/a" SahGa<aEvaRYviGanvå<aadYa" )) 26 ))

tasyāsan sarvato devā

nānā-vāha-dhvajāyudhāḥ

lokapālāḥ saha-gaṇair

vāyv-agni-varuṇādayaḥ

SYNONYMS

tasya—of Lord Indra; āsan—situated; sarvataḥ—all around; devāḥ—all the demigods; nānā-vāha—with varieties of carriers; dhvaja-āyudhāḥ—and with flags and weapons; loka-pālāḥ—all the chiefs of various higher planetary systems; saha—with; gaṇaiḥ—their associates; vāyu—the demigod controlling air; agni—the demigod controlling fire; varuṇa—the demigod controlling water; ādayaḥ—all of them surrounding Lord Indra.

TRANSLATION

Surrounding Lord Indra, King of heaven, were the demigods, seated on various types of vehicles and decorated with flags and weapons. Present among them were Vāyu, Agni, Varuṇa and other rulers of various planets, along with their associates.

SB 8.10.27

TEXT 27

TEXT

Tae\_NYaaeNYaMai>aSa&Sa\*TYa i+aPaNTaae MaMaRi>aiMaRQa" )  
AaûYaNTaae ivXaNTaae\_Ga]e YauYauDauÜRNÜYaaeiDaNa" )) 27 ))

te ‘nyonyam abhisaṁsṛtya

kṣipanto marmabhir mithaḥ

āhvayanto viśanto ‘gre

yuyudhur dvandva-yodhinaḥ

SYNONYMS

te—all of them (the demigods and the demons); anyonyam—one another; abhisaṁsṛtya—having come forward face to face; kṣipantaḥ—chastising one another; marmabhiḥ mithaḥ—with much pain to the cores of the hearts of one another; āhvayantaḥ—addressing one another; viśantaḥ—having entered the battlefield; agre—in front; yuyudhuḥ—fought; dvandva-yodhinaḥ—two combatants chose each other.

TRANSLATION

The demigods and demons came before each other and reproached one another with words piercing to the heart. Then they drew near and began fighting face to face in pairs.

SB 8.10.28

TEXT 28

TEXT

YauYaaeDa bil/irNd]e<a Taarke-<a Gauhae\_SYaTa )  
vå<aae heiTaNaaYauDYaiNMa}aae raJaNPa[heiTaNaa )) 28 ))

yuyodha balir indreṇa

tārakeṇa guho ‘syata

varuṇo hetināyudhyan

mitro rājan prahetinā

SYNONYMS

yuyodha—fought; baliḥ—Mahārāja Bali; indreṇa—with King Indra; tārakeṇa—with Tāraka; guhaḥ—Kārttikeya; asyata—engaged in fighting; varuṇaḥ—the demigod Varuṇa; hetinā—with Heti; ayudhyat—fought one another; mitraḥ—the demigod Mitra; rājan—O King; prahetinā—with Praheti.

TRANSLATION

O King, Mahārāja Bali fought with Indra, Kārttikeya with Tāraka, Varuṇa with Heti, and Mitra with Praheti.

SB 8.10.29

TEXT 29

TEXT

YaMaSTau k-al/Naa>aeNa ivìk-MaaR MaYaeNa vE )  
XaMbrae YauYauDae Tví\a Saiv}aa Tau ivraecNa" )) 29 ))

yamas tu kālanābhena

viśvakarmā mayena vai

śambaro yuyudhe tvaṣṭrā

savitrā tu virocanaḥ

SYNONYMS

yamaḥ—Yamarāja; tu—indeed; kālanābhena—with Kālanābha; viśvakarmā—Viśvakarmā; mayena—with Maya; vai—indeed; śambaraḥ—Śambara; yuyudhe—fought; tvaṣṭrā—with Tvaṣṭā; savitrā—with the sun-god; tu—indeed; virocanaḥ—the demon Virocana.

TRANSLATION

Yamarāja fought with Kālanābha, Viśvakarmā with Maya Dānava, Tvaṣṭā with Śambara, and the sun-god with Virocana.

SB 8.10.30, SB 8.10.31, SB 8.10.30-31

TEXTS 30-31

TEXT

AParaiJaTaeNa NaMauicriìNaaE v\*zPavR<aa )  
SaUYaaeR bil/SauTaEdeRvae ba<aJYaeïE" XaTaeNa c )) 30 ))  
rahu<aa c TaQaa SaaeMa" Paul/aeMana YauYauDae\_iNal/" )  
iNaéuM>aéuM>aYaaedeRvq >ad]k-al/I TariSvNaq )) 31 ))

aparājitena namucir

aśvinau vṛṣaparvaṇā

sūryo bali-sutair devo

bāṇa-jyeṣṭhaiḥ śatena ca

rāhuṇā ca tathā somaḥ

pulomnā yuyudhe ‘nilaḥ

niśumbha-śumbhayor devī

bhadrakālī tarasvinī

SYNONYMS

aparājitena—with the demigod Aparājita; namuciḥ—the demon Namuci; aśvinau—the Aśvinī brothers; vṛṣaparvaṇā—with the demon Vṛṣaparvā; sūryaḥ—the sun-god; bali-sutaiḥ—with the sons of Bali; devaḥ—the god; bāṇa-jyeṣṭhaiḥ—the chief of whom is Bāṇa; śatena—numbering one hundred; ca—and; rāhuṇā—by Rāhu; ca—also; tathā—as well as; somaḥ—the moon-god; pulomnā—Puloma; yuyudhe—fought; anilaḥ—the demigod Anila, who controls air; niśumbha—the demon Niśumbha; śumbhayoḥ—with Śumbha; devī—the goddess Durgā; bhadrakālī—Bhadra Kālī; tarasvinī—extremely powerful.

TRANSLATION

The demigod Aparājita fought with Namuci, and the two Aśvinī-kumāra brothers fought with Vṛṣaparvā. The sun-god fought with the one hundred sons of Mahārāja Bali, headed by Bāṇa, and the moon-god fought with Rāhu. The demigod controlling air fought with Puloma, and Śumbha and Niśumbha fought the supremely powerful material energy, Durgādevī, who is called Bhadra Kālī.

SB 8.10.32, SB 8.10.33, SB 8.10.34, SB 8.10.32-34

TEXTS 32-34

TEXT

v\*zak-iPaSTau JaM>aeNa Maihze<a iv>aavSau" )  
wLvl/" Sah vaTaaiPab]RøPau}aErirNdMa )) 32 ))  
k-aMadeveNa duMaRzR oTk-l/ae MaaTa\*i>a" Sah )  
b\*hSPaiTaêaeXaNaSaa Narke-<a XaNaEêr" )) 33 ))  
MaåTaae iNavaTak-vcE" k-ale/YaEvRSavae\_Mara" )  
ivìedevaSTau PaaEl/aeMaE åd]a" §-aeDavXaE" Sah )) 34 ))

vṛṣākapis tu jambhena

mahiṣeṇa vibhāvasuḥ

ilvalaḥ saha vātāpir

brahma-putrair arindama

kāmadevena durmarṣa

utkalo mātṛbhiḥ saha

bṛhaspatiś cośanasā

narakeṇa śanaiścaraḥ

maruto nivātakavacaiḥ

kāleyair vasavo ‘marāḥ

viśvedevās tu paulomai

rudrāḥ krodhavaśaiḥ saha

SYNONYMS

vṛṣākapiḥ—Lord Śiva; tu—indeed; jambhena—with Jambha; mahiṣeṇa—with Mahiṣāsura; vibhāvasuḥ—the fire-god; ilvalaḥ—the demon Ilvala; saha vātāpiḥ—with his brother, Vātāpi; brahma-putraiḥ—with the sons of Brahmā, such as Vasiṣṭha; arim-dama—O Mahārāja Parīkṣit, suppressor of enemies; kāmadevena—with Kāmadeva; durmarṣaḥ—Durmarṣa; utkalaḥ—the demon Utkala; mātṛbhiḥ saha—with the demigoddesses known as the Mātṛkās; bṛhaspatiḥ—the demigod Bṛhaspati; ca—and; uśanasā—with Śukrācārya; narakeṇa—with the demon known as Naraka; śanaiścaraḥ—the demigod Śani, or Saturn; marutaḥ—the demigods of air; nivātakavacaiḥ—with the demon Nivātakavaca; kāleyaiḥ—with the Kālakeyas; vasavaḥ amarāḥ—the Vasus fought; viśvedevāḥ—the Viśvedeva demigods; tu—indeed; paulomaiḥ—with the Paulomas; rudrāḥ—the eleven Rudras; krodhavaśaiḥ saha—with the Krodhavaśa demons.

TRANSLATION

O Mahārāja Parīkṣit, suppressor of enemies [Arindama], Lord Śiva fought with Jambha, and Vibhāvasu fought with Mahiṣāsura. Ilvala, along with his brother Vātāpi, fought the sons of Lord Brahmā. Durmarṣa fought with Cupid, the demon Utkala with the Mātṛkā demigoddesses, Bṛhaspati with Śukrācārya, and Śanaiścara [Saturn] with Narakāsura. The Maruts fought Nivātakavaca, the Vasus fought the Kālakeya demons, the Viśvedeva demigods fought the Pauloma demons, and the Rudras fought the Krodhavaśa demons, who were victims of anger.

SB 8.10.35

TEXT 35

TEXT

Ta WvMaaJaavSaura" SaureNd]a  
 ÜNÜeNa Sa&hTYa c YauDYaMaaNaa" )  
ANYaaeNYaMaaSaaÛ iNaJaganuraeJaSaa  
 iJaGaqzvSTaq+<aXaraiSaTaaeMarE" )) 35 ))

ta evam ājāv asurāḥ surendrā

dvandvena saṁhatya ca yudhyamānāḥ

anyonyam āsādya nijaghnur ojasā

jigīṣavas tīkṣṇa-śarāsi-tomaraiḥ

SYNONYMS

te—all of them; evam—in this way; ājau—on the battlefield; asurāḥ—the demons; sura-indrāḥ—and the demigods; dvandvena—two by two; saṁhatya—mixing together; ca—and; yudhyamānāḥ—engaged in fighting; anyonyam—with one another; āsādya—approaching; nijaghnuḥ—slashed with weapons and killed; ojasā—with great strength; jigīṣavaḥ—everyone desiring victory; tīkṣṇa—sharp; śara—with arrows; asi—with swords; tomaraiḥ—with lances.

TRANSLATION

All of these demigods and demons assembled on the battlefield with a fighting spirit and attacked one another with great strength. All of them desiring victory, they fought in pairs, hitting one another severely with sharpened arrows, swords and lances.

SB 8.10.36

TEXT 36

TEXT

>auéui<@i>aê§-GadiíRPaiÆXaE"  
 Xa¢-yuLMaukE-" Pa[aSaParìDaEriPa )  
iNaiñ&Xa>açE/" PairgaE" SaMauÓrE"  
 Sai>aiNdPaalE/ê iXara&iSa iciC^du" )) 36 ))

bhuśuṇḍibhiś cakra-gadarṣṭi-paṭṭiśaiḥ

śakty-ulmukaiḥ prāsa-paraśvadhair api

nistriṁśa-bhallaiḥ parighaiḥ samudgaraiḥ

sabhindipālaiś ca śirāṁsi cicchiduḥ

SYNONYMS

bhuśuṇḍibhiḥ—with weapons called bhuśuṇḍi; cakra—with discs; gadā—with clubs; ṛṣṭi—with the weapons called ṛṣṭi; paṭṭiśaiḥ—with the weapons called paṭṭiśa; śakti—with the śakti weapons; ulmukaiḥ—with the weapons called ulmukas; prāsa—with the prāsa weapons; paraśvadhaiḥ—with the weapons called paraśvadha; api—also; nistriṁśa—with nistriṁśas; bhallaiḥ—with lances; parighaiḥ—with the weapons named parighas; sa-mudgaraiḥ—with the weapons known as mudgara; sa-bhindipālaiḥ—with the bhindipāla weapons; ca—also; śirāṁsi—heads; cicchiduḥ—cut off.

TRANSLATION

They severed one another’s heads, using weapons like bhuśuṇḍis, cakras, clubs, ṛṣṭis, paṭṭiśas, śaktis, ulmukas, prāsas, paraśvadhas, nistriṁśas, lances, parighas, mudgaras and bhindipālas.

SB 8.10.37

TEXT 37

TEXT

GaJaaSTaur(r)a" SarQaa" PadaTaYa"  
 Saaraehvaha ivivDaa iv%i<@Taa" )  
iNak\*-tabahUåiXaraeDarax(ga]Ya‚  
 iX^àßJaeZvaSaTaNau}a>aUz<aa" )) 37 ))

gajās turaṅgāḥ sarathāḥ padātayaḥ

sāroha-vāhā vividhā vikhaṇḍitāḥ

nikṛtta-bāhūru-śirodharāṅghrayaś

chinna-dhvajeṣvāsa-tanutra-bhūṣaṇāḥ

SYNONYMS

gajāḥ—elephants; turaṅgāḥ—horses; sa-rathāḥ—with chariots; padātayaḥ—infantry soldiers; sāroha-vāhāḥ—carriers with the riders; vividhāḥ—varieties; vikhaṇḍitāḥ—cut to pieces; nikṛtta-bāhu—cut off arms; ūru—thighs; śirodhara—necks; aṅghrayaḥ—legs; chinna—cut up; dhvaja—flags; iṣvāsa—bows; tanutra—armor; bhūṣaṇāḥ—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.

SB 8.10.38

TEXT 38

TEXT

Taeza& PadagaaTarQaa(r)cUi<aRTaa‚  
 daYaaeDaNaaduLb<a oiTQaTaSTada )  
re<auidRXa" %& ÛuMai<a& c ^adYaNa(  
 NYavTaRTaaSa\*KóuiTai>a" PairPlu/TaaTa( )) 38 ))

teṣāṁ padāghāta-rathāṅga-cūrṇitād

āyodhanād ulbaṇa utthitas tadā

reṇur diśaḥ khaṁ dyumaṇiṁ ca chādayan

nyavartatāsṛk-srutibhiḥ pariplutāt

SYNONYMS

teṣām—of all the people engaged on the battlefield; padāghāta—because of beating on the ground by the legs of the demons and demigods; ratha-aṅga—and by the wheels of the chariots; cūrṇitāt—which was made into pieces of dust; āyodhanāt—from the battlefield; ulbaṇaḥ—very forceful; utthitaḥ—rising; tadā—at that time; reṇuḥ—the dust particles; diśaḥ—all directions; kham—outer space; dyumaṇim—up to the sun; ca—also; chādayan—covering all of space up to that; nyavartata—dropped floating in the air; asṛk—of blood; srutibhiḥ—by particles; pariplutāt—because of being widely sprinkled.

TRANSLATION

Because of the impact on the ground of the legs of the demons and demigods and the wheels of the chariots, particles of dust flew violently into the sky and made a dust cloud that covered all directions of outer space, as far as the sun. But when the particles of dust were followed by drops of blood being sprinkled all over space, the dust cloud could no longer float in the sky.

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 *Śrīmad-Bhāgavatam*, 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 *Śrīmad-Bhāgavatam* 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.

SB 8.10.39

TEXT 39

TEXT

iXaraei>aåd(DaUTaik-rq$=ku-<@lE/"  
 Sa&rM>ad\*iG>a" PairdídC^dE" )  
Maha>auJaE" Saa>ar<aE" SahaYauDaE"  
 Saa Pa[aSTa\*Taa >aU" k-r>aaeåi>abR>aaE )) 39 ))

śirobhir uddhūta-kirīṭa-kuṇḍalaiḥ

saṁrambha-dṛgbhiḥ paridaṣṭa-dacchadaiḥ

mahā-bhujaiḥ sābharaṇaiḥ sahāyudhaiḥ

sā prāstṛtā bhūḥ karabhorubhir babhau

SYNONYMS

śirobhiḥ—by the heads; uddhūta—separated, scattered from; kirīṭa—having their helmets; kuṇḍalaiḥ—and earrings; saṁrambha-dṛgbhiḥ—eyes staring in anger (although the heads were severed from their bodies); paridaṣṭa—having been bitten by the teeth; dacchadaiḥ—the lips; mahā-bhujaiḥ—with big arms; sa-ābharaṇaiḥ—decorated with ornaments; saha-āyudhaiḥ—and with weapons in their hands, although the hands were severed; sā—that battlefield; prāstṛtā—scattered; bhūḥ—the warfield; karabha-ūrubhiḥ—and with thighs and legs resembling the trunks of elephants; babhau—it so became.

TRANSLATION

In the course of the battle, the warfield became strewn with the severed heads of heroes, their eyes still staring and their teeth still pressed against their lips in anger. Helmets and earrings were scattered from these severed heads. Similarly, many arms, decorated with ornaments and clutching various weapons, were strewn here and there, as were many legs and thighs, which resembled the trunks of elephants.

SB 8.10.40

TEXT 40

TEXT

k-bNDaaSTa}a caeTPaeTau" PaiTaTaSviXarae\_i+ai>a" )  
oÛTaaYauDadaedR<@EraDaavNTaae >a$=aNa( Ma\*Dae )) 40 ))

kabandhās tatra cotpetuḥ

patita-sva-śiro-’kṣibhiḥ

udyatāyudha-dordaṇḍair

ādhāvanto bhaṭān mṛdhe

SYNONYMS

kabandhāḥ—trunks (bodies without heads); tatra—there (on the battlefield); ca—also; utpetuḥ—generated; patita—fallen; sva-śiraḥ-akṣibhiḥ—by the eyes in one’s head; udyata—raised; āyudha—equipped with weapons; dordaṇḍaiḥ—the arms of whom; ādhāvantaḥ—rushing toward; bhaṭān—the soldiers; mṛdhe—on the battlefield.

TRANSLATION

Many headless trunks were generated on that battlefield. With weapons in their arms, those ghostly trunks, which could see with the eyes in the fallen heads, attacked the enemy soldiers.

PURPORT

It appears that the heroes who died on the battlefield immediately became ghosts, and although their heads had been severed from their bodies, new trunks were generated, and these new trunks, seeing with the eyes in the severed heads, began to attack the enemy. In other words, many ghosts were generated to join the fight, and thus new trunks appeared on the battlefield.

SB 8.10.41

TEXT 41

TEXT

bil/MaRheNd]& dXai>aiñi>arEravTa& XarE" )  
cTaui>aRêTaurae vahaNaeke-NaaraehMaaC^RYaTa( )) 41 ))

balir mahendraṁ daśabhis

tribhir airāvataṁ śaraiḥ

caturbhiś caturo vāhān

ekenāroham ārcchayat

SYNONYMS

baliḥ—Mahārāja Bali; mahā-indram—the King of heaven; daśabhiḥ—with ten; tribhiḥ—with three; airāvatam—Airāvata, carrying Indra; śaraiḥ—by arrows; caturbhiḥ—by four arrows; caturaḥ—the four; vāhān—mounted soldiers; ekena—by one; āroham—the driver of the elephants; ārcchayat—attacked.

TRANSLATION

Mahārāja Bali then attacked Indra with ten arrows and attacked Airāvata, Indra’s carrier elephant, with three arrows. With four arrows he attacked the four horsemen guarding Airāvata’s legs, and with one arrow he attacked the driver of the elephant.

PURPORT

The word vāhān refers to the soldiers on horseback who protected the legs of the carrier elephants. According to the system of military arrangement, the legs of the elephant bearing the commander were also protected.

SB 8.10.42

TEXT 42

TEXT

Sa TaaNaaPaTaTa" Xa§-STaaviÙ" Xaqga]iv§-Ma" )  
icC^ed iNaiXaTaE>aRçErSaMPa[aáaNhSaiàv )) 42 ))

sa tān āpatataḥ śakras

tāvadbhiḥ śīghra-vikramaḥ

ciccheda niśitair bhallair

asamprāptān hasann iva

SYNONYMS

saḥ—he (Indra); tān—arrows; āpatataḥ—while moving toward him and falling down; śakraḥ—Indra; tāvadbhiḥ—immediately; śīghra-vikramaḥ—was practiced to oppress very soon; ciccheda—cut to pieces; niśitaiḥ—very sharp; bhallaiḥ—with another type of arrow; asamprāptān—the enemy’s arrows not being received; hasan iva—as if smiling.

TRANSLATION

Before Bali Mahārāja’s arrows could reach him, Indra, King of heaven, who is expert in dealing with arrows, smiled and counteracted the arrows with arrows of another type, known as bhalla, which were extremely sharp.

SB 8.10.43

TEXT 43

TEXT

TaSYa k-MaaeRtaMa& vq+Ya duMaRzR" Xai¢-Maadde )  
Taa& Jvl/NTaq& MahaeLk-a>aa& hSTaSQaaMaiC^NaÖir" )) 43 ))

tasya karmottamaṁ vīkṣya

durmarṣaḥ śaktim ādade

tāṁ jvalantīṁ maholkābhāṁ

hasta-sthām acchinad dhariḥ

SYNONYMS

tasya—of King Indra; karma-uttamam—the very expert service in military art; vīkṣya—after observing; durmarṣaḥ—being in a very angry mood; śaktim—the śakti weapon; ādade—took up; tām—that weapon; jvalantīm—blazing fire; mahā-ulkā-ābhām—appearing like a great firebrand; hasta-sthām—while still in the hand of Bali; acchinat—cut to pieces; hariḥ—Indra.

TRANSLATION

When Bali Mahārāja saw the expert military activities of Indra, he could not restrain his anger. Thus he took up another weapon, known as śakti, which blazed like a great firebrand. But Indra cut that weapon to pieces while it was still in Bali’s hand.

SB 8.10.44

TEXT 44

TEXT

TaTa" éUl&/ TaTa" Pa[aSa& TaTaSTaaeMarMa\*íYa" )  
Yad( YaC^ñ& SaMaadÛaTSav| TadiC^Nad( iv>au" )) 44 ))

tataḥ śūlaṁ tataḥ prāsaṁ

tatas tomaram ṛṣṭayaḥ

yad yac chastraṁ samādadyāt

sarvaṁ tad acchinad vibhuḥ

SYNONYMS

tataḥ—thereafter; śūlam—lance; tataḥ—thereafter; prāsam—the prāsa weapon; tataḥ—thereafter; tomaram—the tomara weapon; ṛṣṭayaḥ—the ṛṣṭi weapons; yat yat—whatever and whichever; śastram—weapon; samādadyāt—Bali Mahārāja tried to use; sarvam—all of them; tat—those same weapons; acchinat—cut to pieces; vibhuḥ—the great Indra.

TRANSLATION

Thereafter, one by one, Bali Mahārāja used a lance, prāsa, tomara, ṛṣṭis and other weapons, but whatever weapons he took up, Indra immediately cut them to pieces.

SB 8.10.45

TEXT 45

TEXT

SaSaJaaRQaaSaurq& MaaYaaMaNTaDaaRNaGaTaae\_Saur" )  
TaTa" Pa[adur>aUC^El/" SauraNaqk-aePair Pa[>aae )) 45 ))

sasarjāthāsurīṁ māyām

antardhāna-gato ‘suraḥ

tataḥ prādurabhūc chailaḥ

surānīkopari prabho

SYNONYMS

sasarja—released; atha—now; āsurīm—demoniac; māyām—illusion; antardhāna—out of vision; gataḥ—having gone; asuraḥ—Bali Mahārāja; tataḥ—thereafter; prādurabhūt—there appeared; śailaḥ—a big mountain; sura-anīka-upari—above the heads of the soldiers of the demigods; prabho—O my lord.

TRANSLATION

My dear King, Bali Mahārāja then disappeared and resorted to demoniac illusions. A giant mountain, generated from illusion, then appeared above the heads of the demigod soldiers.

SB 8.10.46

TEXT 46

TEXT

TaTaae iNaPaeTauSTarvae dùMaaNaa dvaiGanNaa )  
iXal/a" Sa$=ªiXa%raêU<aRYaNTYaae iÜzØl/Ma( )) 46 ))

tato nipetus taravo

dahyamānā davāgninā

śilāḥ saṭaṅka-śikharāś

cūrṇayantyo dviṣad-balam

SYNONYMS

tataḥ—from that great mountain; nipetuḥ—began to fall; taravaḥ—large trees; dahyamānāḥ—blazing in fire; dava-agninā—by the forest fire; śilāḥ—and stones; sa-ṭaṅka-śikharāḥ—having edges with points as sharp as stone picks; cūrṇayantyaḥ—smashing; dviṣat-balam—the strength of the enemies.

TRANSLATION

From that mountain fell trees blazing in a forest fire. Chips of stone, with sharp edges like picks, also fell and smashed the heads of the demigod soldiers.

SB 8.10.47

TEXT 47

TEXT

MahaerGaa" SaMauTPaeTaudRNdéUk-a" Sav\*iêk-a" )  
iSa&hVYaaga]vrahaê MadRYaNTaae MahaGaJaa" )) 47 ))

mahoragāḥ samutpetur

dandaśūkāḥ savṛścikāḥ

siṁha-vyāghra-varāhāś ca

mardayanto mahā-gajāḥ

SYNONYMS

mahā-uragāḥ—big serpents; samutpetuḥ—fell upon them; dandaśūkāḥ—other poisonous animals and insects; sa-vṛścikāḥ—with scorpions; siṁha—lions; vyāghra—tigers; varāhāḥ ca—and forest boars; mardayantaḥ—smashing; mahā-gajāḥ—great elephants.

TRANSLATION

Scorpions, large snakes and many other poisonous animals, as well as lions, tigers, boars and great elephants, all began falling upon the demigod soldiers, crushing everything.

SB 8.10.48

TEXT 48

TEXT

YaaTauDaaNYaê XaTaXa" éUl/hSTaa ivvaSaSa" )  
i^iNDa i>aNDaqiTa vaidNYaSTaQaa r+aaeGa<aa" Pa[>aae )) 48 ))

yātudhānyaś ca śataśaḥ

śūla-hastā vivāsasaḥ

chindhi bhindhīti vādinyas

tathā rakṣo-gaṇāḥ prabho

SYNONYMS

yātudhānyaḥ—carnivorous female demons; ca—and; śataśaḥ—hundreds upon hundreds; śūla-hastāḥ—every one of them with a trident in hand; vivāsasaḥ—completely naked; chindhi—cut to pieces; bhindhi—pierce; iti—thus; vādinyaḥ—talking; tathā—in that way; rakṣaḥ-gaṇāḥ—a band of Rākṣasas (a type of demon); prabho—O my King.

TRANSLATION

O my King, many hundreds of male and female carnivorous demons, completely naked and carrying tridents in their hands, then appeared, crying the slogans "Cut them to pieces! Pierce them!"

SB 8.10.49

TEXT 49

TEXT

TaTaae MahagaNaa VYaaeiMan GaM>aqrPaåzSvNaa" )  
A(r)araNMauMaucuvaRTaErahTaa" STaNaiYaÒv" )) 49 ))

tato mahā-ghanā vyomni

gambhīra-paruṣa-svanāḥ

aṅgārān mumucur vātair

āhatāḥ stanayitnavaḥ

SYNONYMS

tataḥ—thereafter; mahā-ghanāḥ—big clouds; vyomni—in the sky; gambhīra-paruṣa-svanāḥ—making very deep rumbling sounds; aṅgārān—embers; mumucuḥ—released; vātaiḥ—by the strong winds; āhatāḥ—harassed; stanayitnavaḥ—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.

SB 8.10.50

TEXT 50

TEXT

Sa\*íae dETYaeNa SauMahaNviö" ìSaNaSaariQa" )  
Saa&vTaRk- wvaTYauGa]ae ivbuDaßiJaNaqMaDaak(- )) 50 ))

sṛṣṭo daityena sumahān

vahniḥ śvasana-sārathiḥ

sāṁvartaka ivātyugro

vibudha-dhvajinīm adhāk

SYNONYMS

sṛṣṭaḥ—created; daityena—by the demon (Bali Mahārāja); su-mahān—very great, devastating; vahniḥ—a fire; śvasana-sārathiḥ—being carried by the blasting wind; sāṁvartakaḥ—the fire named Sāṁvartaka, which appears during the time of dissolution; iva—just like; ati—very much; ugraḥ—terrible; vibudha—of the demigods; dhvajinīm—the soldiers; adhāk—burned to ashes.

TRANSLATION

A great devastating fire created by Bali Mahārāja began burning all the soldiers of the demigods. This fire, accompanied by blasting winds, seemed as terrible as the Sāṁvartaka fire, which appears at the time of dissolution.

SB 8.10.51

TEXT 51

TEXT

TaTa" SaMaud] oÜel/" SavRTa" Pa[TYad\*XYaTa )  
Pa[c<@vaTaEåd(DaUTaTar(r)avTaR>aqz<a" )) 51 ))

tataḥ samudra udvelaḥ

sarvataḥ pratyadṛśyata

pracaṇḍa-vātair uddhūta-

taraṅgāvarta-bhīṣaṇaḥ

SYNONYMS

tataḥ—thereafter; samudraḥ—the sea; udvelaḥ—being agitated; sarvataḥ—everywhere; pratyadṛśyata—appeared before everyone’s vision; pracaṇḍa—fierce; vātaiḥ—by the winds; uddhūta—agitated; taraṅga—of the waves; āvarta—whirling water; bhīṣaṇaḥ—ferocious.

TRANSLATION

Thereafter, whirlpools and sea waves, agitated by fierce blasts of wind, appeared everywhere, before everyone’s vision, in a furious flood.

SB 8.10.52

TEXT 52

TEXT

Wv& dETYaEMaRhaMaaYaErl/+YaGaiTa>aqr<ae )  
Sa\*JYaMaaNaaSau MaaYaaSau ivzedu" SaurSaEiNak-a" )) 52 ))

evaṁ daityair mahā-māyair

alakṣya-gatibhī raṇe

sṛjyamānāsu māyāsu

viṣeduḥ sura-sainikāḥ

SYNONYMS

evam—thus; daityaiḥ—by the demons; mahā-māyaiḥ—who were expert in creating illusions; alakṣya-gatibhiḥ—but invisible; raṇe—in the fight; sṛjyamānāsu māyāsu—because of the creation of such an illusory atmosphere; viṣeduḥ—became morose; sura-sainikāḥ—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.

SB 8.10.53

TEXT 53

TEXT

Na TaTPa[iTaiviDa& Ya}a ivduirNd]adYaae Na\*Pa )  
DYaaTa" Pa[adur>aUTa( Ta}a >aGavaiNvì>aavNa" )) 53 ))

na tat-pratividhiṁ yatra

vidur indrādayo nṛpa

dhyātaḥ prādurabhūt tatra

bhagavān viśva-bhāvanaḥ

SYNONYMS

na—not; tat-pratividhim—the counteraction of such an illusory atmosphere; yatra—wherein; viduḥ—could understand; indra-ādayaḥ—the demigods, headed by Indra; nṛpa—O King; dhyātaḥ—being meditated upon; prādurabhūt—appeared there; tatra—in that place; bhagavān—the Supreme Personality of Godhead; viśva-bhāvanaḥ—the creator of the universe.

TRANSLATION

O King, when the demigods could find no way to counteract the activities of the demons, they wholeheartedly meditated upon the Supreme Personality of Godhead, the creator of the universe, who then immediately appeared.

SB 8.10.54

TEXT 54

TEXT

TaTa" SauPa<aa|Sak\*-Taax(iga]Paçv"  
 iPaXa(r)vaSaa Navk-Ål/aecNa" )  
Ad\*XYaTaaíaYauDabahuåçSa‚  
 C^\qk-aESTau>aaNagYaRik-rq$=ku-<@l/" )) 54 ))

tataḥ suparṇāṁsa-kṛtāṅghri-pallavaḥ

piśaṅga-vāsā nava-kañja-locanaḥ

adṛśyatāṣṭāyudha-bāhur ullasac-

chrī-kaustubhānarghya-kirīṭa-kuṇḍalaḥ

SYNONYMS

tataḥ—thereafter; suparṇa-aṁsa-kṛta-aṅghri-pallavaḥ—the Supreme Personality of Godhead, whose lotus feet spread over the two shoulders of Garuḍa; piśaṅga-vāsāḥ—whose dress is yellow; nava-kañja-locanaḥ—and whose eyes are just like the petals of a newly blossomed lotus; adṛśyata—became visible (in the presence of the demigods); aṣṭa-āyudha—equipped with eight kinds of weapons; bāhuḥ—arms; ullasat—brilliantly exhibiting; śrī—the goddess of fortune; kaustubha—the Kaustubha gem; anarghya—of incalculable value; kirīṭa—helmet; kuṇḍalaḥ—having earrings.

TRANSLATION

The Supreme Personality of Godhead, whose eyes resemble the petals of a newly blossomed lotus, sat on the back of Garuḍa, spreading His lotus feet over Garuḍa’s shoulders. Dressed in yellow, decorated by the Kaustubha gem and the goddess of fortune, and wearing an invaluable helmet and earrings, the Supreme Lord, holding various weapons in His eight hands, became visible to the demigods.

SB 8.10.55

TEXT 55

TEXT

TaiSMaNPa[ivíe\_SaurkU-$=k-MaRJaa  
 MaaYaa ivNaeéuMaRihNaa MahqYaSa" )  
SvPanae YaQaa ih Pa[iTabaeDa AaGaTae  
 hirSMa\*iTa" SavRivPaiÜMaae+a<aMa( )) 55 ))

tasmin praviṣṭe ‘sura-kūṭa-karmajā

māyā vineśur mahinā mahīyasaḥ

svapno yathā hi pratibodha āgate

hari-smṛtiḥ sarva-vipad-vimokṣaṇam

SYNONYMS

tasmin praviṣṭe—upon the entrance of the Supreme Personality of Godhead; asura—of the demons; kūṭa-karma-jā—because of the illusory, magical activities; māyā—the false manifestations; vineśuḥ—were immediately curbed; mahinā—by the superior power; mahīyasaḥ—of the Supreme Personality of Godhead, who is greater than the greatest; svapnaḥ—dreams; yathā—as; hi—indeed; pratibodhe—when awakening; āgate—has arrived; hari-smṛtiḥ—remembrance of the Supreme Personality of Godhead; sarva-vipat—of all kinds of dangerous situations; vimokṣaṇam—immediately vanquishes.

TRANSLATION

As the dangers of a dream cease when the dreamer awakens, the illusions created by the jugglery of the demons were vanquished by the transcendental prowess of the Supreme Personality of Godhead as soon as He entered the battlefield. Indeed, simply by remembrance of the Supreme Personality of Godhead, one becomes free from all dangers.

SB 8.10.56

TEXT 56

TEXT

d\*îa Ma\*Dae Gaå@vahiMa>aairvah  
 AaivDYa éUl/MaihNaaedQa k-al/NaeiMa" )  
TaçIl/Yaa Gaå@MaUiDNaR PaTad( Ga\*hqTva  
 TaeNaahNaà\*Pa SavahMair& }YaDaqXa" )) 56 ))

dṛṣṭvā mṛdhe garuḍa-vāham ibhāri-vāha

āvidhya śūlam ahinod atha kālanemiḥ

tal līlayā garuḍa-mūrdhni patad gṛhītvā

tenāhanan nṛpa savāham ariṁ tryadhīśaḥ

SYNONYMS

dṛṣṭvā—seeing; mṛdhe—on the battlefield; garuḍa-vāham—the Supreme Personality of Godhead, carried by Garuḍa; ibhāri-vāhaḥ—the demon, who was carried by a big lion; āvidhya—whirling around; śūlam—trident; ahinot—discharged at him; atha—thus; kālanemiḥ—the demon Kālanemi; tat—such an attack by the demon against the Supreme Lord; līlayā—very easily; garuḍa-mūrdhni—on the head of His carrier, Garuḍa; patat—while falling down; gṛhītvā—after taking it immediately, without difficulty; tena—and by the same weapon; ahanat—killed; nṛpa—O King; sa-vāham—with his carrier; arim—the enemy; tri-adhīśaḥ—the Supreme Personality of Godhead, the proprietor of the three worlds.

TRANSLATION

O King, when the demon Kālanemi, who was carried by a lion, saw that the Supreme Personality of Godhead, carried by Garuḍa, was on the battlefield, the demon immediately took his trident, whirled it and discharged it at Garuḍa’s head. The Supreme Personality of Godhead, Hari, the master of the three worlds, immediately caught the trident, and with the very same weapon he killed the enemy Kālanemi, along with his carrier, the lion.

PURPORT

In this regard, Śrīla Madhvācārya says:

kālanemy-ādayaḥ sarve  
kariṇā nihatā api  
śukreṇojjīvitāḥ santaḥ  
punas tenaiva pātitāḥ

"Kālanemi and all the other demons were killed by the Supreme Personality of Godhead, Hari, and when Śukrācārya, their spiritual master, brought them back to life, they were again killed by the Supreme Personality of Godhead."

SB 8.10.57

TEXT 57

TEXT

Maal/I SauMaaLYaiTabl/aE YauiDa PaeTaTauYaR‚  
 À§e-<a k\*-taiXarSaavQa MaaLYava&STaMa( )  
AahTYa iTaGMaGadYaahNad<@JaeNd]&  
 TaaviC^rae\_iC^NadreNaRdTaae\_ir<aaÛ" )) 57 ))

mālī sumāly atibalau yudhi petatur yac-

cakreṇa kṛtta-śirasāv atha mālyavāṁs tam

āhatya tigma-gadayāhanad aṇḍajendraṁ

tāvac chiro ‘cchinad arer nadato ‘riṇādyaḥ

SYNONYMS

mālī sumālī—two demons named Mālī and Sumālī; ati-balau—very powerful; yudhi—on the battlefield; petatuḥ—fell down; yat-cakreṇa—by whose disc; kṛtta-śirasau—their heads having been cut off; atha—thereupon; mālyavān—Mālyavān; tam—the Supreme Personality of Godhead; āhatya—attacking; tigma-gadayā—with a very sharp club; ahanat—attempted to attack, kill; aṇḍa-ja-indram—Garuḍa, the king of all the birds, who are born from eggs; tāvat—at that time; śiraḥ—the head; acchinat—cut off; areḥ—of the enemy; nadataḥ—roaring like a lion; ariṇā—by the disc; ādyaḥ—the original Personality of Godhead.

TRANSLATION

Thereafter, two very powerful demons named Mālī and Sumālī were killed by the Supreme Lord, who severed their heads with His disc. Then Mālyavān, another demon, attacked the Lord. With his sharp club, the demon, who was roaring like a lion, attacked Garuḍa, the lord of the birds, who are born from eggs. But the Supreme Personality of Godhead, the original person, used His disc to cut off the head of that enemy also.

Thus end the Bhaktivedanta purports of the Eighth Canto, Tenth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Battle Between the Demigods and the Demons."

SB 8.11: King Indra Annihilates the Demons

CHAPTER ELEVEN  
King Indra Annihilates the Demons

SB 8.11 Summary

As described in this chapter, the great saint Nārada Muni, being very compassionate to the demons who had been killed by the demigods, forbade the demigods to continue killing. Then Śukrācārya, by his mystic power, renewed the lives of all the demons.

Having been graced by the Supreme Personality of Godhead, the demigods began fighting the demons again, with renewed energy. King Indra released his thunderbolt against Bali, and when Bali fell, his friend Jambhāsura attacked Indra, who then cut off Jambhāsura’s head with his thunderbolt. When Nārada Muni learned that Jambhāsura had been killed, he informed Jambhāsura’s relatives Namuci, Bala and Pāka, who then went to the battlefield and attacked the demigods. Indra, King of heaven, severed the heads of Bala and Pāka and released the weapon known as kuliśa, the thunderbolt, against Namuci’s shoulder. The thunderbolt, however, returned unsuccessful, and thus Indra became morose. At that time, an unseen voice came from the sky. The voice declared, "A dry or wet weapon cannot kill Namuci." Hearing this voice, Indra began to think of how Namuci could be killed. He then thought of foam, which is neither moist nor dry. Using a weapon of foam, he was able to kill Namuci. Thus Indra and the other demigods killed many demons. Then, at the request of Lord Brahmā, Nārada went to the demigods and forbade them to kill the demons any longer. All the demigods then returned to their abodes. Following the instructions of Nārada, whatever demons remained alive on the battlefield took Bali Mahārāja to Asta Mountain. There, by the touch of Śukrācārya’s hand, Bali Mahārāja regained his senses and consciousness, and those demons whose heads and bodies had not been completely lost were brought back to life by the mystic power of Śukrācārya.

SB 8.11.1

TEXT 1

TEXT

é[qéuk- ovac  
AQaae Saura" Pa[TYauPal/BDaceTaSa"  
 ParSYa Pau&Sa" ParYaaNauk-MPaYaa )  
Jaganu>a\*RXa& Xa§-SaMaqr<aadYa‚  
 STaa&STaaNr<ae YaEri>aSa&hTaa" Paura )) 1 ))

śrī-śuka uvāca

atho surāḥ pratyupalabdha-cetasaḥ

parasya puṁsaḥ parayānukampayā

jaghnur bhṛśaṁ śakra-samīraṇādayas

tāṁs tān raṇe yair abhisaṁhatāḥ purā

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; atho—thereafter; surāḥ—all the demigods; pratyupalabdha-cetasaḥ—being enlivened again by revival of their consciousness; parasya—of the Supreme; puṁsaḥ—of the Personality of Godhead; parayā—supreme; anukampayā—by the mercy; jaghnuḥ—began to beat; bhṛśam—again and again; śakra—Indra; samīraṇa—Vāyu; ādayaḥ—and others; tān tān—to those demons; raṇe—in the fight; yaiḥ—by whom; abhisaṁhatāḥ—they were beaten; purā—before.

TRANSLATION

Śukadeva Gosvāmī said: Thereafter, by the supreme grace of the Supreme Personality of Godhead, Śrī Hari, all the demigods, headed by Indra and Vāyu, were brought back to life. Being enlivened, the demigods began severely beating the very same demons who had defeated them before.

SB 8.11.2

TEXT 2

TEXT

vEraecNaaYa Sa&rBDaae >aGavaNPaak-XaaSaNa" )  
odYaC^d( Yada vJa]& Pa[Jaa ha heiTa cu§u-éu" )) 2 ))

vairocanāya saṁrabdho

bhagavān pāka-śāsanaḥ

udayacchad yadā vajraṁ

prajā hā heti cukruśuḥ

SYNONYMS

vairocanāya—unto Bali Mahārāja (just to kill him); saṁrabdhaḥ—being very angry; bhagavān—the most powerful; pāka-śāsanaḥ—Indra; udayacchat—took in his hand; yadā—at which time; vajram—the thunderbolt; prajāḥ—all the demons; hā hā—alas, alas; iti—thus; cukruśuḥ—began to resound.

TRANSLATION

When the most powerful Indra became angry and took his thunderbolt in hand to kill Mahārāja Bali, the demons began lamenting, "Alas, alas!"

SB 8.11.3

TEXT 3

TEXT

vJa]Paai<aSTaMaahed& iTarSk\*-TYa Paur"iSQaTaMa( )  
MaNaiSvNa& SauSaMPaà& ivcrNTa& MahaMa\*Dae )) 3 ))

vajra-pāṇis tam āhedaṁ

tiraskṛtya puraḥ-sthitam

manasvinaṁ susampannaṁ

vicarantaṁ mahā-mṛdhe

SYNONYMS

vajra-pāṇiḥ—Indra, who always carries in his hand the thunderbolt; tam—unto Bali Mahārāja; āha—addressed; idam—in this way; tiraskṛtya—chastising him; puraḥ-sthitam—standing before him; manasvinam—very sober and tolerant; su-sampannam—well equipped with paraphernalia for fighting; vicarantam—moving; mahā-mṛdhe—on the great battlefield.

TRANSLATION

Sober and tolerant and well equipped with paraphernalia for fighting, Bali Mahārāja moved before Indra on the great battlefield. King Indra, who always carries the thunderbolt in his hand, rebuked Bali Mahārāja as follows.

SB 8.11.4

TEXT 4

TEXT

Na$=vNMaU! MaaYaai>aMaaRYaeXaaNa( Naae iJaGaqziSa )  
iJaTva bal/aNa( iNabÖa+aaNa( Na$=ae hriTa TaÖNaMa( )) 4 ))

naṭavan mūḍha māyābhir

māyeśān no jigīṣasi

jitvā bālān nibaddhākṣān

naṭo harati tad-dhanam

SYNONYMS

naṭa-vat—like a cheater or rogue; mūḍha—you rascal; māyābhiḥ—by exhibiting illusions; māyā-īśān—unto the demigods, who can control all such illusory manifestations; naḥ—unto us; jigīṣasi—you are trying to become victorious; jitvā—conquering; bālān—small children; nibaddha-akṣān—by binding the eyes; naṭaḥ—a cheater; harati—takes away; tat-dhanam—the property in the possession of a child.

TRANSLATION

Indra said: O rascal, as a cheater sometimes binds the eyes of a child and takes away his possessions, you are trying to defeat us by displaying some mystic power, although you know that we are the masters of all such mystic powers.

SB 8.11.5

TEXT 5

TEXT

Aaåå+aiNTa MaaYaai>aåiTSaSa\*PSaiNTa Yae idvMa( )  
TaaNdSYaUiNvDauNaaeMYajaNPaUvRSMaaÀ PadadDa" )) 5 ))

ārurukṣanti māyābhir

utsisṛpsanti ye divam

tān dasyūn vidhunomy ajñān

pūrvasmāc ca padād adhaḥ

SYNONYMS

ārurukṣanti—persons who desire to come to the upper planetary systems; māyābhiḥ—by so-called mystic power or material advancement of science; utsisṛpsanti—or want to be liberated by such false attempts; ye—such persons who; divam—the higher planetary system known as Svargaloka; tān—such rogues and ruffians; dasyūn—such thieves; vidhunomi—I force to go down; ajñān—rascals; pūrvasmāt—previous; ca—also; padāt—from the position; adhaḥ—downward.

TRANSLATION

Those fools and rascals who want to ascend to the upper planetary system by mystic power or mechanical means, or who endeavor to cross even the upper planets and achieve the spiritual world or liberation, I cause to be sent to the lowest region of the universe.

PURPORT

There are undoubtedly different planetary systems for different persons. As stated in Bhagavad-gītā (14.18), ūrdhvaṁ gacchanti sattva-sthāḥ: persons in the mode of goodness can go to the upper planets. Those in the modes of darkness and passion, however, are not allowed to enter the higher planets. The word divam refers to the higher planetary system known as Svargaloka. Indra, King of the higher planetary system, has the power to push down any conditioned soul attempting to go from the lower to the higher planets without proper qualifications. The modern attempt to go to the moon is also an attempt by inferior men to go to Svargaloka by artificial, mechanical means. This attempt cannot be successful. From this statement of Indra it appears that anyone attempting to go to the higher planetary systems by mechanical means, which are here called māyā, is condemned to go the hellish planets in the lower portion of the universe. To go to the higher planetary system, one needs sufficient good qualities. A sinful person situated in the mode of ignorance and addicted to drinking, meat-eating and illicit sex will never enter the higher planets by mechanical means.

SB 8.11.6

TEXT 6

TEXT

Saae\_h& duMaaRiYaNaSTae\_Û vJa]e<a XaTaPavR<aa )  
iXarae hirZYae MaNdaTMaNga$=Sv jaiTai>a" Sah )) 6 ))

so ‘haṁ durmāyinas te ‘dya

vajreṇa śata-parvaṇā

śiro hariṣye mandātman

ghaṭasva jñātibhiḥ saha

SYNONYMS

saḥ—I am the same powerful person; aham—I; durmāyinaḥ—of you, who can perform so much jugglery with illusions; te—of you; adya—today; vajreṇa—by the thunderbolt; śata-parvaṇā—which has hundreds of sharp edges; śiraḥ—the head; hariṣye—I shall separate; manda-ātman—O you with a poor fund of knowledge; ghaṭasva—just try to exist on this battlefield; jñātibhiḥ saha—with your relatives and assistants.

TRANSLATION

Today, with my thunderbolt, which has hundreds of sharp edges, I, the same powerful person, shall sever your head from your body. Although you can produce so much jugglery through illusion, you are endowed with a poor fund of knowledge. Now, try to exist on this battlefield with your relatives and friends.

SB 8.11.7

TEXT 7

TEXT

é[qbil/åvac  
Sa°aMae vTaRMaaNaaNaa& k-al/caeidTak-MaR<aaMa( )  
k-IiTaRJaRYaae\_JaYaae Ma\*TYau" SaveRza& SYaurNau§-MaaTa( )) 7 ))

śrī-balir uvāca

saṅgrāme vartamānānāṁ

kāla-codita-karmaṇām

kīrtir jayo ‘jayo mṛtyuḥ

sarveṣāṁ syur anukramāt

SYNONYMS

śrī-baliḥ uvāca—Bali Mahārāja said; saṅgrāme—in the battlefield; vartamānānām—of all persons present here; kāla-codita—influenced by the course of time; karmaṇām—for persons engaged in fighting or any other activities; kīrtiḥ—reputation; jayaḥ—victory; ajayaḥ—defeat; mṛtyuḥ—death; sarveṣām—of all of them; syuḥ—must be done; anukramāt—one after another.

TRANSLATION

Bali Mahārāja replied: All those present on this battlefield are certainly under the influence of eternal time, and according to their prescribed activities, they are destined to receive fame, victory, defeat and death, one after another.

PURPORT

If one is victorious on the battlefield, he becomes famous; and if one is not victorious but is defeated, he may die. Both victory and defeat are possible, whether on such a battlefield as this or on the battlefield of the struggle for existence. Everything takes place according to the laws of nature (prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ). Since everyone, without exception, is subject to the modes of material nature, whether one is victorious or defeated he is not independent, but is under the control of material nature. Bali Mahārāja, therefore, was very sensible. He knew that the fighting was arranged by eternal time and that under time’s influence one must accept the results of one’s own activities. Therefore even though Indra threatened that he would now kill Bali Mahārāja by releasing the thunderbolt, Bali Mahārāja was not at all afraid. This is the spirit of a kṣatriya: yuddhe cāpy apalāyanam (Bg. 18.43). A kṣatriya must be tolerant in all circumstances, especially on the battlefield. Thus Bali Mahārāja asserted that he was not at all afraid of death, although he was threatened by such a great personality as the King of heaven.

SB 8.11.8

TEXT 8

TEXT

Taidd& k-al/rXaNa& JaGaTa( PaXYaiNTa SaUrYa" )  
Na ôZYaiNTa Na XaaeciNTa Ta}a YaUYaMaPai<@Taa" )) 8 ))

tad idaṁ kāla-raśanaṁ

jagat paśyanti sūrayaḥ

na hṛṣyanti na śocanti

tatra yūyam apaṇḍitāḥ

SYNONYMS

tat—therefore; idam—this whole material world; kāla-raśanam—is moving because of time eternal; jagat—moving forward (this whole universe); paśyanti—observe; sūrayaḥ—those who are intelligent by admission of the truth; na—not; hṛṣyanti—become jubilant; na—nor; śocanti—lament; tatra—in such; yūyam—all of you demigods; apaṇḍitāḥ—not very learned (having forgotten that you are working under eternal time).

TRANSLATION

Seeing the movements of time, those who are cognizant of the real truth neither rejoice nor lament for different circumstances. Therefore, because you are jubilant due to your victory, you should be considered not very learned.

PURPORT

Bali Mahārāja knew that Indra, King of heaven, was extremely powerful, certainly more powerful than he himself. Nonetheless, Bali Mahārāja challenged Indra by saying that Indra was not a very learned person. In Bhagavad-gītā (2.11) Kṛṣṇa rebuked Arjuna by saying:

aśocyān anvaśocas tvaṁ  
prajñā-vādāṁś ca bhāṣase  
gatāsūn agatāsūṁś ca  
nānuśocanti paṇḍitāḥ

"While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor the dead." Thus as Kṛṣṇa challenged Arjuna by saying that he was not a paṇḍita, or a learned person, Bali Mahārāja also challenged King Indra and his associates. In this material world, everything happens under the influence of time. Consequently, for a learned person who sees how things are taking place, there is no question of being sorry or happy because of the waves of material nature. After all, since we are being carried away by these waves, what is the meaning of being jubilant or morose? One who is fully conversant with the laws of nature is never jubilant or morose because of nature’s activities. In Bhagavad-gītā (2.14), Kṛṣṇa advises that one be tolerant: tāṁs titikṣasva bhārata. Following this advice of Kṛṣṇa’s, one should not be morose or unhappy because of circumstantial changes. This is the symptom of a devotee. A devotee carries out his duty in Kṛṣṇa consciousness and is never unhappy in awkward circumstances. He has full faith that in such circumstances, Kṛṣṇa protects His devotee. Therefore a devotee never deviates from his prescribed duty of devotional service. The material qualities of jubilation and moroseness are present even in the demigods, who are very highly situated in the upper planetary system. Therefore, when one is undisturbed by the so-called favorable and unfavorable circumstances of this material world, he should be understood to be brahma-bhūta, or self-realized. As stated in Bhagavad-gītā (18.54), brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati: "One who is transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful." When one is undisturbed by material circumstances, he should be understood to be on the transcendental stage, above the reactions of the three modes of material nature.

SB 8.11.9

TEXT 9

TEXT

Na vYa& MaNYaMaaNaaNaaMaaTMaaNa& Ta}a SaaDaNaMa( )  
iGarae v" SaaDauXaaeCYaaNaa& Ga\*õqMaae MaMaRTaa@Naa" )) 9 ))

na vayaṁ manyamānānām

ātmānaṁ tatra sādhanam

giro vaḥ sādhu-śocyānāṁ

gṛhṇīmo marma-tāḍanāḥ

SYNONYMS

na—not; vayam—we; manyamānānām—who are considering; ātmānam—the self; tatra—in victory or defeat; sādhanam—the cause; giraḥ—the words; vaḥ—of you; sādhu-śocyānām—who are to be pitied by the saintly persons; gṛhṇīmaḥ—accept; marma-tāḍanāḥ—which afflict the heart.

TRANSLATION

You demigods think that your own selves are the cause of your attaining fame and victory. Because of your ignorance, saintly persons feel sorry for you. Therefore, although your words afflict the heart, we do not accept them.

SB 8.11.10

TEXT 10

TEXT

é[qéuk- ovac  
wTYaai+aPYa iv>au& vqrae NaaracEvsrMadRNa" )  
Aak-<aRPaU<aŒrhNada+aePaErah Ta& PauNa" )) 10 ))

śrī-śuka uvāca

ity ākṣipya vibhuṁ vīro

nārācair vīra-mardanaḥ

ākarṇa-pūrṇair ahanad

ākṣepair āha taṁ punaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; iti—thus; ākṣipya—chastising; vibhum—unto King Indra; vīraḥ—the valiant Bali Mahārāja; nārācaiḥ—by the arrows named nārācas; vīra-mardanaḥ—Bali Mahārāja, who could subdue even great heros; ākarṇa-pūrṇaiḥ—drawn up to his ear; ahanat—attacked; ākṣepaiḥ—by words of chastisement; āha—said; tam—unto him; punaḥ—again.

TRANSLATION

Śukadeva Gosvāmī said: After thus rebuking Indra, King of heaven, with sharp words, Bali Mahārāja, who could subdue any other hero, drew back to his ear the arrows known as nārācas and attacked Indra with these arrows. Then he again chastised Indra with strong words.

SB 8.11.11

TEXT 11

TEXT

Wv& iNarak\*-Taae devae vEir<aa TaQYavaidNaa )  
NaaMa\*ZYaTa( TadiDa+aePa& Taae}aahTa wv iÜPa" )) 11 ))

evaṁ nirākṛto devo

vairiṇā tathya-vādinā

nāmṛṣyat tad-adhikṣepaṁ

totrāhata iva dvipaḥ

SYNONYMS

evam—thus; nirākṛtaḥ—being defeated; devaḥ—King Indra; vairiṇā—by his enemy; tathya-vādinā—who was competent to speak the truth; na—not; amṛṣyat—lamented; tat—of him (Bali); adhikṣepam—the chastisement; totra—by the scepter or rod; āhataḥ—being beaten; iva—just like; dvipaḥ—an elephant.

TRANSLATION

Since Mahārāja Bali’s rebukes were truthful, King Indra did not at all become sorry, just as an elephant beaten by its driver’s rod does not become agitated.

SB 8.11.12

TEXT 12

TEXT

Pa[ahrTa( ku-il/Xa& TaSMaa AMaaega& ParMadRNa" )  
SaYaaNaae NYaPaTad( >aUMaaE i^àPa+a wvacl/" )) 12 ))

prāharat kuliśaṁ tasmā

amoghaṁ para-mardanaḥ

sayāno nyapatad bhūmau

chinna-pakṣa ivācalaḥ

SYNONYMS

prāharat—inflicted; kuliśam—thunderbolt scepter; tasmai—unto him (Bali Mahārāja); amogham—infallible; para-mardanaḥ—Indra, who is expert in defeating the enemy; sa-yānaḥ—with his airplane; nyapatat—fell down; bhūmau—on the ground; chinna-pakṣaḥ—whose wings have been taken away; iva—like; acalaḥ—a mountain.

TRANSLATION

When Indra, the defeater of enemies, released his infallible thunderbolt scepter at Bali Mahārāja with a desire to kill him, Bali Mahārāja indeed fell to the ground with his airplane, like a mountain with its wings cut off.

PURPORT

In many descriptions in Vedic literature it is found that mountains also fly in the sky with wings. When such mountains are dead, they fall to the ground, where they stay as very large dead bodies.

SB 8.11.13

TEXT 13

TEXT

Sa%aYa& PaiTaTa& d\*îa JaM>aae bil/Sa%" SauôTa( )  
A>YaYaaTa( SaaEôd& Sa:YauhRTaSYaaiPa SaMaacrNa( )) 13 ))

sakhāyaṁ patitaṁ dṛṣṭvā

jambho bali-sakhaḥ suhṛt

abhyayāt sauhṛdaṁ sakhyur

hatasyāpi samācaran

SYNONYMS

sakhāyam—his intimate friend; patitam—having fallen; dṛṣṭvā—after seeing; jambhaḥ—the demon Jambha; bali-sakhaḥ—a very intimate friend of Bali Mahārāja; suhṛt—and constant well-wisher; abhyayāt—appeared on the scene; sauhṛdam—very compassionate friendship; sakhyuḥ—of his friend; hatasya—who was injured and fallen; api—although; samācaran—just to perform friendly duties.

TRANSLATION

When the demon Jambhāsura saw that his friend Bali had fallen, he appeared before Indra, the enemy, just to serve Bali Mahārāja with friendly behavior.

SB 8.11.14

TEXT 14

TEXT

Sa iSa&hvah AaSaaÛ GadaMauÛMYa r&hSaa )  
Ja}aavTaa@YaC^§&- GaJa& c SauMahabl/" )) 14 ))

sa siṁha-vāha āsādya

gadām udyamya raṁhasā

jatrāv atāḍayac chakraṁ

gajaṁ ca sumahā-balaḥ

SYNONYMS

saḥ—Jambhāsura; siṁha-vāhaḥ—being carried by a lion; āsādya—coming before King Indra; gadām—his club; udyamya—taking up; raṁhasā—with great force; jatrau—on the base of the neck; atāḍayat—hit; śakram—Indra; gajam ca—as well as his elephant; su-mahā-balaḥ—the greatly powerful Jambhāsura.

TRANSLATION

The greatly powerful Jambhāsura, carried by a lion, approached Indra and forcefully struck him on the shoulder with his club. He also struck Indra’s elephant.

SB 8.11.15

TEXT 15

TEXT

GadaPa[harVYaiQaTaae >a\*Xa& ivûil/Taae GaJa" )  
JaaNau>Yaa& Dar<aq& SPa\*îa k-XMal&/ ParMa& YaYaaE )) 15 ))

gadā-prahāra-vyathito

bhṛśaṁ vihvalito gajaḥ

jānubhyāṁ dharaṇīṁ spṛṣṭvā

kaśmalaṁ paramaṁ yayau

SYNONYMS

gadā-prahāra-vyathitaḥ—being aggrieved because of the blow from Jambhāsura’s club; bhṛśam—very much; vihvalitaḥ—upset; gajaḥ—the elephant; jānubhyām—with its two knees; dharaṇīm—the earth; spṛṣṭvā—touching; kaśmalam—unconsciousness; paramam—ultimate; yayau—entered.

TRANSLATION

Being beaten by Jambhāsura’s club, Indra’s elephant was confused and aggrieved. Thus it touched its knees to the ground and fell unconscious.

SB 8.11.16

TEXT 16

TEXT

TaTaae rQaae MaaTail/Naa hiri>adRXaXaTaEv\*RTa" )  
AaNaqTaae iÜPaMauTSa\*JYa rQaMaaååhe iv>au" )) 16 ))

tato ratho mātalinā

haribhir daśa-śatair vṛtaḥ

ānīto dvipam utsṛjya

ratham āruruhe vibhuḥ

SYNONYMS

tataḥ—thereafter; rathaḥ—chariot; mātalinā—by his chariot driver named Mātali; haribhiḥ—with horses; daśa-śataiḥ—by ten times one hundred (one thousand); vṛtaḥ—yoked; ānītaḥ—being brought in; dvipam—the elephant; utsṛjya—keeping aside; ratham—the chariot; āruruhe—got up; vibhuḥ—the great Indra.

TRANSLATION

Thereafter, Mātali, Indra’s chariot driver, brought Indra’s chariot, which was drawn by one thousand horses. Indra then left his elephant and got onto the chariot.

SB 8.11.17

TEXT 17

TEXT

TaSYa TaTa( PaUJaYaNa( k-MaR YaNTaudaRNavSataMa" )  
éUle/Na Jvl/Taa Ta& Tau SMaYaMaaNaae\_hNaNMa\*Dae )) 17 ))

tasya tat pūjayan karma

yantur dānava-sattamaḥ

śūlena jvalatā taṁ tu

smayamāno ‘hanan mṛdhe

SYNONYMS

tasya—of Mātali; tat—that service (bringing the chariot before Indra); pūjayan—appreciating; karma—such service to the master; yantuḥ—of the chariot driver; dānava-sat-tamaḥ—the best of the demons, namely Jambhāsura; śūlena—by his trident; jvalatā—which was blazing fire; tam—Mātali; tu—indeed; smayamānaḥ—smiling; ahanat—struck; mṛdhe—in the battle.

TRANSLATION

Appreciating Mātali’s service, Jambhāsura, the best of the demons, smiled. Nonetheless, he struck Mātali in the battle with a trident of blazing fire.

SB 8.11.18

TEXT 18

TEXT

Saehe åJa& SauduMaRza| SatvMaal/MBYa MaaTail/" )  
wNd]ae JaM>aSYa Sax(k]u-Öae vJa]e<aaPaahriC^r" )) 18 ))

sehe rujaṁ sudurmarṣāṁ

sattvam ālambya mātaliḥ

indro jambhasya saṅkruddho

vajreṇāpāharac chiraḥ

SYNONYMS

sehe—tolerated; rujam—the pain; su-durmarṣām—intolerable; sattvam—patience; ālambya—taking shelter of; mātaliḥ—the charioteer Mātali; indraḥ—King Indra; jambhasya—of the great demon Jambha; saṅkruddhaḥ—being very angry at him; vajreṇa—with his thunderbolt; apāharat—separated; śiraḥ—the head.

TRANSLATION

Although the pain was extremely severe, Mātali tolerated it with great patience. Indra, however, became extremely angry at Jambhāsura. He struck Jambhāsura with his thunderbolt and thus severed his head from his body.

SB 8.11.19

TEXT 19

TEXT

JaM>a& é[uTva hTa& TaSYa jaTaYaae Naardad\*ze" )  
NaMauicê bl/" Paak-STa}aaPaeTauSTvraiNvTaa" )) 19 ))

jambhaṁ śrutvā hataṁ tasya

jñātayo nāradād ṛṣeḥ

namuciś ca balaḥ pākas

tatrāpetus tvarānvitāḥ

SYNONYMS

jambham—Jambhāsura; śrutvā—after hearing; hatam—had been killed; tasya—his; jñātayaḥ—friends and relatives; nāradāt—from the source Nārada; ṛṣeḥ—from the great saint; namuciḥ—the demon Namuci; ca—also; balaḥ—the demon Bala; pākaḥ—the demon Pāka; tatra—there; āpetuḥ—immediately arrived; tvarā-anvitāḥ—with great haste.

TRANSLATION

When Nārada Ṛṣi informed Jambhāsura’s friends and relatives that Jambhāsura had been killed, the three demons named Namuci, Bala and Pāka arrived on the battlefield in great haste.

SB 8.11.20

TEXT 20

TEXT

vcaei>a" PaåzEirNd]MadRYaNTaae\_SYa MaMaRSau )  
XarErvaik-rNa( Maegaa Daarai>airv PavRTaMa( )) 20 ))

vacobhiḥ paruṣair indram

ardayanto ‘sya marmasu

śarair avākiran meghā

dhārābhir iva parvatam

SYNONYMS

vacobhiḥ—with harsh words; paruṣaiḥ—very rough and cruel; indram—King Indra; ardayantaḥ—chastising, piercing; asya—of Indra; marmasu—in the heart, etc.; śaraiḥ—with arrows; avākiran—covered all around; meghāḥ—clouds; dhārābhiḥ—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.

SB 8.11.21

TEXT 21

TEXT

hrqNdXaXaTaaNYaaJaaE hYaRìSYa bl/" XarE" )  
TaaviÙrdRYaaMaaSa YauGaPaçgauhSTavaNa( )) 21 ))

harīn daśa-śatāny ājau

haryaśvasya balaḥ śaraiḥ

tāvadbhir ardayām āsa

yugapal laghu-hastavān

SYNONYMS

harīn—horses; daśa-śatāni—ten times one hundred (one thousand); ājau—on the battlefield; haryaśvasya—of King Indra; balaḥ—the demon Bala; śaraiḥ—with arrows; tāvadbhiḥ—with so many; ardayām āsa—put into tribulation; yugapat—simultaneously; laghu-hastavān—with quick handling.

TRANSLATION

Quickly handling the situation on the battlefield, the demon Bala put all of Indra’s one thousand horses into tribulation by simultaneously piercing them all with an equal number of arrows.

SB 8.11.22

TEXT 22

TEXT

XaTaa>Yaa& MaaTail&/ Paak-ae rQa& SaavYav& Pa\*Qak(- )  
Sak\*-TSaNDaaNaMaae+ae<a Tadd(>auTaMa>aUd( r<ae )) 22 ))

śatābhyāṁ mātaliṁ pāko

rathaṁ sāvayavaṁ pṛthak

sakṛt sandhāna-mokṣeṇa

tad adbhutam abhūd raṇe

SYNONYMS

śatābhyām—with two hundred arrows; mātalim—unto the chariot driver Mātali; pākaḥ—the demon named Pāka; ratham—the chariot; sa-avayavam—with all paraphernalia; pṛthak—separately; sakṛt—once, at one time; sandhāna—by yoking the arrows to the bow; mokṣeṇa—and releasing; tat—such an action; adbhutam—wonderful; abhūt—so became; raṇe—on the battlefield.

TRANSLATION

Pāka, another demon, attacked both the chariot, with all its paraphernalia, and the chariot driver, Mātali, by fitting two hundred arrows to his bow and releasing them all simultaneously. This was indeed a wonderful act on the battlefield.

SB 8.11.23

TEXT 23

TEXT

NaMauic" PaÄdXai>a" Sv<aRPau«EMaRhezui>a" )  
AahTYa VYaNadTSa&:Yae SaTaaeYa wv TaaeYad" )) 23 ))

namuciḥ pañca-daśabhiḥ

svarṇa-puṅkhair maheṣubhiḥ

āhatya vyanadat saṅkhye

satoya iva toyadaḥ

SYNONYMS

namuciḥ—the demon named Namuci; pañca-daśabhiḥ—with fifteen; svarṇa-puṅkhaiḥ—with golden feathers attached; mahā-iṣubhiḥ—very powerful arrows; āhatya—piercing; vyanadat—resounded; saṅkhye—on the battlefield; sa-toyaḥ—bearing water; iva—like; toya-daḥ—a cloud that delivers rain.

TRANSLATION

Then Namuci, another demon, attacked Indra and injured him with fifteen very powerful golden-feathered arrows, which roared like a cloud full of water.

SB 8.11.24

TEXT 24

TEXT

SavRTa" XarkU-$e=Na Xa§&- SarQaSaariQaMa( )  
^adYaaMaaSaurSaura" Pa[av\*$(=SaUYaRiMavaMbuda" )) 24 ))

sarvataḥ śara-kūṭena

śakraṁ saratha-sārathim

chādayām āsur asurāḥ

prāvṛṭ-sūryam ivāmbudāḥ

SYNONYMS

sarvataḥ—all around; śara-kūṭena—by a dense shower of arrows; śakram—Indra; sa-ratha—with his chariot; sārathim—and with his chariot driver; chādayām āsuḥ—covered; asurāḥ—all the demons; prāvṛṭ—in the rainy season; sūryam—the sun; iva—like; ambu-dāḥ—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.

SB 8.11.25

TEXT 25

TEXT

Al/+aYaNTaSTaMaTaqv ivûl/a  
 ivcu§u-éudeRvGa<aa" SahaNauGaa" )  
ANaaYak-a" Xa}auble/Na iNaiJaRTaa  
 vi<aKPaQaa i>aàNavae YaQaa<aRve )) 25 ))

alakṣayantas tam atīva vihvalā

vicukruśur deva-gaṇāḥ sahānugāḥ

anāyakāḥ śatru-balena nirjitā

vaṇik-pathā bhinna-navo yathārṇave

SYNONYMS

alakṣayantaḥ—being unable to see; tam—King Indra; atīva—fiercely; vihvalāḥ—bewildered; vicukruśuḥ—began to lament; deva-gaṇāḥ—all the demigods; saha-anugāḥ—with their followers; anāyakāḥ—without any captain or leader; śatru-balena—by the superior power of their enemies; nirjitāḥ—oppressed severely; vaṇik-pathāḥ—traders; bhinna-navaḥ—whose ship is wrecked; yathā arṇave—as in the middle of the ocean.

TRANSLATION

The demigods, being severely oppressed by their enemies and being unable to see Indra on the battlefield, were very anxious. Having no captain or leader, they began lamenting like traders in a wrecked vessel in the midst of the ocean.

PURPORT

From this statement it appears that in the upper planetary system there is shipping and that traders there engage in navigation as their occupational duty. Sometimes, as on this planet, these traders are shipwrecked in the middle of the ocean. It appears that even in the upper planetary system, such calamities occasionally take place. The upper planetary system in the creation of the Lord is certainly not vacant or devoid of living entities. From Śrīmad-Bhāgavatam we understand that every planet is full of living entities, just as earth is. There is no reason to accept that on other planetary systems there are no living beings.

SB 8.11.26

TEXT 26

TEXT

TaTaSTaurazai@zubÖPaÅrad(  
 iviNaGaRTa" SaaìrQaßJaaGa]<aq" )  
b>aaE idXa" %& Pa\*iQavq& c raecYaNa(  
 SvTaeJaSaa SaUYaR wv +aPaaTYaYae )) 26 ))

tatas turāṣāḍ iṣu-baddha-pañjarād

vinirgataḥ sāśva-ratha-dhvajāgraṇīḥ

babhau diśaḥ khaṁ pṛthivīṁ ca rocayan

sva-tejasā sūrya iva kṣapātyaye

SYNONYMS

tataḥ—thereafter; turāṣāṭ—another name of Indra; iṣu-baddha-pañjarāt—from the cage of the network of arrows; vinirgataḥ—being released; sa—with; aśva—horses; ratha—chariot; dhvaja—flag; agraṇīḥ—and chariot driver; babhau—became; diśaḥ—all directions; kham—the sky; pṛthivīm—the earth; ca—and; rocayan—pleasing everywhere; sva-tejasā—by his personal effulgence; sūryaḥ—the sun; iva—like; kṣapā-atyaye—at the end of night.

TRANSLATION

Thereafter, Indra released himself from the cage of the network of arrows. Appearing with his chariot, flag, horses and chariot driver and thus pleasing the sky, the earth and all directions, he shone effulgently like the sun at the end of night. Indra was bright and beautiful in the vision of everyone.

SB 8.11.27

TEXT 27

TEXT

iNarq+Ya Pa\*TaNaa& dev" ParEr>YaidRTaa& r<ae )  
odYaC^d( irPau& hNTau& vJa]& vJa]Darae åza )) 27 ))

nirīkṣya pṛtanāṁ devaḥ

parair abhyarditāṁ raṇe

udayacchad ripuṁ hantuṁ

vajraṁ vajra-dharo ruṣā

SYNONYMS

nirīkṣya—after observing; pṛtanām—his own soldiers; devaḥ—the demigod Indra; paraiḥ—by the enemies; abhyarditām—put into great difficulties or oppressed; raṇe—in the battlefield; udayacchat—took up; ripum—the enemies; hantum—to kill; vajram—the thunderbolt; vajra-dharaḥ—the carrier of the thunderbolt; ruṣā—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.

SB 8.11.28

TEXT 28

TEXT

Sa TaeNaEvaíDaare<a iXarSaq bl/Paak-Yaae" )  
jaTaqNaa& PaXYaTaa& raJaÅhar JaNaYaN>aYaMa( )) 28 ))

sa tenaivāṣṭa-dhāreṇa

śirasī bala-pākayoḥ

jñātīnāṁ paśyatāṁ rājañ

jahāra janayan bhayam

SYNONYMS

saḥ—he (Indra); tena—by that; eva—indeed; aṣṭa-dhāreṇa—by the thunderbolt; śirasī—the two heads; bala-pākayoḥ—of the two demons known as Bala and Pāka; jñātīnām paśyatām—while their relatives and soldiers were watching; rājan—O King; jahāra—(Indra) cut off; janayan—creating; bhayam—fear (among them).

TRANSLATION

O King Parīkṣit, King Indra used his thunderbolt to cut off the heads of both Bala and Pāka in the presence of all their relatives and followers. In this way he created a very fearful atmosphere on the battlefield.

SB 8.11.29

TEXT 29

TEXT

NaMauicSTaÜDa& d\*îa Xaaek-aMazRåzaiNvTa" )  
iJagaa&SauirNd]& Na\*PaTae ck-ar ParMaaeÛMaMa( )) 29 ))

namucis tad-vadhaṁ dṛṣṭvā

śokāmarṣa-ruṣānvitaḥ

jighāṁsur indraṁ nṛpate

cakāra paramodyamam

SYNONYMS

namuciḥ—the demon Namuci; tat—of those two demons; vadham—the massacre; dṛṣṭvā—after seeing; śoka-amarṣa—lamentation and grief; ruṣā-anvitaḥ—being very angry at this; jighāṁsuḥ—wanted to kill; indram—King Indra; nṛ-pate—O Mahārāja Parīkṣit; cakāra—made; parama—a great; udyamam—endeavor.

TRANSLATION

O King, when Namuci, another demon, saw the killing of both Bala and Pāka, he was full of grief and lamentation. Thus he angrily made a great attempt to kill Indra.

SB 8.11.30

TEXT 30

TEXT

AXMaSaarMaYa& éUl&/ ga<$=avÖeMa>aUz<aMa( )  
Pa[Ga\*ùa>Yad]vTa( §u-Öae hTaae\_SaqiTa ivTaJaRYaNa( )  
Pa[aih<aaed( devraJaaYa iNaNadNa( Ma\*Garai@v )) 30 ))

aśmasāramayaṁ śūlaṁ

ghaṇṭāvad dhema-bhūṣaṇam

pragṛhyābhyadravat kruddho

hato ‘sīti vitarjayan

prāhiṇod deva-rājāya

ninadan mṛga-rāḍ iva

SYNONYMS

aśmasāra-mayam—made of steel; śūlam—a spear; ghaṇṭā-vat—bound with bells; hema-bhūṣaṇam—decorated with ornaments of gold; pragṛhya—taking in his hand; abhyadravat—forcefully went; kruddhaḥ—in an angry mood; hataḥ asi iti—now you are killed; vitarjayan—roaring like that; prāhiṇot—struck; deva-rājāya—unto King Indra; ninadan—resounding; mṛga-rāṭ—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.

SB 8.11.31

TEXT 31

TEXT

TadaPaTad( GaGaNaTale/ MahaJav&  
 iviciC^de hirirzui>a" SahóDaa )  
TaMaahNaà\*Pa ku-il/XaeNa k-NDare  
 åzaiNvTaiñdXaPaiTa" iXarae hrNa( )) 31 ))

tadāpatad gagana-tale mahā-javaṁ

vicicchide harir iṣubhiḥ sahasradhā

tam āhanan nṛpa kuliśena kandhare

ruṣānvitas tridaśa-patiḥ śiro haran

SYNONYMS

tadā—at that time; apatat—falling like a meteor; gagana-tale—beneath the sky or on the ground; mahā-javam—extremely powerful; vicicchide—cut to pieces; hariḥ—Indra; iṣubhiḥ—by his arrows; sahasradhā—into thousands of pieces; tam—that Namuci; āhanat—struck; nṛpa—O King; kuliśena—with his thunderbolt; kandhare—on the shoulder; ruṣā-anvitaḥ—being very angry; tridaśa-patiḥ—Indra, the King of the demigods; śiraḥ—the head; haran—to separate.

TRANSLATION

O King, when Indra, King of heaven, saw this very powerful spear falling toward the ground like a blazing meteor, he immediately cut it to pieces with his arrows. Then, being very angry, he struck Namuci’s shoulder with his thunderbolt to cut off Namuci’s head.

SB 8.11.32

TEXT 32

TEXT

Na TaSYa ih TvcMaiPa vJa] OiJaRTaae  
 ib>aed Ya" SaurPaiTaNaaEJaSaeirTa" )  
Tadd(>auTa& ParMaiTavqYaRv\*}ai>aTa(  
 iTarSk\*-Taae NaMauiciXaraeDarTvca )) 32 ))

na tasya hi tvacam api vajra ūrjito

bibheda yaḥ sura-patinaujaseritaḥ

tad adbhutaṁ param ativīrya-vṛtra-bhit

tiraskṛto namuci-śirodhara-tvacā

SYNONYMS

na—not; tasya—of him (Namuci); hi—indeed; tvacam api—even the skin; vajraḥ—the thunderbolt; ūrjitaḥ—very powerful; bibheda—could pierce; yaḥ—the weapon which; sura-patinā—by the king of the demigods; ojasā—very forcefully; īritaḥ—had been released; tat—therefore; adbhutam param—it was extraordinarily wonderful; ativīrya-vṛtra-bhit—so powerful that it could pierce the body of the very powerful Vṛtrāsura; tiraskṛtaḥ—(now in the future) which had been repelled; namuci-śirodhara-tvacā—by the skin of Namuci’s neck.

TRANSLATION

Although King Indra hurled his thunderbolt at Namuci with great force, it could not even pierce his skin. It is very wonderful that the famed thunderbolt that had pierced the body of Vṛtrāsura could not even slightly injure the skin of Namuci’s neck.

SB 8.11.33

TEXT 33

TEXT

TaSMaaidNd]ae\_ib>aeC^}aaevRJa]" Pa[iTahTaae YaTa" )  
ik-iMad& dEvYaaeGaeNa >aUTa& l/aek-ivMaaehNaMa( )) 33 ))

tasmād indro ‘bibhec chatror

vajraḥ pratihato yataḥ

kim idaṁ daiva-yogena

bhūtaṁ loka-vimohanam

SYNONYMS

tasmāt—therefore; indraḥ—the King of heaven; abibhet—became very fearful; śatroḥ—from the enemy (Namuci); vajraḥ—the thunderbolt; pratihataḥ—was unable to hit and returned; yataḥ—because; kim idam—what is this; daiva-yogena—by some superior force; bhūtam—it has happened; loka-vimohanam—so wonderful to the people in general.

TRANSLATION

When Indra saw the thunderbolt return from the enemy, he was very much afraid. He began to wonder whether this had happened because of some miraculous superior power.

PURPORT

Indra’s thunderbolt is invincible, and therefore when Indra saw that it had returned without doing any injury to Namuci, he was certainly very much afraid.

SB 8.11.34

TEXT 34

TEXT

YaeNa Mae PaUvRMad]q<aa& Pa+aC^ed" Pa[JaaTYaYae )  
k\*-Taae iNaivXaTaa& >aarE" PaTaT}aE" PaTaTaa& >auiv )) 34 ))

yena me pūrvam adrīṇāṁ

pakṣa-cchedaḥ prajātyaye

kṛto niviśatāṁ bhāraiḥ

patattraiḥ patatāṁ bhuvi

SYNONYMS

yena—by the same thunderbolt; me—by me; pūrvam—formerly; adrīṇām—of the mountains; pakṣa-cchedaḥ—the cutting of the wings; prajā-atyaye—when there was killing of the people in general; kṛtaḥ—was done; niviśatām—of those mountains which entered; bhāraiḥ—by the great weight; patattraiḥ—by wings; patatām—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.

SB 8.11.35

TEXT 35

TEXT

TaPa"SaarMaYa& Tvaí\& v\*}aae YaeNa ivPaai$=Ta" )  
ANYae caiPa bl/aePaeTaa" SavaRñEr+aTaTvc" )) 35 ))

tapaḥ-sāramayaṁ tvāṣṭraṁ

vṛtro yena vipāṭitaḥ

anye cāpi balopetāḥ

sarvāstrair akṣata-tvacaḥ

SYNONYMS

tapaḥ—austerities; sāra-mayam—greatly powerful; tvāṣṭram—performed by Tvaṣṭā; vṛtraḥ—Vṛtrāsura; yena—by which; vipāṭitaḥ—was killed; anye—others; ca—also; api—indeed; bala-upetāḥ—very powerful persons; sarva—all kinds; astraiḥ—by weapons; akṣata—without being injured; tvacaḥ—their skin.

TRANSLATION

Vṛtrāsura was the essence of the austerities undergone by Tvaṣṭā, yet the thunderbolt killed him. Indeed, not only he but also many other stalwart heroes, whose very skin could not be injured even by all kinds of weapons, were killed by the same thunderbolt.

SB 8.11.36

TEXT 36

TEXT

Saae\_Ya& Pa[iTahTaae vJa]ae MaYaa Mau¢-ae\_Saure\_LPake- )  
Naah& Tadadde d<@& b]øTaeJaae\_PYak-ar<aMa( )) 36 ))

so ‘yaṁ pratihato vajro

mayā mukto ‘sure ‘lpake

nāhaṁ tad ādade daṇḍaṁ

brahma-tejo ‘py akāraṇam

SYNONYMS

saḥ ayam—therefore, this thunderbolt; pratihataḥ—repelled; vajraḥ—thunderbolt; mayā—by me; muktaḥ—released; asure—unto that demon; alpake—less important; na—not; aham—I; tat—that; ādade—hold; daṇḍam—it is now just like a rod; brahma-tejaḥ—as powerful as a brahmāstra; api—although; akāraṇam—now it is useless.

TRANSLATION

But now, although the same thunderbolt has been released against a less important demon, it has been ineffectual. Therefore, although it was as good as a brahmāstra, it has now become useless like an ordinary rod. I shall therefore hold it no longer.

SB 8.11.37

TEXT 37

TEXT

wiTa Xa§&- ivzqdNTaMaah vaGaXarqir<aq )  
NaaYa& éuZkE-rQaae Naad]ŒvRDaMahRiTa daNav" )) 37 ))

iti śakraṁ viṣīdantam

āha vāg aśarīriṇī

nāyaṁ śuṣkair atho nārdrair

vadham arhati dānavaḥ

SYNONYMS

iti—in this way; śakram—unto Indra; viṣīdantam—lamenting; āha—spoke; vāk—a voice; aśarīriṇī—without any body, or from the sky; na—not; ayam—this; śuṣkaiḥ—by anything dry; atho—also; na—nor; ārdraiḥ—by anything moist; vadham—annihilation; arhati—is befitting; dānavaḥ—this demon (Namuci).

TRANSLATION

Śukadeva Gosvāmī continued: While the morose Indra was lamenting in this way, an ominous, unembodied voice said from the sky, "This demon Namuci is not to be annihilated by anything dry or moist."

SB 8.11.38

TEXT 38

TEXT

MaYaaSMaE Yad( vrae dtaae Ma\*TYauNaŒvad]RéuZk-Yaae" )  
ATaae\_NYaiêNTaNaqYaSTae oPaaYaae MagavNa( irPaae" )) 38 ))

mayāsmai yad varo datto

mṛtyur naivārdra-śuṣkayoḥ

ato ‘nyaś cintanīyas te

upāyo maghavan ripoḥ

SYNONYMS

mayā—by me; asmai—unto him; yat—because; varaḥ—a benediction; dattaḥ—has been granted; mṛtyuḥ—death; na—not; eva—indeed; ārdra—by either a moist; śuṣkayoḥ—or by a dry medium; ataḥ—therefore; anyaḥ—something else, another; cintanīyaḥ—has to be thought of; te—by you; upāyaḥ—means; maghavan—O Indra; ripoḥ—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."

SB 8.11.39

TEXT 39

TEXT

Taa& dEvq& iGarMaak-<YaR MagavaNSauSaMaaihTa" )  
DYaaYaNa( fe-NaMaQaaPaXYaduPaaYaMau>aYaaTMak-Ma( )) 39 ))

tāṁ daivīṁ giram ākarṇya

maghavān susamāhitaḥ

dhyāyan phenam athāpaśyad

upāyam ubhayātmakam

SYNONYMS

tām—that; daivīm—ominous; giram—voice; ākarṇya—after hearing; maghavān—Lord Indra; su-samāhitaḥ—becoming very careful; dhyāyan—meditating; phenam—appearance of foam; atha—thereafter; apaśyat—he saw; upāyam—the means; ubhaya-ātmakam—simultaneously dry and moist.

TRANSLATION

After hearing the ominous voice, Indra, with great attention, began to meditate on how to kill the demon. He then saw that foam would be the means, for it is neither moist nor dry.

SB 8.11.40

TEXT 40

TEXT

Na éuZke-<a Na cad]eR<a Jahar NaMauce" iXar" )  
Ta& TauíuvuMauRiNaGa<aa MaaLYaEêavaik-riNv>auMa( )) 40 ))

na śuṣkeṇa na cārdreṇa

jahāra namuceḥ śiraḥ

taṁ tuṣṭuvur muni-gaṇā

mālyaiś cāvākiran vibhum

SYNONYMS

na—neither; śuṣkeṇa—by dry means; na—nor; ca—also; ārdreṇa—by a moist weapon; jahāra—he separated; namuceḥ—of Namuci; śiraḥ—the head; tam—him (Indra); tuṣṭuvuḥ—satisfied; muni-gaṇāḥ—all the sages; mālyaiḥ—with flower garlands; ca—also; avākiran—covered; vibhum—that great personality.

TRANSLATION

Thus Indra, King of heaven, severed Namuci’s head with a weapon of foam, which was neither dry nor moist. Then all the sages satisfied Indra, the exalted personality, by showering flowers and garlands upon him, almost covering him.

PURPORT

In this regard, the śruti-mantras say, apāṁ phenena namuceḥ śira indro ‘dārayat: Indra killed Namuci with watery foam, which is neither moist nor dry.

SB 8.11.41

TEXT 41

TEXT

GaNDavRMau:YaaE JaGaTauivRìavSauParavSaU )  
devduNdu>aYaae NaeduNaRTaRKYaae NaNa\*TauMauRda )) 41 ))

gandharva-mukhyau jagatur

viśvāvasu-parāvasū

deva-dundubhayo nedur

nartakyo nanṛtur mudā

SYNONYMS

gandharva-mukhyau—the two chiefs of the Gandharvas; jagatuḥ—began to sing nice songs; viśvāvasu—named Viśvāvasu; parāvasū—named Parāvasu; deva-dundubhayaḥ—the kettledrums beaten by the demigods; neduḥ—made their sound; nartakyaḥ—the dancers known as Apsarās; nanṛtuḥ—began to dance; mudā—in great happiness.

TRANSLATION

Viśvāvasu and Parāvasu, the two chiefs of the Gandharvas, sang in great happiness. The kettledrums of the demigods sounded, and the Apsarās danced in jubilation.

SB 8.11.42

TEXT 42

TEXT

ANYae\_PYaev& Pa[iTaÜNÜaNvaYviGanvå<aadYa" )  
SaUdYaaMaaSaurSauraNa( Ma\*GaaNke-Sair<aae YaQaa )) 42 ))

anye ‘py evaṁ pratidvandvān

vāyv-agni-varuṇādayaḥ

sūdayām āsur asurān

mṛgān kesariṇo yathā

SYNONYMS

anye—others; api—also; evam—in this way; pratidvandvān—the opposing party of belligerants; vāyu—the demigod known as Vāyu; agni—the demigod known as Agni; varuṇa-ādayaḥ—the demigod known as Varuṇa and others; sūdayām āsuḥ—began to kill vigorously; asurān—all the demons; mṛgān—deer; kesariṇaḥ—lions; yathā—just as.

TRANSLATION

Vāyu, Agni, Varuṇa and other demigods began killing the demons who opposed them, just as lions kill deer in a forest.

SB 8.11.43

TEXT 43

TEXT

b]ø<aa Pa[eizTaae devaNdevizRNaaRrdae Na\*Pa )  
varYaaMaaSa ivbuDaaNd\*îa daNavSa¿YaMa( )) 43 ))

brahmaṇā preṣito devān

devarṣir nārado nṛpa

vārayām āsa vibudhān

dṛṣṭvā dānava-saṅkṣayam

SYNONYMS

brahmaṇā—by Lord Brahmā; preṣitaḥ—sent; devān—unto the demigods; deva-ṛṣiḥ—the great sage of the heavenly planets; nāradaḥ—Nārada Muni; nṛpa—O King; vārayām āsa—forbade; vibudhān—all the demigods; dṛṣṭvā—after seeing; dānava-saṅkṣayam—the total annihilation of the demons.

TRANSLATION

O King, when Lord Brahmā saw the imminent total annihilation of the demons, he sent a message with Nārada, who went before the demigods to make them stop fighting.

SB 8.11.44

TEXT 44

TEXT

é[qNaard ovac  
>aviÙrMa\*Ta& Pa[aá& NaaraYa<a>auJaaé[YaE" )  
ié[Yaa SaMaeiDaTaa" SavR oPaarMaTa ivGa]haTa( )) 44 ))

śrī-nārada uvāca

bhavadbhir amṛtaṁ prāptaṁ

nārāyaṇa-bhujāśrayaiḥ

śriyā samedhitāḥ sarva

upāramata vigrahāt

SYNONYMS

śrī-nāradaḥ uvāca—Nārada Muni prayed to the demigods; bhavadbhiḥ—by all of you; amṛtam—nectar; prāptam—has been obtained; nārāyaṇa—of the Supreme Personality of Godhead; bhuja-āśrayaiḥ—being protected by the arms; śriyā—by all fortune; samedhitāḥ—have flourished; sarve—all of you; upāramata—now cease; vigrahāt—from this fighting.

TRANSLATION

The great sage Nārada said: All of you demigods are protected by the arms of Nārāyaṇa, the Supreme Personality of Godhead, and by His grace you have gotten the nectar. By the grace of the goddess of fortune, you are glorious in every way. Therefore, please stop this fighting.

SB 8.11.45

TEXT 45

TEXT

é[qéuk- ovac  
Sa&YaMYa MaNYauSa&rM>a& MaaNaYaNTaae MauNaevRc" )  
oPaGaqYaMaaNaaNaucrEYaRYau" SaveR i}aivíPaMa( )) 45 ))

śrī-śuka uvāca

saṁyamya manyu-saṁrambhaṁ

mānayanto muner vacaḥ

upagīyamānānucarair

yayuḥ sarve triviṣṭapam

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; saṁyamya—controlling; manyu—of anger; saṁrambham—the aggravation; mānayantaḥ—accepting; muneḥ vacaḥ—the words of Nārada Muni; upagīyamāna—being praised; anucaraiḥ—by their followers; yayuḥ—returned; sarve—all of the demigods; triviṣṭapam—to the heavenly planets.

TRANSLATION

Śrī Śukadeva Gosvāmī said: Accepting the words of Nārada, the demigods gave up their anger and stopped fighting. Being praised by their followers, they returned to their heavenly planets.

SB 8.11.46

TEXT 46

TEXT

Yae\_viXaía r<ae TaiSMaNa( NaardaNauMaTaeNa Tae )  
bil&/ ivPaàMaadaYa ASTa& iGairMauPaaGaMaNa( )) 46 ))

ye ‘vaśiṣṭā raṇe tasmin

nāradānumatena te

baliṁ vipannam ādāya

astaṁ girim upāgaman

SYNONYMS

ye—some of the demons who; avaśiṣṭāḥ—remained; raṇe—in the fight; tasmin—in that; nārada-anumatena—by the order of Nārada; te—all of them; balim—Mahārāja Bali; vipannam—in reverses; ādāya—taking; astam—named Asta; girim—to the mountain; upāgaman—went.

TRANSLATION

Following the order of Nārada Muni, whatever demons remained on the battlefield took Bali Mahārāja, who was in a precarious condition, to the hill known as Astagiri.

SB 8.11.47

TEXT 47

TEXT

Ta}aaivNaíavYavaNa( ivÛMaaNaiXaraeDaraNa( )  
oXaNaa JaqvYaaMaaSa SaÅqvNYaa SvivÛYaa )) 47 ))

tatrāvinaṣṭāvayavān

vidyamāna-śirodharān

uśanā jīvayām āsa

saṁjīvanyā sva-vidyayā

SYNONYMS

tatra—on that hill; avinaṣṭa-avayavān—the demons who had been killed but whose bodily parts had not been lost; vidyamāna-śirodharān—whose heads were still existing on their bodies; uśanāḥ—Śukrācārya; jīvayām āsa—brought to life; saṁjīvanyā—by the Saṁjīvanī mantra; sva-vidyayā—by his own achievement.

TRANSLATION

There, on that hill, Śukrācārya brought to life all the dead demoniac soldiers who had not lost their heads, trunks and limbs. He achieved this by his own mantra, known as Sañjīvanī.

SB 8.11.48

TEXT 48

TEXT

bil/êaeXaNaSaa SPa\*í" Pa[TYaaPaàeiNd]YaSMa\*iTa" )  
ParaiJaTaae\_iPa Naai%Ûçaek-Tatvivc+a<a" )) 48 ))

baliś cośanasā spṛṣṭaḥ

pratyāpannendriya-smṛtiḥ

parājito ‘pi nākhidyal

loka-tattva-vicakṣaṇaḥ

SYNONYMS

baliḥ—Mahārāja Bali; ca—also; uśanasā—by Śukrācārya; spṛṣṭaḥ—being touched; pratyāpanna—was brought back; indriya-smṛtiḥ—realization of the actions of the senses and memory; parājitaḥ—he was defeated; api—although; na akhidyat—he did not lament; loka-tattva-vicakṣaṇaḥ—because he was very experienced in universal affairs.

TRANSLATION

Bali Mahārāja was very experienced in universal affairs. When he regained his senses and memory by the grace of Śukrācārya, he could understand everything that had happened. Therefore, although he had been defeated, he did not lament.

PURPORT

It is significant that Bali Mahārāja is here said to be very experienced. Although defeated, he was not at all sorry, for he knew that nothing can take place without the sanction of the Supreme Personality of Godhead. Since he was a devotee, he accepted his defeat without lamentation. As stated by the Supreme Personality of Godhead in Bhagavad-gītā (2.47), karmaṇy evādhikāras te mā phaleṣu kadācana. Everyone in Kṛṣṇa consciousness should execute his duty, without regard for victory or defeat. One must execute his duty as ordered by Kṛṣṇa or His representative, the spiritual master. Ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā. In first-class devotional service, one always abides by the orders and will of Kṛṣṇa.

Thus end the Bhaktivedanta purports of the Eighth Canto, Eleventh Chapter, of the Śrīmad-Bhāgavatam, entitled "King Indra Annihilates the Demons."

SB 8.12: The Mohiné-mürti Incarnation Bewilders Lord Çiva

CHAPTER TWELVE  
The Mohinī-mūrti Incarnation Bewilders Lord Śiva

SB 8.12 Summary

This chapter describes how Lord Śiva was bewildered upon seeing the beautiful Mohinī-mūrti incarnation of the Supreme Personality of Godhead and how he later came to his senses. When Lord Śiva heard about the pastimes performed by the Supreme Personality of Godhead, Hari, in the form of an attractive woman, he mounted his bull and went to see the Lord. Accompanied by his wife, Umā, and his servants, the bhūta-gaṇa, or ghosts, he approached the lotus feet of the Lord. Lord Śiva offered obeisances to the Supreme Lord as the all-pervading Lord, the universal form, the supreme controller of creation, the Supersoul, the resting place for everyone, and the completely independent cause of all causes. Thus he offered prayers giving truthful descriptions of the Lord. Then he expressed his desire. The Supreme Personality of Godhead is very kind to His devotees. Therefore, to fulfill the desire of His devotee Lord Śiva, He expanded His energy and manifested Himself in the form of a very beautiful and attractive woman. Upon seeing this form, even Lord Śiva was captivated. Later, by the grace of the Lord, he controlled himself. This demonstrates that by the power of the Lord’s external energy, everyone is captivated by the form of woman in this material world. Again, however, by the grace of the Supreme Personality of Godhead, one can overcome the influence of māyā. This was evinced by Lord Śiva, the topmost devotee of the Lord. First he was captivated, but later, by the grace of the Lord, he restrained himself. It is declared in this connection that only a pure devotee can restrain himself from the attractive feature of māyā. Otherwise, once a living entity is trapped by the external feature of māyā, he cannot overcome it. After Lord Śiva was graced by the Supreme Lord, he circumambulated the Lord along with his wife, Bhavānī, and his companions, the ghosts. Then he left for his own abode. Śukadeva Gosvāmī concludes this chapter by describing the transcendental qualities of Uttamaśloka, the Supreme Personality of Godhead, and by declaring that one can glorify the Lord by nine kinds of devotional service, beginning with śravaṇaṁ kīrtanaṁ.

SB 8.12.1, SB 8.12.2, SB 8.12.1-2

TEXTS 1-2

TEXT

é[qbadraYai<aåvac  
v\*zßJaae iNaXaMYaed& Yaaeizd]UPae<a daNavaNa( )  
MaaehiYaTva SaurGa<aaNhir" SaaeMaMaPaaYaYaTa( )) 1 ))  
v\*zMaaåù iGairXa" SavR>aUTaGa<aEv\*RTa" )  
Sah deVYaa YaYaaE d]íu& Ya}aaSTae MaDauSaUdNa" )) 2 ))

śrī-bādarāyaṇir uvāca

vṛṣa-dhvajo niśamyedaṁ

yoṣid-rūpeṇa dānavān

mohayitvā sura-gaṇān

hariḥ somam apāyayat

vṛṣam āruhya giriśaḥ

sarva-bhūta-gaṇair vṛtaḥ

saha devyā yayau draṣṭuṁ

yatrāste madhusūdanaḥ

SYNONYMS

śrī-bādarāyaṇiḥ uvāca—Śrī Śukadeva Gosvāmī said; vṛṣa-dhvajaḥ—Lord Śiva, who is carried by a bull; niśamya—hearing; idam—this (news); yoṣit-rūpeṇa—by assuming the form of a woman; dānavān—the demons; mohayitvā—enchanting; sura-gaṇān—unto the demigods; hariḥ—the Supreme Personality of Godhead; somam—nectar; apāyayat—caused to drink; vṛṣam—the bull; āruhya—mounting; giriśaḥ—Lord Śiva; sarva—all; bhūta-gaṇaiḥ—by the ghosts; vṛtaḥ—surrounded; saha devyā—with Umā; yayau—went; draṣṭum—to see; yatra—where; āste—stays; madhusūdanaḥ—Lord Viṣṇu.

TRANSLATION

Śukadeva Gosvāmī said: The Supreme Personality of Godhead, Hari, in the form of a woman, captivated the demons and enabled the demigods to drink the nectar. After hearing of these pastimes, Lord Śiva, who is carried by a bull, went to the place where Madhusūdana, the Lord, resides. Accompanied by his wife, Umā, and surrounded by his companions, the ghosts, Lord Śiva went there to see the Lord’s form as a woman.

SB 8.12.3

TEXT 3

TEXT

Sa>aaiJaTaae >aGavTaa Saadr& SaaeMaYaa >av" )  
SaUPaiví ovaced& Pa[iTaPaUJYa SMaYaNhirMa( )) 3 ))

sabhājito bhagavatā

sādaraṁ somayā bhavaḥ

sūpaviṣṭa uvācedaṁ

pratipūjya smayan harim

SYNONYMS

sabhājitaḥ—well received; bhagavatā—by the Supreme Personality of Godhead, Viṣṇu; sa-ādaram—with great respect (as befitting Lord Śiva); sa-umayā—with Umā; bhavaḥ—Lord Śambhu (Lord Śiva); su-upaviṣṭaḥ—being comfortably situated; uvāca—said; idam—this; pratipūjya—offering respect; smayan—smiling; harim—unto the Lord.

TRANSLATION

The Supreme Personality of Godhead welcomed Lord Śiva and Umā with great respect, and after being seated comfortably, Lord Śiva duly worshiped the Lord and smilingly spoke as follows.

SB 8.12.4

TEXT 4

TEXT

é[qMahadev ovac  
devdev JaGaÜyaiPaÅGadqXa JaGaNMaYa )  
SaveRzaMaiPa >aavaNaa& TvMaaTMaa heTaurqìr" )) 4 ))

śrī-mahādeva uvāca

deva-deva jagad-vyāpiñ

jagad-īśa jagan-maya

sarveṣām api bhāvānāṁ

tvam ātmā hetur īśvaraḥ

SYNONYMS

śrī-mahādevaḥ uvāca—Lord Śiva (Mahādeva) said; deva-deva—O best demigod among the demigods; jagat-vyāpin—O all-pervading Lord; jagat-īśa—O master of the universe; jagat-maya—O my Lord, who are transformed by Your energy into this creation; sarveṣām api—all kinds of; bhāvānām—situations; tvam—You; ātmā—the moving force; hetuḥ—because of this; īśvaraḥ—the Supreme Lord, Parameśvara.

TRANSLATION

Lord Mahādeva said: O chief demigod among the demigods, O all-pervading Lord, master of the universe, by Your energy You are transformed into the creation. You are the root and efficient cause of everything. You are not material. Indeed, You are the Supersoul or supreme living force of everything. Therefore, You are Parameśvara, the supreme controller of all controllers.

PURPORT

The Supreme Personality of Godhead, Viṣṇu, resides within the material world as the sattva-guṇa-avatāra. Lord Śiva is the tamo-guṇa-avatāra, and Lord Brahmā is the rajo-guṇa-avatāra, but although Lord Viṣṇu is among them, He is not in the same category. Lord Viṣṇu is deva-deva, the chief of all the demigods. Since Lord Śiva is in this material world, the energy of the Supreme Lord, Viṣṇu, includes Lord Śiva. Lord Viṣṇu is therefore called jagad-vyāpī, "the all-pervading Lord." Lord Śiva is sometimes called Maheśvara, and so people think that Lord Śiva is everything. But here Lord Śiva addresses Lord Viṣṇu as Jagad-īśa, "the master of the universe." Lord Śiva is sometimes called Viśveśvara, but here he addresses Lord Viṣṇu as Jagan-maya, indicating that even Viśveśvara is under Lord Viṣṇu’s control. Lord Viṣṇu is the master of the spiritual world, yet He controls the material world also, as stated in Bhagavad-gītā (mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram). Lord Brahmā and Lord Śiva are also sometimes called īśvara, but the supreme īśvara is Lord Viṣṇu, Lord Kṛṣṇa. As stated in Brahma-saṁhitā, īśvaraḥ paramaḥ kṛṣṇaḥ:the Supreme Lord is Kṛṣṇa, Lord Viṣṇu. Everything in existence works in proper order because of Lord Viṣṇu. Aṇḍāntara-stha-paramāṇu-cayāntara-stham. Even paramāṇu, the small atoms, work because of Lord Viṣṇu’s presence within them.

SB 8.12.5

TEXT 5

TEXT

AaÛNTaavSYa YaNMaDYaiMadMaNYadh& bih" )  
YaTaae\_VYaYaSYa NaETaaiNa TaTa( SaTYa& b]ø icd( >avaNa( )) 5 ))

ādy-antāv asya yan madhyam

idam anyad ahaṁ bahiḥ

yato ‘vyayasya naitāni

tat satyaṁ brahma cid bhavān

SYNONYMS

ādi—the beginning; antau—and the end; asya—of this manifested cosmos or of anything material or visible; yat—that which; madhyam—between the beginning and the end, the sustenance; idam—this cosmic manifestation; anyat—anything other than You; aham—the wrong mental conception; bahiḥ—outside of You; yataḥ—because of; avyayasya—the inexhaustible; na—not; etāni—all these differences; tat—that; satyam—the Absolute Truth; brahma—the Supreme; cit—spiritual; bhavān—Your Lordship.

TRANSLATION

The manifest, the unmanifest, false ego and the beginning, maintenance and annihilation of this cosmic manifestation all come from You, the Supreme Personality of Godhead. But because You are the Absolute Truth, the supreme absolute spirit soul, the Supreme Brahman, such changes as birth, death and sustenance do not exist in You.

PURPORT

According to the Vedic mantras, yato vā imāni bhūtāni jāyante: everything is an emanation of the Supreme Personality of Godhead. As stated by the Lord Himself in Bhagavad-gītā (7.4):

bhūmir āpo ‘nalo vāyuḥ  
khaṁ mano buddhir eva ca  
ahaṅkāra itīyaṁ me  
bhinnā prakṛtir aṣṭadhā

"Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight comprise My separated material energies." In other words, the ingredients of the cosmic manifestation also consist of the energy of the Supreme Personality of Godhead. This does not mean, however, that because the ingredients come from Him, He is no longer complete. Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate: "Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance." Thus the Lord is called avyaya, inexhaustible. Unless we accept the Absolute Truth as acintya-bhedābheda, simultaneously one and different, we cannot have a clear conception of the Absolute Truth. The Lord is the root of everything. Aham ādir hi devānām: He is the original cause of all the devas, or demigods. Ahaṁ sarvasya prabhavaḥ: 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.

SB 8.12.6

TEXT 6

TEXT

TavEv cr<aaM>aaeJa& é[eYaSk-aMaa iNaraiXaz" )  
ivSa\*JYaae>aYaTa" Sa(r)& MauNaYa" SaMauPaaSaTae )) 6 ))

tavaiva caraṇāmbhojaṁ

śreyas-kāmā nirāśiṣaḥ

visṛjyobhayataḥ saṅgaṁ

munayaḥ samupāsate

SYNONYMS

tava—Your; eva—indeed; caraṇa-ambhojam—lotus feet; śreyaḥ-kāmāḥ—persons desiring the ultimate auspiciousness, the ultimate goal of life; nirāśiṣaḥ—without material desire; visṛjya—giving up; ubhayataḥ—in this life and the next; saṅgam—attachment; munayaḥ—great sages; samupāsate—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 gṛha-kṣetra-sutāpta-vittair janasya moho ‘yam ahaṁ 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 munayaḥ, saintly persons following in the footsteps of Nārada Muni, simply engage in the transcendental loving service of the Lord without any personal desire for sense gratification. Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam. Either in this life or in the next, the only concern of such saintly devotees is to serve the Supreme Personality of Godhead. Thus they are also absolute because they have no other desires. Being freed from the dualities of material desire, they are called śreyas-kāmāḥ. In other words, they are not concerned with dharma (religiosity), artha (economic development), or kāma (sense gratification). The only concern of such devotees is mokṣa, liberation. This mokṣa does not refer to becoming one with the Supreme like the Māyāvādī philosophers. Caitanya Mahāprabhu explained that real mokṣa means taking shelter of the lotus feet of the Personality of Godhead. The Lord clearly explained this fact while instructing Sārvabhauma Bhaṭṭācārya. Sārvabhauma Bhaṭṭācārya wanted to correct the word mukti-pade in Śrīmad-Bhāgavatam, but Caitanya Mahāprabhu informed him that there is no need to correct any word in Śrīmad-Bhāgavatam. He explained that mukti-pade refers to the lotus feet of the Supreme Personality of Godhead, Viṣṇu, who offers mukti and is therefore called Mukunda. A pure devotee is not concerned with material things. He is not concerned with religiosity, economic development or sense gratification. He is interested only in serving the lotus feet of the Lord.

SB 8.12.7

TEXT 7

TEXT

Tv& b]ø PaU<aRMaMa\*Ta& ivGau<a& ivXaaek-‚  
 MaaNaNdMaa}aMaivk-arMaNaNYadNYaTa( )  
ivìSYa heTauådYaiSQaiTaSa&YaMaaNaa‚  
 MaaTMaeìrê TadPae+aTaYaaNaPae+a" )) 7 ))

tvaṁ brahma pūrṇam amṛtaṁ viguṇaṁ viśokam

ānanda-mātram avikāram ananyad anyat

viśvasya hetur udaya-sthiti-saṁyamānām

ātmeśvaraś ca tad-apekṣatayānapekṣaḥ

SYNONYMS

tvam—Your Lordship; brahma—the all-pervading Absolute Truth; pūrṇam—fully complete; amṛtam—never to be vanquished; viguṇam—spiritually situated, free from the material modes of nature; viśokam—without lamentation; ānanda-mātram—always in transcendental bliss; avikāram—changeless; ananyat—separated from everything; anyat—yet You are everything; viśvasya—of the cosmic manifestation; hetuḥ—the cause; udaya—of the beginning; sthiti—maintenance; saṁyamānām—and of all the directors controlling the various departments of the cosmic manifestation; ātma-īśvaraḥ—the Supersoul giving direction to everyone; ca—also; tat-apekṣatayā—everyone depends upon You; anapekṣaḥ—always fully independent.

TRANSLATION

My Lord, You are the Supreme Brahman, complete in everything. Being completely spiritual, You are eternal, free from the material modes of nature, and full of 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-gītā (9.4):

mayā tatam idaṁ sarvaṁ  
jagad avyakta-mūrtinā  
mat-sthāni sarva-bhūtāni  
na cāhaṁ teṣv avasthitaḥ

"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-bhedābheda. Everything is the Supreme Brahman, the Personality of Godhead, yet the Supreme Person is differently situated from everything. Indeed, because the Lord is differently situated from everything material, He is the Supreme Brahman, the supreme cause, the supreme controller. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ. The Lord is the supreme cause, and His form has nothing to do with the material modes of nature. The devotee prays: "As Your devotee is completely free from all desires, Your Lordship is also completely free from desires. You are fully independent. Although all living entities engage in Your service, You do not depend on the service of anyone. Although this material world is created complete by You, everything depends on Your sanction. As stated in Bhagavad-gītā, mattaḥ smṛtir jñānam apohanaṁ ca: remembrance, knowledge and forgetfulness come from You. Nothing can be done independently, yet You act independently of the service rendered by Your servants. The living entities depend on Your mercy for liberation, but when You want to give them liberation, You do not depend on anyone else. Indeed, by Your causeless mercy, You can give liberation to anyone. Those who receive Your mercy are called kṛpā-siddha. To reach the platform of perfection takes many, many lives (bahūnāṁ janmanām ante jñānavān māṁ prapadyate). Nonetheless, even without undergoing severe austerities, one can attain perfection by Your mercy. Devotional service should be unmotivated and free from impediments (ahaituky apratihatā yayātmā suprasīdati). This is the position of nirāśiṣaḥ, 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."

SB 8.12.8

TEXT 8

TEXT

Wk-STvMaev SadSad( ÜYaMaÜYa& c  
 Sv<a| k\*-Taak\*-TaiMaveh Na vSTau>aed" )  
AjaNaTaSTviYa JaNaEivRihTaae ivk-LPaae  
 YaSMaad( Gau<aVYaiTak-rae iNaåPaaiDak-SYa )) 8 ))

ekas tvam eva sad asad dvayam advayaṁ ca

svarṇaṁ kṛtākṛtam iveha na vastu-bhedaḥ

ajñānatas tvayi janair vihito vikalpo

yasmād guṇa-vyatikaro nirupādhikasya

SYNONYMS

ekaḥ—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; svarṇam—gold; kṛta—manufactured into different forms; ākṛtam—the original source of gold (the gold mine); iva—like; iha—in this world; na—not; vastu-bhedaḥ—difference in the substance; ajñānataḥ—only because of ignorance; tvayi—unto You; janaiḥ—by the general mass of people; vihitaḥ—it should be done; vikalpaḥ—differentiation; yasmāt—because of; guṇa-vyatikaraḥ—free from the differences created by the material modes of nature; nirupādhikasya—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

Śrīla Viśvanātha Cakravartī Ṭhākura says that the living entities are representations of the Supreme Personality of Godhead’s marginal potency whereas the various bodies accepted by the living entities are products of the material energy. Thus the body is considered material, and the soul is considered spiritual. The origin of them both, however, is the same Supreme Personality of Godhead. As the Lord explains in Bhagavad-gītā (7.4-5):

bhūmir āpo ‘nalo vāyuḥ  
khaṁ mano buddhir eva ca  
ahaṅkāra itīyaṁ me  
bhinnā prakṛtir aṣṭadhā

apareyam itas tv anyāṁ  
prakṛtiṁ viddhi me parām  
jīva-bhūtāṁ mahā-bāho  
yayedaṁ dhāryate 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 Vedānta-sūtra describes that Brahman is the cause of everything. Janmādy asya yataḥ. Everything is born of the Supreme Brahman, from which everything emanates as different energies. None of these energies, therefore, should be considered false. The Māyāvādīs’ differentiation between Brahman and māyā is only due to ignorance.

Śrīmad Vīrarāghava Ācārya, in his Bhāgavata-candra-candrikā, describes the Vaiṣṇava philosophy as follows. The cosmic manifestation is described as sat and asat, as cit and acit. Matter is acit, and the living force is cit, but their origin is the Supreme Personality of Godhead, in whom there is no difference between matter and spirit. According to this conception, the cosmic manifestation, consisting of both matter and spirit, is not different from the Supreme Personality of Godhead. Idaṁ hi viśvaṁ bhagavān ivetaraḥ: "This cosmic manifestation is also the Supreme Personality of Godhead, although it appears different from Him." In Bhagavad-gītā (9.4) the Lord says:

mayā tatam idaṁ sarvaṁ  
jagad avyakta-mūrtinā  
mat-sthāni sarva-bhūtāni  
na cāhaṁ teṣv avasthitaḥ

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." Thus although someone may say that the Supreme Person is different from the cosmic manifestation, actually He is not. The Lord says, mayā tatam idaṁ 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 evādvitīyaṁ brahma. This is the Vedic version (Chāndogya Upaniṣad 6.2.1). There is oneness because everything emanates from the Supreme Brahman. The example already given is that there is no difference between a golden earring and the gold mine as it is. The Vaiśeṣika philosophers, however, because of their Māyāvāda conception, create differences. They say, brahma satyaṁ jagan mithyā: "The Absolute Truth is real, and the cosmic manifestation is false." But why should the jagat be considered mithyā? The jagat is an emanation from Brahman. Therefore the jagat is also truth.

Vaiṣṇavas, therefore, do not consider the jagat to be mithyā; rather, they regard everything as reality in connection with the Supreme Personality of Godhead.

anāsaktasya viṣayān  
yathārham upayuñjataḥ  
nirbandhaḥ kṛṣṇa-sambandhe  
yuktaṁ vairāgyam ucyate

prāpañcikatayā buddhyā  
hari-sambandhi-vastunaḥ  
mumukṣubhiḥ parityāgo  
vairāgyaṁ 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 Kṛṣṇa, one’s renunciation is called yuktaṁ vairāgyam. Whatever is favorable for the rendering of service to the Lord should be accepted and should not be rejected as a material thing." (Bhakti-rasāmṛta-sindhu 1.2.255-256) The jagat should not be rejected as mithyā. It is truth, and the truth is realized when everything is engaged in the service of the Lord. A flower accepted for one’s sense gratification is material, but when the same flower is offered to the Supreme Personality of Godhead by a devotee, it is spiritual. Food taken and cooked for oneself is material, but food cooked for the Supreme Lord is spiritual prasāda. This is a question of realization. Actually, everything is given by the Supreme Personality of Godhead, and therefore everything is spiritual, but those who are not advanced in proper knowledge make distinctions because of the interactions of the three modes of material nature. In this regard, Śrīla Jīva Gosvāmī says that although the sun is the only light, the sunshine, which is exhibited in seven colors, and darkness, which is the absence of sunshine, are not different from the sun, for without the existence of the sun such differentiations cannot exist. There may be varied nomenclature because of different conditions, but they are all the sun. The Purāṇas therefore say:

eka-deśa-sthitasyāgner  
jyotsnā vistāriṇī yathā  
parasya brahmaṇaḥ śaktis  
tathedam akhilaṁ 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." (Viṣṇu Purāṇa 1.22.53) Materially, we can directly perceive the sunshine spreading itself according to different names and activities, but ultimately the sun is one. Similarly, sarvaṁ khalv idaṁ 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.

SB 8.12.9

TEXT 9

TEXT

Tva& b]ø ke-icdvYaNTYauTa DaMaRMaeke-  
 Wke- Par& SadSaTaae" Pauåz& PareXaMa( )  
ANYae\_vYaiNTa NavXai¢-YauTa& Par& Tva&  
 ke-icNMahaPauåzMaVYaYaMaaTMaTaN}aMa( )) 9 ))

tvāṁ brahma kecid avayanty uta dharmam eke

eke paraṁ sad-asatoḥ puruṣaṁ pareśam

anye ‘vayanti nava-śakti-yutaṁ paraṁ tvāṁ

kecin mahā-puruṣam avyayam ātma-tantram

SYNONYMS

tvām—You; brahma—the supreme truth, the Absolute Truth, Brahman; kecit—some people, namely the group of Māyāvādīs known as the Vedāntists; avayanti—consider; uta—certainly; dharmam—religion; eke—some others; eke—some others; param—transcendental; sat-asatoḥ—to both cause and effect; puruṣam—the Supreme person; pareśam—the supreme controller; anye—others; avayanti—describe; nava-śakti-yutam—endowed with nine potencies; param—transcendental; tvām—unto You; kecit—some; mahā-puruṣam—the Supreme Personality of Godhead; avyayam—without loss of energy; ātma-tantram—supremely independent.

TRANSLATION

Those who are known as the impersonalist Vedāntists regard You as the impersonal Brahman. Others, known as the Mīmāṁsaka philosophers, regard You as religion. The Sāṅkhya philosophers regard You as the transcendental person who is beyond prakṛti and puruṣa and who is the controller of even the demigods. The followers of the codes of devotional service known as the Pañcarātras regard You as being endowed with nine different potencies. And the Patañjala philosophers, the followers of Patañjali Muni, regard You as the supreme independent Personality of Godhead, who has no equal or superior.

SB 8.12.10

TEXT 10

TEXT

Naah& ParaYau‰RzYaae Na MarqicMau:Yaa  
 JaaNaiNTa YaiÜricTa& %lu/ SatvSaGaaR" )  
YaNMaaYaYaa MauizTaceTaSa wRXa dETYa‚  
 MaTYaaRdYa" ik-MauTa Xaìd>ad]v\*taa" )) 10 ))

nāhaṁ parāyur ṛṣayo na marīci-mukhyā

jānanti yad-viracitaṁ khalu sattva-sargāḥ

yan-māyayā muṣita-cetasa īśa daitya-

martyādayaḥ kim uta śaśvad-abhadra-vṛttāḥ

SYNONYMS

na—neither; aham—I; para-āyuḥ—that personality who lives for millions and millions of years (Lord Brahmā); ṛṣayaḥ—the seven ṛṣis of the seven planets; na—nor; marīci-mukhyāḥ—headed by Marīci Ṛṣi; jānanti—know; yat—by whom (the Supreme Lord); viracitam—this universe, which has been created; khalu—indeed; sattva-sargāḥ—although born in the mode of material goodness; yat-māyayā—by the influence of whose energy; muṣita-cetasaḥ—their hearts are bewildered; īśa—O my Lord; daitya—the demons; martya-ādayaḥ—the human beings and others; kim uta—what to speak of; śaśvat—always; abhadra-vṛttāḥ—influenced by the base qualities of material nature.

TRANSLATION

O my Lord, I, who am considered to be the best of the demigods, and Lord Brahmā and the great ṛṣis, headed by Marīci, are born of the mode of goodness. Nonetheless, we are bewildered by Your illusory energy and cannot understand what this creation is. Aside from us, what is to be said of others, like the demons and human beings, who are in the base modes of material nature [rajo-guṇa and tamo-guṇa]? How will they know You?

PURPORT

Factually speaking, even those who are situated in the material mode of goodness cannot understand the position of the Supreme Personality of Godhead. What then is to be said of those who are situated in rajo-guṇa and tamo-guṇa, the base qualities of material nature? How can we even imagine the Supreme Personality of Godhead? There are so many philosophers trying to understand the Absolute Truth, but since they are situated in the base qualities of material nature and are addicted to so many bad habits, like drinking, meat-eating, illicit sex and gambling, how can they conceive of the Supreme Personality of Godhead? For them it is impossible. For the present day, the pāñcarātrikī-vidhi as enunciated by Nārada Muni is the only hope. Śrīla Rūpa Gosvāmī, therefore, has quoted the following verse from the Brahma-yāmala:

śruti-smṛti-purāṇādi-  
pañcarātra-vidhiṁ vinā  
aikāntikī harer bhaktir  
utpātāyaiva kalpate

"Devotional service of the Lord that ignores the authorized Vedic literatures like the Upaniṣads, Purāṇas and Nārada Pañcarātra is simply an unnecessary disturbance in society." (Bhakti-rasāmṛta-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 śruti and smṛti and other religious scriptures, including the pāñcarātrikī-vidhi. Without understanding the Supreme Personality of Godhead in this way, one only creates a disturbance. In this age of Kali, so many gurus have sprung up, and because they do not refer to the śruti-smṛti-purāṇādi-pañcarātrika-vidhi, they are creating a great disturbance in the world in regard to understanding the Absolute Truth. However, those who follow the pāñcarātrikī-vidhi under the guidance of a proper spiritual master can understand the Absolute Truth. It is said, pañcarātrasya kṛtsnasya vaktā tu bhagavān svayam: the pañcarātra system is spoken by the Supreme Personality of Godhead, just like Bhagavad-gītā. Vāsudeva-śaraṇā vidur añjasaiva: the truth can be understood only by one who has taken shelter of the lotus feet of Vāsudeva.

bahūnāṁ janmanām ante  
jñānavān māṁ prapadyate  
vāsudevaḥ sarvam iti  
sa mahātmā sudurlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bg. 7.19) Only those who have surrendered to the lotus feet of Vāsudeva can understand the Absolute Truth.

vāsudeve bhagavati  
bhakti-yogaḥ prayojitaḥ  
janayaty āśu vairāgyaṁ  
jñānaṁ ca yad ahaitukam

"By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world." (Bhāg. 1.2.7) Therefore, Vāsudeva, Bhagavān Śrī Kṛṣṇa, personally teaches in Bhagavad-gītā:

sarva-dharmān parityajya  
mām ekaṁ śaraṇaṁ vraja

"Abandon all varieties of religion and just surrender unto Me." (Bg. 18.66)

bhaktyā mām abhijānāti  
yāvān yaś cāsmi tattvataḥ

"One can understand the Supreme Personality as He is only by devotional service." (Bg. 18.55) The Supreme Personality of Godhead is not properly understood even by Lord Śiva or Lord Brahmā, what to speak of others, but He can be understood by the process of bhakti-yoga.

mayy āsakta-manāḥ pārtha  
yogaṁ yuñjan mad-āśrayaḥ  
asaṁśayaṁ samagraṁ māṁ  
yathā jñāsyasi tac chṛṇu  
(Bg. 7.1)

If one practices bhakti-yoga by taking shelter of Vāsudeva, Kṛṣṇa, simply by hearing Vāsudeva speak about Himself, one can understand everything about Him. Indeed, one can understand Him completely (samagram).

SB 8.12.11

TEXT 11

TEXT

Sa Tv& SaMaqihTaMad" iSQaiTaJaNMaNaaXa&  
 >aUTaeihTa& c JaGaTaae >avbNDaMaae+aaE )  
vaYauYaRQaa ivXaiTa %& c cracra:Ya&  
 Sav| TadaTMak-TaYaavGaMaae\_våNTSae )) 11 ))

sa tvaṁ samīhitam adaḥ sthiti-janma-nāśaṁ

bhūtehitaṁ ca jagato bhava-bandha-mokṣau

vāyur yathā viśati khaṁ ca carācarākhyaṁ

sarvaṁ tad-ātmakatayāvagamo ‘varuntse

SYNONYMS

saḥ—Your Lordship; tvam—the Supreme Personality of Godhead; samīhitam—which has been created (by You); adaḥ—of this material cosmic manifestation; sthiti-janma-nāśam—creation, maintenance and annihilation; bhūta—of the living entities; īhitam ca—and the different activities or endeavors; jagataḥ—of the whole world; bhava-bandha-mokṣau—in being implicated and being liberated from material complications; vāyuḥ—the air; yathā—as; viśati—enters; kham—in the vast sky; ca—and; cara-acara-ākhyam—and everything, moving and nonmoving; sarvam—everything; tat—that; ātmakatayā—because of Your presence; avagamaḥ—everything is known to You; avaruntse—You are all-pervading and therefore know everything.

TRANSLATION

My Lord, You are the supreme knowledge personified. You know everything about this creation and its beginning, maintenance and annihilation, and You know all the endeavors made by the living entities, by which they are either implicated in this material world or liberated from it. As the air enters the vast sky and also enters the bodies of all moving and nonmoving entities, You are present everywhere, and therefore You are the knower of all.

PURPORT

As stated in the Brahma-saṁhitā:

eko ‘py asau racayituṁ jagad-aṇḍa-koṭiṁ  
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ  
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṁ  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship the Personality of Godhead, Govinda, who by one of His plenary portions enters the existence of every universe and every atomic particle and thus manifests His infinite energy unlimitedly throughout the material creation." (Bs. 5.35)

ānanda-cinmaya-rasa-pratibhāvitābhis  
tābhir ya eva nija-rūpatayā kalābhiḥ  
goloka eva nivasaty akhilātma-bhūto  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency [hlādinī]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa." (Bs. 5.37)

Although Govinda is always present in His abode (goloka eva nivasati), He is simultaneously present everywhere. Nothing is unknown to Him, and nothing can be hidden from Him. The example given here compares the Lord to the air, which is within the vast sky and within every body but still is different from everything.

SB 8.12.12

TEXT 12

TEXT

AvTaara MaYaa d\*ía rMaMaa<aSYa Tae Gau<aE" )  
Saae\_h& Tad( d]íuiMaC^aiMa YaTa( Tae YaaeizÜPauDa\*RTaMa( )) 12 ))

avatārā mayā dṛṣṭā

ramamāṇasya te guṇaiḥ

so ‘haṁ tad draṣṭum icchāmi

yat te yoṣid-vapur dhṛtam

SYNONYMS

avatārāḥ—incarnations; mayā—by me; dṛṣṭāḥ—have been seen; ramamāṇasya—while You demonstrate Your various pastimes; te—of You; guṇaiḥ—by the manifestations of transcendental qualities; saḥ—Lord Śiva; aham—I; tat—that incarnation; draṣṭum icchāmi—wish to see; yat—which; te—of You; yoṣit-vapuḥ—the body of a woman; dhṛtam—was accepted.

TRANSLATION

My Lord, I have seen all kinds of incarnations You have exhibited by Your transcendental qualities, and now that You have appeared as a beautiful young woman, I wish to see that form of Your Lordship.

PURPORT

When Lord Śiva approached Lord Viṣṇu, Lord Viṣṇu inquired about the purpose for Lord Śiva’s coming there. Now Lord Śiva discloses his desire. He wanted to see the recent incarnation of Mohinī-mūrti, which Lord Viṣṇu had assumed to distribute the nectar generated from the churning of the ocean of milk.

SB 8.12.13

TEXT 13

TEXT

YaeNa SaMMaaeihTaa dETYaa" PaaiYaTaaêaMa\*Ta& Saura" )  
Tad( idd\*+av AaYaaTaa" Par& k-aETaUhl&/ ih Na" )) 13 ))

yena sammohitā daityāḥ

pāyitāś cāmṛtaṁ surāḥ

tad didṛkṣava āyātāḥ

paraṁ kautūhalaṁ hi naḥ

SYNONYMS

yena—by such an incarnation; sammohitāḥ—were captivated; daityāḥ—the demons; pāyitāḥ—were fed; ca—also; amṛtam—nectar; surāḥ—the demigods; tat—that form; didṛkṣavaḥ—desiring to see; āyātāḥ—we have come here; param—very much; kautūhalam—great eagerness; hi—indeed; naḥ—of ourselves.

TRANSLATION

My Lord, we have come here desiring to see that form of Your Lordship which You showed to the demons to captivate them completely and in this way enable the demigods to drink nectar. I am very eager to see that form.

SB 8.12.14

TEXT 14

TEXT

é[qéuk- ovac  
WvMa>YaiQaRTaae ivZ<au>aRGavaNa( éUl/Paai<aNaa )  
Pa[hSYa >aavGaM>aqr& iGairXa& Pa[TYa>aazTa )) 14 ))

śrī-śuka uvāca

evam abhyarthito viṣṇur

bhagavān śūla-pāṇinā

prahasya bhāva-gambhīraṁ

giriśaṁ pratyabhāṣata

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; evam—in this way; abhyarthitaḥ—being requested; viṣṇuḥ bhagavān—Lord Viṣṇu, the Supreme Personality of Godhead; śūla-pāṇinā—by Lord Śiva, who carries a trident in his hand; prahasya—laughing; bhāva-gambhīram—with serious gravity; giriśam—unto Lord Śiva; pratyabhāṣata—replied.

TRANSLATION

Śukadeva Gosvāmī said: When Lord Viṣṇu was thus requested by Lord Śiva, who carries a trident in his hand, He smiled with gravity and replied to Lord Śiva as follows.

PURPORT

The Supreme Personality of Godhead, Viṣṇu, is known as Yogeśvara. Yatra yogeśvaraḥ kṛṣṇaḥ. Mystic yogīs want to acquire some power by practicing the yoga system, but Kṛṣṇa, the Supreme Personality of Godhead, is known as the Supreme Lord of all mystic power. Lord Śiva wanted to see the Mohinī-mūrti, which was captivating the entire world, and Lord Viṣṇu was gravely thinking of how to captivate Lord Śiva also. Therefore the word bhāva-gambhīram is used here. The illusory, material energy is represented by Durgādevī, who is the wife of Girīśa, or Lord Śiva. Durgādevī could not captivate Lord Śiva’s mind, but now that Lord Śiva wanted to see Lord Viṣṇu’s feminine form, Lord Viṣṇu, by His mystic power, would assume a form that would captivate even Lord Śiva. Therefore Lord Viṣṇu was grave and at the same time was smiling.

SB 8.12.15

TEXT 15

TEXT

é[q>aGavaNauvac  
k-aETaUhl/aYa dETYaaNaa& YaaeizÜezae MaYaa Da\*Ta" )  
PaXYaTaa Saurk-aYaaRi<a GaTae PaqYaUz>aaJaNae )) 15 ))

śrī-bhagavān uvāca

kautūhalāya daityānāṁ

yoṣid-veṣo mayā dhṛtaḥ

paśyatā sura-kāryāṇi

gate pīyūṣa-bhājane

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; kautūhalāya—for the bewildering; daityānām—of the demons; yoṣit-veṣaḥ—the form of a beautiful woman; mayā—by Me; dhṛtaḥ—assumed; paśyatā—seeing that it is necessary for Me; sura-kāryāṇi—for executing the interests of the demigods; gate—having been taken away; pīyūṣa-bhājane—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 Mohinī-mūrti, the demons were certainly captivated, but the demigods present were not. In other words, those who maintain a demoniac mentality are bewildered by the beauty of a woman, but those who are advanced in Kṛṣṇa consciousness, or even those on the platform of goodness, are not bewildered. The Supreme Personality of Godhead knew that because Lord Śiva is not an ordinary person, he cannot be bewildered even by the most beautiful woman. Cupid himself tried to invoke Lord Śiva’s lusty desires in the presence of Pārvatī, but Lord Śiva was never agitated. Rather, the blazing fire from Lord Śiva’s eyes turned Cupid to ashes. Therefore, Lord Viṣṇu had to think twice about what kind of beautiful form would bewilder even Lord Śiva. Consequently He was smiling gravely, as stated in the previous verse (prahasya bhāva-gambhīram). A beautiful woman generally cannot induce Lord Śiva to be lusty, but Lord Viṣṇu was considering whether there was any form of woman who could enchant him.

SB 8.12.16

TEXT 16

TEXT

Tatae\_h& dXaRiYaZYaaiMa idd\*+aae" SaurSataMa )  
k-aiMaNaa& bhu MaNTaVYa& SaªLPaPa[>avaedYaMa( )) 16 ))

tat te ‘haṁ darśayiṣyāmi

didṛkṣoḥ sura-sattama

kāmināṁ bahu mantavyaṁ

saṅkalpa-prabhavodayam

SYNONYMS

tat—that; te—unto you; aham—I; darśayiṣyāmi—shall show; didṛkṣoḥ—desirous of seeing; sura-sattama—O best of the demigods; kāminām—of persons who are very lusty; bahu—very much; mantavyam—an object of adoration; saṅkalpa—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 Śiva’s desiring to see Lord Viṣṇu reveal the most attractive and beautiful form of a woman was certainly a joking affair. Lord Śiva knew that he could not be agitated by any so-called beautiful woman. "The Daityas may have been bewildered," he thought, "but since even the demigods could not be agitated, what to speak of me, who am the best of all the demigods?" However, because Lord Śiva wanted to see Lord Viṣṇu’s form as a woman, Lord Viṣṇu decided to impersonate a woman and show him a form that would immediately put him in an ocean of lusty desires. In effect, therefore, Lord Viṣṇu told Lord Śiva, "I will show you My form as a woman, and if you become agitated by lusty desires, do not blame Me." The attractive features of a woman are appreciated by those who are affected by lusty desires, but those who are above such desires, who are on the platform of Kṛṣṇa consciousness, are very difficult to bewilder. Nonetheless, by the supreme desire of the Personality of Godhead, everything can be done. This was to be a test of whether Lord Śiva could remain unagitated.

SB 8.12.17

TEXT 17

TEXT

é[qéuk- ovac  
wiTa b]uva<aae >aGava&STa}aEvaNTarDaqYaTa )  
SavRTaêarYa&ê+au>aRv AaSTae SahaeMaYaa )) 17 ))

śrī-śuka uvāca

iti bruvāṇo bhagavāṁs

tatraivāntaradhīyata

sarvataś cārayaṁś cakṣur

bhava āste sahomayā

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; iti—thus; bruvāṇaḥ—while speaking; bhagavān—Lord Viṣṇu, the Supreme Personality of Godhead; tatra—there; eva—immediately; antaradhīyata—disappeared from the vision of Lord Śiva and his associates; sarvataḥ—everywhere; cārayan—moving; cakṣuḥ—the eyes; bhavaḥ—Lord Śiva; āste—remained; saha-umayā—with his wife, Umā.

TRANSLATION

Śukadeva Gosvāmī continued: After speaking in this way, the Supreme Personality of Godhead, Viṣṇu, immediately disappeared, and Lord Śiva remained there with Umā, looking for Him all around with moving eyes.

SB 8.12.18

TEXT 18

TEXT

TaTaae ddXaaeRPavNae vriñYa&  
 ivic}aPauZPaaå<aPaçvd]uMae )  
iv§-I@Taq& k-Nduk-l/Il/Yaa l/Sad(‚  
 dukU-l/PaYaRSTaiNaTaMbMae%l/aMa( )) 18 ))

tato dadarśopavane vara-striyaṁ

vicitra-puṣpāruṇa-pallava-drume

vikrīḍatīṁ kanduka-līlayā lasad-

dukūla-paryasta-nitamba-mekhalām

SYNONYMS

tataḥ—thereafter; dadarśa—Lord Śiva saw; upavane—in a nice forest; vara-striyam—a very beautiful woman; vicitra—of many varieties; puṣpa—flowers; aruṇa—pink; pallava—leaves; drume—in the midst of the trees; vikrīḍatīm—engaged in playing; kanduka—with a ball; līlayā—by pastimes of playing; lasat—shining; dukūla—by a sari; paryasta—covered; nitamba—on her hips; mekhalām—dressed with a belt.

TRANSLATION

Thereafter, in a nice forest nearby, full of trees with reddish-pink leaves and varieties of flowers, Lord Śiva saw a beautiful woman playing with a ball. Her hips were covered with a shining sari and ornamented with a belt.

SB 8.12.19

TEXT 19

TEXT

AavTaRNaaeÜTaRNak-iMPaTaSTaNa‚  
 Pa[k\*-íharaeå>arE" Pade Pade )  
Pa[>aJYaMaaNaaiMav MaDYaTaêl/Ta(‚  
 PadPa[val&/ NaYaTaq& TaTaSTaTa" )) 19 ))

āvartanodvartana-kampita-stana-

prakṛṣṭa-hāroru-bharaiḥ pade pade

prabhajyamānām iva madhyataś calat-

pada-pravālaṁ nayatīṁ tatas tataḥ

SYNONYMS

āvartana—by the falling down; udvartana—and springing up; kampita—trembling; stana—of the two breasts; prakṛṣṭa—beautiful; hāra—and of garlands; uru-bharaiḥ—because of the heavy load; pade pade—at every step; prabhajyamānām iva—as if breaking; madhyataḥ—in the middle portion of the body; calat—moving like that; pada-pravālam—feet reddish like coral; nayatīm—moving; tataḥ tataḥ—here and there.

TRANSLATION

Because the ball was falling down and bouncing up, as She played with it Her breasts trembled, and because of the weight of those breasts and Her heavy flower garlands, Her waist appeared to be all but breaking at every step, as Her two soft feet, which were reddish like coral, moved here and there.

SB 8.12.20

TEXT 20

TEXT

id+au >a]MaTk-Nduk-caPalE/>a\*RXa&  
 Pa[aeiÜGanTaaraYaTal/ael/l/aecNaaMa( )  
Svk-<aRiv>a]aiJaTaku-<@l/aeçSaTa(‚  
 k-Paael/Naql/al/k-Mai<@TaaNaNaaMa( )) 20 ))

dikṣu bhramat-kanduka-cāpalair bhṛśaṁ

prodvigna-tārāyata-lola-locanām

sva-karṇa-vibhrājita-kuṇḍalollasat-

kapola-nīlālaka-maṇḍitānanām

SYNONYMS

dikṣu—in all directions; bhramat—moving; kanduka—of the ball; cāpalaiḥ—restlessness; bhṛśam—now and then; prodvigna—full of anxieties; tāra—eyes; āyata—broad; lola—restless; locanām—with such eyes; sva-karṇa—on Her own two ears; vibhrājita—illuminating; kuṇḍala—earrings; ullasat—shining; kapola—cheeks; nīla—bluish; alaka—with hair; maṇḍita—was decorated; ānanām—face.

TRANSLATION

The woman’s face was decorated by broad, beautiful, restless eyes, which moved as the ball bounced here and there from Her hand. The two brilliant earrings on Her ears decorated Her shining cheeks like bluish reflections, and the hair scattered on Her face made Her even more beautiful to see.

SB 8.12.21

TEXT 21

TEXT

ëQad( dukU-l&/ k-brq& c ivCYauTaa&  
 SaàùTaq& vaMak-re<a vLGauNaa )  
iviNaganTaqMaNYak-re<a k-Nduk&-  
 ivMaaehYaNTaq& JaGadaTMaMaaYaYaa )) 21 ))

ślathad dukūlaṁ kabarīṁ ca vicyutāṁ

sannahyatīṁ vāma-kareṇa valgunā

vinighnatīm anya-kareṇa kandukaṁ

vimohayantīṁ jagad-ātma-māyayā

SYNONYMS

ślathat—slipping or slackening; dukūlam—the sari; kabarīm ca—and the hair on the head; vicyutām—being slackened and scattered; sannahyatīm—trying to bind; vāma-kareṇa—with the left hand; valgunā—very beautifully attractive; vinighnatīm—striking; anya-kareṇa—with the right hand; kandukam—the ball; vimohayantīm—in this way captivating everyone; jagat—the whole world; ātma-māyayā—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-gītā (7.14) it is said, daivī hy eṣā guṇa-mayī mama māyā duratyayā: the external potency of the Supreme Personality of Godhead is extremely strong. Indeed, everyone is fully captivated by her activities. Lord Śambhu (Śiva) was not to be captivated by the external potency, but because Lord Viṣṇu wanted to captivate Him also, He exhibited His internal potency to act the way that His external potency acts to captivate ordinary living entities. Lord Viṣṇu can captivate anyone, even such a strong personality as Lord Śambhu.

SB 8.12.22

TEXT 22

TEXT

Taa& vq+Ya dev wiTa k-Nduk-l/Il/Yaezd(‚  
 v]q@aSfu-$=iSMaTaivSa\*ík-$=a+aMauí" )  
ñqPa[e+a<aPa[iTaSaMaq+a<aivûl/aTMaa  
 NaaTMaaNaMaiNTak- oMaa& SvGa<aa&ê ved )) 22 ))

tāṁ vīkṣya deva iti kanduka-līlayeṣad-

vrīḍāsphuṭa-smita-visṛṣṭa-kaṭākṣa-muṣṭaḥ

strī-prekṣaṇa-pratisamīkṣaṇa-vihvalātmā

nātmānam antika umāṁ sva-gaṇāṁś ca veda

SYNONYMS

tām—Her; vīkṣya—after observing; devaḥ—Lord Śambhu; iti—in this way; kanduka-līlayā—by playing with the ball; īṣat—slight; vrīḍā—by bashfulness; asphuṭa—not very distinct; smita—with smiling; visṛṣṭa—sent; kaṭākṣa-muṣṭaḥ—defeated by the glances; strī-prekṣaṇa—by glancing at that beautiful woman; pratisamīkṣaṇa—and by constantly being watched by Her; vihvala-ātmā—whose mind was agitated; na—not; ātmānam—himself; antike—(situated) nearby; umām—his wife, mother Umā; sva-gaṇān ca—and his associates; veda—Lord Śiva could understand.

TRANSLATION

While Lord Śiva observed the beautiful woman playing with the ball, She sometimes glanced at him and slightly smiled in bashfulness. As he looked at the beautiful woman and She watched him, he forgot both himself and Umā, his most beautiful wife, as well as his associates nearby.

PURPORT

The material bondage of this world is that a beautiful woman can captivate a handsome man and that a handsome man can captivate a beautiful woman. Such are the affairs that began when Lord Śiva observed the beautiful girl playing with the ball. In such activities, the influence of Cupid is very prominent. As both parties move their eyebrows and glance at one another, their lusty desires increase more and more. Such reciprocations of lusty desire took place between Lord Śiva and the beautiful woman, even though Umā and Lord Śiva’s associates were by Lord Śiva’s side. Such is the attraction between man and woman in the material world. Lord Śiva was supposed to be above all this attraction, but he was victimized by the captivating power of Lord Viṣṇu. Ṛṣabhadeva thus explains the nature of lusty attraction:

puṁsaḥ striyā mithunī-bhāvam etaṁ  
tayor mitho hṛdaya-granthim āhuḥ  
ato gṛha-kṣetra-sutāpta-vittair  
janasya moho ‘yam ahaṁ 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.’ " (Bhāg. 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.

SB 8.12.23

TEXT 23

TEXT

TaSYaa" k-raGa]aTa( Sa Tau k-Nduk-ae Yada  
 GaTaae ivdUr& TaMaNauv]JaiTñYaa" )  
vaSa" SaSaU}a& l/gau MaaåTaae\_hrd(  
 >avSYa devSYa ik-l/aNauPaXYaTa" )) 23 ))

tasyāḥ karāgrāt sa tu kanduko yadā

gato vidūraṁ tam anuvrajat-striyāḥ

vāsaḥ sasūtraṁ laghu māruto ‘harad

bhavasya devasya kilānupaśyataḥ

SYNONYMS

tasyāḥ—of the beautiful woman; kara-agrāt—from the hand; saḥ—that; tu—but; kandukaḥ—the ball; yadā—when; gataḥ—had gone; vidūram—far off; tam—that ball; anuvrajat—began to follow; striyāḥ—of that woman; vāsaḥ—the covering dress; sa-sūtram—with the belt; laghu—because of being very fine; mārutaḥ—the breeze; aharat—blew away; bhavasya—while Lord Śiva; devasya—the chief demigod; kila—indeed; anupaśyataḥ—was always looking.

TRANSLATION

When the ball leaped from Her hand and fell at a distance, the woman began to follow it, but as Lord Śiva observed these activities, a breeze suddenly blew away the fine dress and belt that covered her.

SB 8.12.24

TEXT 24

TEXT

Wv& Taa& åicraPaa(r)q& dXaRNaqYaa& MaNaaerMaaMa( )  
d\*îa TaSYaa& MaNaê§e- ivzÂNTYaa& >av" ik-l/ )) 24 ))

evaṁ tāṁ rucirāpāṅgīṁ

darśanīyāṁ manoramām

dṛṣṭvā tasyāṁ manaś cakre

viṣajjantyāṁ bhavaḥ kila

SYNONYMS

evam—in this way; tām—Her; rucira-apāṅgīm—possessing all attractive features; darśanīyām—pleasing to see; manoramām—beautifully formed; dṛṣṭvā—seeing; tasyām—upon Her; manaḥ cakre—thought; viṣajjantyām—to be attracted by him; bhavaḥ—Lord Śiva; kila—indeed.

TRANSLATION

Thus Lord Śiva saw the woman, every part of whose body was beautifully formed, and the beautiful woman also looked at him. Therefore, thinking that She was attracted to him, Lord Śiva became very much attracted to Her.

PURPORT

Lord Śiva was observing every part of the woman’s body, and She was also glancing at him with restless eyes. Thus Śiva thought that She was also attracted to him, and now he wanted to touch Her.

SB 8.12.25

TEXT 25

TEXT

TaYaaPaôTaivjaNaSTaTk\*-TaSMarivûl/" )  
>avaNYaa AiPa PaXYaNTYaa GaTahqSTaTPad& YaYaaE )) 25 ))

tayāpahṛta-vijñānas

tat-kṛta-smara-vihvalaḥ

bhavānyā api paśyantyā

gata-hrīs tat-padaṁ yayau

SYNONYMS

tayā—by Her; apahṛta—taken away; vijñānaḥ—good sense; tat-kṛta—done by Her; smara—by the smiling; vihvalaḥ—having become mad for Her; bhavānyāḥ—while Bhavānī, the wife of Lord Śiva; api—although; paśyantyāḥ—was seeing all these incidents; gata-hrīḥ—bereft of all shame; tat-padam—to the place where She was situated; yayau—went.

TRANSLATION

Lord Śiva, his good sense taken away by the woman because of lusty desires to enjoy with Her, became so mad for Her that even in the presence of Bhavānī he did not hesitate to approach Her.

SB 8.12.26

TEXT 26

TEXT

Saa TaMaaYaaNTaMaal/aeKYa ivvña v]qi@Taa >a\*XaMa( )  
iNal/IYaMaaNaa v\*+aezu hSaNTaq NaaNviTaïTa )) 26 ))

sā tam āyāntam ālokya

vivastrā vrīḍitā bhṛśam

nilīyamānā vṛkṣeṣu

hasantī nānvatiṣṭhata

SYNONYMS

sā—that woman; tam—Lord Śiva; āyāntam—who was coming near; ālokya—seeing; vivastrā—She was naked; vrīḍitā—very bashful; bhṛśam—so much; nilīyamānā—was hiding; vṛkṣeṣu—among the trees; hasantī—smiling; na—not; anvatiṣṭhata—stood in one place.

TRANSLATION

The beautiful woman was already naked, and when She saw Lord Śiva coming toward Her, She became extremely bashful. Thus She kept smiling, but She hid Herself among the trees and did not stand in one place.

SB 8.12.27

TEXT 27

TEXT

TaaMaNvGaC^d( >aGavaNa( >av" Pa[MauizTaeiNd]Ya" )  
k-aMaSYa c vXa& NaqTa" k-re<auiMav YaUQaPa" )) 27 ))

tām anvagacchad bhagavān

bhavaḥ pramuṣitendriyaḥ

kāmasya ca vaśaṁ nītaḥ

kareṇum iva yūthapaḥ

SYNONYMS

tām—Her; anvagacchat—followed; bhagavān—Lord Śiva; bhavaḥ—known as Bhava; pramuṣita-indriyaḥ—whose senses were agitated; kāmasya—of lusty desires; ca—and; vaśam—victimized; nītaḥ—having become; kareṇum—a female elephant; iva—just as; yūthapaḥ—a male elephant.

TRANSLATION

His senses being agitated, Lord Śiva, victimized by lusty desires, began to follow Her, just as a lusty elephant follows a she-elephant.

SB 8.12.28

TEXT 28

TEXT

Saae\_Nauv]JYaaiTaveGaeNa Ga\*hqTvaiNaC^Taq& iñYaMa( )  
ke-XabNDa oPaaNaqYa bahu>Yaa& PairzSvJae )) 28 ))

so ‘nuvrajyātivegena

gṛhītvānicchatīṁ striyam

keśa-bandha upānīya

bāhubhyāṁ pariṣasvaje

SYNONYMS

saḥ—Lord Śiva; anuvrajya—following Her; ati-vegena—with great speed; gṛhītvā—catching; anicchatīm—although She was not willing to be caught; striyam—the woman; keśa-bandhe—on the cluster of hair; upānīya—dragging Her near; bāhubhyām—with his arms; pariṣasvaje—embraced Her.

TRANSLATION

After following Her with great speed, Lord Śiva caught Her by the braid of Her hair and dragged Her near him. Although She was unwilling, he embraced Her with his arms.

SB 8.12.29, SB 8.12.30, SB 8.12.29-30

TEXTS 29-30

TEXT

SaaePaGaU!a >aGavTaa k-ir<aa k-ir<aq YaQaa )  
wTaSTaTa" Pa[SaPaRNTaq ivPa[k-I<aRiXaraeåha )) 29 ))  
AaTMaaNa& MaaeciYaTva(r) SaurzR>a>auJaaNTaraTa( )  
Pa[ad]vTSaa Pa\*Qaué[ae<aq MaaYaa deviviNaiMaRTaa )) 30 ))

sopagūḍhā bhagavatā

kariṇā kariṇī yathā

itas tataḥ prasarpantī

viprakīrṇa-śiroruhā

ātmānaṁ mocayitvāṅga

surarṣabha-bhujāntarāt

prādravat sā pṛthu-śroṇī

māyā deva-vinirmitā

SYNONYMS

sā—the woman; upagūḍhā—being captured and embraced; bhagavatā—by Lord Śiva; kariṇā—by a male elephant; kariṇī—a she-elephant; yathā—as; itaḥ tataḥ—here and there; prasarpantī—swirling like a snake; viprakīrṇa—scattered; śiroruhā—all the hair on Her head; ātmānam—Herself; mocayitvā—releasing; aṅga—O King; sura-ṛṣabha—of the best of the demigods (Lord Śiva); bhuja-antarāt—from the entanglement in the midst of the arms; prādravat—began to run very fast; sā—She; pṛthu-śroṇī—bearing very large hips; māyā—internal potency; deva-vinirmitā—exhibited by the Supreme Personality of Godhead.

TRANSLATION

Being embraced by Lord Śiva like a female elephant embraced by a male, the woman, whose hair was scattered, swirled like a snake. O King, this woman, who had large, high hips, was a woman of yogamāyā presented by the Supreme Personality of Godhead. She released Herself somehow or other from the fond embrace of Lord Śiva’s arms and ran away.

SB 8.12.31

TEXT 31

TEXT

TaSYaaSaaE Padvq& åd]ae ivZ<aaerd(>auTak-MaR<a" )  
Pa[TYaPaÛTa k-aMaeNa vEir<aev iviNaiJaRTa" )) 31 ))

tasyāsau padavīṁ rudro

viṣṇor adbhuta-karmaṇaḥ

pratyapadyata kāmena

vairiṇeva vinirjitaḥ

SYNONYMS

tasya—of He who is the Supreme Lord; asau—Lord Śiva; padavīm—the place; rudraḥ—Lord Śiva; viṣṇoḥ—of Lord Viṣṇu; adbhuta-karmaṇaḥ—of He who acts very wonderfully; pratyapadyata—began to follow; kāmena—by lusty desire; vairiṇā iva—as if by an enemy; vinirjitaḥ—being harassed.

TRANSLATION

As if harassed by an enemy in the form of lusty desires, Lord Śiva followed the path of Lord Viṣṇu, who acts very wonderfully and who had taken the form of Mohinī.

PURPORT

Lord Śiva cannot be victimized by māyā. Therefore it is to be understood that Lord Śiva was being thus harassed by Lord Viṣṇu’s internal potency. Lord Viṣṇu can perform many wonderful activities through His various potencies.

parāsya śaktir vividhaiva śrūyate  
svābhāvikī jñāna-bala-kriyā ca  
(*Śvetāśvatara Upaniṣad* 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 Śiva was being harassed by the woman, it is to be understood that this was being done not by a woman but by Lord Viṣṇu Himself.

SB 8.12.32

TEXT 32

TEXT

TaSYaaNauDaavTaae reTaêSk-NdaMaaegareTaSa" )  
éuiZMa<aae YaUQaPaSYaev vaiSaTaaMaNauDaavTa" )) 32 ))

tasyānudhāvato retaś

caskandāmogha-retasaḥ

śuṣmiṇo yūthapasyeva

vāsitām anudhāvataḥ

SYNONYMS

tasya—of him (Lord Śiva); anudhāvataḥ—who was following; retaḥ—the semen; caskanda—discharged; amogha-retasaḥ—of that person whose discharge of semen never goes in vain; śuṣmiṇaḥ—mad; yūthapasya—of a male elephant; iva—just like; vāsitām—to a female elephant able to conceive pregnancy; anudhāvataḥ—following.

TRANSLATION

Just as a maddened bull elephant follows a female elephant who is able to conceive pregnancy, Lord Śiva followed the beautiful woman and discharged semen, even though his discharge of semen never goes in vain.

SB 8.12.33

TEXT 33

TEXT

Ya}a Ya}aaPaTaNMaùa& reTaSTaSYa MahaTMaNa" )  
TaaiNa æPYaSYa heManê +ae}aa<YaaSaNMahqPaTae )) 33 ))

yatra yatrāpatan mahyāṁ

retas tasya mahātmanaḥ

tāni rūpyasya hemnaś ca

kṣetrāṇy āsan mahī-pate

SYNONYMS

yatra—wherever; yatra—and wherever; apatat—fell; mahyām—on the surface of the world; retaḥ—the semen; tasya—of him; mahā-ātmanaḥ—of the great personality (Lord Śiva); tāni—all those places; rūpyasya—of silver; hemnaḥ—of gold; ca—and; kṣetrāṇi—mines; āsan—became; mahī-pate—O King.

TRANSLATION

O King, wheresoever on the surface of the globe fell the semen of the great personality of Lord Śiva, mines of gold and silver later appeared.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura comments that those who seek gold and silver can worship Lord Śiva for material opulences. Lord Śiva lives under a bael tree and does not even construct a house in which to dwell, but although he is apparently poverty-stricken, his devotees are sometimes opulently endowed with large quantities of silver and gold. Parīkṣit Mahārāja later asks about this, and Śukadeva Gosvāmī replies.

SB 8.12.34

TEXT 34

TEXT

SairTSar"Sau XaEle/zu vNaezUPavNaezu c )  
Ya}a Kv caSaà\*zYaSTa}a SaiàihTaae hr" )) 34 ))

sarit-saraḥsu śaileṣu

vaneṣūpavaneṣu ca

yatra kva cāsann ṛṣayas

tatra sannihito haraḥ

SYNONYMS

sarit—near the shores of the rivers; saraḥsu—and near the lakes; śaileṣu—near the mountains; vaneṣu—in the forests; upavaneṣu—in the gardens or small forests; ca—also; yatra—wherever; kva—anywhere; ca—also; āsan—were exiting; ṛṣayaḥ—great sages; tatra—there; sannihitaḥ—was present; haraḥ—Lord Śiva.

TRANSLATION

Following Mohinī, Lord Śiva went everywhere—near the shores of the rivers and lakes, near the mountains, near the forests, near the gardens, and wherever there lived great sages.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura remarks that Mohinī-mūrti dragged Lord Śiva to so many places, especially to where the great sages lived, to instruct the sages that their Lord Śiva had become mad for a beautiful woman. Thus although they were all great sages and saintly persons, they should not think themselves free, but should remain extremely cautious about beautiful women. No one should think himself liberated in the presence of a beautiful woman. The śāstras enjoin:

mātrā svasrā duhitrā vā  
nāviviktāsano bhavet  
balavān indriya-grāmo  
vidvāṁsam api karṣati

"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." (Bhāg. 9.19.17)

SB 8.12.35

TEXT 35

TEXT

Sk-àe reTaiSa Saae\_PaXYadaTMaaNa& devMaaYaYaa )  
Ja@qk\*-Ta& Na\*Paé[eï SaNNYavTaRTa k-XMal/aTa( )) 35 ))

skanne retasi so ‘paśyad

ātmānaṁ deva-māyayā

jaḍīkṛtaṁ nṛpa-śreṣṭha

sannyavartata kaśmalāt

SYNONYMS

skanne—when fully discharged; retasi—the semen; saḥ—Lord Śiva; apaśyat—saw; ātmānam—his own self; deva-māyayā—by the māyā of the Supreme Personality of Godhead; jaḍīkṛtam—had become victimized as a fool; nṛpa-śreṣṭha—O best of kings (Mahārāja Parīkṣit); sannyavartata—restrained himself further; kaśmalāt—from illusion.

TRANSLATION

O Mahārāja Parīkṣit, best of kings, when Lord Śiva had fully discharged semen, he could see how he himself had been victimized by the illusion created by the Supreme Personality of Godhead. Thus he restrained himself from any further māyā.

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 Śiva. He was allured by the beautiful woman Mohinī-mūrti, but when his semen had been fully discharged, he came to his senses and realized how he had been victimized as soon as he saw the woman in the forest. If one is trained to protect his semen by observing celibacy, naturally he is not attracted by the beauty of a woman. If one can remain a brahmacārī, he saves himself so much trouble in material existence. Material existence means enjoying the pleasure of sexual intercourse (yan maithunādi-gṛhamedhi-sukham). If one is educated about sex life and is trained to protect his semen, he is saved from the danger of material existence.

SB 8.12.36

TEXT 36

TEXT

AQaavGaTaMaahaTMYa AaTMaNaae JaGadaTMaNa" )  
APairjeYavqYaRSYa Na MaeNae Taduhad(>auTaMa( )) 36 ))

athāvagata-māhātmya

ātmano jagad-ātmanaḥ

aparijñeya-vīryasya

na mene tad u hādbhutam

SYNONYMS

atha—thus; avagata—being fully convinced about; māhātmyaḥ—the greatness; ātmanaḥ—of himself; jagat-ātmanaḥ—and of the Supreme Personality of Godhead; aparijñeya-vīryasya—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 Śiva could understand his position and that of the Supreme Personality of Godhead, who has unlimited potencies. Having reached this understanding, he was not at all surprised by the wonderful way Lord Viṣṇu had acted upon him.

PURPORT

The Supreme Personality of Godhead is known as all-powerful because no one can excel Him in any activity. In Bhagavad-gītā (7.7) the Lord says, mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya: "O conqueror of wealth, there is no truth superior to Me." No one can equal the Lord or be greater than Him, for He is the master of everyone. As stated in Caitanya-caritāmṛta (Ādi 5.142), ekale īśvara kṛṣṇa, āra saba bhṛtya. The Supreme Personality of Godhead, Kṛṣṇa, is the only master of everyone, including even Lord Śiva, what to speak of others. Lord Śiva was already aware of the supreme power of Lord Viṣṇu, but when he was actually put into bewilderment, he felt proud to have such an exalted master.

SB 8.12.37

TEXT 37

TEXT

TaMaiv(c)-vMav]q@Maal/+Ya MaDauSaUdNa" )  
ovac ParMaPa[qTaae ib>a]TSva& PaaEåzq& TaNauMa( )) 37 ))

tam aviklavam avrīḍam

ālakṣya madhusūdanaḥ

uvāca parama-prīto

bibhrat svāṁ pauruṣīṁ tanum

SYNONYMS

tam—him (Lord Śiva); aviklavam—without being agitated by the incident that had taken place; avrīḍam—without being ashamed; ālakṣya—seeing; madhu-sūdanaḥ—the Supreme Personality of Godhead, who is known as Madhusūdana, the killer of the demon Madhu; uvāca—said; parama-prītaḥ—being very pleased; bibhrat—assuming; svām—His own; pauruṣīm—original; tanum—form.

TRANSLATION

Seeing Lord Śiva unagitated and unashamed, Lord Viṣṇu [Madhusūdana] was very pleased. Thus He resumed His original form and spoke as follows.

PURPORT

Although Lord Śiva was aghast at the potency of Lord Viṣṇu, he did not feel ashamed. Rather, he was proud to be defeated by Lord Viṣṇu. Nothing is hidden from the Supreme Personality of Godhead, for He is in everyone’s heart. Indeed, the Lord says in Bhagavad-gītā (15.15), sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca: "I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness." Whatever happened had taken place under the direction of the Supreme Personality of Godhead, and therefore there was no cause to be sorry or ashamed. Although Lord Śiva is never defeated by anyone, when defeated by Lord Viṣṇu he felt proud that he had such an exalted and powerful master.

SB 8.12.38

TEXT 38

TEXT

é[q>aGavaNauvac  
idíya Tv& ivbuDaé[eï Sva& iNaïaMaaTMaNaa iSQaTa" )  
YaNMae ñqæPaYaa SvEr& MaaeihTaae\_PYa(r) MaaYaYaa )) 38 ))

śrī-bhagavān uvāca

diṣṭyā tvaṁ vibudha-śreṣṭha

svāṁ niṣṭhām ātmanā sthitaḥ

yan me strī-rūpayā svairaṁ

mohito ‘py aṅga māyayā

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; diṣṭyā—all auspiciousness; tvam—unto you; vibudha-śreṣṭha—O best of all the demigods; svām—in your own; niṣṭhām—fixed situation; ātmanā—of your own self; sthitaḥ—you are situated; yat—as; me—Mine; strī-rūpayā—appearance like a woman; svairam—sufficiently; mohitaḥ—enchanted; api—in spite of; aṅga—O Lord Śiva; māyayā—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 Śiva is the best of the demigods, he is the best of all devotees (vaiṣṇavānāṁ yathā śambhuḥ). His exemplary character was therefore praised by the Supreme Personality of Godhead, who gave His benediction by saying, "May all good fortune be upon you." When a devotee becomes a little proud, the Supreme Lord sometimes exhibits His supreme power to dissipate the devotee’s misunderstanding. After being amply harassed by Lord Viṣṇu’s potency, Lord Śiva resumed his normal, unagitated condition. This is the position of a devotee. A devotee should not be agitated under any circumstances, even in the worst reverses. As confirmed in Bhagavad-gītā (6.22), yasmin sthito na duḥkhena guruṇāpi vicālyate: because of his full faith in the Supreme Personality of Godhead, a devotee is never agitated, even in the greatest trials. This pridelessness is possible only for the first-class devotees, of whom Lord Śambhu is one.

SB 8.12.39

TEXT 39

TEXT

k-ae Nau Mae\_iTaTareNMaaYaa& ivz¢-STvd\*Tae PauMaaNa( )  
Taa&STaaiNvSa\*JaTaq& >aavaNduSTaraMak\*-TaaTMai>a" )) 39 ))

ko nu me ‘titaren māyāṁ

viṣaktas tvad-ṛte pumān

tāṁs tān visṛjatīṁ bhāvān

dustarām akṛtātmabhiḥ

SYNONYMS

kaḥ—what; nu—indeed; me—My; atitaret—can surpass; māyām—illusory energy; viṣaktaḥ—attached to material sense enjoyment; tvat-ṛte—except for you; pumān—person; tān—such conditions; tān—unto the materially attached persons; visṛjatīm—in surpassing; bhāvān—reactions of material activities; dustarām—very difficult to surmount; akṛta-ātmabhiḥ—by persons unable to control their senses.

TRANSLATION

My dear Lord Śambhu, who within this material world but you can surpass My illusory energy? People are generally attached to sense enjoyment and conquered by its influence. Indeed, the influence of material nature is very difficult for them to surmount.

PURPORT

Of the three chief demigods—Brahmā, Viṣṇu and Maheśvara—all but Viṣṇu are under the influence of māyā. In Caitanya-caritāmṛta, they are described as māyī, which means "under māyā’s influence." But even though Lord Śiva associates with māyā, he is not influenced. The living entities are affected by māyā, but although Lord Śiva apparently associates with māyā, he is not affected. In other words, all living entities within this material world except for Lord Śiva are swayed by māyā. Lord Śiva is therefore neither viṣṇu-tattva nor jīva-tattva. He is between the two.

SB 8.12.40

TEXT 40

TEXT

SaeYa& Gau<aMaYaq MaaYaa Na TvaMai>a>aivZYaiTa )  
MaYaa SaMaeTaa k-ale/Na k-al/æPae<a >aaGaXa" )) 40 ))

seyaṁ guṇa-mayī māyā

na tvām abhibhaviṣyati

mayā sametā kālena

kāla-rūpeṇa bhāgaśaḥ

SYNONYMS

sā—that insurmountable; iyam—this; guṇa-mayī—consisting of the three modes of material nature; māyā—illusory energy; na—not; tvām—you; abhibhaviṣyati—will be able to bewilder in the future; mayā—with Me; sametā—joined; kālena—eternal time; kāla-rūpeṇa—in the form of time; bhāgaśaḥ—with her different parts.

TRANSLATION

The material, external energy [māyā], who cooperates with Me in creation and who is manifested in the three modes of nature, will not be able to bewilder you any longer.

PURPORT

When Lord Śiva was present, his wife, Durgā, was also there. Durgā works in cooperation with the Supreme Personality of Godhead in creating the cosmic manifestation. The Lord says in Bhagavad-gītā (9.10), mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram: "The material energy [prakṛti] works under My direction, O son of Kuntī, and is producing all moving and unmoving beings." Prakṛti is Durgā.

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā  
chāyeva yasya bhuvanāni bibharti durgā

The entire cosmos is created by Durgā in cooperation with Lord Viṣṇu in the form of kāla, time. Sa īkṣata lokān nu sṛjā. Sa imāḹ lokān asṛjata. This is the version of the Vedas (Aitareya Upaniṣad 1.1.1-2). Māyā happens to be the wife of Lord Śiva, and thus Lord Śiva is in association with māyā, but Lord Viṣṇu here assures Lord Śiva that this māyā will no longer be able to captivate him.

SB 8.12.41

TEXT 41

TEXT

é[qéuk- ovac  
Wv& >aGavTaa raJaNa( é[qvTSaaªeNa SaTk\*-Ta" )  
AaMaN}Ya Ta& Pair§-MYa SaGa<a" Sval/Ya& YaYaaE )) 41 ))

śrī-śuka uvāca

evaṁ bhagavatā rājan

śrīvatsāṅkena sat-kṛtaḥ

āmantrya taṁ parikramya

sagaṇaḥ svālayaṁ yayau

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; evam—thus; bhagavatā—by the Supreme Personality of Godhead; rājan—O King; śrīvatsa-aṅkena—who always carries the mark of Śrīvatsa on His breast; sat-kṛtaḥ—being very much applauded; āmantrya—taking permission from; tam—Him; parikramya—circumambulating; sa-gaṇaḥ—with his associates; sva-ālayam—to his own abode; yayau—went back.

TRANSLATION

Śukadeva Gosvāmī said: O King, having thus been praised by the Supreme Personality, who bears the mark of Śrīvatsa on His chest, Lord Śiva circumambulated Him. Then, after taking permission from Him, Lord Śiva returned to his abode, Kailāsa, along with his associates.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura remarks that when Lord Śiva was offering obeisances unto Lord Viṣṇu, Lord Viṣṇu arose and embraced him. Therefore the word śrīvatsāṅkena is used here. The mark of Śrīvatsa adorns the chest of Lord Viṣṇu, and therefore when Lord Viṣṇu embraced Lord Śiva while being circumambulated, the Śrīvatsa mark touched Lord Śiva’s bosom.

SB 8.12.42

TEXT 42

TEXT

AaTMaa&Xa>aUTaa& Taa& MaaYaa& >avaNaq& >aGavaN>av" )  
SaMMaTaaMa\*izMau:YaaNaa& Pa[qTYaacíaQa >aarTa )) 42 ))

ātmāṁśa-bhūtāṁ tāṁ māyāṁ

bhavānīṁ bhagavān bhavaḥ

sammatām ṛṣi-mukhyānāṁ

prītyācaṣṭātha bhārata

SYNONYMS

ātma-aṁśa-bhūtām—a potency of the Supreme Soul; tām—unto her; māyām—the illusory energy; bhavānīm—who is the wife of Lord Śiva; bhagavān—the powerful; bhavaḥ—Lord Śiva; sammatām—accepted; ṛṣi-mukhyānām—by the great sages; prītyā—in jubilation; ācaṣṭa—began to address; atha—then; bhārata—O Mahārāja Parīkṣit, descendant of Bharata.

TRANSLATION

O descendant of Bharata Mahārāja, Lord Śiva, in jubilation, then addressed his wife, Bhavānī, who is accepted by all authorities as the potency of Lord Viṣṇu.

SB 8.12.43

TEXT 43

TEXT

AiYa VYaPaXYaSTvMaJaSYa MaaYaa&  
 ParSYa Pau&Sa" PardevTaaYaa" )  
Ah& k-l/aNaaMa\*z>aae\_iPa Mauùe  
 YaYaavXaae\_NYae ik-MauTaaSvTaN}aa" )) 43 ))

ayi vyapaśyas tvam ajasya māyāṁ

parasya puṁsaḥ para-devatāyāḥ

ahaṁ kalānām ṛṣabho ‘pi muhye

yayāvaśo ‘nye kim utāsvatantrāḥ

SYNONYMS

ayi—oh; vyapaśyaḥ—have seen; tvam—you; ajasya—of the unborn; māyām—the illusory energy; parasya puṁsaḥ—of the Supreme Person; para-devatāyāḥ—the Absolute Truth; aham—myself; kalānām—of plenary portions; ṛṣabhaḥ—the chief; api—although; muhye—became bewildered; yayā—by her; avaśaḥ—imperceptibly; anye—others; kim uta—what to speak of; asvatantrāḥ—fully dependent on māyā.

TRANSLATION

Lord Śiva said: O Goddess, you have now seen the illusory energy of the Supreme Personality of Godhead, who is the unborn master of everyone. Although I am one of the principal expansions of His Lordship, even I was illusioned by His energy. What then is to be said of others, who are fully dependent on māyā?

SB 8.12.44

TEXT 44

TEXT

Ya& MaaMaPa\*C^STvMauPaeTYa YaaeGaaTa(  
 SaMaaSahóaNTa oPaarTa& vE )  
Sa Wz Saa+aaTa( Pauåz" Paura<aae  
 Na Ya}a k-al/ae ivXaTae Na ved" )) 44 ))

yaṁ mām apṛcchas tvam upetya yogāt

samā-sahasrānta upārataṁ vai

sa eṣa sākṣāt puruṣaḥ purāṇo

na yatra kālo viśate na vedaḥ

SYNONYMS

yam—about whom; mām—from me; apṛcchaḥ—inquired; tvam—you; upetya—coming near me; yogāt—from performing mystic yoga; samā—years; sahasra-ante—at the end of one thousand; upāratam—ceasing; vai—indeed; saḥ—He; eṣaḥ—here is; sākṣāt—directly; puruṣaḥ—the Supreme Person; purāṇaḥ—the original; na—not; yatra—where; kālaḥ—eternal time; viśate—can enter; na—nor; vedaḥ—the Vedas.

TRANSLATION

When I finished performing mystic yoga for one thousand years, you asked me upon whom I was meditating. Now, here is that Supreme Person to whom time has no entrance and who the Vedas cannot understand.

PURPORT

Eternal time enters anywhere and everywhere, but it cannot enter the kingdom of god. Nor can the Vedas understand the Supreme Personality of Godhead. This is an indication of the Lord’s being omnipotent, omnipresent and omniscient.

SB 8.12.45

TEXT 45

TEXT

é[qéuk- ovac  
wiTa Tae\_i>aihTaSTaaTa iv§-Ma" Xaa(r)RDaNvNa" )  
iSaNDaaeiNaRMaRQaNae YaeNa Da\*Ta" Pa\*ïe Mahacl/" )) 45 ))

śrī-śuka uvāca

iti te ‘bhihitas tāta

vikramaḥ śārṅga-dhanvanaḥ

sindhor nirmathane yena

dhṛtaḥ pṛṣṭhe mahācalaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; iti—thus; te—unto you; abhihitaḥ—explained; tāta—my dear King; vikramaḥ—prowess; śārṅga-dhanvanaḥ—of the Supreme Personality of Godhead, who carries the Śārṅga bow; sindhoḥ—of the ocean of milk; nirmathane—in the churning; yena—by whom; dhṛtaḥ—was held; pṛṣṭhe—on the back; mahā-acalaḥ—the great mountain.

TRANSLATION

Śukadeva Gosvāmī said: My dear King, the person who bore the great mountain on His back for the churning of the ocean of milk is the same Supreme Personality of Godhead, known as Śārṅgadhanvā. I have now described to you His prowess.

SB 8.12.46

TEXT 46

TEXT

WTaNMauhu" k-ITaRYaTaae\_Naué\*<vTaae  
 Na irZYaTae JaaTau SaMauÛMa" KvicTa( )  
YadutaMaëaek-Gau<aaNauv<aRNa&  
 SaMaSTaSa&SaarPairé[MaaPahMa( )) 46 ))

etan muhuḥ kīrtayato ‘nuśṛṇvato

na riṣyate jātu samudyamaḥ kvacit

yad uttamaśloka-guṇānuvarṇanaṁ

samasta-saṁsāra-pariśramāpaham

SYNONYMS

etat—this narration; muhuḥ—constantly; kīrtayataḥ—of one who chants; anuśṛṇvataḥ—and also hears; na—not; riṣyate—annihilated; jātu—at any time; samudyamaḥ—the endeavor; kvacit—at any time; yat—because; uttamaśloka—of the Supreme Personality of Godhead; guṇa-anuvarṇanam—describing the transcendental qualities; samasta—all; saṁsāra—of material existence; pariśrama—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.

SB 8.12.47

TEXT 47

TEXT

ASadivzYaMax(iga]& >aavGaMYa& Pa[Paàa‚  
 NaMa\*TaMaMarvYaaRNaaXaYaTa( iSaNDauMaQYaMa( )  
k-Pa$=YauviTavezae MaaehYaNYa" Saurarq&‚  
 STaMahMauPaSa\*TaaNaa& k-aMaPaUr& NaTaae\_iSMa )) 47 ))

asad-aviṣayam aṅghriṁ bhāva-gamyaṁ prapannān

amṛtam amara-varyān āśayat sindhu-mathyam

kapaṭa-yuvati-veṣo mohayan yaḥ surārīṁs

tam aham upasṛtānāṁ kāma-pūraṁ nato ‘smi

SYNONYMS

asat-aviṣayam—not understood by the atheists; aṅghrim—unto the lotus feet of the Supreme Personality of Godhead; bhāva-gamyam—understood by devotees; prapannān—fully surrendered; amṛtam—the nectar; amara-varyān—only unto the demigods; āśayat—gave to drink; sindhu-mathyam—produced from the ocean of milk; kapaṭa-yuvati-veṣaḥ—appearing as a false young girl; mohayan—captivating; yaḥ—He who; sura-arīn—the enemies of the demigods; tam—unto Him; aham—I; upasṛtānām—of the devotees; kāma-pūram—who fulfills all desires; nataḥ asmi—I offer my respectful obeisances.

TRANSLATION

Assuming the form of a young woman and thus bewildering the demons, the Supreme Personality of Godhead distributed to His devotees, the demigods, the nectar produced from the churning of the ocean of milk. Unto that Supreme Personality of Godhead, who always fulfills the desires of His devotees, I offer my respectful obeisances.

PURPORT

The instruction of this narration concerning the churning of the milk ocean is clearly manifested by the Supreme Personality of Godhead. Although He is equal to everyone, because of natural affection He favors His devotees. The Lord says in Bhagavad-gītā (9.29):

samo ‘haṁ sarva-bhūteṣu  
na me dveṣyo ‘sti na priyaḥ  
ye bhajanti tu māṁ bhaktyā  
mayi te teṣu cāpy aham

"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him." 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 pratijānīhi na me bhaktaḥ praṇaśyati: "O son of Kuntī, declare it boldly that My devotee never perishes."

Thus end the Bhaktivedanta purports of the Eighth Canto, Twelfth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Mohinī-mūrti Incarnation Bewilders Lord Śiva."

SB 8.13: Description of Future Manus

CHAPTER THIRTEEN  
Description of Future Manus

SB 8.13 Summary

Of the fourteen Manus, six Manus have already been described. Now, this chapter will consecutively describe each Manu from the seventh to the fourteenth.

The seventh Manu, who is the son of Vivasvān, is known as Śrāddhadeva. He has ten sons, named Ikṣvāku, Nabhaga, Dhṛṣṭa, Śaryāti, Nariṣyanta, Nābhāga, Diṣṭa, Tarūṣa, Pṛṣadhra and Vasumān. In this manvantara, or reign of Manu, among the demigods are the Ādityas, Vasus, Rudras, Viśvedevas, Maruts, Aśvinī-kumāras and Ṛbhus. The king of heaven, Indra, is known as Purandara, and the seven sages are known as Kaśyapa, Atri, Vasiṣṭha, Viśvāmitra, Gautama, Jamadagni and Bharadvāja. During this period of Manu, the Supreme Personality of Godhead Viṣṇu appears from the womb of Aditi in His incarnation as the son of Kaśyapa.

In the period of the eighth Manu, the Manu is Sāvarṇi. His sons are headed by Nirmoka, and among the demigods are the Sutapās. Bali, the son of Virocana, is Indra, and Gālava and Paraśurāma are among the seven sages. In this age of Manu, the incarnation of the Supreme Personality of Godhead appears as Sārvabhauma, the son of Devaguhya and Sarasvatī.

In the period of the ninth Manu, the Manu is Dakṣa-sāvarṇi. His sons are headed by Bhūtaketu, and among the demigods are the Marīcigarbhas. Adbhuta is Indra, and among the seven sages is Dyutimān. In this period of Manu, the incarnation Ṛṣabha is born of Āyuṣmān and Ambudhārā.

In the period of the tenth Manu, the Manu is Brahma-sāvarṇi. Among his sons is Bhūriṣeṇa, and the seven sages are Haviṣmān and others. Among the demigods are the Suvāsanas, and Śambhu is Indra. The incarnation in this period of Manu is Viṣvaksena, who is a friend of Śambhu and who is born from the womb of Viṣūcī in the house of a brāhmaṇa named Viśvasraṣṭā.

In the period of the eleventh Manu, the Manu is Dharma-sāvarṇi, who has ten sons, headed by Satyadharma. Among the demigods are the Vihaṅgamas, Indra is known as Vaidhṛta, and the seven sages are Aruṇa and others. In this manvantara, the incarnation is Dharmasetu, who is born of Vaidhṛtā and Āryaka.

In the period of the twelfth Manu, the Manu is Rudra-sāvarṇi, whose sons are headed by Devavān. The demigods are the Haritas and others, Indra is Ṛtadhāmā, and the seven sages are Tapomūrti and others. The incarnation in this manvantara is Sudhāmā, or Svadhāmā, who is born from the womb of Sunṛtā. His father’s name is Satyasahā.

In the period of the thirteenth Manu, the Manu is Deva-sāvarṇi. Among his sons is Citrasena, the demigods are the Sukarmās and others, Indra is Divaspati, and Nirmoka is among the sages. The manvantara-avatāra is Yogeśvara, who is born of Devahotra and Bṛhatī.

In the period of the fourteenth Manu, the Manu is Indra-sāvarṇi. Among his sons are Uru and Gambhīra, the demigods are the Pavitras and others, Indra is Śuci, and among the sages are Agni and Bāhu. The incarnation of this manvantara is known as Bṛhadbhānu. He is born of Satrāyaṇa from the womb of Vitānā.

The total duration of the periods ruled by these Manus is calculated to be one thousand catur-yugas, or 4,300,000 times 1,000 years.

SB 8.13.1

TEXT 1

TEXT

é[qéuk- ovac  
MaNauivRvSvTa" Pau}a" é[aÖdev wiTa é[uTa" )  
SaáMaae vTaRMaaNaae YaSTadPaTYaaiNa Mae é\*<au )) 1 ))

śrī-śuka uvāca

manur vivasvataḥ putraḥ

śrāddhadeva iti śrutaḥ

saptamo vartamāno yas

tad-apatyāni me śṛṇu

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; manuḥ—Manu; vivasvataḥ—of the sun-god; putraḥ—son; śrāddhadevaḥ—as Śrāddhadeva; iti—thus; śrutaḥ—known, celebrated; saptamaḥ—seventh; vartamānaḥ—at the present moment; yaḥ—he who; tat—his; apatyāni—children; me—from me; śṛṇu—just hear.

TRANSLATION

Śukadeva Gosvāmī said: The present Manu, who is named Śrāddhadeva, is the son of Vivasvān, the predominating deity on the sun planet. Śrāddhadeva is the seventh Manu. Now please hear from me as I describe his sons.

SB 8.13.2, SB 8.13.3, SB 8.13.2-3

TEXTS 2-3

TEXT

w+vaku-NaR>aGaêEv Da\*í" XaYaaRiTarev c )  
NairZYaNTaae\_Qa Naa>aaGa" SaáMaae idí oCYaTae )) 2 ))  
Taæzê Pa\*zDa]ê dXaMaae vSauMaaNSMa\*Ta" )  
MaNaaevŒvSvTaSYaETae dXaPau}aa" ParNTaPa )) 3 ))

ikṣvākur nabhagaś caiva

dhṛṣṭaḥ śaryātir eva ca

nariṣyanto ‘tha nābhāgaḥ

saptamo diṣṭa ucyate

tarūṣaś ca pṛṣadhraś ca

daśamo vasumān smṛtaḥ

manor vaivasvatasyaite

daśa-putrāḥ parantapa

SYNONYMS

ikṣvākuḥ—Ikṣvāku; nabhagaḥ—Nabhaga; ca—also; eva—indeed; dhṛṣṭaḥ—Dhṛṣṭa; śaryātiḥ—Śaryāti; eva—certainly; ca—also; nariṣyantaḥ—Nariṣyanta; atha—as well as; nābhāgaḥ—Nābhāga; saptamaḥ—the seventh one; diṣṭaḥ—Diṣṭa; ucyate—is so celebrated; tarūṣaḥ ca—and Tarūṣa; pṛṣadhraḥ ca—and Pṛṣadhra; daśamaḥ—the tenth one; vasumān—Vasumān; smṛtaḥ—known; manoḥ—of Manu; vaivasvatasya—of Vaivasvata; ete—all these; daśa-putrāḥ—ten sons; parantapa—O King.

TRANSLATION

O King Parīkṣit, among the ten sons of Manu are Ikṣvāku, Nabhaga, Dhṛṣṭa, Śaryāti, Nariṣyanta and Nābhāga. The seventh son is known as Diṣṭa. Then come Tarūṣa and Pṛṣadhra, and the tenth son is known as Vasumān.

SB 8.13.4

TEXT 4

TEXT

AaidTYaa vSavae åd]a ivìedeva MaåÓ<aa" )  
AiìNaav\*>avae raJaiàNd]STaeza& PaurNdr" )) 4 ))

ādityā vasavo rudrā

viśvedevā marud-gaṇāḥ

aśvināv ṛbhavo rājann

indras teṣāṁ purandaraḥ

SYNONYMS

ādityāḥ—the Ādityas; vasavaḥ—the Vasus; rudrāḥ—the Rudras; viśvedevāḥ—the Viśvedevas; marut-gaṇāḥ—and the Maruts; aśvinau—the two Aśvinī brothers; ṛbhavaḥ—the Ṛbhus; rājan—O King; indraḥ—the king of heaven; teṣām—of them; purandaraḥ—Purandara.

TRANSLATION

In this manvantara, O King, the Ādityas, the Vasus, the Rudras, the Viśvedevas, the Maruts, the two Aśvinī-kumāra brothers and the Ṛbhus are the demigods. Their head king [Indra] is Purandara.

SB 8.13.5

TEXT 5

TEXT

k-XYaPaae\_i}avRiSaïê ivìaiMa}aae\_Qa GaaETaMa" )  
JaMadiGan>aRrÜaJa wiTa SaázRYa" SMa\*Taa" )) 5 ))

kaśyapo ‘trir vasiṣṭhaś ca

viśvāmitro ‘tha gautamaḥ

jamadagnir bharadvāja

iti saptarṣayaḥ smṛtāḥ

SYNONYMS

kaśyapaḥ—Kaśyapa; atriḥ—Atri; vasiṣṭhaḥ—Vasiṣṭha; ca—and; viśvāmitraḥ—Viśvāmitra; atha—as well as; gautamaḥ—Gautama; jamadagniḥ—Jamadagni; bharadvājaḥ—Bharadvāja; iti—thus; sapta-ṛṣayaḥ—the seven sages; smṛtāḥ—celebrated.

TRANSLATION

Kaśyapa, Atri, Vasiṣṭha, Viśvāmitra, Gautama, Jamadagni and Bharadvāja are known as the seven sages.

SB 8.13.6

TEXT 6

TEXT

A}aaiPa >aGavÂNMa k-XYaPaadidTaer>aUTa( )  
AaidTYaaNaaMavrJaae ivZ<auvaRMaNaæPaDa\*k(- )) 6 ))

atrāpi bhagavaj-janma

kaśyapād aditer abhūt

ādityānām avarajo

viṣṇur vāmana-rūpa-dhṛk

SYNONYMS

atra—in this Manu’s reign; api—certainly; bhagavat-janma—appearance of the Supreme Personality of Godhead; kaśyapāt—by Kaśyapa Muni; aditeḥ—of mother Aditi; abhūt—became possible; ādityānām—of the Ādityas; avara-jaḥ—the youngest; viṣṇuḥ—Lord Viṣṇu Himself; vāmana-rūpa-dhṛk—appearing as Lord Vāmana.

TRANSLATION

In this manvantara, the Supreme Personality of Godhead appeared as the youngest of all the Ādityas, known as Vāmana, the dwarf. His father was Kaśyapa and His mother Aditi.

SB 8.13.7

TEXT 7

TEXT

Sa¿ePaTaae MaYaae¢-aiNa SaáMaNvNTarai<a Tae )  
>aivZYaa<YaQa v+YaaiMa ivZ<aae" Xa¢-yaiNvTaaiNa c )) 7 ))

saṅkṣepato mayoktāni

sapta-manvantarāṇi te

bhaviṣyāṇy atha vakṣyāmi

viṣṇoḥ śaktyānvitāni ca

SYNONYMS

saṅkṣepataḥ—in brief; mayā—by me; uktāni—explained; sapta—seven; manu-antarāṇi—changes of Manu; te—unto you; bhaviṣyāṇi—the future Manus; atha—also; vakṣyāmi—I shall speak; viṣṇoḥ—of Lord Viṣṇu; śaktyā anvitāni—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 Viṣṇu.

SB 8.13.8

TEXT 8

TEXT

ivvSvTaê Üe JaaYae ivìk-MaRSauTae o>ae )  
Sa&ja ^aYaa c raJaeNd] Yae Pa[aGai>aihTae Tav )) 8 ))

vivasvataś ca dve jāye

viśvakarma-sute ubhe

saṁjñā chāyā ca rājendra

ye prāg abhihite tava

SYNONYMS

vivasvataḥ—of Vivasvān; ca—also; dve—two; jāye—wives; viśvakarma-sute—the two daughters of Viśvakarmā; ubhe—both of them; saṁjñā—Saṁjñā; chāyā—Chāyā; ca—and; rāja-indra—O King; ye—both of whom; prāk—before; abhihite—described; tava—unto you.

TRANSLATION

O King, I have previously described [in the Sixth Canto] the two daughters of Viśvakarmā, named Saṁjñā and Chāyā, who were the first two wives of Vivasvān.

SB 8.13.9

TEXT 9

TEXT

Ta\*TaqYaa& v@vaMaeke- TaaSaa& Sa&jaSauTaañYa" )  
YaMaae YaMaq é[aÖdevX^aYaaYaaê SauTaaH^\*<au )) 9 ))

tṛtīyāṁ vaḍavām eke

tāsāṁ saṁjñā-sutās trayaḥ

yamo yamī śrāddhadevaś

chāyāyāś ca sutāñ chṛṇu

SYNONYMS

tṛtīyām—the third wife; vaḍavām—Vaḍavā; eke—some people; tāsām—of all three wives; saṁjñā-sutāḥ trayaḥ—three issues of Saṁjñā; yamaḥ—one son named Yama; yamī—Yamī, a daughter; śrāddhadevaḥ—Śrāddhadeva, another son; chāyāyāḥ—of Chāyā; ca—and; sutān—the sons; śṛṇu—just hear about.

TRANSLATION

It is said that the sun-god had a third wife, named Vaḍavā. Of the three wives, the wife named Saṁjñā had three children—Yama, Yamī and Śrāddhadeva. Now let me describe the children of Chāyā.

SB 8.13.10

TEXT 10

TEXT

Saavi<aRSTaPaTaq k-NYaa >aaYaaR Sa&vr<aSYa Yaa )  
XaNaEêrSTa\*TaqYaae\_>aUdiìNaaE v@vaTMaJaaE )) 10 ))

sāvarṇis tapatī kanyā

bhāryā saṁvaraṇasya yā

śanaiścaras tṛtīyo ‘bhūd

aśvinau vaḍavātmajau

SYNONYMS

sāvarṇiḥ—Sāvarṇi; tapatī—Tapatī; kanyā—the daughter; bhāryā—the wife; saṁvaraṇasya—of King Saṁvaraṇa; yā—she who; śanaiścaraḥ—Śanaiścara; tṛtīyaḥ—the third issue; abhūt—took birth; aśvinau—the two Aśvinī-kumāras; vaḍavā-ātma-jau—the sons of the wife known as Vaḍavā.

TRANSLATION

Chāyā had a son named Sāvarṇi and a daughter named Tapatī, who later became the wife of King Saṁvaraṇa. Chāyā’s third child is known as Śanaiścara [Saturn]. Vaḍavā gave birth to two sons, namely the Aśvinī brothers.

SB 8.13.11

TEXT 11

TEXT

AíMae\_NTar AaYaaTae Saavi<aR>aRivTaa MaNau" )  
iNaMaaeRk-ivrJaSk-aÛa" Saavi<aRTaNaYaa Na\*Pa )) 11 ))

aṣṭame ‘ntara āyāte

sāvarṇir bhavitā manuḥ

nirmoka-virajaskādyāḥ

sāvarṇi-tanayā nṛpa

SYNONYMS

aṣṭame—the eighth; antare—Manu’s period; āyāte—when arrived; sāvarṇiḥ—Sāvarṇi; bhavitā—will become; manuḥ—the eighth Manu; nirmoka—Nirmoka; virajaska-ādyāḥ—Virajaska and others; sāvarṇi—of Sāvarṇi; tanayāḥ—the sons; nṛpa—O King.

TRANSLATION

O King, when the period of the eighth Manu arrives, Sāvarṇi will become the Manu. Nirmoka and Virajaska will be among his sons.

PURPORT

The present reign is that of Vaivasvata Manu. According to astronomical calculations, we are now in the twenty-eighth yuga of Vaivasvata Manu. Each Manu lives for seventy-one yugas, and fourteen such Manus rule in one day of Lord Brahmā. We are now in the period of Vaivasvata Manu, the seventh Manu, and the eighth Manu will come into existence after many millions of years. But Śukadeva Gosvāmī, having heard from authorities, foretells that the eighth Manu will be Sāvarṇi and that Nirmoka and Virajaska will be among his sons. Śāstra can foretell what will happen millions and millions of years in the future.

SB 8.13.12

TEXT 12

TEXT

Ta}a deva" SauTaPaSaae ivrJaa AMa\*TaPa[>aa" )  
Taeza& ivraecNaSauTaae bil/irNd]ae >aivZYaiTa )) 12 ))

tatra devāḥ sutapaso

virajā amṛtaprabhāḥ

teṣāṁ virocana-suto

balir indro bhaviṣyati

SYNONYMS

tatra—in that period of Manu; devāḥ—the demigods; sutapasaḥ—the Sutapās; virajāḥ—the Virajas; amṛtaprabhāḥ—the Amṛtaprabhas; teṣām—of them; virocana-sutaḥ—the son of Virocana; baliḥ—Mahārāja Bali; indraḥ—the king of heaven; bhaviṣyati—will become.

TRANSLATION

In the period of the eighth Manu, among the demigods will be the Sutapās, the Virajas and the Amṛtaprabhas. The king of the demigods, Indra, will be Bali Mahārāja, the son of Virocana.

SB 8.13.13

TEXT 13

TEXT

dtveMaa& YaacMaaNaaYa ivZ<ave Ya" Pad}aYaMa( )  
raÖiMaNd]Pad& ihTva TaTa" iSaiÖMavaPSYaiTa )) 13 ))

dattvemāṁ yācamānāya

viṣṇave yaḥ pada-trayam

rāddham indra-padaṁ hitvā

tataḥ siddhim avāpsyati

SYNONYMS

dattvā—giving in charity; imām—this entire universe; yācamānāya—who was begging from him; viṣṇave—unto Lord Viṣṇu; yaḥ—Bali Mahārāja; pada-trayam—three paces of land; rāddham—achieved; indra-padam—the post of Indra; hitvā—giving up; tataḥ—thereafter; siddhim—perfection; avāpsyati—will achieve.

TRANSLATION

Bali Mahārāja gave a gift of three paces of land to Lord Viṣṇu, and because of this charity he lost all the three worlds. Later, however, when Lord Viṣṇu is pleased because of Bali’s giving everything to Him, Bali Mahārāja will achieve the perfection of life.

PURPORT

In Bhagavad-gītā (7.3) it is stated, manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye: out of many millions of people, one may attempt to achieve success in life. This success is explained here. Rāddham indra-padaṁ hitvā tataḥ siddhim avāpsyati. Siddhi consists of achieving the favor of Lord Viṣṇu, not the yoga-siddhis. The yoga-siddhis—aṇimā, laghimā, mahimā, prāpti, prākāmya, īśitva, vaśitva and kāmāvasāyitā—are temporary. The ultimate siddhi is to achieve the favor of Lord Viṣṇu.

SB 8.13.14

TEXT 14

TEXT

Yaae\_SaaE >aGavTaa bÖ" Pa[qTaeNa SauTale/ PauNa" )  
iNaveiXaTaae\_iDake- SvGaaRdDauNaaSTae Svrai@v )) 14 ))

yo ‘sau bhagavatā baddhaḥ

prītena sutale punaḥ

niveśito ‘dhike svargād

adhunāste sva-rāḍ iva

SYNONYMS

yaḥ—Bali Mahārāja; asau—he; bhagavatā—by the Personality of Godhead; baddhaḥ—bound; prītena—because of favor; sutale—in the kingdom of Sutala; punaḥ—again; niveśitaḥ—situated; adhike—more opulent; svargāt—than the heavenly planets; adhunā—at the present moment; āste—is situated; sva-rāṭ iva—equal to the position of Indra.

TRANSLATION

With great affection, the Personality of Godhead bound Bali and then installed him in the kingdom of Sutala, which is more opulent than the heavenly planets. Mahārāja Bali now resides on that planet and is more comfortably situated than Indra.

SB 8.13.15, SB 8.13.16, SB 8.13.15-16

TEXTS 15-16

TEXT

Gaal/vae dqiáMaaNraMaae d]ae<aPau}a" k\*-PaSTaQaa )  
‰ZYaé\*(r)" iPaTaaSMaak&- >aGavaNbadraYa<a" )) 15 ))  
wMae SaázRYaSTa}a >aivZYaiNTa SvYaaeGaTa" )  
wdaNaqMaaSaTae raJaNa( Sve Sv Aaé[MaMa<@le/ )) 16 ))

gālavo dīptimān rāmo

droṇa-putraḥ kṛpas tathā

ṛṣyaśṛṅgaḥ pitāsmākaṁ

bhagavān bādarāyaṇaḥ

ime saptarṣayas tatra

bhaviṣyanti sva-yogataḥ

idānīm āsate rājan

sve sva āśrama-maṇḍale

SYNONYMS

gālavaḥ—Gālava; dīptimān—Dīptimān; rāmaḥ—Paraśurāma; droṇa-putraḥ—the son of Droṇācārya, namely Aśvatthāmā; kṛpaḥ—Kṛpācārya; tathā—as well; ṛṣyaśṛṅgaḥ—Ṛṣyaśṛṅga; pitā asmākam—our father; bhagavān—the incarnation of Godhead; bādarāyaṇaḥ—Vyāsadeva; ime—all of them; sapta-ṛṣayaḥ—the seven sages; tatra—in the eighth manvantara; bhaviṣyanti—will become; sva-yogataḥ—as a result of their service to the Lord; idānīm—at the present moment; āsate—they are all existing; rājan—O King; sve sve—in their own; āśrama-maṇḍale—different hermitages.

TRANSLATION

O King, during the eighth manvantara, the great personalities Gālava, Dīptimān, Paraśurāma, Aśvatthāmā, Kṛpācārya, Ṛṣyaśṛṅga and our father, Vyāsadeva, the incarnation of Nārāyaṇa, will be the seven sages. For the present, they are all residing in their respective āśramas.

SB 8.13.17

TEXT 17

TEXT

devGauùaTSarSvTYaa& SaavR>aaEMa wiTa Pa[>au" )  
SQaaNa& PaurNdrad(Da\*Tva bl/Yae daSYaTaqìr" )) 17 ))

devaguhyāt sarasvatyāṁ

sārvabhauma iti prabhuḥ

sthānaṁ purandarād dhṛtvā

balaye dāsyatīśvaraḥ

SYNONYMS

devaguhyāt—from His father, Devaguhya; sarasvatyām—in the womb of Sarasvatī; sārvabhaumaḥ—Sārvabhauma; iti—thus; prabhuḥ—the master; sthānam—place; purandarāt—from Lord Indra; hṛtvā—taking away by force; balaye—unto Bali Mahārāja; dāsyati—will give; īśvaraḥ—the master.

TRANSLATION

In the eighth manvantara, the greatly powerful Personality of Godhead Sārvabhauma will take birth. His father will be Devaguhya, and His mother will be Sarasvatī. He will take the kingdom away from Purandara [Lord Indra] and give it to Bali Mahārāja.

SB 8.13.18

TEXT 18

TEXT

NavMaae d+aSaavi<aRMaRNauvRå<aSaM>av" )  
>aUTake-Taudsáke-TauirTYaaÛaSTaTSauTaa Na\*Pa )) 18 ))

navamo dakṣa-sāvarṇir

manur varuṇa-sambhavaḥ

bhūtaketur dīptaketur

ity ādyās tat-sutā nṛpa

SYNONYMS

navamaḥ—ninth; dakṣa-sāvarṇiḥ—Dakṣa-sāvarṇi; manuḥ—the Manu; varuṇa-sambhavaḥ—born as the son of Varuṇa; bhūtaketuḥ—Bhūtaketu; dīptaketuḥ—Dīptaketu; iti—thus; ādyāḥ—and so on; tat—his; sutāḥ—sons; nṛpa—O King.

TRANSLATION

O King, the ninth Manu will be Dakṣa-sāvarṇi, who is born of Varuṇa. Among his sons will be Bhūtaketu, and Dīptaketu.

SB 8.13.19

TEXT 19

TEXT

PaaraMarqicGa>aaRÛa deva wNd]ae\_d(>auTa" SMa\*Ta" )  
ÛuiTaMaTPa[Mau%aSTa}a >aivZYaNTYa\*zYaSTaTa" )) 19 ))

pārā-marīcigarbhādyā

devā indro ‘dbhutaḥ smṛtaḥ

dyutimat-pramukhās tatra

bhaviṣyanty ṛṣayas tataḥ

SYNONYMS

pārā—the Pāras; marīcigarbha—the Marīcigarbhas; ādyāḥ—like that; devāḥ—the demigods; indraḥ—the king of heaven; adbhutaḥ—Adbhuta; smṛtaḥ—known; dyutimat—Dyutimān; pramukhāḥ—headed by; tatra—in that ninth period of Manu; bhaviṣyanti—will become; ṛṣayaḥ—the seven ṛṣis; tataḥ—then.

TRANSLATION

In this ninth manvantara, the Pāras and Marīcigarbhas will be among the demigods. The king of heaven, Indra, will be named Adbhuta, and Dyutimān will be among the seven sages.

SB 8.13.20

TEXT 20

TEXT

AaYauZMaTaae\_MbuDaaraYaaMa\*z>aae >aGavTk-l/a )  
>aivTaa YaeNa Sa&raÖa& i}al/aek-I& >aae+YaTae\_d(>auTa" )) 20 ))

āyuṣmato ‘mbudhārāyām

ṛṣabho bhagavat-kalā

bhavitā yena saṁrāddhāṁ

tri-lokīṁ bhokṣyate ‘dbhutaḥ

SYNONYMS

āyuṣmataḥ—of the father, Āyuṣmān; ambudhārāyām—in the womb of the mother, Ambudhārā; ṛṣabhaḥ—Ṛṣabha; bhagavat-kalā—a partial incarnation of the Supreme Personality of Godhead; bhavitā—will be; yena—by whom; saṁrāddhām—all-opulent; tri-lokīm—the three worlds; bhokṣyate—will enjoy; adbhutaḥ—the Indra of the name Adbhuta.

TRANSLATION

Ṛṣabhadeva, a partial incarnation of the Supreme Personality of Godhead, will take birth from his father, Āyuṣmān, and his mother, Ambudhārā. He will enable the Indra named Adbhuta to enjoy the opulence of the three worlds.

SB 8.13.21

TEXT 21

TEXT

dXaMaae b]øSaavi<aRåPaëaek-SauTaae MaNau" )  
TaTSauTaa >aUirze<aaÛa hivZMaTPa[Mau%a iÜJaa" )) 21 ))

daśamo brahma-sāvarṇir

upaśloka-suto manuḥ

tat-sutā bhūriṣeṇādyā

haviṣmat pramukhā dvijāḥ

SYNONYMS

daśamaḥ—the tenth Manu; brahma-sāvarṇiḥ—Brahma-sāvarṇi; upaśloka-sutaḥ—born of Upaśloka; manuḥ—will be Manu; tat-sutāḥ—his sons; bhūriṣeṇa-ādyāḥ—Bhūriṣeṇa and others; haviṣmat—Haviṣmān; pramukhāḥ—headed by; dvijāḥ—the seven sages.

TRANSLATION

The son of Upaśloka known as Brahma-sāvarṇi will be the tenth Manu. Bhūriṣeṇa will be among his sons, and the brāhmaṇas headed by Haviṣmān will be the seven sages.

SB 8.13.22

TEXT 22

TEXT

hivZMaaNSauk\*-Ta" SaTYaae JaYaae MaUiTaRSTada iÜJaa" )  
SauvaSaNaivåÖaÛa deva" XaM>au" Saureìr" )) 22 ))

haviṣmān sukṛtaḥ satyo

jayo mūrtis tadā dvijāḥ

suvāsana-viruddhādyā

devāḥ śambhuḥ sureśvaraḥ

SYNONYMS

haviṣmān—Haviṣmān; sukṛtaḥ—Sukṛta; satyaḥ—Satya; jayaḥ—Jaya; mūrtiḥ—Mūrti; tadā—at that time; dvijāḥ—the seven sages; suvāsana—the Suvāsanas; viruddha—the Viruddhas; ādyāḥ—and so on; devāḥ—the demigods; śambhuḥ—Śambhu; sura-īśvaraḥ—Indra, king of the demigods.

TRANSLATION

Haviṣmān, Sukṛta, Satya, Jaya, Mūrti and others will be the seven sages, the Suvāsanas and Viruddhas will be among the demigods, and Śambhu will be their king, Indra.

SB 8.13.23

TEXT 23

TEXT

ivZvKSaeNaae ivzUCYaa& Tau XaM>aae" Sa:Ya& k-irZYaiTa )  
JaaTa" Sva&XaeNa >aGavaNGa\*he ivìSa\*Jaae iv>au" )) 23 ))

viṣvakseno viṣūcyāṁ tu

śambhoḥ sakhyaṁ kariṣyati

jātaḥ svāṁśena bhagavān

gṛhe viśvasṛjo vibhuḥ

SYNONYMS

viṣvaksenaḥ—Viṣvaksena; viṣūcyām—in the womb of Viṣūcī; tu—then; śambhoḥ—of Śambhu; sakhyam—friendship; kariṣyati—will create; jātaḥ—being born; sva-aṁśena—by a plenary portion; bhagavān—the Supreme Personality of Godhead; gṛhe—in the home; viśvasṛjaḥ—of Viśvasraṣṭā; vibhuḥ—the supremely powerful Lord.

TRANSLATION

In the home of Viśvasraṣṭā, a plenary portion of the Supreme Personality of Godhead will appear from the womb of Viṣūcī as the incarnation known as Viṣvaksena. He will make friends with Śambhu.

SB 8.13.24

TEXT 24

TEXT

MaNauvŒ DaMaRSaavi<aRrek-adXaMa AaTMavaNa( )  
ANaaGaTaaSTaTSauTaaê SaTYaDaMaaRdYaae dXa )) 24 ))

manur vai dharma-sāvarṇir

ekādaśama ātmavān

anāgatās tat-sutāś ca

satyadharmādayo daśa

SYNONYMS

manuḥ—the Manu; vai—indeed; dharma-sāvarṇiḥ—Dharmasāvarṇi; ekādaśamaḥ—eleventh; ātmavān—the controller of the senses; anāgatāḥ—will come in the future; tat—his; sutāḥ—sons; ca—and; satyadharma-ādayaḥ—Satyadharma and others; daśa—ten.

TRANSLATION

In the eleventh manvantara, the Manu will be Dharma-sāvarṇi, who will be extremely learned in spiritual knowledge. From him there will come ten sons, headed by Satyadharma.

SB 8.13.25

TEXT 25

TEXT

ivh(r)Maa" k-aMaGaMaa iNavaR<aåcYa" Saura" )  
wNd]ê vEDa\*TaSTaezaMa\*zYaêaå<aadYa" )) 25 ))

vihaṅgamāḥ kāmagamā

nirvāṇarucayaḥ surāḥ

indraś ca vaidhṛtas teṣām

ṛṣayaś cāruṇādayaḥ

SYNONYMS

vihaṅgamāḥ—the Vihaṅgamas; kāmagamāḥ—the Kāmagamas; nirvāṇarucayaḥ—the Nirvāṇarucis; surāḥ—the demigods; indraḥ—the king of heaven, Indra; ca—also; vaidhṛtaḥ—Vaidhṛta; teṣām—of them; ṛṣayaḥ—the seven sages; ca—also; aruṇa-ādayaḥ—headed by Aruṇa.

TRANSLATION

The Vihaṅgamas, Kāmagamas, Nirvāṇarucis and others will be the demigods. The king of the demigods, Indra, will be Vaidhṛta, and the seven sages will be headed by Aruṇa.

SB 8.13.26

TEXT 26

TEXT

AaYaRk-SYa SauTaSTa}a DaMaRSaeTauiriTa SMa\*Ta" )  
vEDa\*TaaYaa& hrer&Xaiñl/aek-I& DaariYaZYaiTa )) 26 ))

āryakasya sutas tatra

dharmasetur iti smṛtaḥ

vaidhṛtāyāṁ harer aṁśas

tri-lokīṁ dhārayiṣyati

SYNONYMS

āryakasya—of Āryaka; sutaḥ—the son; tatra—in that period (the eleventh manvantara); dharmasetuḥ—Dharmasetu; iti—thus; smṛtaḥ—celebrated; vaidhṛtāyām—from the mother, Vaidhṛtā; hareḥ—of the Supreme Personality of Godhead; aṁśaḥ—a partial incarnation; tri-lokīm—the three worlds; dhārayiṣyati—will rule.

TRANSLATION

The son of Āryaka known as Dharmasetu, a partial incarnation of the Supreme Personality of Godhead, will appear from the womb of Vaidhṛtā, the wife of Āryaka, and will rule the three worlds.

SB 8.13.27

TEXT 27

TEXT

>aivTaa åd]Saav<as raJaNÜadXaMaae MaNau" )  
devvaNauPadevê devé[eïadYa" SauTaa" )) 27 ))

bhavitā rudra-sāvarṇī

rājan dvādaśamo manuḥ

devavān upadevaś ca

devaśreṣṭhādayaḥ sutāḥ

SYNONYMS

bhavitā—will appear; rudra-sāvarṇiḥ—Rudra-sāvarṇi; rājan—O King; dvādaśamaḥ—the twelfth; manuḥ—Manu; devavān—Devavān; upadevaḥ—Upadeva; ca—and; devaśreṣṭha—Devaśreṣṭha; ādayaḥ—such persons; sutāḥ—sons of the Manu.

TRANSLATION

O King, the twelfth Manu will be named Rudra-sāvarṇi. Devavān, Upadeva and Devaśreṣṭha will be among his sons.

SB 8.13.28

TEXT 28

TEXT

‰TaDaaMaa c Ta}aeNd]ae devaê hirTaadYa" )  
‰zYaê TaPaaeMaUiTaRSTaPaSVYaaGanqDa]k-adYa" )) 28 ))

ṛtadhāmā ca tatrendro

devāś ca haritādayaḥ

ṛṣayaś ca tapomūrtis

tapasvy āgnīdhrakādayaḥ

SYNONYMS

ṛtadhāmā—Ṛtadhāmā; ca—also; tatra—in that period; indraḥ—the king of heaven; devāḥ—the demigods; ca—and; harita-ādayaḥ—headed by the Haritas; ṛṣayaḥ ca—and the seven sages; tapomūrtiḥ—Tapomūrti; tapasvī—Tapasvī; āgnīdhraka—Āgnīdhraka; ādayaḥ—and so on.

TRANSLATION

In this manvantara, the name of Indra will be Ṛtadhāmā, and the demigods will be headed by the Haritas. Among the sages will be Tapomūrti, Tapasvī and Āgnīdhraka.

SB 8.13.29

TEXT 29

TEXT

SvDaaMaa:Yaae hrer&Xa" SaaDaiYaZYaiTa TaNMaNaae" )  
ANTar& SaTYaSahSa" SauNa\*TaaYaa" SauTaae iv>au" )) 29 ))

svadhāmākhyo harer aṁśaḥ

sādhayiṣyati tan-manoḥ

antaraṁ satyasahasaḥ

sunṛtāyāḥ suto vibhuḥ

SYNONYMS

svadhāmā-ākhyaḥ—Svadhāmā; hareḥ aṁśaḥ—a partial incarnation of the Supreme Personality of Godhead; sādhayiṣyati—will rule; tat-manoḥ—of that Manu; antaram—the manvantara; satyasahasaḥ—of Satyasahā; sunṛtāyāḥ—of Sunṛtā; sutaḥ—the son; vibhuḥ—most powerful.

TRANSLATION

From the mother named Sunṛtā and the father named Satyasahā will come Svadhāmā, a partial incarnation of the Supreme Personality of Godhead. He will rule that manvantara.

SB 8.13.30

TEXT 30

TEXT

MaNauñYaaedXaae >aaVYaae devSaavi<aRraTMavaNa( )  
ic}aSaeNaivic}aaÛa devSaavi<aRdehJaa" )) 30 ))

manus trayodaśo bhāvyo

deva-sāvarṇir ātmavān

citrasena-vicitrādyā

deva-sāvarṇi-dehajāḥ

SYNONYMS

manuḥ—the Manu; trayodaśaḥ—thirteenth; bhāvyaḥ—will become; deva-sāvarṇiḥ—Deva-sāvarṇi; ātmavān—well advanced in spiritual knowledge; citrasena—Citrasena; vicitra-ādyāḥ—and others, like Vicitra; deva-sāvarṇi—of Deva-sāvarṇi; deha-jāḥ—sons.

TRANSLATION

The thirteenth Manu will be named Deva-sāvarṇi, and he will be very advanced in spiritual knowledge. Among his sons will be Citrasena and Vicitra.

SB 8.13.31

TEXT 31

TEXT

deva" Sauk-MaRSau}aaMaSa&ja wNd]ae idvSPaiTa" )  
iNaMaaeRk-TatvdXaaRÛa >aivZYaNTYa\*zYaSTada )) 31 ))

devāḥ sukarma-sutrāma-

saṁjñā indro divaspatiḥ

nirmoka-tattvadarśādyā

bhaviṣyanty ṛṣayas tadā

SYNONYMS

devāḥ—the demigods; sukarma—the Sukarmās; sutrāma-saṁjñāḥ—and the Sutrāmas; indraḥ—the king of heaven; divaspatiḥ—Divaspati; nirmoka—Nirmoka; tattvadarśa-ādyāḥ—and others, like Tattvadarśa; bhaviṣyanti—will become; ṛṣayaḥ—the seven sages; tadā—at that time.

TRANSLATION

In the thirteenth manvantara, the Sukarmās and Sutrāmas will be among the demigods, Divaspati will be the king of heaven, and Nirmoka and Tattvadarśa will be among the seven sages.

SB 8.13.32

TEXT 32

TEXT

devhae}aSYa TaNaYa oPahTaaR idvSPaTae" )  
YaaeGaeìrae hrer&Xaae b\*hTYaa& SaM>aivZYaiTa )) 32 ))

devahotrasya tanaya

upahartā divaspateḥ

yogeśvaro harer aṁśo

bṛhatyāṁ sambhaviṣyati

SYNONYMS

devahotrasya—of Devahotra; tanayaḥ—the son; upahartā—the benefactor; divaspateḥ—of Divaspati, the Indra at that time; yoga-īśvaraḥ—Yogeśvara, the master of mystic powers; hareḥ aṁśaḥ—a partial representation of the Supreme Personality of Godhead; bṛhatyām—in the womb of his mother, Bṛhatī; sambhaviṣyati—will appear.

TRANSLATION

The son of Devahotra known as Yogeśvara will appear as a partial incarnation of the Supreme Personality of Godhead. His mother’s name will be Bṛhatī. He will perform activities for the welfare of Divaspati.

SB 8.13.33

TEXT 33

TEXT

MaNauvaR wNd]Saavi<aRêTaudRXaMa WZYaiTa )  
oåGaM>aqrbuDaaÛa wNd]Saavi<aRvqYaRJaa" )) 33 ))

manur vā indra-sāvarṇiś

caturdaśama eṣyati

uru-gambhīra-budhādyā

indra-sāvarṇi-vīryajāḥ

SYNONYMS

manuḥ—the Manu; vā—either; indra-sāvarṇiḥ—Indra-sāvarṇi; caturdaśamaḥ—fourteenth; eṣyati—will become; uru—Uru; gambhīra—Gambhīra; budha-ādyāḥ—and others, such as Budha; indra-sāvarṇi—of Indra-sāvarṇi; vīrya-jāḥ—born of the semen.

TRANSLATION

The name of the fourteenth Manu will be Indra-sāvarṇi. He will have sons like Uru, Gambhīra and Budha.

SB 8.13.34

TEXT 34

TEXT

Paiv}aaêa+auza deva" éuicirNd]ae >aivZYaiTa )  
AiGanbaRhu" éuic" éuÖae MaaGaDaaÛaSTaPaiSvNa" )) 34 ))

pavitrāś cākṣuṣā devāḥ

śucir indro bhaviṣyati

agnir bāhuḥ śuciḥ śuddho

māgadhādyās tapasvinaḥ

SYNONYMS

pavitrāḥ—the Pavitras; cākṣuṣāḥ—the Cākṣuṣas; devāḥ—the demigods; śuciḥ—Śuci; indraḥ—the king of heaven; bhaviṣyati—will become; agniḥ—Agni; bāhuḥ—Bāhu; śuciḥ—Śuci; śuddhaḥ—Śuddha; māgadha—Māgadha; ādyāḥ—and so on; tapasvinaḥ—the sages.

TRANSLATION

The Pavitras and Cākṣuṣas will be among the demigods, and Śuci will be Indra, the king of heaven. Agni, Bāhu, Śuci, Śuddha, Māgadha and others of great austerity will be the seven sages.

SB 8.13.35

TEXT 35

TEXT

Sa}aaYa<aSYa TaNaYaae b\*hÙaNauSTada hir" )  
ivTaaNaaYaa& MaharaJa i§-YaaTaNTaUiNvTaaiYaTaa )) 35 ))

satrāyaṇasya tanayo

bṛhadbhānus tadā hariḥ

vitānāyāṁ mahārāja

kriyā-tantūn vitāyitā

SYNONYMS

satrāyaṇasya—of Satrāyaṇa; tanayaḥ—the son; bṛhadbhānuḥ—Bṛhadbhānu; tadā—at that time; hariḥ—the Supreme Personality of Godhead; vitānāyām—in the womb of Vitānā; mahā-rāja—O King; kriyā-tantūn—all spiritual activities; vitāyitā—will perform.

TRANSLATION

O King Parīkṣit, in the fourteenth manvantara the Supreme Personality of Godhead will appear from the womb of Vitānā, and His father’s name will be Satrāyaṇa. This incarnation will be celebrated as Bṛhadbhānu, and He will administer spiritual activities.

SB 8.13.36

TEXT 36

TEXT

raJa&êTaudRXaETaaiNa i}ak-al/aNauGaTaaiNa Tae )  
Pa[ae¢-aNYaei>aiMaRTa" k-LPaae YauGaSaahóPaYaRYa" )) 36 ))

rājaṁś caturdaśaitāni

tri-kālānugatāni te

proktāny ebhir mitaḥ kalpo

yuga-sāhasra-paryayaḥ

SYNONYMS

rājan—O King; caturdaśa—fourteen; etāni—all these; tri-kāla—the three periods of time (past, present and future); anugatāni—covering; te—to you; proktāni—described; ebhiḥ—by these; mitaḥ—estimated; kalpaḥ—one day of Brahmā; yuga-sāhasra—one thousand cycles of four yugas; paryayaḥ—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 Brahmā.

Thus end the Bhaktivedanta purports of the Eighth Canto, Thirteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Description of Future Manus."

SB 8.14: The System of Universal Management

CHAPTER FOURTEEN  
The System of Universal Management

SB 8.14 Summary

This chapter describes the duties allotted to Manu by the Supreme Personality of Godhead. All the Manus, as well as their sons, the sages, the demigods and the Indras, act under the orders of various incarnations of the Supreme Personality of Godhead. At the end of every catur-yuga, consisting of Satya-yuga, Dvāpara-yuga, Tretā-yuga and Kali-yuga, the sages, acting under the orders of the Supreme Personality of Godhead, distribute the Vedic knowledge and thus reinstate eternal religious principles. Manu’s duty is to reestablish the system of religion. Manu’s sons execute Manu’s orders, and thus the entire universe is maintained by Manu and his descendants. The Indras are various rulers of the heavenly planets. Assisted by the demigods, they rule the three worlds. The Supreme Personality of Godhead also appears as incarnations in different yugas. He appears as Sanaka, Sanātana, Yājñavalkya, Dattātreya and others, and thus He gives instructions in spiritual knowledge, prescribed duties, principles of mystic yoga, and so on. As Marīci and others, He creates progeny; as the king, He punishes the miscreants; and in the form of time, He annihilates the creation. One may argue, "If the all-powerful Supreme Personality of Godhead can do anything simply by His will, why has He arranged for so many personalities to manage?" How and why He does this cannot be understood by those who are under the clutches of māyā.

SB 8.14.1

TEXT 1

TEXT

é[qraJaaevac  
MaNvNTarezu >aGavNYaQaa MaNvadYaiSTvMae )  
YaiSMaNk-MaRi<a Yae YaeNa iNaYau¢-aSTaÜdSv Mae )) 1 ))

śrī-rājovāca

manvantareṣu bhagavan

yathā manv-ādayas tv ime

yasmin karmaṇi ye yena

niyuktās tad vadasva me

SYNONYMS

śrī-rājā uvāca—King Parīkṣit said; manvantareṣu—in the reign of each Manu; bhagavan—O great sage; yathā—as; manu-ādayaḥ—the Manus and others; tu—but; ime—these; yasmin—in which; karmaṇi—activities; ye—which persons; yena—by whom; niyuktāḥ—appointed; tat—that; vadasva—kindly describe; me—to me.

TRANSLATION

Mahārāja Parīkṣit inquired: O most opulent Śukadeva Gosvāmī, please explain to me how Manu and the others in each manvantara are engaged in their respective duties, and by whose order they are so engaged.

SB 8.14.2

TEXT 2

TEXT

é[q‰izåvac  
MaNavae MaNauPau}aaê MauNaYaê MahqPaTae )  
wNd]a" SaurGa<aaêEv SaveR PauåzXaaSaNaa" )) 2 ))

śrī-ṛṣir uvāca

manavo manu-putrāś ca

munayaś ca mahī-pate

indrāḥ sura-gaṇāś caiva

sarve puruṣa-śāsanāḥ

SYNONYMS

śrī-ṛṣiḥ uvāca—Śrī Śukadeva Gosvāmī said; manavaḥ—all the Manus; manu-putrāḥ—all the sons of Manu; ca—and; munayaḥ—all the great sages; ca—and; mahī-pate—O King; indrāḥ—all the Indras; sura-gaṇāḥ—the demigods; ca—and; eva—certainly; sarve—all of them; puruṣa-śāsanāḥ—under the rule of the Supreme person.

TRANSLATION

Śukadeva Gosvāmī said: The Manus, the sons of Manu, the great sages, the Indras and all the demigods, O King, are appointed by the Supreme Personality of Godhead in His various incarnations such as Yajña.

SB 8.14.3

TEXT 3

TEXT

YajadYaae Yaa" k-iQaTaa" PaaEåZYaSTaNavae Na\*Pa )  
MaNvadYaae JaGaÛa}aa& NaYaNTYaai>a" Pa[caeidTaa" )) 3 ))

yajñādayo yāḥ kathitāḥ

pauruṣyas tanavo nṛpa

manv-ādayo jagad-yātrāṁ

nayanty ābhiḥ pracoditāḥ

SYNONYMS

yajña-ādayaḥ—the Lord’s incarnation known as Yajña and others; yāḥ—who; kathitāḥ—already spoken of; pauruṣyaḥ—of the Supreme Person; tanavaḥ—incarnations; nṛpa—O King; manu-ādayaḥ—the Manus and others; jagat-yātrām—universal affairs; nayanti—conduct; ābhiḥ—by the incarnations; pracoditāḥ—being inspired.

TRANSLATION

O King, I have already described to you various incarnations of the Lord, such as Yajña. The Manus and others are chosen by these incarnations, under whose direction they conduct the universal affairs.

PURPORT

The Manus execute the orders of the Supreme Personality of Godhead in His various incarnations.

SB 8.14.4

TEXT 4

TEXT

cTauYauRGaaNTae k-ale/Na Ga]STaaH^]uiTaGa<aaNYaQaa )  
TaPaSaa ‰zYaae\_PaXYaNYaTaae DaMaR" SaNaaTaNa" )) 4 ))

catur-yugānte kālena

grastāñ chruti-gaṇān yathā

tapasā ṛṣayo ‘paśyan

yato dharmaḥ sanātanaḥ

SYNONYMS

catuḥ-yuga-ante—at the end of every four yugas (Satya, Dvāpara, Tretā and Kali); kālena—in due course of time; grastān—lost; śruti-gaṇān—the Vedic instruction; yathā—as; tapasā—by austerity; ṛṣayaḥ—great saintly persons; apaśyan—by seeing misuse; yataḥ—wherefrom; dharmaḥ—occupational duties; sanātanaḥ—eternal.

TRANSLATION

At the end of every four yugas, the great saintly persons, upon seeing that the eternal occupational duties of mankind have been misused, reestablish the principles of religion.

PURPORT

In this verse, the words dharmaḥ and sanātanaḥ are very important. Sanātana means "eternal," and dharma means "occupational duties." From Satya-yuga to Kali-yuga, the principles of religion and occupational duty gradually deteriorate. In Satya-yuga, the religious principles are observed in full, without deviation. In Tretā-yuga, however, these principles are somewhat neglected, and only three fourths of the religious duties continue. In Dvāpara-yuga only half of the religious principles continue, and in Kali-yuga only one fourth of the religious principles, which gradually disappear. At the end of Kali-yuga, the principles of religion, or the occupational duties of humanity, are almost lost. Indeed, in this Kali-yuga we have passed through only five thousand years, yet the decline of sanātana-dharma is very prominent. The duty of saintly persons, therefore, is to take up seriously the cause of sanātana-dharma and try to reestablish it for the benefit of the entire human society. The Kṛṣṇa consciousness movement has been started according to this principle. As stated in Śrīmad-Bhāgavatam (12.3.51):

kaler doṣa-nidhe rājann  
asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ paraṁ vrajet

The entire Kali-yuga is full of faults. It is like an unlimited ocean of faults. But the Kṛṣṇa consciousness movement is very authorized. Therefore, following in the footsteps of Śrī Caitanya Mahāprabhu, who five hundred years ago inaugurated the movement of saṅkīrtana, kṛṣṇa-kīrtana, we are trying to introduce this movement, according to superior orders, all over the world. Now, if the inaugurators of this movement strictly follow the regulative principles and spread this movement for the benefit of all human society, they will certainly usher in a new way of life by reestablishing sanātana-dharma, the eternal occupational duties of humanity. The eternal occupational duty of the human being is to serve Kṛṣṇa. Jīvera ‘svarūpa’ haya—kṛṣṇera ‘nitya-dāsa.’ This is the purport of sanātana-dharma. Sanātana means nitya, or "eternal," and kṛṣṇa-dāsa means "servant of Kṛṣṇa." The eternal occupational duty of the human being is to serve Kṛṣṇa. This is the sum and substance of the Kṛṣṇa consciousness movement.

SB 8.14.5

TEXT 5

TEXT

TaTaae DaMa| cTauZPaad& MaNavae hir<aaeidTaa" )  
Yau¢-a" SaÄarYaNTYaÖa Sve Sve k-ale/ Mahq& Na\*Pa )) 5 ))

tato dharmaṁ catuṣpādaṁ

manavo hariṇoditāḥ

yuktāḥ sañcārayanty addhā

sve sve kāle mahīṁ nṛpa

SYNONYMS

tataḥ—thereafter (at the end of Kali-yuga); dharmam—the religious principle; catuḥ-pādam—in four parts; manavaḥ—all the Manus; hariṇā—by the Supreme Personality of Godhead; uditāḥ—being instructed; yuktāḥ—being engaged; sañcārayanti—reestablish; addhā—directly; sve sve—in their own; kāle—time; mahīm—within this world; nṛpa—O King.

TRANSLATION

Thereafter, O King, the Manus, being fully engaged according to the instructions of the Supreme Personality of Godhead, directly reestablish the principles of occupational duty in its full four parts.

PURPORT

Dharma, or occupational duty, can be established in its full four parts as explained in Bhagavad-gītā. In Bhagavad-gītā (4.1) the Lord says:

imaṁ vivasvate yogaṁ  
proktavān aham avyayam  
vivasvān manave prāha  
manur ikṣvākave ‘bravīt

"I instructed this imperishable science of yoga to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku." This is the process of disciplic succession. Following the same process, the Kṛṣṇa consciousness movement is teaching the principles of Bhagavad-gītā as it is, without deviation, all over the world. If the fortunate people of this time accept the instructions of Lord Kṛṣṇa, they will certainly be happy in Śrī Caitanya Mahāprabhu’s mission. Caitanya Mahāprabhu wanted everyone, at least in India, to become a preacher of this mission. In other words, one should become a guru and preach the Lord’s instructions all over the world for the peace and prosperity of humanity.

SB 8.14.6

TEXT 6

TEXT

Paal/YaiNTa Pa[JaaPaal/a YaavdNTa& iv>aaGaXa" )  
Yaj>aaGa>auJaae deva Yae c Ta}aaiNvTaaê TaE" )) 6 ))

pālayanti prajā-pālā

yāvad antaṁ vibhāgaśaḥ

yajña-bhāga-bhujo devā

ye ca tatrānvitāś ca taiḥ

SYNONYMS

pālayanti—execute the order; prajā-pālāḥ—the rulers of the world, namely the sons and grandsons of Manu; yāvat antam—unto the end of Manu’s reign; vibhāgaśaḥ—in divisions; yajña-bhāga-bhujaḥ—the enjoyers of the result of yajñas; devāḥ—the demigods; ye—others; ca—also; tatra anvitāḥ—engaged in that business; ca—also; taiḥ—by them.

TRANSLATION

To enjoy the results of sacrifices [yajñas], the rulers of the world, namely the sons and grandsons of Manu, discharge the orders of the Supreme Personality of Godhead until the end of Manu’s reign. The demigods also share the results of these sacrifices.

PURPORT

As stated in Bhagavad-gītā (4.2):

evaṁ paramparā-prāptam  
imaṁ rājarṣayo viduḥ

"This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way." This paramparā system extends from Manu to Ikṣvāku and from Ikṣvāku to his sons and grandsons. The rulers of the world in the line of hierarchy execute the order of the Supreme Personality of Godhead in the paramparā system. Anyone interested in peaceful life must participate in this paramparā system and perform yajñas. As Gauḍīya Vaiṣṇavas in the paramparā system of Śrī Caitanya Mahāprabhu, we must perform saṅkīrtana-yajña all over the world (yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ). Śrī Caitanya Mahāprabhu is the incarnation of the Supreme Personality of Godhead in this age of Kali, and He will be easily satisfied if the saṅkīrtana movement is spread vigorously all over the world. This will also make people happy without a doubt.

SB 8.14.7

TEXT 7

TEXT

wNd]ae >aGavTaa dtaa& }aEl/aeKYaié[YaMaUiJaRTaaMa( )  
>auÅaNa" PaaiTa l/aek-a&ñqNa( k-aMa& l/aeke- Pa[vzRiTa )) 7 ))

indro bhagavatā dattāṁ

trailokya-śriyam ūrjitām

bhuñjānaḥ pāti lokāṁs trīn

kāmaṁ loke pravarṣati

SYNONYMS

indraḥ—the King of heaven; bhagavatā—by the Supreme Personality of Godhead; dattām—given; trailokya—of the three worlds; śriyam ūrjitām—the great opulences; bhuñjānaḥ—enjoying; pāti—maintains; lokān—all the planets; trīn—within the three worlds; kāmam—as much as necessary; loke—within the world; pravarṣati—pours rain.

TRANSLATION

Indra, King of heaven, receiving benedictions from the Supreme Personality of Godhead and thus enjoying highly developed opulences, maintains the living entities all over the three worlds by pouring sufficient rain on all the planets.

SB 8.14.8

TEXT 8

TEXT

jaNa& caNauYauGa& b]UTae hir" iSaÖSvæPaDa\*k(- )  
‰izæPaDar" k-MaR YaaeGa& YaaeGaeXaæPaDa\*k(- )) 8 ))

jñānaṁ cānuyugaṁ brūte

hariḥ siddha-svarūpa-dhṛk

ṛṣi-rūpa-dharaḥ karma

yogaṁ yogeśa-rūpa-dhṛk

SYNONYMS

jñānam—transcendental knowledge; ca—and; anuyugam—according to the age; brūte—explains; hariḥ—the Supreme Personality of Godhead; siddha-svarūpa-dhṛk—assuming the form of liberated persons like Sanaka and Sanātana; ṛṣi-rūpa-dharaḥ—assuming the form of great saintly persons like Yājñavalkya; karma—karma; yogam—the mystic yoga system; yoga-īśa-rūpa-dhṛk—by assuming the form of a great yogī like Dattātreya.

TRANSLATION

In every yuga, the Supreme Personality of Godhead, Hari, assumes the form of Siddhas such as Sanaka to preach transcendental knowledge, He assumes the form of great saintly persons such as Yājñavalkya to teach the way of karma, and He assumes the form of great yogīs such as Dattātreya 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, yogī, jñānī and so on, for the benefit of human society. The duty of human society, therefore, is to accept the path of action enunciated by the Supreme Lord. In the present age, the sum and substance of all Vedic knowledge is to be found in Bhagavad-gītā, which is personally taught by the Supreme Personality of Godhead, and the same Supreme Godhead, assuming the form of Śrī Caitanya Mahāprabhu, expands the teachings of Bhagavad-gītā all over the world. In other words, the Supreme Personality of Godhead, Hari, is so kind and merciful to human society that He is always anxious to take the fallen souls back home, back to Godhead.

SB 8.14.9

TEXT 9

TEXT

SaGa| Pa[JaeXaæPae<a dSYaUNhNYaaTa( SvraÍPau" )  
k-al/æPae<a SaveRzaMa>aavaYa Pa\*QaGGau<a" )) 9 ))

sargaṁ prajeśa-rūpeṇa

dasyūn hanyāt svarāḍ-vapuḥ

kāla-rūpeṇa sarveṣām

abhāvāya pṛthag guṇaḥ

SYNONYMS

sargam—creation of progeny; prajā-īśa-rūpeṇa—in the form of the Prajāpati Marīci and others; dasyūn—thieves and rogues; hanyāt—kills; sva-rāṭ-vapuḥ—in the form of the king; kāla-rūpeṇa—in the form of time; sarveṣām—of everything; abhāvāya—for the annihilation; pṛthak—different; guṇaḥ—possessing qualities.

TRANSLATION

In the form of Prajāpati Marīci, the Supreme Personality of Godhead creates progeny; becoming the king, He kills the thieves and rogues; and in the form of time, He annihilates everything. All the different qualities of material existence should be understood to be qualities of the Supreme Personality of Godhead.

SB 8.14.10

TEXT 10

TEXT

STaUYaMaaNaae JaNaErei>aMaaRYaYaa NaaMaæPaYaa )  
ivMaaeihTaaTMai>aNaaRNaadXaRNaENaR c d\*XYaTae )) 10 ))

stūyamāno janair ebhir

māyayā nāma-rūpayā

vimohitātmabhir nānā-

darśanair na ca dṛśyate

SYNONYMS

stūyamānaḥ—being sought; janaiḥ—by people in general; ebhiḥ—by all of them; māyayā—under the influence of māyā; nāma-rūpayā—possessing different names and forms; vimohita—bewildered; ātmabhiḥ—by illusion; nānā—various; darśanaiḥ—by philosophical approaches; na—not; ca—and; dṛśyate—the Supreme Personality of Godhead can be found.

TRANSLATION

People in general are bewildered by the illusory energy, and therefore they try to find the Absolute Truth, the Supreme Personality of Godhead, through various types of research and philosophical speculation. Nonetheless, they are unable to see the Supreme Lord.

PURPORT

Whatever actions and reactions take place for the creation, maintenance and annihilation of this material world are actually brought about by the one Supreme Person. There are many varieties of philosophers trying to search for the ultimate cause under different names and forms, but they are unable to find the Supreme Personality of Godhead, Kṛṣṇa, who explains in Bhagavad-gītā that He is the origin of everything and the cause of all causes (ahaṁ sarvasya prabhavaḥ). 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.

SB 8.14.11

TEXT 11

TEXT

WTaTa( k-LPaivk-LPaSYa Pa[Maa<a& Pairk-IiTaRTaMa( )  
Ya}a MaNvNTara<YaahuêTaudRXa Pauraivd" )) 11 ))

etat kalpa-vikalpasya

pramāṇaṁ parikīrtitam

yatra manvantarāṇy āhuś

caturdaśa purāvidaḥ

SYNONYMS

etat—all these; kalpa—in one day of Lord Brahmā; vikalpasya—of the changes in a kalpa, such as the change of Manus; pramāṇam—evidences; parikīrtitam—described (by me); yatra—wherein; manvantarāṇi—periods of Manu; āhuḥ—said; caturdaśa—fourteen; purā-vidaḥ—learned scholars.

TRANSLATION

In one kalpa, or one day of Brahmā, there take place the many changes called vikalpas. O King, all of these have been previously described to you by me. Learned scholars who know the past, present and future have ascertained that in one day of Brahmā there are fourteen Manus.

Thus end the Bhaktivedanta purports of the Eighth Canto, Fourteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "The System of Universal Management."

SB 8.15: Bali Mahäräja Conquers the Heavenly Planets

CHAPTER FIFTEEN  
Bali Mahārāja Conquers the Heavenly Planets

SB 8.15 Summary

This chapter describes how Bali, after performing the Viśvajit-yajña, received the benediction of a chariot and various kinds of paraphernalia for war, with which he attacked the King of heaven. All the demigods, being afraid of him, left the heavenly planets and went away, following the instructions of their guru.

Mahārāja Parīkṣit wanted to understand how Lord Vāmanadeva, on the plea of taking three paces of land from Bali Mahārāja, took everything away from him and arrested him. Śukadeva Gosvāmī responded to this inquiry with the following explanation. In the fight between the demons and the demigods, as described in the Eleventh Chapter of this canto, Bali was defeated, and he died in the fight, but by the grace of Śukrācārya he regained his life. Thus he engaged himself in the service of Śukrācārya, his spiritual master. The descendants of Bhṛgu, being pleased with him, engaged him in the Viśvajit-yajña. When this yajña was performed, from the fire of yajña came a chariot, horses, a flag, a bow, armor and two quivers of arrows. Mahārāja Prahlāda, Bali Mahārāja’s grandfather, gave Bali an eternal garland of flowers, and Śukrācārya gave him a conchshell. Bali Mahārāja, after offering obeisances to Prahlāda, the brāhmaṇas and his spiritual master, Śukrācārya, equipped himself to fight with Indra and went to Indrapurī with his soldiers. Blowing his conchshell, he attacked the outskirts of Indra’s kingdom. When Indra saw Bali Mahārāja’s prowess, he went to his own spiritual master, Bṛhaspati, told him about Bali’s strength, and inquired about his duty. Bṛhaspati informed the demigods that because Bali had been endowed with extraordinary power by the brāhmaṇas, the demigods could not fight with him. Their only hope was to gain the favor of the Supreme Personality of Godhead. Indeed, there was no alternative. Under the circumstances, Bṛhaspati advised the demigods to leave the heavenly planets and keep themselves somewhere invisible. The demigods followed his orders, and Bali Mahārāja, along with his associates, gained the entire kingdom of Indra. The descendants of Bhṛgu Muni, being very affectionate to their disciple Bali Mahārāja, engaged him in performing one hundred aśvamedha-yajñas. In this way, Bali enjoyed the opulences of the heavenly planets.

SB 8.15.1, SB 8.15.2, SB 8.15.1-2

TEXTS 1-2

TEXT

é[qraJaaevac  
ble/" Pad}aYa& >aUMae" k-SMaaÖirrYaacTa )  
>aUTveìr" k\*-Pa<avçBDaaQaaeR\_iPa bbNDa TaMa( )) 1 ))  
WTad( veidTauiMaC^aMaae MahTa( k-aETaUhl&/ ih Na" )  
YaaÁeìrSYa PaU<aRSYa bNDaNa& caPYaNaaGaSa" )) 2 ))

śrī-rājovāca

baleḥ pada-trayaṁ bhūmeḥ

kasmād dharir ayācata

bhūteśvaraḥ kṛpaṇa-val

labdhārtho ‘pi babandha tam

etad veditum icchāmo

mahat kautūhalaṁ hi naḥ

yācñeśvarasya pūrṇasya

bandhanaṁ cāpy anāgasaḥ

SYNONYMS

śrī-rājā uvāca—the King said; baleḥ—of Bali Mahārāja; pada-trayam—three steps; bhūmeḥ—of land; kasmāt—why; hariḥ—the Supreme Personality of Godhead (in the form of Vāmana); ayācata—begged; bhūta-īśvaraḥ—the proprietor of all the universe; kṛpaṇa-vat—like a poor man; labdha-arthaḥ—He got the gift; api—although; babandha—arrested; tam—him (Bali); etat—all this; veditum—to understand; icchāmaḥ—we desire; mahat—very great; kautūhalam—eagerness; hi—indeed; naḥ—our; yācñā—begging; īśvarasya—of the Supreme Personality of Godhead; pūrṇasya—who is full in everything; bandhanam—arresting; ca—also; api—although; anāgasaḥ—of he who was faultless.

TRANSLATION

Mahārāja Parīkṣit inquired: The Supreme Personality of Godhead is the proprietor of everything. Why did He beg three paces of land from Bali Mahārāja like a poor man, and when He got the gift for which He had begged, why did He nonetheless arrest Bali Mahārāja? I am very much anxious to know the mystery of these contradictions.

SB 8.15.3

TEXT 3

TEXT

é[qéuk- ovac  
ParaiJaTaé[qrSaui>aê haiPaTaae  
 hqNd]e<a raJaN>a\*Gaui>a" Sa JaqivTa" )  
SavaRTMaNaa TaaNa>aJad( >a\*GaUNbil/"  
 iXaZYaae MahaTMaaQaRiNavedNaeNa )) 3 ))

śrī-śuka uvāca

parājita-śrīr asubhiś ca hāpito

hīndreṇa rājan bhṛgubhiḥ sa jīvitaḥ

sarvātmanā tān abhajad bhṛgūn baliḥ

śiṣyo mahātmārtha-nivedanena

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; parājita—being defeated; śrīḥ—opulences; asubhiḥ ca—of life also; hāpitaḥ—deprived; hi—indeed; indreṇa—by King Indra; rājan—O King; bhṛgubhiḥ—by the descendants of Bhṛgu Muni; saḥ—he (Bali Mahārāja); jīvitaḥ—brought back to life; sarva-ātmanā—in full submission; tān—them; abhajat—worshiped; bhṛgūn—the descendants of Bhṛgu Muni; baliḥ—Mahārāja Bali; śiṣyaḥ—a disciple; mahātmā—the great soul; artha-nivedanena—by giving them everything.

TRANSLATION

Śukadeva Gosvāmī said: O King, when Bali Mahārāja lost all his opulence and died in the fight, Śukrācārya, a descendant of Bhṛgu Muni, brought him back to life. Because of this, the great soul Bali Mahārāja became a disciple of Śukrācārya and began to serve him with great faith, offering everything he had.

SB 8.15.4

TEXT 4

TEXT

Ta& b]aø<aa >a\*Gav" Pa[qYaMaa<aa  
 AYaaJaYaiNvìiJaTaa i}a<aak-Ma( )  
iJaGaqzMaa<a& iviDaNaai>aizCYa  
 Mahai>azeke-<a MahaNau>aava" )) 4 ))

taṁ brāhmaṇā bhṛgavaḥ prīyamāṇā

ayājayan viśvajitā tri-ṇākam

jigīṣamāṇaṁ vidhinābhiṣicya

mahābhiṣekeṇa mahānubhāvāḥ

SYNONYMS

tam—upon him (Bali Mahārāja); brāhmaṇāḥ—all the brāhmaṇas; bhṛgavaḥ—the descendants of Bhṛgu Muni; prīyamāṇāḥ—being very pleased; ayājayan—engaged him in performing a sacrifice; viśvajitā—known as Viśvajit; tri-nākam—the heavenly planets; jigīṣamāṇam—desiring to conquer; vidhinā—according to regulative principles; abhiṣicya—after purifying; mahā-abhiṣekeṇa—by bathing him in a great abhiṣeka ceremony; mahā-anubhāvāḥ—the exalted brāhmaṇas.

TRANSLATION

The brāhmaṇa descendants of Bhṛgu Muni were very pleased with Bali Mahārāja, who desired to conquer the kingdom of Indra. Therefore, after purifying him and properly bathing him according to regulative principles, they engaged him in performing the yajña known as Viśvajit.

SB 8.15.5

TEXT 5

TEXT

TaTaae rQa" k-aÄNaPaÆNaÖae  
 hYaaê hYaRìTaur(r)v<aaR" )  
ßJaê iSa&heNa ivraJaMaaNaae  
 huTaaXaNaadaSa hivi>aRiríaTa( )) 5 ))

tato rathaḥ kāñcana-paṭṭa-naddho

hayāś ca haryaśva-turaṅga-varṇāḥ

dhvajaś ca siṁhena virājamāno

hutāśanād āsa havirbhir iṣṭāt

SYNONYMS

tataḥ—thereafter; rathaḥ—a chariot; kāñcana—with gold; paṭṭa—and silk garments; naddhaḥ—wrapped; hayāḥ ca—horses also; haryaśva-turaṅga-varṇāḥ—exactly of the same color as the horses of Indra (yellow); dhvajaḥ ca—a flag also; siṁhena—with the mark of a lion; virājamānaḥ—existing; huta-aśanāt—from the blazing fire; āsa—there was; havirbhiḥ—by offerings of clarified butter; iṣṭāt—worshiped.

TRANSLATION

When ghee [clarified butter] was offered in the fire of sacrifice, there appeared from the fire a celestial chariot covered with gold and silk. There also appeared yellow horses like those of Indra, and a flag marked with a lion.

SB 8.15.6

TEXT 6

TEXT

DaNauê idVYa& Paur$=aePaNaÖ&  
 TaU<aavir¢-aE k-vc& c idVYaMa( )  
iPaTaaMahSTaSYa ddaE c Maal/a‚  
 MaãaNaPauZPaa& Jal/Ja& c éu§-" )) 6 ))

dhanuś ca divyaṁ puraṭopanaddhaṁ

tūṇāv ariktau kavacaṁ ca divyam

pitāmahas tasya dadau ca mālām

amlāna-puṣpāṁ jalajaṁ ca śukraḥ

SYNONYMS

dhanuḥ—a bow; ca—also; divyam—uncommon; puraṭa-upanaddham—covered with gold; tūṇau—two quivers; ariktau—infallible; kavacam ca—and armor; divyam—celestial; pitāmahaḥ tasya—his grandfather, namely Prahlāda Mahārāja; dadau—gave; ca—and; mālām—a garland; amlāna-puṣpām—made of flowers that do not fade away; jala jam—a conchshell (which is born in water); ca—as well as; śukraḥ—Śukrācārya.

TRANSLATION

A gilded bow, two quivers of infallible arrows, and celestial armor also appeared. Bali Mahārāja’s grandfather Prahlāda Mahārāja offered Bali a garland of flowers that would never fade, and Śukrācārya gave him a conchshell.

SB 8.15.7

TEXT 7

TEXT

Wv& Sa ivPa[aiJaRTaYaaeDaNaaQaR‚  
 STaE" k-iLPaTaSvSTYaYaNaae\_Qa ivPa[aNa( )  
Pa[di+a<aqk\*-TYa k\*-TaPa[<aaMa"  
 Pa[hadMaaMaN}Ya NaMaêk-ar )) 7 ))

evaṁ sa viprārjita-yodhanārthas

taiḥ kalpita-svastyayano ‘tha viprān

pradakṣiṇī-kṛtya kṛta-praṇāmaḥ

prahrādam āmantrya namaś-cakāra

SYNONYMS

evam—in this way; saḥ—he (Bali Mahārāja); vipra-arjita—gained by the grace of the brāhmaṇas; yodhana-arthaḥ—possessing equipment for fighting; taiḥ—by them (the brāhmaṇas); kalpita—advice; svastyayanaḥ—ritualistic performance; atha—as; viprān—all the brāhmaṇas (Śukrācārya and others); pradakṣiṇī-kṛtya—circumambulating; kṛta-praṇāmaḥ—offered his respectful obeisances; prahrādam—unto Prahlāda Mahārāja; āmantrya—addressing; namaḥ-cakāra—offered him obeisances.

TRANSLATION

When Mahārāja Bali had thus performed the special ritualistic ceremony advised by the brāhmaṇas and had received, by their grace, the equipment for fighting, he circumambulated the brāhmaṇas and offered them obeisances. He also saluted Prahlāda Mahārāja and offered obeisances to him.

SB 8.15.8, SB 8.15.9, SB 8.15.8-9

TEXTS 8-9

TEXT

AQaaåù rQa& idVYa& >a\*Gaudta& MaharQa" )  
SauóGDarae\_Qa Saàù DaNvq %Éq Da\*TaezuiDa" )) 8 ))  
heMaa(r)dl/SaØahu" Sfu-rNMak-rku-<@l/" )  
rraJa rQaMaaæ!ae iDaZ<YaSQa wv hVYava$( )) 9 ))

athāruhya rathaṁ divyaṁ

bhṛgu-dattaṁ mahārathaḥ

susrag-dharo ‘tha sannahya

dhanvī khaḍgī dhṛteṣudhiḥ

hemāṅgada-lasad-bāhuḥ

sphuran-makara-kuṇḍalaḥ

rarāja ratham ārūḍho

dhiṣṇya-stha iva havyavāṭ

SYNONYMS

atha—thereupon; āruhya—getting on; ratham—the chariot; divyam—celestial; bhṛgu-dattam—given by Śukrācārya; mahā-rathaḥ—Bali Mahārāja, the great charioteer; su-srak-dharaḥ—decorated with a nice garland; atha—thus; sannahya—covering his body with armor; dhanvī—equipped with a bow; khaḍgī—taking a sword; dhṛta-iṣudhiḥ—taking a quiver of arrows; hema-aṅgada-lasat-bāhuḥ—decorated with golden bangles on his arms; sphurat-makara-kuṇḍalaḥ—decorated with brilliant earrings resembling sapphires; rarāja—was illuminating; ratham ārūḍhaḥ—getting on the chariot; dhiṣṇya-sthaḥ—situated on the altar of sacrifice; iva—like; havya-vāṭ—worshipable fire.

TRANSLATION

Then, after getting on the chariot given by Śukrācārya, Bali Mahārāja, decorated with a nice garland, put protective armor on his body, equipped himself with a bow, and took up a sword and a quiver of arrows. When he sat down on the seat of the chariot, his arms decorated with golden bangles and his ears with sapphire earrings, he shone like a worshipable fire.

SB 8.15.10, SB 8.15.11, SB 8.15.10-11

TEXTS 10-11

TEXT

TauLYaEìYaRbl/é[qi>a" SvYaUQaEdŒTYaYaUQaPaE" )  
iPabiÙirv %& d\*iG>adRhiÙ" PairDaqiNav )) 10 ))  
v\*Taae ivk-zRNa( MahTaqMaaSaurq& ßiJaNaq& iv>au" )  
YaYaaivNd]Paurq& Sv\*Öa& k-MPaYaiàv raedSaq )) 11 ))

tulyaiśvarya-bala-śrībhiḥ

sva-yūthair daitya-yūthapaiḥ

pibadbhir iva khaṁ dṛgbhir

dahadbhiḥ paridhīn iva

vṛto vikarṣan mahatīm

āsurīṁ dhvajinīṁ vibhuḥ

yayāv indra-purīṁ svṛddhāṁ

kampayann iva rodasī

SYNONYMS

tulya-aiśvarya—equal in opulence; bala—strength; śrībhiḥ—and in beauty; sva-yūthaiḥ—by his own men; daitya-yūtha-paiḥ—and by the chiefs of the demons; pibadbhiḥ—drinking; iva—as if; kham—the sky; dṛgbhiḥ—with the sight; dahadbhiḥ—burning; paridhīn—all directions; iva—as if; vṛtaḥ—surrounded; vikarṣan—attracting; mahatīm—very great; āsurīm—demoniac; dhvajinīm—soldiers; vibhuḥ—most powerful; yayau—went; indra-purīm—to the capital of King Indra; su-ṛddhām—very opulent; kampayan—causing to tremble; iva—as if; rodasī—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 Mahārāja departed for the opulent capital of Indra. Indeed, he seemed to make the entire surface of the world tremble.

SB 8.15.12

TEXT 12

TEXT

rMYaaMauPavNaaeÛaNaE" é[qMaiÙNaRNdNaaidi>a" )  
kU-JaiÜh(r)iMaQauNaEGaaRYaNMataMaDauv]TaE" )  
Pa[val/f-l/PauZPaaeå>aarXaa%aMard]uMaE" )) 12 ))

ramyām upavanodyānaiḥ

śrīmadbhir nandanādibhiḥ

kūjad-vihaṅga-mithunair

gāyan-matta-madhuvrataiḥ

pravāla-phala-puṣporu-

bhāra-śākhāmara-drumaiḥ

SYNONYMS

ramyām—very pleasing; upavana—with orchards; udyānaiḥ—and gardens; śrīmadbhiḥ—very beautiful to see; nandana-ādibhiḥ—such as Nandana; kūjat—chirping; vihaṅga—birds; mithunaiḥ—with pairs; gāyat—singing; matta—mad; madhu-vrataiḥ—with bees; pravāla—of leaves; phala-puṣpa—fruits and flowers; uru—very great; bhāra—bearing the weight; śākhā—whose branches; amara-drumaiḥ—with eternal trees.

TRANSLATION

King Indra’s city was full of pleasing orchards and gardens, such as the Nandana garden. Because of the weight of the flowers, leaves and fruit, the branches of the eternally existing trees were bending down. The gardens were visited by pairs of chirping birds and singing bees. The entire atmosphere was celestial.

SB 8.15.13

TEXT 13

TEXT

h&SaSaarSac§-aûk-ar<@vku-l/aku-l/a" )  
Nail/NYaae Ya}a §-I@iNTa Pa[Mada" SaurSaeivTaa" )) 13 ))

haṁsa-sārasa-cakrāhva-

kāraṇḍava-kulākulāḥ

nalinyo yatra krīḍanti

pramadāḥ sura-sevitāḥ

SYNONYMS

haṁsa—of swans; sārasa—cranes; cakrāhva—birds known as cakravākas; kāraṇḍava—and water fowl; kula—by groups; ākulāḥ—congested; nalinyaḥ—lotus flowers; yatra—where; krīḍanti—enjoyed sporting; pramadāḥ—beautiful women; sura-sevitāḥ—protected by the demigods.

TRANSLATION

Beautiful women protected by the demigods sported in the gardens, which had lotus ponds full of swans, cranes, cakravākas and ducks.

SB 8.15.14

TEXT 14

TEXT

Aak-aXaGa(r)Yaa deVYaa v\*Taa& Pair%>aUTaYaa )  
Pa[ak-are<aaiGanv<aeRNa SaaÆale/NaaeàTaeNa c )) 14 ))

ākāśa-gaṅgayā devyā

vṛtāṁ parikha-bhūtayā

prākāreṇāgni-varṇena

sāṭṭālenonnatena ca

SYNONYMS

ākāśa-gaṅgayā—by Ganges water known as Ākāśa-gaṅgā; devyā—the always-worshipable goddess; vṛtām—surrounded; parikha-bhūtayā—as a trench; prākāreṇa—by ramparts; agni-varṇena—resembling fire; sa-aṭṭālena—with places for fighting; unnatena—very high; ca—and.

TRANSLATION

The city was surrounded by trenches full of Ganges water, known as Ākāśa-gaṅgā, and by a high wall, which was the color of fire. Upon this wall were parapets for fighting.

SB 8.15.15

TEXT 15

TEXT

åKMaPaÆk-Paa$E=ê ÜarE" Sf-i$=k-GaaePaurE" )  
Jauía& iv>a¢-Pa[PaQaa& ivìk-MaRiviNaiMaRTaaMa( )) 15 ))

rukma-paṭṭa-kapāṭaiś ca

dvāraiḥ sphaṭika-gopuraiḥ

juṣṭāṁ vibhakta-prapathāṁ

viśvakarma-vinirmitām

SYNONYMS

rukma-paṭṭa—possessing plates made of gold; kapāṭaiḥ—the doors of which; ca—and; dvāraiḥ—with entrances; sphaṭika-gopuraiḥ—with gates made of excellent marble; juṣṭām—linked; vibhakta-prapathām—with many different public roads; viśvakarma-vinirmitām—constructed by Viśvakarmā, 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 Viśvakarmā.

SB 8.15.16

TEXT 16

TEXT

Sa>aacTvrrQYaa!ya& ivMaaNaENYaRbuRdEYauRTaaMa( )  
é\*(r)a$=kE-MaRi<aMaYaEvRJa]ivd]uMaveidi>a" )) 16 ))

sabhā-catvara-rathyāḍhyāṁ

vimānair nyarbudair yutām

śṛṅgāṭakair maṇimayair

vajra-vidruma-vedibhiḥ

SYNONYMS

sabhā—with assembly houses; catvara—courtyards; rathya—and public roads; āḍhyām—opulent; vimānaiḥ—by airplanes; nyarbudaiḥ—not less than ten crores (one hundred million); yutām—endowed; śṛṅga-āṭakaiḥ—with crossroads; maṇi-mayaiḥ—made of pearls; vajra—made of diamonds; vidruma—and coral; vedibhiḥ—with places to sit.

TRANSLATION

The city was full of courtyards, wide roads, assembly houses, and not less than one hundred million airplanes. The crossroads were made of pearl, and there were sitting places made of diamond and coral.

SB 8.15.17

TEXT 17

TEXT

Ya}a iNaTYavYaaeæPaa" XYaaMaa ivrJavaSaSa" )  
>a]aJaNTae æPavàaYaaeR ùicRi>aRirv vöYa" )) 17 ))

yatra nitya-vayo-rūpāḥ

śyāmā viraja-vāsasaḥ

bhrājante rūpavan-nāryo

hy arcirbhir iva vahnayaḥ

SYNONYMS

yatra—in that city; nitya-vayaḥ-rūpāḥ—who were ever beautiful and young; śyāmāḥ—possessing the quality of śyāmā; viraja-vāsasaḥ—always dressed with clean garments; bhrājante—glitter; rūpa-vat—well decorated; nāryaḥ—women; hi—certainly; arcirbhiḥ—with many flames; iva—like; vahnayaḥ—fires.

TRANSLATION

Everlastingly beautiful and youthful women, who were dressed with clean garments, glittered in the city like fires with flames. They all possessed the quality of śyāmā.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura gives a hint of the quality of the śyāmā woman.

śīta-kāle bhaved uṣṇā  
uṣma-kāle suśītalāḥ  
stanau sukaṭhinau yāsāṁ  
tāḥ śyāmāḥ parikīrtitāḥ

A woman whose body is very warm during the winter and cool during the summer and who generally has very firm breasts is called śyāmā.

SB 8.15.18

TEXT 18

TEXT

Saurñqke-Xaiv>a]íNavSaaEGaiNDak-óJaaMa( )  
Ya}aaMaaedMauPaadaYa MaaGaR AavaiTa MaaåTa" )) 18 ))

sura-strī-keśa-vibhraṣṭa-

nava-saugandhika-srajām

yatrāmodam upādāya

mārga āvāti mārutaḥ

SYNONYMS

sura-strī—of the women of the demigods; keśa—from the hair; vibhraṣṭa—fallen; nava-saugandhika—made of fresh, fragrant flowers; srajām—of the flower garlands; yatra—wherein; āmodam—the fragrance; upādāya—carrying; mārge—on the roads; āvāti—blows; mārutaḥ—the breeze.

TRANSLATION

The breezes blowing in the streets of the city bore the fragrance of the flowers falling from the hair of the women of the demigods.

SB 8.15.19

TEXT 19

TEXT

heMaJaal/a+aiNaGaRC^d(DaUMaeNaaGauåGaiNDaNaa )  
Paa<@ure<a Pa[iTaC^àMaaGaeR YaaiNTa SauriPa[Yaa" )) 19 ))

hema-jālākṣa-nirgacchad-

dhūmenāguru-gandhinā

pāṇḍureṇa praticchanna-

mārge yānti sura-priyāḥ

SYNONYMS

hema-jāla-akṣa—from dainty little windows made of networks of gold; nirgacchat—emanating; dhūmena—by smoke; aguru-gandhinā—fragrant due to burning incense known as aguru; pāṇḍureṇa—very white; praticchanna—covered; mārge—on the street; yānti—pass; sura-priyāḥ—beautiful public women known as Apsarās, celestial girls.

TRANSLATION

Apsarās passed on the streets, which were covered with the white, fragrant smoke of aguru incense emanating from windows with golden filigree.

SB 8.15.20

TEXT 20

TEXT

Mau¢-aivTaaNaEMaRi<aheMake-Taui>a‚  
 NaaRNaaPaTaak-avl/>aqi>arav\*TaaMa( )  
iXa%i<@PaaravTa>a\*(r)NaaidTaa&  
 vEMaaiNak-ñqk-l/GaqTaMa(r)l/aMa( )) 20 ))

muktā-vitānair maṇi-hema-ketubhir

nānā-patākā-valabhībhir āvṛtām

śikhaṇḍi-pārāvata-bhṛṅga-nāditāṁ

vaimānika-strī-kala-gīta-maṅgalām

SYNONYMS

muktā-vitānaiḥ—by canopies decorated with pearls; maṇi-hema-ketubhiḥ—with flags made with pearls and gold; nānā-patākā—possessing various kinds of flags; valabhībhiḥ—with the domes of the palaces; āvṛtām—covered; śikhaṇḍi—of birds like peacocks; pārāvata—pigeons; bhṛṅga—bees; nāditām—vibrated by the respective sounds; vaimānika—getting on airplanes; strī—of women; kala-gīta—from the choral singing; maṅgalām—full of auspiciousness.

TRANSLATION

The city was shaded by canopies decorated with pearls, and the domes of the palaces had flags of pearl and gold. The city always resounded with the vibrations of peacocks, pigeons and bees, and above the city flew airplanes full of beautiful women who constantly chanted auspicious songs that were very pleasing to the ear.

SB 8.15.21

TEXT 21

TEXT

Ma\*d(r)Xa«aNak-duNdui>aSvNaE"  
 SaTaal/vq<aaMaurJaeíve<aui>a" )  
Na\*TYaE" SavaÛEåPadevGaqTakE-‚  
 MaRNaaerMaa& SvPa[>aYaa iJaTaPa[>aaMa( )) 21 ))

mṛdaṅga-śaṅkhānaka-dundubhi-svanaiḥ

satāla-vīṇā-murajeṣṭa-veṇubhiḥ

nṛtyaiḥ savādyair upadeva-gītakair

manoramāṁ sva-prabhayā jita-prabhām

SYNONYMS

mṛdaṅga—of drums; śaṅkha—conchshells; ānaka-dundubhi—and kettledrums; svanaiḥ—by the sounds; sa-tāla—in perfect tune; vīṇā—a stringed instrument; muraja—a kind of drum; iṣṭa-veṇubhiḥ—accompanied by the very nice sound of the flute; nṛtyaiḥ—with dancing; sa-vādyaiḥ—with concert instruments; upadeva-gītakaiḥ—with singing by the secondary demigods like the Gandharvas; manoramām—beautiful and pleasing; sva-prabhayā—by its own brilliance; jita-prabhām—the personification of beauty was conquered.

TRANSLATION

The city was filled with the sounds of mṛdaṅgas, conchshells, kettledrums, flutes and well-tuned stringed instruments all playing in concert. There was constant dancing and the Gandharvas sang. The combined beauty of Indrapurī defeated beauty personified.

SB 8.15.22

TEXT 22

TEXT

Yaa& Na v]JaNTYaDaiMaRïa" %l/a >aUTad]uh" Xa#=a" )  
MaaiNaNa" k-aiMaNaae lu/BDaa Wi>ahsNaa v]JaiNTa YaTa( )) 22 ))

yāṁ na vrajanty adharmiṣṭhāḥ

khalā bhūta-druhaḥ śaṭhāḥ

māninaḥ kāmino lubdhā

ebhir hīnā vrajanti yat

SYNONYMS

yām—in the streets of the city; na—not; vrajanti—pass; adharmiṣṭhāḥ—irreligious persons; khalāḥ—envious persons; bhūta-druhaḥ—persons violent toward other living entities; śaṭhāḥ—cheaters; māninaḥ—falsely prestigious; kāminaḥ—lusty; lubdhāḥ—greedy; ebhiḥ—these; hīnāḥ—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.

SB 8.15.23

TEXT 23

TEXT

Taa& devDaaNaq& Sa væiQaNaqPaiTa‚  
 bRih" SaMaNTaad( ååDae Pa\*TaNYaYaa )  
AacaYaRdta& Jal/Ja& MahaSvNa&  
 dDMaaE Pa[YauÅN>aYaiMaNd]YaaeizTaaMa( )) 23 ))

tāṁ deva-dhānīṁ sa varūthinī-patir

bahiḥ samantād rurudhe pṛtanyayā

ācārya-dattaṁ jalajaṁ mahā-svanaṁ

dadhmau prayuñjan bhayam indra-yoṣitām

SYNONYMS

tām—that; deva-dhānīm—place where Indra lived; saḥ—he (Bali Mahārāja); varūthinī-patiḥ—the commander of the soldiers; bahiḥ—outside; samantāt—in all directions; rurudhe—attacked; pṛtanyayā—by soldiers; ācārya-dattam—given by Śukrācārya; jala-jam—the conchshell; mahā-svanam—a loud sound; dadhmau—resounded; prayuñjan—creating; bhayam—fear; indra-yoṣitām—of all the ladies protected by Indra.

TRANSLATION

Bali Mahārāja, who was the commander of numberless soldiers, gathered his soldiers outside this abode of Indra and attacked it from all directions. He sounded the conchshell given him by his spiritual master, Śukrācārya, thus creating a fearful situation for the women protected by Indra.

SB 8.15.24

TEXT 24

TEXT

Magava&STaMai>aPa[eTYa ble/" ParMaMauÛMaMa( )  
SavRdevGa<aaePaeTaae GauåMaeTaduvac h )) 24 ))

maghavāṁs tam abhipretya

baleḥ paramam udyamam

sarva-deva-gaṇopeto

gurum etad uvāca ha

SYNONYMS

maghavān—Indra; tam—the situation; abhipretya—understanding; baleḥ—of Bali Mahārāja; paramam udyamam—great enthusiasm; sarva-deva-gaṇa—by all the demigods; upetaḥ—accompanied; gurum—unto the spiritual master; etat—the following words; uvāca—said; ha—indeed.

TRANSLATION

Seeing Bali Mahārāja’s indefatigable endeavor and understanding his motive, King Indra, along with the other demigods, approached his spiritual master, Bṛhaspati, and spoke as follows.

SB 8.15.25

TEXT 25

TEXT

>aGavàuÛMaae >aUYaaNble/NaR" PaUvRvEir<a" )  
AivzùiMaMa& MaNYae ke-NaaSaqtaeJaSaaeiJaRTa" )) 25 ))

bhagavann udyamo bhūyān

baler naḥ pūrva-vairiṇaḥ

aviṣahyam imaṁ manye

kenāsīt tejasorjitaḥ

SYNONYMS

bhagavan—O my lord; udyamaḥ—enthusiasm; bhūyān—great; baleḥ—of Bali Mahārāja; naḥ—our; pūrva-vairiṇaḥ—past enemy; aviṣahyam—unbearable; imam—this; manye—I think; kena—by whom; āsīt—got; tejasā—prowess; ūrjitaḥ—achieved.

TRANSLATION

My lord, our old enemy Bali Mahārāja now has new enthusiasm, and he has obtained such astonishing power that we think that perhaps we cannot resist his prowess.

SB 8.15.26

TEXT 26

TEXT

NaENa& k-iêTa( ku-Taae vaiPa Pa[iTaVYaae!uMaDaqìr" )  
iPabiàv Mau%eNaed& il/hiàv idXaae dXa )  
dhiàv idXaae d\*iG>a" Sa&vTaaRiGanirvaeiTQaTa" )) 26 ))

nainaṁ kaścit kuto vāpi

prativyoḍhum adhīśvaraḥ

pibann iva mukhenedaṁ

lihann iva diśo daśa

dahann iva diśo dṛgbhiḥ

saṁvartāgnir ivotthitaḥ

SYNONYMS

na—not; enam—this arrangement; kaścit—anyone; kutaḥ—from anywhere; vā api—either; prativyoḍhum—to counteract; adhīśvaraḥ—capable; piban iva—as if drinking; mukhena—by the mouth; idam—this (world); lihan iva—as if licking up; diśaḥ daśa—all ten directions; dahan iva—as if burning; diśaḥ—all directions; dṛgbhiḥ—by his vision; saṁvarta-agniḥ—the fire known as saṁvarta; iva—like; utthitaḥ—now arisen.

TRANSLATION

No one anywhere can counteract this military arrangement of Bali’s. It now appears that Bali is trying to drink up the entire universe with his mouth, lick up the ten directions with his tongue, and raise fire in every direction with his eyes. Indeed, he has arisen like the annihilating fire known as saṁvartaka.

SB 8.15.27

TEXT 27

TEXT

b]Uih k-ar<aMaeTaSYa duDaRzRTvSYa Maid]Paae" )  
AaeJa" Sahae bl&/ TaeJaae YaTa WTaTSaMauÛMa" )) 27 ))

brūhi kāraṇam etasya

durdharṣatvasya mad-ripoḥ

ojaḥ saho balaṁ tejo

yata etat samudyamaḥ

SYNONYMS

brūhi—kindly inform us; kāraṇam—the cause; etasya—of all this; durdharṣatvasya—of the formidableness; mat-ripoḥ—of my enemy; ojaḥ—prowess; sahaḥ—energy; balam—strength; tejaḥ—influence; yataḥ—wherefrom; etat—all this; samudyamaḥ—endeavor.

TRANSLATION

Kindly inform me. What is the cause for Bali Mahārāja’s strength, endeavor, influence and victory? How has he become so enthusiastic?

SB 8.15.28

TEXT 28

TEXT

é[qGauååvac  
JaaNaaiMa MagavH^}aaeåàTaerSYa k-ar<aMa( )  
iXaZYaaYaaePa>a\*Ta& TaeJaae >a\*Gaui>ab]Røvaidi>a" )) 28 ))

śrī-gurur uvāca

jānāmi maghavañ chatror

unnater asya kāraṇam

śiṣyāyopabhṛtaṁ tejo

bhṛgubhir brahma-vādibhiḥ

SYNONYMS

śrī-guruḥ uvāca—Bṛhaspati said; jānāmi—I know; maghavan—O Indra; śatroḥ—of the enemy; unnateḥ—of the elevation; asya—of him; kāraṇam—the cause; śiṣyāya—unto the disciple; upabhṛtam—endowed; tejaḥ—power; bhṛgubhiḥ—by the descendants of Bhṛgu; brahma-vādibhiḥ—all-powerful brāhmaṇas.

TRANSLATION

Bṛhaspati, the spiritual master of the demigods, said: O Indra, I know the cause for your enemy’s becoming so powerful. The brāhmaṇa descendants of Bhṛgu Muni, being pleased by Bali Mahārāja, their disciple, endowed him with such extraordinary power.

PURPORT

Bṛhaspati, the spiritual master of the demigods, informed Indra, "Ordinarily, Bali and his forces could not achieve such strength, but it appears that the brāhmaṇa descendants of Bhṛgu Muni, being pleased with Bali Mahārāja, endowed them with this spiritual power." In other words, Bṛhaspati informed Indra that Bali Mahārāja’s prowess was not his own but that of his exalted guru, Śukrācārya. We sing in our daily prayers, yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto ‘pi. By the pleasure of the spiritual master, one can get extraordinary power, especially in spiritual advancement. The blessings of the spiritual master are more powerful than one’s personal endeavor for such advancement. Narottama dāsa Ṭhākura therefore says:

guru-mukha-padma-vākya, cittete kariyā aikya,  
āra nā kariha mane āśā

Especially for spiritual advancement, one should carry out the bona fide order of the spiritual master. By the paramparā system, one can thus be endowed with the original spiritual power coming from the Supreme Personality of Godhead (evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ).

SB 8.15.29

TEXT 29

TEXT

AaeJaiSvNa& bil&/ JaeTau& Na SaMaQaaeR\_iSTa k-êNa )  
>aviÜDaae >avaNvaiPa vJaRiYaTveìr& hirMa( )  
ivJaeZYaiTa Na k-ae\_PYaeNa& b]øTaeJa"SaMaeiDaTaMa( )  
NaaSYa Xa¢-" Paur" SQaaTau& k\*-TaaNTaSYa YaQaa JaNaa" )) 29 ))

ojasvinaṁ baliṁ jetuṁ

na samartho ‘sti kaścana

bhavad-vidho bhavān vāpi

varjayitveśvaraṁ harim

vijeṣyati na ko ‘py enaṁ

brahma-tejaḥ-samedhitam

nāsya śaktaḥ puraḥ sthātuṁ

kṛtāntasya yathā janāḥ

SYNONYMS

ojasvinam—so powerful; balim—Bali Mahārāja; jetum—to conquer; na—not; samarthaḥ—able; asti—is; kaścana—anyone; bhavat-vidhaḥ—like you; bhavān—you yourself; vā api—either; varjayitvā—excepting; īśvaram—the supreme controller; harim—the Supreme Personality of Godhead; vijeṣyati—will conquer; na—not; kaḥ api—anyone; enam—him (Bali Mahārāja); brahma-tejaḥ-samedhitam—now empowered with brahma-tejas, extraordinary spiritual power; na—not; asya—of him; śaktaḥ—is able; puraḥ—in front; sthātum—to stay; kṛta-antasya—of Yamarāja; yathā—as; janāḥ—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 Yamarāja, no one can now stand before Bali Mahārāja.

SB 8.15.30

TEXT 30

TEXT

TaSMaaiàl/YaMauTSa\*JYa YaUYa& SaveR i}aivíPaMa( )  
YaaTa k-al&/ Pa[Taq+aNTaae YaTa" Xa}aaeivRPaYaRYa" )) 30 ))

tasmān nilayam utsṛjya

yūyaṁ sarve tri-viṣṭapam

yāta kālaṁ pratīkṣanto

yataḥ śatror viparyayaḥ

SYNONYMS

tasmāt—therefore; nilayam—not visible; utsṛjya—giving up; yūyam—you; sarve—all; tri-viṣṭapam—the heavenly kingdom; yāta—go somewhere else; kālam—time; pratīkṣantaḥ—waiting for; yataḥ—whereof; śatroḥ—of your enemy; viparyayaḥ—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.

SB 8.15.31

TEXT 31

TEXT

Wz ivPa[bl/aedkR-" SaMPa[TYaUiJaRTaiv§-Ma" )  
TaezaMaevaPaMaaNaeNa SaaNaubNDaae ivNax(+YaiTa )) 31 ))

eṣa vipra-balodarkaḥ

sampraty ūrjita-vikramaḥ

teṣām evāpamānena

sānubandho vinaṅkṣyati

SYNONYMS

eṣaḥ—this (Bali Mahārāja); vipra-bala-udarkaḥ—flourishing because of the brahminical power invested in him; samprati—at the present moment; ūrjita-vikramaḥ—extremely powerful; teṣām—of the same brāhmaṇas; eva—indeed; apamānena—by insult; sa-anubandhaḥ—with friends and assistants; vinaṅkṣyati—will be vanquished.

TRANSLATION

Bali Mahārāja has now become extremely powerful because of the benedictions given him by the brāhmaṇas, but when he later insults the brāhmaṇas, he will be vanquished, along with his friends and assistants.

PURPORT

Bali Mahārāja and Indra were enemies. Therefore, when Bṛhaspati, the spiritual master of the demigods, predicted that Bali Mahārāja would be vanquished when he insulted the brāhmaṇas by whose grace he had become so powerful, Bali Mahārāja’s enemies were naturally anxious to know when that opportune moment would come. To pacify King Indra, Bṛhaspati assured him that the time would certainly come, for Bṛhaspati could see that in the future Bali Mahārāja would defy the orders of Śukrācārya in order to pacify Lord Viṣṇu, Vāmanadeva. Of course, to advance in Kṛṣṇa consciousness, one can take all risks. To please Vāmanadeva, Bali Mahārāja risked defying the orders of his spiritual master, Śukrācārya. Because of this, he would lose all his property, yet because of devotional service to the Lord, he would get more than he expected, and in the future, in the eighth manvantara, he would occupy the throne of Indra again.

SB 8.15.32

TEXT 32

TEXT

Wv& SauMaiN}aTaaQaaRSTae Gauå<aaQaaRNaudiXaRNaa )  
ihTva i}aivíPa& JaGMauGasvaR<aa" k-aMaæiPa<a" )) 32 ))

evaṁ sumantritārthās te

guruṇārthānudarśinā

hitvā tri-viṣṭapaṁ jagmur

gīrvāṇāḥ kāma-rūpiṇaḥ

SYNONYMS

evam—thus; su-mantrita—being well advised; arthāḥ—about duties; te—they (the demigods); guruṇā—by their spiritual master; artha-anudarśinā—whose instructions were quite befitting; hitvā—giving up; tri-viṣṭapam—the heavenly kingdom; jagmuḥ—went; gīrvāṇāḥ—the demigods; kāma-rūpiṇaḥ—who could assume any form they liked.

TRANSLATION

Śukadeva Gosvāmī continued: The demigods, being thus advised by Bṛhaspati for their benefit, immediately accepted his words. Assuming forms according to their desire, they left the heavenly kingdom and scattered, without being observed by the demons.

PURPORT

The word kāma-rūpiṇaḥ indicates that the demigods, the inhabitants of the heavenly planets, can assume any form they desire. Thus it was not at all difficult for them to remain incognito before the eyes of the demons.

SB 8.15.33

TEXT 33

TEXT

deveZvQa iNal/INaezu bil/vŒraecNa" PaurqMa( )  
devDaaNaqMaiDaïaYa vXa& iNaNYae JaGaT}aYaMa( )) 33 ))

deveṣv atha nilīneṣu

balir vairocanaḥ purīm

deva-dhānīm adhiṣṭhāya

vaśaṁ ninye jagat-trayam

SYNONYMS

deveṣu—all the demigods; atha—in this way; nilīneṣu—when they disappeared; baliḥ—Bali Mahārāja; vairocanaḥ—the son of Virocana; purīm—the heavenly kingdom; deva-dhānīm—the residence of the demigods; adhiṣṭhāya—taking possession of; vaśam—under control; ninye—brought; jagat-trayam—the three worlds.

TRANSLATION

When the demigods had disappeared, Bali Mahārāja, the son of Virocana, entered the heavenly kingdom, and from there he brought the three worlds under his control.

SB 8.15.34

TEXT 34

TEXT

Ta& ivìJaiYaNa& iXaZYa& >a\*Gav" iXaZYavTSal/a" )  
XaTaeNa hYaMaeDaaNaaMaNauv]TaMaYaaJaYaNa( )) 34 ))

taṁ viśva-jayinaṁ śiṣyaṁ

bhṛgavaḥ śiṣya-vatsalāḥ

śatena hayamedhānām

anuvratam ayājayan

SYNONYMS

tam—unto him (Bali Mahārāja); viśva-jayinam—the conqueror of the entire universe; śiṣyam—because of his being a disciple; bhṛgavaḥ—the brāhmaṇas, descendants of Bhṛgu like Śukrācārya; śiṣya-vatsalāḥ—being very pleased with the disciple; śatena—by one hundred; haya-medhānām—sacrifices known as aśvamedha; anuvratam—following the instruction of the brāhmaṇas; ayājayan—caused to execute.

TRANSLATION

The brāhmaṇa descendants of Bhṛgu, being very pleased with their disciple, who had conquered the entire universe, now engaged him in performing one hundred aśvamedha sacrifices.

PURPORT

We have seen in the dispute between Mahārāja Pṛthu and Indra that when Mahārāja Pṛthu wanted to perform one hundred aśvamedha-yajñas, Indra wanted to impede him, for it is because of such great sacrifices that Indra was made King of heaven. Here the brāhmaṇa descendants of Bhṛgu decided that although Mahārāja Bali was situated on the throne of Indra, he would not be able to stay there unless he performed such sacrifices. Therefore they advised Mahārāja Bali to perform at least as many aśvamedha-yajñas as Indra. The word ayājayan indicates that all the brāhmaṇas induced Bali Mahārāja to perform such sacrifices.

SB 8.15.35

TEXT 35

TEXT

TaTaSTadNau>aaveNa >auvNa}aYaivé[uTaaMa( )  
k-IiTa| id+au ivTaNvaNa" Sa reJa o@urai@v )) 35 ))

tatas tad-anubhāvena

bhuvana-traya-viśrutām

kīrtiṁ dikṣu-vitanvānaḥ

sa reja uḍurāḍ iva

SYNONYMS

tataḥ—thereafter; tat-anubhāvena—because of performing such great sacrifices; bhuvana-traya—throughout the three worlds; viśrutām—celebrated; kīrtim—reputation; dikṣu—in all directions; vitanvānaḥ—spreading; saḥ—he (Bali Mahārāja); reje—became effulgent; uḍurāṭ—the moon; iva—like.

TRANSLATION

When Bali Mahārāja performed these sacrifices, he gained a great reputation in all directions, throughout the three worlds. Thus he shone in his position, like the brilliant moon in the sky.

SB 8.15.36

TEXT 36

TEXT

bu>auJae c ié[Ya& Sv\*Öa& iÜJadevaePal/iM>aTaaMa( )  
k\*-Tak\*-TYaiMavaTMaaNa& MaNYaMaaNaae MahaMaNaa" )) 36 ))

bubhuje ca śriyaṁ svṛddhāṁ

dvija-devopalambhitām

kṛta-kṛtyam ivātmānaṁ

manyamāno mahāmanāḥ

SYNONYMS

bubhuje—enjoyed; ca—also; śriyam—opulence; su-ṛddhām—prosperity; dvija—of the brāhmaṇas; deva—as good as the demigods; upalambhitām—achieved because of the favor; kṛta-kṛtyam—very satisfied by his activities; iva—like that; ātmānam—himself; manyamānaḥ—thinking; mahā-manāḥ—the great-minded.

TRANSLATION

Because of the favor of the brāhmaṇas, the great soul Bali Mahārāja, thinking himself very satisfied, became very opulent and prosperous and began to enjoy the kingdom.

PURPORT

The brāhmaṇas are called dvija-deva, and kṣatriyas are generally called nara-deva. The word deva actually refers to the Supreme Personality of Godhead. The brāhmaṇas guide human society in becoming happy by satisfying Lord Viṣṇu, and according to their advice, the kṣatriyas, who are called nara-deva, keep law and order so that other people, namely the vaiśyas and śūdras, may properly follow regulative principles. In this way, people are gradually elevated to Kṛṣṇa consciousness.

Thus end the Bhaktivedanta purports of the Eighth Canto, Fifteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Bali Mahārāja Conquers the Heavenly Planets."

SB 8.16: Executing the Payo-vrata Process of Worship

CHAPTER SIXTEEN  
Executing the Payo-vrata Process of Worship

SB 8.16 Summary

As described in this chapter, because Aditi, the mother of the demigods, was very afflicted, her husband, Kaśyapa Muni, told her how to observe vows in austerities for the benefit of her sons.

Since the demigods were not visible in the heavenly kingdom, their mother, Aditi, because of separation from them, was very much aggrieved. One day after many, many years, the great sage Kaśyapa emerged from a trance of meditation and returned to his āśrama. He saw that the āśrama was no longer beautiful and that his wife was very morose. Everywhere in the āśrama, he saw signs of lamentation. The great sage therefore inquired from his wife about the well-being of the āśrama and asked her why she looked so morose. After Aditi informed Kaśyapa Muni about the āśrama’s well-being, she told him that she was lamenting for the absence of her sons. She then requested him to tell her how her sons could return and reoccupy their positions. She wanted all good fortune for her sons. Moved by Aditi’s request, Kaśyapa Muni instructed her in the philosophy of self-realization, the difference between matter and spirit, and how to be unaffected by material loss. But when he saw that Aditi was not satisfied even after he had given these instructions, he advised her to worship Vāsudeva, Janārdana. He assured her that only Lord Vāsudeva could satisfy her and fulfill all her desires. When Aditi then expressed her desire to worship Lord Vāsudeva, Prajāpati Kaśyapa told her about a process of worship known as payo-vrata, which is executed in twelve days. Lord Brahmā had instructed him how to satisfy Lord Kṛṣṇa by this process, and thus he advised his wife to observe this vow and its regulative principles.

SB 8.16.1

TEXT 1

TEXT

é[qéuk- ovac  
Wv& Pau}aezu Naíezu devMaaTaaidiTaSTada )  
ôTae i}aivíPae dETYaE" PaYaRTaPYadNaaQavTa( )) 1 ))

śrī-śuka uvāca

evaṁ putreṣu naṣṭeṣu

deva-mātāditis tadā

hṛte tri-viṣṭape daityaiḥ

paryatapyad anāthavat

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; evam—in this way; putreṣu—when her sons; naṣṭeṣu—disappearing from their position; deva-mātā—the mother of the demigods; aditiḥ—Aditi; tadā—at that time; hṛte—because of being lost; tri-viṣṭape—the kingdom of heaven; daityaiḥ—by the influence of the demons; paryatapyat—began to lament; anātha-vat—as if she had no protector.

TRANSLATION

Śukadeva Gosvāmī said: O King, when Aditi’s sons, the demigods, had thus disappeared from heaven and the demons had occupied their places, Aditi began lamenting, as if she had no protector.

SB 8.16.2

TEXT 2

TEXT

Wk-da k-XYaPaSTaSYaa Aaé[Ma& >aGavaNaGaaTa( )  
iNaåTSav& iNaraNaNd& SaMaaDaeivRrTaiêraTa( )) 2 ))

ekadā kaśyapas tasyā

āśramaṁ bhagavān agāt

nirutsavaṁ nirānandaṁ

samādher virataś cirāt

SYNONYMS

ekadā—one day; kaśyapaḥ—the great sage Kaśyapa Muni; tasyāḥ—of Aditi; āśramam—to the shelter; bhagavān—greatly powerful; agāt—went; nirutsavam—without enthusiasm; nirānandam—without jubilation; samādheḥ—his trance; virataḥ—stopping; cirāt—after a long time.

TRANSLATION

After many, many days, the great powerful sage Kaśyapa Muni arose from a trance of meditation and returned home to see the āśrama of Aditi neither jubilant nor festive.

SB 8.16.3

TEXT 3

TEXT

Sa PaÒq& dqNavdNaa& k\*-TaaSaNaPairGa]h" )  
Sa>aaiJaTaae YaQaaNYaaYaiMadMaah ku-æÜh )) 3 ))

sa patnīṁ dīna-vadanāṁ

kṛtāsana-parigrahaḥ

sabhājito yathā-nyāyam

idam āha kurūdvaha

SYNONYMS

saḥ—Kaśyapa Muni; patnīm—unto his wife; dīna-vadanām—having a dry face; kṛta-āsana-parigrahaḥ—after accepting a sitting place; sabhājitaḥ—being honored by Aditi; yathā-nyāyam—according to time and place; idam āha—spoke as follows; kuru-udvaha—O Mahārāja Parīkṣit, the best of the Kurus.

TRANSLATION

O best of the Kurus, when Kaśyapa Muni had been properly received and welcomed, he took his seat and then spoke as follows to his wife, Aditi, who was very morose.

SB 8.16.4

TEXT 4

TEXT

APYa>ad]& Na ivPa[a<aa& >ad]e l/aeke-\_DauNaaGaTaMa( )  
Na DaMaRSYa Na l/aek-SYa Ma\*TYaaeX^NdaNauviTaRNa" )) 4 ))

apy abhadraṁ na viprāṇāṁ

bhadre loke ‘dhunāgatam

na dharmasya na lokasya

mṛtyoś chandānuvartinaḥ

SYNONYMS

api—whether; abhadram—ill fortune; na—not; viprāṇām—of the brāhmaṇas; bhadre—O most gentle Aditi; loke—in this world; adhunā—at the present moment; āgatam—has come; na—not; dharmasya—of religious principles; na—not; lokasya—of the people in general; mṛtyoḥ—death; chanda-anuvartinaḥ—who are followers of the whims of death.

TRANSLATION

O most gentle one, I wonder whether anything inauspicious has now taken place in regard to religious principles, the brāhmaṇas or the people in general, who are subject to the whims of death.

PURPORT

There are prescribed duties for all the inhabitants of this material world, especially for the brāhmaṇas but also for the people in general, who are subject to the whims of death. Kaśyapa Muni wondered whether the regulative principles, which are meant for the well-being of everyone, had been disobeyed. He accordingly continued his inquiries for seven verses.

SB 8.16.5

TEXT 5

TEXT

AiPa vaku-Xal&/ ik-iÄd( Ga\*hezu Ga\*hMaeiDaiNa )  
DaMaRSYaaQaRSYa k-aMaSYa Ya}a YaaeGaae ùYaaeiGaNaaMa( )) 5 ))

api vākuśalaṁ kiñcid

gṛheṣu gṛha-medhini

dharmasyārthasya kāmasya

yatra yogo hy ayoginām

SYNONYMS

api—I am wondering; vā—either; akuśalam—inauspiciousness; kiñcit—some; gṛheṣu—at home; gṛha-medhini—O my wife, who are attached to household life; dharmasya—of the principles of religion; arthasya—of the economic condition; kāmasya—of satisfaction of desires; yatra—at home; yogaḥ—the result of meditation; hi—indeed; ayoginām—even of those who are not transcendentalists.

TRANSLATION

O my wife, who are very much attached to household life, if the principles of religion, economic development and satisfaction of the senses are properly followed in household life, one’s activities are as good as those of a transcendentalist. I wonder whether there have been any discrepancies in following these principles.

PURPORT

In this verse, Aditi has been addressed by her husband, Kaśyapa Muni, as gṛha-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 gṛhamedhīs have only one aim in life—sense gratification. Therefore it is said, yan maithunādi-gṛhamedhi-sukhaṁ 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, kāma and mokṣa. One’s aim should be to achieve liberation, but because one cannot at once give up sense gratification, in the śāstras there are injunctions prescribing how to follow the principles of religion, economic development and sense gratification. As explained in Śrīmad-Bhāgavatam (1.2.9), dharmasya hy āpavargyasya nārtho ‘rthāyopakalpate: "All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain." Those who are in household life should not think that religion is meant to improve the process of the householder’s sense gratification. Household life is also meant for advancement in spiritual understanding, by which one can ultimately gain liberation from the material clutches. One should remain in household life with the aim of understanding the ultimate goal of life (tattva jijñāsā). Then household life is as good as the life of a yogi. Kaśyapa Muni therefore inquired from his wife whether the principles of religion, economic development and sense gratification were being properly followed in terms of the śāstric injunctions. As soon as one deviates from the injunctions of the śāstra, the purpose of household life is immediately lost in confusion.

SB 8.16.6

TEXT 6

TEXT

AiPa vaiTaQaYaae\_>YaeTYa ku-$u=MbaSa¢-Yaa TvYaa )  
Ga\*hadPaUiJaTaa YaaTaa" Pa[TYauTQaaNaeNa va KvicTa( )) 6 ))

api vātithayo ‘bhyetya

kuṭumbāsaktayā tvayā

gṛhād apūjitā yātāḥ

pratyutthānena vā kvacit

SYNONYMS

api—whether; vā—either; atithayaḥ—guests who come without an invitation; abhyetya—coming to the home; kuṭumba-āsaktayā—who were too attached to the family members; tvayā—by you; gṛhāt—from the house; apūjitāḥ—without being properly welcomed; yātāḥ—went away; pratyutthānena—by standing up; vā—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, gṛhe śatrum api prāptaṁ viśvastam akutobhayam: if even an enemy comes to one’s home, one should receive him in such a way that the guest will forget that his host is an enemy. According to one’s position, one should properly receive anyone who comes to one’s home. At least a seat and a glass of water should be offered, so that the guest will not be displeased. Kaśyapa Muni inquired from Aditi whether disrespect had been shown to such guests, or atithis. The word atithi refers to one who comes without an invitation.

SB 8.16.7

TEXT 7

TEXT

Ga\*hezu YaeZviTaQaYaae NaaicRTaa" Sail/lE/riPa )  
Yaid iNaYaaRiNTa Tae NaUNa& fe-åraJaGa\*haePaMaa" )) 7 ))

gṛheṣu yeṣv atithayo

nārcitāḥ salilair api

yadi niryānti te nūnaṁ

pherurāja-gṛhopamāḥ

SYNONYMS

gṛheṣu—at home; yeṣu—which; atithayaḥ—uninvited guests; na—not; arcitāḥ—welcomed; salilaiḥ api—even by offering a glass of water; yadi—if; niryānti—they go away; te—such household life; nūnam—indeed; pheru-rāja—of jackals; gṛha—the homes; upamāḥ—like.

TRANSLATION

Homes from which guests go away without having been received even with an offering of a little water are like those holes in the field which are the homes of jackals.

PURPORT

In a field there may be holes made by snakes and mice, but when there are very big holes, it may be supposed that jackals live there. Certainly no one goes to take shelter in such homes. Thus the homes of human beings where atithis, uninvited guests, are not properly received are like the homes of jackals.

SB 8.16.8

TEXT 8

TEXT

APYaGanYaSTau vel/aYaa& Na huTaa hivza SaiTa )  
TvYaaeiÜGaniDaYaa >ad]e Pa[aeizTae MaiYa k-ihRicTa( )) 8 ))

apy agnayas tu velāyāṁ

na hutā haviṣā sati

tvayodvigna-dhiyā bhadre

proṣite mayi karhicit

SYNONYMS

api—whether; agnayaḥ—fires; tu—indeed; velāyām—in the fire sacrifice; na—not; hutāḥ—offered; haviṣā—by ghee; sati—O chaste woman; tvayā—by you; udvigna-dhiyā—because of some anxiety; bhadre—O auspicious woman; proṣite—was away from home; mayi—when I; karhicit—sometimes.

TRANSLATION

O chaste and auspicious woman, when I left home for other places, were you in so much anxiety that you did not offer oblations of ghee into the fire?

SB 8.16.9

TEXT 9

TEXT

YaTPaUJaYaa k-aMadugaaNYaaiTa l/aek-aNGa\*haiNvTa" )  
b]aø<aae\_iGanê vE ivZ<aae" SavRdevaTMaNaae Mau%Ma( )) 9 ))

yat-pūjayā kāma-dughān

yāti lokān gṛhānvitaḥ

brāhmaṇo ‘gniś ca vai viṣṇoḥ

sarva-devātmano mukham

SYNONYMS

yat-pūjayā—by worshiping the fire and brāhmaṇas; kāma-dughān—which fulfill one’s desires; yāti—one goes; lokān—to the destination of the higher planetary system; gṛha-anvitaḥ—a person attached to household life; brāhmaṇaḥ—the brāhmaṇas; agniḥ ca—and the fire; vai—indeed; viṣṇoḥ—of Lord Viṣṇu; sarva-deva-ātmanaḥ—the soul of all the demigods; mukham—the mouth.

TRANSLATION

By worshiping the fire and the brāhmaṇas, a householder can achieve the desired goal of residing in the higher planets, for the sacrificial fire and the brāhmaṇas are to be considered the mouth of Lord Viṣṇu, who is the Supersoul of all the demigods.

PURPORT

According to the Vedic system, a fire sacrifice is held in order to offer oblations of ghee, grains, fruits, flowers and so on, so that Lord Viṣṇu may eat and be satisfied. The Lord says in Bhagavad-gītā (9.26):

patraṁ puṣpaṁ phalaṁ toyaṁ  
yo me bhaktyā prayacchati  
tad ahaṁ bhakty-upahṛtam  
aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." Therefore, all these items may be offered in the sacrificial fire, and Lord Viṣṇu will be satisfied. Similarly, brāhmaṇa-bhojana, feeding of the brāhmaṇas, is also recommended, for when the brāhmaṇas eat sumptuous remnants of food after yajña, this is another way that Lord Viṣṇu Himself eats. Therefore the Vedic principles recommend that in every festival or ceremony one offer oblations to the fire and give sumptuous food for the brāhmaṇas to eat. By such activities, a householder may be elevated to the heavenly planets and similar places in the higher planetary systems.

SB 8.16.10

TEXT 10

TEXT

AiPa SaveR ku-Xail/NaSTav Pau}aa MaNaiSviNa )  
l/+aYae\_SvSQaMaaTMaaNa& >avTYaa l/+a<aErhMa( )) 10 ))

api sarve kuśalinas

tava putrā manasvini

lakṣaye ‘svastham ātmānaṁ

bhavatyā lakṣaṇair aham

SYNONYMS

api—whether; sarve—all; kuśalinaḥ—in full auspiciousness; tava—your; putrāḥ—sons; manasvini—O great-minded lady; lakṣaye—I see; asvastham—not in tranquillity; ātmānam—the mind; bhavatyāḥ—of you; lakṣaṇaiḥ—by symptoms; aham—I.

TRANSLATION

O great-minded lady, are all your sons faring well? Seeing your withered face, I can perceive that your mind is not tranquil. How is this so?

SB 8.16.11

TEXT 11

TEXT

é[qAidiTaåvac  
>ad]& iÜJaGava& b]øNDaMaRSYaaSYa JaNaSYa c )  
i}avGaRSYa Par& +ae}a& Ga\*hMaeiDaNGa\*ha wMae )) 11 ))

śrī-aditir uvāca

bhadraṁ dvija-gavāṁ brahman

dharmasyāsya janasya ca

tri-vargasya paraṁ kṣetraṁ

gṛhamedhin gṛhā ime

SYNONYMS

śrī-aditiḥ uvāca—Śrīmatī Aditi said; bhadram—all auspiciousness; dvija-gavām—of the brāhmaṇas and the cows; brahman—O brāhmaṇa; dharmasya asya—of the religious principles mentioned in śāstra; janasya—of the people in general; ca—and; tri-vargasya—of the three processes of elevation (dharma, artha and kāma); param—the supreme; kṣetram—field; gṛhamedhin—O my husband, who are attached to household life; gṛhāḥ—your home; ime—all these things.

TRANSLATION

Aditi said: O my respected brāhmaṇa husband, all is well with the brāhmaṇas, the cows, religion and the welfare of other people. O master of the house, the three principles of dharma, artha and kāma flourish in household life, which is consequently full of good fortune.

PURPORT

In household life one can develop the three principles of religion, economic development and sense gratification according to the regulations given in the śāstras, but to attain liberation one must give up household life and place himself in the transcendental renounced order. Kaśyapa Muni was not in the renounced order of life. Therefore he is addressed here once as brahman and another time as gṛhamedhin. Aditi, his wife, assured him that as far as household life was concerned, everything was going nicely, and the brāhmaṇas and cows were being honored and protected. In other words, there were no disturbances; household life was duly progressing.

SB 8.16.12

TEXT 12

TEXT

AGanYaae\_iTaQaYaae >a\*TYaa i>a+avae Yae c il/PSav" )  
Sav| >aGavTaae b]øàNauDYaaNaaà irZYaiTa )) 12 ))

agnayo ‘tithayo bhṛtyā

bhikṣavo ye ca lipsavaḥ

sarvaṁ bhagavato brahmann

anudhyānān na riṣyati

SYNONYMS

agnayaḥ—worshiping the fires; atithayaḥ—receiving the guests; bhṛtyāḥ—satisfying the servants; bhikṣavaḥ—pleasing the beggars; ye—all of them who; ca—and; lipsavaḥ—as they desire (are taken care of); sarvam—all of them; bhagavataḥ—of you, my lord; brahman—O brāhmaṇa; anudhyānāt—from always thinking; na riṣyati—nothing is missed (everything is properly done).

TRANSLATION

O beloved husband, the fires, guests, servants and beggars are all being properly cared for by me. Because I always think of you, there is no possibility that any of the religious principles will be neglected.

SB 8.16.13

TEXT 13

TEXT

k-ae Nau Mae >aGavNk-aMaae Na SaMPaÛeTa MaaNaSa" )  
YaSYaa >avaNPa[JaaDYa+a Wv& DaMaaRNPa[>aazTae )) 13 ))

ko nu me bhagavan kāmo

na sampadyeta mānasaḥ

yasyā bhavān prajādhyakṣa

evaṁ dharmān prabhāṣate

SYNONYMS

kaḥ—what; nu—indeed; me—my; bhagavan—O lord; kāmaḥ—desire; na—not; sampadyeta—can be fulfilled; mānasaḥ—within my mind; yasyāḥ—of me; bhavān—your good self; prajā-adhyakṣaḥ—Prajāpati; evam—thus; dharmān—religious principles; prabhāṣate—talks.

TRANSLATION

O my lord, since you are a Prajāpati and are personally my instructor in the principles of religion, where is the possibility that all my desires will not be fulfilled?

SB 8.16.14

TEXT 14

TEXT

TavEv Maarqc MaNa"XarqrJaa"  
 Pa[Jaa wMaa" SatvrJaSTaMaaeJauz" )  
SaMaae >ava&STaaSvSauraidzu Pa[>aae  
 TaQaaiPa >a¢&- >aJaTae Maheìr" )) 14 ))

tavaiva mārīca manaḥ-śarīrajāḥ

prajā imāḥ sattva-rajas-tamo-juṣaḥ

samo bhavāṁs tāsv asurādiṣu prabho

tathāpi bhaktaṁ bhajate maheśvaraḥ

SYNONYMS

tava—your; eva—indeed; mārīca—O son of Marīci; manaḥ-śarīra-jāḥ—born either of your body or of your mind (all the demons and demigods); prajāḥ—born of you; imāḥ—all of them; sattva-rajaḥ-tamaḥ-juṣaḥ—infected with sattva-guṇa, rajo-guṇa or tamo-guṇa; samaḥ—equal; bhavān—your good self; tāsu—to every one of them; asura-ādiṣu—beginning with the asuras; prabho—O my lord; tathā api—still; bhaktam—unto the devotees; bhajate—takes care of; mahā-īśvaraḥ—the Supreme Personality of Godhead, the supreme controller.

TRANSLATION

O son of Marīci, because you are a great personality you are equal toward all the demons and demigods, who are born either from your body or from your mind and who possess one or another of the three qualities—sattva-guṇa, rajo-guṇa or tamo-guṇa. But although the Supreme Personality of Godhead, the supreme controller, is equal toward all living entities, He is especially favorable to the devotees.

PURPORT

In Bhagavad-gītā (9.29) the Lord says:

samo ‘haṁ sarva-bhūteṣu  
na me dveṣyo ‘sti na priyaḥ  
ye bhajanti tu māṁ bhaktyā  
mayi te teṣu cāpy 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 pratijānīhi na me bhaktaḥ praṇaśyati: "My dear son of Kuntī, please declare that My devotee will never be vanquished." Elsewhere, Kṛṣṇa also says:

ye yathā māṁ prapadyante  
tāṁs tathaiva bhajāmy aham  
mama vartmānuvartante  
manuṣyāḥ pārtha sarvaśaḥ  
(Bg. 4.11)

Actually, everyone is trying to please the Supreme Personality of Godhead in various ways, but according to their methods of approach, the Supreme Lord endows them with different benedictions. Thus Aditi appealed to her husband by saying that since even the supreme controller favors His devotees and since Indra, Kaśyapa’s devoted son, was in difficulty, Kaśyapa should bestow his favor upon Indra.

SB 8.16.15

TEXT 15

TEXT

TaSMaadqXa >aJaNTYaa Mae é[eYaiêNTaYa Sauv]Ta )  
ôTaié[Yaae ôTaSQaaNaaNSaPaÒE" Paaih Na" Pa[>aae )) 15 ))

tasmād īśa bhajantyā me

śreyaś cintaya suvrata

hṛta-śriyo hṛta-sthānān

sapatnaiḥ pāhi naḥ prabho

SYNONYMS

tasmāt—therefore; īśa—O powerful controller; bhajantyāḥ—of your servitor; me—me; śreyaḥ—auspiciousness; cintaya—just consider; su-vrata—O most gentle one; hṛta-śriyaḥ—bereft of all opulence; hṛta-sthānān—bereft of a residence; sapatnaiḥ—by the competitors; pāhi—please protect; naḥ—us; prabho—O my lord.

TRANSLATION

Therefore, most gentle lord, kindly favor your maidservant. We have now been deprived of our opulence and residence by our competitors, the demons. Kindly give us protection.

PURPORT

Aditi, the mother of the demigods, appealed to Kaśyapa Muni to give the demigods protection. When we speak of the demigods, this also includes their mother.

SB 8.16.16

TEXT 16

TEXT

ParEivRvaiSaTaa Saah& MaGana VYaSaNaSaaGare )  
WeìYa| é[qYaRXa" SQaaNa& ôTaaiNa Pa[blE/MaRMa )) 16 ))

parair vivāsitā sāhaṁ

magnā vyasana-sāgare

aiśvaryaṁ śrīr yaśaḥ sthānaṁ

hṛtāni prabalair mama

SYNONYMS

paraiḥ—by our enemies; vivāsitā—taken away from our residential quarters; sā—the same; aham—I; magnā—drowned; vyasana-sāgare—in an ocean of trouble; aiśvaryam—opulence; śrīḥ—beauty; yaśaḥ—reputation; sthānam—place; hṛtāni—all taken away; prabalaiḥ—very powerful; mama—my.

TRANSLATION

The demons, our formidably powerful enemies, have taken away our opulence, our beauty, our fame and even our residence. Indeed, we have now been exiled, and we are drowning in an ocean of trouble.

SB 8.16.17

TEXT 17

TEXT

YaQaa TaaiNa PauNa" SaaDaae Pa[PaÛerNa( MaMaaTMaJaa" )  
TaQaa ivDaeih k-LYaa<a& iDaYaa k-LYaa<ak\*-taMa )) 17 ))

yathā tāni punaḥ sādho

prapadyeran mamātmajāḥ

tathā vidhehi kalyāṇaṁ

dhiyā kalyāṇa-kṛttama

SYNONYMS

yathā—as; tāni—all of our lost things; punaḥ—again; sādho—O great saintly person; prapadyeran—can regain; mama—my; ātmajāḥ—offspring (sons); tathā—so; vidhehi—kindly do; kalyāṇam—auspiciousness; dhiyā—by consideration; kalyāṇa-kṛt-tama—O you who are the best person to act for our welfare.

TRANSLATION

O best of sages, best of all those who grant auspicious benedictions, please consider our situation and bestow upon my sons the benedictions by which they can regain what they have lost.

SB 8.16.18

TEXT 18

TEXT

é[qéuk- ovac  
WvMa>YaiQaRTaae\_idTYaa k-STaaMaah SMaYaiàv )  
Ahae MaaYaabl&/ ivZ<aae" òehbÖiMad& JaGaTa( )) 18 ))

śrī-śuka uvāca

evam abhyarthito ‘dityā

kas tām āha smayann iva

aho māyā-balaṁ viṣṇoḥ

sneha-baddham idaṁ jagat

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; evam—in this way; abhyarthitaḥ—being requested; adityā—by Aditi; kaḥ—Kaśyapa Muni; tām—unto her; āha—said; smayan—smiling; iva—just like; aho—alas; māyā-balam—the influence of the illusory energy; viṣṇoḥ—of Lord Viṣṇu; sneha-baddham—influenced by this affection; idam—this; jagat—whole world.

TRANSLATION

Śukadeva Gosvāmī continued: When Kaśyapa Muni was thus requested by Aditi, he slightly smiled. "Alas," he said, "how powerful is the illusory energy of Lord Viṣṇu, by which the entire world is bound by affection for children!"

PURPORT

Kaśyapa Muni was surely sympathetic to his wife’s affliction, yet he was surprised at how the whole world is influenced by affection.

SB 8.16.19

TEXT 19

TEXT

Kv dehae >aaEiTak-ae\_NaaTMaa Kv caTMaa Pa[k\*-Tae" Par" )  
k-SYa ke- PaiTaPau}aaÛa Maaeh Wv ih k-ar<aMa( )) 19 ))

kva deho bhautiko ‘nātmā

kva cātmā prakṛteḥ paraḥ

kasya ke pati-putrādyā

moha eva hi kāraṇam

SYNONYMS

kva—where is; dehaḥ—this material body; bhautikaḥ—made of five elements; anātmā—not the spirit soul; kva—where is; ca—also; ātmā—the spirit soul; prakṛteḥ—to the material world; paraḥ—transcendental; kasya—of whom; ke—who is; pati—husband; putra-ādyāḥ—or son and so on; mohaḥ—illusion; eva—indeed; hi—certainly; kāraṇam—cause.

TRANSLATION

Kaśyapa Muni continued: What is this material body, made of five elements? It is different from the spirit soul. Indeed, the spirit soul is completely different from the material elements from which the body is made. But because of bodily attachment, one is regarded as a husband or son. These illusory relationships are caused by misunderstanding.

PURPORT

The spirit soul (ātmā or jīva) is certainly different from the body, which is a combination of five material elements. This is a simple fact, but it is not understood unless one is spiritually educated. Kaśyapa Muni met his wife, Aditi, in the heavenly planets, but the same misconception extends throughout the entire universe and is also here on earth. There are different grades of living entities, but all of them are more or less under the impression of the bodily conception of life. In other words, all living entities in this material world are more or less devoid of spiritual education. The Vedic civilization, however, is based on spiritual education, and spiritual education is the special basis on which Bhagavad-gītā was spoken to Arjuna. In the beginning of Bhagavad-gītā, Kṛṣṇa instructed Arjuna to understand that the spirit soul is different from the body.

dehino ‘smin yathā dehe  
kaumāraṁ yauvanaṁ jarā  
tathā dehāntara-prāptir  
dhīras tatra na muhyati

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13) Unfortunately, this spiritual education is completely absent from modern human civilization. No one understands his real self-interest, which lies with the spirit soul, not with the material body. Education means spiritual education. To work hard in the bodily conception of life, without spiritual education, is to live like an animal. Nāyaṁ deho deha-bhājāṁ nṛ-loke kaṣṭān kāmān arhate vid-bhujāṁ ye (Bhāg. 5.5.1). People are working so hard simply for bodily comforts, without education regarding the spirit soul. Thus they are living in a very risky civilization, for it is a fact that the spirit soul has to transmigrate from one body to another (tathā dehāntara-prāptiḥ). Without spiritual education, people are kept in dark ignorance and do not know what will happen to them after the annihilation of the present body. They are working blindly, and blind leaders are directing them. Andhā yathāndhair upanīyamānās te ‘pīśa-tantryām uru-dāmni baddhāḥ (Bhāg. 7.5.31). A foolish person does not know that he is completely under the bondage of material nature and that after death material nature will impose upon him a certain type of body, which he will have to accept. He does not know that although in his present body he may be a very important man, he may next get the body of an animal or tree because of his ignorant activities in the modes of material nature. Therefore the Kṛṣṇa consciousness movement is trying to give the true light of spiritual existence to all living entities. This movement is not very difficult to understand, and people must take advantage of it, for it will save them from the risky life of irresponsibility.

SB 8.16.20

TEXT 20

TEXT

oPaiTaïSv Pauåz& >aGavNTa& JaNaadRNaMa( )  
SavR>aUTaGauhavaSa& vaSaudev& JaGad(GauåMa( )) 20 ))

upatiṣṭhasva puruṣaṁ

bhagavantaṁ janārdanam

sarva-bhūta-guhā-vāsaṁ

vāsudevaṁ jagad-gurum

SYNONYMS

upatiṣṭhasva—just try to worship; puruṣam—the Supreme Person; bhagavantam—the Personality of Godhead; janārdanam—who can kill all the enemies; sarva-bhūta-guhā-vāsam—living within the core of the heart of everyone; vāsudevam—Vāsudeva, Kṛṣṇa, who is all-pervading and is the son of Vasudeva; jagat-gurum—the spiritual master and teacher of the whole world.

TRANSLATION

My dear Aditi, engage in devotional service to the Supreme Personality of Godhead, who is the master of everything, who can subdue everyone’s enemies, and who sits within everyone’s heart. Only that Supreme Person—Kṛṣṇa, or Vāsudeva—can bestow all auspicious benedictions upon everyone, for He is the spiritual master of the universe.

PURPORT

With these words, Kaśyapa Muni tried to pacify his wife. Aditi made her appeal to her material husband. Of course, that is nice, but actually a material relative cannot do anything good for anyone. If anything good can be done, it is done by the Supreme Personality of Godhead, Vāsudeva. Therefore, Kaśyapa Muni advised his wife, Aditi, to begin worshiping Lord Vāsudeva, who is situated in everyone’s heart. He is the friend of everyone and is known as Janārdana because He can kill all enemies. There are three modes of material nature—goodness, passion and ignorance—and above material nature, transcendental to material nature, is another existence, which is called śuddha-sattva. In the material world, the mode of goodness is considered the best, but because of material contamination, even the mode of goodness is sometimes overpowered by the modes of passion and ignorance. But when one transcends the competition between these modes and engages himself in devotional service, he rises above the three modes of material nature. In that transcendental position, one is situated in pure consciousness. Sattvaṁ viśuddhaṁ vasudeva-śabditam (Bhāg. 4.3.23). Above material nature is the position called vasudeva, or freedom from material contamination. Only in that position can one perceive the Supreme Personality of Godhead, Vāsudeva. Thus the vasudeva condition fulfills a spiritual necessity. Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ. When one realizes Vāsudeva, the Supreme Personality of Godhead, he becomes most exalted.

Paramātmā (Vāsudeva) is situated in everyone’s heart, as confirmed in Bhagavad-gītā. The Lord says:

teṣāṁ satata-yuktānāṁ  
bhajatāṁ prīti-pūrvakam  
dadāmi buddhi-yogaṁ taṁ  
yena mām upayānti te

"To those who are constantly devoted and who worship Me with love, I give the understanding by which they can come to Me." (Bg. 10.10)

īśvaraḥ sarva-bhūtānāṁ  
hṛd-deśe ‘rjuna tiṣṭhati

"The Supreme Lord is situated in everyone’s heart, O Arjuna." (Bg. 18.61)

bhoktāraṁ yajña-tapasāṁ  
sarva-loka-maheśvaram  
suhṛdaṁ sarva-bhūtānāṁ  
jñātvā māṁ śāntim ṛcchati

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries." (Bg. 5.29)

Whenever one is perplexed, let him take shelter of the lotus feet of Vāsudeva, Kṛṣṇa, who will give the devotee intelligence to help him surpass all difficulties and return home, back to Godhead. Kaśyapa Muni advised his wife to seek shelter at the lotus feet of Vāsudeva, Kṛṣṇa, so that all her problems would be very easily solved. Thus Kaśyapa Muni was an ideal spiritual master. He was not so foolish that he would present himself as an exalted personality, as good as God. He was actually a bona fide guru because he advised his wife to seek shelter at the lotus feet of Vāsudeva. One who trains his subordinate or disciple to worship Vāsudeva is the truly bona fide spiritual master. The word jagad-gurum is very important in this regard. Kaśyapa Muni did not falsely declare himself to be jagad-guru, although he actually was jagad-guru because he advocated the cause of Vāsudeva. Actually, Vāsudeva is jagad-guru, as clearly stated here (vāsudevaṁ jagad-gurum). One who teaches the instructions of Vāsudeva, Bhagavad-gītā, is as good as vāsudevaṁ jagad-gurum. But when one who does not teach this instruction—as it is—declares himself jagad-guru, he simply cheats the public. Kṛṣṇa is jagad-guru, and one who teaches the instruction of Kṛṣṇa as it is, on behalf of Kṛṣṇa, may be accepted as jagad-guru. One who manufactures his own theories cannot be accepted; he becomes jagad-guru falsely.

SB 8.16.21

TEXT 21

TEXT

Sa ivDaaSYaiTa Tae k-aMaaNhirdsNaaNauk-MPaNa" )  
AMaaegaa >aGavÙi¢-NaeRTareiTa MaiTaMaRMa )) 21 ))

sa vidhāsyati te kāmān

harir dīnānukampanaḥ

amoghā bhagavad-bhaktir

netareti matir mama

SYNONYMS

saḥ—he (Vāsudeva); vidhāsyati—will undoubtedly fulfill; te—your; kāmān—desires; hariḥ—the Supreme Personality of Godhead; dīna—unto the poor; anukampanaḥ—very merciful; amoghā—infallible; bhagavat-bhaktiḥ—devotional service unto the Supreme Personality of Godhead; na—not; itarā—anything but bhagavad-bhakti; iti—thus; matiḥ—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 akāma, mokṣa-kāma and sarva-kāma. One who tries to get liberation from this material world is called mokṣa-kāma, one who wants to enjoy this material world to its fullest extent is called sarva-kāma, and one who has fulfilled all his desires and has no further material desires is called akāma. A bhakta has no desire. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam. He is purified and free from material desires. The mokṣa-kāmī wants to achieve liberation by merging into the existence of the Supreme Brahman, and because of this desire to merge into the existence of the Lord, he is not yet pure. And since those who want liberation are impure, what to speak of the karmīs, who have so many desires to fulfill? Nonetheless, the śāstra says:

akāmaḥ sarva-kāmo vā  
mokṣa-kāma udāra-dhīḥ  
tīvreṇa bhakti-yogena  
yajeta puruṣaṁ 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 Kṛṣṇa, the Supreme Personality of Godhead, by rendering transcendental loving service." (Bhāg. 2.3.10)

Kaśyapa Muni saw that his wife, Aditi, had some material desires for the welfare of her sons, but still he advised her to render devotional service to the Supreme Personality of Godhead. In other words, everyone, regardless of whether he is a karmī, jñānī, yogī or bhakta, should invariably take shelter of the lotus feet of Vāsudeva and render transcendental loving service unto Him so that all his desires will be duly fulfilled. Kṛṣṇa is dīna-anukampana: He is very merciful to everyone. Therefore if one wants to fulfill his material desires, Kṛṣṇa helps him. Of course, sometimes if a devotee is very sincere, the Lord, as a special favor to him, refuses to fulfill his material desires and directly blesses him with pure, unalloyed devotional service. It is said in Caitanya-caritāmṛta (Madhya 22.38-39):

kṛṣṇa kahe,—’āmā bhaje, māge viṣaya-sukha  
amṛta chāḍi’ viṣa māge,—ei baḍa mūrkha

āmi—vijña, ei mūrkhe ‘viṣaya’ kene diba?  
sva-caraṇāmṛta diyā ‘viṣaya’ bhulāiba

"Kṛṣṇa says, ‘If one engages in My transcendental loving service but at the same time wants the opulence of material enjoyment, he is very, very foolish. Indeed, he is just like a person who gives up ambrosia to drink poison. Since I am very intelligent, why should I give this fool material prosperity? Instead I shall induce him to take the nectar of the shelter of My lotus feet and make him forget illusory material enjoyment.’ " If a devotee maintains some material desire and at the same time very sincerely desires to engage at the lotus feet of Kṛṣṇa, Kṛṣṇa may directly give him unalloyed devotional service and take away all his material desires and possessions. This is the Lord’s special favor to devotees. Otherwise, if one takes to Kṛṣṇa’s devotional service but still has material desires to fulfill, he may become free from all material desires, as Dhruva Mahārāja did, but this may take some time. However, if a very sincere devotee wants only Kṛṣṇa’s lotus feet, Kṛṣṇa directly gives him the position of śuddha-bhakti, unalloyed devotional service.

SB 8.16.22

TEXT 22

TEXT

é[qAidiTaåvac  
ke-Naah& iviDaNaa b]øàuPaSQaaSYae JaGaTPaiTaMa( )  
YaQaa Mae SaTYaSaªLPaae ivdDYaaTa( Sa MaNaaerQaMa( )) 22 ))

śrī-aditir uvāca

kenāhaṁ vidhinā brahmann

upasthāsye jagat-patim

yathā me satya-saṅkalpo

vidadhyāt sa manoratham

SYNONYMS

śrī-aditiḥ uvāca—Śrīmatī Aditi began to pray; kena—by which; aham—I; vidhinā—by regulative principles; brahman—O brāhmaṇa; upasthāsye—can please; jagat-patim—the Lord of the universe, Jagannātha; yathā—by which; me—my; satya-saṅkalpaḥ—desire may actually be fulfilled; vidadhyāt—may fulfill; saḥ—He (the Supreme Lord); manoratham—ambitions or desires.

TRANSLATION

Śrīmatī Aditi said: O brāhmaṇa, tell me the regulative principles by which I may worship the supreme master of the world so that the Lord will be pleased with me and fulfill all my desires.

PURPORT

It is said, "Man proposes, God disposes." Thus a person may desire many things, but unless these desires are fulfilled by the Supreme Personality of Godhead, they cannot be fulfilled. Fulfillment of desire is called satya-saṅkalpa. Here the word satya-saṅkalpa is very important. Aditi placed herself at the mercy of her husband so that he would give her directions by which to worship the Supreme Personality of Godhead so that all her desires would be fulfilled. A disciple must first decide that he should worship the Supreme Lord, and then the spiritual master will give the disciple correct directions. One cannot dictate to the spiritual master, just as a patient cannot demand that his physician prescribe a certain type of medicine. Here is the beginning of worship of the Supreme Personality of Godhead. As confirmed in Bhagavad-gītā (7.16):

catur-vidhā bhajante māṁ  
janāḥ sukṛtino ‘rjuna  
ārto jijñāsur arthārthī  
jñānī ca bharatarṣabha

"O best among the Bhāratas, four kinds of pious men render devotional service unto Me—the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute." Aditi was ārta, a person in distress. She was very much aggrieved because her sons, the demigods, were bereft of everything. Thus she wanted to take shelter of the Supreme Personality of Godhead under the direction of her husband, Kaśyapa Muni.

SB 8.16.23

TEXT 23

TEXT

AaidXa Tv& iÜJaé[eï iviDa& TaduPaDaavNaMa( )  
Aaéu TauZYaiTa Mae dev" SaqdNTYaa" Sah Pau}akE-" )) 23 ))

ādiśa tvaṁ dvija-śreṣṭha

vidhiṁ tad-upadhāvanam

āśu tuṣyati me devaḥ

sīdantyāḥ saha putrakaiḥ

SYNONYMS

ādiśa—just instruct me; tvam—O my husband; dvija-śreṣṭha—O best of the brāhmaṇas; vidhim—the regulative principles; tat—the Lord; upadhāvanam—the process of worshiping; āśu—very soon; tuṣyati—becomes satisfied; me—unto me; devaḥ—the Lord; sīdantyāḥ—now lamenting; saha—with; putrakaiḥ—all my sons, the demigods.

TRANSLATION

O best of the brāhmaṇas, kindly instruct me in the perfect method of worshiping the Supreme Personality of Godhead in devotional service, by which the Lord may very soon be pleased with me and save me, along with my sons, from this most dangerous condition.

PURPORT

Sometimes less intelligent men ask whether one has to approach a guru to be instructed in devotional service for spiritual advancement. The answer is given here—indeed, not only here, but also in Bhagavad-gītā, where Arjuna accepted Kṛṣṇa as his guru (śiṣyas te ‘haṁ śādhi māṁ tvāṁ prapannam). The Vedas also instruct, tad-vijñānārthaṁ sa guruṁ evābhigacchet: one must accept a guru for proper direction if one is seriously inclined toward advancement in spiritual life. The Lord says that one must worship the ācārya, who is the representative of the Supreme Personality of Godhead (ācāryaṁ māṁ vijānīyāt). One should definitely understand this. In Caitanya-caritāmṛta it is said that the guru is the manifestation of the Supreme Personality of Godhead. Therefore, according to all the evidence given by the śāstra and by the practical behavior of devotees, one must accept a guru. Aditi accepted her husband as her guru, so that he would direct her how to advance in spiritual consciousness, devotional service, by worshiping the Supreme Lord.

SB 8.16.24

TEXT 24

TEXT

é[qk-XYaPa ovac  
WTaNMae >aGavaNPa\*í" Pa[Jaak-aMaSYa PaÚJa" )  
Yadah Tae Pa[v+YaaiMa v]Ta& ke-XavTaaez<aMa( )) 24 ))

śrī-kaśyapa uvāca

etan me bhagavān pṛṣṭaḥ

prajā-kāmasya padmajaḥ

yad āha te pravakṣyāmi

vrataṁ keśava-toṣaṇam

SYNONYMS

śrī-kaśyapaḥ uvāca—Kaśyapa Muni said; etat—this; me—by me; bhagavān—the most powerful; pṛṣṭaḥ—when he was requested; prajā-kāmasya—desiring offspring; padma-jaḥ—Lord Brahmā, who was born of a lotus flower; yat—whatever; āha—he said; te—unto you; pravakṣyāmi—I shall explain; vratam—in the form of worship; keśava-toṣaṇam—by which Keśava, the Supreme Personality of Godhead, is satisfied.

TRANSLATION

Śrī Kaśyapa Muni said: When I desired offspring, I placed inquiries before Lord Brahmā, who is born from a lotus flower. Now I shall explain to you the same process Lord Brahmā instructed me, by which Keśava, the Supreme Personality of Godhead, is satisfied.

PURPORT

Here the process of devotional service is further explained. Kaśyapa Muni wanted to instruct Aditi in the same process recommended to him by Brahmā for satisfying the Supreme Personality of Godhead. This is valuable. The guru does not manufacture a new process to instruct the disciple. The disciple receives from the guru an authorized process received by the guru from his guru. This is called the system of disciplic succession (evaṁ paramparā-prāptaṁ imaṁ rājarṣayo viduḥ). This is the bona fide Vedic system of receiving the process of devotional service, by which the Supreme Personality of Godhead is pleased. Therefore, to approach a bona fide guru, or spiritual master, is essential. The bona fide spiritual master is he who has received the mercy of his guru, who in turn is bona fide because he has received the mercy of his guru. This is called the paramparā system. Unless one follows this paramparā system, the mantra one receives will be chanted for no purpose. Nowadays there are so many rascal gurus who manufacture their mantras as a process for material advancement, not spiritual advancement. Still, the mantra cannot be successful if it is manufactured. Mantras and the process of devotional service have special power, provided they are received from the authorized person.

SB 8.16.25

TEXT 25

TEXT

f-aLGauNaSYaaMale/ Pa+ae ÜadXaah& PaYaaev]TaMa( )  
AcRYaedrivNda+a& >a¢-ya ParMaYaaiNvTa" )) 25 ))

phālgunasyāmale pakṣe

dvādaśāhaṁ payo-vratam

arcayed aravindākṣaṁ

bhaktyā paramayānvitaḥ

SYNONYMS

phālgunasya—of the month of Phālguna (February and March); amale—during the bright; pakṣe—fortnight; dvādaśa-aham—for twelve days, ending with Dvādaśī, the day after Ekādaśī; payaḥ-vratam—accepting the vow of taking only milk; arcayet—one should worship; aravinda-akṣam—the lotus-eyed Supreme Personality of Godhead; bhaktyā—with devotion; paramayā—unalloyed; anvitaḥ—surcharged.

TRANSLATION

In the bright fortnight of the month of Phālguna [February and March], for twelve days ending with Dvādaśī, one should observe the vow of subsisting only on milk and should worship the lotus-eyed Supreme Personality of Godhead with all devotion.

PURPORT

Worshiping the Supreme Lord Viṣṇu with devotion means following arcana-mārga.

śravaṇaṁ kīrtanaṁ viṣṇoḥ  
smaraṇaṁ pāda-sevanam  
arcanaṁ vandanaṁ dāsyaṁ  
sakhyam ātma-nivedanam

One should install the Deity of Lord Viṣṇu or Kṛṣṇa and worship Him nicely by dressing Him, decorating Him with flower garlands, and offering Him all kinds of fruits, flowers and cooked food, nicely prepared with ghee, sugar and grains. One should also offer a flame, incense and so on, while ringing a bell, as prescribed. This is called worship of the Lord. Here it is recommended that one observe the vow of subsisting only by drinking milk. This is called payo-vrata. As we generally perform devotional service on Ekādaśī by not eating grains, it is generally recommended that on Dvādaśī one not consume anything but milk. *P*ayo-vrata and arcana devotional service to the Supreme Lord should be performed with a pure devotional attitude (bhaktyā). Without bhakti, one cannot worship the Supreme Personality of Godhead. Bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ. If one wants to know the Supreme Personality of Godhead and be directly connected with Him, knowing what He wants to eat and how He is satisfied, one must take to the process of bhakti. As recommended here also, bhaktyā paramayānvitaḥ: one should be surcharged with unalloyed devotional service.

SB 8.16.26

TEXT 26

TEXT

iSaNaqvaLYaa& Ma\*dail/PYa òaYaaTa( §-ae@ivdq<aRYaa )  
Yaid l/>YaeTa vE óaeTaSYaeTa& MaN}aMaudqrYaeTa( )) 26 ))

sinīvālyāṁ mṛdālipya

snāyāt kroḍa-vidīrṇayā

yadi labhyeta vai srotasy

etaṁ mantram udīrayet

SYNONYMS

sinīvālyām—on the dark-moon day; mṛdā—with dirt; ālipya—smearing the body; snāyāt—one should bathe; kroḍa-vidīrṇayā—dug up by the tusk of a boar; yadi—if; labhyeta—it is available; vai—indeed; srotasi—in a flowing river; etam mantram—this mantra; udīrayet—one should chant.

TRANSLATION

If dirt dug up by a boar is available, on the day of the dark moon one should smear this dirt on his body and then bathe in a flowing river. While bathing, one should chant the following mantra.

SB 8.16.27

TEXT 27

TEXT

Tv& deVYaaidvrahe<a rSaaYaa" SQaaNaiMaC^Taa )  
od(Da\*TaaiSa NaMaSTau>Ya& PaaPMaaNa& Mae Pa[<aaXaYa )) 27 ))

tvaṁ devy ādi-varāheṇa

rasāyāḥ sthānam icchatā

uddhṛtāsi namas tubhyaṁ

pāpmānaṁ me praṇāśaya

SYNONYMS

tvam—you; devi—O mother earth; ādi-varāheṇa—by the Supreme Personality of Godhead in the form of a boar; rasāyāḥ—from the bottom of the universe; sthānam—a place; icchatā—desiring; uddhṛtā asi—you have been raised; namaḥ tubhyam—I offer my respectful obeisances unto you; pāpmānam—all sinful activities and their reactions; me—of me; praṇāśaya—please undo.

TRANSLATION

O mother earth, you were raised by the Supreme Personality of Godhead in the form of a boar because of your desiring to have a place to stay. I pray that you kindly vanquish all the reactions of my sinful life. I offer my respectful obeisances unto you.

SB 8.16.28

TEXT 28

TEXT

iNavRiTaRTaaTMaiNaYaMaae devMaceRTa( SaMaaihTa" )  
AcaRYaa& SQai<@le/ SaUYaeR Jale/ vöaE GauraviPa )) 28 ))

nirvartitātma-niyamo

devam arcet samāhitaḥ

arcāyāṁ sthaṇḍile sūrye

jale vahnau gurāv api

SYNONYMS

nirvartita—finished; ātma-niyamaḥ—the daily duties of washing, chanting other mantras and so on, according to one’s practice; devam—the Supreme Personality of Godhead; arcet—one should worship; samāhitaḥ—with full attention; arcāyām—unto the Deities; sthaṇḍile—unto the altar; sūrye—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.

SB 8.16.29

TEXT 29

TEXT

NaMaSTau>Ya& >aGavTae PauåzaYa MahqYaSae )  
SavR>aUTaiNavaSaaYa vaSaudevaYa Saai+a<ae )) 29 ))

namas tubhyaṁ bhagavate

puruṣāya mahīyase

sarva-bhūta-nivāsāya

vāsudevāya sākṣiṇe

SYNONYMS

namaḥ tubhyam—I offer my respectful obeisances unto You; bhagavate—unto the Supreme Personality of Godhead; puruṣāya—the Supreme Person; mahīyase—the best of all personalities; sarva-bhūta-nivāsāya—the person who lives in everyone’s heart; vāsudevāya—the Lord who lives everywhere; sākṣiṇe—the witness of everything.

TRANSLATION

O Supreme Personality of Godhead, greatest of all, who lives in everyone’s heart and in whom everyone lives, O witness of everything, O Vāsudeva, supreme and all-pervading person, I offer my respectful obeisances unto You.

SB 8.16.30

TEXT 30

TEXT

NaMaae\_VYa¢-aYa SaU+MaaYa Pa[DaaNaPauåzaYa c )  
cTauiv|Xad(Gau<ajaYa Gau<aSa&:YaaNaheTave )) 30 ))

namo ‘vyaktāya sūkṣmāya

pradhāna-puruṣāya ca

catur-viṁśad-guṇa-jñāya

guṇa-saṅkhyāna-hetave

SYNONYMS

namaḥ—I offer my respectful obeisances unto You; avyaktāya—who are never seen by material eyes; sūkṣmāya—transcendental; pradhāna-puruṣāya—the Supreme Person; ca—also; catuḥ-viṁśat—twenty-four; guṇa-jñāya—the knower of the elements; guṇa-saṅkhyāna—of the sāṅkhya-yoga system; hetave—the original cause.

TRANSLATION

I offer my respectful obeisances unto You, the Supreme Person. Being very subtle, You are never visible to material eyes. You are the knower of the twenty-four elements, and You are the inaugurator of the sāṅkhya-yoga system.

PURPORT

Catur-viṁśad-guṇa, the twenty-four elements, are the five gross elements (earth, water, fire, air and ether), the three subtle elements (mind, intelligence and false ego), the ten senses (five for working and five for acquiring knowledge), the five sense objects, and contaminated consciousness. These are the subject matter of sāṅkhya-yoga, which was inaugurated by Lord Kapiladeva. This sāṅkhya-yoga was again propounded by another Kapila, but he was an atheist, and his system is not accepted as bona fide.

SB 8.16.31

TEXT 31

TEXT

NaMaae iÜXaqZ<aeR i}aPade cTau"é\*(r)aYa TaNTave )  
SaáhSTaaYa YajaYa }aYaqivÛaTMaNae NaMa" )) 31 ))

namo dvi-śīrṣṇe tri-pade

catuḥ-śṛṅgāya tantave

sapta-hastāya yajñāya

trayī-vidyātmane namaḥ

SYNONYMS

namaḥ—I offer my respectful obeisances unto You; dvi-śīrṣṇe—who have two heads; tri-pade—who have three legs; catuḥ-śṛṅgāya—who have four horns; tantave—who expand; sapta-hastāya—who have seven hands; yajñāya—unto the yajña-puruṣa, the supreme enjoyer; trayī—the three modes of Vedic ritualistic ceremonies; vidyā-ātmane—the Personality of Godhead, the embodiment of all knowledge; namaḥ—I offer my respectful obeisances unto You.

TRANSLATION

I offer my respectful obeisances unto You, the Supreme Personality of Godhead, who have two heads [prāyaṇīya and udāyanīya], three legs [savana-traya], four horns [the four Vedas] and seven hands [the seven chandas, such as Gāyatrī]. I offer my obeisances unto You, whose heart and soul are the three Vedic rituals [karma-kāṇḍa, jñāna-kāṇḍa and upāsanā-kāṇḍa] and who expand these rituals in the form of sacrifice.

SB 8.16.32

TEXT 32

TEXT

NaMa" iXavaYa åd]aYa NaMa" Xai¢-DaraYa c )  
SavRivÛaiDaPaTaYae >aUTaaNaa& PaTaYae NaMa" )) 32 ))

namaḥ śivāya rudrāya

namaḥ śakti-dharāya ca

sarva-vidyādhipataye

bhūtānāṁ pataye namaḥ

SYNONYMS

namaḥ—I offer my respectful obeisances unto You; śivāya—the incarnation named Lord Śiva; rudrāya—the expansion named Rudra; namaḥ—obeisances; śakti-dharāya—the reservoir of all potencies; ca—and; sarva-vidyā-adhipataye—the reservoir of all knowledge; bhūtānām—of the living entities; pataye—the supreme master; namaḥ—I offer my respectful obeisances unto You.

TRANSLATION

I offer my respectful obeisances unto You, Lord Śiva, or Rudra, who are the reservoir of all potencies, the reservoir of all knowledge, and the master of everyone.

PURPORT

It is the system for one to offer obeisances unto the expansion or incarnation of the Lord. Lord Śiva is the incarnation of ignorance, one of the material modes of nature.

SB 8.16.33

TEXT 33

TEXT

NaMaae ihr<YaGa>aaRYa Pa[a<aaYa JaGadaTMaNae )  
YaaeGaEìYaRXarqraYa NaMaSTae YaaeGaheTave )) 33 ))

namo hiraṇyagarbhāya

prāṇāya jagad-ātmane

yogaiśvarya-śarīrāya

namas te yoga-hetave

SYNONYMS

namaḥ—I offer my respectful obeisances unto You; hiraṇyagarbhāya—situated as the four-headed Hiraṇyagarbha, Brahmā; prāṇāya—the source of everyone’s life; jagat-ātmane—the Supersoul of the entire universe; yoga-aiśvarya-śarīrāya—whose body is full of opulences and mystic power; namaḥ 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 Hiraṇyagarbha, 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.

SB 8.16.34

TEXT 34

TEXT

NaMaSTa AaiddevaYa Saai+a>aUTaaYa Tae NaMa" )  
NaaraYa<aaYa ‰zYae NaraYa hrYae NaMa" )) 34 ))

namas ta ādi-devāya

sākṣi-bhūtāya te namaḥ

nārāyaṇāya ṛṣaye

narāya haraye namaḥ

SYNONYMS

namaḥ te—I offer my respectful obeisances unto You; ādi-devāya—who are the original Personality of Godhead; sākṣi-bhūtāya—the witness of everything within the heart of everyone; te—unto You; namaḥ—I offer my respectful obeisances; nārāyaṇāya—who take the incarnation of Nārāyaṇa; ṛṣaye—the sage; narāya—the incarnation of a human being; haraye—unto the Supreme Personality of Godhead; namaḥ—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-Nārāyaṇa Ṛṣi in the form of a human being. O Personality of Godhead, I offer my respectful obeisances unto You.

SB 8.16.35

TEXT 35

TEXT

NaMaae Mark-TaXYaaMavPauze\_iDaGaTaié[Yae )  
ke-XavaYa NaMaSTau>Ya& NaMaSTae PaqTavaSaSae )) 35 ))

namo marakata-śyāma-

vapuṣe ‘dhigata-śriye

keśavāya namas tubhyaṁ

namas te pīta-vāsase

SYNONYMS

namaḥ—I offer my respectful obeisances unto You; marakata-śyāma-vapuṣe—whose bodily hue is blackish like the marakata gem; adhigata-śriye—under whose control is mother Lakṣmī, the goddess of fortune; keśavāya—Lord Keśava, who killed the Keśī demon; namaḥ tubhyam—I offer my respectful obeisances unto You; namaḥ te—again I offer my respectful obeisances unto You; pīta-vāsase—whose garment is yellow.

TRANSLATION

My Lord, I offer my respectful obeisances unto You, who are dressed in yellow garments, whose bodily hue resembles the marakata gem, and who have full control over the goddess of fortune. O my Lord Keśava, I offer my respectful obeisances unto You.

SB 8.16.36

TEXT 36

TEXT

Tv& SavRvrd" Pau&Saa& vre<Ya vrdzR>a )  
ATaSTae é[eYaSae Daqra" Paadre<auMauPaaSaTae )) 36 ))

tvaṁ sarva-varadaḥ puṁsāṁ

vareṇya varadarṣabha

atas te śreyase dhīrāḥ

pāda-reṇum upāsate

SYNONYMS

tvam—You; sarva-vara-daḥ—who can give all kinds of benedictions; puṁsām—to all living entities; vareṇya—O most worshipable; vara-da-ṛṣabha—O most powerful of all givers of benediction; ataḥ—for this reason; te—Your; śreyase—the source of all auspiciousness; dhīrāḥ—the most sober; pāda-reṇum upāsate—worship the dust of the lotus feet.

TRANSLATION

O most exalted and worshipable Lord, best of those who bestow benediction, You can fulfill the desires of everyone, and therefore those who are sober, for their own welfare, worship the dust of Your lotus feet.

SB 8.16.37

TEXT 37

TEXT

ANvvTaRNTa Ya& deva" é[qê TaTPaadPaÚYaae" )  
SPa\*hYaNTa wvaMaaed& >aGavaNMae Pa[SaqdTaaMa( )) 37 ))

anvavartanta yaṁ devāḥ

śrīś ca tat-pāda-padmayoḥ

spṛhayanta ivāmodaṁ

bhagavān me prasīdatām

SYNONYMS

anvavartanta—engaged in devotional service; yam—unto whom; devāḥ—all the demigods; śrīḥ ca—and the goddess of fortune; tat-pāda-padmayoḥ—of the lotus feet of His Lordship; spṛhayantaḥ—desiring; iva—exactly; āmodam—celestial bliss; bhagavān—the Supreme Personality of Godhead; me—upon me; prasīdatām—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.

SB 8.16.38

TEXT 38

TEXT

WTaEMaRN}aEôRzqke-XaMaavahNaPaurSk\*-TaMa( )  
AcRYaeC^\ÖYaa Yau¢-" PaaÛaePaSPaXaRNaaidi>a" )) 38 ))

etair mantrair hṛṣīkeśam

āvāhana-puraskṛtam

arcayec chraddhayā yuktaḥ

pādyopasparśanādibhiḥ

SYNONYMS

etaiḥ mantraiḥ—by chanting all these mantras; hṛṣīkeśam—unto the Supreme Personality of Godhead, the master of all senses; āvāhana—calling; puraskṛtam—honoring Him in all respects; arcayet—one should worship; śraddhayā—with faith and devotion; yuktaḥ—engaged; pādya-upasparśana-ādibhiḥ—with the paraphernalia of worship (pādya, arghya, etc.).

TRANSLATION

Kaśyapa Muni continued: By chanting all these mantras, welcoming the Supreme Personality of Godhead with faith and devotion, and offering Him items of worship [such as pādya and arghya], one should worship Keśava, Hṛṣīkeśa, Kṛṣṇa, the Supreme Personality of Godhead.

SB 8.16.39

TEXT 39

TEXT

AicRTva GaNDaMaaLYaaÛE" PaYaSaa òPaYaed( iv>auMa( )  
vñaePavqTaa>ar<aPaaÛaePaSPaXaRNaESTaTa" )  
GaNDaDaUPaaidi>aêaceRd( ÜadXaa+arivÛYaa )) 39 ))

arcitvā gandha-mālyādyaiḥ

payasā snapayed vibhum

vastropavītābharaṇa-

pādyopasparśanais tataḥ

gandha-dhūpādibhiś cārced

dvādaśākṣara-vidyayā

SYNONYMS

arcitvā—worshiping in this way; gandha-mālya-ādyaiḥ—with incense, flower garlands, etc.; payasā—with milk; snapayet—should bathe; vibhum—the Lord; vastra—dress; upavīta—sacred thread; ābharaṇa—ornaments; pādya—water for washing the lotus feet; upasparśanaiḥ—touching; tataḥ—thereafter; gandha—fragrance; dhūpa—incense; ādibhiḥ—with all of these; ca—and; arcet—should worship; dvādaśa-akṣara-vidyayā—with the mantra of twelve syllables.

TRANSLATION

In the beginning, the devotee should chant the dvādaśākṣara-mantra and offer flower garlands, incense and so on. After worshiping the Lord in this way, one should bathe the Lord with milk and dress Him with proper garments, a sacred thread, and ornaments. After offering water to wash the Lord’s feet, one should again worship the Lord with fragrant flowers, incense and other paraphernalia.

PURPORT

The dvādaśākṣara-mantra is oṁ namo bhagavate vāsudevāya. While worshiping the Deity, one should ring a bell with his left hand and offer pādya, arghya, vastra, gandha, mālā, ābharaṇa, bhūṣaṇa and so on. In this way, one should bathe the Lord with milk, dress Him and again worship Him with all paraphernalia.

SB 8.16.40

TEXT 40

TEXT

é\*Ta& PaYaiSa NaEveÛ& XaaLYaà& iv>ave SaiTa )  
SaSaiPaR" SaGau@& dtva JauhuYaaNMaUl/ivÛYaa )) 40 ))

śṛtaṁ payasi naivedyaṁ

śāly-annaṁ vibhave sati

sasarpiḥ saguḍaṁ dattvā

juhuyān mūla-vidyayā

SYNONYMS

śṛtam—cooked; payasi—in milk; naivedyam—offering to the Deity; śāli-annam—fine rice; vibhave—if available; sati—in this way; sa-sarpiḥ—with ghee (clarified butter); sa-guḍam—with molasses; dattvā—offering Him; juhuyāt—should offer oblations in the fire; mūla-vidyayā—with chanting of the same dvādaśākṣara-mantra

TRANSLATION

If one can afford to, one should offer the Deity fine rice boiled in milk with clarified butter and molasses. While chanting the same original mantra, one should offer all this to the fire.

SB 8.16.41

TEXT 41

TEXT

iNaveidTa& Tad( >a¢-aYa dÛad( >auÅqTa va SvYaMa( )  
dtvacMaNaMaicRTva TaaMbUl&/ c iNavedYaeTa( )) 41 ))

niveditaṁ tad-bhaktāya

dadyād bhuñjīta vā svayam

dattvācamanam arcitvā

tāmbūlaṁ ca nivedayet

SYNONYMS

niveditam—this offering of prasāda; tat-bhaktāya—unto His devotee; dadyāt—should be offered; bhuñjīta—one should take; vā—either; svayam—personally; dattvā ācamanam—giving water to wash the hands and mouth; arcitvā—in this way worshiping the Deity; tāmbūlam—betel nuts with spices; ca—also; nivedayet—one should offer.

TRANSLATION

One should offer all the prasāda to a Vaiṣṇava or offer him some of the prasāda and then take some oneself. After this, one should offer the Deity ācamana and then betel nut and then again worship the Lord.

SB 8.16.42

TEXT 42

TEXT

JaPaedíaetarXaTa& STauvqTa STauiTai>a" Pa[>auMa( )  
k\*-Tva Pa[di+a<a& >aUMaaE Pa[<aMaed( d<@vNMauda )) 42 ))

japed aṣṭottara-śataṁ

stuvīta stutibhiḥ prabhum

kṛtvā pradakṣiṇaṁ bhūmau

praṇamed daṇḍavan mudā

SYNONYMS

japet—should silently murmur; aṣṭottara-śatam—108 times; stuvīta—should offer prayers; stutibhiḥ—by various prayers of glorification; prabhum—unto the Lord; kṛtvā—thereafter doing; pradakṣiṇam—circumambulation; bhūmau—on the ground; praṇamet—should offer obeisances; daṇḍavat—straight, with the whole body; mudā—with great satisfaction.

TRANSLATION

Thereafter, one should silently murmur the mantra 108 times and offer prayers to the Lord for His glorification. Then one should circumambulate the Lord and finally, with great delight and satisfaction, offer obeisances, falling straight like a rod [daṇḍavat].

SB 8.16.43

TEXT 43

TEXT

k\*-Tva iXariSa TaC^eza& devMauÜaSaYaeTa( TaTa" )  
ÜyvraN>aaeJaYaed( ivPa[aNPaaYaSaeNa YaQaaeicTaMa( )) 43 ))

kṛtvā śirasi tac-cheṣāṁ

devam udvāsayet tataḥ

dvy-avarān bhojayed viprān

pāyasena yathocitam

SYNONYMS

kṛtvā—taking; śirasi—on the head; tat-śeṣām—all the remnants (the water and flowers offered to the Deity); devam—unto the Deity; udvāsayet—should be thrown into a sacred place; tataḥ—thereafter; dvi-avarān—a minimum of two; bhojayet—should feed; viprān—brāhmaṇas; pāyasena—with sweet rice; yathā-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 brāhmaṇas with sweet rice.

SB 8.16.44, SB 8.16.45, SB 8.16.44-45

TEXTS 44-45

TEXT

>auÅqTa TaErNaujaTa" Saeí" Xaez& Sa>aaiJaTaE" )  
b]øcaYaRQa Tad]a}Yaa& ìae>aUTae Pa[QaMae\_hiNa )) 44 ))  
òaTa" éuicYaRQaae¢e-Na iviDaNaa SauSaMaaihTa" )  
PaYaSaa òaPaiYaTvaceRd( Yaavd(v]TaSaMaaPaNaMa( )) 45 ))

bhuñjīta tair anujñātaḥ

seṣṭaḥ śeṣaṁ sabhājitaiḥ

brahmacāry atha tad-rātryāṁ

śvo bhūte prathame ‘hani

snātaḥ śucir yathoktena

vidhinā susamāhitaḥ

payasā snāpayitvārced

yāvad vrata-samāpanam

SYNONYMS

bhuñjīta—should take the prasāda; taiḥ—by the brāhmaṇas; anujñātaḥ—being permitted; sa-iṣṭaḥ—with friends and relatives; śeṣam—the remnants; sabhājitaiḥ—properly honored; brahmacārī—observance of celibacy; atha—of course; tat-rātryām—at night; śvaḥ bhūte—at the end of the night, when the morning comes; prathame ahani—on the first day; snātaḥ—bathing; śuciḥ—becoming purified; yathā-uktena—as stated before; vidhinā—by following the regulative principles; su-samāhitaḥ—with great attention; payasā—with milk; snāpayitvā—bathing the Deity; arcet—should offer worship; yāvat—as long as; vrata-samāpanam—the period of worship is not over.

TRANSLATION

One should perfectly honor the respectable brāhmaṇas one has fed, and then, after taking their permission, one should take prasāda with his friends and relatives. For that night, one should observe strict celibacy, and the next morning, after bathing again, with purity and attention one should bathe the Deity of Viṣṇu with milk and worship Him according to the methods formerly stated in detail.

SB 8.16.46

TEXT 46

TEXT

PaYaae>a+aae v]TaiMad& cred( ivZ<vcRNaad\*Ta" )  
PaUvRvÂuhuYaadiGan& b]aø<aa&êaiPa >aaeJaYaeTa( )) 46 ))

payo-bhakṣo vratam idaṁ

cared viṣṇv-arcanādṛtaḥ

pūrvavaj juhuyād agniṁ

brāhmaṇāṁś cāpi bhojayet

SYNONYMS

payaḥ-bhakṣaḥ—one who drinks milk only; vratam idam—this process of worshiping with a vow; caret—one should execute; viṣṇu-arcana-ādṛtaḥ—worshiping Lord Viṣṇu with great faith and devotion; pūrva-vat—as prescribed previously; juhuyāt—one should offer oblations; agnim—into the fire; brāhmaṇān—unto the brāhmaṇas; ca api—as well as; bhojayet—should feed.

TRANSLATION

Worshiping Lord Viṣṇu with great faith and devotion and living only by drinking milk, one should follow this vow. One should also offer oblations to the fire and feed the brāhmaṇas as mentioned before.

SB 8.16.47

TEXT 47

TEXT

Wv& Tvhrh" ku-YaaRd( ÜadXaah& PaYaaev]TaMa( )  
hreraraDaNa& haeMaMahR<a& iÜJaTaPaR<aMa( )) 47 ))

evaṁ tv ahar ahaḥ kuryād

dvādaśāhaṁ payo-vratam

harer ārādhanaṁ homam

arhaṇaṁ dvija-tarpaṇam

SYNONYMS

evam—in this way; tu—indeed; ahaḥ ahaḥ—day after day; kuryāt—should execute; dvādaśa-aham—until twelve days; payaḥ-vratam—the observance of the vrata known as payo-vrata; hareḥ ārādhanam—worshiping the Supreme Personality of Godhead; homam—by executing a fire sacrifice; arhaṇam—worshiping the Deity; dvija-tarpaṇam—and satisfying the brāhmaṇas by feeding them.

TRANSLATION

In this way, until twelve days have passed, one should observe this payo-vrata, worshiping the Lord every day, executing the routine duties, performing sacrifices and feeding the brāhmaṇas.

SB 8.16.48

TEXT 48

TEXT

Pa[iTaPaiÕNaMaar>Ya YaavC^u(c)-}aYaaedXaqMa( )  
b]øcYaRMaDa"SvPan& òaNa& i}azv<a& creTa( )) 48 ))

pratipad-dinam ārabhya

yāvac chukla-trayodaśīm

brahmacaryam adhaḥ-svapnaṁ

snānaṁ tri-ṣavaṇaṁ caret

SYNONYMS

pratipat-dinam—on the day of pratipat; ārabhya—beginning; yāvat—until; śukla—of the bright fortnight; trayodaśīm—the thirteenth day of the moon (the second day after Ekādaśī); brahmacaryam—observing complete celibacy; adhaḥ-svapnam—lying down on the floor; snānam—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 [śukla-trayodaśī], one should observe complete celibacy, sleep on the floor, bathe three times a day and thus execute the vow.

SB 8.16.49

TEXT 49

TEXT

vJaRYaedSadal/aPa& >aaeGaaNauÀavca&STaQaa )  
Aih&ó" SavR>aUTaaNaa& vaSaudevParaYa<a" )) 49 ))

varjayed asad-ālāpaṁ

bhogān uccāvacāṁs tathā

ahiṁsraḥ sarva-bhūtānāṁ

vāsudeva-parāyaṇaḥ

SYNONYMS

varjayet—one should give up; asat-ālāpam—unnecessary talk on material subject matters; bhogān—sense gratification; ucca-avacān—superior or inferior; tathā—as well as; ahiṁsraḥ—without being envious; sarva-bhūtānām—of all living entities; vāsudeva-parāyaṇaḥ—simply being a devotee of Lord Vāsudeva.

TRANSLATION

During this period, one should not unnecessarily talk of material subjects or topics of sense gratification, one should be completely free from envy of all living entities, and one should be a pure and simple devotee of Lord Vāsudeva.

SB 8.16.50

TEXT 50

TEXT

}aYaaedXYaaMaQaae ivZ<aae" òPaNa& PaÄkE-ivR>aae" )  
k-arYaeC^añd\*íeNa iviDaNaa iviDak-aeivdE" )) 50 ))

trayodaśyām atho viṣṇoḥ

snapanaṁ pañcakair vibhoḥ

kārayec chāstra-dṛṣṭena

vidhinā vidhi-kovidaiḥ

SYNONYMS

trayodaśyām—on the thirteenth day of the moon; atho—thereafter; viṣṇoḥ—of Lord Viṣṇu; snapanam—bathing; pañcakaiḥ—by pañcāmṛta, five substances; vibhoḥ—the Lord; kārayet—one should execute; śāstra-dṛṣṭena—enjoined in the scripture; vidhinā—under regulative principles; vidhi-kovidaiḥ—assisted by the priests who know the regulative principles.

TRANSLATION

Thereafter, following the directions of the śāstra with help from brāhmaṇas who know the śāstra, on the thirteenth day of the moon one should bathe Lord Viṣṇu with five substances [milk, yogurt, ghee, sugar and honey].

SB 8.16.51, SB 8.16.52, SB 8.16.51-52

TEXTS 51-52,

TEXT

PaUJaa& c MahTaq& ku-YaaRd( ivtaXaa#yivviJaRTa" )  
cå& iNaæPYa PaYaiSa iXaiPaivíaYa ivZ<ave )) 51 ))  
SaU¢e-Na TaeNa Pauåz& YaJaeTa SauSaMaaihTa" )  
NaEveÛ& caiTaGau<avd( dÛaTPauåzTauiídMa( )) 52 ))

pūjāṁ ca mahatīṁ kuryād

vitta-śāṭhya-vivarjitaḥ

caruṁ nirūpya payasi

śipiviṣṭāya viṣṇave

sūktena tena puruṣaṁ

yajeta susamāhitaḥ

naivedyaṁ cātiguṇavad

dadyāt puruṣa-tuṣṭidam

SYNONYMS

pūjām—worship; ca—also; mahatīm—very gorgeous; kuryāt—should do; vitta-śāṭhya—miserly mentality (not spending sufficient money); vivarjitaḥ—giving up; carum—grains offered in the yajña; nirūpya—seeing properly; payasi—with milk; śipiviṣṭāya—unto the Supersoul, who is situated in the heart of every living entity; viṣṇave—unto Lord Viṣṇu; sūktena—by chanting the Vedic mantra known as Puruṣa-sūkta; tena—by that; puruṣam—the Supreme Personality of Godhead; yajeta—one should worship; su-samāhitaḥ—with great attention; naivedyam—food offered to the Deity; ca—and; ati-guṇa-vat—prepared very gorgeously with all varieties of taste; dadyāt—should offer; puruṣa-tuṣṭi-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, Viṣṇu, who is situated in the heart of every living entity. With great attention, one must prepare an oblation of grains boiled in ghee and milk and must chant the Puruṣa-sūkta mantra. The offerings of food should be of varieties of tastes. In this way, one should worship the Supreme Personality of Godhead.

SB 8.16.53

TEXT 53

TEXT

AacaYa| jaNaSaMPaà& vña>ar<aDaeNaui>a" )  
TaaezYaed\*iTvJaêEv TaiÜÖyaraDaNa& hre" )) 53 ))

ācāryaṁ jñāna-sampannaṁ

vastrābharaṇa-dhenubhiḥ

toṣayed ṛtvijaś caiva

tad viddhy ārādhanaṁ hareḥ

SYNONYMS

ācāryam—the spiritual master; jñāna-sampannam—very advanced in spiritual knowledge; vastra-ābharaṇa-dhenubhiḥ—with clothing, ornaments and many cows; toṣayet—should satisfy; ṛtvijaḥ—the priests recommended by the spiritual master; ca eva—as well as; tat viddhi—try to understand that; ārādhanam—worship; hareḥ—of the Supreme Personality of Godhead.

TRANSLATION

One should satisfy the spiritual master [ācārya], who is very learned in Vedic literature, and should satisfy his assistant priests [known as hotā, udgātā, adhvaryu and brahma]. One should please them by offering them clothing, ornaments and cows. This is the ceremony called viṣṇu-ārādhana, or worship of Lord Viṣṇu.

SB 8.16.54

TEXT 54

TEXT

>aaeJaYaeTa( TaaNa( Gau<avTaa SadàeNa éuiciSMaTae )  
ANYaa&ê b]aø<aaH^¢-ya Yae c Ta}a SaMaaGaTaa" )) 54 ))

bhojayet tān guṇavatā

sad-annena śuci-smite

anyāṁś ca brāhmaṇāñ chaktyā

ye ca tatra samāgatāḥ

SYNONYMS

bhojayet—should distribute prasāda; tān—unto all of them; guṇa-vatā—by rich foods; sat-annena—with food prepared with ghee and milk, which is supposed to be very pure; śuci-smite—O most pious lady; anyān ca—others also; brāhmaṇān—brāhmaṇas; śaktyā—as far as possible; ye—all of them who; ca—also; tatra—there (at the ceremonies); samāgatāḥ—assembled.

TRANSLATION

O most auspicious lady, one should perform all the ceremonies under the direction of learned ācāryas and should satisfy them and their priests. By distributing prasāda, one should also satisfy the brāhmaṇas and others who have assembled.

SB 8.16.55

TEXT 55

TEXT

di+a<aa& Gaurve dÛad\*iTvG>Yaê YaQaahRTa" )  
AàaÛeNaaìPaak-a&ê Pa[q<aYaeTSaMauPaaGaTaaNa( )) 55 ))

dakṣiṇāṁ gurave dadyād

ṛtvigbhyaś ca yathārhataḥ

annādyenāśva-pākāṁś ca

prīṇayet samupāgatān

SYNONYMS

dakṣiṇām—some contribution of money or gold; gurave—unto the spiritual master; dadyāt—one should give; ṛtvigbhyaḥ ca—and to the priests engaged by the spiritual master; yathā-arhataḥ—as far as possible; anna-adyena—by distributing prasāda; āśva-pākān—even to the caṇḍālas, persons habituated to eating the flesh of dogs; ca—also; prīṇayet—one should please; samupāgatān—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 prasāda one should satisfy everyone assembled, including even the lowest of men, the caṇḍālas [eaters of dog flesh].

PURPORT

In the Vedic system, prasāda is distributed, as recommended here, without discrimination as to who may take the prasāda. Regardless of whether one be a brāhmaṇa, śūdra, vaiśya, kṣatriya, or even the lowest of men, a caṇḍāla, he should be welcome to accept prasāda. However, when the caṇḍālas, the lower class or poorer class, are taking prasāda, this does not mean that they have become Nārāyaṇa or Viṣṇu. Nārāyaṇa is situated in everyone’s heart, but this does not mean Nārāyaṇa is a caṇḍāla or poor man. The Māyāvāda philosophy of accepting a poor man as Nārāyaṇa is the most envious and atheistic movement in Vedic culture. This mentality should be completely given up. Everyone should be given the opportunity to take prasāda, but this does not mean that everyone has the right to become Nārāyaṇa.

SB 8.16.56

TEXT 56

TEXT

>au¢-vTSau c SaveRzu dqNaaNDak\*-Pa<aaidzu )  
ivZ<aaeSTaTPa[q<aNa& ivÜaN>auÅqTa Sah bNDaui>a" )) 56 ))

bhuktavatsu ca sarveṣu

dīnāndha-kṛpaṇādiṣu

viṣṇos tat prīṇanaṁ vidvān

bhuñjīta saha bandhubhiḥ

SYNONYMS

bhuktavatsu—after feeding; ca—also; sarveṣu—everyone present there; dīna—very poor; andha—blind; kṛpaṇa—those who are not brāhmaṇas; ādiṣu—and so on; viṣṇoḥ—of Lord Viṣṇu, who is situated in everyone’s heart; tat—that (prasāda); prīṇanam—pleasing; vidvān—one who understands this philosophy; bhuñjīta—should take prasāda himself; saha—with; bandhubhiḥ—friends and relatives.

TRANSLATION

One should distribute viṣṇu-prasāda to everyone, including the poor man, the blind man, the nondevotee and the non-brāhmaṇa. Knowing that Lord Viṣṇu is very pleased when everyone is sumptuously fed with viṣṇu-prasāda, the performer of yajña should then take prasāda with his friends and relatives.

SB 8.16.57

TEXT 57

TEXT

Na\*TYavaid}aGaqTaEê STauiTai>a" SviSTavackE-" )  
k-arYaetaTk-Qaai>aê PaUJaa& >aGavTaae\_NvhMa( )) 57 ))

nṛtya-vāditra-gītaiś ca

stutibhiḥ svasti-vācakaiḥ

kārayet tat-kathābhiś ca

pūjāṁ bhagavato ‘nvaham

SYNONYMS

nṛtya—by dancing; vāditra—by beating the drum; gītaiḥ—and by singing; ca—also; stutibhiḥ—by chanting auspicious mantras; svasti-vācakaiḥ—by offering prayers; kārayet—should execute; tat-kathābhiḥ—by reciting the Bhāgavatam, Bhagavad-gītā and similar literature; ca—also; pūjām—worship; bhagavataḥ—of the Supreme Personality of Godhead, Viṣṇu; anvaham—every day (from pratipat to trayodaśī).

TRANSLATION

Every day from pratipat to trayodaśī, one should continue the ceremony, to the accompaniment of dancing, singing, the beating of a drum, the chanting of prayers and all-auspicious mantras, and recitation of Śrīmad-Bhāgavatam. In this way, one should worship the Supreme Personality of Godhead.

SB 8.16.58

TEXT 58

TEXT

WTaTPaYaaev]Ta& NaaMa PauåzaraDaNa& ParMa( )  
iPaTaaMaheNaai>aihTa& MaYaa Tae SaMaudaôTaMa( )) 58 ))

etat payo-vrataṁ nāma

puruṣārādhanaṁ param

pitāmahenābhihitaṁ

mayā te samudāhṛtam

SYNONYMS

etat—this; payaḥ-vratam—ceremony known as payo-vrata; nāma—by that name; puruṣa-ārādhanam—the process of worshiping the Supreme Personality of Godhead; param—the best; pitāmahena—by my grandfather, Lord Brahmā; abhihitam—stated; mayā—by me; te—unto you; samudāhṛtam—described in all details.

TRANSLATION

This is the religious ritualistic ceremony known as payo-vrata, by which one may worship the Supreme Personality of Godhead. I received this information from Brahmā, my grandfather, and now I have described it to you in all details.

SB 8.16.59

TEXT 59

TEXT

Tv& caNaeNa Maha>aaGae SaMYak(- cq<aeRNa ke-XavMa( )  
AaTMaNaa éuÖ>aaveNa iNaYaTaaTMaa >aJaaVYaYaMa( )) 59 ))

tvaṁ cānena mahā-bhāge

samyak cīrṇena keśavam

ātmanā śuddha-bhāvena

niyatātmā bhajāvyayam

SYNONYMS

tvam ca—you also; anena—by this process; mahā-bhāge—O greatly fortunate one; samyak cīrṇena—executed properly; keśavam—unto Lord Keśava; ātmanā—by oneself; śuddha-bhāvena—in a pure state of mind; niyata-ātmā—controlling oneself; bhaja—go on worshiping; avyayam—the Supreme Personality of Godhead, who is inexhaustible.

TRANSLATION

O most fortunate lady, establishing your mind in a good spirit, execute this process of payo-vrata and thus worship the Supreme Personality of Godhead, Keśava, who is inexhaustible.

SB 8.16.60

TEXT 60

TEXT

AYa& vE SavRYaja:Ya" SavRv]TaiMaiTa SMa\*TaMa( )  
TaPa"SaariMad& >ad]e daNa& ceìrTaPaR<aMa( )) 60 ))

ayaṁ vai sarva-yajñākhyaḥ

sarva-vratam iti smṛtam

tapaḥ-sāram idaṁ bhadre

dānaṁ ceśvara-tarpaṇam

SYNONYMS

ayam—this; vai—indeed; sarva-yajña—all kinds of religious rituals and sacrifices; ākhyaḥ—called; sarva-vratam—all religious ceremonies; iti—thus; smṛtam—understood; tapaḥ-sāram—the essence of all austerities; idam—this; bhadre—O good lady; dānam—acts of charity; ca—and; īśvara—the Supreme Personality of Godhead; tarpaṇam—the process of pleasing.

TRANSLATION

This payo-vrata is also known as sarva-yajña. In other words, by performing this sacrifice one can perform all other sacrifices automatically. This is also acknowledged to be the best of all ritualistic ceremonies. O gentle lady, it is the essence of all austerities, and it is the process of giving charity and pleasing the supreme controller.

PURPORT

Ārādhanānāṁ sarveṣāṁ viṣṇor ārādhanaṁ param. This is a statement made by Lord Śiva to Pārvatī. Worshiping Lord Viṣṇu is the supreme process of worship. And how Lord Viṣṇu is worshiped in this payo-vrata ceremony has now been fully described. The ultimate goal of life is to please Lord Viṣṇu by varṇāśrama-dharma. The Vedic principles of four varṇas and four āśramas are meant for worship of Viṣṇu (viṣṇur ārādhyate puṁsāṁ nānyat tat-toṣa-kāraṇam). The Kṛṣṇa consciousness movement is also viṣṇu-ārādhanam, or worship of Lord Viṣṇu, according to the age. The payo-vrata method of viṣṇu-ārādhanam was enunciated long, long ago by Kaśyapa Muni to his wife, Aditi, in the heavenly planets, and the same process is bona fide on earth even now. Especially for this age of Kali, the process accepted by the Kṛṣṇa consciousness movement is to open hundreds and thousands of Viṣṇu temples (temples of Rādhā-Kṛṣṇa, Jagannātha, Balarāma, Sītā-Rāma, Gaura-Nitāi and so on). Performing prescribed worship in such temples of Viṣṇu and thus worshiping the Lord is as good as performing the payo-vrata ceremony recommended here. The payo-vrata ceremony is performed from the first to the thirteenth day of the bright fortnight of the moon, but in our Kṛṣṇa consciousness movement Lord Viṣṇu is worshiped in every temple according to a schedule of twenty-four hours of engagement in performing kīrtana, chanting the Hare Kṛṣṇa mahā-mantra, offering palatable food to Lord Viṣṇu and distributing this food to Vaiṣṇavas and others. These are authorized activities, and if the members of the Kṛṣṇa consciousness movement stick to these principles, they will achieve the same result one gains by observing the payo-vrata ceremony. Thus the essence of all auspicious activities, such as performing yajña, giving in charity, observing vratas, and undergoing austerities, is included in the Kṛṣṇa consciousness movement. The members of this movement should immediately and sincerely follow the processes already recommended. Of course, sacrifice is meant to please Lord Viṣṇu. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ: in Kali-yuga, those who are intelligent perform the saṅkīrtana-yajña. One should follow this process conscientiously.

SB 8.16.61

TEXT 61

TEXT

Ta Wv iNaYaMaa" Saa+aata Wv c YaMaaetaMaa" )  
TaPaae daNa& v]Ta& Yajae YaeNa TauZYaTYaDaae+aJa" )) 61 ))

ta eva niyamāḥ sākṣāt

ta eva ca yamottamāḥ

tapo dānaṁ vrataṁ yajño

yena tuṣyaty adhokṣajaḥ

SYNONYMS

te—that is; eva—indeed; niyamāḥ—all regulative principles; sākṣāt—directly; te—that is; eva—indeed; ca—also; yama-uttamāḥ—the best process of controlling the senses; tapaḥ—austerities; dānam—charity; vratam—observing vows; yajñaḥ—sacrifice; yena—by which process; tuṣyati—is very pleased; adhokṣajaḥ—the Supreme Lord, who is not perceived by material senses.

TRANSLATION

This is the best process for pleasing the transcendental Supreme Personality of Godhead, known as Adhokṣaja. It is the best of all regulative principles, the best austerity, the best process of giving charity, and the best process of sacrifice.

PURPORT

The Supreme Lord says in Bhagavad-gītā (18.66):

sarva-dharmān parityajya  
mām ekaṁ śaraṇaṁ vraja  
ahaṁ tvāṁ sarva-pāpebhyo  
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." Unless one pleases the Supreme Personality of Godhead according to His demand, no good result will come from any of his actions.

dharmaḥ svanuṣṭhitaḥ puṁsāṁ  
viṣvaksena-kathāsu yaḥ  
notpādayed yadi ratiṁ  
śrama eva hi kevalam

"The occupational activities a man performs according to his own position are only so much useless labor if they do not provoke attraction for the message of the Personality of Godhead." (Bhāg. 1.2.8) If one is not interested in satisfying Lord Viṣṇu, Vāsudeva, all his so-called auspicious activities are fruitless. Moghāśā mogha-karmāṇo mogha-jñānā vicetasaḥ: because he is bewildered, he is baffled in his hopes, baffled in his activities, and baffled in his knowledge. In this regard, Śrīla Viśvanātha Cakravartī remarks, napuṁsakam anapuṁsakenety-ādinaikatvam. One cannot equate the potent and the impotent. Among modern Māyāvādīs it has become fashionable to say that whatever one does or whatever path one follows is all right. But these are all foolish statements. Here it is forcefully affirmed that this is the only method for success in life. Īśvara-tarpaṇaṁ vinā sarvam eva viphalam. Unless Lord Viṣṇu is satisfied, all of one’s pious activities, ritualistic ceremonies and yajñas are simply for show and have no value. Unfortunately, foolish people do not know the secret of success. Na te viduḥ svārtha-gatiṁ hi viṣṇum. They do not know that real self-interest ends in pleasing Lord Viṣṇu.

SB 8.16.62

TEXT 62

TEXT

TaSMaadeTad(v]Ta& >ad]e Pa[YaTaa é[ÖYaacr )  
>aGavaNPairTauíSTae vraNaaéu ivDaaSYaiTa )) 62 ))

tasmād etad vrataṁ bhadre

prayatā śraddhayācara

bhagavān parituṣṭas te

varān āśu vidhāsyati

SYNONYMS

tasmāt—therefore; etat—this; vratam—observance of a vrata ceremony; bhadre—my dear gentle lady; prayatā—by observing rules and regulations; śraddhayā—with faith; ācara—execute; bhagavān—the Supreme Personality of Godhead; parituṣṭaḥ—being very satisfied; te—unto you; varān—benedictions; āśu—very soon; vidhāsyati—will bestow.

TRANSLATION

Therefore, my dear gentle lady, follow this ritualistic vow, strictly observing the regulative principles. By this process, the Supreme Person will very soon be pleased with you and will satisfy all your desires.

Thus end the Bhaktivedanta purports of the Eighth Canto, Sixteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Executing the Payo-vrata Process of Worship."

SB 8.17: The Supreme Lord Agrees to Become Aditi's Son

CHAPTER SEVENTEEN  
The Supreme Lord Agrees to Become Aditi’s Son

SB 8.17 Summary

As explained in this chapter, the Supreme Personality of Godhead, being very pleased by the payo-vrata ceremony performed by Aditi, appeared before her in full opulence. At her request, the Lord agreed to become her son.

After Aditi performed the payo-vrata ceremony for twelve continuous days, the Lord, who was certainly very pleased with her, appeared before her with four hands and dressed in yellow garments. As soon as Aditi saw the Supreme Personality of Godhead present before her, she immediately got up, and with great ecstatic love for the Lord she fell to the ground to offer respectful obeisances. Aditi’s throat was choked because of ecstatic feelings, and her entire body trembled with devotion. Although she wanted to offer suitable prayers to the Lord, she could not do anything, and thus she remained silent for some time. Then, feeling solace, observing the beauty of the Lord, she offered her prayers. The Supreme Personality of Godhead, the Supersoul of all living entities, was very pleased with her, and He agreed to become her son by incarnating as a plenary expansion. He was already pleased by Kaśyapa Muni’s austerities, and thus He agreed to become their son and maintain the demigods. After giving His word of honor to this effect, the Lord disappeared. Following the order of the Supreme Personality of Godhead, Aditi engaged in the service of Kaśyapa Muni, who could see by samādhi that the Lord was within him and who thus placed his semen in the womb of Aditi. Lord Brahmā, who is known as Hiraṇyagarbha, understood that the Supreme Personality of Godhead had entered Aditi’s womb. Thus he offered prayers to the Lord.

SB 8.17.1

TEXT 1

TEXT

é[qéuk- ovac  
wTYau¢-a SaaidTaq raJaNSv>a}aaR k-XYaPaeNa vE )  
ANviTaïd( v]TaiMad& ÜadXaahMaTaiNd]Taa )) 1 ))

śrī-śuka uvāca

ity uktā sāditī rājan

sva-bhartrā kaśyapena vai

anv atiṣṭhad vratam idaṁ

dvādaśāham atandritā

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; iti—thus; uktā—being advised; sā—that lady; aditiḥ—Aditi; rājan—O King; sva-bhartrā—by her husband; kaśyapena—Kaśyapa Muni; vai—indeed; anu—similarly; atiṣṭhat—executed; vratam idam—this payo-vrata ritualistic ceremony; dvādaśa-aham—for twelve days; atandritā—without any laziness.

TRANSLATION

Śukadeva Gosvāmī said: O King, after Aditi was thus advised by her husband, Kaśyapa Muni, she strictly followed his instructions without laziness and in this way performed the payo-vrata ritualistic ceremony.

PURPORT

For advancement in anything, especially in spiritual life, one must strictly follow the bona fide instructions of the teacher. Aditi did this. She strictly followed the instructions of her husband and guru. As confirmed in the Vedic injunctions, yasya deve parā bhaktir yathā deve tathā gurau. One should have complete faith in the guru, who helps the disciple make progress in spiritual life. As soon as the disciple thinks independently, not caring for the instructions of the spiritual master, he is a failure (yasyāprasādān na gatiḥ kuto ‘pi). Aditi very strictly followed the instructions of her husband and spiritual master, and thus she was successful.

SB 8.17.2, SB 8.17.3, SB 8.17.2-3

TEXTS 2-3

TEXT

icNTaYaNTYaek-Yaa buÖya MahaPauåzMaqìrMa( )  
Pa[Ga\*ùeiNd]YaduíaìaNMaNaSaa buiÖSaariQa" )) 2 ))  
MaNaêEk-aGa]Yaa buÖya >aGavTYai%l/aTMaiNa )  
vaSaudeve SaMaaDaaYa ccar h PaYaaev]TaMa( )) 3 ))

cintayanty ekayā buddhyā

mahā-puruṣam īśvaram

pragṛhyendriya-duṣṭāśvān

manasā buddhi-sārathiḥ

manaś caikāgrayā buddhyā

bhagavaty akhilātmani

vāsudeve samādhāya

cacāra ha payo-vratam

SYNONYMS

cintayanti—constantly thinking; ekayā—with one attention; buddhyā—and intelligence; mahā-puruṣam—upon the Supreme Personality of Godhead; īśvaram—the supreme controller, Lord Viṣṇu; pragṛhya—completely controlling; indriya—the senses; duṣṭa—formidable, powerful; aśvān—horses; manasā—by the mind; buddhi-sārathiḥ—with the help of intelligence, the chariot driver; manaḥ—the mind; ca—also; eka-agrayā—with full attention; buddhyā—with the intelligence; bhagavati—unto the Supreme Personality of Godhead; akhila-ātmani—the Supreme Soul, the Supersoul of all living entities; vāsudeve—unto Lord Vāsudeva; samādhāya—keeping full attention; cacāra—executed; ha—thus; payaḥ-vratam—the ritualistic ceremony known as payo-vrata.

TRANSLATION

With full, undiverted attention, Aditi thought of the Supreme Personality of Godhead and in this way brought under full control her mind and senses, which resembled forceful horses. She concentrated her mind upon the Supreme Lord, Vāsudeva. Thus she performed the ritualistic ceremony known as payo-vrata.

PURPORT

This is the process of bhakti-yoga.

anyābhilāṣitā-śūnyaṁ  
jñāna-karmādy-anāvṛtam  
ānukūlyena kṛṣṇānu-  
śīlanaṁ bhaktir uttamā

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." One simply has to concentrate upon the lotus feet of Vāsudeva, Kṛṣṇa (sa vai manaḥ kṛṣṇa-padāravindayoḥ). Then the mind and senses will be controlled, and one can engage himself fully in the devotional service of the Lord. The devotee does not need to practice the haṭha-yoga system to control the mind and senses; his mind and senses are automatically controlled because of unalloyed devotional service to the Lord.

SB 8.17.4

TEXT 4

TEXT

TaSYaa" Pa[adur>aUtaaTa >aGavaNaaidPauåz" )  
PaqTavaSaaêTaubaRhu" Xa«c§-GadaDar" )) 4 ))

tasyāḥ prādurabhūt tāta

bhagavān ādi-puruṣaḥ

pīta-vāsāś catur-bāhuḥ

śaṅkha-cakra-gadā-dharaḥ

SYNONYMS

tasyāḥ—before her; prādurabhūt—appeared; tāta—my dear King; bhagavān—the Supreme Personality of Godhead; ādi-puruṣaḥ—the original person; pīta-vāsāḥ—dressed in yellow garments; catuḥ-bāhuḥ—with four arms; śaṅkha-cakra-gadā-dharaḥ—bearing the conchshell, disc, club and lotus flower.

TRANSLATION

My dear King, the original Supreme Personality of Godhead, dressed in yellow garments and bearing a conchshell, disc, club and lotus in His four hands, then appeared before Aditi.

SB 8.17.5

TEXT 5

TEXT

Ta& Nae}aGaaecr& vq+Ya SahSaaeTQaaYa SaadrMa( )  
NaNaaMa >auiv k-aYaeNa d<@vTPa[qiTaivûl/a )) 5 ))

taṁ netra-gocaraṁ vīkṣya

sahasotthāya sādaram

nanāma bhuvi kāyena

daṇḍavat-prīti-vihvalā

SYNONYMS

tam—Him (the Supreme Personality of Godhead); netra-gocaram—visible by her eyes; vīkṣya—after seeing; sahasā—all of a sudden; utthāya—getting up; sa-ādaram—with great respect; nanāma—offered respectful obeisances; bhuvi—on the ground; kāyena—by the whole body; daṇḍa-vat—falling like a rod; prīti-vihvalā—almost puzzled because of transcendental bliss.

TRANSLATION

When the Supreme Personality of Godhead became visible to Aditi’s eyes, Aditi was so overwhelmed by transcendental bliss that she at once stood up and then fell to the ground like a rod to offer the Lord her respectful obeisances.

SB 8.17.6

TEXT 6

TEXT

SaaeTQaaYa bÖaÅil/rqi@Tau& iSQaTaa  
 NaaeTSaeh AaNaNdJal/aku-le/+a<aa )  
b>aUv TaUZ<aq& Paul/k-aku-l/ak\*-iTa‚  
 STaÕXaRNaaTYauTSavGaa}avePaQau" )) 6 ))

sotthāya baddhāñjalir īḍituṁ sthitā

notseha ānanda-jalākulekṣaṇā

babhūva tūṣṇīṁ pulakākulākṛtis

tad-darśanātyutsava-gātra-vepathuḥ

SYNONYMS

sā—she; utthāya—standing up; baddha-añjaliḥ—with folded hands; īḍitum—to worship the Lord; sthitā—situated; na utsehe—could not endeavor; ānanda—from transcendental bliss; jala—with water; ākula-īkṣaṇā—her eyes were filled; babhūva—remained; tūṣṇīm—silent; pulaka—with standing of the hairs of the body; ākula—overwhelmed; ākṛtiḥ—her form; tat-darśana—by seeing the Lord; ati-utsava—with great pleasure; gātra—her body; vepathuḥ—began to tremble.

TRANSLATION

Aditi stood silently with folded hands, unable to offer prayers to the Lord. Because of transcendental bliss, tears filled her eyes, and the hairs on her body stood on end. Because she could see the Supreme Personality of Godhead face to face, she felt ecstasy, and her body trembled.

SB 8.17.7

TEXT 7

TEXT

Pa[qTYaa XaNaEGaRÓdYaa iGara hir&  
 Tauíav Saa deVYaidiTa" ku-æÜh )  
oÜq+aTaq Saa iPabTaqv c+auza  
 rMaaPaiTa& YajPaiTa& JaGaTPaiTaMa( )) 7 ))

prītyā śanair gadgadayā girā hariṁ

tuṣṭāva sā devy aditiḥ kurūdvaha

udvīkṣatī sā pibatīva cakṣuṣā

ramā-patiṁ yajña-patiṁ jagat-patim

SYNONYMS

prītyā—because of love; śanaiḥ—again and again; gadgadayā—faltering; girā—with a voice; harim—unto the Supreme Personality of Godhead; tuṣṭāva—pleased; sā—she; devī—the demigoddess; aditiḥ—Aditi; kuru-udvaha—O Mahārāja Parīkṣit; udvīkṣatī—while staring; sā—she; pibatī iva—appeared as if she were drinking; cakṣuṣā—through the eyes; ramā-patim—unto the Lord, the husband of the goddess of fortune; yajña-patim—unto the Lord, the enjoyer of all sacrificial ceremonies; jagat-patim—the master and Lord of the entire universe.

TRANSLATION

O Mahārāja Parīkṣit, the demigoddess Aditi then began offering her prayers to the Supreme Personality of Godhead in a faltering voice and with great love. She appeared as though drinking through her eyes the Supreme Lord, who is the husband of the goddess of fortune, the enjoyer of all sacrificial ceremonies, and the master and Lord of the entire universe.

PURPORT

After observing the payo-vrata, Aditi was certain that the Lord had appeared before her as Ramā-pati, the husband of all good fortune, just to offer her sons all opulences. She had performed the yajña of payo-vrata under the direction of her husband, Kaśyapa, and therefore she thought of the Lord as Yajña-pati. She was completely satisfied to see the master and Lord of the entire universe come before her to fulfill her desire.

SB 8.17.8

TEXT 8

TEXT

é[qAidiTaåvac  
YajeXa YajPauåzaCYauTa TaqQaRPaad  
 TaqQaRé[v" é[v<aMa(r)l/NaaMaDaeYa )  
AaPaàl/aek-v\*iJaNaaePaXaMaaedYaaÛ  
 Xa& Na" k\*-DaqXa >aGavàiSa dqNaNaaQa" )) 8 ))

śrī-aditir uvāca

yajñeśa yajña-puruṣācyuta tīrtha-pāda

tīrtha-śravaḥ śravaṇa-maṅgala-nāmadheya

āpanna-loka-vṛjinopaśamodayādya

śaṁ naḥ kṛdhīśa bhagavann asi dīna-nāthaḥ

SYNONYMS

śrī-aditiḥ uvāca—the demigoddess Aditi said; yajña-īśa—O controller of all sacrificial ceremonies; yajña-puruṣa—the person who enjoys the benefits of all sacrifices; acyuta—infallible; tīrtha-pāda—at whose lotus feet stand all the holy places of pilgrimage; tīrtha-śravaḥ—celebrated as the ultimate shelter of all saintly persons; śravaṇa—hearing about whom; maṅgala—is auspicious; nāmadheya—to chant His name is also auspicious; āpanna—surrendered; loka—of people; vṛjina—dangerous material position; upaśama—diminishing; udaya—who has appeared; ādya—the original Personality of Godhead; śam—auspiciousness; naḥ—our; kṛdhi—kindly bestow upon us; īśa—O supreme controller; bhagavan—O Lord; asi—You are; dīna-nāthaḥ—the only shelter of the downtrodden.

TRANSLATION

The goddess Aditi said: O master and enjoyer of all sacrificial ceremonies, O infallible and most famous person, whose name, when chanted, spreads all good fortune! O original Supreme Personality of Godhead, supreme controller, shelter of all holy places, You are the shelter of all poor, suffering living entities, and You have appeared to diminish their suffering. Please be kind to us and spread our good fortune.

PURPORT

The Supreme Personality of Godhead is the master of those who observe vows and austerities, and it is He who bestows benedictions upon them. He is worshipable for the devotee throughout the devotee’s life, for He never breaks His promises. As He says in Bhagavad-gītā (9.31), kaunteya pratijānīhi na me bhaktaḥ praṇaśyati: "O son of Kuntī, declare it boldly that My devotee never perishes." The Lord is addressed here as acyuta, the infallible, because He takes care of His devotees. Anyone inimical to the devotees is certainly vanquished by the mercy of the Lord. The Lord is the source of the Ganges water, and therefore He is addressed here as tīrtha-pāda, indicating that all the holy places are at His lotus feet, or that whatever He touches with His foot becomes a holy place. Bhagavad-gītā, for example, begins with the words dharma-kṣetre kuru-kṣetre. Because the Lord was present on the Battlefield of Kurukṣetra, it became a dharma-kṣetra, a place of pilgrimage. Therefore the Pāṇḍavas, who were extremely religious, were assured of victory. Any place where the Supreme Personality of Godhead displays His pastimes, such as Vṛndāvana or Dvārakā, becomes a holy place. The chanting of the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—is pleasing to the ear, and it expands good fortune to the audience who hears it chanted. Owing to the presence of the Supreme Personality of Godhead, Aditi was fully assured that the troublesome condition created for her by the demons would now be ended.

SB 8.17.9

TEXT 9

TEXT

ivìaYa ivì>avNaiSQaiTaSa&YaMaaYa  
 SvEr& Ga\*hqTaPauåXai¢-Gau<aaYa >aUMane )  
SvSQaaYa XaìduPab\*&ihTaPaU<aRbaeDa‚  
 VYaaPaaidTaaTMaTaMaSae hrYae NaMaSTae )) 9 ))

viśvāya viśva-bhavana-sthiti-saṁyamāya

svairaṁ gṛhīta-puru-śakti-guṇāya bhūmne

sva-sthāya śaśvad-upabṛṁhita-pūrṇa-bodha-

vyāpāditātma-tamase haraye namas te

SYNONYMS

viśvāya—unto the Supreme Personality of Godhead, who is actually the entire universe; viśva—of the universe; bhavana—creation; sthiti—maintenance; saṁyamāya—and annihilation; svairam—fully independent; gṛhīta—taking in hand; puru—completely; śakti-guṇāya—controlling the three modes of material nature; bhūmne—the supreme great; sva-sthāya—who is always situated in His original form; śaśvat—eternally; upabṛṁhita—achieved; pūrṇa—complete; bodha—knowledge; vyāpādita—completely vanquished; ātma-tamase—the illusory energy of Your Lordship; haraye—unto the Supreme Lord; namaḥ te—I offer my respectful obeisances unto You.

TRANSLATION

My Lord, You are the all-pervading universal form, the fully independent creator, maintainer and destroyer of this universe. Although You engage Your energy in matter, You are always situated in Your original form and never fall from that position, for Your knowledge is infallible and always suitable to any situation. You are never bewildered by illusion. O my Lord, let me offer my respectful obeisances unto You.

PURPORT

In the Caitanya-caritāmṛta (Ādi 2.117) it is said:

siddhānta baliyā citte nā kara alasa  
ihā ha-ite kṛṣṇe lāge sudṛḍha mānasa

Anyone trying to become fully Kṛṣṇa conscious must know the Lord’s glories as far as they are possible to understand. Here Aditi hints at these glories. The universe is nothing but the external potency of the Lord. This is confirmed in Bhagavad-gītā (9.4): mayā tatam idaṁ 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.

SB 8.17.10

TEXT 10

TEXT

AaYau" Par& vPaur>aqíMaTauLYal/+Maq‚  
 ÛaRe>aUrSaa" Sak-l/YaaeGaGau<aaiñvGaR" )  
jaNa& c ke-vl/MaNaNTa >aviNTa TauíaTa(  
 Tvtaae Na\*<aa& ik-Mau SaPaÒJaYaaidraXaq" )) 10 ))

āyuḥ paraṁ vapur abhīṣṭam atulya-lakṣmīr

dyo-bhū-rasāḥ sakala-yoga-guṇās tri-vargaḥ

jñānaṁ ca kevalam ananta bhavanti tuṣṭāt

tvatto nṛṇāṁ kim u sapatna-jayādir āśīḥ

SYNONYMS

āyuḥ—duration of life; param—as long as that of Lord Brahmā; vapuḥ—a particular type of body; abhīṣṭam—the goal of life; atulya-lakṣmīḥ—unparalleled opulence in material existence; dyo—the upper planetary system; bhū—Bhūloka; rasāḥ—the lower planetary system; sakala—all kinds of; yoga-guṇāḥ—the eight mystic perfections; tri-vargaḥ—the principles of religiosity, economic development and sense gratification; jñānam—transcendental knowledge; ca—and; kevalam—complete; ananta—O unlimited one; bhavanti—all become possible; tuṣṭāt—by Your satisfaction; tvattaḥ—from You; nṛṇām—of all living entities; kim u—what to speak of; sapatna—enemies; jaya—conquering; ādiḥ—and others; āśīḥ—such benedictions.

TRANSLATION

O unlimited one, if Your Lordship is satisfied, one can very easily obtain a lifetime as long as that of Lord Brahmā, a body either in the upper, lower or middle planetary systems, unlimited material opulence, religion, economic development and satisfaction of the senses, full transcendental knowledge, and the eight yogic perfections, what to speak of such petty achievements as conquering one’s rivals.

SB 8.17.11

TEXT 11

TEXT

é[qéuk- ovac  
AidTYaEv& STauTaae raJaN>aGavaNPauZk-re+a<a" )  
+ae}aj" SavR>aUTaaNaaiMaiTa haevac >aarTa )) 11 ))

śrī-śuka uvāca

adityaivaṁ stuto rājan

bhagavān puṣkarekṣaṇaḥ

kṣetra-jñaḥ sarva-bhūtānām

iti hovāca bhārata

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; adityā—by Aditi; evam—thus; stutaḥ—being worshiped; rājan—O King (Mahārāja Parīkṣit); bhagavān—the Supreme Personality of Godhead; puṣkara-īkṣaṇaḥ—whose eyes are like lotus flowers; kṣetra-jñaḥ—the Supersoul; sarva-bhūtānām—of all living entities; iti—thus; ha—indeed; uvāca—replied; bhārata—O best of the Bharata dynasty.

TRANSLATION

Śukadeva Gosvāmī said: O King Parīkṣit, 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.

SB 8.17.12

TEXT 12

TEXT

é[q>aGavaNauvac  
devMaaTa>aRvTYaa Mae ivjaTa& icrk-ai¿TaMa( )  
YaTa( SaPaÒEôRTaé[q<aa& CYaaivTaaNaa& SvDaaMaTa" )) 12 ))

śrī-bhagavān uvāca

deva-mātar bhavatyā me

vijñātaṁ cira-kāṅkṣitam

yat sapatnair hṛta-śrīṇāṁ

cyāvitānāṁ sva-dhāmataḥ

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; deva-mātaḥ—O mother of the demigods; bhavatyāḥ—of you; me—by Me; vijñātam—understood; cira-kāṅkṣitam—what You have desired for a long time; yat—because; sapatnaiḥ—by the rivals; hṛta-śrīṇām—of your sons, who are bereft of all opulences; cyāvitānām—vanquished; sva-dhāmataḥ—from their own residential quarters.

TRANSLATION

The Supreme Personality of Godhead said: O mother of the demigods, I have already understood your long-cherished desires for the welfare of your sons, who have been deprived of all opulences and driven from their residence by their enemies.

PURPORT

The Supreme Personality of Godhead, being situated in everyone’s heart, and especially in the hearts of His devotees, is always ready to help devotees in adversity. Since He knows everything, He knows how things are to be adjusted, and He does the needful to relieve the suffering of His devotee.

SB 8.17.13

TEXT 13

TEXT

TaaiNviNaiJaRTYa SaMare duMaRdaNaSaurzR>aaNa( )  
Pa[iTal/BDaJaYaé[qi>a" Pau}aEirC^SYauPaaiSaTauMa( )) 13 ))

tān vinirjitya samare

durmadān asurarṣabhān

pratilabdha-jaya-śrībhiḥ

putrair icchasy upāsitum

SYNONYMS

tān—them; vinirjitya—defeating; samare—in the fight; durmadān—puffed up by strength; asura-ṛṣabhān—the leaders of the demons; pratilabdha—getting back; jaya—victory; śrībhiḥ—as well as the opulence; putraiḥ—with your sons; icchasi—you are desiring; upāsitum—to come together and worship Me.

TRANSLATION

O Devī, O goddess, I can understand that you want to regain your sons and be together with them to worship Me, after defeating the enemies in battle and retrieving your abode and opulences.

SB 8.17.14

TEXT 14

TEXT

wNd]JYaeïE" SvTaNaYaEhRTaaNaa& YauiDa iviÜzaMa( )  
iñYaae ådNTaqraSaaÛ d]íuiMaC^iSa du"i%Taa" )) 14 ))

indra-jyeṣṭhaiḥ sva-tanayair

hatānāṁ yudhi vidviṣām

striyo rudantīr āsādya

draṣṭum icchasi duḥkhitāḥ

SYNONYMS

indra-jyeṣṭhaiḥ—persons of whom King Indra is the eldest; sva-tanayaiḥ—by your own sons; hatānām—who are killed; yudhi—in the fight; vidviṣām—of the enemies; striyaḥ—the wives; rudantīḥ—lamenting; āsādya—coming near the dead bodies of their husbands; draṣṭum icchasi—you want to see; duḥkhitāḥ—very much aggrieved.

TRANSLATION

You want to see the wives of the demons lamenting for the death of their husbands when those demons, the enemies of your sons, are killed in battle by the demigods, of whom Indra is the chief.

SB 8.17.15

TEXT 15

TEXT

AaTMaJaaNSauSaMa\*Öa&STv& Pa[TYaaôTaYaXa"ié[Ya" )  
Naak-Pa\*ïMaiDaïaYa §-I@Taae d]íuiMaC^iSa )) 15 ))

ātmajān susamṛddhāṁs tvaṁ

pratyāhṛta-yaśaḥ-śriyaḥ

nāka-pṛṣṭham adhiṣṭhāya

krīḍato draṣṭum icchasi

SYNONYMS

ātma-jān—your own sons; su-samṛddhān—completely opulent; tvam—you; pratyāhṛta—having received back; yaśaḥ—reputation; śriyaḥ—opulence; nāka-pṛṣṭham—in the heavenly kingdom; adhiṣṭhāya—situated; krīḍataḥ—enjoying their life; draṣṭum—to see; icchasi—you are desiring.

TRANSLATION

You want your sons to regain their lost reputation and opulence and live again on their heavenly planet as usual.

SB 8.17.16

TEXT 16

TEXT

Pa[aYaae\_DauNaa Tae\_SaurYaUQaNaaQaa  
 APaar<aqYaa wiTa deiv Mae MaiTa" )  
Yatae\_NaukU-le/ìrivPa[Gauáa  
 Na iv§-MaSTa}a Sau%& ddaiTa )) 16 ))

prāyo ‘dhunā te ‘sura-yūtha-nāthā

apāraṇīyā iti devi me matiḥ

yat te ‘nukūleśvara-vipra-guptā

na vikramas tatra sukhaṁ dadāti

SYNONYMS

prāyaḥ—almost; adhunā—at the present moment; te—all of them; asura-yūtha-nāthāḥ—the chiefs of the demons; apāraṇīyāḥ—unconquerable; iti—thus; devi—O mother Aditi; me—My; matiḥ—opinion; yat—because; te—all the demons; anukūla-īśvara-vipra-guptāḥ—protected by brāhmaṇas, by whose favor the supreme controller is always present; na—not; vikramaḥ—the use of power; tatra—there; sukham—happiness; dadāti—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 brāhmaṇas, 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 brāhmaṇas and Vaiṣṇavas, no one can defeat him. Even the Supreme Personality of Godhead does not interfere when one is protected by a brāhmaṇa. It is said, go-brāhmaṇa-hitāya ca. The Lord’s first inclination is to give all benedictions to the cows and brāhmaṇas. Therefore if brāhmaṇas favor someone, the Lord does not interfere, nor can anyone interfere with the happiness of such a person.

SB 8.17.17

TEXT 17

TEXT

AQaaPYauPaaYaae MaMa deiv icNTYa"  
 SaNTaaeizTaSYa v]TacYaRYaa Tae )  
MaMaacRNa& NaahRiTa GaNTauMaNYaQaa  
 é[ÖaNauæPa& f-l/heTauk-TvaTa( )) 17 ))

athāpy upāyo mama devi cintyaḥ

santoṣitasya vrata-caryayā te

mamārcanaṁ nārhati gantum anyathā

śraddhānurūpaṁ phala-hetukatvāt

SYNONYMS

atha—therefore; api—in spite of this situation; upāyaḥ—some means; mama—by Me; devi—O goddess; cintyaḥ—must be considered; santoṣitasya—very pleased; vrata-caryayā—observing the vow; te—by you; mama arcanam—worshiping Me; na—never; arhati—deserves; gantum anyathā—to become otherwise; śraddhā-anurūpam—according to one’s faith and devotion; phala—of the result; hetukatvāt—from being the cause.

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.

SB 8.17.18

TEXT 18

TEXT

TvYaaicRTaêahMaPaTYaGauáYae  
 PaYaaev]TaeNaaNauGau<a& SaMaqi@Ta" )  
Sva&XaeNa Pau}aTvMauPaeTYa Tae SauTaaNa(  
 GaaeáaiSMa MaarqcTaPaSYaiDaiïTa" )) 18 ))

tvayārcitaś cāham apatya-guptaye

payo-vratenānuguṇaṁ samīḍitaḥ

svāṁśena putratvam upetya te sutān

goptāsmi mārīca-tapasy adhiṣṭhitaḥ

SYNONYMS

tvayā—by you; arcitaḥ—being worshiped; ca—also; aham—I; apatya-guptaye—giving protection to your sons; payaḥ-vratena—by the payo-vrata vow; anuguṇam—as far as possible; samīḍitaḥ—properly worshiped; sva-aṁśena—by My plenary portion; putratvam—becoming your son; upetya—taking this opportunity; te sutān—to your other sons; goptā asmi—I shall give protection; mārīca—of Kaśyapa Muni; tapasi—in the austerity; adhiṣṭhitaḥ—situated.

TRANSLATION

You have prayed to Me and properly worshiped Me by performing the great payo-vrata ceremony for the sake of protecting your sons. Because of Kaśyapa Muni’s austerities, I shall agree to become your son and thus protect your other sons.

SB 8.17.19

TEXT 19

TEXT

oPaDaav PaiTa& >ad]e Pa[JaaPaiTaMak-LMazMa( )  
Maa& c >aavYaTaq PaTYaavev& æPaMaviSQaTaMa( )) 19 ))

upadhāva patiṁ bhadre

prajāpatim akalmaṣam

māṁ ca bhāvayatī patyāv

evaṁ rūpam avasthitam

SYNONYMS

upadhāva—just go worship; patim—your husband; bhadre—O gentle woman; prajāpatim—who is a Prajāpati; akalmaṣam—very much purified because of his austerity; mām—Me; ca—as well as; bhāvayatī—thinking of; patyau—within your husband; evam—thus; rūpam—form; avasthitam—situated there.

TRANSLATION

Always thinking of Me as being situated within the body of your husband, Kaśyapa, go worship your husband, who has been purified by his austerity.

SB 8.17.20

TEXT 20

TEXT

NaETaTa( ParSMaa Aa:YaeYa& Pa\*íYaaiPa k-QaÄNa )  
Sav| SaMPaÛTae deiv devGauù& SauSa&v\*TaMa( )) 20 ))

naitat parasmā ākhyeyaṁ

pṛṣṭayāpi kathañcana

sarvaṁ sampadyate devi

deva-guhyaṁ susaṁvṛtam

SYNONYMS

na—not; etat—this; parasmai—to outsiders; ākhyeyam—is to be disclosed; pṛṣṭayā api—even though questioned; kathañcana—by anyone; sarvam—everything; sampadyate—becomes successful; devi—O lady; deva-guhyam—very confidential even to the demigods; su-saṁvṛtam—very carefully kept confidential.

TRANSLATION

O lady, even if someone inquires, you should not disclose this fact to anyone. That which is very confidential is successful if kept secret.

SB 8.17.21

TEXT 21

TEXT

é[qéuk- ovac  
WTaavdu¤-a >aGava&STa}aEvaNTarDaqYaTa )  
AidiTaduRlR/>a& l/Bßa hreJaRNMaaTMaiNa Pa[>aae"  
oPaaDaavTa( PaiTa& >a¢-ya ParYaa k\*-Tak\*-TYavTa( )) 21 ))

śrī-śuka uvāca

etāvad uktvā bhagavāṁs

tatraivāntaradhīyata

aditir durlabhaṁ labdhvā

harer janmātmani prabhoḥ

upādhāvat patiṁ bhaktyā

parayā kṛta-kṛtyavat

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; etāvat—in this way; uktvā—saying (to her); bhagavān—the Supreme Personality of Godhead; tatra eva—in that very spot; antaḥ-adhīyata—disappeared; aditiḥ—Aditi; durlabham—a very rare achievement; labdhvā—getting; hareḥ—of the Supreme Personality of Godhead; janma—birth; ātmani—in herself; prabhoḥ—of the Lord; upādhāvat—immediately went; patim—unto her husband; bhaktyā—with devotion; parayā—great; kṛta-kṛtya-vat—thinking herself very successful.

TRANSLATION

Śukadeva Gosvāmī said: After speaking in this way, the Supreme Personality of Godhead disappeared from that very spot. Aditi, having received the extremely valuable benediction that the Lord would appear as her son, considered herself very successful, and with great devotion she approached her husband.

SB 8.17.22

TEXT 22

TEXT

Sa vE SaMaaiDaYaaeGaeNa k-XYaPaSTadbuDYaTa )  
Pa[ivíMaaTMaiNa hrer&Xa& ùivTaQae+a<a" )) 22 ))

sa vai samādhi-yogena

kaśyapas tad abudhyata

praviṣṭam ātmani harer

aṁśaṁ hy avitathekṣaṇaḥ

SYNONYMS

saḥ—Kaśyapa Muni; vai—indeed; samādhi-yogena—by mystic meditation; kaśyapaḥ—Kaśyapa Muni; tat—then; abudhyata—could understand; praviṣṭam—entered; ātmani—within himself; hareḥ—of the Supreme Lord; aṁśam—a plenary portion; hi—indeed; avitatha-īkṣaṇaḥ—whose vision is never mistaken.

TRANSLATION

Being situated in a meditational trance, Kaśyapa Muni, whose vision is never mistaken, could see that a plenary portion of the Supreme Personality of Godhead had entered within him.

SB 8.17.23

TEXT 23

TEXT

Saae\_idTYaa& vqYaRMaaData TaPaSaa icrSaM>a\*TaMa( )  
SaMaaihTaMaNaa raJaNdaå<YaiGan& YaQaaiNal/" )) 23 ))

so ‘dityāṁ vīryam ādhatta

tapasā cira-sambhṛtam

samāhita-manā rājan

dāruṇy agniṁ yathānilaḥ

SYNONYMS

saḥ—Kaśyapa; adityām—unto Aditi; vīryam—semen; ādhatta—placed; tapasā—by austerity; cira-sambhṛtam—restrained for long, long years; samāhita-manāḥ—being fully in trance upon the Supreme Personality of Godhead; rājan—O King; dāruṇi—as in firewood; agnim—fire; yathā—as; anilaḥ—wind.

TRANSLATION

O King, as the wind promotes friction between two pieces of wood and thus gives rise to fire, Kaśyapa Muni, whose transcendental position was fully absorbed in the Supreme Personality of Godhead, transferred his potency into the womb of Aditi.

PURPORT

A forest fire begins when two pieces of wood rub against one another, being agitated by the wind. Actually, however, fire belongs neither to the wood nor to the wind; it is always different from both. Similarly, here it is to be understood that the union of Kaśyapa Muni and Aditi was not like the sexual intercourse of ordinary human beings. The Supreme Personality of Godhead has nothing to do with the human secretions of sexual intercourse. He is always completely aloof from such material combinations.

The Lord says in Bhagavad-gītā (9.29), samo ‘haṁ sarva-bhūteṣu: "I am equal toward all living entities." Nonetheless, to protect the devotees and kill the demons, who were a disturbing element, the Lord entered the womb of Aditi. Therefore this is a transcendental pastime of the Lord. This should not be misunderstood. One should not think that the Lord became the son of Aditi the way an ordinary child is born because of sexual intercourse between man and woman.

Here it may also be appropriate to explain, in these days of controversy, the origin of life. The life force of the living entity—the soul—is different from the ovum and semen of the human being. Although the conditioned soul has nothing to do with the reproductive cells of man and woman, he is placed into the proper situation because of his work (karmaṇā daiva-netreṇa). Life is not, however, a product of two secretions, but is independent of all material elements. As fully described in Bhagavad-gītā, the living entity is not subject to any material reactions. He can neither be burnt by fire, cut by sharp weapons, moistened by water, nor dried by the air. He is completely different from the physical elements, but by a superior arrangement he is put into these material elements. He is always aloof from material contact (asaṅgo hy ayaṁ puruṣaḥ) but because he is placed in a material condition, he suffers the reactions of the material modes of nature.

puruṣaḥ prakṛti-stho hi  
bhuṅkte prakṛtijān guṇān  
kāraṇaṁ guṇa-saṅgo ‘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.

SB 8.17.24

TEXT 24

TEXT

AidTaeiDaRiïTa& Ga>a| >aGavNTa& SaNaaTaNaMa( )  
ihr<YaGa>aaeR ivjaYa SaMaq@e GauùNaaMai>a" )) 24 ))

aditer dhiṣṭhitaṁ garbhaṁ

bhagavantaṁ sanātanam

hiraṇyagarbho vijñāya

samīḍe guhya-nāmabhiḥ

SYNONYMS

aditeḥ—into the womb of Aditi; dhiṣṭhitam—being established; garbham—pregnancy; bhagavantam—unto the Supreme Personality of Godhead; sanātanam—who is eternal; hiraṇyagarbhaḥ—Lord Brahmā; vijñāya—knowing this; samīḍe—offered prayers; guhya-nāmabhiḥ—with transcendental names.

TRANSLATION

When Lord Brahmā understood that the Supreme Personality of Godhead was now within the womb of Aditi, he began to offer prayers to the Lord by reciting transcendental names.

PURPORT

The Supreme Personality of Godhead exists everywhere (aṇḍāntara-stha-paramāṇu-cayāntara-stham). Therefore when one chants His transcendental names—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—the Supreme Personality of Godhead is automatically pleased by such saṅkīrtana. It is not that the Supreme Personality of Godhead is absent; He is present there. And when a devotee utters the transcendental name, it is not a material sound. Therefore, the Supreme Personality of Godhead is naturally pleased. A devotee knows that the Lord is present everywhere and that one can please Him simply by chanting His holy name.

SB 8.17.25

TEXT 25

TEXT

é[qb]øaevac  
JaYaaeåGaaYa >aGavàuå§-Ma NaMaae\_STau Tae )  
NaMaae b]ø<YadevaYa i}aGau<aaYa NaMaae NaMa" )) 25 ))

śrī-brahmovāca

jayorugāya bhagavann

urukrama namo ‘stu te

namo brahmaṇya-devāya

tri-guṇāya namo namaḥ

SYNONYMS

śrī-brahmā uvāca—Lord Brahmā offered prayers; jaya—all glories; urugāya—unto the Lord, who is constantly glorified; bhagavan—O my Lord; urukrama—whose activities are very glorious; namaḥ astu te—I offer my respectful obeisances unto You; namaḥ—my respectful obeisances; brahmaṇya-devāya—unto the Lord of the transcendentalists; tri-guṇāya—the controller of the three modes of nature; namaḥ namaḥ—I offer my respectful obeisances unto You again and again.

TRANSLATION

Lord Brahmā said: O Supreme Personality of Godhead, all glories unto You, who are glorified by all and whose activities are all uncommon. I offer my respectful obeisances unto You, O Lord of the transcendentalists, controller of the three modes of nature. I offer my respectful obeisances unto You again and again.

SB 8.17.26

TEXT 26

TEXT

NaMaSTae Pa\*iénGa>aaRYa vedGa>aaRYa veDaSae )  
i}aNaa>aaYa i}aPa\*ïaYa iXaiPaivíaYa ivZ<ave )) 26 ))

namas te pṛśni-garbhāya

veda-garbhāya vedhase

tri-nābhāya tri-pṛṣṭhāya

śipi-viṣṭāya viṣṇave

SYNONYMS

namaḥ te—I offer my respectful obeisances unto You; pṛśni-garbhāya—who formerly lived within the womb of Pṛśni (Aditi in her previous birth); veda-garbhāya—who always remain within Vedic knowledge; vedhase—who are full of knowledge; tri-nābhāya—within the stem growing from whose navel live all the three worlds; tri-pṛṣṭhāya—who are transcendental to the three worlds; śipi-viṣṭāya—who are within the cores of the hearts of all living entities; viṣṇave—unto the all-pervading Supreme Personality of Godhead.

TRANSLATION

I offer my respectful obeisances unto You, the all-pervading Lord Viṣṇu, who have entered the cores of the hearts of all living entities. All the three worlds reside within Your navel, yet You are above the three worlds. Formerly You appeared as the son of Pṛśni. To You, the supreme creator, who are understood only through Vedic knowledge, I offer my respectful obeisances.

SB 8.17.27

TEXT 27

TEXT

TvMaaidrNTaae >auvNaSYa MaDYa‚  
 MaNaNTaXai¢&- Pauåz& YaMaahu" )  
k-al/ae >avaNaai+aPaTaqXa ivì&  
 óaeTaae YaQaaNTa" PaiTaTa& Ga>aqrMa( )) 27 ))

tvam ādir anto bhuvanasya madhyam

ananta-śaktiṁ puruṣaṁ yam āhuḥ

kālo bhavān ākṣipatīśa viśvaṁ

sroto yathāntaḥ patitaṁ gabhīram

SYNONYMS

tvam—Your Lordship; ādiḥ—the original cause; antaḥ—the cause of dissolution; bhuvanasya—of the universe; madhyam—maintenance of the present manifestation; ananta-śaktim—the reservoir of unlimited potencies; puruṣam—the Supreme Person; yam—whom; āhuḥ—they say; kālaḥ—the principle of eternal time; bhavān—Your Lordship; ākṣipati—attracting; īśa—the Supreme Lord; viśvam—the whole universe; srotaḥ—waves; yathā—as; antaḥ patitam—fallen within the water; gabhīram—very deep.

TRANSLATION

O my Lord, You are the beginning, the manifestation and the ultimate dissolution of the three worlds, and You are celebrated in the Vedas as the reservoir of unlimited potencies, the Supreme Person. O my Lord, as waves attract branches and leaves that have fallen into deep water, You, the supreme eternal time factor, attract everything in this universe.

PURPORT

The time factor is sometimes described as kāla-strota, waves of time. Everything in this material world is within the time factor and is being carried away by waves of attraction, which represent the Supreme Personality of Godhead.

SB 8.17.28

TEXT 28

TEXT

Tv& vE Pa[JaaNaa& iSQarJa(r)MaaNaa&  
 Pa[JaaPaTaqNaaMaiSa SaM>aivZ<au" )  
idvaEk-Saa& dev idvXCYauTaaNaa&  
 ParaYa<a& NaaEirv MaÂTaae\_PSau )) 28 ))

tvaṁ vai prajānāṁ sthira-jaṅgamānāṁ

prajāpatīnām asi sambhaviṣṇuḥ

divaukasāṁ deva divaś cyutānāṁ

parāyaṇaṁ naur iva majjato ‘psu

SYNONYMS

tvam—Your Lordship; vai—indeed; prajānām—of all living entities; sthira-jaṅgamānām—either stationary or moving; prajāpatīnām—of all the Prajāpatis; asi—You are; sambhaviṣṇuḥ—the generator of everyone; diva-okasām—of the inhabitants of the upper planetary system; deva—O Supreme Lord; divaḥ cyutānām—of the demigods, who have now fallen from their residential quarters; parāyaṇam—the supreme shelter; nauḥ—boat; iva—like; majjataḥ—of one drowning; apsu—in the water.

TRANSLATION

My Lord, You are the original generator of all living entities, stationary or moving, and You are also the generator of the Prajāpatis. O my Lord, as a boat is the only hope for a person drowning in the water, You are the only shelter for the demigods, who are now bereft of their heavenly position.

Thus end the Bhaktivedanta purports of the Eighth Canto, Seventeenth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Supreme Lord Agrees to Become Aditi’s Son."

SB 8.18: Lord Vämanadeva, the Dwarf Incarnation

CHAPTER EIGHTEEN  
Lord Vāmanadeva, the Dwarf Incarnation

SB 8.18 Summary

This chapter describes how Lord Vāmanadeva appeared and how He went to the sacrificial arena of Mahārāja Bali, who received Him well and fulfilled His desire by offering Him benedictions.

Lord Vāmanadeva appeared in this world from the womb of Aditi completely equipped with conchshell, disc, club and lotus. His bodily hue was blackish, and He was dressed in yellow garments. Lord Viṣṇu appeared at an auspicious moment on Śravaṇa-dvādaśī when the Abhijit star had arisen. At that time, in all the three worlds (including the higher planetary system, outer space and this earth), all the demigods, the cows, the brāhmaṇas and even the seasons were happy because of God’s appearance. Therefore this auspicious day is called Vijayā. When the Supreme Personality of Godhead, who has a sac-cid-ānandabody, appeared as the son of Kaśyapa and Aditi, both of His parents were very astonished. After His appearance, the Lord assumed the form of a dwarf (Vāmana). All the great sages expressed their jubilation, and with Kaśyapa Muni before them they performed the birthday ceremony of Lord Vāmana. At the time of Lord Vāmanadeva’s sacred thread ceremony, He was honored by the sun-god, Bṛhaspati, the goddess presiding over the planet earth, the deity of the heavenly planets, His mother, Lord Brahmā, Kuvera, the seven ṛṣis and others. Lord Vāmanadeva then visited the sacrificial arena on the northern side of the Narmadā River, at the field known as Bhṛgukaccha, where brāhmaṇas of the Bhṛgu dynasty were performing yajñas. Wearing a belt made of muñja straw, an upper garment of deerskin and a sacred thread and carrying in His hands a daṇḍa, an umbrella and a waterpot (kamaṇḍalu), Lord Vāmanadeva appeared in the sacrificial arena of Mahārāja Bali. Because of His transcendentally effulgent presence, all the priests were diminished in their prowess, and thus they all stood from their seats and offered prayers to Lord Vāmanadeva. Even Lord Śiva accepts on his head the Ganges water generated from the toe of Lord Vāmanadeva. Therefore, after washing the Lord’s feet, Bali Mahārāja immediately accepted the water from the Lord’s feet on his head and felt that he and his predecessors had certainly been glorified. Then Bali Mahārāja inquired of Lord Vāmanadeva’s welfare and requested the Lord to ask him for money, jewels or anything He might desire.

SB 8.18.1

TEXT 1

TEXT

é[qéuk- ovac  
wTQa& ivirÄSTauTak-MaRvqYaR"  
 Pa[adubR>aUvaMa\*Ta>aUridTYaaMa( )  
cTau>auRJa" Xa«GadaBJac§-"  
 iPaXa(r)vaSaa Nail/NaaYaTae+a<a" )) 1 ))

śrī-śuka uvāca

itthaṁ viriñca-stuta-karma-vīryaḥ

prādurbabhūvāmṛta-bhūr adityām

catur-bhujaḥ śaṅkha-gadābja-cakraḥ

piśaṅga-vāsā nalināyatekṣaṇaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; ittham—in this way; viriñca-stuta-karma-vīryaḥ—the Personality of Godhead, whose activities and prowess are always praised by Lord Brahmā; prādurbabhūva—became manifested; amṛta-bhūḥ—whose appearance is always deathless; adityām—from the womb of Aditi; catuḥ-bhujaḥ—having four arms; śaṅkha-gadā-abja-cakraḥ—decorated with conchshell, club, lotus and disc; piśaṅga-vāsāḥ—dressed in yellow garments; nalina-āyata-īkṣaṇaḥ—having blooming eyes like the petals of a lotus.

TRANSLATION

Śukadeva Gosvāmī said: After Lord Brahmā had thus spoken, glorifying the Supreme Lord’s activities and prowess, the Supreme Personality of Godhead, who is never subject to death like an ordinary living being, appeared from the womb of Aditi. His four hands were decorated with a conchshell, club, lotus and disc, He was dressed in yellow garments, and His eyes appeared like the petals of a blooming lotus.

PURPORT

The word amṛta-bhūḥ is significant in this verse. The Lord sometimes appears like an ordinary child taking birth, but this does not mean that He is subject to birth, death or old age. One must be very intelligent to understand the appearance and activities of the Supreme Lord in His incarnations. This is confirmed in Bhagavad-gītā (4.9): janma karma ca me divyam evaṁ yo vetti tattvataḥ. One should try to understand that the Lord’s appearance and disappearance and His activities are all divyam, or transcendental. The Lord has nothing to do with material activities. One who understands the appearance, disappearance and activities of the Lord is immediately liberated. After giving up his body, he never again has to accept a material body, but is transferred to the spiritual world (tyaktvā dehaṁ punar janma naiti mām eti so ‘rjuna).

SB 8.18.2

TEXT 2

TEXT

XYaaMaavdaTaae ‡zraJaku-<@l/‚  
 iTvzaeçSaC^\qvdNaaMbuJa" PauMaaNa( )  
é[qvTSav+aa bl/Yaa(r)daeçSa‚  
 iTk-rq$=k-aÄqGau<acaåNaUPaur" )) 2 ))

śyāmāvadāto jhaṣa-rāja-kuṇḍala-

tviṣollasac-chrī-vadanāmbujaḥ pumān

śrīvatsa-vakṣā balayāṅgadollasat-

kirīṭa-kāñcī-guṇa-cāru-nūpuraḥ

SYNONYMS

śyāma-avadātaḥ—whose body is blackish and free from inebriety; jhaṣa-rāja-kuṇḍala—of the two earrings, made in the shape of sharks; tviṣā—by the luster; ullasat—dazzling; śrī-vadana-ambujaḥ—having a beautiful lotus face; pumān—the Supreme Person; śrīvatsa-vakṣāḥ—with the mark of Śrīvatsa on His bosom; balaya—bracelets; aṅgada—arm bands; ullasat—dazzling; kirīṭa—helmet; kāñcī—belt; guṇa—sacred thread; cāru—beautiful; nūpuraḥ—ankle bells.

TRANSLATION

The body of the Supreme Personality of Godhead, blackish in complexion, was free from all inebrieties. His lotus face, decorated with earrings resembling sharks, appeared very beautiful, and on His bosom was the mark of Śrīvatsa. He wore bangles on His wrists, armlets on His arms, a helmet on His head, a belt on His waist, a sacred thread across His chest, and ankle bells decorating His lotus feet.

SB 8.18.3

TEXT 3

TEXT

MaDauv]Tav]aTaivgauíYaa SvYaa  
 ivraiJaTa" é[qvNaMaal/Yaa hir" )  
Pa[JaaPaTaeveRXMaTaMa" Svraeicza  
 ivNaaXaYaNa( k-<#=iNaivík-aESTau>a" )) 3 ))

madhu-vrata-vrāta-vighuṣṭayā svayā

virājitaḥ śrī-vanamālayā hariḥ

prajāpater veśma-tamaḥ svarociṣā

vināśayan kaṇṭha-niviṣṭa-kaustubhaḥ

SYNONYMS

madhu-vrata—of bees always hankering for honey; vrāta—with a bunch; vighuṣṭayā—resounding; svayā—uncommon; virājitaḥ—situated; śrī—beautiful; vana-mālayā—with a flower garland; hariḥ—the Supreme Lord; prajāpateḥ—of Kaśyapa Muni, the Prajāpati; veśma-tamaḥ—the darkness of the house; sva-rociṣā—by His own effulgence; vināśayan—vanquishing; kaṇṭha—on the neck; niviṣṭa—worn; kaustubhaḥ—the Kaustubha gem.

TRANSLATION

An uncommonly beautiful garland of flowers decorated His bosom, and because the flowers were extremely fragrant, a large group of bees, making their natural humming sounds, invaded them for honey. When the Lord appeared, wearing the Kaustubha gem on His neck, His effulgence vanquished the darkness in the home of the Prajāpati Kaśyapa.

SB 8.18.4

TEXT 4

TEXT

idXa" Pa[Saedu" Sail/l/aXaYaaSTada  
 Pa[Jaa" Pa[ôía ‰Tavae Gau<aaiNvTaa" )  
ÛaErNTarq+a& i+aiTariGaniJaûa  
 Gaavae iÜJaa" SaÅôzuNaRGaaê )) 4 ))

diśaḥ praseduḥ salilāśayās tadā

prajāḥ prahṛṣṭā ṛtavo guṇānvitāḥ

dyaur antarīkṣaṁ kṣitir agni-jihvā

gāvo dvijāḥ sañjahṛṣur nagāś ca

SYNONYMS

diśaḥ—all directions; praseduḥ—became happy; salila—of water; āśayāḥ—the reservoirs; tadā—at that time; prajāḥ—all living entities; prahṛṣṭāḥ—very happy; ṛtavaḥ—the seasons; guṇa-anvitāḥ—full of their respective qualities; dyauḥ—the upper planetary system; antarīkṣam—outer space; kṣitiḥ—the surface of the earth; agni-jihvāḥ—the demigods; gāvaḥ—the cows; dvijāḥ—the brāhmaṇas; sañjahṛṣuḥ—all became happy; nagāḥ ca—and the mountains.

TRANSLATION

At that time, there was happiness in all directions, in the reservoirs of water like the rivers and oceans, and in the core of everyone’s heart. The various seasons displayed their respective qualities, and all living entities in the upper planetary system, in outer space and on the surface of the earth were jubilant. The demigods, the cows, the brāhmaṇas and the hills and mountains were all filled with joy.

SB 8.18.5

TEXT 5

TEXT

é[ae<aaYaa& é[v<aÜadXYaa& MauhUTaeR\_i>aiJaiTa Pa[>au" )  
SaveR Na+a}aTaaraÛaê§u-STaÂNMa di+a<aMa( )) 5 ))

śroṇāyāṁ śravaṇa-dvādaśyāṁ

muhūrte ‘bhijiti prabhuḥ

sarve nakṣatra-tārādyāś

cakrus taj-janma dakṣiṇam

SYNONYMS

śroṇāyām—when the moon was situated in the Śravaṇa lunar mansion; śravaṇa-dvādaśyām—on the twelfth lunar day of the bright fortnight in the month of Bhādra, the day famous as the Śravaṇa-dvādaśī; muhūrte—in the auspicious moment; abhijiti—in the first portion of the Śravaṇa lunar mansion known as the Abhijit-nakṣatra and in the Abhijit-*muhūrta* (occurring at midday); prabhuḥ—the Lord; sarve—all; nakṣatra—stars; tārā—planets; ādyāḥ—beginning with the sun and followed by the other planets; cakruḥ—made; tat-janma—the birthday of the Lord; dakṣiṇam—very munificent.

TRANSLATION

On the day of Śravaṇa-dvādaśī [the twelfth day of the bright fortnight in the month of Bhādra], when the moon came into the lunar mansion Śravaṇa, at the auspicious moment of Abhijit, the Lord appeared in this universe. Considering the Lord’s appearance very auspicious, all the stars and planets, from the sun to Saturn, were munificently charitable.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura, an expert astrologer, explains the word nakṣatra-tārādyāḥ. The word nakṣatra means "the stars," the word tāra in this context refers to the planets, and ādyāḥ means "the first one specifically mentioned." Among the planets, the first is Sūrya, the sun, not the moon. Therefore, according to the Vedic version, the modern astronomer’s proposition that the moon is nearest to the earth should not be accepted. The chronological order in which people all over the world refer to the days of the week—Sunday, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday—corresponds to the Vedic order of the planets and thus circumstantiates the Vedic version. Apart from this, when the Lord appeared the planets and stars became situated very auspiciously, according to astrological calculations, to celebrate the birth of the Lord.

SB 8.18.6

TEXT 6

TEXT

ÜadXYaa& SaivTaaiTaïNMaDYaiNdNaGaTaae Na\*Pa )  
ivJaYaaNaaMa Saa Pa[ae¢-a YaSYaa& JaNMa ivduhRre" )) 6 ))

dvādaśyāṁ savitātiṣṭhan

madhyandina-gato nṛpa

vijayā-nāma sā proktā

yasyāṁ janma vidur hareḥ

SYNONYMS

dvādaśyām—on the twelfth day of the moon; savitā—the sun; atiṣṭhat—was staying; madhyam-dina-gataḥ—on the meridian; nṛpa—O King; vijayā-nāma—by the name Vijayā; sā—that day; proktā—is called; yasyām—on which; janma—the appearance; viduḥ—they know; hareḥ—of Lord Hari.

TRANSLATION

O King, when the Lord appeared—on dvādaśī, the twelfth day of the moon—the sun was at the meridian, as every learned scholar knows. This dvādaśī is called Vijayā.

SB 8.18.7

TEXT 7

TEXT

Xa«duNdu>aYaae NaeduMa\*Rd(r)Pa<avaNak-a" )  
ic}avaid}aTaUYaaR<aa& iNagaaeRzSTauMaul/ae\_>avTa( )) 7 ))

śaṅkha-dundubhayo nedur

mṛdaṅga-paṇavānakāḥ

citra-vāditra-tūryāṇāṁ

nirghoṣas tumulo ‘bhavat

SYNONYMS

śaṅkha—conchshells; dundubhayaḥ—kettledrums; neduḥ—vibrated; mṛdaṅga—drums; paṇava-ānakāḥ—drums named paṇavas and ānakas; citra—various; vāditra—of these vibrations of musical sound; tūryāṇām—and of other instruments; nirghoṣaḥ—the loud sound; tumulaḥ—tumultuous; abhavat—became.

TRANSLATION

Conchshells, kettledrums, drums, paṇavas and ānakas vibrated in concert. The sound of these and various other instruments was tumultuous.

SB 8.18.8

TEXT 8

TEXT

Pa[qTaaêaPSarSaae\_Na\*TYaNGaNDavRPa[vra JaGau" )  
TauíuvuMauRNaYaae deva MaNav" iPaTarae\_GanYa" )) 8 ))

prītāś cāpsaraso ‘nṛtyan

gandharva-pravarā jaguḥ

tuṣṭuvur munayo devā

manavaḥ pitaro ‘gnayaḥ

SYNONYMS

prītāḥ—being very pleased; ca—also; apsarasaḥ—the celestial dancing girls; anṛtyan—danced; gandharva-pravarāḥ—the best of the Gandharvas; jaguḥ—sang; tuṣṭuvuḥ—satisfied the Lord by offering prayers; munayaḥ—the great sages; devāḥ—the demigods; manavaḥ—the Manus; pitaraḥ—the inhabitants of Pitṛloka; agnayaḥ—the fire-gods.

TRANSLATION

Being very pleased, the celestial dancing girls [Apsarās] danced in jubilation, the best of the Gandharvas sang songs, and the great sages, demigods, Manus, Pitās and fire-gods offered prayers to satisfy the Lord.

SB 8.18.9, SB 8.18.10, SB 8.18.9-10

TEXTS 9-10

TEXT

iSaÖivÛaDarGa<aa" Saik-MPauåzik-àra" )  
car<aa Ya+ar+aa&iSa SauPa<aaR >auJaGaaetaMaa" )) 9 ))  
GaaYaNTaae\_iTaPa[Xa&SaNTaae Na\*TYaNTaae ivbuDaaNauGaa" )  
AidTYaa Aaé[MaPad& ku-SauMaE" SaMavaik-rNa( )) 10 ))

siddha-vidyādhara-gaṇāḥ

sakimpuruṣa-kinnarāḥ

cāraṇā yakṣa-rakṣāṁsi

suparṇā bhujagottamāḥ

gāyanto ‘tipraśaṁsanto

nṛtyanto vibudhānugāḥ

adityā āśrama-padaṁ

kusumaiḥ samavākiran

SYNONYMS

siddha—the inhabitants of Siddhaloka; vidyādhara-gaṇāḥ—the inhabitants of Vidyādhara-loka; sa—with; kimpuruṣa—the inhabitants of Kimpuruṣa-loka; kinnarāḥ—the inhabitants of Kinnaraloka; cāraṇāḥ—the inhabitants of Cāraṇaloka; yakṣa—the Yakṣas; rakṣāṁsi—the Rākṣasas; suparṇāḥ—the Suparṇas; bhujaga-uttamāḥ—the best of the inhabitants of the serpent loka; gāyantaḥ—glorifying the Lord; ati-praśaṁsantaḥ—praising the Lord; nṛtyantaḥ—dancing; vibudhānugāḥ—the followers of the demigods; adityāḥ—of Aditi; āśrama-padam—the place of residence; kusumaiḥ—by flowers; samavākiran—covered.

TRANSLATION

The Siddhas, Vidyādharas, Kimpuruṣas, Kinnaras, Cāraṇas, Yakṣas, Rākṣasas, Suparṇas, the best of serpents, and the followers of the demigods all showered flowers on Aditi’s residence, covering the entire house, while glorifying and praising the Lord and dancing.

SB 8.18.11

TEXT 11

TEXT

d\*îaidiTaSTa& iNaJaGa>aRSaM>av&  
 Par& PauMaa&Sa& MaudMaaPa iviSMaTaa )  
Ga\*hqTadeh& iNaJaYaaeGaMaaYaYaa  
 Pa[JaaPaiTaêah JaYaeiTa iviSMaTa" )) 11 ))

dṛṣṭvāditis taṁ nija-garbha-sambhavaṁ

paraṁ pumāṁsaṁ mudam āpa vismitā

gṛhīta-dehaṁ nija-yoga-māyayā

prajāpatiś cāha jayeti vismitaḥ

SYNONYMS

dṛṣṭvā—seeing; aditiḥ—mother Aditi; tam—Him (the Supreme Personality of Godhead); nija-garbha-sambhavam—born of her own womb; param—the Supreme; pumāṁsam—the Personality of Godhead; mudam—great happiness; āpa—conceived; vismitā—being very much astonished; gṛhīta—accepted; deham—body, or transcendental form; nija-yoga-māyayā—by His own spiritual potency; prajāpatiḥ—Kaśyapa Muni; ca—also; āha—said; jaya—all glories; iti—thus; vismitaḥ—being astonished.

TRANSLATION

When Aditi saw the Supreme Personality of Godhead, who had appeared from her own womb, having accepted a transcendental body by His own spiritual potency, she was struck with wonder and was very happy. Upon seeing the child, Prajāpati Kaśyapa exclaimed, "Jaya! Jaya!" in great happiness and wonder.

SB 8.18.12

TEXT 12

TEXT

YaTa( Tad( vPau>aaRiTa iv>aUz<aaYauDaE‚  
 rVYa¢-icÜy¢-MaDaarYaÖir" )  
b>aUv TaeNaEv Sa vaMaNaae v$u="  
 SaMPaXYaTaaeidRVYaGaiTaYaRQaa Na$=" )) 12 ))

yat tad vapur bhāti vibhūṣaṇāyudhair

avyakta-cid-vyaktam adhārayad dhariḥ

babhūva tenaiva sa vāmano vaṭuḥ

sampaśyator divya-gatir yathā naṭaḥ

SYNONYMS

yat—which; tat—that; vapuḥ—transcendental body; bhāti—manifests; vibhūṣaṇa—with regular ornaments; āyudhaiḥ—and with weapons; avyakta—unmanifested; cit-vyaktam—spiritually manifested; adhārayat—assumed; hariḥ—the Lord; babhūva—immediately became; tena—with that; eva—certainly; saḥ—He (the Lord); vāmanaḥ—dwarf; vaṭuḥ—a brāhmaṇa brahmacārī; sampaśyatoḥ—while both His father and mother were seeing; divya-gatiḥ—whose movements are wonderful; yathā—as; naṭaḥ—a theatrical actor.

TRANSLATION

The Lord appeared in His original form, with ornaments and weapons in His hands. Although this ever-existing form is not visible in the material world, He nonetheless appeared in this form. Then, in the presence of His father and mother, He assumed the form of Vāmana, a brāhmaṇa-dwarf, a brahmacārī, just like a theatrical actor.

PURPORT

The word naṭaḥ is significant. An actor changes dress to play different parts, but is always the same man. Similarly, as described in the Brahma-saṁhitā (5.33, 39), the Lord assumes many thousands and millions of forms (advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣam). He is always present with innumerable incarnations (rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan nānāvatāram akarod bhuvaneṣu kintu). Nonetheless, although He appears in various incarnations, they are not different from one another. He is the same person, with the same potency, the same eternity and the same spiritual existence, but He can simultaneously assume various forms. When Vāmanadeva appeared from the womb of His mother, He appeared in the form of Nārāyaṇa, with four hands equipped with the necessary symbolic weapons, and then immediately transformed Himself into a brahmacārī (vaṭu). This means that His body is not material. One who thinks that the Supreme Lord assumes a material body is not intelligent. He has to learn more about the Lord’s position. As confirmed in Bhagavad-gītā (4.9), janma karma ca me divyam evaṁ yo vetti tattvataḥ. One has to understand the transcendental appearance of the Lord in His original transcendental body (sac-cid-ānanda-vigraha).

SB 8.18.13

TEXT 13

TEXT

Ta& v$u=& vaMaNa& d\*îa MaaedMaaNaa MahzRYa" )  
k-MaaRi<a k-arYaaMaaSau" PaurSk\*-TYa Pa[JaaPaiTaMa( )) 13 ))

taṁ vaṭuṁ vāmanaṁ dṛṣṭvā

modamānā maharṣayaḥ

karmāṇi kārayām āsuḥ

puraskṛtya prajāpatim

SYNONYMS

tam—Him; vaṭum—the brahmacārī; vāmanam—dwarf; dṛṣṭvā—seeing; modamānāḥ—in a happy mood; mahā-ṛṣayaḥ—the great saintly persons; karmāṇi—ritualistic ceremonies; kārayām āsuḥ—performed; puraskṛtya—keeping in front; prajāpatim—Kaśyapa Muni, the Prajāpati.

TRANSLATION

When the great sages saw the Lord as the brahmacārī-dwarf Vāmana, they were certainly very pleased. Thus they placed before them Kaśyapa Muni, the Prajāpati, and performed all the ritualistic ceremonies, such as the birthday ceremony.

PURPORT

According to Vedic civilization, when a child is born in the family of a brāhmaṇa, the birthday ceremony, known as jāta-karma, is first performed, and then other ceremonies are also gradually performed. But when this vāmana-rūpa appeared in the form of a vaṭu, or brahmacārī, His sacred thread ceremony was also performed immediately.

SB 8.18.14

TEXT 14

TEXT

TaSYaaePaNaqYaMaaNaSYa Saaiv}aq& SaivTaab]vqTa( )  
b\*hSPaiTab]RøSaU}a& Mae%l/a& k-XYaPaae\_ddaTa( )) 14 ))

tasyopanīyamānasya

sāvitrīṁ savitābravīt

bṛhaspatir brahma-sūtraṁ

mekhalāṁ kaśyapo ‘dadāt

SYNONYMS

tasya—of Lord Vāmanadeva; upanīyamānasya—at the time of His being offered the sacred thread ceremony; sāvitrīm—the Gāyatrī mantra; savitā—the sun-god; abravīt—chanted; bṛhaspatiḥ—Bṛhaspati, the guru of the demigods; brahma-sūtram—the sacred thread; mekhalām—the belt of straw; kaśyapaḥ—Kaśyapa Muni; adadāt—offered.

TRANSLATION

At the sacred thread ceremony of Vāmanadeva, the sun-god personally uttered the Gāyatrī mantra, Bṛhaspati offered the sacred thread, and Kaśyapa Muni offered a straw belt.

SB 8.18.15

TEXT 15

TEXT

ddaE k\*-Z<aaiJaNa& >aUiMadR<@& SaaeMaae vNaSPaiTa" )  
k-aEPaqNaaC^adNa& MaaTaa ÛaEX^}a& JaGaTa" PaTae" )) 15 ))

dadau kṛṣṇājinaṁ bhūmir

daṇḍaṁ somo vanaspatiḥ

kaupīnācchādanaṁ mātā

dyauś chatraṁ jagataḥ pateḥ

SYNONYMS

dadau—gave, offered; kṛṣṇa-ajinam—the skin of a deer; bhūmiḥ—mother earth; daṇḍam—a brahmacārī’s rod; somaḥ—the moon-god; vanaḥ-patiḥ—the king of the forest; kaupīna—the underwear; ācchādanam—covering the body; mātā—His mother, Aditi; dyauḥ—the heavenly kingdom; chatram—an umbrella; jagataḥ—of the whole universe; pateḥ—of the master.

TRANSLATION

Mother earth gave Him a deerskin, and the demigod of the moon, who is the king of the forest, gave Him a brahma-daṇḍa [the rod of a brahmacārī]. His mother, Aditi, gave Him cloth for underwear, and the deity presiding over the heavenly kingdom offered Him an umbrella.

SB 8.18.16

TEXT 16

TEXT

k-Ma<@lu/& vedGa>aR" ku-XaaNSaázRYaae ddu" )  
A+aMaal/a& MaharaJa SarSvTYaVYaYaaTMaNa" )) 16 ))

kamaṇḍaluṁ veda-garbhaḥ

kuśān saptarṣayo daduḥ

akṣa-mālāṁ mahārāja

sarasvaty avyayātmanaḥ

SYNONYMS

kamaṇḍalum—a waterpot; veda-garbhaḥ—Lord Brahmā; kuśān—kuśa grass; sapta-ṛṣayaḥ—the seven sages; daduḥ—offered; akṣa-mālām—a string of Rudrākṣa beads; mahārāja—O King; sarasvatī—the goddess Sarasvatī; avyaya-ātmanaḥ—to the Supreme Personality of Godhead.

TRANSLATION

O King, Lord Brahmā offered a waterpot to the inexhaustible Supreme Personality of Godhead, the seven sages offered Him kuśa grass, and mother Sarasvatī gave Him a string of Rudrākṣa beads.

SB 8.18.17

TEXT 17

TEXT

TaSMaa wTYauPaNaqTaaYa Ya+ara$( Paai}ak-aMadaTa( )  
i>a+aa& >aGavTaq Saa+aaduMaadadiMbk-a SaTaq )) 17 ))

tasmā ity upanītāya

yakṣa-rāṭ pātrikām adāt

bhikṣāṁ bhagavatī sākṣād

umādād ambikā satī

SYNONYMS

tasmai—unto Him (Lord Vāmanadeva); iti—in this way; upanītāya—who had undergone His sacred thread ceremony; yakṣa-rāṭ—Kuvera, the treasurer of heaven and King of the Yakṣas; pātrikām—a pot for begging alms; adāt—delivered; bhikṣām—alms; bhagavatī—mother Bhavānī, the wife of Lord Śiva; sākṣāt—directly; umā—Umā; adāt—gave; ambikā—the mother of the universe; satī—the chaste.

TRANSLATION

When Vāmanadeva had thus been given the sacred thread, Kuvera, King of the Yakṣas, gave Him a pot for begging alms, and mother Bhagavatī, the wife of Lord Śiva and most chaste mother of the entire universe, gave Him His first alms.

SB 8.18.18

TEXT 18

TEXT

Sa b]øvcRSaeNaEv& Sa>aa& SaM>aaivTaae v$u=" )  
b]øizRGa<aSaÅuíaMaTYaraecTa Maairz" )) 18 ))

sa brahma-varcasenaivaṁ

sabhāṁ sambhāvito vaṭuḥ

brahmarṣi-gaṇa-sañjuṣṭām

atyarocata māriṣaḥ

SYNONYMS

saḥ—He (Vāmanadeva); brahma-varcasena—by His Brahman effulgence; evam—in this way; sabhām—the assembly; sambhāvitaḥ—having been welcomed by everyone; vaṭuḥ—the brahmacārī; brahma-ṛṣi-gaṇa-sañjuṣṭām—filled with great brāhmaṇa sages; ati-arocata—surpassing, appeared beautiful; māriṣaḥ—the best of the brahmacārīs.

TRANSLATION

Having thus been welcomed by everyone, Lord Vāmanadeva, the best of the brahmacārīs, exhibited His Brahman effulgence. Thus He surpassed in beauty that entire assembly, which was filled with great saintly brāhmaṇas.

SB 8.18.19

TEXT 19

TEXT

SaiMaÖMaaihTa& viö& k\*-Tva PairSaMaUhNaMa( )  
PairSTaqYaR SaMa>YaCYaR SaiMaiÙrJauhaed( iÜJa" )) 19 ))

samiddham āhitaṁ vahniṁ

kṛtvā parisamūhanam

paristīrya samabhyarcya

samidbhir ajuhod dvijaḥ

SYNONYMS

samiddham—blazing; āhitam—being situated; vahnim—the fire; kṛtvā—after making; parisamūhanam—properly; paristīrya—surpassing; samabhyarcya—after offering worship; samidbhiḥ—with sacrificial offerings; ajuhot—completed the fire sacrifice; dvijaḥ—the best of the brāhmaṇas.

TRANSLATION

After Lord Śrī Vāmanadeva set a sacrificial fire, He offered worship and performed a fire sacrifice on the sacrificial field.

SB 8.18.20

TEXT 20

TEXT

é[uTvaìMaeDaEYaRJaMaaNaMaUiJaRTa&  
 bil&/ >a\*GaU<aaMauPak-iLPaTaESTaTa" )  
JaGaaMa Ta}aai%l/SaarSaM>a\*Taae  
 >aare<a Gaa& SaàMaYaNPade Pade )) 20 ))

śrutvāśvamedhair yajamānam ūrjitaṁ

baliṁ bhṛgūṇām upakalpitais tataḥ

jagāma tatrākhila-sāra-sambhṛto

bhāreṇa gāṁ sannamayan pade pade

SYNONYMS

śrutvā—after hearing; aśvamedhaiḥ—by aśvamedha sacrifices; yajamānam—the performer; ūrjitam—very glorious; balim—Bali Mahārāja; bhṛgūṇām—under the guidance of the brāhmaṇas born in the Bhṛgu dynasty; upakalpitaiḥ—performed; tataḥ—from that place; jagāma—went; tatra—there; akhila-sāra-sambhṛtaḥ—the Supreme Personality of Godhead, the essence of all creation; bhāreṇa—with the weight; gām—the earth; sannamayan—depressing; pade pade—at every step.

TRANSLATION

When the Lord heard that Bali Mahārāja was performing aśvamedha sacrifices under the patronage of brāhmaṇas belonging to the Bhṛgu dynasty, the Supreme Lord, who is full in every respect, proceeded there to show His mercy to Bali Mahārāja. By His weight, He pushed down the earth with every step.

PURPORT

The Supreme Personality of Godhead is akhila-sāra-sambhṛta. In other words, He is the proprietor of everything essential in this material world. Thus although the Lord was going to Bali Mahārāja to beg something, He is always complete and has nothing to beg from anyone. Indeed, He is so powerful that in His full opulence He pressed down the surface of the earth at every step.

SB 8.18.21

TEXT 21

TEXT

Ta& NaMaRdaYaaSTa$= otare ble/‚  
 YaR ‰iTvJaSTae >a\*Gauk-C^Sa&jke- )  
Pa[vTaRYaNTaae >a\*Gav" §-TaUtaMa&  
 VYac+aTaaraduidTa& YaQaa rivMa( )) 21 ))

taṁ narmadāyās taṭa uttare baler

ya ṛtvijas te bhṛgukaccha-saṁjñake

pravartayanto bhṛgavaḥ kratūttamaṁ

vyacakṣatārād uditaṁ yathā ravim

SYNONYMS

tam—Him (Vāmanadeva); narmadāyāḥ—of the River Narmadā; taṭe—on the bank; uttare—northern; baleḥ—of Mahārāja Bali; ye—who; ṛtvijaḥ—the priests engaged in ritualistic ceremonies; te—all of them; bhṛgukaccha-saṁjñake—in the field named Bhṛgukaccha; pravartayantaḥ—performing; bhṛgavaḥ—all the descendants of Bhṛgu; kratu-uttamam—the most important sacrifice, named aśvamedha; vyacakṣata—they observed; ārāt—nearby; uditam—risen; yathā—like; ravim—the sun.

TRANSLATION

While engaged in performing the sacrifice in the field known as Bhṛgukaccha, on the northern bank of the Narmadā River, the brahminical priests, the descendants of Bhṛgu, saw Vāmanadeva to be like the sun rising nearby.

SB 8.18.22

TEXT 22

TEXT

Tae ‰iTvJaae YaJaMaaNa" SadSYaa  
 hTaiTvzae vaMaNaTaeJaSaa Na\*Pa )  
SaUYaR" ik-l/aYaaTYauTa va iv>aavSau"  
 SaNaTku-Maarae\_Qa idd\*+aYaa §-Taae" )) 22 ))

te ṛtvijo yajamānaḥ sadasyā

hata-tviṣo vāmana-tejasā nṛpa

sūryaḥ kilāyāty uta vā vibhāvasuḥ

sanat-kumāro ‘tha didṛkṣayā kratoḥ

SYNONYMS

te—all of them; ṛtvijaḥ—the priests; yajamānaḥ—as well as Bali Mahārāja, who had engaged them in performing the yajña; sadasyāḥ—all the members of the assembly; hata-tviṣaḥ—decreased in their bodily effulgence; vāmana-tejasā—by the brilliant effulgence of Lord Vāmana; nṛpa—O King; sūryaḥ—the sun; kila—whether; āyāti—is coming; uta vā—either; vibhāvasuḥ—the fire-god; sanat-kumāraḥ—the Kumāra known as Sanat-kumāra; atha—either; didṛkṣayā—with a desire to observe; kratoḥ—the sacrificial ceremony.

TRANSLATION

O King, because of Vāmanadeva’s bright effulgence, the priests, along with Bali Mahārāja and all the members of the assembly, were robbed of their splendor. Thus they began to ask one another whether the sun-god himself, Sanat-kumāra or the fire-god had personally come to see the sacrificial ceremony.

SB 8.18.23

TEXT 23

TEXT

wTQa& SaiXaZYaezu >a\*GauZvNaek-Daa  
 ivTaKYaRMaa<aae >aGavaNSa vaMaNa" )  
^}a& Sad<@& SaJal&/ k-Ma<@lu/&  
 ivveXa ib>a]ÖYaMaeDava$=Ma( )) 23 ))

itthaṁ saśiṣyeṣu bhṛguṣv anekadhā

vitarkyamāṇo bhagavān sa vāmanaḥ

chatraṁ sadaṇḍaṁ sajalaṁ kamaṇḍaluṁ

viveśa bibhrad dhayamedha-vāṭam

SYNONYMS

ittham—in this way; sa-śiṣyeṣu—with their disciples; bhṛguṣu—among the Bhṛgus; anekadhā—in many ways; vitarkyamāṇaḥ—being talked and argued about; bhagavān—the Supreme Personality of Godhead; saḥ—that; vāmanaḥ—Lord Vāmana; chatram—umbrella; sadaṇḍam—with the rod; sa-jalam—filled with water; kamaṇḍalum—waterpot; viveśa—entered; bibhrat—taking in hand; hayamedha—of the aśvamedha sacrifice; vāṭam—the arena.

TRANSLATION

While the priests of the Bhṛgu dynasty and their disciples talked and argued in various ways, the Supreme Personality of Godhead, Vāmanadeva, holding in His hands the rod, the umbrella and a waterpot full of water, entered the arena of the aśvamedha sacrifice.

SB 8.18.24, SB 8.18.25, SB 8.18.24-25

TEXTS 24-25

TEXT

MaaEHJYaa Mae%l/Yaa vqTaMauPavqTaaiJaNaaetarMa( )  
Jai$=l&/ vaMaNa& ivPa[& MaaYaaMaa<avk&- hirMa( )) 24 ))  
Pa[iví& vq+Ya >a\*Gav" SaiXaZYaaSTae SahaiGani>a" )  
Pa[TYaGa\*õNSaMauTQaaYa Sai¿áaSTaSYa TaeJaSaa )) 25 ))

mauñjyā mekhalayā vītam

upavītājinottaram

jaṭilaṁ vāmanaṁ vipraṁ

māyā-māṇavakaṁ harim

praviṣṭaṁ vīkṣya bhṛgavaḥ

saśiṣyās te sahāgnibhiḥ

pratyagṛhṇan samutthāya

saṅkṣiptās tasya tejasā

SYNONYMS

mauñjyā—made of muñja straw; mekhalayā—with a belt; vītam—circled; upavīta—sacred thread; ajina-uttaram—wearing a deerskin upper garment; jaṭilam—having matted locks of hair; vāmanam—Lord Vāmana; vipram—a brāhmaṇa; māyā-māṇavakam—the illusory son of a human being; harim—the Supreme Personality of Godhead; praviṣṭam—entered; vīkṣya—seeing; bhṛgavaḥ—the priests who were descendants of Bhṛgu; sa-śiṣyāḥ—with their disciples; te—all of them; saha-agnibhiḥ—with the fire sacrifice; pratyagṛhṇan—properly welcomed; samutthāya—standing up; saṅkṣiptāḥ—being diminished; tasya—His; tejasā—by brilliance.

TRANSLATION

Appearing as a brāhmaṇa boy, wearing a belt of straw, a sacred thread, an upper garment of deerskin, and matted locks of hair, Lord Vāmanadeva entered the arena of sacrifice. His brilliant effulgence diminished the brilliance of all the priests and their disciples, who thus stood from their seats and welcomed the Lord properly by offering obeisances.

SB 8.18.26

TEXT 26

TEXT

YaJaMaaNa" Pa[MauidTaae dXaRNaqYa& MaNaaerMaMa(  
æPaaNauæPaavYav& TaSMaa AaSaNaMaahrTa( )) 26 ))

yajamānaḥ pramudito

darśanīyaṁ manoramam

rūpānurūpāvayavaṁ

tasmā āsanam āharat

SYNONYMS

yajamānaḥ—Bali Mahārāja, who had engaged all the priests in performing the sacrifice; pramuditaḥ—being very jubilant; darśanīyam—pleasing to see; manoramam—so beautiful; rūpa—with beauty; anurūpa—equal to His bodily beauty; avayavam—all the different parts of the body; tasmai—unto Him; āsanam—a sitting place; āharat—offered.

TRANSLATION

Bali Mahārāja, jubilant at seeing Lord Vāmanadeva, whose beautiful limbs contributed equally to the beauty of His entire body, offered Him a seat with great satisfaction.

SB 8.18.27

TEXT 27

TEXT

SvaGaTaeNaai>aNaNÛaQa PaadaE >aGavTaae bil/" )  
AviNaJYaacRYaaMaaSa Mau¢-Sa(r)MaNaaerMaMa( )) 27 ))

svāgatenābhinandyātha

pādau bhagavato baliḥ

avanijyārcayām āsa

mukta-saṅga-manoramam

SYNONYMS

su-āgatena—by words of welcome; abhinandya—welcoming; atha—thus; pādau—the two lotus feet; bhagavataḥ—of the Lord; baliḥ—Bali Mahārāja; avanijya—washing; arcayām āsa—worshiped; mukta-saṅga-manoramam—the Supreme Personality of Godhead, who is beautiful to the liberated souls.

TRANSLATION

Thus offering a proper reception to the Supreme Personality of Godhead, who is always beautiful to the liberated souls, Bali Mahārāja worshiped Him by washing His lotus feet.

SB 8.18.28

TEXT 28

TEXT

TaTPaadXaaEc& JaNak-LMazaPah&  
 Sa DaMaRivNMaUDNYaRdDaaTa( SauMa(r)l/Ma( )  
Yad( devdevae iGairXaêNd]MaaEil/‚  
 dRDaar MaUDNaaR ParYaa c >a¢-ya )) 28 ))

tat-pāda-śaucaṁ jana-kalmaṣāpahaṁ

sa dharma-vin mūrdhny adadhāt sumaṅgalam

yad deva-devo giriśaś candra-maulir

dadhāra mūrdhnā parayā ca bhaktyā

SYNONYMS

tat-pāda-śaucam—the water that washed the lotus feet of the Lord; jana-kalmaṣa-apaham—which washes away all the sinful reactions of the people in general; saḥ—he (Bali Mahārāja); dharma-vit—completely aware of religious principles; mūrdhni—on the head; adadhāt—carried; su-maṅgalam—all-auspicious; yat—which; deva-devaḥ—the best of the demigods; giriśaḥ—Lord Śiva; candra-mauliḥ—who carries on his forehead the emblem of the moon; dadhāra—carried; mūrdhnā—on the head; parayā—supreme; ca—also; bhaktyā—with devotion.

TRANSLATION

Lord Śiva, the best of demigods, who carries on his forehead the emblem of the moon, receives on his head with great devotion the Ganges water emanating from the toe of Viṣṇu. Being aware of religious principles, Bali Mahārāja knew this. Consequently, following in the footsteps of Lord Śiva, he also placed on his head the water that had washed the Lord’s lotus feet.

PURPORT

Lord Śiva is known as Gaṅgā-dhara, or one who carries the water of the Ganges on his head. On Lord Śiva’s forehead is the emblem of the half-moon, yet to give supreme respect to the Supreme Personality of Godhead, Lord Śiva placed the water of the Ganges above this emblem. This example should be followed by everyone, or at least by every devotee, because Lord Śiva is one of the mahājanas. Similarly, Mahārāja Bali also later became a mahājana. One mahājana follows another mahājana, and by following the paramparā system of mahājana activities one can become advanced in spiritual consciousness. The water of the Ganges is sanctified because it emanates from the toe of Lord Viṣṇu. Bali Mahārāja washed the lotus feet of Vāmanadeva, and the water with which he did so became equal to the Ganges. Bali Mahārāja, who perfectly knew all religious principles, therefore took that water on his head, following in the footsteps of Lord Śiva.

SB 8.18.29

TEXT 29

TEXT

é[qbil/åvac  
SvaGaTa& Tae NaMaSTau>Ya& b]øiNk&- k-rvaMa Tae )  
b]øzs<aa& TaPa" Saa+aaNMaNYae TvaYaR vPauDaRrMa( )) 29 ))

śrī-balir uvāca

svāgataṁ te namas tubhyaṁ

brahman kiṁ karavāma te

brahmarṣīṇāṁ tapaḥ sākṣān

manye tvārya vapur-dharam

SYNONYMS

śrī-baliḥ uvāca—Bali Mahārāja said; su-āgatam—all welcome; te—unto You; namaḥ tubhyam—I offer my respectful obeisances unto You; brahman—O brāhmaṇa; kim—what; karavāma—can we do; te—for You; brahma-ṛṣīṇām—of the great brāhmaṇa sages; tapaḥ—austerity; sākṣāt—directly; manye—I think; tvā—You; ārya—O noble one; vapuḥ-dharam—personified.

TRANSLATION

Bali Mahārāja then said to Lord Vāmanadeva: O brāhmaṇa, I offer You my hearty welcome and my respectful obeisances. Please let us know what we may do for You. We think of You as the personified austerity of the great brāhmaṇa-sages.

SB 8.18.30

TEXT 30

TEXT

AÛ Na" iPaTarSTa\*áa AÛ Na" PaaivTa& ku-l/Ma( )  
AÛ iSví" §-TaurYa& Yad( >avaNaaGaTaae Ga\*haNa( )) 30 ))

adya naḥ pitaras tṛptā

adya naḥ pāvitaṁ kulam

adya sviṣṭaḥ kratur ayaṁ

yad bhavān āgato gṛhān

SYNONYMS

adya—today; naḥ—our; pitaraḥ—forefathers; tṛptāḥ—satisfied; adya—today; naḥ—our; pāvitam—purified; kulam—the whole family; adya—today; su-iṣṭaḥ—properly executed; kratuḥ—the sacrifice; ayam—this; yat—because; bhavān—Your Lordship; āgataḥ—arrived; gṛhān—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.

SB 8.18.31

TEXT 31

TEXT

AÛaGanYaae Mae SauhuTaa YaQaaiviDa  
 iÜJaaTMaJa TvÀr<aavNaeJaNaE" )  
hTaa&hSaae vai>aRirYa& c >aUrhae  
 TaQaa PauNaqTaa TaNaui>a" PadESTav )) 31 ))

adyāgnayo me suhutā yathā-vidhi

dvijātmaja tvac-caraṇāvanejanaiḥ

hatāṁhaso vārbhir iyaṁ ca bhūr aho

tathā punītā tanubhiḥ padais tava

SYNONYMS

adya—today; agnayaḥ—the sacrificial fires; me—executed by me; su-hutāḥ—properly offered oblations; yathā-vidhi—in terms of the śāstric injunction; dvija-ātmaja—O son of a brāhmaṇa; tvat-caraṇa-avanejanaiḥ—which washed Your lotus feet; hata-aṁhasaḥ—who have become cleansed of all sinful reactions; vārbhiḥ—by the water; iyam—this; ca—also; bhūḥ—the surface of the globe; aho—oh; tathā—as well; punītā—sanctified; tanubhiḥ—small; padaiḥ—by the touch of the lotus feet; tava—Your.

TRANSLATION

O son of a brāhmaṇa, today the fire of sacrifice is ablaze according to the injunction of the śāstra, and I have been freed from all the sinful reactions of my life by the water that has washed Your lotus feet. O my Lord, by the touch of Your small lotus feet the entire surface of the world has been sanctified.

SB 8.18.32

TEXT 32

TEXT

Yad( Yad( v$=ae vaH^iSa TaTPa[TaqC^ Mae  
 TvaMaiQaRNa& ivPa[SauTaaNauTakR-Yae )  
Gaa& k-aÄNa& Gau<avd( DaaMa Ma\*í&  
 TaQaaàPaeYaMauTa va ivPa[k-NYaaMa( )  
Ga]aMaaNa( SaMa\*Öa&STaurGaaNa( GaJaaNa( va  
 rQaa&STaQaahRtaMa SaMPa[TaqC^ )) 32 ))

yad yad vaṭo vāñchasi tat pratīccha me

tvām arthinaṁ vipra-sutānutarkaye

gāṁ kāñcanaṁ guṇavad dhāma mṛṣṭaṁ

tathānna-peyam uta vā vipra-kanyām

grāmān samṛddhāṁs turagān gajān vā

rathāṁs tathārhattama sampratīccha

SYNONYMS

yat yat—whatever; vaṭo—O brahmacārī; vāñchasi—You desire; tat—that; pratīccha—You may take; me—from me; tvām—You; arthinam—desiring something; vipra-suta—O son of a brāhmaṇa; anutarkaye—I consider; gām—a cow; kāñcanam—gold; guṇavat dhāma—a furnished residence; mṛṣṭam—palatable; tathā—as well as; anna—food grains; peyam—drink; uta—indeed; vā—either; vipra-kanyām—the daughter of a brāhmaṇa; grāmān—villages; samṛddhān—prosperous; turagān—horses; gajān—elephants; vā—either; rathān—chariots; tathā—as well as; arhat-tama—O best of those who are worshipable; sampratīccha—You may take.

TRANSLATION

O son of a brāhmaṇa, it appears that You have come here to ask me for something. Therefore, whatever You want You may take from me. O best of those who are worshipable. You may take from me a cow, gold, a furnished house, palatable food and drink, the daughter of a brāhmaṇa for Your wife, prosperous villages, horses, elephants, chariots or whatever You desire.

Thus end the Bhaktivedanta purports of the Eighth Canto, Eighteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Vāmanadeva, the Dwarf Incarnation."

SB 8.19: Lord Vämanadeva Begs Charity from Bali Mahäräja

CHAPTER NINETEEN  
Lord Vāmanadeva Begs Charity from Bali Mahārāja

SB 8.19 Summary

This Nineteenth Chapter describes how Lord Vāmanadeva asked for three paces of land in charity, how Bali Mahārāja agreed to His proposal, and how Śukrācārya forbade Bali Mahārāja to fulfill Lord Vāmanadeva’s request.

When Bali Mahārāja, thinking Vāmanadeva to be the son of a brāhmaṇa, told Him to ask for anything He liked, Lord Vāmanadeva praised Hiraṇyakaśipu and Hiraṇyākṣa for their heroic activities, and after thus praising the family in which Bali Mahārāja had been born, He begged the King for three paces of land. Bali Mahārāja agreed to give this land in charity, since this was very insignificant, but Śukrācārya, who could understand that Vāmanadeva was Viṣṇu, the friend of the demigods, forbade Bali Mahārāja to give this land. Śukrācārya advised Bali Mahārāja to withdraw his promise. He explained that in subduing others, in joking, in responding to danger, in acting for the welfare of others, and so on, one could refuse to fulfill one’s promise, and there would be no fault. By this philosophy, Śukrācārya tried to dissuade Bali Mahārāja from giving land to Lord Vāmanadeva.

SB 8.19.1

TEXT 1

TEXT

é[qéuk- ovac  
wiTa vEraecNaevaRKYa& DaMaRYau¢&- Sa SaUNa\*TaMa( )  
iNaXaMYa >aGavaNPa[qTa" Pa[iTaNaNÛedMab]vqTa( )) 1 ))

śrī-śuka uvāca

iti vairocaner vākyaṁ

dharma-yuktaṁ sa sūnṛtam

niśamya bhagavān prītaḥ

pratinandyedam abravīt

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; iti—thus; vairocaneḥ—of the son of Virocana; vākyam—the words; dharma-yuktam—in terms of religious principles; saḥ—He; sū-nṛtam—very pleasing; niśamya—hearing; bhagavān—the Supreme Personality of Godhead; prītaḥ—completely pleased; pratinandya—congratulating him; idam—the following words; abravīt—said.

TRANSLATION

Śukadeva Gosvāmī continued: When the Supreme Personality of Godhead, Vāmanadeva, heard Bali Mahārāja speaking in this pleasing way, He was very satisfied, for Bali Mahārāja had spoken in terms of religious principles. Thus the Lord began to praise him.

SB 8.19.2

TEXT 2

TEXT

é[q>aGavaNauvac  
vcSTavETaÂNadev SaUNa\*Ta&  
 ku-l/aeicTa& DaMaRYauTa& YaXaSk-rMa( )  
YaSYa Pa[Maa<a& >a\*Gav" SaaMParaYae  
 iPaTaaMah" ku-l/v\*Ö" Pa[XaaNTa" )) 2 ))

śrī-bhagavān uvāca

vacas tavaitaj jana-deva sūnṛtaṁ

kulocitaṁ dharma-yutaṁ yaśas-karam

yasya pramāṇaṁ bhṛgavaḥ sāmparāye

pitāmahaḥ kula-vṛddhaḥ praśāntaḥ

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; vacaḥ—words; tava—your; etat—this kind of; jana-deva—O King of the people; sū-nṛtam—very true; kula-ucitam—exactly befitting your dynasty; dharma-yutam—completely in accord with the principles of religion; yaśaḥ-karam—fit for spreading your reputation; yasya—of whom; pramāṇam—the evidence; bhṛgavaḥ—the brāhmaṇas of the Bhṛgu dynasty; sāmparāye—in the next world; pitāmahaḥ—your grandfather; kula-vṛddhaḥ—the oldest in the family; praśāntaḥ—very peaceful (Prahlāda Mahārāja).

TRANSLATION

The Supreme Personality of Godhead said: O King, you are indeed exalted because your present advisors are the brāhmaṇas who are descendants of Bhṛgu and because your instructor for your future life is your grandfather, the peaceful and venerable Prahlāda Mahārāja. Your statements are very true, and they completely agree with religious etiquette. They are in keeping with the behavior of your family, and they enhance your reputation.

PURPORT

Prahlāda Mahārāja is a vivid example of a pure devotee. Someone might argue that since Prahlāda Mahārāja, even though very old, was attached to his family, and specifically to his grandson Bali Mahārāja, how could he be an ideal example? Therefore this verse uses the word praśāntaḥ. A devotee is always sober. He is never disturbed by any conditions. Even if a devotee remains in gṛhastha life and does not renounce material possessions, he should still be understood to be praśānta, sober, because of his pure devotion to the Lord. Śrī Caitanya Mahāprabhu therefore said:

kibā vipra, kibā nyāsī, śūdra kene naya  
yei kṛṣṇa-tattva-vettā, sei ‘guru’ haya

"Whether one is a brāhmaṇa, a sannyāsī or a śūdra—regardless of what he is—he can become a spiritual master if he knows the science of Kṛṣṇa." (Cc. Madhya 8.128) Anyone completely aware of the science of Kṛṣṇa, regardless of his status in life, is a guru. Thus Prahlāda Mahārāja is a guru in all circumstances.

Here His Lordship Vāmanadeva also teaches sannyāsīs and brahmacārīs that one should not ask more than necessary. He wanted only three paces of land, although Bali Mahārāja wanted to give Him anything He wanted.

SB 8.19.3

TEXT 3

TEXT

Na ùeTaiSMaNku-le/ k-iêià"Satv" k\*-Pa<a" PauMaaNa( )  
Pa[TYaa:YaaTaa Pa[iTaé[uTYa Yaae vadaTaa iÜJaaTaYae )) 3 ))

na hy etasmin kule kaścin

niḥsattvaḥ kṛpaṇaḥ pumān

pratyākhyātā pratiśrutya

yo vādātā dvijātaye

SYNONYMS

na—not; hi—indeed; etasmin—in this; kule—in the dynasty or family; kaścit—anyone; niḥsattvaḥ—poor-minded; kṛpaṇaḥ—miser; pumān—any person; pratyākhyātā—refuses; pratiśrutya—after promising to give; yaḥ vā—either; adātā—not being charitable; dvijātaye—unto the brāhmaṇas.

TRANSLATION

I know that even until now, no one taking birth in your family has been poor-minded or miserly. No one has refused to give charity to brāhmaṇas, nor after promising to give charity has anyone failed to fulfill his promise.

SB 8.19.4

TEXT 4

TEXT

Na SaiNTa TaqQaeR YauiDa caiQaRNaaiQaRTaa"  
 Parax(Mau%a Yae TvMaNaiSvNaae Na\*Pa )  
YauZMaTku-le/ YaÛXaSaaMale/Na  
 Pa[had oÙaiTa YaQaae@uPa" %e )) 4 ))

na santi tīrthe yudhi cārthinārthitāḥ

parāṅmukhā ye tv amanasvino nṛpa

yuṣmat-kule yad yaśasāmalena

prahrāda udbhāti yathoḍupaḥ khe

SYNONYMS

na—not; santi—there are; tīrthe—in holy places (where charity is given); yudhi—in the battlefield; ca—also; arthinā—by a brāhmaṇa or a kṣatriya; arthitāḥ—who have been asked; parāṅmukhāḥ—who refused their prayers; ye—such persons; tu—indeed; amanasvinaḥ—such low-minded, low-grade kings; nṛpa—O King (Bali Mahārāja); yuṣmat-kule—in your dynasty; yat—therein; yaśasā amalena—by impeccable reputation; prahrādaḥ—Prahlāda Mahārāja; udbhāti—arises; yathā—as; uḍupaḥ—the moon; khe—in the sky.

TRANSLATION

O King Bali, never in your dynasty has the low-minded King been born who upon being requested has refused charity to brāhmaṇas in holy places or a fight to kṣatriyas on a battlefield. And your dynasty is even more glorious due to the presence of Prahlāda Mahārāja, who is like the beautiful moon in the sky.

PURPORT

The symptoms of a kṣatriya are given in Bhagavad-gītā. One of the qualifications is the willingness to give charity (dāna). A kṣatriya does not refuse to give charity when requested by a brāhmaṇa, nor can he refuse to fight another kṣatriya. A king who does refuse is called low-minded. In the dynasty of Bali Mahārāja there were no such low-minded kings.

SB 8.19.5

TEXT 5

TEXT

YaTaae JaaTaae ihr<Yaa+aêràek- wMaa& MahqMa( )  
Pa[iTavqr& idiGvJaYae NaaivNdTa GadaYauDa" )) 5 ))

yato jāto hiraṇyākṣaś

carann eka imāṁ mahīm

prativīraṁ dig-vijaye

nāvindata gadāyudhaḥ

SYNONYMS

yataḥ—in which dynasty; jātaḥ—was born; hiraṇyākṣaḥ—the king named Hiraṇyākṣa; caran—wandering; ekaḥ—alone; imām—this; mahīm—surface of the globe; prativīram—a rival hero; dik-vijaye—for conquering all directions; na avindata—could not get; gadā-āyudhaḥ—bearing his own club.

TRANSLATION

It was in your dynasty that Hiraṇyākṣa was born. Carrying only his own club, he wandered the globe alone, without assistance, to conquer all directions, and no hero he met could rival him.

SB 8.19.6

TEXT 6

TEXT

Ya& iviNaiJaRTYa k\*-C^\e<a ivZ<au" +MaaeÖar AaGaTaMa( )  
AaTMaaNa& JaiYaNa& MaeNae TaÜqYa| >aUYaRNauSMarNa( )) 6 ))

yaṁ vinirjitya kṛcchreṇa

viṣṇuḥ kṣmoddhāra āgatam

ātmānaṁ jayinaṁ mene

tad-vīryaṁ bhūry anusmaran

SYNONYMS

yam—whom; vinirjitya—after conquering; kṛcchreṇa—with great difficulty; viṣṇuḥ—Lord Viṣṇu in His incarnation as a boar; kṣmā-uddhāre—at the time when the earth was delivered; āgatam—appeared before Him; ātmānam—personally, Himself; jayinam—victorious; mene—considered; tat-vīryam—the prowess of Hiraṇyākṣa; bhūri—constantly, or more and more; anusmaran—thinking about.

TRANSLATION

When delivering the earth from the Garbhodaka Sea, Lord Viṣṇu, in His incarnation as a boar, killed Hiraṇyākṣa, who had appeared before Him. The fight was severe, and the Lord killed Hiraṇyākṣa with great difficulty. Later, as the Lord thought about the uncommon prowess of Hiraṇyākṣa, He felt Himself victorious indeed.

SB 8.19.7

TEXT 7

TEXT

iNaXaMYa TaÜDa& >a]aTaa ihr<Yak-iXaPau" Paura )  
hNTau& >a]aTa\*h<a& §u-Öae JaGaaMa iNal/Ya& hre" )) 7 ))

niśamya tad-vadhaṁ bhrātā

hiraṇyakaśipuḥ purā

hantuṁ bhrātṛ-haṇaṁ kruddho

jagāma nilayaṁ hareḥ

SYNONYMS

niśamya—after hearing; tat-vadham—the killing of Hiraṇyākṣa; bhrātā—the brother; hiraṇyakaśipuḥ—Hiraṇyakaśipu; purā—formerly; hantum—just to kill; bhrātṛ-haṇam—the killer of his brother; kruddhaḥ—very angry; jagāma—went; nilayam—to the residence; hareḥ—of the Supreme Personality of Godhead.

TRANSLATION

When Hiraṇyakaśipu heard the news of his brother’s being killed, with great anger he went to the residence of Viṣṇu, the killer of his brother, wanting to kill Lord Viṣṇu.

SB 8.19.8

TEXT 8

TEXT

TaMaaYaaNTa& SaMaal/aeKYa éUl/Paai<a& k\*-TaaNTavTa( )  
icNTaYaaMaaSa k-al/jae ivZ<auMaaRYaaivNaa& vr" )) 8 ))

tam āyāntaṁ samālokya

śūla-pāṇiṁ kṛtāntavat

cintayām āsa kāla-jño

viṣṇur māyāvināṁ varaḥ

SYNONYMS

tam—him (Hiraṇyakaśipu); āyāntam—coming forward; samālokya—observing minutely; śūla-pāṇim—with a trident in his hand; kṛtānta-vat—just like death personified; cintayām āsa—thought; kāla-jñaḥ—who knows the progress of time; viṣṇuḥ—Lord Viṣṇu; māyāvinām—of all kinds of mystics; varaḥ—the chief.

TRANSLATION

Seeing Hiraṇyakaśipu coming forward bearing a trident in his hand like personified death, Lord Viṣṇu, the best of all mystics and the knower of the progress of time, thought as follows.

SB 8.19.9

TEXT 9

TEXT

YaTaae YaTaae\_h& Ta}aaSaaE Ma\*TYau" Pa[a<a>a\*TaaiMav )  
ATaae\_hMaSYa ôdYa& Pa[ve+YaaiMa ParaGd\*Xa" )) 9 ))

yato yato ‘haṁ tatrāsau

mṛtyuḥ prāṇa-bhṛtām iva

ato ‘ham asya hṛdayaṁ

pravekṣyāmi parāg-dṛśaḥ

SYNONYMS

yataḥ yataḥ—wheresoever; aham—I; tatra—there indeed; asau—this Hiraṇyakaśipu; mṛtyuḥ—death; prāṇa-bhṛtām—of all living entities; iva—just like; ataḥ—therefore; aham—I; asya—of him; hṛdayam—within the core of the heart; pravekṣyāmi—shall enter; parāk-dṛśaḥ—of a person who has only external vision.

TRANSLATION

Wheresoever I go, Hiraṇyakaśipu will follow Me, as death follows all living entities. Therefore it is better for Me to enter the core of his heart, for then, because of his power to see only externally, he will not see Me.

SB 8.19.10

TEXT 10

TEXT

Wv& Sa iNaiêTYa irPaae" Xarqr‚  
 MaaDaavTaae iNaivRivXae\_SaureNd] )  
ìaSaaiNal/aNTaihRTaSaU+Madeh‚  
 STaTPa[a<arNDa]e<a ivivGanceTaa" )) 10 ))

evaṁ sa niścitya ripoḥ śarīram

ādhāvato nirviviśe ‘surendra

śvāsānilāntarhita-sūkṣma-dehas

tat-prāṇa-randhreṇa vivigna-cetāḥ

SYNONYMS

evam—in this way; saḥ—He (Lord Viṣṇu); niścitya—deciding; ripoḥ—of the enemy; śarīram—the body; ādhāvataḥ—who was running after Him with great force; nirviviśe—entered; asura-indra—O King of the demons (Mahārāja Bali); śvāsa-anila—through the breathing; antarhita—invisible; sūkṣma-dehaḥ—in his finer body; tat-prāṇa-randhreṇa—through the hole of the nostril; vivigna-cetāḥ—being very anxious.

TRANSLATION

Lord Vāmanadeva continued: O King of the demons, after Lord Viṣṇu made this decision, He entered the body of His enemy Hiraṇyakaśipu, who was running after Him with great force. In a subtle body inconceivable to Hiraṇyakaśipu, Lord Viṣṇu, who was in great anxiety, entered Hiraṇyakaśipu’s nostril along with his breath.

PURPORT

The Supreme Personality of Godhead is already in the core of everyone’s heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe ‘rjuna tiṣṭhati (Bg. 18.61). Logically, therefore, it was not at all difficult for Lord Viṣṇu to enter Hiraṇyakaśipu’s body. The word vivigna-cetāḥ, "very anxious," is significant. It is not that Lord Viṣṇu was afraid of Hiraṇyakaśipu; rather, because of compassion, Lord Viṣṇu was in anxiety about how to act for his welfare.

SB 8.19.11

TEXT 11

TEXT

Sa Taiàke-Ta& PairMa\*XYa éUNYa‚  
 MaPaXYaMaaNa" ku-iPaTaae NaNaad )  
+Maa& Ûa& idXa" %& ivvraNSaMaud]aNa(  
 ivZ<au& ivicNvNa( Na ddXaR vqr" )) 11 ))

sa tan-niketaṁ parimṛśya śūnyam

apaśyamānaḥ kupito nanāda

kṣmāṁ dyāṁ diśaḥ khaṁ vivarān samudrān

viṣṇuṁ vicinvan na dadarśa vīraḥ

SYNONYMS

saḥ—that Hiraṇyakaśipu; tat-niketam—the residence of Lord Viṣṇu; parimṛśya—searching; śūnyam—vacant; apaśyamānaḥ—not seeing Lord Viṣṇu; kupitaḥ—being very angry; nanāda—cried very loudly; kṣmām—on the surface of the earth; dyām—in outer space; diśaḥ—in all directions; kham—in the sky; vivarān—in all the caves; samudrān—all the oceans; viṣṇum—Lord Viṣṇu; vicinvan—searching for; na—not; dadarśa—did see; vīraḥ—although he was very powerful.

TRANSLATION

Upon seeing that the residence of Lord Viṣṇu was vacant, Hiraṇyakaśipu began searching for Lord Viṣṇu everywhere. Angry at not seeing Him, Hiraṇyakaśipu screamed loudly and searched the entire universe, including the surface of the earth, the higher planetary systems, all directions and all the caves and oceans. But Hiraṇyakaśipu, the greatest hero, did not see Viṣṇu anywhere.

SB 8.19.12

TEXT 12

TEXT

APaXYaiàiTa haevac MaYaaiNvíiMad& JaGaTa( )  
>a]aTa\*ha Mae GaTaae NaUNa& YaTaae NaavTaRTae PauMaaNa( )) 12 ))

apaśyann iti hovāca

mayānviṣṭam idaṁ jagat

bhrātṛ-hā me gato nūnaṁ

yato nāvartate pumān

SYNONYMS

apaśyan—not seeing Him; iti—in this way; ha uvāca—uttered; mayā—by me; anviṣṭam—has been sought; idam—the whole; jagat—universe; bhrātṛ-hā—Lord Viṣṇu, who killed the brother; me—my; gataḥ—must have gone; nūnam—indeed; yataḥ—from where; na—not; āvartate—comes back; pumān—a person.

TRANSLATION

Unable to see Him, Hiraṇyakaśipu said, "I have searched the entire universe, but I could not find Viṣṇu, who has killed my brother. Therefore, He must certainly have gone to that place from which no one returns. [In other words, He must now be dead.]"

PURPORT

Atheists generally follow the Bauddha philosophical conclusion that at death everything is finished. Hiraṇyakaśipu, being an atheist, thought this way. Because Lord Viṣṇu was not visible to him, he thought that the Lord was dead. Even today, many people follow the philosophy that God is dead. But God is never dead. Even the living entity, who is part of God, never dies. Na jāyate mriyate vā kadācit: "For the soul there is never birth or death." This is the statement of Bhagavad-gītā (2.20). Even the ordinary living entity never takes birth or dies. What then is to be said of the Supreme Personality of Godhead, who is the chief of all living entities? He certainly never takes birth or dies. Ajo’pi sann avyayātmā (Bg. 4.6). Both the Lord and the living entity exist as unborn and inexhaustible personalities. Thus Hiraṇyakaśipu’s conclusion that Viṣṇu was dead was wrong.

As indicated by the words yato nāvartate pumān, there is certainly a spiritual kingdom, and if the living entity goes there, he never returns to this material world. This is also confirmed in Bhagavad-gītā (4.9): tyaktvā dehaṁ punar janma naiti mām eti so’rjuna. Materially speaking, every living entity dies; death is inevitable. But those who are karmīs, jñānīs and yogīs return to this material world after death, whereas bhaktas do not. Of course, if a bhakta is not completely perfect he takes birth in the material world again, but in a very exalted position, either in a rich family or a family of the purest brāhmaṇas (śucīnām śrīmatāṁ gehe), just to finish his development in spiritual consciousness. Those who have completed the course of Kṛṣṇa consciousness and are free from material desire return to the abode of the Supreme Personality of Godhead (yad gatvā na nivartante tad dhāma paramaṁ mama). Here the same fact is stated: yato nāvartate pumān. Any person who goes back home, back to Godhead, does not return to this material world.

SB 8.19.13

TEXT 13

TEXT

vEraNaubNDa WTaavaNaaMa\*TYaaeirh deihNaaMa( )  
AjaNaPa[>avae MaNYaurh&MaaNaaePab\*&ihTa" )) 13 ))

vairānubandha etāvān

āmṛtyor iha dehinām

ajñāna-prabhavo manyur

ahaṁ-mānopabṛṁhitaḥ

SYNONYMS

vaira-anubandhaḥ—enmity; etāvān—so great; āmṛtyoḥ—up to the point of death; iha—in this; dehinām—of persons too involved in the bodily concept of life; ajñāna-prabhavaḥ—because of the great influence of ignorance; manyuḥ—anger; aham-māna—by egotism; upabṛṁhitaḥ—expanded.

TRANSLATION

Hiraṇyakaśipu’s anger against Lord Viṣṇu persisted until his death. Other people in the bodily concept of life maintain anger only because of false ego and the great influence of ignorance.

PURPORT

Generally speaking, even though the conditioned soul is angry, his anger is not perpetual but temporary. It is due to the influence of ignorance. Hiraṇyakaśipu, however, maintained his enmity and his anger against Lord Viṣṇu until the point of death. He never forgot his vengeful attitude toward Viṣṇu for having killed his brother, Hiraṇyākṣa. Others in the bodily concept of life are angry at their enemies but not at Lord Viṣṇu. Hiraṇyakaśipu, however, was everlastingly angry. He was angry not only because of false prestige but also because of continuous enmity toward Viṣṇu.

SB 8.19.14

TEXT 14

TEXT

iPaTaa Pa[hadPau}aSTae TaiÜÜaiNÜJavTSal/" )  
SvMaaYauiÜRJail/(r)e>Yaae deve>Yaae\_daTa( Sa YaaicTa" )) 14 ))

pitā prahrāda-putras te

tad-vidvān dvija-vatsalaḥ

svam āyur dvija-liṅgebhyo

devebhyo ‘dāt sa yācitaḥ

SYNONYMS

pitā—father; prahrāda-putraḥ—the son of Mahārāja Prahlāda; te—your; tat-vidvān—although it was known to him; dvija-vatsalaḥ—still, because of his affinity for brāhmaṇas; svam—his own; āyuḥ—duration of life; dvija-liṅgebhyaḥ—who were dressed like brāhmaṇas; devebhyaḥ—unto the demigods; adāt—delivered; saḥ—he; yācitaḥ—being so requested.

TRANSLATION

Your father, Virocana, the son of Mahārāja Prahlāda, was very affectionate toward brāhmaṇas. Although he knew very well that it was the demigods who had come to him in the dress of brāhmaṇas, at their request he delivered to them the duration of his life.

PURPORT

Mahārāja Virocana, Bali’s father, was so pleased with the brāhmaṇa community that even though he knew that those approaching him for charity were the demigods in the dress of brāhmaṇas, he nonetheless agreed to give it.

SB 8.19.15

TEXT 15

TEXT

>avaNaacirTaaNDaMaaRNaaiSQaTaae Ga\*hMaeiDai>a" )  
b]aø<aE" PaUvRJaE" éUrErNYaEêaeÕaMak-IiTaRi>a" )) 15 ))

bhavān ācaritān dharmān

āsthito gṛhamedhibhiḥ

brāhmaṇaiḥ pūrvajaiḥ śūrair

anyaiś coddāma-kīrtibhiḥ

SYNONYMS

bhavān—your good self; ācaritān—executed; dharmān—religious principles; āsthitaḥ—being situated; gṛhamedhibhiḥ—by persons in household life; brāhmaṇaiḥ—by the brāhmaṇas; pūrva-jaiḥ—by your forefathers; śūraiḥ—by great heroes; anyaiḥ ca—and others also; uddāma-kīrtibhiḥ—very highly elevated and famous.

TRANSLATION

You also have observed the principles followed by great personalities who are householder brāhmaṇas, by your forefathers and by great heroes who are extremely famous for their exalted activities.

SB 8.19.16

TEXT 16

TEXT

TaSMaaTa( Tvtaae MahqMaqzd( v\*<ae\_h& vrdzR>aaTa( )  
PadaiNa }aqi<a dETYaeNd] SaiMMaTaaiNa Pada MaMa )) 16 ))

tasmāt tvatto mahīm īṣad

vṛṇe ‘haṁ varadarṣabhāt

padāni trīṇi daityendra

sammitāni padā mama

SYNONYMS

tasmāt—from such a person; tvattaḥ—from Your Majesty; mahīm—land; īṣat—very little; vṛṇe—am asking for; aham—I; varada-ṛṣabhāt—from the personality who can give charity munificently; padāni—footsteps; trīṇi—three; daitya-indra—O King of the Daityas; sammitāni—to the measurement of; padā—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 Vāmanadeva wanted three paces of land according to the measurement of His footsteps. He did not want more than necessary. But although He pretended to be an ordinary human child, He actually wanted the land comprising the upper, middle and lower planetary systems. This was just to show the prowess of the Supreme Personality of Godhead.

SB 8.19.17

TEXT 17

TEXT

NaaNYaTa( Tae k-aMaYae raJaNvdaNYaaÂGadqìraTa( )  
NaENa" Pa[aPanaeiTa vE ivÜaNYaavdQaRPa[iTaGa]h" )) 17 ))

nānyat te kāmaye rājan

vadānyāj jagad-īśvarāt

nainaḥ prāpnoti vai vidvān

yāvad-artha-pratigrahaḥ

SYNONYMS

na—not; anyat—anything else; te—from you; kāmaye—I beg; rājan—O King; vadānyāt—who are so munificent; jagat-īśvarāt—who are the king of the entire universe; na—not; enaḥ—distress; prāpnoti—gets; vai—indeed; vidvān—one who is learned; yāvat-artha—as much as one needs; pratigrahaḥ—taking charity from others.

TRANSLATION

O King, controller of the entire universe, although you are very munificent and are able to give Me as much land as I want, I do not want anything from you that is unnecessary. If a learned brāhmaṇa takes charity from others only according to his needs, he does not become entangled in sinful activities.

PURPORT

A brāhmaṇa or sannyāsī is qualified to ask charity from others, but if he takes more than necessary he is punishable. No one can use more of the Supreme Lord’s property than necessary. Lord Vāmanadeva indirectly indicated to Bali Mahārāja that he was occupying more land than he needed. In the material world, all distresses are due to extravagance. One acquires money extravagantly and also spends it extravagantly. Such activities are sinful. All property belongs to the Supreme Personality of Godhead, and all living beings, who are sons of the Supreme Lord, have the right to use the Supreme Father’s property, but one cannot take more than necessary. This principle should especially be followed by brāhmaṇas and sannyāsīs who live at the cost of others. Thus Vāmanadeva was an ideal beggar, for He asked only three paces of land. Of course, there is a difference between His footsteps and those of an ordinary human being. The Supreme Personality of Godhead, by His inconceivable prowess, can occupy the entire universe, including the upper, lower and middle planetary systems, by the unlimited measurement of His footsteps.

SB 8.19.18

TEXT 18

TEXT

é[qbil/åvac  
Ahae b]aø<adaYaad vacSTae v\*ÖSaMMaTaa" )  
Tv& bal/ae bail/XaMaiTa" SvaQa| Pa[TYabuDaae YaQaa )) 18 ))

śrī-balir uvāca

aho brāhmaṇa-dāyāda

vācas te vṛddha-sammatāḥ

tvaṁ bālo bāliśa-matiḥ

svārthaṁ praty abudho yathā

SYNONYMS

śrī-baliḥ uvāca—Bali Mahārāja said; aho—alas; brāhmaṇa-dāyāda—O son of a brāhmaṇa; vācaḥ—the words; te—of You; vṛddha-sammatāḥ—are certainly acceptable to learned and elderly persons; tvam—You; bālaḥ—a boy; bāliśa-matiḥ—without sufficient knowledge; sva-artham—self-interest; prati—toward; abudhaḥ—not knowing sufficiently; yathā—as it should have been.

TRANSLATION

Bali Mahārāja said: O son of a brāhmaṇa, Your instructions are as good as those of learned and elderly persons. Nonetheless, You are a boy, and Your intelligence is insufficient. Thus You are not very prudent in regard to Your self-interest.

PURPORT

The Supreme Personality of Godhead, being full in Himself, actually has nothing to want for His self-interest. Lord Vāmanadeva, therefore, had not gone to Bali Mahārāja for His own self-interest. As stated in Bhagavad-gītā (5.29), bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram. The Lord is the proprietor of all planets, in both the material and spiritual worlds. Why should He be in want of land? Bali Mahārāja rightly said that Lord Vāmanadeva was not at all prudent in regard to His own personal interests. Lord Vāmanadeva had approached Bali not for His personal welfare but for the welfare of His devotees. Devotees sacrifice all personal interests to satisfy the Supreme Personality of Godhead, and similarly the Supreme Lord, although having no personal interests, can do anything for the interests of His devotees. One who is full in himself has no personal interests.

SB 8.19.19

TEXT 19

TEXT

Maa& vcaei>a" SaMaaraDYa l/aek-aNaaMaek-MaqìrMa( )  
Pad}aYa& v\*<aqTae Yaae\_buiÖMaaNa( ÜqPadaéuzMa( )) 19 ))

māṁ vacobhiḥ samārādhya

lokānām ekam īśvaram

pada-trayaṁ vṛṇīte yo

‘buddhimān dvīpa-dāśuṣam

SYNONYMS

mām—me; vacobhiḥ—by sweet words; samārādhya—after sufficiently pleasing; lokānām—of all the planets in this universe; ekam—the one and only; īśvaram—master, controller; pada-trayam—three feet; vṛṇīte—is asking for; yaḥ—He who; abuddhimān—not very intelligent; dvīpa-dāśuṣam—because I can give You an entire island.

TRANSLATION

I am able to give You an entire island because I am the proprietor of the three divisions of the universe. You have come to take something from me and have pleased me by Your sweet words, but You are asking only three paces of land. Therefore You are not very intelligent.

PURPORT

According to Vedic understanding, the entire universe is regarded as an ocean of space. In that ocean there are innumerable planets, and each planet is called a dvīpa, or island. When approached by Lord Vāmanadeva, Bali Mahārāja was actually in possession of all the dvīpas, or islands in space. Bali Mahārāja was very pleased to see the features of Vāmanadeva and was ready to give Him as much land as He could ask, but because Lord Vāmanadeva asked only three paces of land, Bali Mahārāja considered Him not very intelligent.

SB 8.19.20

TEXT 20

TEXT

Na PauMaaNa( MaaMauPav]JYa >aUYaae YaaicTauMahRiTa )  
TaSMaad( v\*itak-rq& >aUiMa& v$=ae k-aMa& Pa[TaqC^ Mae )) 20 ))

na pumān mām upavrajya

bhūyo yācitum arhati

tasmād vṛttikarīṁ bhūmiṁ

vaṭo kāmaṁ pratīccha me

SYNONYMS

na—not; pumān—any person; mām—unto me; upavrajya—after approaching; bhūyaḥ—again; yācitum—to beg; arhati—deserves; tasmāt—therefore; vṛtti-karīm—suitable to maintain Yourself; bhūmim—such land; vaṭo—O small brahmacārī; kāmam—according to the necessities of life; pratīccha—take; me—from me.

TRANSLATION

O small boy, one who approaches me to beg something should not have to ask anything more, anywhere. Therefore, if You wish, You may ask from me as much land as will suffice to maintain You according to Your needs.

SB 8.19.21

TEXT 21

TEXT

é[q>aGavaNauvac  
YaavNTaae ivzYaa" Pa[eïaiñl/aeKYaaMaiJaTaeiNd]YaMa( )  
Na Xa¥u-viNTa Tae SaveR Pa[iTaPaUriYaTau& Na\*Pa )) 21 ))

śrī-bhagavān uvāca

yāvanto viṣayāḥ preṣṭhās

tri-lokyām ajitendriyam

na śaknuvanti te sarve

pratipūrayituṁ nṛpa

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; yāvantaḥ—as far as possible; viṣayāḥ—the objects of sense enjoyment; preṣṭhāḥ—pleasing to anyone; tri-lokyām—within these three worlds; ajita-indriyam—a person who is not self-controlled; na śaknuvanti—are unable; te—all those; sarve—taken together; pratipūrayitum—to satisfy; nṛpa—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 aṣṭāṅga-yoga system, consisting of yama, niyama, āsana, prāṇāyāma, pratyāhāra and so on. In this way, one can control the senses. The purpose of controlling the senses is to stop one’s implication in the cycle of birth and death. As stated by Ṛṣabhadeva:

nūnaṁ pramattaḥ kurute vikarma  
yad indriya-prītaya āpṛṇoti  
na sādhu manye yata ātmano ‘yam  
asann api kleśada āsa dehaḥ

"When a person considers sense gratification the aim of life, he certainly becomes mad after materialistic living and engages in all kinds of sinful activity. He does not know that due to his past misdeeds he has already received a body which, although temporary, is the cause of his misery. Actually the living entity should not have taken on a material body, but he has been awarded the material body for sense gratification. Therefore I think it not befitting an intelligent man to involve himself again in the activities of sense gratification, by which he perpetually gets material bodies one after another." (Bhāg. 5.5.4) Thus according to Ṛṣabhadeva the human beings in this material world are just like madmen engaged in activities which they should not perform but which they do perform only for sense gratification. Such activities are not good because in this way one creates another body for his next life, as punishment for his nefarious activities. And as soon as he gets another material body, he is put into repeated suffering in material existence. Therefore the Vedic culture or brahminical culture teaches one how to be satisfied with possessing the minimum necessities in life.

To teach this highest culture, varṇāśrama-dharma is recommended. The aim of the varṇāśrama divisions—brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacarya, gṛhastha, vānaprastha and sannyāsa—is to train one to control the senses and be content with the bare necessities. Here Lord Vāmanadeva, as an ideal brahmacārī, refuses Bali Mahārāja’s offer to give Him anything He might want. He says that without contentment one could not be happy even if he possessed the property of the entire world or the entire universe. In human society, therefore, the brahminical culture, kṣatriya culture and vaiśya culture must be maintained, and people must be taught how to be satisfied with only what they need. In modern civilization there is no such education; everyone tries to possess more and more, and everyone is dissatisfied and unhappy. The Kṛṣṇa consciousness movement is therefore establishing various farms, especially in America, to show how to be happy and content with minimum necessities of life and to save time for self-realization, which one can very easily achieve by chanting the mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

SB 8.19.22

TEXT 22

TEXT

i}ai>a" §-MaErSaNTauíae ÜqPaeNaaiPa Na PaUYaRTae )  
NavvzRSaMaeTaeNa SaáÜqPavreC^Yaa )) 22 ))

tribhiḥ kramair asantuṣṭo

dvīpenāpi na pūryate

nava-varṣa-sametena

sapta-dvīpa-varecchayā

SYNONYMS

tribhiḥ—three; kramaiḥ—by steps; asantuṣṭaḥ—one who is dissatisfied; dvīpena—by a complete island; api—although; na pūryate—cannot be satisfied; nava-varṣa-sametena—even by possessing nine varṣas; sapta-dvīpa-vara-icchayā—by the desire to take possession of seven islands.

TRANSLATION

If I were not satisfied with three paces of land, then surely I would not be satisfied even with possessing one of the seven islands, consisting of nine varṣas. Even if I possessed one island, I would hope to get others.

SB 8.19.23

TEXT 23

TEXT

SaáÜqPaaiDaPaTaYaae Na\*Paa vE<YaGaYaadYa" )  
AQaŒ" k-aMaEGaRTaa NaaNTa& Ta\*Z<aaYaa wiTa Na" é[uTaMa( )) 23 ))

sapta-dvīpādhipatayo

nṛpā vaiṇya-gayādayaḥ

arthaiḥ kāmair gatā nāntaṁ

tṛṣṇāyā iti naḥ śrutam

SYNONYMS

sapta-dvīpa-adhipatayaḥ—those who are proprietors of the seven islands; nṛpāḥ—such kings; vaiṇya-gaya-ādayaḥ—Mahārāja Pṛthu, Mahārāja Gaya and others; arthaiḥ—for fulfillment of ambition; kāmaiḥ—for satisfying one’s desires; gatāḥ na—could not reach; antam—the end; tṛṣṇāyāḥ—of their ambitions; iti—thus; naḥ—by Us; śrutam—has been heard.

TRANSLATION

We have heard that although powerful kings like Mahārāja Pṛthu and Mahārāja Gaya achieved proprietorship over the seven dvīpas, they could not achieve satisfaction or find the end of their ambitions.

SB 8.19.24

TEXT 24

TEXT

Yad\*C^YaaePaPaàeNa SaNTauíae vTaRTae Sau%Ma( )  
NaaSaNTauíiñi>al/aeRkE-riJaTaaTMaaePaSaaidTaE" )) 24 ))

yadṛcchayopapannena

santuṣṭo vartate sukham

nāsantuṣṭas tribhir lokair

ajitātmopasāditaiḥ

SYNONYMS

yadṛcchayā—as offered by the supreme authority according to one’s karma; upapannena—by whatever is obtained; santuṣṭaḥ—one should be satisfied; vartate—there is; sukham—happiness; na—not; asantuṣṭaḥ—one who is dissatisfied; tribhiḥ lokaiḥ—even by possessing the three worlds; ajita-ātmā—one who cannot control his senses; upasāditaiḥ—even though obtained.

TRANSLATION

One should be satisfied with whatever he achieves by his previous destiny, for discontent can never bring happiness. A person who is not self-controlled will not be happy even with possessing the three worlds.

PURPORT

If happiness is the ultimate goal of life, one must be satisfied with the position in which he is placed by providence. This instruction is also given by Prahlāda Mahārāja:

sukham aindriyakaṁ daityā  
deha-yogena dehinām  
sarvatra labhyate daivād  
yathā duḥkham ayatnataḥ

"My dear friends born of demoniac families, the happiness perceived with reference to the sense objects by contact with the body can be obtained in any form of life, according to one’s past fruitive activities. Such happiness is automatically obtained without endeavor, just as we obtain distress." (Bhāg. 7.6.3) This philosophy is perfect in regard to obtaining happiness.

Real happiness is described in Bhagavad-gītā (6.21):

sukham ātyantikaṁ yat tad  
buddhi-grāhyam atīndriyam  
vetti yatra na caivāyaṁ  
sthitaś calati tattvataḥ

"In the spiritually joyous state, one is situated in boundless transcendental happiness and enjoys himself through transcendental senses. Established thus, one never departs from the truth." One has to perceive happiness by the supersenses. The supersenses are not the senses of the material elements. Every one of us is a spiritual being (ahaṁ brahmāsmi), 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 yathā dehe: within the covering of the material elements are the spiritual senses. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam: when the spiritual senses are uncovered, by these senses we can be happy. Satisfaction of the spiritual senses is thus described: hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate. When the senses are engaged in devotional service to Hṛṣīkeśa, then the senses are completely satisfied. Without this superior knowledge of sense gratification, one may try to satisfy his material senses, but happiness will never be possible. One may increase his ambition for sense gratification and even achieve what he desires for the gratification of his senses, but because this is on the material platform, he will never achieve satisfaction and contentment.

According to brahminical culture, one should be content with whatever he obtains without special endeavor and should cultivate spiritual consciousness. Then he will be happy. The purpose of the Kṛṣṇa consciousness movement is to spread this understanding. People who do not have scientific spiritual knowledge mistakenly think that the members of the Kṛṣṇa consciousness movement are escapists trying to avoid material activities. In fact, however, we are engaged in real activities for obtaining the ultimate happiness in life. If one is not trained to satisfy the spiritual senses and continues in material sense gratification, he will never obtain happiness that is eternal and blissful. Śrīmad-Bhāgavatam (5.5.1) therefore recommends:

tapo divyaṁ putrakā yena sattvaṁ  
śuddhyed yasmād brahma-saukhyaṁ tv anantam

One must practice austerity so that his existential position will be purified and he will achieve unlimited blissful life.

SB 8.19.25

TEXT 25

TEXT

Pau&Saae\_Ya& Sa&Sa\*TaeheRTaurSaNTaaezae\_QaRk-aMaYaae" )  
Yad\*C^YaaePaPaàeNa SaNTaaezae Mau¢-Yae SMa\*Ta" )) 25 ))

puṁso ‘yaṁ saṁsṛter hetur

asantoṣo ‘rtha-kāmayoḥ

yadṛcchayopapannena

santoṣo muktaye smṛtaḥ

SYNONYMS

puṁsaḥ—of the living entity; ayam—this; saṁsṛteḥ—of the continuation of material existence; hetuḥ—the cause; asantoṣaḥ—dissatisfaction with his destined achievement; artha-kāmayoḥ—for the sake of lusty desires and getting more and more money; yadṛcchayā—with the gift of destiny; upapannena—which has been achieved; santoṣaḥ—satisfaction; muktaye—for liberation; smṛtaḥ—is considered fit.

TRANSLATION

Material existence causes discontent in regard to fulfilling one’s lusty desires and achieving more and more money. This is the cause for the continuation of material life, which is full of repeated birth and death. But one who is satisfied by that which is obtained by destiny is fit for liberation from this material existence.

SB 8.19.26

TEXT 26

TEXT

Yad\*C^al/a>aTauíSYa TaeJaae ivPa[SYa vDaRTae )  
TaTa( Pa[XaaMYaTYaSaNTaaezadM>aSaevaéuéu+ai<a" )) 26 ))

yadṛcchā-lābha-tuṣṭasya

tejo viprasya vardhate

tat praśāmyaty asantoṣād

ambhasevāśuśukṣaṇiḥ

SYNONYMS

yadṛcchā-lābha-tuṣṭasya—who is satisfied by things obtained by the grace of God; tejaḥ—the brilliant effulgence; viprasya—of a brāhmaṇa; vardhate—increases; tat—that (effulgence); praśāmyati—is diminished; asantoṣāt—because of dissatisfaction; ambhasā—by pouring of water; iva—as; āśuśukṣaṇiḥ—a fire.

TRANSLATION

A brāhmaṇa who is satisfied with whatever is providentially obtained is increasingly enlightened with spiritual power, but the spiritual potency of a dissatisfied brāhmaṇa decreases, as fire diminishes in potency when water is sprinkled upon it.

SB 8.19.27

TEXT 27

TEXT

TaSMaaTa( }aqi<a PadaNYaev v\*<ae Tvd( vrdzR>aaTa( )  
WTaavTaEv iSaÖae\_h& ivta& YaavTPa[YaaeJaNaMa( )) 27 ))

tasmāt trīṇi padāny eva

vṛṇe tvad varadarṣabhāt

etāvataiva siddho ‘haṁ

vittaṁ yāvat prayojanam

SYNONYMS

tasmāt—because of being satisfied by things easily obtained; trīṇi—three; padāni—steps; eva—indeed; vṛṇe—I ask; tvat—from your good self; varada-ṛṣabhāt—who are a munificent benedictor; etāvatā eva—merely by such an endowment; siddhaḥ aham—I shall feel full satisfaction; vittam—achievement; yāvat—as far as; prayojanam—is needed.

TRANSLATION

Therefore, O King, from you, the best of those who give charity, I ask only three paces of land. By such a gift I shall be very pleased, for the way of happiness is to be fully satisfied to receive that which is absolutely needed.

SB 8.19.28

TEXT 28

TEXT

é[qéuk- ovac  
wTYau¢-" Sa hSaàah vaH^aTa" Pa[iTaGa\*ùTaaMa( )  
vaMaNaaYa Mahq& daTau& JaGa]ah Jal/>aaJaNaMa( )) 28 ))

śrī-śuka uvāca

ity uktaḥ sa hasann āha

vāñchātaḥ pratigṛhyatām

vāmanāya mahīṁ dātuṁ

jagrāha jala-bhājanam

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; iti uktaḥ—thus being addressed; saḥ—he (Bali Mahārāja); hasan—smiling; āha—said; vāñchātaḥ—as You have desired; pratigṛhyatām—now take from me; vāmanāya—unto Lord Vāmana; mahīm—land; dātum—to give; jagrāha—took; jala-bhājanam—the waterpot.

TRANSLATION

Śukadeva Gosvāmī continued: When the Supreme Personality of Godhead had thus spoken to Bali Mahārāja, Bali smiled and told Him, "All right. Take whatever You like." To confirm his promise to give Vāmanadeva the desired land, he then took up his waterpot.

SB 8.19.29

TEXT 29

TEXT

ivZ<ave +Maa& Pa[daSYaNTaMauXaNaa ASaureìrMa( )  
JaaNa&iêk-IizRTa& ivZ<aae" iXaZYa& Pa[ah ivda& vr" )) 29 ))

viṣṇave kṣmāṁ pradāsyantam

uśanā asureśvaram

jānaṁś cikīrṣitaṁ viṣṇoḥ

śiṣyaṁ prāha vidāṁ varaḥ

SYNONYMS

viṣṇave—unto Lord Viṣṇu (Vāmanadeva); kṣmām—the land; pradāsyantam—who was ready to deliver; uśanāḥ—Śukrācārya; asura-īśvaram—unto the King of the demons (Bali Mahārāja); jānan—knowing well; cikīrṣitam—what was the plan; viṣṇoḥ—of Lord Viṣṇu; śiṣyam—unto his disciple; prāha—said; vidām varaḥ—the best of the knowers of everything.

TRANSLATION

Understanding Lord Viṣṇu’s purpose, Śukrācārya, the best of the learned, immediately spoke as follows to his disciple, who was about to offer everything to Lord Vāmanadeva.

SB 8.19.30

TEXT 30

TEXT

é[qéu§- ovac  
Wz vEraecNae Saa+aad( >aGavaiNvZ<aurVYaYa" )  
k-XYaPaadidTaeJaaRTaae devaNaa& k-aYaRSaaDak-" )) 30 ))

śrī-śukra uvāca

eṣa vairocane sākṣād

bhagavān viṣṇur avyayaḥ

kaśyapād aditer jāto

devānāṁ kārya-sādhakaḥ

SYNONYMS

śrī-śukraḥ uvāca—Śukrācārya said; eṣaḥ—this (boy in the form of a dwarf); vairocane—O son of Virocana; sākṣāt—directly; bhagavān—the Supreme Personality of Godhead; viṣṇuḥ—Lord Viṣṇu; avyayaḥ—without deterioration; kaśyapāt—from His father, Kaśyapa; aditeḥ—in the womb of His mother, Aditi; jātaḥ—was born; devānām—of the demigods; kārya-sādhakaḥ—working in the interest.

TRANSLATION

Śukrācārya said: O son of Virocana, this brahmacārī in the form of a dwarf is directly the imperishable Supreme Personality of Godhead, Viṣṇu. Accepting Kaśyapa Muni as His father and Aditi as His mother, He has now appeared in order to fulfill the interests of the demigods.

SB 8.19.31

TEXT 31

TEXT

Pa[iTaé[uTa& TvYaETaSMaE YadNaQaRMaJaaNaTaa )  
Na SaaDau MaNYae dETYaaNaa& MahaNauPaGaTaae\_NaYa" )) 31 ))

pratiśrutaṁ tvayaitasmai

yad anartham ajānatā

na sādhu manye daityānāṁ

mahān upagato ‘nayaḥ

SYNONYMS

pratiśrutam—promised; tvayā—by you; etasmai—unto Him; yat anartham—which is repugnant; ajānatā—by you who have no knowledge; na—not; sādhu—very good; manye—I think; daityānām—of the demons; mahān—great; upagataḥ—has been achieved; anayaḥ—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.

SB 8.19.32

TEXT 32

TEXT

Wz Tae SQaaNaMaEìYa| ié[Ya& TaeJaae YaXa" é[uTaMa( )  
daSYaTYaaiC^Û Xa§-aYa MaaYaaMaa<avk-ae hir" )) 32 ))

eṣa te sthānam aiśvaryaṁ

śriyaṁ tejo yaśaḥ śrutam

dāsyaty ācchidya śakrāya

māyā-māṇavako hariḥ

SYNONYMS

eṣaḥ—this person falsely appearing as a brahmacārī; te—of you; sthānam—the land in possession; aiśvaryam—the riches; śriyam—the material beauty; tejaḥ—the material power; yaśaḥ—the reputation; śrutam—the education; dāsyati—will give; ācchidya—taking from you; śakrāya—unto your enemy, Lord Indra; māyā—falsely appearing; māṇavakaḥ—a brahmacārī son of a living being; hariḥ—He is actually the Supreme Personality of Godhead, Hari.

TRANSLATION

This person falsely appearing as a brahmacārī is actually the Supreme Personality of Godhead, Hari, who has come in this form to take away all your land, wealth, beauty, power, fame and education. After taking everything from you, He will deliver it to Indra, your enemy.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura explains in this regard that the very word hariḥ means "one who takes away." If one connects himself with Hari, the Supreme Personality of Godhead, the Lord takes away all his miseries, and in the beginning the Lord also superficially appears to take away all his material possessions, reputation, education and beauty. As stated in Śrīmad-Bhāgavatam (10.88.8), yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ. The Lord said to Mahārāja Yudhiṣṭhira, "The first installment of My mercy toward a devotee is that I take away all his possessions, especially his material opulence, his money." This is the special favor of the Lord toward a sincere devotee. If a sincere devotee wants Kṛṣṇa above everything but at the same time is attached to material possessions, which hinder his advancement in Kṛṣṇa consciousness, by tactics the Lord takes away all his possessions. Here Śukrācārya says that this dwarf brahmacārī would take away everything. Thus he indicates that the Lord will take away all one’s material possessions and also one’s mind. If one delivers his mind to the lotus feet of Kṛṣṇa (sa vai manaḥ kṛṣṇa-padāravindayoḥ), one can naturally sacrifice everything to satisfy Him. Although Bali Mahārāja was a devotee, he was attached to material possessions, and therefore the Lord, being very kind to him, showed him special favor by appearing as Lord Vāmana to take away all his material possessions, and his mind as well.

SB 8.19.33

TEXT 33

TEXT

i}ai>a" §-MaEirMaaçaek-aiNvìk-aYa" §-iMaZYaiTa )  
SavRSv& ivZ<ave dtva MaU! viTaRZYaSae k-QaMa( )) 33 ))

tribhiḥ kramair imāl lokān

viśva-kāyaḥ kramiṣyati

sarvasvaṁ viṣṇave dattvā

mūḍha vartiṣyase katham

SYNONYMS

tribhiḥ—three; kramaiḥ—by steps; imān—all these; lokān—three planetary systems; viśva-kāyaḥ—becoming the universal form; kramiṣyati—gradually He will expand; sarvasvam—everything; viṣṇave—unto Lord Viṣṇu; dattvā—after giving charity; mūḍha—O you rascal; vartiṣyase—you will execute your means of livelihood; katham—how.

TRANSLATION

You have promised to give Him three steps of land in charity, but when you give it He will occupy the three worlds. You are a rascal! You do not know what a great mistake you have made. After giving everything to Lord Viṣṇu, you will have no means of livelihood. How then shall you live?

PURPORT

Bali Mahārāja might argue that he had promised only three steps of land. But Śukrācārya, being a very learned brāhmaṇa, immediately understood that this was a plan of Hari, who had falsely appeared there as a brahmacārī. The words mūḍha vartiṣyase katham reveal that Śukrācārya was a brāhmaṇa of the priestly class. Such priestly brāhmaṇas are mostly interested in receiving remuneration from their disciples. Therefore when Śukrācārya saw that Bali Mahārāja had risked all of his possessions, he understood that this would cause havoc not only to the King but also to the family of Śukrācārya, who was dependent on Mahārāja Bali’s mercy. This is the difference between a Vaiṣṇava and a smārta-brāhmaṇa. A smārta-brāhmaṇa is always interested in material profit, whereas a Vaiṣṇava is interested only in satisfying the Supreme Personality of Godhead. From the statement of Śukrācārya, it appears that he was in all respects a smārta-brāhmaṇa interested only in personal gain.

SB 8.19.34

TEXT 34

TEXT

§-MaTaae Gaa& PadEke-Na iÜTaqYaeNa idv& iv>aae" )  
%& c k-aYaeNa MahTaa TaaTasYaSYa ku-Taae GaiTa" )) 34 ))

kramato gāṁ padaikena

dvitīyena divaṁ vibhoḥ

khaṁ ca kāyena mahatā

tārtīyasya kuto gatiḥ

SYNONYMS

kramataḥ—gradually; gām—the surface of the land; padā ekena—by one step; dvitīyena—by the second step; divam—the whole of outer space; vibhoḥ—of the universal form; kham ca—the sky also; kāyena—by the expansion of His transcendental body; mahatā—by the universal form; tārtīyasya—as far as the third step is concerned; kutaḥ—where is; gatiḥ—to keep His step.

TRANSLATION

Vāmanadeva will first occupy the three worlds with one step, then He will take His second step and occupy everything in outer space, and then He will expand His universal body to occupy everything. Where will you offer Him the third step?

PURPORT

Śukrācārya wanted to tell Bali Mahārāja how he would be cheated by Lord Vāmana. "You have promised three steps," he said. "But with only two steps, all your possessions will be finished. How then will you give Him a place for His third step?" Śukrācārya did not know how the Lord protects His devotee. The devotee must risk everything in his possession for the service of the Lord, but he is always protected and never defeated. By materialistic calculations, Śukrācārya thought that Bali Mahārāja would under no circumstances be able to keep his promise to the brahmacārī, Lord Vāmanadeva.

SB 8.19.35

TEXT 35

TEXT

iNaïa& Tae Narke- MaNYae ùPa[daTau" Pa[iTaé[uTaMa( )  
Pa[iTaé[uTaSYa Yaae\_NaqXa" Pa[iTaPaadiYaTau& >avaNa( )) 35 ))

niṣṭhāṁ te narake manye

hy apradātuḥ pratiśrutam

pratiśrutasya yo ‘nīśaḥ

pratipādayituṁ bhavān

SYNONYMS

niṣṭhām—perpetual residence; te—of you; narake—in hell; manye—I think; hi—indeed; apradātuḥ—of a person who cannot fulfill; pratiśrutam—what has been promised; pratiśrutasya—of the promise one has made; yaḥ anīśaḥ—one who is unable; pratipādayitum—to fulfill properly; bhavān—you are that person.

TRANSLATION

You will certainly be unable to fulfill your promise, and I think that because of this inability your eternal residence will be in hell.

SB 8.19.36

TEXT 36

TEXT

Na TaÕaNa& Pa[Xa&SaiNTa YaeNa v\*itaivRPaÛTae )  
daNa& YajSTaPa" k-MaR l/aeke- v\*itaMaTaae YaTa" )) 36 ))

na tad dānaṁ praśaṁsanti

yena vṛttir vipadyate

dānaṁ yajñas tapaḥ karma

loke vṛttimato yataḥ

SYNONYMS

na—not; tat—that; dānam—charity; praśaṁsanti—the saintly persons praise; yena—by which; vṛttiḥ—one’s livelihood; vipadyate—becomes endangered; dānam—charity; yajñaḥ—sacrifice; tapaḥ—austerity; karma—fruitive activities; loke—in this world; vṛttimataḥ—according to one’s means of livelihood; yataḥ—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.]

SB 8.19.37

TEXT 37

TEXT

DaMaaRYa YaXaSae\_QaaRYa k-aMaaYa SvJaNaaYa c )  
PaÄDaa iv>aJaiNvtaiMahaMau}a c MaaedTae )) 37 ))

dharmāya yaśase ‘rthāya

kāmāya sva-janāya ca

pañcadhā vibhajan vittam

ihāmutra ca modate

SYNONYMS

dharmāya—for religion; yaśase—for one’s reputation; arthāya—for increasing one’s opulence; kāmāya—for increasing sense gratification; sva-janāya ca—and for maintaining one’s family members; pañcadhā—for these five different objectives; vibhajan—dividing; vittam—his accumulated wealth; iha—in this world; amutra—the next world; ca—and; modate—he enjoys.

TRANSLATION

Therefore one who is in full knowledge should divide his accumulated wealth in five parts—for religion, for reputation, for opulence, for sense gratification and for the maintenance of his family members. Such a person is happy in this world and in the next.

PURPORT

The śāstras enjoin that if one has money one should divide all that he has accumulated into five divisions—one part for religion, one part for reputation, one part for opulence, one part for sense gratification and one part to maintain the members of his family. At the present, however, because people are bereft of all knowledge, they spend all their money for the satisfaction of their family. Śrīla Rūpa Gosvāmī taught us by his own example by using fifty percent of his accumulated wealth for Kṛṣṇa, twenty-five percent for his own self, and twenty-five percent for the members of his family. One’s main purpose should be to advance in Kṛṣṇa consciousness. This will include dharma, artha and kāma. However, because one’s family members expect some profit, one should also satisfy them by giving them a portion of one’s accumulated wealth. This is a śāstric injunction.

SB 8.19.38

TEXT 38

TEXT

A}aaiPa bû\*cEGasTa& é\*<au Mae\_SaurSataMa )  
SaTYaMaaeiMaiTa YaTa( Pa[ae¢&- YaàeTYaahaNa\*Ta& ih TaTa( )) 38 ))

atrāpi bahvṛcair gītaṁ

śṛṇu me ‘sura-sattama

satyam om iti yat proktaṁ

yan nety āhānṛtaṁ hi tat

SYNONYMS

atra api—in this regard also (in deciding what is truth and what is not truth); bahu-ṛcaiḥ—by the śruti-mantras known as Bahvṛca-śruti, which are evidence from the Vedas; gītam—what has been spoken; śṛṇu—just hear; me—from me; asura-sattama—O best of the asuras; satyam—the truth is; om iti—preceded by the word oṁ; yat—that which; proktam—has been spoken; yat—that which is; na—not preceded by oṁ; iti—thus; āha—it is said; anṛtam—untruth; hi—indeed; tat—that.

TRANSLATION

One might argue that since you have already promised, how can you refuse? O best of the demons, just take from me the evidence of the Bahvṛca-śruti, which says that a promise is truthful preceded by the word oṁ and untruthful if not.

SB 8.19.39

TEXT 39

TEXT

SaTYa& PauZPaf-l&/ ivÛadaTMav\*+aSYa GaqYaTae )  
v\*+ae\_JaqviTa Taà SYaadNa\*Ta& MaUl/MaaTMaNa" )) 39 ))

satyaṁ puṣpa-phalaṁ vidyād

ātma-vṛkṣasya gīyate

vṛkṣe ‘jīvati tan na syād

anṛtaṁ mūlam ātmanaḥ

SYNONYMS

satyam—the factual truth; puṣpa-phalam—the flower and the fruit; vidyāt—one should understand; ātma-vṛkṣasya—of the tree of the body; gīyate—as described in the Vedas; vṛkṣe ajīvati—if the tree is not living; tat—that (puṣpa-phalam); na—not; syāt—is possible; anṛtam—untruth; mūlam—the root; ātmanaḥ—of the body.

TRANSLATION

The Vedas enjoin that the factual result of the tree of the body is the good fruits and flowers derived from it. But if the bodily tree does not exist, there is no possibility of factual fruits and flowers. Even if the body is based on untruth, there cannot be factual fruits and flowers without the help of the bodily tree.

PURPORT

This śloka explains that in relation to the material body even the factual truth cannot exist without a touch of untruth. The Māyāvādīs say, brahma satyaṁ jagan mithyā: "The spirit soul is truth, and the external energy is untruth." The Vaiṣṇava philosophers, however, do not agree with the Māyāvāda philosophy. Even if for the sake of argument the material world is accepted as untruth, the living entity entangled in the illusory energy cannot come out of it without the help of the body. Without the help of the body, one cannot follow a system of religion, nor can one speculate on philosophical perfection. Therefore, the flower and fruit (puṣpa-phalam) have to be obtained as a result of the body. Without the help of the body, that fruit cannot be gained. The Vaiṣṇava philosophy therefore recommends yukta-vairāgya. It is not that all attention should be diverted for the maintenance of the body, but at the same time one’s bodily maintenance should not be neglected. As long as the body exists one can thoroughly study the Vedic instructions, and thus at the end of life one can achieve perfection. This is explained in Bhagavad-gītā (8.6): yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram. Everything is examined at the time of death. Therefore, although the body is temporary, not eternal, one can take from it the best service and make one’s life perfect.

SB 8.19.40

TEXT 40

TEXT

Tad( YaQaa v\*+a oNMaUl/" éuZYaTYauÜTaRTae\_icraTa( )  
Wv& NaíaNa\*Ta" SaÛ AaTMaa éuZYaeà Sa&XaYa" )) 40 ))

tad yathā vṛkṣa unmūlaḥ

śuṣyaty udvartate ‘cirāt

evaṁ naṣṭānṛtaḥ sadya

ātmā śuṣyen na saṁśayaḥ

SYNONYMS

tat—therefore; yathā—as; vṛkṣaḥ—a tree; unmūlaḥ—being uprooted; śuṣyati—dries up; udvartate—falls down; acirāt—very soon; evam—in this way; naṣṭa—lost; anṛtaḥ—the temporary body; sadyaḥ—immediately; ātmā—the body; śuṣyet—dries up; na—not; saṁśayaḥ—any doubt.

TRANSLATION

When a tree is uprooted it immediately falls down and begins to dry up. Similarly, if one doesn’t take care of the body, which is supposed to be untruth—in other words, if the untruth is uprooted—the body undoubtedly becomes dry.

PURPORT

In this regard, Śrīla Rūpa Gosvāmī says:

prāpañcikatayā buddhyā  
hari-sambandhi-vastunaḥ  
mumukṣubhiḥ parityāgo  
vairāgyaṁ phalgu kathyate

"One who rejects things without knowledge of their relationship to Kṛṣṇa is incomplete in his renunciation." (Bhakti-rasāmṛta-sindhu 1.2.256) When the body is engaged in the service of the Lord, one should not consider the body material. Sometimes the spiritual body of the spiritual master is misunderstood. But Śrīla Rūpa Gosvāmī instructs, prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ. The body fully engaged in Kṛṣṇa’s service should not be neglected as material. One who does neglect it is false in his renunciation. If the body is not properly maintained, it falls down and dries up like an uprooted tree, from which flowers and fruit can no longer be obtained. The Vedas therefore enjoin:

om iti satyaṁ nety anṛtaṁ tad etat-puṣpaṁ phalaṁ vāco yat satyaṁ   
saheśvaro yaśasvī kalyāṇa-kīrtir bhavitā. puṣpaṁ hi phalaṁ vācaḥ   
satyaṁ vadaty athaitan-mūlaṁ vāco yad anṛtaṁ yad yathā vṛkṣa   
āvirmūlaḥ śuṣyati, sa udvartata evam evānṛtaṁ vadann āvirmūlam   
ātmanāṁ karoti, sa śuṣyati sa udvartate, tasmād anṛtaṁ na vaded   
dayeta tv etena.

The purport is that activities performed with the help of the body for the satisfaction of the Absolute Truth (oṁ 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.

SB 8.19.41

TEXT 41

TEXT

ParaGa( ir¢-MaPaU<a| va A+ar& YaTa( TadaeiMaiTa )  
YaTa( ik-iÄdaeiMaiTa b]UYaaTa( TaeNa irCYaeTa vE PauMaaNa( )  
i>a+ave SavRMaae&ku-vRàal&/ k-aMaeNa caTMaNae )) 41 ))

parāg riktam apūrṇaṁ vā

akṣaraṁ yat tad om iti

yat kiñcid om iti brūyāt

tena ricyeta vai pumān

bhikṣave sarvam oṁ kurvan

nālaṁ kāmena cātmane

SYNONYMS

parāk—that which separates; riktam—that which makes one free from attachment; apūrṇam—that which is insufficient; vā—either; akṣaram—this syllable; yat—that; tat—which; om—oṁkāra; iti—thus stated; yat—which; kiñcit—whatever; oṁ—this word oṁ; iti—thus; brūyāt—if you say; tena—by such an utterance; ricyeta—one becomes free; vai—indeed; pumān—a person; bhikṣave—unto a beggar; sarvam—everything; oṁ kurvan—giving charity by uttering the word oṁ; na—not; alam—sufficiently; kāmena—for sense gratification; ca—also; ātmane—for self-realization.

TRANSLATION

The utterance of the word oṁ 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 "oṁ" one becomes poverty-stricken. Especially when one gives charity to a poor man or beggar, one remains unfulfilled in self-realization and in sense gratification.

PURPORT

Mahārāja Bali wanted to give everything to Vāmanadeva, who had appeared as a beggar, but Śukrācārya, being Mahārāja Bali’s familial spiritual master in the line of seminal succession, could not appreciate Mahārāja Bali’s promise. Śukrācārya gave Vedic evidence that one should not give everything to a poor man. Rather, when a poor man comes for charity one should untruthfully say, "Whatever I have I have given you. I have no more." It is not that one should give everything to him. Actually the word oṁ is meant for oṁ tat sat, the Absolute Truth. Oṁkāra is meant for freedom from all attachment to money because money should be spent for the purpose of the Supreme. The tendency of modern civilization is to give money in charity to the poor. Such charity has no spiritual value because we actually see that although there are so many hospitals and other foundations and institutions for the poor, according to the three modes of material nature a class of poor men is always destined to continue. Even though there are so many charitable institutions, poverty has not been driven from human society. Therefore it is recommended here, bhikṣave sarvam oṁ kurvan nālaṁ kāmena cātmane. One should not give everything to the beggars among the poor.

The best solution is that of the Kṛṣṇa consciousness movement. This movement is always kind to the poor, not only because it feeds them but also because it gives them enlightenment by teaching them how to become Kṛṣṇa conscious. We are therefore opening hundreds and thousands of centers for those who are poor, both in money and in knowledge, to enlighten them in Kṛṣṇa consciousness and reform their character by teaching them how to avoid illicit sex, intoxication, meat-eating and gambling, which are the most sinful activities and which cause people to suffer, life after life. The best way to use money is to open such a center, where all may come live and reform their character. They may live very comfortably, without denial of any of the body’s necessities, but they live under spiritual control, and thus they live happily and save time for advancement in Kṛṣṇa consciousness. If one has money, it should not be squandered away on nothing. It should be used to push forward the Kṛṣṇa consciousness movement so that all of human society will become happy, prosperous and hopeful of being promoted back home, back to Godhead. The Vedic mantra in this regard reads as follows:

parāg vā etad riktam akṣaraṁ yad etad om iti tad yat kiñcid om iti   
āhātraivāsmai tad ricyate. sa yat sarvam oṁ kuryād ricyād ātmānaṁ sa   
kāmebhyo nālaṁ syāt.

SB 8.19.42

TEXT 42

TEXT

AQaETaTa( PaU<aRMa>YaaTMa& YaÀ NaeTYaNa\*Ta& vc" )  
Sav| NaeTYaNa\*Ta& b]UYaaTa( Sa duZk-IiTaR" ìSaNMa\*Ta" )) 42 ))

athaitat pūrṇam abhyātmaṁ

yac ca nety anṛtaṁ vacaḥ

sarvaṁ nety anṛtaṁ brūyāt

sa duṣkīrtiḥ śvasan mṛtaḥ

SYNONYMS

atha—therefore; etat—that; pūrṇam—completely; abhyātmam—drawing the compassion of others by presenting oneself as always poverty-stricken; yat—that; ca—also; na—not; iti—thus; anṛtam—false; vacaḥ—words; sarvam—completely; na—not; iti—thus; anṛtam—falsity; brūyāt—who should say; saḥ—such a person; duṣkīrtiḥ—infamous; śvasan—while breathing or while alive; mṛtaḥ—is dead or should be killed.

TRANSLATION

Therefore, the safe course is to say no. Although it is a falsehood, it protects one completely, it draws the compassion of others toward oneself, and it gives one full facility to collect money from others for oneself. Nonetheless, if one always pleads that he has nothing, he is condemned, for he is a dead body while living, or while still breathing he should be killed.

PURPORT

Beggars always present themselves as possessing nothing, and this may be very good for them because in this way they are assured of not losing their money and of always drawing the attention and compassion of others for the sake of collection. But this is also condemned. If one purposely continues this professional begging, he is supposed to be dead while breathing, or, according to another interpretation, such a man of falsity should be killed while still breathing. The Vedic injunction in this regard is as follows: athaitat pūrṇam abhyātmaṁ yan neti sa yat sarvaṁ neti brūyāt pāpikāsya kīrtir jāyate. sainaṁ tatraiva hanyāt. If one continuously poses himself as possessing nothing and collects money by begging, he should be killed (sainaṁ tatraiva hanyāt).

SB 8.19.43

TEXT 43

TEXT

ñqzu NaMaRivvahe c v\*tYaQaeR Pa[a<aSaª$e= )  
Gaaeb]aø<aaQaeR ih&SaaYaa& NaaNa\*Ta& SYaaÂuGauiPSaTaMa( )) 43 ))

strīṣu narma-vivāhe ca

vṛtty-arthe prāṇa-saṅkaṭe

go-brāhmaṇārthe hiṁsāyāṁ

nānṛtaṁ syāj jugupsitam

SYNONYMS

strīṣu—to encourage a woman and bring her under control; narma-vivāhe—in joking or in a marriage ceremony; ca—also; vṛtti-arthe—for earning one’s livelihood, as in business; prāṇa-saṅkaṭe—or in time of danger; go-brāhmaṇa-arthe—for the sake of cow protection and brahminical culture; hiṁsāyām—for any person who is going to be killed because of enmity; na—not; anṛtam—falsity; syāt—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 Śrīmad-Bhāgavatam, entitled, "Lord Vāmanadeva Begs Charity from Bali Mahārāja."

SB 8.20: Bali Mahäräja Surrenders the Universe

CHAPTER TWENTY  
Bali Mahārāja Surrenders the Universe

SB 8.20 Summary

The summary of this Twentieth Chapter is as follows. Despite his knowledge that Lord Vāmanadeva was cheating him, Bali Mahārāja gave everything to the Lord in charity, and thus the Lord extended His body and assumed a gigantic form as Lord Viṣṇu.

After hearing the instructive advice of Śukrācārya, Bali Mahārāja became contemplative. Because it is the duty of a householder to maintain the principles of religion, economic development and sense gratification, Bali Mahārāja thought it improper to withdraw his promise to the brahmacārī. To lie or fail to honor a promise given to a brahmacārī is never proper, for lying is the most sinful activity. Everyone should be afraid of the sinful reactions to lying, for mother earth cannot even bear the weight of a sinful liar. The spreading of a kingdom or empire is temporary; if there is no benefit for the general public, such expansion has no value. Previously, all the great kings and emperors expanded their kingdoms with a regard for the welfare of the people in general. Indeed, while engaged in such activities for the benefit of the general public, eminent men sometimes even sacrificed their lives. It is said that one who is glorious in his activities is always living and never dies. Therefore, fame should be the aim of life, and even if one becomes poverty-stricken for the sake of a good reputation, that is not a loss. Bali Mahārāja thought that even if this brahmacārī, Vāmanadeva, were Lord Viṣṇu, if the Lord accepted his charity and then again arrested him, Bali Mahārāja would not envy Him. Considering all these points, Bali Mahārāja finally gave in charity everything he possessed.

Lord Vāmanadeva then immediately extended Himself into a universal body. By the mercy of Lord Vāmanadeva, Bali Mahārāja could see that the Lord is all-pervading and that everything rests in His body. Bali Mahārāja could see Lord Vāmanadeva as the supreme Viṣṇu, wearing a helmet, yellow garments, the mark of Śrīvatsa, the Kaustubha jewel, a flower garland, and ornaments decorating His entire body. The Lord gradually covered the entire surface of the world, and by extending His body He covered the entire sky. With His hands He covered all directions, and with His second footstep He covered the entire upper planetary system. Therefore there was no vacant place where He could take His third footstep.

SB 8.20.1

TEXT 1

TEXT

é[qéuk- ovac  
bil/rev& Ga\*hPaiTa" ku-l/acaYaeR<a >aaizTa" )  
TaUZ<aq& >aUTva +a<a& raJaàuvacavihTaae GauåMa( )) 1 ))

śrī-śuka uvāca

balir evaṁ gṛha-patiḥ

kulācāryeṇa bhāṣitaḥ

tūṣṇīṁ bhūtvā kṣaṇaṁ rājann

uvācāvahito gurum

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; baliḥ—Bali Mahārāja; evam—thus; gṛha-patiḥ—the master of the household affairs, although guided by the priests; kula-ācāryeṇa—by the family ācārya or guide; bhāṣitaḥ—being thus addressed; tūṣṇīm—silent; bhūtvā—becoming; kṣaṇam—for a moment; rājan—O King (Mahārāja Parīkṣit); uvāca—said; avahitaḥ—after full deliberation; gurum—unto his spiritual master.

TRANSLATION

Śrī Śukadeva Gosvāmī said: O King Parīkṣit, when Bali Mahārāja was thus advised by his spiritual master, Śukrācārya, his family priest, he remained silent for some time, and then, after full deliberation, he replied to his spiritual master as follows.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura remarks that Bali Mahārāja remained silent at a critical point. How could he disobey the instruction of Śukrācārya, his spiritual master? It is the duty of such a sober personality as Bali Mahārāja to abide by the orders of his spiritual master immediately, as his spiritual master had advised. But Bali Mahārāja also considered that Śukrācārya was no longer to be accepted as a spiritual master, for he had deviated from the duty of a spiritual master. According to śāstra, the duty of the guru is to take the disciple back home, back to Godhead. If he is unable to do so and instead hinders the disciple in going back to Godhead, he should not be a guru. Gurur na sa syāt (Bhāg. 5.5.18). One should not become a guru if he cannot enable his disciple to advance in Kṛṣṇa consciousness. The goal of life is to become a devotee of Lord Kṛṣṇa so that one may be freed from the bondage of material existence (tyaktvā dehaṁ punar janma naiti mam eti so ‘rjuna). The spiritual master helps the disciple attain this stage by developing Kṛṣṇa consciousness. Now Śukrācārya has advised Bali Mahārāja to deny the promise to Vāmanadeva. Under the circumstances, therefore, Bali Mahārāja thought that there would be no fault if he disobeyed the order of his spiritual master. He deliberated on this point—should he accept the advice of his spiritual master, and should he independently do everything to please the Supreme Personality of Godhead? He took some time. Therefore it is said, tūṣṇīṁ bhūtvā kṣaṇaṁ rajann uvācāvahito gurum. After deliberating on this point, he decided that Lord Viṣṇu should be pleased in all circumstances, even at the risk of ignoring the guru’s advice to the contrary.

Anyone who is supposed to be a guru but who goes against the principle of viṣṇu-bhakti cannot be accepted as guru. If one has falsely accepted such a guru, one should reject him. Such a guru is described as follows (Mahābhārata, Udyoga 179.25):

guror apy avaliptasya  
kāryākāryam ajānataḥ  
utpatha-pratipannasya  
parityāgo vidhīyate

Śrīla Jīva Gosvāmī has advised that such a useless guru, a family priest acting as guru, should be given up, and that the proper, bona-fide guru should be accepted.

ṣaṭ-karma-nipuṇo vipro  
mantra-tantra-viśāradaḥ  
avaiṣṇavo gurur na syād  
vaiṣṇavaḥ śvapaco guruḥ

"A scholarly brāhmaṇa expert in all subjects of Vedic knowledge is unfit to become a spiritual master without being a Vaiṣṇava, but if a person born in a family of a lower caste is a Vaiṣṇava, he can become a spiritual master." (Padma Purāṇa)

SB 8.20.2

TEXT 2

TEXT

é[qbil/åvac  
SaTYa& >aGavTaa Pa[ae¢&- DaMaaeR\_Ya& Ga\*hMaeiDaNaaMa( )  
AQa| k-aMa& YaXaae v\*ita& Yaae Na baDaeTa k-ihRicTa( )) 2 ))

śrī-balir uvāca

satyaṁ bhagavatā proktaṁ

dharmo ‘yaṁ gṛhamedhinām

arthaṁ kāmaṁ yaśo vṛttiṁ

yo na bādheta karhicit

SYNONYMS

śrī-baliḥ uvāca—Bali Mahārāja said; satyam—it is truth; bhagavatā—by Your Greatness; proktam—what has already been spoken; dharmaḥ—a religious principle; ayam—that is; gṛhamedhinām—especially for the householders; artham—economic development; kāmam—sense gratification; yaśaḥ vṛttim—reputation and means of livelihood; yaḥ—which religious principle; na—not; bādheta—hinders; karhicit—at any time.

TRANSLATION

Bali Mahārāja said: As you have already stated, the principle of religion that does not hinder one’s economic development, sense gratification, fame and means of livelihood is the real occupational duty of the householder. I also think that this religious principle is correct.

PURPORT

Bali Mahārāja’s grave answer to Śukrācārya is meaningful. Śukrācārya stressed that one’s material means of livelihood and one’s material reputation, sense gratification and economic development must continue properly. To see to this is the first duty of a man who is a householder, especially one who is interested in material affairs. If a religious principle does not affect one’s material condition, it is to be accepted. At the present time, in this age of Kali, this idea is extremely prominent. No one is prepared to accept any religious principle if it hampers material prosperity. Śukrācārya, being a person of this material world, did not know the principles of a devotee. A devotee is determined to serve the Supreme Personality of Godhead to His full satisfaction. Anything that hampers such determination should certainly be rejected. This is the principle of bhakti. Ānukūlyasya saṅkalpaḥ prātikūlyasya varjanam (*Cc.* Madhya 22.100). To perform devotional service, one must accept only that which is favorable and reject that which is unfavorable. Bali Mahārāja had the opportunity to contribute everything he possessed to the lotus feet of Lord Vāmanadeva, but Śukrācārya was putting forward a material argument to hamper this process of devotional service. Under the circumstances, Bali Mahārāja decided that such hindrances should certainly be avoided. In other words, he decided immediately to reject the advice of Śukrācārya and go on with his duty. Thus he gave all his possessions to Lord Vāmanadeva.

SB 8.20.3

TEXT 3

TEXT

Sa cah& ivtal/ae>aeNa Pa[TYaac+ae k-Qa& iÜJaMa( )  
Pa[iTaé[uTYa ddaMaqiTa Pa[ahaid" ik-Tavae YaQaa )) 3 ))

sa cāhaṁ vitta-lobhena

pratyācakṣe kathaṁ dvijam

pratiśrutya dadāmīti

prāhrādiḥ kitavo yathā

SYNONYMS

saḥ—such a person as I am; ca—also; aham—I am; vitta-lobhena—for being allured by greed for money; pratyācakṣe—I shall cheat or say no when I have already said yes; katham—how; dvijam—especially to a brāhmaṇa; pratiśrutya—after already having promised; dadāmi—that I shall give; iti—thus; prāhrādiḥ—I who am famous as the grandson of Mahārāja Prahlāda; kitavaḥ—an ordinary cheater; yathā—just like.

TRANSLATION

I am the grandson of Mahārāja Prahlāda. How can I withdraw my promise because of greed for money when I have already said that I shall give this land? How can I behave like an ordinary cheater, especially toward a brāhmaṇa?

PURPORT

Bali Mahārāja had already been blessed by his grandfather Prahlāda Mahārāja. Therefore, he was a pure devotee, although born in a family of demons. There are two kinds of highly elevated devotees, called sādhana-siddha and kṛpā-siddha. Sādhana-siddha refers to one who has become a devotee by regular execution of the regulative principles mentioned in the śāstras, as ordered and directed by the spiritual master. If one regularly executes such devotional service, he will certainly attain perfection in due course of time. But there are other devotees, who may not have undergone all the required details of devotional service but who, by the special mercy of guru and Kṛṣṇa—the spiritual master and the Supreme Personality of Godhead—have immediately attained the perfection of pure devotional service. Examples of such devotees are the yajña-patnīs, Mahārāja Bali and Śukadeva Gosvāmī. The yajña-patnīs were the wives of ordinary brāhmaṇas engaged in fruitive activities. Although the brāhmaṇas were very learned and advanced in Vedic knowledge, they could not achieve the mercy of Kṛṣṇa-Balarāma, whereas their wives achieved complete perfection in devotional service, despite their being women. Similarly, Vairocani, Bali Mahārāja, received the mercy of Prahlāda Mahārāja, and by Prahlāda Mahārāja’s mercy he also received the mercy of Lord Viṣṇu, who appeared before him as a brahmacārī beggar. Thus Bali Mahārāja became a kṛpā-siddha because of the special mercy of both guru and Kṛṣṇa. Caitanya Mahāprabhu confirms this favor: guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja (Cc. Madhya 19.151). Bali Mahārāja, by the grace of Prahlāda Mahārāja, got the seed of devotional service, and when that seed developed, he achieved the ultimate fruit of that service, namely love of Godhead (premā pum-artho mahān), immediately upon the appearance of Lord Vāmanadeva. Bali Mahārāja regularly maintained devotion for the Lord, and because he was purified, the Lord appeared before him. Because of unalloyed love for the Lord, he then immediately decided, "I shall give this little dwarf brāhmaṇa whatever He asks from me." This is a sign of love. Thus Bali Mahārāja is understood to be one who received the highest perfection of devotional service by special mercy.

SB 8.20.4

TEXT 4

TEXT

Na ùSaTYaaTa( Parae\_DaMaR wiTa haevac >aUirYaMa( )  
Sav| Saae!uMal&/ MaNYae ‰Tae\_l/Ik-Par& NarMa( )) 4 ))

na hy asatyāt paro ‘dharma

iti hovāca bhūr iyam

sarvaṁ soḍhum alaṁ manye

ṛte ‘līka-paraṁ naram

SYNONYMS

na—not; hi—indeed; asatyāt—than compulsion to untruthfulness; paraḥ—more; adharmaḥ—irreligion; iti—thus; ha uvāca—indeed had spoken; bhūḥ—mother earth; iyam—this; sarvam—everything; soḍhum—to bear; alam—I am able; manye—although I think; ṛte—except; alīka-param—the most heinous liar; naram—a human being.

TRANSLATION

There is nothing more sinful than untruthfulness. Because of this, mother earth once said, "I can bear any heavy thing except a person who is a liar."

PURPORT

On the surface of the earth there are many great mountains and oceans that are very heavy, and mother earth has no difficulty carrying them. But she feels very much overburdened when she carries even one person who is a liar. It is said that in Kali-yuga lying is a common affair: māyaiva vyāvahārike (Bhāg. 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.

SB 8.20.5

TEXT 5

TEXT

Naah& ib>aeiMa iNarYaaàaDaNYaadSau%a<aRvaTa( )  
Na SQaaNaCYavNaaNMa\*TYaaeYaRQaa ivPa[Pa[l/M>aNaaTa( )) 5 ))

nāhaṁ bibhemi nirayān

nādhanyād asukhārṇavāt

na sthāna-cyavanān mṛtyor

yathā vipra-pralambhanāt

SYNONYMS

na—not; aham—I; bibhemi—am afraid of; nirayāt—from a hellish condition of life; na—nor; adhanyāt—from a poverty-stricken condition; asukha-arṇavāt—nor from an ocean of distresses; na—nor; sthāna-cyavanāt—from falling from a position; mṛtyoḥ—nor from death; yathā—as; vipra-pralambhanāt—from the cheating of a brāhmaṇa.

TRANSLATION

I do not fear hell, poverty, an ocean of distress, falldown from my position or even death itself as much as I fear cheating a brāhmaṇa.

SB 8.20.6

TEXT 6

TEXT

Yad( YaÖaSYaiTa l/aeke-\_iSMaNSaMPareTa& DaNaaidk-Ma( )  
TaSYa TYaaGae iNaiMata& ik&- ivPa[STauZYaeà TaeNa ceTa( )) 6 ))

yad yad dhāsyati loke ‘smin

samparetaṁ dhanādikam

tasya tyāge nimittaṁ kiṁ

vipras tuṣyen na tena cet

SYNONYMS

yat yat—whatsoever; hāsyati—will leave; loke—in the world; asmin—in this; samparetam—one who is already dead; dhana-ādikam—his wealth and riches; tasya—of such wealth; tyāge—in renunciation; nimittam—the purpose; kim—what is; vipraḥ—the brāhmaṇa who is confidentially Lord Viṣṇu; tuṣyet—must be pleased; na—is not; tena—by such (riches); cet—if there is a possibility.

TRANSLATION

My lord, you can also see that all the material opulences of this world are certainly separated from their possessor at death. Therefore, if the brāhmaṇa Vāmanadeva is not satisfied by whatever gifts one has given, why not please Him with the riches one is destined to lose at death?

PURPORT

The word vipra means brāhmaṇa, and at the same time "confidential." Bali Mahārāja had confidentially decided to give the gift to Lord Vāmanadeva without discussion, but because such a decision would hurt the hearts of the asuras and his spiritual master, Śukrācārya, he spoke equivocally. Bali Mahārāja, as a pure devotee, had already decided to give all the land to Lord Viṣṇu.

SB 8.20.7

TEXT 7

TEXT

é[eYa" ku-vRiNTa >aUTaaNaa& SaaDavae duSTYaJaaSaui>a" )  
dDYax(iXaibPa[>a\*TaYa" k-ae ivk-LPaae Daraidzu )) 7 ))

śreyaḥ kurvanti bhūtānāṁ

sādhavo dustyajāsubhiḥ

dadhyaṅ-śibi-prabhṛtayaḥ

ko vikalpo dharādiṣu

SYNONYMS

śreyaḥ—activities of the utmost importance; kurvanti—execute; bhūtānām—of the general mass of people; sādhavaḥ—the saintly persons; dustyaja—which are extremely hard to give up; asubhiḥ—by their lives; dadhyaṅ—Mahārāja Dadhīci; śibi—Mahārāja Śibi; prabhṛtayaḥ—and similar great personalities; kaḥ—what; vikalpaḥ—consideration; dharā-ādiṣu—in giving the land to the brāhmaṇa.

TRANSLATION

Dadhīci, Śibi and many other great personalities were willing to sacrifice even their lives for the benefit of the people in general. This is the evidence of history. So why not give up this insignificant land? What is the serious consideration against it?

PURPORT

Bali Mahārāja was prepared to give everything to Lord Viṣṇu, and Śukrācārya, being a professional priest, might have been anxiously waiting, doubting whether there had been any such instance in history in which one had given everything in charity. Bali Mahārāja, however, cited the tangible examples of Mahārāja Śibi and Mahārāja Dadhīci, who had given up their lives for the benefit of the general public. Certainly one has attachment for everything material, especially one’s land, but land and other possessions are forcibly taken away at the time of death, as stated in Bhagavad-gītā (mṛtyuḥ sarva-haraś cāham). The Lord personally appeared to Bali Mahārāja to take away everything he had, and thus he was so fortunate that he could see the Lord face to face. Nondevotees, however, cannot see the Lord face to face; to such persons the Lord appears as death and takes away all their possessions by force. Under the circumstances, why should we not part with our possessions and deliver them to Lord Viṣṇu for His satisfaction? Śrī Cāṇakya Paṇḍita says in this regard, san-nimitte varaṁ tyāgo vināśe niyate sati (Cāṇakya-śloka 36). Since our money and possessions do not last but will somehow or other be taken away, as long as they are in our possession it is better to use them for charity to a noble cause. Therefore Bali Mahārāja defied the order of his so-called spiritual master.

SB 8.20.8

TEXT 8

TEXT

YaEirYa& bu>auJae b]øNdETYaeNd]EriNaviTaRi>a" )  
Taeza& k-al/ae\_Ga]Saqçaek-aNa( Na YaXaae\_iDaGaTa& >auiv )) 8 ))

yair iyaṁ bubhuje brahman

daityendrair anivartibhiḥ

teṣāṁ kālo ‘grasīl lokān

na yaśo ‘dhigataṁ bhuvi

SYNONYMS

yaiḥ—by whom; iyam—this world; bubhuje—was enjoyed; brahman—O best of the brāhmaṇas; daitya-indraiḥ—by great heroes and kings born in demoniac families; anivartibhiḥ—by those who were determined to fight, either to lay down their lives or to win victory; teṣām—of such persons; kālaḥ—the time factor; agrasīt—took away; lokān—all possessions, all objects of enjoyment; na—not; yaśaḥ—the reputation; adhigatam—achieved; bhuvi—in this world.

TRANSLATION

O best of the brāhmaṇas, certainly the great demoniac kings who were never reluctant to fight enjoyed this world, but in due course of time everything they had was taken away, except their reputation, by which they continue to exist. In other words, one should try to achieve a good reputation instead of anything else.

PURPORT

In this regard, Cāṇakya Paṇḍita (Cāṇakya-śloka 34) also says, āyuṣaḥ kṣaṇa eko ‘pi na labhya svarṇa-koṭibhiḥ. The duration of one’s life is extremely short, but if in that short lifetime one can do something that enhances his good reputation, that may continue to exist for many millions of years. Bali Mahārāja therefore decided not to follow his spiritual master’s instruction that he deny his promise to Vāmanadeva; instead, he decided to give the land according to the promise and be everlastingly celebrated as one of the twelve mahājanas (balir vaiyāsakir vayam).

SB 8.20.9

TEXT 9

TEXT

Saul/>aa YauiDa ivPa[zeR ùiNav\*taaSTaNauTYaJa" )  
Na TaQaa TaqQaR AaYaaTae é[ÖYaa Yae DaNaTYaJa" )) 9 ))

sulabhā yudhi viprarṣe

hy anivṛttās tanu-tyajaḥ

na tathā tīrtha āyāte

śraddhayā ye dhana-tyajaḥ

SYNONYMS

su-labhāḥ—very easily obtained; yudhi—in the battlefield; vipra-ṛṣe—O best of the brāhmaṇas; hi—indeed; anivṛttāḥ—not being afraid of fighting; tanu-tyajaḥ—and thus lay down their lives; na—not; tathā—as; tīrthe āyāte—on the arrival of a saintly person who creates holy places; śraddhayā—with faith and devotion; ye—those who; dhana-tyajaḥ—can give up their accumulated wealth.

TRANSLATION

O best of the brāhmaṇas, many men have laid down their lives on the battlefield, being unafraid of fighting, but rarely has one gotten the chance to give his accumulated wealth faithfully to a saintly person who creates holy places.

PURPORT

Many kṣatriyas have laid down their lives on the battlefield for their nations, but hardly a person can be found who has given up all his property and his accumulated wealth in charity to a person worthy of the gift. As stated in Bhagavad-gītā (17.20):

dātavyam iti yad dānaṁ  
dīyate ‘nupakāriṇe  
deśe kāle ca pātre ca  
tad dānaṁ sāttvikaṁ smṛtam

"That gift which is given out of duty, at the proper time and place, to a worthy person, and without expectation of return is considered to be charity in the mode of goodness." Thus charity given in the proper place is called sāttvika. And above this charity in goodness is transcendental charity, in which everything is sacrificed for the sake of the Supreme Personality of Godhead. Vāmanadeva, the Supreme Personality of Godhead, had come to Bali Mahārāja for alms. How could one get such an opportunity to give charity? Therefore, Bali Mahārāja decided without hesitation to give the Lord whatever He wanted. One may get various opportunities to lay down his life on the battlefield, but such an opportunity as this is hardly ever obtained.

SB 8.20.10

TEXT 10

TEXT

MaNaiSvNa" k-aåi<ak-SYa Xaae>aNa&  
 YadiQaRk-aMaaePaNaYaeNa duGaRiTa" )  
ku-Ta" PauNab]Røivda& >avad\*Xaa&  
 TaTaae v$=aerSYa ddaiMa vaiH^TaMa( )) 10 ))

manasvinaḥ kāruṇikasya śobhanaṁ

yad arthi-kāmopanayena durgatiḥ

kutaḥ punar brahma-vidāṁ bhavādṛśāṁ

tato vaṭor asya dadāmi vāñchitam

SYNONYMS

manasvinaḥ—of persons who are greatly munificent; kāruṇikasya—of persons celebrated as very merciful; śobhanam—very auspicious; yat—that; arthi—of persons in need of money; kāma-upanayena—by satisfying; durgatiḥ—becoming poverty-stricken; kutaḥ—what; punaḥ—again (is to be said); brahma-vidām—of persons well versed in transcendental science (brahma-vidyā); bhavādṛśām—like your good self; tataḥ—therefore; vaṭoḥ—of the brahmacārī; asya—of this Vāmanadeva; dadāmi—I shall give; vāñchitam—whatever He wants.

TRANSLATION

By giving charity, a benevolent and merciful person undoubtedly becomes even more auspicious, especially when he gives charity to a person like your good self. Under the circumstances, I must give this little brahmacārī whatever charity He wants from me.

PURPORT

If one accepts a poverty-stricken position because of losing money in business, gambling, prostitution or intoxication, no one will praise him, but if one becomes poverty-stricken by giving all of his possessions in charity, he becomes adored all over the world. Aside from this, if a benevolent and merciful person exhibits his pride in becoming poverty-stricken by giving his possessions in charity for good causes, his poverty is a welcome and auspicious sign of a great personality. Bali Mahārāja decided that even though he would become poverty-stricken by giving everything to Vāmanadeva, this is what he would prefer.

SB 8.20.11

TEXT 11

TEXT

YaJaiNTa Yaj&§-Taui>aYaRMaad\*Taa  
 >avNTa AaManaYaivDaaNak-aeivda" )  
Sa Wv ivZ<auvRrdae\_STau va Parae  
 daSYaaMYaMauZMaE i+aiTaMaqiPSaTaa& MauNae )) 11 ))

yajanti yajñaṁ kratubhir yam ādṛtā

bhavanta āmnāya-vidhāna-kovidāḥ

sa eva viṣṇur varado ‘stu vā paro

dāsyāmy amuṣmai kṣitim īpsitāṁ mune

SYNONYMS

yajanti—worship; yajñam—who is the enjoyer of sacrifice; kratubhiḥ—by the different paraphernalia for sacrifice; yam—unto the Supreme Person; ādṛtāḥ—very respectfully; bhavantaḥ—all of you; āmnāya-vidhāna-kovidāḥ—great saintly persons fully aware of the Vedic principles of performing sacrifice; saḥ—that; eva—indeed; viṣṇuḥ—is Lord Viṣṇu, the Supreme Personality of Godhead; varadaḥ—either He is prepared to give benedictions; astu—He becomes; vā—or; paraḥ—comes as an enemy; dāsyāmi—I shall give; amuṣmai—unto Him (unto Lord Viṣṇu, Vāmanadeva); kṣitim—the tract of land; īpsitām—whatever He has desired; mune—O great sage.

TRANSLATION

O great sage, great saintly persons like you, being completely aware of the Vedic principles for performing ritualistic ceremonies and yajñas, worship Lord Viṣṇu in all circumstances. Therefore, whether that same Lord Viṣṇu has come here to give me all benedictions or to punish me as an enemy, I must carry out His order and give Him the requested tract of land without hesitation.

PURPORT

As stated by Lord Śiva:

ārādhanānāṁ sarveṣāṁ  
viṣṇor ārādhanaṁ param  
tasmāt parataraṁ devi  
tadīyānāṁ samarcanam  
(*Padma Purāṇa*)

Although in the Vedas there are recommendations for worshiping many demigods, Lord Viṣṇu is the Supreme Person, and worship of Viṣṇu is the ultimate goal of life. The Vedic principles of the varṇāśrama institution are meant to organize society to prepare everyone to worship Lord Viṣṇu.

varṇāśramācāravatā  
puruṣeṇa paraḥ pumān  
viṣṇur ārādhyate panthā  
nānyat tat-toṣa-kāraṇam

"The Supreme Personality of Godhead, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of varṇa and āśrama. There is no other way to satisfy the Supreme Personality of Godhead." (Viṣṇu Purāṇa 3.8.9) One must ultimately worship Lord Viṣṇu, and for that purpose the varṇāśrama system organizes society into brāhmaṇas, kṣatriyas, vaiśyas, śūdras, brahmacārīs, gṛhasthas, vānaprasthas and sannyāsīs. Bali Mahārāja, having been perfectly educated in devotional service by his grandfather Prahlāda Mahārāja, knew how things are to be done. He was never to be misguided by anyone, even by a person who happened to be his so-called spiritual master. This is the sign of full surrender. Bhaktivinoda Ṭhākura said:

mārabi rākhabi—yo icchā tohārā  
nitya-dāsa-prati tuyā adhikārā

When one surrenders to Lord Viṣṇu, one must be prepared to abide by His orders in all circumstances, whether He kills one or gives one protection. Lord Viṣṇu must be worshiped in all circumstances.

SB 8.20.12

TEXT 12

TEXT

YaÛPYaSaavDaMaeR<a Maa& bDNaqYaadNaaGaSaMa( )  
TaQaaPYaeNa& Na ih&iSaZYae >aqTa& b]øTaNau& irPauMa( )) 12 ))

yadyapy asāv adharmeṇa

māṁ badhnīyād anāgasam

tathāpy enaṁ na hiṁsiṣye

bhītaṁ brahma-tanuṁ ripum

SYNONYMS

yadyapi—although; asau—Lord Viṣṇu; adharmeṇa—crookedly, without reference to the straight way; mām—me; badhnīyāt—kills; anāgasam—although I am not sinful; tathāpi—still; enam—against Him; na—not; hiṁsiṣye—I shall take any retaliation; bhītam—because He is afraid; brahma-tanum—having assumed the form of a brāhmaṇa-brahmacārī; ripum—even though He is my enemy.

TRANSLATION

Although He is Viṣṇu Himself, out of fear He has covered Himself in the form of a brāhmaṇa to come to me begging. Under the circumstances, because He has assumed the form of a brāhmaṇa, even if He irreligiously arrests me or even kills me, I shall not retaliate, although He is my enemy.

PURPORT

If Lord Viṣṇu as He is had come to Bali Mahārāja and asked him to do something, Bali Mahārāja certainly would not have refused His request. But to enjoy a little humor between Himself and His devotee, the Lord covered Himself as a brāhmaṇa-brahmacārī and thus came to Bali Mahārāja to beg for only three feet of land.

SB 8.20.13

TEXT 13

TEXT

Wz va otaMaëaek-ae Na iJahaSaiTa Yad( YaXa" )  
hTva MaENaa& hred( YauÖe XaYaqTa iNahTaae MaYaa )) 13 ))

eṣa vā uttamaśloko

na jihāsati yad yaśaḥ

hatvā maināṁ hared yuddhe

śayīta nihato mayā

SYNONYMS

eṣaḥ—this (brahmacārī); vā—either; uttama-ślokaḥ—is Lord Viṣṇu, who is worshiped by Vedic prayers; na—not; jihāsati—desires to give up; yat—because; yaśaḥ—perpetual fame; hatvā—after killing; mā—me; enām—all this land; haret—will take away; yuddhe—in the fight; śayīta—will lie down; nihataḥ—being killed; mayā—by me.

TRANSLATION

If this brāhmaṇa really is Lord Viṣṇu, who is worshiped by Vedic hymns, He would never give up His widespread reputation; either He would lie down having been killed by me, or He would kill me in a fight.

PURPORT

Bali Mahārāja’s statement that Viṣṇu would lie down having been killed is not the direct meaning, for Viṣṇu cannot be killed by anyone. Lord Viṣṇu can kill everyone, but He cannot be killed. Thus the real meaning of the words "lie down" is that Lord Viṣṇu would reside within the core of Bali Mahārāja’s heart. Lord Viṣṇu is defeated by a devotee through devotional service; otherwise, no one can defeat Lord Viṣṇu.

SB 8.20.14

TEXT 14

TEXT

é[qéuk- ovac  
WvMaé[iÖTa& iXaZYaMaNaadeXak-r& Gauå" )  
XaXaaPa dEvPa[ihTa" SaTYaSaNDa& MaNaiSvNaMa( )) 14 ))

śrī-śuka uvāca

evam aśraddhitaṁ śiṣyam

anādeśakaraṁ guruḥ

śaśāpa daiva-prahitaḥ

satya-sandhaṁ manasvinam

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; evam—thus; aśraddhitam—who was not very respectful to the instruction of the spiritual master; śiṣyam—unto such a disciple; anādeśa-karam—who was not prepared to carry out the order of his spiritual master; guruḥ—the spiritual master (Śukrācārya); śaśāpa—cursed; daiva-prahitaḥ—being inspired by the Supreme Lord; satya-sandham—one who was fixed in his truthfulness; manasvinam—who was of a highly elevated character.

TRANSLATION

Śrī Śukadeva Gosvāmī continued: Thereafter, the spiritual master, Śukrācārya, being inspired by the Supreme Lord, cursed his exalted disciple Bali Mahārāja, who was so magnanimous and fixed in truthfulness that instead of respecting his spiritual master’s instructions, he wanted to disobey his order.

PURPORT

The difference between the behavior of Bali Mahārāja and that of his spiritual master, Śukrācārya, was that Bali Mahārāja had already developed love of Godhead, whereas Śukrācārya, being merely a priest of routine rituals, had not. Thus Śukrācārya was never inspired by the Supreme Personality of Godhead to develop in devotional service. As stated by the Lord Himself in Bhagavad-gītā (10.10):

teṣāṁ satata-yuktānāṁ  
bhajatāṁ prīti-pūrvakam  
dadāmi buddhi-yogaṁ taṁ  
yena mām upayānti te

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me."

Devotees who actually engage in devotional service with faith and love are inspired by the Supreme Personality of Godhead. Vaiṣṇavas are never concerned with ritualistic smārta-brāhmaṇas. Śrīla Sanātana Gosvāmī has therefore compiled Hari-bhakti-vilāsa to guide the Vaiṣṇavas, who never follow the smārta-vidhi. Although the Supreme Lord is situated in the core of everyone’s heart, unless one is a Vaiṣṇava, unless one is engaged in devotional service, one does not get sound advice by which to return home, back to Godhead. Such instructions are meant only for devotees. Therefore in this verse the word daiva-prahitaḥ, "being inspired by the Supreme Lord," is important. Śukrācārya should have encouraged Bali Mahārāja to give everything to Lord Viṣṇu. This would have been a sign of love for the Supreme Lord. But he did not do so. On the contrary, he wanted to punish his devoted disciple by cursing him.

SB 8.20.15

TEXT 15

TEXT

d\*!& Pai<@TaMaaNYaj" STaBDaae\_SYaSMaduPae+aYaa )  
MaC^aSaNaaiTaGaae YaSTvMaicrad(>a]XYaSae ié[Ya" )) 15 ))

dṛḍhaṁ paṇḍita-māny ajñaḥ

stabdho ‘sy asmad-upekṣayā

mac-chāsanātigo yas tvam

acirād bhraśyase śriyaḥ

SYNONYMS

dṛḍham—so firmly convinced or fixed in your decision; paṇḍita-mānī—considering yourself very learned; ajñaḥ—at the same time foolish; stabdhaḥ—impudent; asi—you have become; asmat—of us; upekṣayā—by disregarding; mat-śāsana-atigaḥ—surpassing the jurisdiction of my administration; yaḥ—such a person (as you); tvam—yourself; acirāt—very soon; bhraśyase—will fall down; śriyaḥ—from all opulence.

TRANSLATION

Although you have no knowledge, you have become a so-called learned person, and therefore you dare be so impudent as to disobey my order. Because of disobeying me, you shall very soon be bereft of all your opulence.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura says that Bali Mahārāja was not paṇḍita-mānī, or one who falsely assumes himself learned; rather, he was paṇḍita-mānya-jñaḥ, one who is so learned that all other learned persons worship him. And because he was so learned, he could disobey the order of his so-called spiritual master. He had no fear of any condition of material existence. Anyone cared for by Lord Viṣṇu does not need to care about anyone else. Thus Bali Mahārāja could never be bereft of all opulences. The opulences offered by the Supreme Personality of Godhead are not to be compared to the opulences obtained by karma-kāṇḍa. In other words, if a devotee becomes very opulent, it is to be understood that his opulence is a gift of the Supreme Personality of Godhead. Such opulence will never be vanquished, whereas the opulence achieved by one’s fruitive activity may be vanquished at any moment.

SB 8.20.16

TEXT 16

TEXT

Wv& Xaá" SvGauå<aa SaTYaaà cil/Taae MahaNa( )  
vaMaNaaYa ddaveNaaMaicRTvaedk-PaUvRk-Ma( )) 16 ))

evaṁ śaptaḥ sva-guruṇā

satyān na calito mahān

vāmanāya dadāv enām

arcitvodaka-pūrvakam

SYNONYMS

evam—in this way; śaptaḥ—being cursed; sva-guruṇā—by his own spiritual master; satyāt—from truthfulness; na—not; calitaḥ—who moved; mahān—the great personality; vāmanāya—unto Lord Vāmanadeva; dadau—gave in charity; enām—all the land; arcitvā—after worshiping; udaka-pūrvakam—preceded by offering of water.

TRANSLATION

Śukadeva Gosvāmī continued: Even after being cursed in this way by his own spiritual master, Bali Mahārāja, being a great personality, never deviated from his determination. Therefore, according to custom, he first offered water to Vāmanadeva and then offered Him the gift of land he had promised.

SB 8.20.17

TEXT 17

TEXT

ivNDYaavil/STadaGaTYa PaÒq Jaal/k-Maail/Naq )  
AaiNaNYae k-l/Xa& hEMaMavNaeJaNYaPaa& >a\*TaMa( )) 17 ))

vindhyāvalis tadāgatya

patnī jālaka-mālinī

āninye kalaśaṁ haimam

avanejany-apāṁ bhṛtam

SYNONYMS

vindhyāvaliḥ—Vindhyāvali; tadā—at that time; āgatya—coming there; patnī—the wife of Mahārāja Bali; jālaka-mālinī—decorated with a necklace of pearls; āninye—caused to be brought; kalaśam—a waterpot; haimam—made of gold; avanejani-apām—with water for the sake of washing the Lord’s feet; bhṛtam—filled.

TRANSLATION

Bali Mahārāja’s wife, known as Vindhyāvali, who was decorated with a necklace of pearls, immediately came and had a large golden waterpot brought there, full of water with which to worship the Lord by washing His feet.

SB 8.20.18

TEXT 18

TEXT

YaJaMaaNa" SvYa& TaSYa é[qMaTa( PaadYauGa& Mauda )  
AviNaJYaavhNMaUiDNaR TadPaae ivìPaavNaq" )) 18 ))

yajamānaḥ svayaṁ tasya

śrīmat pāda-yugaṁ mudā

avanijyāvahan mūrdhni

tad apo viśva-pāvanīḥ

SYNONYMS

yajamānaḥ—the worshiper (Bali Mahārāja); svayam—personally; tasya—of Lord Vāmanadeva; śrīmat pāda-yugam—the most auspicious and beautiful pair of lotus feet; mudā—with great jubilation; avanijya—properly washing; avahat—took; mūrdhni—on his head; tat—that; apaḥ—water; viśva-pāvanīḥ—which gives liberation to the whole universe.

TRANSLATION

Bali Mahārāja, the worshiper of Lord Vāmanadeva, jubilantly washed the Lord’s lotus feet and then took the water on his head, for that water delivers the entire universe.

SB 8.20.19

TEXT 19

TEXT

TadaSaureNd]& idiv devTaaGa<aa  
 GaNDavRivÛaDariSaÖcar<aa" )  
TaTk-MaR SaveR\_iPa Ga\*<aNTa AaJaRv&  
 Pa[SaUNavzŒvRv\*zuMauRdaiNvTaa" )) 19 ))

tadāsurendraṁ divi devatā-gaṇā

gandharva-vidyādhara-siddha-cāraṇāḥ

tat karma sarve ‘pi gṛṇanta ārjavaṁ

prasūna-varṣair vavṛṣur mudānvitāḥ

SYNONYMS

tadā—at that time; asura-indram—unto the King of the demons, Bali Mahārāja; divi—in the higher planetary system; devatā-gaṇāḥ—the residents known as the demigods; gandharva—the Gandharvas; vidyādhara—the Vidyādharas; siddha—the residents of Siddhaloka; cāraṇāḥ—the residents of Cāraṇaloka; tat—that; karma—action; sarve api—all of them; gṛṇantaḥ—declaring; ārjavam—plain and simple; prasūna-varṣaiḥ—with a shower of flowers; vavṛṣuḥ—released; mudā-anvitāḥ—being very pleased with him.

TRANSLATION

At that time, the residents of the higher planetary system, namely the demigods, the Gandharvas, the Vidyādharas, the Siddhas and the Cāraṇas, all being very pleased by Bali Mahārāja’s simple, nonduplicitous act, praised his qualities and showered upon him millions of flowers.

PURPORT

Ārjavam—simplicity or freedom from duplicity—is a qualification of a brāhmaṇa and a Vaiṣṇava. A Vaiṣṇava automatically acquires all the qualities of a brāhmaṇa.

yasyāsti bhaktir bhagavaty akiñcanā  
sarvair guṇais tatra samāsate surāḥ  
(*Bhāg.* 5.18.12)

A Vaiṣṇava should possess the brahminical qualities such as satya, śama, dama, titikṣā and ārjava. There cannot be any duplicity in the character of a Vaiṣṇava. When Bali Mahārāja acted with unflinching faith and devotion unto the lotus feet of Lord Viṣṇu, this was very much appreciated by all the residents of the higher planetary system.

SB 8.20.20

TEXT 20

TEXT

NaeduMauRhuduRNdu>aYa" SahóXaae  
 GaNDavRik-MPaUåzik-àra JaGau" )  
MaNaiSvNaaNaeNa k\*-Ta& SauduZk-r&  
 ivÜaNadad( Yad( irPave JaGaT}aYaMa( )) 20 ))

nedur muhur dundubhayaḥ sahasraśo

gandharva-kimpūruṣa-kinnarā jaguḥ

manasvinānena kṛtaṁ suduṣkaraṁ

vidvān adād yad ripave jagat-trayam

SYNONYMS

neduḥ—began to beat; muhuḥ—again and again; dundubhayaḥ—trumpets and kettledrums; sahasraśaḥ—by thousands and thousands; gandharva—the residents of Gandharvaloka; kimpūruṣa—the residents of Kimpuruṣaloka; kinnarāḥ—and the residents of Kinnaraloka; jaguḥ—began to sing and declare; manasvinā—by the most exalted personality; anena—by Bali Mahārāja; kṛtam—was done; su-duṣkaram—an extremely difficult task; vidvān—because of his being the most learned person; adāt—gave Him a gift; yat—that; ripave—unto the enemy, Lord Viṣṇu, who was siding with Bali Mahārāja’s enemies, the demigods; jagat-trayam—the three worlds.

TRANSLATION

The Gandharvas, the Kimpuruṣas and the Kinnaras sounded thousands and thousands of kettledrums and trumpets again and again, and they sang in great jubilation, declaring, "How exalted a person is Bali Mahārāja, and what a difficult task he has performed! Even though he knew that Lord Viṣṇu was on the side of his enemies, he nonetheless gave the Lord the entire three worlds in charity."

SB 8.20.21

TEXT 21

TEXT

Tad( vaMaNa& æPaMavDaRTaad(>auTa&  
 hrerNaNTaSYa Gau<a}aYaaTMak-Ma( )  
>aU" %& idXaae ÛaEivRvra" PaYaaeDaYa‚  
 iSTaYaRx(Na\*deva ‰zYaae YadaSaTa )) 21 ))

tad vāmanaṁ rūpam avardhatādbhutaṁ

harer anantasya guṇa-trayātmakam

bhūḥ khaṁ diśo dyaur vivarāḥ payodhayas

tiryaṅ-nṛ-devā ṛṣayo yad-āsata

SYNONYMS

tat—that; vāmanam—incarnation of Lord Vāmana; rūpam—form; avardhata—began to increase more and more; adbhutam—certainly very wonderful; hareḥ—of the Supreme Personality of Godhead; anantasya—of the unlimited; guṇa-traya-ātmakam—whose body is expanded by the material energy, consisting of three modes (goodness, passion and ignorance); bhūḥ—the land; kham—the sky; diśaḥ—all directions; dyauḥ—the planetary systems; vivarāḥ—different holes of the universe; payodhayaḥ—great seas and oceans; tiryak—lower animals, birds and beasts; nṛ—human beings; devāḥ—demigods; ṛṣayaḥ—great saintly persons; yat—wherein; āsata—lived.

TRANSLATION

The unlimited Supreme Personality of Godhead, who had assumed the form of Vāmana, then began increasing in size, acting in terms of the material energy, until everything in the universe was within His body, including the earth, the planetary systems, the sky, the directions, the various holes in the universe, the seas, the oceans, the birds, beasts, human beings, the demigods and the great saintly persons.

PURPORT

Bali Mahārāja wanted to give charity to Vāmanadeva, but the Lord expanded His body in such a way that He showed Bali Mahārāja that everything in the universe is already in His body. Actually, no one can give anything to the Supreme Personality of Godhead, for He is full in everything. Sometimes we see a devotee offering Ganges water to the Ganges. After taking his bath in the Ganges, a devotee takes a palmful of water and offers it back to the Ganges. Actually, when one takes a palmful of water from the Ganges, the Ganges does not lose anything, and similarly if a devotee offers a palmful of water to the Ganges, the Ganges does not increase in any way. But by such an offering, the devotee becomes celebrated as a devotee of mother Ganges. Similarly, when we offer anything with devotion and faith, what we offer does not belong to us, nor does it enrich the opulence of the Supreme Personality of Godhead. But if one offers whatever he has in his possession, he becomes a recognized devotee. In this regard, the example is given that when one’s face is decorated with a garland and sandalwood pulp, the reflection of one’s face in a mirror automatically becomes beautiful. The original source of everything is the Supreme Personality of Godhead, who is our original source also. Therefore when the Supreme Personality of Godhead is decorated, the devotees and all living entities are decorated automatically.

SB 8.20.22

TEXT 22

TEXT

k-aYae bil/STaSYa Mahaiv>aUTae"  
 SahiTvRGaacaYaRSadSYa WTaTa( )  
ddXaR ivì& i}aGau<a& Gau<aaTMake-  
 >aUTaeiNd]YaaQaaRXaYaJaqvYau¢-Ma( )) 22 ))

kāye balis tasya mahā-vibhūteḥ

sahartvig-ācārya-sadasya etat

dadarśa viśvaṁ tri-guṇaṁ guṇātmake

bhūtendriyārthāśaya-jīva-yuktam

SYNONYMS

kāye—in the body; baliḥ—Mahārāja Bali; tasya—of the Personality of Godhead; mahā-vibhūteḥ—of that person who is equipped with all wonderful opulences; saha-ṛtvik-ācārya-sadasyaḥ—with all the priests, ācāryas and members of the holy assembly; etat—this; dadarśa—saw; viśvam—the whole universe; tri-guṇam—made of three modes of material nature; guṇa-ātmake—in that which is the source of all such qualities; bhūta—with all the gross material elements; indriya—with the senses; artha—with the sense objects; āśaya—with mind, intelligence and false ego; jīva-yuktam—with all the living entities.

TRANSLATION

Bali Mahārāja, along with all the priests, ācāryas and members of the assembly, observed the Supreme Personality of Godhead’s universal body, which was full of six opulences. That body contained everything within the universe, including all the gross material elements, the senses, the sense objects, the mind, intelligence and false ego, the various kinds of living entities, and the actions and reactions of the three modes of material nature.

PURPORT

In Bhagavad-gītā, the Supreme Personality of Godhead says, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate: Kṛṣṇa is the origin of everything. Vāsudevaḥ sarvam iti: Kṛṣṇa is everything. Mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ: everything rests in the body of the Lord, yet the Lord is not everywhere. Māyāvādī philosophers think that since the Supreme Personality of Godhead, the Absolute Truth, has become everything, He has no separate existence. Their philosophy is called advaita-vāda. Actually, however, their philosophy is not correct. Here, Bali Mahārāja was the seer of the Personality of Godhead’s universal body, and that body was that which was seen. Thus there is dvaita-vāda; there are always two entities—the seer and the seen. The seer is a part of the whole, but he is not equal to the whole. The part of the whole, the seer, is also one with the whole, but since he is but a part, he cannot be the complete whole at any time. This acintya-bhedābheda—simultaneous oneness and difference—is the perfect philosophy propounded by Lord Śrī Caitanya Mahāprabhu.

SB 8.20.23

TEXT 23

TEXT

rSaaMacíax(iga]Tale/\_Qa PaadYaae‚  
 MaRhq& MahqDa]aNPauåzSYa JaºYaae" )  
PaTaiT}a<aae JaaNauiNa ivìMaUTaeR‚  
 ævaeRGaR<a& MaaåTaiMaNd]SaeNa" )) 23 ))

rasām acaṣṭāṅghri-tale ‘tha pādayor

mahīṁ mahīdhrān puruṣasya jaṅghayoḥ

patattriṇo jānuni viśva-mūrter

ūrvor gaṇaṁ mārutam indrasenaḥ

SYNONYMS

rasām—the lower planetary system; acaṣṭa—observed; aṅghri-tale—beneath the feet, or on the sole; atha—thereafter; pādayoḥ—on the feet; mahīm—the surface of the land; mahīdhrān—the mountains; puruṣasya—of the giant Personality of Godhead; jaṅghayoḥ—on the calves; patattriṇaḥ—the flying living entities; jānuni—on the knees; viśva-mūrteḥ—of the form of the gigantic Lord; ūrvoḥ—on the thighs; gaṇam mārutam—varieties of air; indra-senaḥ—Bali Mahārāja, who had obtained the soldiers of King Indra and who was situated in the post of Indra.

TRANSLATION

Thereafter, Bali Mahārāja, who was occupying the seat of King Indra, could see the lower planetary systems, such as Rasātala, on the soles of the feet of the Lord’s universal form. He saw on the Lord’s feet the surface of the globe, on the surface of His calves all the mountains, on His knees the various birds, and on His thighs the varieties of air.

PURPORT

The universal situation is described herein in regard to the complete constitution of the Lord’s gigantic universal form. The study of this universal form begins from the sole. Above the soles are the feet, above the feet are the calves, above the calves are the knees, and above the knees are the thighs. Thus the parts of the universal body, one after another, are described herein. The knees are the place of birds, and above that are varieties of air. The birds can fly over the mountains, and above the birds are varieties of air.

SB 8.20.24

TEXT 24

TEXT

SaNDYaa& iv>aaevaRSaiSa Gauù We+aTa(  
 Pa[JaaPaTaqÅgaNae AaTMaMau:YaaNa( )  
Naa>Yaa& Na>a" ku-i+azu SaáiSaNDaU‚  
 Nauå§-MaSYaaeriSa c+aRMaal/aMa( )) 24 ))

sandhyāṁ vibhor vāsasi guhya aikṣat

prajāpatīñ jaghane ātma-mukhyān

nābhyāṁ nabhaḥ kukṣiṣu sapta-sindhūn

urukramasyorasi carkṣa-mālām

SYNONYMS

sandhyām—the evening twilight; vibhoḥ—of the Supreme; vāsasi—in the garment; guhye—on the private parts; aikṣat—he saw; prajāpatīn—the various Prajāpatis, who had given birth to all living entities; jaghane—on the hips; ātma-mukhyān—the confidential ministers of Bali Mahārāja; nābhyām—on the navel; nabhaḥ—the whole sky; kukṣiṣu—on the waist; sapta—seven; sindhūn—oceans; urukramasya—of the Supreme Personality of Godhead, who was acting wonderfully; urasi—on the bosom; ca—also; ṛkṣa-mālām—the clusters of stars.

TRANSLATION

Bali Mahārāja saw beneath the garments of the Lord, who acts wonderfully, the evening twilight. In the Lord’s private parts he saw the Prajāpatis, and in the round portion of the waist he saw himself with his confidential associates. In the Lord’s navel he saw the sky, on the Lord’s waist he saw the seven oceans, and on the Lord’s bosom he saw all the clusters of stars.

SB 8.20.25, SB 8.20.26, SB 8.20.27, SB 8.20.28, SB 8.20.29, SB 8.20.25-29

TEXTS 25-29

TEXT

ôÛ(r) DaMa| STaNaYaaeMauRrare‚  
 ‰RTa& c SaTYa& c MaNaSYaQaeNduMa( )  
ié[Ya& c v+aSYarivNdhSTaa&  
 k-<#e= c SaaMaaiNa SaMaSTaref-aNa( )) 25 ))  
wNd]Pa[DaaNaaNaMaraN>auJaezu  
 TaTk-<aRYaae" k-ku->aae ÛaEê MaUiDNaR )  
ke-Xaezu MaegaaH^(vSaNa& NaaiSak-aYaa‚  
 Ma+<aaeê SaUYa| vdNae c viöMa( )) 26 ))  
va<Yaa& c ^Nda&iSa rSae Jale/Xa&  
 >a]uvaeiNaRzeDa& c iviDa& c Pa+MaSau )  
Ahê rai}a& c ParSYa Pau&Saae  
 MaNYau& l/l/a$e=\_Dar Wv l/ae>aMa( )) 27 ))  
SPaXaeR c k-aMa& Na\*Pa reTaSaaM>a"  
 Pa\*ïe TvDaMa| §-Ma<aezu YajMa( )  
^aYaaSau Ma\*TYau& hiSaTae c MaaYaa&  
 TaNaUåheZvaeziDaJaaTaYaê )) 28 ))  
Nadqê Naa@qzu iXal/a Na%ezu  
 buÖavJa& devGa<aaNa\*zq&ê )  
Pa[a<aezu Gaa}ae iSQarJa(r)MaaiNa  
 SavaRi<a >aUTaaiNa ddXaR vqr" )) 29 ))

hṛdy aṅga dharmaṁ stanayor murārer

ṛtaṁ ca satyaṁ ca manasy athendum

śriyaṁ ca vakṣasy aravinda-hastāṁ

kaṇṭhe ca sāmāni samasta-rephān

indra-pradhānān amarān bhujeṣu

tat-karṇayoḥ kakubho dyauś ca mūrdhni

keśeṣu meghāñ chvasanaṁ nāsikāyām

akṣṇoś ca sūryaṁ vadane ca vahnim

vāṇyāṁ ca chandāṁsi rase jaleśaṁ

bhruvor niṣedhaṁ ca vidhiṁ ca pakṣmasu

ahaś ca rātriṁ ca parasya puṁso

manyuṁ lalāṭe ‘dhara eva lobham

sparśe ca kāmaṁ nṛpa retasāmbhaḥ

pṛṣṭhe tv adharmaṁ kramaṇeṣu yajñam

chāyāsu mṛtyuṁ hasite ca māyāṁ

tanū-ruheṣv oṣadhi-jātayaś ca

nadīś ca nāḍīṣu śilā nakheṣu

buddhāv ajaṁ deva-gaṇān ṛṣīṁś ca

prāṇeṣu gātre sthira-jaṅgamāni

sarvāṇi bhūtāni dadarśa vīraḥ

SYNONYMS

hṛdi—within the heart; aṅga—my dear King Parīkṣit; dharmam—religion; stanayoḥ—on the bosom; murāreḥ—of Murāri, the Supreme Personality of Godhead; ṛtam—very pleasing words; ca—also; satyam—truthfulness; ca—also; manasi—in the mind; atha—thereafter; indum—the moon; śriyam—the goddess of fortune; ca—also; vakṣasi—on the chest; aravinda-hastām—who always carries a lotus flower in her hand; kaṇṭhe—on the neck; ca—also; sāmāni—all the Vedas (Sāma, Yajur, Ṛk and Atharva); samasta-rephān—all sound vibrations; indra-pradhānān—headed by King Indra; amarān—all the demigods; bhujeṣu—on the arms; tat-karṇayoḥ—on the ears; kakubhaḥ—all the directions; dyauḥ ca—the luminaries; mūrdhni—on the top of the head; keśeṣu—within the hair; meghān—the clouds; śvasanam—breathing air; nāsikāyām—on the nostrils; akṣṇoḥ ca—in the eyes; sūryam—the sun; vadane—in the mouth; ca—also; vahnim—fire; vāṇyām—in His speech; ca—also; chandāṁsi—the Vedic hymns; rase—in the tongue; jala-īśam—the demigod of the water; bhruvoḥ—on the eyebrows; niṣedham—warnings; ca—also; vidhim—regulative principles; ca—also; pakṣmasu—in the eyelids; ahaḥ ca—daytime; rātrim—night; ca—also; parasya—of the supreme; puṁsaḥ—of the person; manyum—anger; lalāṭe—on the forehead; adhare—on the lips; eva—indeed; lobham—greed; sparśe—in His touch; ca—also; kāmam—lusty desires; nṛpa—O King; retasā—by semen; ambhaḥ—water; pṛṣṭhe—on the back; tu—but; adharmam—irreligion; kramaṇeṣu—in the wonderful activities; yajñam—fire sacrifice; chāyāsu—in the shadows; mṛtyum—death; hasite—in His smiling; ca—also; māyām—the illusory energy; tanū-ruheṣu—in the hair on the body; oṣadhi-jātayaḥ—all species of drugs, herbs and plants; ca—and; nadīḥ—the rivers; ca—also; nāḍīṣu—in the veins; śilāḥ—stones; nakheṣu—in the nails; buddhau—in the intelligence; ajam—Lord Brahmā; deva-gaṇān—the demigods; ṛṣīn ca—and the great sages; prāṇeṣu—in the senses; gātre—in the body; sthira-jaṅgamāni—moving and stationary; sarvāṇi—all of them; bhūtāni—living entities; dadarśa—saw; vīraḥ—Bali Mahārāja.

TRANSLATION

My dear King, on the heart of Lord Murāri he saw religion; on the chest, both pleasing words and truthfulness; in the mind, the moon; on the bosom, the goddess of fortune, with a lotus flower in her hand; on the neck, all the Vedas and all sound vibrations; on the arms, all the demigods, headed by King Indra; in both ears, all the directions; on the head, the upper planetary systems; on the hair, the clouds; in the nostrils, the wind; on the eyes, the sun; and in the mouth, fire. From His words came all the Vedic mantras, on His tongue was the demigod of water, Varuṇadeva, on His eyebrows were the regulative principles, and on His eyelids were day and night. [When His eyes were open it was daytime, and when they were closed it was night.] On His forehead was anger, and on His lips was greed. O King, in His touch were lusty desires, in His semen were all the waters, on His back was irreligion, and in His wonderful activities or steps was the fire of sacrifice. On His shadow was death, in His smile was the illusory energy, and on the hairs of His body were all the drugs and herbs. In His veins were all the rivers, on His nails were all the stones, in His intelligence were Lord Brahmā, the demigods and the great saintly persons, and throughout His entire body and senses were all living entities, moving and stationary. Bali Mahārāja thus saw everything in the gigantic body of the Lord.

SB 8.20.30

TEXT 30

TEXT

SavaRTMaNaqd& >auvNa& iNarq+Ya  
 SaveR\_Saura" k-XMal/MaaPaur(r) )  
SaudXaRNa& c§-MaSaùTaeJaae  
 DaNauê Xaa(r)| STaNaiYaÒugaaezMa( )) 30 ))

sarvātmanīdaṁ bhuvanaṁ nirīkṣya

sarve ‘surāḥ kaśmalam āpur aṅga

sudarśanaṁ cakram asahya-tejo

dhanuś ca śārṅgaṁ stanayitnu-ghoṣam

SYNONYMS

sarva-ātmani—in the supreme whole, the Supreme Personality of Godhead; idam—this universe; bhuvanam—the three worlds; nirīkṣya—by observing; sarve—all; asurāḥ—the demons, the associates of Bali Mahārāja; kaśmalam—lamentation; āpuḥ—received; aṅga—O King; sudarśanam—named Sudarśana; cakram—the disc; asahya—unbearable; tejaḥ—the heat of which; dhanuḥ ca—and the bow; śārṅgam—named Śārṅga; stanayitnu—the resounding of assembled clouds; ghoṣam—sounding like.

TRANSLATION

O King, when all the demons, the followers of Mahārāja Bali, saw the universal form of the Supreme Personality of Godhead, who held everything within His body, when they saw in the Lord’s hand His disc, known as the Sudarśana cakra, which generates intolerable heat, and when they heard the tumultuous sound of His bow, all of these caused lamentation within their hearts.

SB 8.20.31

TEXT 31

TEXT

PaJaRNYagaaezae Jal/Ja" PaaÄJaNYa"  
 k-aEMaaedk-I ivZ<auGada TariSvNaq )  
ivÛaDarae\_iSa" XaTacNd]Yau¢-‚  
 STaU<aaetaMaav+aYaSaaYak-aE c )) 31 ))

parjanya-ghoṣo jalajaḥ pāñcajanyaḥ

kaumodakī viṣṇu-gadā tarasvinī

vidyādharo ‘siḥ śata-candra-yuktas

tūṇottamāv akṣayasāyakau ca

SYNONYMS

parjanya-ghoṣaḥ—having a sound vibration like that of the clouds; jalajaḥ—the Lord’s conchshell; pāñcajanyaḥ—which is known as Pāñcajanya; kaumodakī—known by the name Kaumodakī; viṣṇu-gadā—the club of Lord Viṣṇu; tarasvinī—with great force; vidyādharaḥ—named Vidyādhara; asiḥ—the sword; śata-candra-yuktaḥ—with a shield decorated with hundreds of moons; tūṇa-uttamau—the best of quivers; akṣayasāyakau—named Akṣayasāyaka; ca—also.

TRANSLATION

The Lord’s conchshell, named Pāñcajanya, which made sounds like that of a cloud; the very forceful club named Kaumodakī; the sword named Vidyādhara, with a shield decorated with hundreds of moonlike spots; and also Akṣayasāyaka, the best of quivers—all of these appeared together to offer prayers to the Lord.

SB 8.20.32, SB 8.20.33, SB 8.20.32-33

TEXTS 32-33

TEXT

SauNaNdMau:Yaa oPaTaSQaurqXa&  
 PaazRdMau:Yaa" Sahl/aek-Paal/a" )  
Sfu-riTk-rq$=a(r)dMaqNaku-<@l/"  
 é[qvTSarÒaetaMaMae%l/aMbrE" )) 32 ))  
MaDauv]TaóGvNaMaal/Yaav\*Taae  
 rraJa raJaN>aGavaNauå§-Ma" )  
i+aiTa& PadEke-Na ble/ivRc§-Mae  
 Na>a" Xarqre<a idXaê bahui>a" )) 33 ))

sunanda-mukhyā upatasthur īśaṁ

pārṣada-mukhyāḥ saha-loka-pālāḥ

sphurat-kirīṭāṅgada-mīna-kuṇḍalaḥ

śrīvatsa-ratnottama-mekhalāmbaraiḥ

madhuvrata-srag-vanamālayāvṛto

rarāja rājan bhagavān urukramaḥ

kṣitiṁ padaikena baler vicakrame

nabhaḥ śarīreṇa diśaś ca bāhubhiḥ

SYNONYMS

sunanda-mukhyāḥ—the associates of the Lord headed by Sunanda; upatasthuḥ—began to offer prayers; īśam—unto the Supreme Personality of Godhead; pārṣada-mukhyāḥ—other chiefs of the associates; saha-loka-pālāḥ—with the predominant deities of all the planets; sphurat-kirīṭa—with a brilliant helmet; aṅgada—bracelets; mīna-kuṇḍalaḥ—and earrings in the shape of fish; śrīvatsa—the hair named Śrīvatsa on His bosom; ratna-uttama—the best of jewels (Kaustubha); mekhalā—belt; ambaraiḥ—with yellow garments; madhu-vrata—of bees; srak—in which there was a garland; vanamālayā—by a flower garland; āvṛtaḥ—covered; rarāja—predominantly manifested; rājan—O King; bhagavān—the Supreme Personality of Godhead; urukramaḥ—who is prominent by His wonderful activities; kṣitim—the whole surface of the world; padā ekena—by one footstep; baleḥ—of Bali Mahārāja; vicakrame—covered; nabhaḥ—the sky; śarīreṇa—by His body; diśaḥ ca—and all directions; bāhubhiḥ—by His arms.

TRANSLATION

These associates, headed by Sunanda and other chief associates and accompanied by all the predominating deities of the various planets, offered prayers to the Lord, who wore a brilliant helmet, bracelets, and glittering earrings that resembled fish. On the Lord’s bosom were the lock of hair called Śrīvatsa and the transcendental jewel named Kaustubha. He wore a yellow garment, covered by a belt, and He was decorated by a flower garland, surrounded by bees. Manifesting Himself in this way, O King, the Supreme Personality of Godhead, whose activities are wonderful, covered the entire surface of the earth with one footstep, the sky with His body, and all directions with His arms.

PURPORT

One might argue, "Since Bali Mahārāja promised Vāmanadeva only the land occupied by His steps, why did Lord Vāmanadeva occupy the sky also?" In this regard, Śrīla Jīva Gosvāmī says that the steps include everything, downward and upward. When one stands up, he certainly occupies certain parts of the sky and certain portions of the earth below his feet. Thus there was nothing uncommon for the Supreme Personality of Godhead when He occupied the entire sky with His body.

SB 8.20.34

TEXT 34

TEXT

Pad& iÜTaqYa& §-MaTaiñivíPa&  
 Na vE Ta\*TaqYaaYa TadqYaMa<viPa )  
oå§-MaSYaax(iga]åPaYauRPaYaRQaae  
 MahJaRNaa>Yaa& TaPaSa" Par& GaTa" )) 34 ))

padaṁ dvitīyaṁ kramatas triviṣṭapaṁ

na vai tṛtīyāya tadīyam aṇv api

urukramasyāṅghrir upary upary atho

mahar-janābhyāṁ tapasaḥ paraṁ gataḥ

SYNONYMS

padam—step; dvitīyam—second; kramataḥ—advancing; tri-viṣṭapam—all of the heavenly planets; na—not; vai—indeed; tṛtīyāya—for the third step; tadīyam—of the Lord; aṇu api—only a spot of land remained; urukramasya—of the Supreme Personality of Godhead, who performs uncommon activities; aṅghriḥ—steps occupying above and below; upari upari—higher and higher; atho—now; mahaḥ-janābhyām—than Maharloka and Janaloka; tapasaḥ—that Tapoloka; param—beyond that; gataḥ—approached.

TRANSLATION

As the Lord took His second step, He covered the heavenly planets. And not even a spot remained for the third step, for the Lord’s foot extended higher and higher, beyond Maharloka, Janaloka, Tapoloka and even Satyaloka.

PURPORT

When the Lord’s footstep exceeded the height of all the lokas, including Maharloka, Janaloka, Tapoloka and Satyaloka, His nails certainly pierced the covering of the universe. The universe is covered by the five material elements (bhūmir āpo ‘nalo vāyuḥ kham). As stated in the śāstra, these elements are in layers, each ten times thicker than the previous one. Nonetheless, the nails of the Lord pierced through all these layers and made a hole penetrating into the spiritual world. From this hole, the water of the Ganges infiltrated into this material world, and therefore it is said, pada-nakha-nīra janita jana-pāvana (Daśāvatāra-stotra 5). Because the Lord kicked a hole in the covering of the universe, the water of the Ganges came into this material world to deliver all the fallen souls.

Thus end the Bhaktivedanta purports of the Eighth Canto, Twentieth Chapter, of the Śrīmad-Bhāgavatam, entitled "Bali Mahārāja Surrenders the Universe."

SB 8.21: Bali Mahäräja Arrested by the Lord

CHAPTER TWENTY ONE  
Bali Mahārāja Arrested by the Lord

SB 8.21 Summary

This chapter describes how Lord Viṣṇu, desiring to advertise the glories of Bali Mahārāja, arrested him for not fulfilling his promise in regard to the Lord’s third step.

With the second step the Supreme Personality of Godhead reached the topmost planet of the universe, Brahmaloka, which He diminished in beauty by the effulgence of His toenails. Thus Lord Brahmā, accompanied by great sages like Marīci and the predominating deities of all the higher planets, offered humble prayers and worship to the Lord. They washed the Lord’s feet and worshiped Him with all paraphernalia. Ṛkṣarāja, Jāmbavān, played his bugle to vibrate the glories of the Lord. When Bali Mahārāja was deprived of all his possessions, the demons were very angry. Although Bali Mahārāja warned them not to do so, they took up weapons against Lord Viṣṇu. All of them were defeated, however, by Lord Viṣṇu’s eternal associates, and, in accordance with Bali Mahārāja’s order, they all entered the lower planets of the universe. Understanding Lord Viṣṇu’s purpose, Garuḍa, the carrier of Lord Viṣṇu, immediately arrested Bali Mahārāja with the ropes of Varuṇa. When Bali Mahārāja was thus reduced to a helpless position, Lord Viṣṇu asked him for the third step of land. Because Lord Viṣṇu appreciated Bali Mahārāja’s determination and integrity, when Bali Mahārāja was unable to fulfill his promise, Lord Viṣṇu ascertained that the place for him would be the planet Sutala, which is better than the planets of heaven.

SB 8.21.1

TEXT 1

TEXT

é[qéuk- ovac  
SaTYa& SaMaq+YaaBJa>avae Na%eNdui>a‚  
 hRTaSvDaaMaÛuiTarav\*Taae\_>YaGaaTa( )  
MarqiciMaé[a ‰zYaae b\*hd(v]Taa"  
 SaNaNdNaaÛa Nardev YaaeiGaNa" )) 1 ))

śrī-śuka uvāca

satyaṁ samīkṣyābja-bhavo nakhendubhir

hata-svadhāma-dyutir āvṛto ‘bhyagāt

marīci-miśrā ṛṣayo bṛhad-vratāḥ

sanandanādyā nara-deva yoginaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; satyam—the planet Satyaloka; samīkṣya—by observing; abja-bhavaḥ—Lord Brahmā, who appeared on the lotus flower; nakha-indubhiḥ—by the effulgence of the nails; hata—having been reduced; sva-dhāma-dyutiḥ—the illumination of his own residence; āvṛtaḥ—being covered; abhyagāt—came; marīci-miśrāḥ—with sages like Marīci; ṛṣayaḥ—great saintly persons; bṛhat-vratāḥ—all of them absolutely brahmacārī; sanandana-ādyāḥ—like Sanaka, Sanātana, Sanandana and Sanat-kumāra; nara-deva—O King; yoginaḥ—greatly powerful mystics.

TRANSLATION

Śukadeva Gosvāmī continued: When Lord Brahmā, who was born of a lotus flower, saw that the effulgence of his residence, Brahmaloka, had been reduced by the glaring effulgence from the toenails of Lord Vāmanadeva, he approached the Supreme Personality of Godhead. Lord Brahmā was accompanied by all the great sages, headed by Marīci, and by yogīs like Sanandana, but in the presence of that glaring effulgence, O King, even Lord Brahmā and his associates seemed insignificant.

SB 8.21.2, SB 8.21.3, SB 8.21.2-3

TEXTS 2-3

TEXT

vedaePaveda iNaYaMaa YaMaaiNvTaa‚  
 STakeR-iTahaSaa(r)Paura<aSa&ihTaa" )  
Yae caPare YaaeGaSaMaqrdqiPaTa‚  
 jaNaaiGanNaa riNDaTak-MaRk-LMaza" )) 2 ))  
vviNdre YaTSMar<aaNau>aavTa"  
 SvaYaM>auv& DaaMa GaTaa Ak-MaRk-Ma( )  
AQaax(ga]Yae Pa[aeàiMaTaaYa ivZ<aae‚  
 åPaahrTa( PaÚ>avae\_hR<aaedk-Ma( )  
SaMaCYaR >a¢-ya>YaGa\*<aaC^uicé[va  
 Yaàai>aPaªeåhSaM>av" SvYaMa( )) 3 ))

vedopavedā niyamā yamānvitās

tarketihāsāṅga-purāṇa-saṁhitāḥ

ye cāpare yoga-samīra-dīpita-

jñānāgninā randhita-karma-kalmaṣāḥ

vavandire yat-smaraṇānubhāvataḥ

svāyambhuvaṁ dhāma gatā akarmakam

athāṅghraye pronnamitāya viṣṇor

upāharat padma-bhavo ‘rhaṇodakam

samarcya bhaktyābhyagṛṇāc chuci-śravā

yan-nābhi-paṅkeruha-sambhavaḥ svayam

SYNONYMS

veda—the four Vedas (Sāma, Yajur, Ṛg and Atharva), the original knowledge given by the Supreme Personality of Godhead; upavedāḥ—the complementary and supplementary Vedic knowledge, like Āyur-veda and Dhanur-veda; niyamāḥ—regulative principles; yama—controlling processes; anvitāḥ—fully expert in such matters; tarka—logic; itihāsa—history; aṅga—Vedic education; purāṇa—old history recorded in the stories of the Purāṇas; saṁhitāḥ—Vedic complementary studies like the Brahma-saṁhitā; ye—others; ca—also; apare—other than Lord Brahmā and his associates; yoga-samīra-dīpita—ignited by the air of mystic yoga practice; jñāna-agninā—by the fire of knowledge; randhita-karma-kalmaṣāḥ—those for whom all pollution of fruitive activities has been stopped; vavandire—offered their prayers; yat-smaraṇa-anubhāvataḥ—simply by meditating on whom; svāyambhuvam—of Lord Brahmā; dhāma—the residence; gatāḥ—had achieved; akarmakam—which cannot be achieved by fruitive activities; atha—thereupon; aṅghraye—unto the lotus feet; pronnamitāya—offered obeisances; viṣṇoḥ—of Lord Viṣṇu; upāharat—offered worship; padma-bhavaḥ—Lord Brahmā, who appeared from the lotus flower; arhaṇa-udakam—oblation by water; samarcya—worshiping; bhaktyā—in devotional service; abhyagṛṇāt—pleased him; śuci-śravāḥ—the most celebrated Vedic authority; yat-nābhi-paṅkeruha-sambhavaḥ svayam—Lord Brahmā, who personally appeared from the lotus in the navel of whom (the Personality of Godhead).

TRANSLATION

Among the great personalities who came to worship the lotus feet of the Lord were those who had attained perfection in self-control and regulative principles, as well as experts in logic, history, general education and the Vedic literature known as kalpa [dealing with old historical incidents]. Others were experts in the Vedic corollaries like Brahma-saṁhitā, all the other knowledge of the Vedas [Sāma, Yajur, Ṛg and Atharva], and also the supplementary Vedic knowledge [Āyur-veda, Dhanur-veda, etc.]. Others were those who had been freed of the reactions to fruitive activities by transcendental knowledge awakened by practice of yoga. And still others were those who had attained residence in Brahmaloka not by ordinary karma but by advanced Vedic knowledge. After devotedly worshiping the upraised lotus feet of the Supreme Lord with oblations of water, Lord Brahmā, who was born of the lotus emanating from Lord Viṣṇu’s navel, offered prayers to the Lord.

SB 8.21.4

TEXT 4

TEXT

DaaTau" k-Ma<@lu/Jal&/ Taduå§-MaSYa  
 PaadavNaeJaNaPaiv}aTaYaa NareNd] )  
SvDauRNYa>aUà>aiSa Saa PaTaTaq iNaMaaiíR  
 l/aek-}aYa& >aGavTaae ivXadev k-IiTaR" )) 4 ))

dhātuḥ kamaṇḍalu-jalaṁ tad urukramasya

pādāvanejana-pavitratayā narendra

svardhuny abhūn nabhasi sā patatī nimārṣṭi

loka-trayaṁ bhagavato viśadeva kīrtiḥ

SYNONYMS

dhātuḥ—of Lord Brahmā; kamaṇḍalu-jalam—water from the kamaṇḍalu; tat—that; urukramasya—of Lord Viṣṇu; pāda-avanejana-pavitratayā—because of washing the lotus feet of Lord Viṣṇu and thus being transcendentally pure; nara-indra—O King; svardhunī—the river named Svardhunī of the celestial world; abhūt—so became; nabhasi—in outer space; sā—that water; patatī—flowing down; nimārṣṭi—purifying; loka-trayam—the three worlds; bhagavataḥ—of the Supreme Personality of Godhead; viśadā—so purified; iva—just like; kīrtiḥ—the fame or the glorious activities.

TRANSLATION

O King, the water from Lord Brahmā’s kamaṇḍalu washed the lotus feet of Lord Vāmanadeva, who is known as Urukrama, the wonderful actor. Thus that water became so pure that it was transformed into the water of the Ganges, which went flowing down from the sky, purifying the three worlds like the pure fame of the Supreme Personality of Godhead.

PURPORT

Here we understand that the Ganges began when the water from Lord Brahmā’s kamaṇḍalu washed the lotus feet of Lord Vāmanadeva. But in the Fifth Canto it is stated that the Ganges began when Vāmanadeva’s left foot pierced the covering of the universe so that the transcendental water of the Causal Ocean leaked through. And elsewhere it is also stated that Lord Nārāyaṇa appeared as the water of the Ganges. The water of the Ganges, therefore, is a combination of three transcendental waters, and thus the Ganges is able to purify the three worlds. This is the description given by Śrīla Viśvanātha Cakravartī Ṭhākura.

SB 8.21.5

TEXT 5

TEXT

b]øadYaae l/aek-NaaQaa" SvNaaQaaYa SaMaad\*Taa" )  
SaaNauGaa bil/MaaJahu" Sai¿áaTMaiv>aUTaYae )) 5 ))

brahmādayo loka-nāthāḥ

sva-nāthāya samādṛtāḥ

sānugā balim ājahruḥ

saṅkṣiptātma-vibhūtaye

SYNONYMS

brahma-ādayaḥ—great personalities, headed by Lord Brahmā; loka-nāthāḥ—the predominating deities of various planets; sva-nāthāya—unto their supreme master; samādṛtāḥ—with great respect; sa-anugāḥ—with their respective followers; balim—different paraphernalia of worship; ājahruḥ—collected; saṅkṣipta-ātma-vibhūtaye—unto the Lord, who had expanded His personal opulence but had now reduced His size to the Vāmana form.

TRANSLATION

Lord Brahmā and all the predominating deities of the various planetary systems began to worship Lord Vāmanadeva, their supreme master, who had reduced Himself from His all-pervading form to His original form. They collected all the ingredients and paraphernalia for this worship.

PURPORT

Vāmanadeva first expanded Himself to the universal form and then reduced Himself to the original Vāmana-rūpa. Thus He acted exactly like Lord Kṛṣṇa, who, at the request of Arjuna, first showed His universal form and later resumed His original form as Kṛṣṇa. The Lord can assume any form He likes, but His original form is that of Kṛṣṇa (kṛṣṇas tu bhagavān svayam). According to the capacity of the devotee, the Lord assumes various forms so that the devotee can handle Him. This is His causeless mercy. When Lord Vāmanadeva resumed His original form, Lord Brahmā and his associates collected various paraphernalia for worship with which to please Him.

SB 8.21.6, SB 8.21.7,,SB 8.21.6-7

TEXTS 6-7

TEXT

TaaeYaE" SaMahR<aE" óiG>aidRVYaGaNDaaNaule/PaNaE" )  
DaUPaEdsPaE" Sauri>ai>al/aRJaa+aTaf-l/ax(ku-rE" )) 6 ))  
STavNaEJaRYaXaBdEê TaÜqYaRMaihMaaiªTaE" )  
Na\*TYavaid}aGaqTaEê Xa«duNdui>aiNa"SvNaE" )) 7 ))

toyaiḥ samarhaṇaiḥ sragbhir

divya-gandhānulepanaiḥ

dhūpair dīpaiḥ surabhibhir

lājākṣata-phalāṅkuraiḥ

stavanair jaya-śabdaiś ca

tad-vīrya-mahimāṅkitaiḥ

nṛtya-vāditra-gītaiś ca

śaṅkha-dundubhi-niḥsvanaiḥ

SYNONYMS

toyaiḥ—by water required for washing the lotus feet and bathing; samarhaṇaiḥ—by pādya, arghya and other such items for worshiping the Lord; sragbhiḥ—by flower garlands; divya-gandha-anulepanaiḥ—by many kinds of pulp, like sandalwood and aguru, to smear upon the body of Lord Vāmanadeva; dhūpaiḥ—by incense; dīpaiḥ—by lamps; surabhibhiḥ—all of them extremely fragrant; lāja—by fried paddies; akṣata—by unbroken grains; phala—by fruits; aṅkuraiḥ—by roots and sprouts; stavanaiḥ—by offering prayers; jaya-śabdaiḥ—by saying "jaya, jaya"; ca—also; tat-vīrya-mahimā-aṅkitaiḥ—which indicated the glorious activities of the Lord; nṛtya-vāditra-gītaiḥ ca—by dancing, playing various musical instruments, and singing songs; śaṅkha—of vibrating conchshells; dundubhi—of the beating on kettledrums; niḥsvanaiḥ—by the sound vibrations.

TRANSLATION

They worshiped the Lord by offering fragrant flowers, water, pādya and arghya, sandalwood pulp and aguru pulp, incense, lamps, fused rice, unbroken grains, fruits, roots and sprouts. While so doing, they offered prayers indicating the glorious activities of the Lord and shouted "Jaya! Jaya!" They also danced, played instruments, sang, sounded conchshells and beat kettledrums, in this way worshiping the Lord.

SB 8.21.8

TEXT 8

TEXT

JaaMbvaNa\*+araJaSTau >aerqXaBdEMaRNaaeJav" )  
ivJaYa& id+au SavaRSau MahaeTSavMagaaezYaTa( )) 8 ))

jāmbavān ṛkṣa-rājas tu

bherī-śabdair mano-javaḥ

vijayaṁ dikṣu sarvāsu

mahotsavam aghoṣayat

SYNONYMS

jāmbavān—who was named Jāmbavān; ṛkṣa-rājaḥ tu—the king in the form of a bear also; bherī-śabdaiḥ—by sounding the bugle; manaḥ-javaḥ—in mental ecstasy; vijayam—victory; dikṣu—in all directions; sarvāsu—everywhere; mahā-utsavam—festival; aghoṣayat—declared.

TRANSLATION

Jāmbavān, king of the bears, also joined in the ceremony. Sounding his bugle in all directions, he declared a great festival for Lord Vāmanadeva’s victory.

SB 8.21.9

TEXT 9

TEXT

Mahq& Sava| ôTaa& d\*îa i}aPadVYaaJaYaaÁYaa )  
Ocu" Sv>aTauRrSaura dqi+aTaSYaaTYaMaizRTaa" )) 9 ))

mahīṁ sarvāṁ hṛtāṁ dṛṣṭvā

tripada-vyāja-yācñayā

ūcuḥ sva-bhartur asurā

dīkṣitasyātyamarṣitāḥ

SYNONYMS

mahīm—land; sarvām—all; hṛtām—lost; dṛṣṭvā—after seeing; tri-pada-vyāja-yācñayā—by simply asking three steps of land; ūcuḥ—said; sva-bhartuḥ—of their master; asurāḥ—the demons; dīkṣitasya—of Bali Mahārāja, who was so determined in the sacrifice; ati—very much; amarṣitāḥ—for whom the function was unbearable.

TRANSLATION

When the demoniac followers of Mahārāja Bali saw that their master, who had been determined in performing sacrifice, had lost all his possessions to Vāmanadeva, who had taken them away on the plea of begging three paces of land, they were very angry and spoke as follows.

SB 8.21.10

TEXT 10

TEXT

Na vaYa& b]øbNDauivRZ<auMaaRYaaivNaa& vr" )  
iÜJaæPaPa[iTaC^àae devk-aYa| ick-IzRiTa )) 10 ))

na vāyaṁ brahma-bandhur

viṣṇur māyāvināṁ varaḥ

dvija-rūpa-praticchanno

deva-kāryaṁ cikīrṣati

SYNONYMS

na—not; vā—either; ayam—this; brahma-bandhuḥ—Vāmanadeva, in the form of a brāhmaṇa; viṣṇuḥ—He is Lord Viṣṇu Himself; māyāvinām—of all cheaters; varaḥ—the greatest; dvija-rūpa—by assuming the form of a brāhmaṇa; praticchannaḥ—is disguised for the purpose of cheating; deva-kāryam—the interest of the demigods; cikīrṣati—He is trying for.

TRANSLATION

"This Vāmana is certainly not a brāhmaṇa but the best of cheaters, Lord Viṣṇu. Assuming the form of a brāhmaṇa, He has covered His own form, and thus He is working for the interests of the demigods.

SB 8.21.11

TEXT 11

TEXT

ANaeNa YaacMaaNaeNa Xa}au<aa v$u=æiPa<aa )  
SavRSv& Naae ôTa& >aTauRNYaRSTad<@SYa bihRiz )) 11 ))

anena yācamānena

śatruṇā vaṭu-rūpiṇā

sarvasvaṁ no hṛtaṁ bhartur

nyasta-daṇḍasya barhiṣi

SYNONYMS

anena—by Him; yācamānena—who is in the position of a beggar; śatruṇā—by the enemy; vaṭu-rūpiṇā—in the form of a brahmacārī; sarvasvam—everything; naḥ—our; hṛtam—has been taken away; bhartuḥ—of our master; nyasta—had been given up; daṇḍasya—of whom the power of giving punishment; barhiṣi—because of taking the vow of a ritualistic ceremony.

TRANSLATION

"Our lord, Bali Mahārāja, because of his position in performing the yajña, has given up the power to punish. Taking advantage of this, our eternal enemy, Viṣṇu, dressed in the form of a brahmacārī beggar, has taken away all his possessions.

SB 8.21.12

TEXT 12

TEXT

SaTYav]TaSYa SaTaTa& dqi+aTaSYa ivXaezTa" )  
NaaNa\*Ta& >aaizTau& XaKYa& b]ø<YaSYa dYaavTa" )) 12 ))

satya-vratasya satataṁ

dīkṣitasya viśeṣataḥ

nānṛtaṁ bhāṣituṁ śakyaṁ

brahmaṇyasya dayāvataḥ

SYNONYMS

satya-vratasya—of Mahārāja Bali, who is fixed in truthfulness; satatam—always; dīkṣitasya—of he who was initiated into performing yajña; viśeṣataḥ—specifically; na—not; anṛtam—untruth; bhāṣitum—to speak; śakyam—is able; brahmaṇyasya—to the brahminical culture, or to the brāhmaṇa; dayā-vataḥ—of he who is always kind.

TRANSLATION

"Our lord, Bali Mahārāja, is always fixed in truthfulness, and this is especially so at present, since he has been initiated into performing a sacrifice. He is always kind and merciful toward the brāhmaṇas, and he cannot at any time speak lies.

SB 8.21.13

TEXT 13

TEXT

TaSMaadSYa vDaae DaMaaeR >aTauR" éué[Uz<a& c Na" )  
wTYaaYauDaaiNa JaGa\*hubRle/rNaucraSaura" )) 13 ))

tasmād asya vadho dharmo

bhartuḥ śuśrūṣaṇaṁ ca naḥ

ity āyudhāni jagṛhur

baler anucarāsurāḥ

SYNONYMS

tasmāt—therefore; asya—of this brahmacārī Vāmana; vadhaḥ—the killing; dharmaḥ—is our duty; bhartuḥ—of our master; śuśrūṣaṇam ca—and it is the way of serving; naḥ—our; iti—thus; āyudhāni—all kinds of weapons; jagṛhuḥ—they took up; baleḥ—of Bali Mahārāja; anucara—followers; asurāḥ—all the demons.

TRANSLATION

"Therefore it is our duty to kill this Vāmanadeva, Lord Viṣṇu. It is our religious principle and the way to serve our master." After making this decision, the demoniac followers of Mahārāja Bali took up their various weapons with a view to killing Vāmanadeva.

SB 8.21.14

TEXT 14

TEXT

Tae SaveR vaMaNa& hNTau& éUl/PaiÆXaPaa<aYa" )  
AiNaC^NTaae ble/ raJaNa( Pa[ad]vÅaTaMaNYav" )) 14 ))

te sarve vāmanaṁ hantuṁ

śūla-paṭṭiśa-pāṇayaḥ

anicchanto bale rājan

prādravañ jāta-manyavaḥ

SYNONYMS

te—the demons; sarve—all of them; vāmanam—Lord Vāmanadeva; hantum—to kill; śūla—tridents; paṭṭiśa—lances; pāṇayaḥ—all taking in hand; anicchantaḥ—against the will; baleḥ—of Bali Mahārāja; rājan—O King; prādravan—they pushed forward; jāta-manyavaḥ—aggravated by usual anger.

TRANSLATION

O King, the demons, aggravated by their usual anger, took their lances and tridents in hand, and against the will of Bali Mahārāja they pushed forward to kill Lord Vāmanadeva.

SB 8.21.15

TEXT 15

TEXT

TaaNai>ad]vTaae d\*îa idiTaJaaNaqk-PaaNa( Na\*Pa )  
Pa[hSYaaNaucra ivZ<aae" Pa[TYazeDaàudaYauDaa" )) 15 ))

tān abhidravato dṛṣṭvā

ditijānīkapān nṛpa

prahasyānucarā viṣṇoḥ

pratyaṣedhann udāyudhāḥ

SYNONYMS

tān—them; abhidravataḥ—thus going forward; dṛṣṭvā—seeing; ditija-anīka-pān—the soldiers of the demons; nṛpa—O King; prahasya—smiling; anucarāḥ—the associates; viṣṇoḥ—of Lord Viṣṇu; pratyaṣedhan—forbade; udāyudhāḥ—taking up their weapons.

TRANSLATION

O King, when the associates of Lord Viṣṇu saw the soldiers of the demons coming forward in violence, they smiled. Taking up their weapons, they forbade the demons to continue their attempt.

SB 8.21.16, SB 8.21.17, SB 8.21.16-17

TEXTS 16-17

TEXT

NaNd" SauNaNdae\_Qa JaYaae ivJaYa" Pa[bl/ae bl/" )  
ku-Maud" ku-Mauda+aê ivZvKSaeNa" PaTaiT}ara$( )) 16 ))  
JaYaNTa" é[uTadevê PauZPadNTaae\_Qa SaaTvTa" )  
SaveR NaaGaaYauTaPa[a<aaêMaU& Tae JaganuraSaurqMa( )) 17 ))

nandaḥ sunando ‘tha jayo

vijayaḥ prabalo balaḥ

kumudaḥ kumudākṣaś ca

viṣvaksenaḥ patattrirāṭ

jayantaḥ śrutadevaś ca

puṣpadanto ‘tha sātvataḥ

sarve nāgāyuta-prāṇāś

camūṁ te jaghnur āsurīm

SYNONYMS

nandaḥ sunandaḥ—the associates of Lord Viṣṇu such as Nanda and Sunanda; atha—in this way; jayaḥ vijayaḥ prabalaḥ balaḥ kumudaḥ kumudākṣaḥ ca viṣvaksenaḥ—as well as Jaya, Vijaya, Prabala, Bala, Kumada, Kumudākṣa and Viṣvaksena; patattri-rāṭ—Garuḍa, the king of the birds; jayantaḥ śrutadevaḥ ca puṣpadantaḥ atha sātvataḥ—Jayanta, Śrutadeva, Puṣpadanta and Sātvata; sarve—all of them; nāga-ayuta-prāṇāḥ—as powerful as ten thousand elephants; camūm—the soldiers of the demons; te—they; jaghnuḥ—killed; āsurīm—demoniac.

TRANSLATION

Nanda, Sunanda, Jaya, Vijaya, Prabala, Bala, Kumuda, Kumudākṣa, Viṣvaksena, Patattrirāṭ [Garuḍa], Jayanta, Śrutadeva, Puṣpadanta and Sātvata were all associates of Lord Viṣṇu. They were as powerful as ten thousand elephants, and now they began killing the soldiers of the demons.

SB 8.21.18

TEXT 18

TEXT

hNYaMaaNaaNa( Svk-aNa( d\*îa PauåzaNaucrEbRil/" )  
varYaaMaaSa Sa&rBDaaNa( k-aVYaXaaPaMaNauSMarNa( )) 18 ))

hanyamānān svakān dṛṣṭvā

puruṣānucarair baliḥ

vārayām āsa saṁrabdhān

kāvya-śāpam anusmaran

SYNONYMS

hanyamānān—being killed; svakān—his own soldiers; dṛṣṭvā—after seeing; puruṣa-anucaraiḥ—by the associates of the Supreme Person; baliḥ—Bali Mahārāja; vārayām āsa—forbade; saṁrabdhān—even though they were very angry; kāvya-śāpam—the curse given by Śukrācārya; anusmaran—remembering.

TRANSLATION

When Bali Mahārāja saw that his own soldiers were being killed by the associates of Lord Viṣṇu, he remembered the curse of Śukrācārya and forbade his soldiers to continue fighting.

SB 8.21.19

TEXT 19

TEXT

he ivPa[ictae he rahae he NaeMae é[UYaTaa& vc" )  
Maa YauDYaTa iNavTaRß& Na Na" k-al/ae\_YaMaQaRk\*-Ta( )) 19 ))

he vipracitte he rāho

he neme śrūyatāṁ vacaḥ

mā yudhyata nivartadhvaṁ

na naḥ kālo ‘yam artha-kṛt

SYNONYMS

he vipracitte—O Vipracitti; he rāho—O Rāhu; he neme—O Nemi; śrūyatām—kindly hear; vacaḥ—my words; mā—do not; yudhyata—fight; nivartadhvam—stop this fighting; na—not; naḥ—our; kālaḥ—favorable time; ayam—this; artha-kṛt—which can give us success.

TRANSLATION

O Vipracitti, O Rāhu, O Nemi, please hear my words! Don’t fight. Stop immediately, for the present time is not in our favor.

SB 8.21.20

TEXT 20

TEXT

Ya" Pa[>au" SavR>aUTaaNaa& Sau%du"%aePaPataYae )  
Ta& NaaiTaviTaRTau& dETYaa" PaaEåzErqìr" PauMaaNa( )) 20 ))

yaḥ prabhuḥ sarva-bhūtānāṁ

sukha-duḥkhopapattaye

taṁ nātivartituṁ daityāḥ

pauruṣair īśvaraḥ pumān

SYNONYMS

yaḥ prabhuḥ—that Supreme Person, the master; sarva-bhūtānām—of all living entities; sukha-duḥkha-upapattaye—for administering happiness and distress; tam—Him; na—not; ativartitum—to overcome; daityāḥ—O demons; pauruṣaiḥ—by human endeavors; īśvaraḥ—the supreme controller; pumān—a person.

TRANSLATION

O Daityas, by human efforts no one can supersede the Supreme Personality of Godhead, who can bring happiness and distress to all living entities.

SB 8.21.21

TEXT 21

TEXT

Yaae Naae >avaYa Pa[aGaaSaqd>avaYa idvaEk-SaaMa( )  
Sa Wv >aGavaNaÛ vTaRTae TaiÜPaYaRYaMa( )) 21 ))

yo no bhavāya prāg āsīd

abhavāya divaukasām

sa eva bhagavān adya

vartate tad-viparyayam

SYNONYMS

yaḥ—the time factor, which represents the Supreme Personality of Godhead; naḥ—of us; bhavāya—for the improvement; prāk—formerly; āsīt—was situated; abhavāya—for the defeat; diva-okasām—of the demigods; saḥ—that time factor; eva—indeed; bhagavān—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.

SB 8.21.22

TEXT 22

TEXT

ble/Na SaicvEbuRÖya duGaŒMaRN}aaEzDaaidi>a" )  
SaaMaaidi>aåPaaYaEê k-al&/ NaaTYaeiTa vE JaNa" )) 22 ))

balena sacivair buddhyā

durgair mantrauṣadhādibhiḥ

sāmādibhir upāyaiś ca

kālaṁ nātyeti vai janaḥ

SYNONYMS

balena—by material power; sacivaiḥ—by the counsel of ministers; buddhyā—by intelligence; durgaiḥ—by fortresses; mantra-auṣadha-ādibhiḥ—by mystic chanting or the influence of drugs and herbs; sāma-ādibhiḥ—by diplomacy and other such means; upāyaiḥ ca—by similar other attempts; kālam—the time factor, representing the Supreme Lord; na—never; atyeti—can overcome; vai—indeed; janaḥ—any person.

TRANSLATION

No one can surpass the time representation of the Supreme Personality of Godhead by material power, by the counsel of ministers, by intelligence, by diplomacy, by fortresses, by mystic mantras, by drugs, by herbs or by any other means.

SB 8.21.23

TEXT 23

TEXT

>aviÙiNaRiJaRTaa ùeTae bhuXaae\_Naucra hre" )  
dEveNaÖŒSTa WvaÛ YauiDa iJaTva NadiNTa Na" )) 23 ))

bhavadbhir nirjitā hy ete

bahuśo ‘nucarā hareḥ

daivenarddhais ta evādya

yudhi jitvā nadanti naḥ

SYNONYMS

bhavadbhiḥ—by all of you demons; nirjitāḥ—have been defeated; hi—indeed; ete—all these soldiers of the demigods; bahuśaḥ—in great number; anucarāḥ—followers; hareḥ—of Lord Viṣṇu; daivena—by providence; ṛddhaiḥ—whose opulence was increased; te—they (the demigods); eva—indeed; adya—today; yudhi—in the fight; jitvā—defeating; nadanti—are vibrating in jubilation; naḥ—us.

TRANSLATION

Previously, being empowered by providence, you defeated a great number of such followers of Lord Viṣṇu. But today those same followers, having defeated us, are roaring in jubilation like lions.

PURPORT

Bhagavad-gītā mentions five causes of defeat or victory. Of these five, daiva (providence) is the most powerful (na ca daivāt paraṁ balam). Bali Mahārāja knew the secret of how he had formerly been victorious because providence was in his favor. Now, since that same providence was not in his favor, there was no possibility of his victory. Thus he very intelligently forbade his associates to fight.

SB 8.21.24

TEXT 24

TEXT

WTaaNa( vYa& ivJaeZYaaMaae Yaid dEv& Pa[SaqdiTa )  
TaSMaaTa( k-al&/ Pa[Taq+aß& Yaae Naae\_QaRTvaYa k-LPaTae )) 24 ))

etān vayaṁ vijeṣyāmo

yadi daivaṁ prasīdati

tasmāt kālaṁ pratīkṣadhvaṁ

yo no ‘rthatvāya kalpate

SYNONYMS

etān—all these soldiers of the demigods; vayam—we; vijeṣyāmaḥ—shall gain victory over them; yadi—if; daivam—providence; prasīdati—is in favor; tasmāt—therefore; kālam—that favorable time; pratīkṣadhvam—wait until; yaḥ—which; naḥ—our; arthatvāya kalpate—should be considered in our favor.

TRANSLATION

Unless providence is in our favor, we shall not be able to gain victory. Therefore we must wait for that favorable time when our defeating them will be possible.

SB 8.21.25

TEXT 25

TEXT

é[qéuk- ovac  
PaTYauiNaRGaidTa& é[uTva dETYadaNavYaUQaPaa" )  
rSaa& iNaivRivéU raJaNa( ivZ<auPaazRdTaai@Taa" )) 25 ))

śrī-śuka uvāca

patyur nigaditaṁ śrutvā

daitya-dānava-yūthapāḥ

rasāṁ nirviviśū rājan

viṣṇu-pārṣada tāḍitāḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; patyuḥ—of their master (Bali Mahārāja); nigaditam—what had been thus described; śrutvā—after hearing; daitya-dānava-yūtha-pāḥ—the leaders of the Daityas and demons; rasām—the lower regions of the universe; nirviviśūḥ—entered; rājan—O King; viṣṇu-pārṣada—by the associates of Lord Viṣṇu; tāḍitāḥ—driven.

TRANSLATION

Śukadeva Gosvāmī continued: O King, in accordance with the order of their master, Bali Mahārāja, all the chiefs of the demons and the Daityas entered the lower regions of the universe, to which they were driven by the soldiers of Viṣṇu.

SB 8.21.26

TEXT 26

TEXT

AQa Taa+YaRSauTaae jaTva ivra$( Pa[>auick-IizRTaMa( )  
bbNDa vaå<aE" PaaXaEbRil&/ SaUTYae\_hiNa §-TaaE )) 26 ))

atha tārkṣya-suto jñātvā

virāṭ prabhu-cikīrṣitam

babandha vāruṇaiḥ pāśair

baliṁ sūtye ‘hani kratau

SYNONYMS

atha—thereafter; tārkṣya-sutaḥ—Garuḍa; jñātvā—knowing; virāṭ—the king of birds; prabhu-cikīrṣitam—the desire of Lord Viṣṇu as Vāmanadeva; babandha—arrested; vāruṇaiḥ—belonging to Varuṇa; pāśaiḥ—by the ropes; balim—Bali; sūtye—when soma-rasa is taken; ahani—on the day; kratau—at the time of sacrifice.

TRANSLATION

Thereafter, on the day of soma-pāna, after the sacrifice was finished, Garuḍa, king of the birds, understanding the desire of his master, arrested Bali Mahārāja with the ropes of Varuṇa.

PURPORT

Garuḍa, the constant companion of the Supreme Personality of Godhead, knows the confidential part of the Lord’s desire. Bali Mahārāja’s tolerance and devotion were undoubtedly superexcellent. Garuḍa arrested Bali Mahārāja to show the entire universe the greatness of the King’s tolerance.

SB 8.21.27

TEXT 27

TEXT

hahak-arae MahaNaaSaqd( raedSYaae" SavRTaaeidXaMa( )  
iNaGa\*ùMaa<ae\_SaurPaTaaE ivZ<auNaa Pa[>aivZ<auNaa )) 27 ))

hāhākāro mahān āsīd

rodasyoḥ sarvato diśam

nigṛhyamāṇe ‘sura-patau

viṣṇunā prabhaviṣṇunā

SYNONYMS

hāhā-kāraḥ—a tumultuous roar of lamentation; mahān—great; āsīt—there was; rodasyoḥ—in both the lower and upper planetary systems; sarvataḥ—everywhere; diśam—all directions; nigṛhyamāṇe—because of being suppressed; asura-patau—when Bali Mahārāja, the King of the demons; viṣṇunā—by Lord Viṣṇu; prabhaviṣṇunā—who is the most powerful everywhere.

TRANSLATION

When Bali Mahārāja was thus arrested by Lord Viṣṇu, who is the most powerful, there was a great roar of lamentation in all directions throughout the upper and lower planetary systems of the universe.

SB 8.21.28

TEXT 28

TEXT

Ta& bÖ& vaå<aE" PaaXaE>aRGavaNaah vaMaNa" )  
Naíié[Ya& iSQarPa[jMaudarYaXaSa& Na\*Pa )) 28 ))

taṁ baddhaṁ vāruṇaiḥ pāśair

bhagavān āha vāmanaḥ

naṣṭa-śriyaṁ sthira-prajñam

udāra-yaśasaṁ nṛpa

SYNONYMS

tam—unto him; baddham—who was so arrested; vāruṇaiḥ pāśaiḥ—by the ropes of Varuṇa; bhagavān—the Supreme Personality of Godhead; āha—said; vāmanaḥ—Vāmanadeva; naṣṭa-śriyam—unto Bali Mahārāja, who had lost his bodily luster; sthira-prajñam—but was all the same determined in his decision; udāra-yaśasam—the most magnanimous and celebrated; nṛpa—O King.

TRANSLATION

O King, the Supreme Personality of Godhead, Vāmanadeva, then spoke to Bali Mahārāja, the most liberal and celebrated personality whom He had arrested with the ropes of Varuṇa. Bali Mahārāja had lost all bodily luster, but he was nonetheless fixed in his determination.

PURPORT

When one is bereft of all his possessions, he is certainly reduced in bodily luster. But although Bali Mahārāja had lost everything, he was fixed in his determination to satisfy Vāmanadeva, the Supreme Personality of Godhead. In Bhagavad-gītā, such a person is called sthita-prajña. A pure devotee is never deviated from the service of the Lord, despite all difficulties and impediments offered by the illusory energy. Generally men who have wealth and opulence are famous, but Bali Mahārāja became famous for all time by being deprived of all his possessions. This is the special mercy of the Supreme Personality of Godhead toward His devotees. The Lord says, yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ. 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.

SB 8.21.29

TEXT 29

TEXT

PadaiNa }aqi<a dtaaiNa >aUMaeMaRù& TvYaaSaur )  
Üa>Yaa& §-aNTaa Mahq SavaR Ta\*TaqYaMauPak-LPaYa )) 29 ))

padāni trīṇi dattāni

bhūmer mahyaṁ tvayāsura

dvābhyāṁ krāntā mahī sarvā

tṛtīyam upakalpaya

SYNONYMS

padāni—footsteps; trīṇi—three; dattāni—have been given; bhūmeḥ—of land; mahyam—unto Me; tvayā—by you; asura—O King of the demons; dvābhyām—by two steps; krāntā—have been occupied; mahī—all the land; sarvā—completely; tṛtīyam—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.

SB 8.21.30

TEXT 30

TEXT

YaavTa( TaPaTYaSaaE Gaaei>aYaaRvidNdu" Sahae@ui>a" )  
Yaavd( vzRiTa PaJaRNYaSTaavTaq >aUirYa& Tav )) 30 ))

yāvat tapaty asau gobhir

yāvad induḥ sahoḍubhiḥ

yāvad varṣati parjanyas

tāvatī bhūr iyaṁ tava

SYNONYMS

yāvat—as far as; tapati—is shining; asau—the sun; gobhiḥ—by the sunshine; yāvat—as long or as far as; induḥ—the moon; saha-uḍubhiḥ—with the luminaries or stars; yāvat—as far as; varṣati—are pouring rain; parjanyaḥ—the clouds; tāvatī—to that much distance; bhūḥ—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.

SB 8.21.31

TEXT 31

TEXT

PadEke-Na MaYaa§-aNTaae >aUl/aeRk-" %& idXaSTaNaae" )  
Svl/aeRk-STae iÜTaqYaeNa PaXYaTaSTae SvMaaTMaNaa )) 31 ))

padaikena mayākrānto

bhūrlokaḥ khaṁ diśas tanoḥ

svarlokas te dvitīyena

paśyatas te svam ātmanā

SYNONYMS

padā ekena—by one step only; mayā—by Me; ākrāntaḥ—have been covered; bhūrlokaḥ—the entire planetary system known as Bhūrloka; kham—the sky; diśaḥ—and all directions; tanoḥ—by My body; svarlokaḥ—the upper planetary system; te—in your possession; dvitīyena—by the second step; paśyataḥ te—while you were seeing; svam—your own; ātmanā—by Myself.

TRANSLATION

Of these possessions, with one step I have occupied Bhūrloka, and with My body I have occupied the entire sky and all directions. And in your presence, with My second step, I have occupied the upper planetary system.

PURPORT

According to the Vedic description of the planetary system, all the planets move from east to west. The sun, the moon and five other planets, such as Mars and Jupiter, orbit one above another. Vāmanadeva, however, expanding His body and extending His steps, occupied the entire planetary system.

SB 8.21.32

TEXT 32

TEXT

Pa[iTaé[uTaMadaTauSTae iNarYae vaSa wZYaTae )  
ivXa Tv& iNarYa& TaSMaad( Gauå<aa caNauMaaeidTa" )) 32 ))

pratiśrutam adātus te

niraye vāsa iṣyate

viśa tvaṁ nirayaṁ tasmād

guruṇā cānumoditaḥ

SYNONYMS

pratiśrutam—what had been promised; adātuḥ—who could not give; te—of you; niraye—in hell; vāsaḥ—residence; iṣyate—prescribed; viśa—now enter; tvam—yourself; nirayam—the hellish planet; tasmāt—therefore; guruṇā—by your spiritual master; ca—also; anumoditaḥ—approved.

TRANSLATION

Because you have been unable to give charity according to your promise, the rule is that you should go down to live in the hellish planets. Therefore, in accordance with the order of Śukrācārya, your spiritual master, now go down and live there.

PURPORT

It is said:

nārāyaṇa-parāḥ sarve  
na kutaścana bibhyati  
svargāpavarga-narakeṣv  
api tulyārtha-darśinaḥ

"Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord." (Bhāg. 6.17.28) A devotee engaged in the service of Nārāyaṇa is always in equilibrium. A devotee actually lives transcendentally. Although he may appear to have gone to hell or heaven, he does not live in either place; rather, he always lives in Vaikuṇṭha (sa guṇān samatītyaitān brahma-bhūyāya kalpate). Vāmanadeva asked Bali Mahārāja to go to the hellish planets, apparently just to show the entire universe how tolerant he was, and Bali Mahārāja did not hesitate to carry out the order. A devotee does not live alone. Of course, everyone lives with the Supreme Personality of Godhead, but because the devotee is engaged in His service, he actually does not live in any material condition. Bhaktivinoda Ṭhākura says, kīṭa janma hao yathā tuyā dāsa. Thus he prays to take birth as an insignificant insect in the association of devotees. Because devotees are engaged in the service of the Lord, anyone who lives with them also lives in Vaikuṇṭha.

SB 8.21.33

TEXT 33

TEXT

v\*Qaa MaNaaerQaSTaSYa dUr" SvGaR" PaTaTYaDa" )  
Pa[iTaé[uTaSYaadaNaeNa Yaae\_iQaRNa& ivPa[l/M>aTae )) 33 ))

vṛthā manorathas tasya

dūraḥ svargaḥ pataty adhaḥ

pratiśrutasyādānena

yo ‘rthinaṁ vipralambhate

SYNONYMS

vṛthā—without any good result; manorathaḥ—mental concoction; tasya—of him; dūraḥ—far away; svargaḥ—elevation to the higher planetary system; patati—falls down; adhaḥ—to a hellish condition of life; pratiśrutasya—things promised; adānena—being unable to give; yaḥ—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.

SB 8.21.34

TEXT 34

TEXT

ivPa[l/BDaae ddaMaqiTa TvYaah& ca!yMaaiNaNaa )  
Tad( VYal/Ik-f-l&/ >au&+v iNarYa& k-iTaicTa( SaMaa" )) 34 ))

vipralabdho dadāmīti

tvayāhaṁ cāḍhya-māninā

tad vyalīka-phalaṁ bhuṅkṣva

nirayaṁ katicit samāḥ

SYNONYMS

vipralabdhaḥ—now I am cheated; dadāmi—I promise I shall give you; iti—thus; tvayā—by you; aham—I am; ca—also; āḍhya-māninā—by being very proud of your opulence; tat—therefore; vyalīka-phalam—as a result of cheating; bhuṅkṣva—you enjoy; nirayam—in hellish life; katicit—a few; samāḥ—years.

TRANSLATION

Being falsely proud of your possessions, you promised to give Me land, but you could not fulfill your promise. Therefore, because your promise was false, you must live for a few years in hellish life.

PURPORT

The false prestige of thinking "I am very rich, and I possess such vast property" is another side of material life. Everything belongs to the Supreme Personality of Godhead, and no one else possesses anything. This is the real fact. Īśāvāsyam idaṁ samaṁ yat kiñca jagatyāṁ jagat. Bali Mahārāja was undoubtedly the most exalted devotee, whereas previously he had maintained a misunderstanding due to false prestige. By the supreme will of the Lord, he now had to go to the hellish planets, but because he went there by the order of the Supreme Personality of Godhead, he lived there more opulently than one could expect to live in the planets of heaven. A devotee always lives with the Supreme Personality of Godhead, engaging in His service, and therefore he is always transcendental to hellish or heavenly residences.

Thus end the Bhaktivedanta purports of the Eighth Canto, Twenty-first Chapter, of the Śrīmad-Bhāgavatam, entitled "Bali Mahārāja Arrested by the Lord"

SB 8.22: Bali Mahäräja Surrenders His Life

CHAPTER TWENTY TWO  
Bali Mahārāja Surrenders His Life

SB 8.22 Summary

The summary of this Twenty-second Chapter is as follows. The Supreme Personality of Godhead was pleased by the behavior of Bali Mahārāja. Thus the Lord placed him on the planet Sutala, and there, after bestowing benedictions upon him, the Lord agreed to become his doorman.

Bali Mahārāja was extremely truthful. Being unable to keep his promise, he was very much afraid, for he knew that one who has deviated from truthfulness is insignificant in the eyes of society. An exalted person can suffer the consequences of hellish life, but he is very much afraid of being defamed for deviation from the truth. Bali Mahārāja agreed with great pleasure to accept the punishment awarded him by the Supreme Personality of Godhead. In Bali Mahārāja’s dynasty there were many asuras who because of their enmity toward Viṣṇu had achieved a destination more exalted than that of many mystic yogīs. Bali Mahārāja specifically remembered the determination of Prahlāda Mahārāja in devotional service. Considering all these points, he decided to give his head in charity as the place for Viṣṇu’s third step. Bali Mahārāja also considered how great personalities give up their family relationships and material possessions to satisfy the Supreme Personality of Godhead. Indeed, they sometimes even sacrifice their lives for the satisfaction of the Lord, just to become His personal servants. Accordingly, by following in the footsteps of previous ācāryas and devotees, Bali Mahārāja perceived himself successful.

While Bali Mahārāja, having been arrested by the ropes of Varuṇa, was offering prayers to the Lord, his grandfather Prahlāda Mahārāja appeared there and described how the Supreme Personality of Godhead had delivered Bali Mahārāja by taking his possessions in a tricky way. While Prahlāda Mahārāja was present, Lord Brahmā and Bali’s wife, Vindhyāvali, described the supremacy of the Supreme Lord. Since Bali Mahārāja had given everything to the Lord, they prayed for his release. The Lord then described how a nondevotee’s possession of wealth is a danger whereas a devotee’s opulence is a benediction from the Lord. Then, being pleased with Bali Mahārāja, the Supreme Lord offered His disc to protect Bali Mahārāja and promised to remain with him.

SB 8.22.1

TEXT 1

TEXT

é[qéuk- ovac  
Wv& ivPa[k\*-Taae raJaNa( bil/>aRGavTaaSaur" )  
i>aÛMaaNaae\_PYai>aàaTMaa Pa[TYaahaiv(c)-v& vc" )) 1 ))

śrī-śuka uvāca

evaṁ viprakṛto rājan

balir bhagavatāsuraḥ

bhidyamāno ‘py abhinnātmā

pratyāhāviklavaṁ vacaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; evam—thus, as aforementioned; viprakṛtaḥ—having been put into difficulty; rājan—O King; baliḥ—Mahārāja Bali; bhagavatā—by the Personality of Godhead Vāmanadeva; asuraḥ—the King of the asuras; bhidyamānaḥ api—although situated in this uncomfortable position; abhinna-ātmā—without being disturbed in body or mind; pratyāha—replied; aviklavam—undisturbed; vacaḥ—the following words.

TRANSLATION

Śukadeva Gosvāmī said: O King, although the Supreme Personality of Godhead was superficially seen to have acted mischievously toward Bali Mahārāja, Bali Mahārāja was fixed in his determination. Considering himself not to have fulfilled his promise, he spoke as follows.

SB 8.22.2

TEXT 2

TEXT

é[qbil/åvac  
YaÛutaMaëaek- >avaNa( MaMaeirTa&  
 vcae VYal/Ik&- SaurvYaR MaNYaTae )  
k-raeMYa\*Ta& Taà >aveTa( Pa[l/M>aNa&  
 Pad& Ta\*TaqYa& ku-å XaqiZ<aR Mae iNaJaMa( )) 2 ))

śrī-balir uvāca

yady uttamaśloka bhavān mameritaṁ

vaco vyalīkaṁ sura-varya manyate

karomy ṛtaṁ tan na bhavet pralambhanaṁ

padaṁ tṛtīyaṁ kuru śīrṣṇi me nijam

SYNONYMS

śrī-baliḥ uvāca—Bali Mahārāja said; yadi—if; uttamaśloka—O Supreme Lord; bhavān—Your good self; mama—my; īritam—promised; vacaḥ—words; vyalīkam—false; sura-varya—O greatest of all suras (demigods); manyate—You think so; karomi—I shall make it; ṛtam—truth; tat—that (promise); na—not; bhavet—will become; pralambhanam—cheating; padam—step; tṛtīyam—the third; kuru—just do it; śīrṣṇi—on the head; me—my; nijam—Your lotus feet.

TRANSLATION

Bali Mahārāja said: O best Personality of Godhead, most worshipable for all the demigods, if You think that my promise has become false, I shall certainly rectify matters to make it truthful. I cannot allow my promise to be false. Please, therefore, place Your third lotus footstep on my head.

PURPORT

Bali Mahārāja could understand the pretense of Lord Vāmanadeva, who had taken the side of the demigods and come before him as a beggar. Although the Lord’s purpose was to cheat him, Bali Mahārāja took pleasure in understanding how the Lord will cheat His devotee to glorify the devotee’s position. It is said that God is good, and this is a fact. Whether He cheats or rewards, He is always good. Bali Mahārāja therefore addressed Him as Uttamaśloka. "Your Lordship," he said, "You are always praised with the best of selected verses. On behalf of the demigods, You disguised Yourself to cheat me, saying that You wanted only three paces of land, but later You expanded Your body to such an extent that with two footsteps You covered the entire universe. Because You were working on behalf of Your devotees, You do not regard this as cheating. Never mind. I cannot be considered a devotee. Nonetheless, because although You are the husband of the goddess of fortune You have come to me to beg, I must satisfy You to the best of my ability. So please do not think that I wanted to cheat You; I must fulfill my promise. I still have one possesion—my body. You have taken my wealth, but still I have my body. When I place my body for Your satisfaction, please put Your third step on my head." Since the Lord had covered the entire universe with two steps, one might ask how Bali Mahārāja’s head could be sufficient for His third step? Bali Mahārāja, however, thought that the possessor of wealth must be greater than the possession. Therefore although the Lord had taken all his possessions, the head of Bali Mahārāja, the possessor, would provide adequate place for the Lord’s third step.

SB 8.22.3

TEXT 3

TEXT

ib>aeiMa Naah& iNarYaaTa( PadCYauTaae  
 Na PaaXabNDaad( VYaSaNaad( durTYaYaaTa( )  
NaEvaQaRk\*-C^\ad( >avTaae iviNaGa]ha‚  
 dSaaDauvadad( >a\*XaMauiÜJae YaQaa )) 3 ))

bibhemi nāhaṁ nirayāt pada-cyuto

na pāśa-bandhād vyasanād duratyayāt

naivārtha-kṛcchrād bhavato vinigrahād

asādhu-vādād bhṛśam udvije yathā

SYNONYMS

bibhemi—I do fear; na—not; aham—I; nirayāt—from a position in hell; pada-cyutaḥ—nor do I fear being deprived of my position; na—nor; pāśa-bandhāt—from being arrested by the ropes of Varuṇa; vyasanāt—nor from the distress; duratyayāt—which was unbearable for me; na—nor; eva—certainly; artha-kṛcchrāt—because of poverty, or scarcity of money; bhavataḥ—of Your Lordship; vinigrahāt—from the punishment I am now suffering; asādhu-vādāt—from defamation; bhṛśam—very much; udvije—I become anxious; yathā—as.

TRANSLATION

I do not fear being deprived of all my possessions, living in hellish life, being arrested for poverty by the ropes of Varuṇa or being punished by You as much as I fear defamation.

PURPORT

Although Bali Mahārāja fully surrendered to the Supreme Personality of Godhead, he could not tolerate being defamed for cheating a brāhmaṇa-brahmacārī. Being quite alert in regard to his reputation, he thought deeply about how to prevent being defamed. The Lord, therefore, gave him the good counsel to prevent defamation by offering his head. A Vaiṣṇava does not fear any punishment. Nārāyaṇa-parāḥ sarve na kutaścana bibhyati (Bhāg. 6.17.28).

SB 8.22.4

TEXT 4

TEXT

Pau&Saa& ëagYaTaMa& MaNYae d<@MahRtaMaaiPaRTaMa( )  
Ya& Na MaaTaa iPaTaa >a]aTaa SauôdêaidXaiNTa ih )) 4 ))

puṁsāṁ ślāghyatamaṁ manye

daṇḍam arhattamārpitam

yaṁ na mātā pitā bhrātā

suhṛdaś cādiśanti hi

SYNONYMS

puṁsām—of men; ślāghya-tamam—the most exalted; manye—I consider; daṇḍam—punishment; arhattama-arpitam—given by You, the supreme worshipable Lord; yam—which; na—neither; mātā—mother; pitā—father; bhrātā—brother; suhṛdaḥ—friends; ca—also; ādiśanti—offer; hi—indeed.

TRANSLATION

Although a father, mother, brother or friend may sometimes punish one as a well-wisher, they never punish their subordinate like this. But because You are the most worshipable Lord, I regard the punishment You have given me as most exalted.

PURPORT

Punishment meted out by the Supreme Personality of Godhead is accepted by the devotee as the greatest mercy.

tat te ‘nukampāṁ susamīkṣamāṇo  
bhuñjāna evātma-kṛtaṁ vipākam  
hṛd-vāg-vapurbhir vidadhan namas te  
jīveta yo mukti-pade sa dāya-bhāk

"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." (Bhāg. 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.

SB 8.22.5

TEXT 5

TEXT

Tv& NaUNaMaSaura<aa& Na" Paarae+a" ParMaae Gauå" )  
Yaae Naae\_Naek-MadaNDaaNaa& iv>a]&Xa& c+auraidXaTa( )) 5 ))

tvaṁ nūnam asurāṇāṁ naḥ

parokṣaḥ paramo guruḥ

yo no ‘neka-madāndhānāṁ

vibhraṁśaṁ cakṣur ādiśat

SYNONYMS

tvam—Your Lordship; nūnam—indeed; asurāṇām—of the demons; naḥ—as we are; parokṣaḥ—indirect; paramaḥ—the supreme; guruḥ—spiritual master; yaḥ—Your Lordship; naḥ—of us; aneka—many; mada-andhānām—blinded by material opulences; vibhraṁśam—destroying our false prestige; cakṣuḥ—the eye of knowledge; ādiśat—gave.

TRANSLATION

Since Your Lordship is indirectly the greatest well-wisher of us demons, You act for our best welfare by posing as if our enemy. Because demons like us always aspire for a position of false prestige, by chastising us You give us the eyes by which to see the right path.

PURPORT

Bali Mahārāja considered the Supreme Personality of Godhead a better friend to the demons than to the demigods. In the material world, the more one gets material possessions, the more he becomes blind to spiritual life. The demigods are devotees of the Lord for the sake of material possessions, but although the demons apparently do not have the Supreme Personality of Godhead on their side, He always acts as their well-wisher by depriving them of their positions of false prestige. By false prestige one is misguided, so the Supreme Lord takes away their position of false prestige as a special favor.

SB 8.22.6, SB 8.22.7, SB 8.22.6-7

TEXTS 6-7

TEXT

YaiSMaNa( vEraNaubNDaeNa VYaU!eNa ivbuDaeTara" )  
bhvae le/i>are iSaiÖ& YaaMauhEk-aNTaYaaeiGaNa" )) 6 ))  
TaeNaah& iNaGa\*hqTaae\_iSMa >avTaa >aUirk-MaR<aa )  
bÖê vaå<aE" PaaXaENaaRiTav]q@e Na c VYaQae )) 7 ))

yasmin vairānubandhena

vyūḍhena vibudhetarāḥ

bahavo lebhire siddhiṁ

yām u haikānta-yoginaḥ

tenāhaṁ nigṛhīto ‘smi

bhavatā bhūri-karmaṇā

baddhaś ca vāruṇaiḥ pāśair

nātivrīḍe na ca vyathe

SYNONYMS

yasmin—unto You; vaira-anubandhena—by continuously treating as an enemy; vyūḍhena—firmly fixed by such intelligence; vibudha-itarāḥ—the demons (those other than the demigods); bahavaḥ—many of them; lebhire—achieved; siddhim—perfection; yām—which; u ha—it is well known; ekānta-yoginaḥ—equal to the achievements of the greatly successful mystic yogīs; tena—therefore; aham—I; nigṛhītaḥ asmi—although I am being punished; bhavatā—by Your Lordship; bhūri-karmaṇā—who can do many wonderful things; baddhaḥ ca—I am arrested and bound; vāruṇaiḥ pāśaiḥ—by the ropes of Varuṇa; na ati-vrīḍe—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 yogīs. Your Lordship can perform one work to serve many purposes, and consequently, although You have punished me in many ways, I do not feel ashamed of having been arrested by the ropes of Varuṇa, nor do I feel aggrieved.

PURPORT

Bali Mahārāja appreciated the Lord’s mercy not only upon him but upon many other demons. Because this mercy is liberally distributed, the Supreme Lord is called all-merciful. Bali Mahārāja was indeed a fully surrendered devotee, but even some demons who were not at all devotees but merely enemies of the Lord attained the same exalted position achieved by many mystic yogīs. Thus Bali Mahārāja could understand that the Lord had some hidden purpose in punishing him. Consequently he was neither unhappy nor ashamed because of the awkward position in which he had been put by the Supreme Personality of Godhead.

SB 8.22.8

TEXT 8

TEXT

iPaTaaMahae Mae >avdqYaSaMMaTa"  
 Pa[had AaivZk\*-TaSaaDauvad" )  
>aviÜPa+ae<a ivic}avEXaSa&  
 SaMPa[aiPaTaSTv&ParMa" SviPa}aa )) 8 ))

pitāmaho me bhavadīya-sammataḥ

prahrāda āviṣkṛta-sādhu-vādaḥ

bhavad-vipakṣeṇa vicitra-vaiśasaṁ

samprāpitas tvaṁ paramaḥ sva-pitrā

SYNONYMS

pitāmahaḥ—grandfather; me—my; bhavadīya-sammataḥ—approved by the devotees of Your Lordship; prahrādaḥ—Prahlāda Mahārāja; āviṣkṛta-sādhu-vādaḥ—famous, being celebrated everywhere as a devotee; bhavat-vipakṣeṇa—simply going against You; vicitra-vaiśasam—inventing different kinds of harassments; samprāpitaḥ—suffered; tvam—You; paramaḥ—the supreme shelter; sva-pitrā—by his own father.

TRANSLATION

My grandfather Prahlāda Mahārāja is famous, being recognized by all Your devotees. Although harassed in many ways by his father, Hiraṇyakaśipu, he still remained faithful, taking shelter at Your lotus feet.

PURPORT

A pure devotee like Prahlāda Mahārāja, although harassed circumstantially in many ways, never gives up the shelter of the Supreme Personality of Godhead to take shelter of anyone else. A pure devotee never complains against the mercy of the Supreme Personality of Godhead. A vivid example is Prahlāda Mahārāja. Examining the life of Prahlāda Mahārāja, we can see how severely he was harassed by his own father, Hiraṇyakaśipu, yet he did not divert his attention from the Lord even to the smallest extent. Bali Mahārāja, following in the footsteps of his grandfather Prahlāda Mahārāja, remained fixed in his devotion to the Lord, despite the Lord’s having punished him.

SB 8.22.9

TEXT 9

TEXT

ik-MaaTMaNaaNaeNa JahaiTa Yaae\_NTaTa"  
 ik&- irKQaharE" SvJaNaa:YadSYaui>a" )  
ik&- JaaYaYaa Sa&Sa\*iTaheTau>aUTaYaa  
 MaTYaRSYa GaehE" ik-iMahaYauzae VYaYa" )) 9 ))

kim ātmanānena jahāti yo ‘ntataḥ

kiṁ riktha-hāraiḥ svajanākhya-dasyubhiḥ

kiṁ jāyayā saṁsṛti-hetu-bhūtayā

martyasya gehaiḥ kim ihāyuṣo vyayaḥ

SYNONYMS

kim—what is the use; ātmanā anena—of this body; jahāti—gives up; yaḥ—which (body); antataḥ—at the end of life; kim—what is the use; riktha-hāraiḥ—the plunderers of wealth; svajana-ākhya-dasyubhiḥ—they who are actually plunderers but who pass by the name of relatives; kim—what is the use; jāyayā—of a wife; saṁsṛti-hetu-bhūtayā—who is the source of increasing material conditions; martyasya—of a person sure to die; gehaiḥ—of houses, family and community; kim—what is the use; iha—in which house; āyuṣaḥ—of the duration of life; vyayaḥ—simply wasting.

TRANSLATION

What is the use of the material body, which automatically leaves its owner at the end of life? And what is the use of all one’s family members, who are actually plunderers taking away money that is useful for the service of the Lord in spiritual opulence? What is the use of a wife? She is only the source of increasing material conditions. And what is the use of family, home, country and community? Attachment for them merely wastes the valuable energy of one’s lifetime.

PURPORT

The Supreme Personality of Godhead, Kṛṣṇa, advises, *sarva*-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: "Give up all other varieties of religion and just surrender unto Me." The common man does not appreciate such a statement by the Supreme Personality of Godhead because he thinks that during his lifetime his family, society, country, body and relatives are everything. Why should one give up any one of them and take shelter of the Supreme Personality of Godhead? But from the behavior of great personalities like Prahlāda Mahārāja and Bali Mahārāja we understand that surrendering to the Lord is the right action for an intelligent person. Prahlāda Mahārāja took shelter of Viṣṇu against the will of his father. Similarly, Bali Mahārāja took shelter of Vāmanadeva against the will of his spiritual master, Śukrācārya, and all the leading demons. People may be surprised that devotees like Prahlāda Mahārāja and Bali Mahārāja could seek shelter of the side of the enemy, giving up the natural affinity for family, hearth and home. In this connection, Bali Mahārāja explains that the body, which is the center of all material activities, is also a foreign element. Even though we want to keep the body fit and helpful to our activities, the body cannot continue eternally. Although I am the soul, which is eternal, after using the body for some time I have to accept another body (tathā dehāntara-prāptiḥ), according to the laws of nature, unless I render some service with the body for advancement in devotional service. One should not use the body for any other purpose. One must know that if he uses the body for any other purpose he is simply wasting time, for as soon as the time is ripe, the soul will automatically leave the body.

We are very interested in society, friendship and love, but what are they? Those in the garb of friends and relatives merely plunder the hard-earned money of the bewildered soul. Everyone is affectionate toward his wife and is attached to her, but what is this wife? The wife is called strī, which means, "one who expands the material condition." If a person lives without a wife, his material conditions are less extensive. As soon as one marries and is connected with a wife, his material necessities increase.

puṁsaḥ striyā mithunī-bhāvam etaṁ  
tayor mitho hṛdaya-granthim āhuḥ  
ato gṛha-kṣetra-sutāpta-vittair  
janasya moho ‘yam ahaṁ 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.’ " (Bhāg. 5.5.8) Human life is meant for self-realization, not for increasing unwanted things. Actually, a wife increases unwanted things. One’s lifetime, one’s home and everything one has, if not properly used in the service of the Lord, are all sources of material conditions of perpetual suffering under the threefold miseries (adhyātmika, adhibhautika and adhidaivika). Unfortunately, there is no institution in human society for education on this subject. People are kept in darkness about the goal of life, and thus there is a continuous struggle for existence. We speak of "survival of the fittest," but no one survives, for no one is free under material conditions.

SB 8.22.10

TEXT 10

TEXT

wTQa& Sa iNaiêTYa iPaTaaMahae Maha‚  
 NaGaaDabaeDaae >avTa" PaadPaÚMa( )  
Da]uv& Pa[Paede ùku-Taae>aYa& JaNaad(  
 >aqTa" SvPa+a+aPa<aSYa SataMa )) 10 ))

itthaṁ sa niścitya pitāmaho mahān

agādha-bodho bhavataḥ pāda-padmam

dhruvaṁ prapede hy akutobhayaṁ janād

bhītaḥ svapakṣa-kṣapaṇasya sattama

SYNONYMS

ittham—because of this (as stated above); saḥ—he, Prahlāda Mahārāja; niścitya—definitely deciding on this point; pitāmahaḥ—my grandfather; mahān—the great devotee; agādha-bodhaḥ—my grandfather, who received unlimited knowledge because of his devotional service; bhavataḥ—of Your Lordship; pāda-padmam—the lotus feet; dhruvam—the infallible, eternal shelter; prapede—surrendered; hi—indeed; akutaḥ-bhayam—completely free of fear; janāt—from ordinary common people; bhītaḥ—being afraid; svapakṣa-kṣapaṇasya—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.

SB 8.22.11

TEXT 11

TEXT

AQaahMaPYaaTMairPaaeSTavaiNTak&-  
 dEveNa NaqTa" Pa[Sa>a& TYaaiJaTaé[q" )  
wd& k\*-TaaNTaaiNTak-viTaR JaqivTa&  
 YaYaaDa]uv& STaBDaMaiTaNaR buDYaTae )) 11 ))

athāham apy ātma-ripos tavāntikaṁ

daivena nītaḥ prasabhaṁ tyājita-śrīḥ

idaṁ kṛtāntāntika-varti jīvitaṁ

yayādhruvaṁ stabdha-matir na budhyate

SYNONYMS

atha—therefore; aham—I; api—also; ātma-ripoḥ—who are the traditional enemy of the family; tava—of Your good self; antikam—the shelter; daivena—by providence; nītaḥ—brought in; prasabham—by force; tyājita—bereft of; śrīḥ—all opulence; idam—this philosophy of life; kṛta-anta-antika-varti—always given the facility for death; jīvitam—the duration of life; yayā—by such material opulence; adhruvam—as temporary; stabdha-matiḥ—such an unintelligent person; na budhyate—cannot understand.

TRANSLATION

Only by providence have I been forcibly brought under Your lotus feet and deprived of all my opulence. Because of the illusion created by temporary opulence, people in general, who live under material conditions, facing accidental death at every moment, do not understand that this life is temporary. Only by providence have I been saved from that condition.

PURPORT

Bali Mahārāja appreciated the actions of the Supreme Personality of Godhead, although all the members of the demoniac families except Prahlāda Mahārāja and Bali Mahārāja considered Viṣṇu their eternal traditional enemy. As described by Bali Mahārāja, Lord Viṣṇu was actually not the enemy of the family but the best friend of the family. The principle of this friendship has already been stated. Yasyāham anugṛhnāmi hariṣye tad-dhanaṁ śanaiḥ: the Lord bestows special favor upon His devotee by taking away all his material opulences. Bali Mahārāja appreciated this behavior by the Lord. Therefore he said, daivena nītaḥ prasabhaṁ tyājita-śrīḥ: "It is to bring me to the right platform of eternal life that You have put me into these circumstances."

Actually, everyone should fear the so-called society, friendship and love for which he works so hard all day and night. As indicated by Bali Mahārāja by the words janād bhītaḥ, every devotee in Kṛṣṇa consciousness should always be afraid of the common man engaged in pursuing material prosperity. Such a person is described as pramatta, a madman chasing the will-o’-the-wisp. Such men do not know that after a hard struggle for life one must change his body, with no certainty of what kind of body he will receive next. Those who are completely established in Kṛṣṇa conscious philosophy and who therefore understand the aim of life will never take to the activities of the materialistic dog race. But if a sincere devotee somehow does fall down, the Lord corrects him and saves him from gliding down to the darkest region of hellish life.

adānta-gobhir viśatāṁ tamisraṁ  
punaḥ punaś carvita-carvaṇānām  
(*Bhāg.* 7.5.30)

The materialistic way of life is nothing but the repeated chewing of that which has already been chewed. Although there is no profit in such a life, people are enamored of it because of uncontrolled senses. Nūnaṁ pramattaḥ kurute vikarma. Because of uncontrolled senses, people fully engage in sinful activities by which they get a body full of suffering. Bali Mahārāja appreciated how the Lord had saved him from such a bewildered life of ignorance. He therefore said that his intelligence had been stunned. Stabdha-matir na budhyate. He could not understand how the Supreme Personality of Godhead favors His devotees by forcibly stopping their materialistic activities.

SB 8.22.12

TEXT 12

TEXT

é[qéuk- ovac  
TaSYaeTQa& >aazMaa<aSYa Pa[hadae >aGaviTPa[Ya" )  
AaJaGaaMa ku-åé[eï rak-aPaiTairvaeiTQaTa" )) 12 ))

śrī-śuka uvāca

tasyetthaṁ bhāṣamāṇasya

prahrādo bhagavat-priyaḥ

ājagāma kuru-śreṣṭha

rākā-patir ivotthitaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; tasya—Bali Mahārāja; ittham—in this way; bhāṣamāṇasya—while describing his fortunate position; prahrādaḥ—Mahārāja Prahlāda, his grandfather; bhagavat-priyaḥ—the most favored devotee of the Supreme Personality of Godhead; ājagāma—appeared there; kuru-śreṣṭha—O best of the Kurus, Mahārāja Parīkṣit; rākā-patiḥ—the moon; iva—like; utthitaḥ—having risen.

TRANSLATION

Śukadeva Gosvāmī said: O best of the Kurus, while Bali Mahārāja was describing his fortunate position in this way, the most dear devotee of the Lord, Prahlāda Mahārāja, appeared there, like the moon rising in the nighttime.

SB 8.22.13

TEXT 13

TEXT

TaiMaNd]SaeNa" SviPaTaaMah& ié[Yaa  
 ivraJaMaaNa& Nail/NaaYaTae+a<aMa( )  
Pa[a&éu& iPaXa(r)aMbrMaÅNaiTvz&  
 Pa[l/Mbbahu& éu>aGazR>aMaE+aTa )) 13 ))

tam indra-senaḥ sva-pitāmahaṁ śriyā

virājamānaṁ nalināyatekṣaṇam

prāṁśuṁ piśaṅgāmbaram añjana-tviṣaṁ

pralamba-bāhuṁ śubhagarṣabham aikṣata

SYNONYMS

tam—that Prahlāda Mahārāja; indra-senaḥ—Bali Mahārāja, who now possessed all the military force of Indra; sva-pitāmaham—unto his grandfather; śriyā—present with all beautiful features; virājamānam—standing there; nalina-āyata-īkṣaṇam—with eyes as broad as the petals of a lotus; prāṁśum—a very beautiful body; piśaṅga-ambaram—dressed in yellow garments; añjana-tviṣam—with his body resembling black ointment for the eyes; pralamba-bāhum—very long arms; śubhaga-ṛṣabham—the best of all auspicious persons; aikṣata—he saw.

TRANSLATION

Then Bali Mahārāja saw his grandfather Prahlāda Mahārāja, the most fortunate personality, whose dark body resembled black ointment for the eyes. His tall, elegant figure was dressed in yellow garments, he had long arms, and his beautiful eyes were like the petals of a lotus. He was very dear and pleasing to everyone.

SB 8.22.14

TEXT 14

TEXT

TaSMaE bil/vaRå<aPaaXaYaiN}aTa"  
 SaMahR<a& NaaePaJahar PaUvRvTa( )  
NaNaaMa MaUDNaaRé[uivl/ael/l/aecNa"  
 Sav]q@NaqcqNaMau%ae b>aUv h )) 14 ))

tasmai balir vāruṇa-pāśa-yantritaḥ

samarhaṇaṁ nopajahāra pūrvavat

nanāma mūrdhnāśru-vilola-locanaḥ

sa-vrīḍa-nīcīna-mukho babhūva ha

SYNONYMS

tasmai—unto Prahlāda Mahārāja; baliḥ—Bali Mahārāja; vāruṇa-pāśa-yantritaḥ—being bound by the ropes of Varuṇa; samarhaṇam—befitting respect; na—not; upajahāra—offered; pūrva-vat—like before; nanāma—he offered obeisances; mūrdhnā—with the head; aśru-vilola-locanaḥ—eyes inundated with tears; sa-vrīḍa—with shyness; nīcīna—downward; mukhaḥ—face; babhūva ha—he so became.

TRANSLATION

Being bound by the ropes of Varuṇa, Bali Mahārāja could not offer befitting respect to Prahlāda Mahārāja as he had before. Rather, he simply offered respectful obeisances with his head, his eyes being inundated with tears and his face lowered in shame.

PURPORT

Since Bali Mahārāja had been arrested by Lord Vāmanadeva, he was certainly to be considered an offender. Bali Mahārāja seriously felt that he was an offender to the Supreme Personality of Godhead. Certainly Prahlāda Mahārāja would not like this. Therefore Bali Mahārāja was ashamed and hung his head.

SB 8.22.15

TEXT 15

TEXT

Sa Ta}a haSaqNaMaudq+Ya SaTPaiTa&  
 hir& SauNaNdaÛNauGaEåPaaiSaTaMa( )  
oPaeTYa >aUMaaE iXarSaa MahaMaNaa  
 NaNaaMa MaUDNaaR Paul/k-aé[uiv(c)-v" )) 15 ))

sa tatra hāsīnam udīkṣya sat-patiṁ

hariṁ sunandādy-anugair upāsitam

upetya bhūmau śirasā mahā-manā

nanāma mūrdhnā pulakāśru-viklavaḥ

SYNONYMS

saḥ—Prahlāda Mahārāja; tatra—there; ha āsīnam—seated; udīkṣya—after seeing; sat-patim—the Supreme Personality of Godhead, master of the liberated souls; harim—Lord Hari; sunanda-ādi-anugaiḥ—by His followers, like Sunanda; upāsitam—being worshiped; upetya—reaching nearby; bhūmau—on the ground; śirasā—with his head (bowed down); mahā-manāḥ—the great devotee; nanāma—offered obeisances; mūrdhnā—with his head; pulaka-aśru-viklavaḥ—agitated by tears of jubilation.

TRANSLATION

When the great personality Prahlāda Mahārāja saw that the Supreme Lord was sitting there, surrounded and worshiped by His intimate associates like Sunanda, he was overwhelmed with tears of jubilation. Approaching the Lord and falling to the ground, he offered obeisances to the Lord with his head.

SB 8.22.16

TEXT 16

TEXT

é[qPa[had ovac  
TvYaEv dta& PadMaENd]MaUiJaRTa&  
 ôTa& TadevaÛ TaQaEv Xaae>aNaMa( )  
MaNYae MahaNaSYa k\*-Taae ùNauGa]hae  
 iv>a]&iXaTaae YaiC^\Ya AaTMaMaaehNaaTa( )) 16 ))

śrī-prahrāda uvāca

tvayaiva dattaṁ padam aindram ūrjitaṁ

hṛtaṁ tad evādya tathaiva śobhanam

manye mahān asya kṛto hy anugraho

vibhraṁśito yac chriya ātma-mohanāt

SYNONYMS

śrī-prahrādaḥ uvāca—Prahlāda Mahārāja said; tvayā—by Your Lordship; eva—indeed; dattam—which had been given; padam—this position; aindram—of the King of heaven; ūrjitam—very, very great; hṛtam—has been taken away; tat—that; eva—indeed; adya—today; tathā—as; eva—indeed; śobhanam—beautiful; manye—I consider; mahān—very great; asya—of him (Bali Mahārāja); kṛtaḥ—has been done by You; hi—indeed; anugrahaḥ—mercy; vibhraṁśitaḥ—being bereft of; yat—because; śriyaḥ—from that opulence; ātma-mohanāt—which was covering the process of self-realization.

TRANSLATION

Prahlāda Mahārāja said: My Lord, it is Your Lordship who gave this Bali the very great opulence of the post of heavenly king, and now, today, it is You who have taken it all away. I think You have acted with equal beauty in both ways. Because his exalted position as King of heaven was putting him in the darkness of ignorance, You have done him a very merciful favor by taking away all his opulence.

PURPORT

As it is said, yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ (Bhāg. 10.88.8). It is by the mercy of the Lord that one gets all material opulence, but if such material opulence causes one to become puffed up and forget the process of self-realization, the Lord certainly takes all the opulence away. The Lord bestows mercy upon His devotee by helping him find out his constitutional position. For that purpose, the Lord is always ready to help the devotee in every way. But material opulence is sometimes dangerous because it diverts one’s attention to false prestige by giving one the impression that he is the owner and master of everything he surveys, although actually this is not the fact. To protect the devotee from such a misunderstanding, the Lord, showing special mercy, sometimes takes away his material possessions. Yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ.

SB 8.22.17

TEXT 17

TEXT

YaYaa ih ivÜaNaiPa MauùTae YaTa‚  
 STaTa( k-ae ivcíe GaiTaMaaTMaNaae YaQaa )  
TaSMaE NaMaSTae JaGadqìraYa vE  
 NaaraYa<aaYaai%l/l/aek-Saai+a<ae )) 17 ))

yayā hi vidvān api muhyate yatas

tat ko vicaṣṭe gatim ātmano yathā

tasmai namas te jagad-īśvarāya vai

nārāyaṇāyākhila-loka-sākṣiṇe

SYNONYMS

yayā—by which material opulence; hi—indeed; vidvān api—even a person fortunately advanced in education; muhyate—becomes bewildered; yataḥ—self-controlled; tat—that; kaḥ—who; vicaṣṭe—can search for; gatim—the progress; ātmanaḥ—of the self; yathā—properly; tasmai—unto Him; namaḥ—I offer my respectful obeisances; te—unto You; jagat-īśvarāya—unto the Lord of the universe; vai—indeed; nārāyaṇāya—unto His Lordship Nārāyaṇa; akhila-loka-sākṣiṇe—who are the witness of all creation.

TRANSLATION

Material opulence is so bewildering that it makes even a learned, self-controlled man forget to search for the goal of self-realization. But the Supreme Personality of Godhead, Nārāyaṇa, the Lord of the universe, can see everything by His will. Therefore I offer my respectful obeisances unto Him.

PURPORT

The words ko vicaṣṭe gatim ātmano yathā indicate that when one is puffed up by the false prestige of possessing material opulence, he certainly neglects the goal of self-realization. This is the position of the modern world. Because of so-called scientific improvements in material opulence, people have entirely given up the path of self-realization. Practically no one is interested in God, one’s relationship with God or how one should act. Modern men have altogether forgotten such questions because they are mad for material possessions. If this kind of civilization continues, the time will soon come when the Supreme Personality of Godhead will take away all the material opulences. Then people will come to their senses.

SB 8.22.18

TEXT 18

TEXT

é[qéuk- ovac  
TaSYaaNaué\*<vTaae raJaNa( Pa[hadSYa k\*-TaaÅle/" )  
ihr<YaGa>aaeR >aGavaNauvac MaDauSaUdNaMa( )) 18 ))

śrī-śuka uvāca

tasyānuśṛṇvato rājan

prahrādasya kṛtāñjaleḥ

hiraṇyagarbho bhagavān

uvāca madhusūdanam

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; tasya—of Prahlāda Mahārāja; anuśṛṇvataḥ—so that he could hear; rājan—O King Parīkṣit; prahrādasya—of Prahlāda Mahārāja; kṛta-añjaleḥ—who was standing with folded hands; hiraṇyagarbhaḥ—Lord Brahmā; bhagavān—the most powerful; uvāca—said; madhusūdanam—unto Madhusūdana, the Personality of Godhead.

TRANSLATION

Śukadeva Gosvāmī continued: O King Parīkṣit, Lord Brahmā then began to speak to the Supreme Personality of Godhead, within the hearing of Prahlāda Mahārāja, who stood nearby with folded hands.

SB 8.22.19

TEXT 19

TEXT

bÖ& vq+Ya PaiTa& Saaßq TaTPaÒq >aYaivûl/a )  
Pa[aÅil/" Pa[<aTaaePaeNd]& b>aaze\_vax(Mau%q Na\*Pa )) 19 ))

baddhaṁ vīkṣya patiṁ sādhvī

tat-patnī bhaya-vihvalā

prāñjaliḥ praṇatopendraṁ

babhāṣe ‘vāṅ-mukhī nṛpa

SYNONYMS

baddham—arrested; vīkṣya—seeing; patim—her husband; sādhvī—the chaste woman; tat-patnī—Bali Mahārāja’s wife; bhaya-vihvalā—being very disturbed by fear; prāñjaliḥ—with folded hands; praṇatā—having offered obeisances; upendram—unto Vāmanadeva; babhāṣe—addressed; avāk-mukhī—with face downward; nṛpa—O Mahārāja Parīkṣit.

TRANSLATION

But Bali Mahārāja’s chaste wife, afraid and aggrieved at seeing her husband arrested, immediately offered obeisances to Lord Vāmanadeva [Upendra]. She folded her hands and spoke as follows.

PURPORT

Although Lord Brahmā was speaking, he had to stop for a while because Bali Mahārāja’s wife, Vindhyāvali, who was very agitated and afraid, wanted to say something.

SB 8.22.20

TEXT 20

TEXT

é[qivNDYaavil/åvac  
§-I@aQaRMaaTMaNa wd& i}aJaGaTa( k\*-Ta& Tae  
 SvaMYa& Tau Ta}a ku-iDaYaae\_Par wRXa ku-YauR" )  
k-TauR" Pa[>aaeSTav ik-MaSYaTa AavhiNTa  
 TYa¢-ihYaSTvdvraeiPaTak-Ta\*Rvada" )) 20 ))

śrī-vindhyāvalir uvāca

krīḍārtham ātmana idaṁ tri-jagat kṛtaṁ te

svāmyaṁ tu tatra kudhiyo ‘para īśa kuryuḥ

kartuḥ prabhos tava kim asyata āvahanti

tyakta-hriyas tvad-avaropita-kartṛ-vādāḥ

SYNONYMS

śrī-vindhyāvaliḥ uvāca—Vindhyāvali, the wife of Bali Mahārāja, said; krīḍā-artham—for the sake of pastimes; ātmanaḥ—of Yourself; idam—this; tri-jagat—the three worlds (this universe); kṛtam—was created; te—by You; svāmyam—proprietorship; tu—but; tatra—thereon; kudhiyaḥ—foolish rascals; apare—others; īśa—O my Lord; kuryuḥ—have established; kartuḥ—for the supreme creator; prabhoḥ—for the supreme maintainer; tava—for Your good self; kim—what; asyataḥ—for the supreme annihilator; āvahanti—they can offer; tyakta-hriyaḥ—shameless, without intelligence; tvat—by You; avaropita—falsely imposed because of a poor fund of knowledge; kartṛ-vādāḥ—the proprietorship of such foolish agnostics.

TRANSLATION

Śrīmatī Vindhyāvali said: O my Lord, You have created the entire universe for the enjoyment of Your personal pastimes, but foolish, unintelligent men have claimed proprietorship for material enjoyment. Certainly they are shameless agnostics. Falsely claiming proprietorship, they think they can give charity and enjoy. In such a condition, what good can they do for You, who are the independent creator, maintainer and annihilator of this universe?

PURPORT

Bali Mahārāja’s wife, who was most intelligent, supported the arrest of her husband and accused him of having no intelligence because he had claimed proprietorship of the property of the Lord. Such a claim is a sign of demoniac life. Although the demigods, who are officials appointed by the Lord for management, are attached to materialistic enjoyment, they never claim to be proprietors of the universe, for they know that the actual proprietor of everything is the Supreme Personality of Godhead. This is the qualification of the demigods. But the demons, instead of accepting the exclusive proprietorship of the Supreme Personality of Godhead, claim the property of the universe for themselves through demarcations of nationalism. "This part is mine, and that part is yours," they say. "This part I can give in charity, and this part I can keep for my enjoyment." These are all demoniac conceptions. This is described in Bhagavad-gītā (16.13): idam adya mayā labdham imaṁ prāpsye manoratham. "Thus far I have acquired so much money and land. Now I have to add more and more. In this way I shall be the greatest proprietor of everything. Who can compete with me?" These are all demoniac conceptions.

Bali Mahārāja’s wife accused Bali Mahārāja by saying that although the Supreme Personality of Godhead had arrested him, showing him extraordinary mercy, and although Bali Mahārāja was offering his body to the Supreme Lord for the Lord’s third step, he was still in the darkness of ignorance. Actually the body did not belong to him, but because of his long-standing demoniac mentality he could not understand this. He thought that since he had been defamed for his inability to fulfill his promise of charity, and since the body belonged to him, he would free himself from defamation by offering his body. Actually, however, the body does not belong to anyone but the Supreme Personality of Godhead, by whom the body is given. As stated in Bhagavad-gītā (18.61):

īśvaraḥ sarva-bhūtānāṁ  
hṛd-deśe ‘rjuna tiṣṭhati  
bhrāmayan sarva-bhūtāni  
yantrārūḍhāni māyayā

The Lord is situated in the core of everyone’s heart, and, according to the material desires of the living entity, the Lord offers a particular type of machine—the body—through the agency of the material energy. The body actually does not belong to the living entity; it belongs to the Supreme Personality of Godhead. Under the circumstances, how could Bali Mahārāja claim that the body belonged to him?

Thus Vindhyāvali, Bali Mahārāja’s intelligent wife, prayed that her husband be released, by the Lord’s causeless mercy. Otherwise, Bali Mahārāja was nothing but a shameless demon, specifically described as tyakta-hriyas tvad-avaropita-kartṛ-vādāḥ, a foolish person claiming proprietorship over the property of the Supreme Person. In the present age, Kali-yuga, the number of such shameless men, who are agnostics disbelieving in the existence of God, has increased. Trying to defy the authority of the Supreme Personality of Godhead, so-called scientists, philosophers and politicians manufacture plans and schemes for the destruction of the world. They cannot do anything good for the world, and unfortunately, because of Kali-yuga, they have plunged the affairs of the world into mismanagement. Thus there is a great need for the Kṛṣṇa consciousness movement for the benefit of innocent people who are being carried away by propaganda of such demons. If the present status quo is allowed to continue, people will certainly suffer more and more under the leadership of these demoniac agnostics.

SB 8.22.21

TEXT 21

TEXT

é[qb]øaevac  
>aUTa>aavNa >aUTaeXa devdev JaGaNMaYa )  
MauÄENa& ôTaSavRSv& NaaYaMahRiTa iNaGa]hMa( )) 21 ))

śrī-brahmovāca

bhūta-bhāvana bhūteśa

deva-deva jaganmaya

muñcainaṁ hṛta-sarvasvaṁ

nāyam arhati nigraham

SYNONYMS

śrī-brahmā uvāca—Lord Brahmā said; bhūta-bhāvana—O Supreme Being, well-wisher of everyone, who can cause one to flourish; bhūta-īśa—O master of everyone; deva-deva—O worshipable Deity of the demigods; jagat-maya—O all-pervading one; muñca—please release; enam—this poor Bali Mahārāja; hṛta-sarvasvam—now bereft of everything; na—not; ayam—such a poor man; arhati—deserves; nigraham—punishment.

TRANSLATION

Lord Brahmā said: O well-wisher and master of all living entities, O worshipable Deity of all the demigods, O all-pervading Personality of Godhead, now this man has been sufficiently punished, for You have taken everything. Now You can release him. He does not deserve to be punished more.

PURPORT

When Lord Brahmā saw that Prahlāda Mahārāja and Vindhyāvali had already approached the Lord to ask mercy for Bali Mahārāja, he joined them and recommended Bali Mahārāja’s release on the grounds of worldly calculations.

SB 8.22.22

TEXT 22

TEXT

k\*-Tòa Tae\_NaeNa dtaa >aUl/aeRk-a" k-MaaRiJaRTaaê Yae )  
iNaveidTa& c SavRSvMaaTMaaiv(c)-vYaa iDaYaa )) 22 ))

kṛtsnā te ‘nena dattā bhūr

lokāḥ karmārjitāś ca ye

niveditaṁ ca sarvasvam

ātmāviklavayā dhiyā

SYNONYMS

kṛtsnāḥ—all; te—unto You; anena—by Bali Mahārāja; dattāḥ—have been given or returned; bhūḥ lokāḥ—all land and all planets; karma-arjitāḥ ca—whatever he achieved by his pious activities; ye—all of which; niveditam ca—have been offered to You; sarvasvam—everything he possessed; ātmā—even his body; aviklavayā—without hesitation; dhiyā—by such intelligence.

TRANSLATION

Bali Mahārāja had already offered everything to Your Lordship. Without hesitation, he has offered his land, the planets and whatever else he earned by his pious activities, including even his own body.

SB 8.22.23

TEXT 23

TEXT

YaTPaadYaaerXa#=Daq" Sail/l&/ Pa[daYa  
 dUvaRx(ku-rEriPa ivDaaYa SaTaq& SaPaYaaRMa( )  
APYautaMaa& GaiTaMaSaaE >aJaTae i}al/aek-I&  
 daìaNaiv(c)-vMaNaa" k-QaMaaiTaRMa\*C^eTa( )) 23 ))

yat-pādayor aśaṭha-dhīḥ salilaṁ pradāya

dūrvāṅkurair api vidhāya satīṁ saparyām

apy uttamāṁ gatim asau bhajate tri-lokīṁ

dāśvān aviklava-manāḥ katham ārtim ṛcchet

SYNONYMS

yat-pādayoḥ—at the lotus feet of Your Lordship; aśaṭha-dhīḥ—a great-minded person who is without duplicity; salilam—water; pradāya—offering; dūrvā—with fully grown grass; aṅkuraiḥ—and with buds of flowers; api—although; vidhāya—offering; satīm—most exalted; saparyām—with worship; api—although; uttamām—the most highly elevated; gatim—destination; asau—such a worshiper; bhajate—deserves; tri-lokīm—the three worlds; dāśvān—giving to You; aviklava-manāḥ—without mental duplicity; katham—how; ārtim—the distressed condition of being arrested; ṛcchet—he deserves.

TRANSLATION

By offering even water, newly grown grass, or flower buds at Your lotus feet, those who maintain no mental duplicity can achieve the most exalted position within the spiritual world. This Bali Mahārāja, without duplicity, has now offered everything in the three worlds. How then can he deserve to suffer from arrest?

PURPORT

In Bhagavad-gītā (9.26) it is stated:

patraṁ puṣpaṁ phalaṁ toyaṁ  
yo me bhaktyā prayacchati  
tad ahaṁ bhakty-upahṛtam  
aśnāmi prayatātmanaḥ

The Supreme Personality of Godhead is so kind that if an unsophisticated person, with devotion and without duplicity, offers at the lotus feet of the Lord a little water, a flower, a fruit or a leaf, the Lord accepts it. Then the devotee is promoted to Vaikuṇṭha, the spiritual world. Brahmā drew the Lord’s attention to this subject and requested that He release Bali Mahārāja, who was suffering, being bound by the ropes of Varuṇa, and who had already given everything, including the three worlds and whatever he possessed.

SB 8.22.24

TEXT 24

TEXT

é[q>aGavaNauvac  
b]øNa( YaMaNauGa\*õaiMa TaiÜXaae ivDauNaaeMYahMa( )  
YaNMad" Pauåz" STaBDaae l/aek&- Maa& cavMaNYaTae )) 24 ))

śrī-bhagavān uvāca

brahman yam anugṛhṇāmi

tad-viśo vidhunomy aham

yan-madaḥ puruṣaḥ stabdho

lokaṁ māṁ cāvamanyate

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; brahman—O Lord Brahmā; yam—unto anyone to whom; anugṛhṇāmi—I show My mercy; tat—his; viśaḥ—material opulence or riches; vidhunomi—take away; aham—I; yat-madaḥ—having false prestige due to this money; puruṣaḥ—such a person; stabdhaḥ—being dull-minded; lokam—the three worlds; mām ca—unto Me also; avamanyate—derides.

TRANSLATION

The Supreme Personality of Godhead said: My dear Lord Brahmā, because of material opulence a foolish person becomes dull-witted and mad. Thus he has no respect for anyone within the three worlds and defies even My authority. To such a person I show special favor by first taking away all his possessions.

PURPORT

A civilization that has become godless because of material advancement in opulence is extremely dangerous. Because of great opulence, a materialist becomes so proud that he has no regard for anyone and even refuses to accept the authority of the Supreme Personality of Godhead. The result of such a mentality is certainly very dangerous. To show special favor, the Lord sometimes makes an example of someone like Bali Mahārāja, who was now bereft of all his possessions.

SB 8.22.25

TEXT 25

TEXT

Yada k-daicÂqvaTMaa Sa&SarNa( iNaJak-MaRi>a" )  
NaaNaaYaaeiNaZvNaqXaae\_Ya& PaaEåzq& GaiTaMaav]JaeTa( )) 25 ))

yadā kadācij jīvātmā

saṁsaran nija-karmabhiḥ

nānā-yoniṣv anīśo ‘yaṁ

pauruṣīṁ gatim āvrajet

SYNONYMS

yadā—when; kadācit—sometimes; jīva-ātmā—the living entity; saṁsaran—rotating in the cycle of birth and death; nija-karmabhiḥ—because of his own fruitive activities; nānā-yoniṣu—in different species of life; anīśaḥ—not independent (completely under the control of material nature); ayam—this living entity; pauruṣīm gatim—the situation of being human; āvrajet—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.

puruṣaḥ prakṛti-stho hi  
bhuṅkte prakṛtijān guṇān  
kāraṇaṁ guṇa-saṅgo ‘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 (tathā dehāntara-prāptir), we should be extremely careful. To see to the proper use of life is the purpose of Kṛṣṇa consciousness. The foolish living entity declares freedom from all control, but factually he is not free; he is fully under the control of material nature. He must therefore be most careful and responsible in the activities of his life.

SB 8.22.26

TEXT 26

TEXT

JaNMak-MaRvYaaeæPaivÛEìYaRDaNaaidi>a" )  
YaÛSYa Na >aveTa( STaM>aSTa}aaYa& MadNauGa]h" )) 26 ))

janma-karma-vayo-rūpa-

vidyaiśvarya-dhanādibhiḥ

yady asya na bhavet stambhas

tatrāyaṁ mad-anugrahaḥ

SYNONYMS

janma—by birth in an aristocratic family; karma—by wonderful activities, pious activities; vayaḥ—by age, especially youth, when one is capable of doing many things; rūpa—by personal beauty, which attracts everyone; vidyā—by education; aiśvarya—by opulence; dhana—by wealth; ādibhiḥ—by other opulences also; yadi—if; asya—of the possessor; na—not; bhavet—there is; stambhaḥ—pride; tatra—in such a condition; ayam—a person; mat-anugrahaḥ—should be considered to have received My special mercy.

TRANSLATION

If a human being is born in an aristocratic family or a higher status of life, if he performs wonderful activities, if he is youthful, if he has personal beauty, a good education and good wealth, and if he is nonetheless not proud of his opulences, it is to be understood that he is especially favored by the Supreme Personality of Godhead.

PURPORT

When in spite of possessing all these opulences a person is not proud, this means that he is fully aware that all his opulences are due to the mercy of the Supreme Personality of Godhead. He therefore engages all his possessions in the service of the Lord. A devotee knows very well that everything, even his body, belongs to the Supreme Lord. If one lives perfectly in such Kṛṣṇa consciousness, it is to be understood that he is especially favored by the Supreme Personality of Godhead. The conclusion is that one’s being deprived of his wealth is not to be considered the special mercy of the Lord. If one continues in his opulent position but does not become unnecessarily proud, falsely thinking that he is the proprietor of everything, this is the Lord’s special mercy.

SB 8.22.27

TEXT 27

TEXT

MaaNaSTaM>aiNaiMataaNaa& JaNMaadqNaa& SaMaNTaTa" )  
SavRé[eYa"Pa[TaqPaaNaa& hNTa Mauùeà MaTPar" )) 27 ))

māna-stambha-nimittānāṁ

janmādīnāṁ samantataḥ

sarva-śreyaḥ-pratīpānāṁ

hanta muhyen na mat-paraḥ

SYNONYMS

māna—of false prestige; stambha—because of this impudence; nimittānām—which are the causes; janma-ādīnām—such as birth in a high family; samantataḥ—taken together; sarva-śreyaḥ—for the supreme benefit of life; pratīpānām—which are impediments; hanta—also; muhyet—becomes bewildered; na—not; mat-paraḥ—My pure devotee.

TRANSLATION

Although aristocratic birth and other such opulences are impediments to advancement in devotional service because they are causes of false prestige and pride, these opulences never disturb a pure devotee of the Supreme Personality of Godhead.

PURPORT

Devotees like Dhruva Mahārāja, who was given unlimited material opulence, have the special mercy of the Supreme Personality of Godhead. Once Kuvera wanted to give Dhruva Mahārāja a benediction, but although Dhruva Mahārāja could have asked him for any amount of material opulence, he instead begged Kuvera that he might continue his devotional service to the Supreme Personality of Godhead. When a devotee is fixed in his devotional service, there is no need for the Lord to deprive him of his material opulences. The Supreme Personality of Godhead never takes away material opulences achieved because of devotional service, although He sometimes takes away opulences achieved by pious activities. He does this to make a devotee prideless or put him in a better position in devotional service. If a special devotee is meant for preaching but does not give up his family life or material opulences to take to the service of the Lord, the Lord surely takes away his material opulences and establishes him in devotional service. Thus the pure devotee becomes fully engaged in propagating Kṛṣṇa consciousness.

SB 8.22.28

TEXT 28

TEXT

Wz daNavdETYaaNaaMaGa]Naq" k-IiTaRvDaRNa" )  
AJaEzqdJaYaa& MaaYaa& SaqdàiPa Na MauùiTa )) 28 ))

eṣa dānava-daityānām

agranīḥ kīrti-vardhanaḥ

ajaiṣīd ajayāṁ māyāṁ

sīdann api na muhyati

SYNONYMS

eṣaḥ—this Bali Mahārāja; dānava-daityānām—among the demons and unbelievers; agranīḥ—the foremost devotee; kīrti-vardhanaḥ—the most famous; ajaiṣīt—has already surpassed; ajayām—the insurmountable; māyām—material energy; sīdan—being bereft (of all material opulences); api—although; na—not; muhyati—is bewildered.

TRANSLATION

Bali Mahārāja has become the most famous among the demons and nonbelievers, for in spite of being bereft of all material opulences, he is fixed in his devotional service.

PURPORT

In this verse, the words sīdann api na muhyati are very important. A devotee is sometimes put into adversity while executing devotional service. In adversity, everyone laments and becomes aggrieved, but by the grace of the Supreme Personality of Godhead, a devotee, even in the worst condition, can understand that he is going through a severe examination by the Personality of Godhead. Bali Mahārāja passed all such examinations, as explained in the following verses.

SB 8.22.29, SB 8.22.30, SB 8.22.29-30

TEXTS 29-30

TEXT

+aq<airKQaXCYauTa" SQaaNaaTa( i+aáae bÖê Xa}aui>a" )  
jaiTai>aê PairTYa¢-ae YaaTaNaaMaNauYaaiPaTa" )) 29 ))  
Gauå<aa >aiTSaRTa" Xaáae JahaE SaTYa& Na Sauv]Ta" )  
^lE/å¢-ae MaYaa DaMaaeR NaaYa& TYaJaiTa SaTYavak(- )) 30 ))

kṣīṇa-rikthaś cyutaḥ sthānāt

kṣipto baddhaś ca śatrubhiḥ

jñātibhiś ca parityakto

yātanām anuyāpitaḥ

guruṇā bhartsitaḥ śapto

jahau satyaṁ na suvrataḥ

chalair ukto mayā dharmo

nāyaṁ tyajati satya-vāk

SYNONYMS

kṣīṇa-rikthaḥ—although bereft of all riches; cyutaḥ—fallen; sthānāt—from his superior position; kṣiptaḥ—forcefully thrown away; baddhaḥ ca—and forcefully bound; śatrubhiḥ—by his enemies; jñātibhiḥ ca—and by his family members or relatives; parityaktaḥ—deserted; yātanām—all kinds of suffering; anuyāpitaḥ—unusually severely suffered; guruṇā—by his spiritual master; bhartsitaḥ—rebuked; śaptaḥ—and cursed; jahau—gave up; satyam—truthfulness; na—not; su-vrataḥ—being fixed in his vow; chalaiḥ—pretentiously; uktaḥ—spoken; mayā—by Me; dharmaḥ—the religious principles; na—not; ayam—this Bali Mahārāja; tyajati—does give up; satya-vāk—being true to his word.

TRANSLATION

Although bereft of his riches, fallen from his original position, defeated and arrested by his enemies, rebuked and deserted by his relatives and friends, although suffering the pain of being bound and although rebuked and cursed by his spiritual master, Bali Mahārāja, being fixed in his vow, did not give up his truthfulness. It was certainly with pretension that I spoke about religious principles, but he did not give up religious principles, for he is true to his word.

PURPORT

Bali Mahārāja passed the severe test put before him by the Supreme Personality of Godhead. This is further proof of the Lord’s mercy toward His devotee. The Supreme Personality of Godhead sometimes puts a devotee to severe tests that are almost unbearable. One could hardly even live under the conditions forced upon Bali Mahārāja. That Bali Mahārāja endured all these severe tests and austerities is the mercy of the Supreme Lord. The Lord certainly appreciates the devotee’s forbearance, and it is recorded for the future glorification of the devotee. This was not an ordinary test. As described in this verse, hardly anyone could survive such a test, but for the future glorification of Bali Mahārāja, one of the mahājanas, the Supreme Personality of Godhead not only tested him but also gave him the strength to tolerate such adversity. The Lord is so kind to His devotee that when severely testing him the Lord gives him the necessary strength to be tolerant and continue to remain a glorious devotee.

SB 8.22.31

TEXT 31

TEXT

Wz Mae Pa[aiPaTa" SQaaNa& duZPa[aPaMaMarEriPa )  
Saav<aeRrNTarSYaaYa& >aivTaeNd]ae Madaé[Ya" )) 31 ))

eṣa me prāpitaḥ sthānaṁ

duṣprāpam amarair api

sāvarṇer antarasyāyaṁ

bhavitendro mad-āśrayaḥ

SYNONYMS

eṣaḥ—Bali Mahārāja; me—by Me; prāpitaḥ—has achieved; sthānam—a place; duṣprāpam—extremely difficult to obtain; amaraiḥ api—even by the demigods; sāvarṇeḥ antarasya—during the period of the Manu known as Sāvarṇi; ayam—this Bali Mahārāja; bhavitā—will become; indraḥ—the lord of the heavenly planet; mat-āśrayaḥ—completely under My protection.

TRANSLATION

The Lord continued: Because of his great tolerance, I have given him a place not obtainable even by the demigods. He will become King of the heavenly planets during the period of the Manu known as Sāvarṇi.

PURPORT

This is the mercy of the Supreme Personality of Godhead. Even if the Lord takes away a devotee’s material opulences, the Lord immediately offers him a position of which the demigods cannot even dream. There are many examples of this in the history of devotional service. One of them is the opulence of Sudāmā Vipra. Sudāmā Vipra suffered severe material scarcity, but he was not disturbed and did not deviate from devotional service. Thus he was ultimately given an exalted position by the mercy of Lord Kṛṣṇa. Here the word mad-āśrayaḥ is very significant. Because the Lord wanted to give Bali Mahārāja the exalted position of Indra, the demigods might naturally have been envious of him and might have fought to disturb his position. But the Supreme Personality of Godhead assured Bali Mahārāja that he would always remain under the Lord’s protection (mad-āśrayaḥ).

SB 8.22.32

TEXT 32

TEXT

TaavTa( SauTal/MaDYaaSTaa& ivìk-MaRiviNaiMaRTaMa( )  
YadaDaYaae VYaaDaYaê (c)-MaSTaNd]a Para>av" )  
NaaePaSaGaaR iNavSaTaa& SaM>aviNTa MaMae+aYaa )) 32 ))

tāvat sutalam adhyāstāṁ

viśvakarma-vinirmitam

yad ādhayo vyādhayaś ca

klamas tandrā parābhavaḥ

nopasargā nivasatāṁ

sambhavanti mamekṣayā

SYNONYMS

tāvat—as long as you are not in the post of Lord Indra; sutalam—in the planet known as Sutala; adhyāstām—go live there and occupy the place; viśvakarma-vinirmitam—which is especially created by Viśvakarmā; yat—wherein; ādhayaḥ—miseries pertaining to the mind; vyādhayaḥ—miseries pertaining to the body; ca—also; klamaḥ—fatigue; tandrā—dizziness or laziness; parābhavaḥ—becoming defeated; na—not; upasargāḥ—symptoms of other disturbances; nivasatām—of those who live there; sambhavanti—become possible; mama—of Me; īkṣayā—by the special vigilance.

TRANSLATION

Until Bali Mahārāja achieves the position of King of heaven, he shall live on the planet Sutala, which was made by Viśvakarmā according to My order. Because it is especially protected by Me, it is free from mental and bodily miseries, fatigue, dizziness, defeat and all other disturbances. Bali Mahārāja, you may now go live there peacefully.

PURPORT

Viśvakarmā is the engineer or architect for the palatial buildings in the heavenly planets. Therefore, since he was engaged to construct the residential quarters of Bali Mahārāja, the buildings and palaces on the planet Sutala must at least equal those on the heavenly planets. A further advantage of this place designed for Bali Mahārāja was that he would not be disturbed by any outward calamity. Moreover, he would not be disturbed by mental or bodily miseries. These are all extraordinary features of the planet Sutala, where Bali Mahārāja would live.

In the Vedic literatures we find descriptions of many different planets where there are many, many palaces, hundreds and thousands of times better than those of which we have experience on this planet earth. When we speak of palaces, this naturally includes the idea of great cities and towns. Unfortunately, when modern scientists try to explore other planets they see nothing but rocks and sand. Of course, they may go on their frivolous excursions, but the students of the Vedic literature will never believe them or give them any credit for exploring other planets.

SB 8.22.33

TEXT 33

TEXT

wNd]SaeNa MaharaJa Yaaih >aae >ad]MaSTau Tae )  
SauTal&/ SviGaRi>a" Pa[aQYa| jaiTai>a" PairvairTa" )) 33 ))

indrasena mahārāja

yāhi bho bhadram astu te

sutalaṁ svargibhiḥ prārthyaṁ

jñātibhiḥ parivāritaḥ

SYNONYMS

indrasena—O Mahārāja Bali; mahārāja—O King; yāhi—better go; bhoḥ—O King; bhadram—all auspiciousness; astu—let there be; te—unto you; sutalam—in the planet known as Sutala; svargibhiḥ—by the demigods; prārthyam—desirable; jñātibhiḥ—by your family members; parivāritaḥ—surrounded.

TRANSLATION

O Bali Mahārāja [Indrasena], now you may go to the planet Sutala, which is desired even by the demigods. Live there peacefully, surrounded by your friends and relatives. All good fortune unto you.

PURPORT

Bali Mahārāja was transferred from the heavenly planet to the planet Sutala, which is hundreds of times better than heaven, as indicated by the words svargibhiḥ prārthyam. When the Supreme Personality of Godhead deprives His devotee of material opulences, this does not mean that the Lord puts him into poverty; rather, the Lord promotes him to a higher position. The Supreme Personality of Godhead did not ask Bali Mahārāja to separate from his family; instead, the Lord allowed him to stay with his family members (jñātibhiḥ parivāritaḥ).

SB 8.22.34

TEXT 34

TEXT

Na TvaMai>a>aivZYaiNTa l/aeke-Xaa" ik-MauTaaPare )  
TvC^aSaNaaiTaGaaNa( dETYaa&ê§&- Mae SaUdiYaZYaiTa )) 34 ))

na tvām abhibhaviṣyanti

lokeśāḥ kim utāpare

tvac-chāsanātigān daityāṁś

cakraṁ me sūdayiṣyati

SYNONYMS

na—not; tvām—unto you; abhibhaviṣyanti—will be able to conquer; loka-īśāḥ—the predominating deities of the various planets; kim uta apare—what to speak of ordinary people; tvat-śāsana-atigān—who transgress your rulings; daityān—such demons; cakram—disc; me—My; sūdayiṣyati—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.

SB 8.22.35

TEXT 35

TEXT

ri+aZYae SavRTaae\_h& Tva& SaaNauGa& SaPairC^dMa( )  
Sada SaiàihTa& vqr Ta}a Maa& d]+YaTae >avaNa( )) 35 ))

rakṣiṣye sarvato ‘haṁ tvāṁ

sānugaṁ saparicchadam

sadā sannihitaṁ vīra

tatra māṁ drakṣyate bhavān

SYNONYMS

rakṣiṣye—shall protect; sarvataḥ—in all respects; aham—I; tvām—you; sa-anugam—with your associates; sa-paricchadam—with your paraphernalia; sadā—always; sannihitam—situated nearby; vīra—O great hero; tatra—there, in your place; mām—Me; drakṣyate—will be able to see; bhavān—you.

TRANSLATION

O great hero, I shall always be with you and give you protection in all respects along with your associates and paraphernalia. Moreover, you will always be able to see Me there.

SB 8.22.36

TEXT 36

TEXT

Ta}a daNavdETYaaNaa& Sa(r)aTa( Tae >aav AaSaur" )  
d\*îa MadNau>aav& vE SaÛ" ku-<#=ae ivNax(+YaiTa )) 36 ))

tatra dānava-daityānāṁ

saṅgāt te bhāva āsuraḥ

dṛṣṭvā mad-anubhāvaṁ vai

sadyaḥ kuṇṭho vinaṅkṣyati

SYNONYMS

tatra—in that place; dānava-daityānām—of the demons and the Dānavas; saṅgāt—because of the association; te—your; bhāvaḥ—mentality; āsuraḥ—demoniac; dṛṣṭvā—by observing; mat-anubhāvam—My superexcellent power; vai—indeed; sadyaḥ—immediately; kuṇṭhaḥ—anxiety; vinaṅkṣyati—will be destroyed.

TRANSLATION

Because there you will see My supreme prowess, your materialistic ideas and anxieties that have arisen from your association with the demons and Dānavas will immediately be vanquished.

PURPORT

The Lord assured Bali Mahārāja of all protection, and finally the Lord assured him of protection from the effects of bad association with the demons. Bali Mahārāja certainly became an exalted devotee, but he was somewhat anxious because his association was not purely devotional. The Supreme Personality of Godhead therefore assured him that his demoniac mentality would be annihilated. In other words, by the association of devotees, the demoniac mentality is vanquished.

satāṁ prasaṅgān mama vīrya-saṁvido  
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ  
(*Bhāg.* 3.25.25)

When a demon associates with devotees engaged in glorifying the Supreme Personality of Godhead, he gradually becomes a pure devotee.

Thus end the Bhaktivedanta purports of the Eighth Canto, Twenty-second Chapter, of the Śrīmad-Bhāgavatam, entitled "Bali Mahārāja Surrenders His Life."

SB 8.23: The Demigods Regain the Heavenly Planets

CHAPTER TWENTY THREE  
The Demigods Regain the Heavenly Planets

SB 8.23 Summary

This chapter describes how Bali Mahārāja, along with his grandfather Prahlāda Mahārāja, entered the planet Sutala and how the Supreme Personality of Godhead allowed Indra to reenter the heavenly planet.

The great soul Bali Mahārāja experienced that the highest gain in life is to attain devotional service under the shelter of the Lord’s lotus feet in full surrender. Being fixed in this conclusion, his heart full of ecstatic devotion and his eyes full of tears, he offered obeisances to the Personality of Godhead and then, with his associates, entered the planet known as Sutala. Thus the Supreme Personality of Godhead satisfied the desire of Aditi and reinstalled Lord Indra. Prahlāda Mahārāja, being aware of Bali’s release from arrest, then described the transcendental pastimes of the Supreme Personality of Godhead in this material world. Prahlāda Mahārāja praised the Supreme Lord for creating the material world, for being equal to everyone and for being extremely liberal to the devotees, just like a desire tree. Indeed, Prahlāda Mahārāja said that the Lord is kind not only to His devotees but also to the demons. In this way he described the unlimited causeless mercy of the Supreme Personality of Godhead. Then, with folded hands, he offered his respectful obeisances unto the Lord, and after circumambulating the Lord he also entered the planet Sutala in accordance with the Lord’s order. The Lord then ordered Śukrācārya to describe Bali Mahārāja’s faults and discrepancies in executing the sacrificial ceremony. Śukrācārya became free from fruitive actions by chanting the holy name of the Lord, and he explained how chanting can diminish all the faults of the conditioned soul. He then completed Bali Mahārāja’s sacrificial ceremony. All the great saintly persons accepted Lord Vāmanadeva as the benefactor of Lord Indra because He had returned Indra to his heavenly planet. They accepted the Supreme Personality of Godhead as the maintainer of all the affairs of the universe. Being very happy, Indra, along with his associates, placed Vāmanadeva before him and reentered the heavenly planet in their airplane. Having seen the wonderful activities of Lord Viṣṇu in the sacrificial arena of Bali Mahārāja, all the demigods, saintly persons, Pitās, Bhūtas and Siddhas glorified the Lord again and again. The chapter concludes by saying that the most auspicious function of the conditioned soul is to chant and hear about the glorious activities of Lord Viṣṇu.

SB 8.23.1

TEXT 1

TEXT

é[qéuk- ovac  
wTYau¢-vNTa& Pauåz& PauraTaNa&  
 MahaNau>aavae\_i%l/SaaDauSaMMaTa" )  
bÖaÅil/baRZPak-l/aku-le/+a<aae  
 >a¢-yuTk-l/ae GaÓdYaa iGarab]vqTa( )) 1 ))

śrī-śuka uvāca

ity uktavantaṁ puruṣaṁ purātanaṁ

mahānubhāvo ‘khila-sādhu-sammataḥ

baddhāñjalir bāṣpa-kalākulekṣaṇo

bhakty-utkalo gadgadayā girābravīt

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; iti—thus; uktavantam—upon the order of the Supreme Personality of Godhead; puruṣam—unto the Supreme Personality of Godhead; purātanam—the oldest of everyone; mahā-anubhāvaḥ—Bali Mahārāja, who was a great and exalted soul; akhila-sādhu-sammataḥ—as approved by all saintly persons; baddha-añjaliḥ—with folded hands; bāṣpa-kala-ākula-īkṣaṇaḥ—whose eyes were filled with tears; bhakti-utkalaḥ—full of ecstatic devotion; gadgadayā—which were faltering in devotional ecstasy; girā—by such words; abravīt—said.

TRANSLATION

Śukadeva Gosvāmī said: When the supreme, ancient, eternal Personality of Godhead had thus spoken to Bali Mahārāja, who is universally accepted as a pure devotee of the Lord and therefore a great soul, Bali Mahārāja, his eyes filled with tears, his hands folded and his voice faltering in devotional ecstasy, responded as follows.

SB 8.23.2

TEXT 2

TEXT

é[qbil/åvac  
Ahae Pa[<aaMaaYa k\*-Ta" SaMauÛMa"  
 Pa[Paà>a¢-aQaRivDaaE SaMaaihTa" )  
Yaçaek-PaalE/STvdNauGa]hae\_MarE‚  
 rl/BDaPaUvaeR\_PaSade\_Saure\_iPaRTa" )) 2 ))

śrī-balir uvāca

aho praṇāmāya kṛtaḥ samudyamaḥ

prapanna-bhaktārtha-vidhau samāhitaḥ

yal loka-pālais tvad-anugraho ‘marair

alabdha-pūrvo ‘pasade ‘sure ‘rpitaḥ

SYNONYMS

śrī-baliḥ uvāca—Bali Mahārāja said; aho—alas; praṇāmāya—to offer my respectful obeisances; kṛtaḥ—I did; samudyamaḥ—only an endeavor; prapanna-bhakta-artha-vidhau—in the regulative principles observed by pure devotees; samāhitaḥ—is capable; yat—that; loka-pālaiḥ—by the leaders of various planets; tvat-anugrahaḥ—Your causeless mercy; amaraiḥ—by the demigods; alabdha-pūrvaḥ—not achieved previously; apasade—unto a fallen person like me; asure—belonging to the asura community; arpitaḥ—endowed.

TRANSLATION

Bali Mahārāja said: What a wonderful effect there is in even attempting to offer respectful obeisances to You! I merely endeavored to offer You obeisances, but nonetheless the attempt was as successful as those of pure devotees. The causeless mercy You have shown to me, a fallen demon, was never achieved even by the demigods or the leaders of the various planets.

PURPORT

When Vāmanadeva appeared before Bali Mahārāja, Bali Mahārāja immediately wanted to offer Him respectful obeisances, but he was unable to do so because of the presence of Śukrācārya and other demoniac associates. The Lord is so merciful, however, that although Bali Mahārāja did not actually offer obeisances but only endeavored to do so within his mind, the Supreme Personality of Godhead blessed him with more mercy than even the demigods could ever expect. As confirmed in Bhagavad-gītā (2.40), svalpam apy asya dharmasya trāyate mahato bhayāt: "Even a little advancement on this path can protect one from the most dangerous type of fear." The Supreme Personality of Godhead is known as bhāva-grāhī janārdana because He takes only the essence of a devotee’s attitude. If a devotee sincerely surrenders, the Lord, as the Supersoul in everyone’s heart, immediately understands this. Thus even though, externally, a devotee may not render full service, if he is internally sincere and serious the Lord welcomes his service nonetheless. Thus the Lord is known as bhāva-grāhī janārdana because He takes the essence of one’s devotional mentality.

SB 8.23.3

TEXT 3

TEXT

é[qéuk- ovac  
wTYau¤-a hirMaaNaTYa b]øa<a& Sa>av& TaTa" )  
ivveXa SauTal&/ Pa[qTaae bil/MauR¢-" SahaSaurE" )) 3 ))

śrī-śuka uvāca

ity uktvā harim ānatya

brahmāṇaṁ sabhavaṁ tataḥ

viveśa sutalaṁ prīto

balir muktaḥ sahāsuraiḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; iti uktvā—saying this; harim—unto the Supreme Personality of Godhead, Hari; ānatya—offering obeisances; brahmāṇam—unto Lord Brahmā; sa-bhavam—with Lord Śiva; tataḥ—thereafter; viveśa—he entered; sutalam—the planet Sutala; prītaḥ—being fully satisfied; baliḥ—Bali Mahārāja; muktaḥ—thus released; saha asuraiḥ—with his asura associates.

TRANSLATION

Śukadeva Gosvāmī continued: After speaking in this way, Bali Mahārāja offered his obeisances first to the Supreme Personality of Godhead, Hari, and then to Lord Brahmā and Lord Śiva. Thus he was released from the bondage of the nāga-pāśa [the ropes of Varuṇa], and in full satisfaction he entered the planet known as Sutala.

SB 8.23.4

TEXT 4

TEXT

WviMaNd]aYa >aGavaNa( Pa[TYaaNaqYa i}aivíPaMa( )  
PaUriYaTvaidTae" k-aMaMaXaaSaTa( Sak-l&/ JaGaTa( )) 4 ))

evam indrāya bhagavān

pratyānīya triviṣṭapam

pūrayitvāditeḥ kāmam

aśāsat sakalaṁ jagat

SYNONYMS

evam—in this way; indrāya—unto King Indra; bhagavān—the Supreme Personality of Godhead; pratyānīya—giving back; tri-viṣṭapam—his supremacy in the heavenly planets; pūrayitvā—fulfilling; aditeḥ—of Aditi; kāmam—the desire; aśāsat—ruled; sakalam—complete; jagat—universe.

TRANSLATION

Thus having delivered the proprietorship of the heavenly planets to Indra and having fulfilled the desire of Aditi, mother of the demigods, the Supreme Personality of Godhead ruled the affairs of the universe.

SB 8.23.5

TEXT 5

TEXT

l/BDaPa[Saad& iNaMauR¢&- PaaE}a& v&XaDar& bil/Ma( )  
iNaXaaMYa >ai¢-Pa[v<a" Pa[had wdMab]vqTa( )) 5 ))

labdha-prasādaṁ nirmuktaṁ

pautraṁ vaṁśa-dharaṁ balim

niśāmya bhakti-pravaṇaḥ

prahrāda idam abravīt

SYNONYMS

labdha-prasādam—who had achieved the blessings of the Lord; nirmuktam—who was released from bondage; pautram—his grandson; vaṁśa-dharam—the descendant; balim—Bali Mahārāja; niśāmya—after overhearing; bhakti-pravaṇaḥ—in fully ecstatic devotion; prahrādaḥ—Prahlāda Mahārāja; idam—this; abravīt—spoke.

TRANSLATION

When Prahlāda Mahārāja heard how Bali Mahārāja, his grandson and descendant, had been released from bondage and had achieved the benediction of the Lord, he spoke as follows in a tone of greatly ecstatic devotion.

SB 8.23.6

TEXT 6

TEXT

é[qPa[had ovac  
NaeMa& ivirÄae l/>aTae Pa[Saad&  
 Na é[qNaR XavR" ik-MauTaaPare\_NYae )  
Yaàae\_Saura<aaMaiSa duGaRPaal/ae  
 ivìai>avNÛEri>aviNdTaax(iga]" )) 6 ))

śrī-prahrāda uvāca

nemaṁ viriñco labhate prasādaṁ

na śrīr na śarvaḥ kim utāpare ‘nye

yan no ‘surāṇām asi durga-pālo

viśvābhivandyair abhivanditāṅghriḥ

SYNONYMS

śrī-prahrādaḥ uvāca—Prahlāda Mahārāja said; na—not; imam—this; viriñcaḥ—even Lord Brahmā; labhate—can achieve; prasādam—benediction; na—nor; śrīḥ—the goddess of fortune; na—nor; śarvaḥ—Lord Śiva; kim uta—what to speak of; apare anye—others; yat—which benediction; naḥ—of us; asurāṇām—the demons; asi—You have become; durga-pālaḥ—the maintainer; viśva-abhivandyaiḥ—by personalities like Lord Brahmā and Lord Śiva, who are worshiped all over the universe; abhivandita-aṅghriḥ—whose lotus feet are worshiped.

TRANSLATION

Prahlāda Mahārāja said: O Supreme Personality of Godhead, You are universally worshiped; even Lord Brahmā and Lord Śiva worship Your lotus feet. Yet although You are such a great personality, You have kindly promised to protect us, the demons. I think that such kindness has never been achieved even by Lord Brahmā, Lord Śiva or the goddess of fortune, Lakṣmī, what to speak of other demigods or common people.

PURPORT

The word durga-pāla is significant. The word durga means "that which does not go very easily." Generally durga refers to a fort, which one cannot very easily enter. Another meaning of durga is "difficulty." Because the Supreme Personality of Godhead promised to protect Bali Mahārāja and his associates from all dangers, He is addressed here as durga-pāla, the Lord who gives protection from all miserable conditions.

SB 8.23.7

TEXT 7

TEXT

YaTPaadPaÚMak-rNdiNazev<aeNa  
 b]øadYa" Xar<adaénuvTae iv>aUTaq" )  
k-SMaad( vYa& ku-Sa\*TaYa" %l/YaaeNaYaSTae  
 dai+a<Yad\*iíPadvq& >avTa" Pa[<aqTaa" )) 7 ))

yat-pāda-padma-makaranda-niṣevaṇena

brahmādayaḥ śaraṇadāśnuvate vibhūtīḥ

kasmād vayaṁ kusṛtayaḥ khala-yonayas te

dākṣiṇya-dṛṣṭi-padavīṁ bhavataḥ praṇītāḥ

SYNONYMS

yat—of whom; pāda-padma—of the lotus flower of the feet; makaranda—of the honey; niṣevaṇena—by tasting the sweetness of rendering service; brahma-ādayaḥ—great personalities like Lord Brahmā; śaraṇa-da—O my Lord, supreme shelter of everyone; aśnuvate—enjoy; vibhūtīḥ—benedictions given by You; kasmāt—how; vayam—we; ku-sṛtayaḥ—all the rogues and thieves; khala-yonayaḥ—born of an envious dynasty, namely that of the demons; te—those asuras; dākṣiṇya-dṛṣṭi-padavīm—the position bestowed by the merciful glance; bhavataḥ—of Your Lordship; praṇītāḥ—have achieved.

TRANSLATION

O supreme shelter of everyone, great personalities like Brahmā enjoy their perfection simply by tasting the honey of rendering service at Your lotus feet. But as for us, who are all rogues and debauchees born of an envious family of demons, how have we received Your mercy? It has been possible only because Your mercy is causeless.

SB 8.23.8

TEXT 8

TEXT

ic}a& TaveihTaMahae\_iMaTaYaaeGaMaaYaa‚  
 l/Il/aivSa\*í>auvNaSYa ivXaardSYa )  
SavaRTMaNa" SaMad\*Xaae\_ivzMa" Sv>aavae  
 >a¢-iPa[Yaae YadiSa k-LPaTaåSv>aav" )) 8 ))

citraṁ tavehitam aho ‘mita-yogamāyā-

līlā-visṛṣṭa-bhuvanasya viśāradasya

sarvātmanaḥ samadṛśo ‘viṣamaḥ svabhāvo

bhakta-priyo yad asi kalpataru-svabhāvaḥ

SYNONYMS

citram—very wonderful; tava īhitam—all Your activities; aho—alas; amita—unlimited; yogamāyā—of Your spiritual potency; līlā—by the pastimes; visṛṣṭa-bhuvanasya—of Your Lordship, by whom all the universes have been created; viśāradasya—of Your Lordship, who are expert in all respects; sarva-ātmanaḥ—of Your Lordship, who pervade all; sama-dṛśaḥ—and who are equal toward all; aviṣamaḥ—without differentiation; svabhāvaḥ—that is Your characteristic; bhakta-priyaḥ—under the circumstances You become favorable to the devotees; yat—because; asi—You are; kalpataru-svabhāvaḥ—having the characteristic of a desire tree.

TRANSLATION

O my Lord, Your pastimes are all wonderfully performed by Your inconceivable spiritual energy; and by her perverted reflection, the material energy, You have created all the universes. As the Supersoul of all living entities, You are aware of everything, and therefore You are certainly equal toward everyone. Nonetheless, You favor Your devotees. This is not partiality, however, for Your characteristic is just like that of a desire tree, which yields everything according to one’s desire.

PURPORT

The Lord says in Bhagavad-gītā (9.29):

samo ‘haṁ sarva-bhūteṣu  
na me dveṣyo ‘sti na priyaḥ  
ye bhajanti tu māṁ bhaktyā  
mayi te teṣu cāpy aham

"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him." The Supreme Personality of Godhead is certainly equal toward all living entities, but a devotee who fully surrenders at the lotus feet of the Lord is different from a nondevotee. In other words, everyone can take shelter at the lotus feet of the Lord to enjoy equal benedictions from the Lord, but nondevotees do not do so, and therefore they suffer the consequences created by the material energy. We can understand this fact by a simple example. The king or government is equal to all citizens. Therefore, if a citizen capable of receiving special favors from the government is offered such favors, this does not mean that the government is partial. One who knows how to receive favors from the authority can receive them, but one who does not neglects these favors and does not receive them. There are two classes of men—the demons and the demigods. The demigods are fully aware of the Supreme Lord’s position, and therefore they are obedient to Him, but even if demons know about the supremacy of the Lord they purposely defy His authority. Therefore, the Lord makes distinctions according to the mentality of the living being, but otherwise He is equal to everyone. Like a desire tree, the Lord fulfills the desires of one who takes shelter of Him, but one who does not take such shelter is distinct from the surrendered soul. One who takes shelter at the lotus feet of the Lord is favored by the Lord, regardless of whether such a person is a demon or a demigod.

SB 8.23.9

TEXT 9

TEXT

é[q>aGavaNauvac  
vTSa Pa[had >ad]& Tae Pa[Yaaih SauTal/al/YaMa( )  
MaaedMaaNa" SvPaaE}ae<a jaTaqNaa& Sau%Maavh )) 9 ))

śrī-bhagavān uvāca

vatsa prahrāda bhadraṁ te

prayāhi sutalālayam

modamānaḥ sva-pautreṇa

jñātīnāṁ sukham āvaha

SYNONYMS

śrī-bhagavān uvāca—the Personality of Godhead said; vatsa—O My dear son; prahrāda—O Prahlāda Mahārāja; bhadram te—all auspiciousness unto you; prayāhi—please go; sutala-ālayam—to the place known as Sutala; modamānaḥ—in a spirit of jubilation; sva-pautreṇa—with your grandson (Bali Mahārāja); jñātīnām—of your relatives and friends; sukham—happiness; āvaha—just enjoy.

TRANSLATION

The Supreme Personality of Godhead said: My dear son Prahlāda, all good fortune unto you. For the time being, please go to the place known as Sutala and there enjoy happiness with your grandson and your other relatives and friends.

SB 8.23.10

TEXT 10

TEXT

iNaTYa& d]íaiSa Maa& Ta}a GadaPaai<aMaviSQaTaMa( )  
MaÕXaRNaMahaúadßSTak-MaRiNabNDaNa" )) 10 ))

nityaṁ draṣṭāsi māṁ tatra

gadā-pāṇim avasthitam

mad-darśana-mahāhlāda-

dhvasta-karma-nibandhanaḥ

SYNONYMS

nityam—constantly; draṣṭā—the seer; asi—you shall be; mām—unto Me; tatra—there (in Sutalaloka); gadā-pāṇim—with a club in My hand; avasthitam—situated there; mat-darśana—by seeing Me in that form; mahā-āhlāda—by the great transcendental bliss; dhvasta—having been vanquished; karma-nibandhanaḥ—the bondage of fruitive activities.

TRANSLATION

The Supreme Personality of Godhead assured Prahlāda Mahārāja: You shall be able to see Me there in My usual feature with conchshell, disc, club and lotus in My hand. Because of your transcendental bliss due to always personally seeing Me, you will have no further bondage to fruitive activities.

PURPORT

Karma-bandha, the bondage of fruitive activities, entails the repetition of birth and death. One performs fruitive activities in such a way that he creates another body for his next life. As long as one is attached to fruitive activities, he must accept another material body. This repeated acceptance of material bodies is called saṁsāra-bandhana. To stop this, a devotee is advised to see the Supreme Lord constantly. The kaniṣṭha-adhikārī, or neophyte devotee, is therefore advised to visit the temple every day and see the form of the Lord regularly. Thus the neophyte devotee can be freed from the bondage of fruitive activities.

SB 8.23.11, SB 8.23.12, SB 8.23.11-12

TEXTS 11-12

TEXT

é[qéuk- ovac  
Aaja& >aGavTaae raJaNPa[hadae bil/Naa Sah )  
ba!iMaTYaMal/Pa[jae MaUDNYaaRDaaYa k\*-TaaÅil/" )) 11 ))  
Pair§-MYaaidPauåz& SavaRSaurcMaUPaiTa" )  
Pa[<aTaSTadNaujaTa" Pa[ivveXa Mahaibl/Ma( )) 12 ))

śrī-śuka uvāca

ājñāṁ bhagavato rājan

prahrādo balinā saha

bāḍham ity amala-prajño

mūrdhny ādhāya kṛtāñjaliḥ

parikramyādi-puruṣaṁ

sarvāsura-camūpatiḥ

praṇatas tad-anujñātaḥ

praviveśa mahā-bilam

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; ājñām—the order; bhagavataḥ—of the Supreme Personality of Godhead; rājan—O King (Mahārāja Parīkṣit); prahrādaḥ—Mahārāja Prahlāda; balinā saha—accompanied by Bali Mahārāja; bāḍham—yes, sir, what You say is all right; iti—thus; amala-prajñaḥ—Prahlāda Mahārāja, who had clear intelligence; mūrdhni—on his head; ādhāya—accepting; kṛta-añjaliḥ—with folded hands; parikramya—after circumambulating; ādi-puruṣam—the supreme original person, Bhagavān; sarva-asura-camūpatiḥ—the master of all the chiefs of the demons; praṇataḥ—after offering obeisances; tat-anujñātaḥ—being permitted by Him (Lord Vāmana); praviveśa—entered; mahā-bilam—the planet known as Sutala.

TRANSLATION

Śrīla Śukadeva Gosvāmī said: Accompanied by Bali Mahārāja, my dear King Parīkṣit, Prahlāda Mahārāja, the master of all the chiefs of the demons, took the Supreme Lord’s order on his head with folded hands. After saying yes to the Lord, circumambulating Him and offering Him respectful obeisances, he entered the lower planetary system known as Sutala.

SB 8.23.13

TEXT 13

TEXT

AQaahaeXaNaSa& raJaNa( hirNaaRraYa<aae\_iNTake- )  
AaSaqNaMa\*iTvJaa& MaDYae SadiSa b]øvaidNaaMa( )) 13 ))

athāhośanasaṁ rājan

harir nārāyaṇo ‘ntike

āsīnam ṛtvijāṁ madhye

sadasi brahma-vādinām

SYNONYMS

atha—thereafter; āha—said; uśanasam—unto Śukrācārya; rājan—O King; hariḥ—the Supreme Personality of Godhead; nārāyaṇaḥ—the Lord; antike—nearby; āsīnam—who was sitting; ṛtvijām madhye—in the group of all the priests; sadasi—in the assembly; brahma-vādinām—of the followers of Vedic principles.

TRANSLATION

Hari, the Supreme Personality of Godhead, Nārāyaṇa, thereafter addressed Śukrācārya, who was sitting nearby in the midst of the assembly with the priests [brahma, hotā, udgātā and adhvaryu]. O Mahārāja Parīkṣit, these priests were all brahma-vādīs, followers of the Vedic principles for performing sacrifices.

SB 8.23.14

TEXT 14

TEXT

b]øNa( SaNTaNau iXaZYaSYa k-MaRiC^d]& ivTaNvTa" )  
YaTa( TaTa( k-MaRSau vEzMYa& b]ød\*í& SaMa& >aveTa( )) 14 ))

brahman santanu śiṣyasya

karma-cchidraṁ vitanvataḥ

yat tat karmasu vaiṣamyaṁ

brahma-dṛṣṭaṁ samaṁ bhavet

SYNONYMS

brahman—O brāhmaṇa; santanu—please describe; śiṣyasya—of your disciple; karma-chidram—the discrepancies in the fruitive activities; vitanvataḥ—of he who was performing sacrifices; yat tat—that which; karmasu—in the fruitive activities; vaiṣamyam—discrepancy; brahma-dṛṣṭam—when it is judged by the brāhmaṇas; samam—equipoised; bhavet—it so becomes.

TRANSLATION

O best of the brāhmaṇas, Śukrācārya, please describe the fault or discrepancy in your disciple Bali Mahārāja, who engaged in performing sacrifices. This fault will be nullified when judged in the presence of qualified brāhmaṇas.

PURPORT

When Bali Mahārāja and Prahlāda Mahārāja had departed for the planet Sutala, Lord Viṣṇu asked Śukrācārya what the fault was in Bali Mahārāja for which Śukrācārya had cursed him. It might be argued that since Bali Mahārāja had now left the scene, how could his faults be judged? In reply to this, Lord Viṣṇu informed Śukrācārya that there was no need for Bali Mahārāja’s presence, for his faults and discrepancies could be nullified if judged before the brāhmaṇas. As will be seen in the next verse, Bali Mahārāja had no faults; Śukrācārya had unnecessarily cursed him. Nonetheless, this was better for Bali Mahārāja. Being cursed by Śukrācārya, Bali Mahārāja was deprived of all his possessions, with the result that the Supreme Personality of Godhead favored him for his strong faith in devotional service. Of course, a devotee is not required to engage in fruitive activities. As stated in the śāstra, sarvārhaṇam acyutejyā (Bhāg. 4.31.14). By worshiping Acyuta, the Supreme Personality of Godhead, one satisfies everyone. Because Bali Mahārāja had satisfied the Supreme Personality of Godhead, there were no discrepancies in his performance of sacrifices.

SB 8.23.15

TEXT 15

TEXT

é[qéu§- ovac  
ku-TaSTaTk-MaRvEzMYa& YaSYa k-MaeRìrae >avaNa( )  
YajeXaae YajPauåz" SavR>aaveNa PaUiJaTa" )) 15 ))

śrī-śukra uvāca

kutas tat-karma-vaiṣamyaṁ

yasya karmeśvaro bhavān

yajñeśo yajña-puruṣaḥ

sarva-bhāvena pūjitaḥ

SYNONYMS

śrī-śukraḥ uvāca—Śrī Śukrācārya said; kutaḥ—where is that; tat—of him (Bali Mahārāja); karma-vaiṣamyam—discrepancy in discharging fruitive activities; yasya—of whom (Bali Mahārāja); karma-īśvaraḥ—the master of all fruitive activities; bhavān—Your Lordship; yajña-īśaḥ—You are the enjoyer of all sacrifices; yajña-puruṣaḥ—You are the person for whose pleasure all sacrifices are offered; sarva-bhāvena—in all respects; pūjitaḥ—having worshiped.

TRANSLATION

Śukrācārya said: My Lord, You are the enjoyer and lawgiver in all performances of sacrifice, and You are the yajña-puruṣa, the person to whom all sacrifices are offered. If one has fully satisfied You, where is the chance of discrepancies or faults in his performances of sacrifice?

PURPORT

In Bhagavad-gītā (5.29) the Lord says, bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram: the Lord, the supreme proprietor, is the actual person to be satisfied by the performance of yajñas. The Viṣṇu Purāṇa (3.8.9) says:

varṇāśramācāravatā  
puruṣeṇa paraḥ pumān  
viṣṇur ārādhyate panthā  
nanyat tat-toṣa-kāraṇam

All the Vedic ritualistic sacrifices are performed for the purpose of satisfying Lord Viṣṇu, the yajña-puruṣa. The divisions of society—brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacarya, gṛhastha, vānaprastha and sannyāsa—are all meant to satisfy the Supreme Lord, Viṣṇu. To act according to this principle of the varṇāśrama institution is called varṇāśramācaraṇa. In Śrīmad-Bhāgavatam (1.2.13), Sūta Gosvāmī says:

ataḥ pumbhir dvija-śreṣṭhā  
varṇāśrama-vibhāgaśaḥ  
svanuṣṭhitasya dharmasya  
saṁsiddhir hari-toṣaṇam

"O best among the twice-born, it is therefore concluded that the highest perfection one can achieve by discharging his prescribed duties according to caste divisions and orders of life is to please the Personality of Godhead." Everything is meant to satisfy the Supreme Personality of Godhead. Therefore, since Bali Mahārāja had satisfied the Lord, he had no faults, and Śukrācārya admitted that cursing him was not good.

SB 8.23.16

TEXT 16

TEXT

MaN}aTaSTaN}aTaiX^d]& deXak-al/ahRvSTauTa" )  
Sav| k-raeiTa iNaiX^d]MaNauSaªqTaRNa& Tav )) 16 ))

mantratas tantrataś chidraṁ

deśa-kālārha-vastutaḥ

sarvaṁ karoti niśchidram

anusaṅkīrtanaṁ tava

SYNONYMS

mantrataḥ—in pronouncing the Vedic mantras improperly; tantrataḥ—in insufficient knowledge for following regulative principles; chidram—discrepancy; deśa—in the matter of country; kāla—and time; arha—and recipient; vastutaḥ—and paraphernalia; sarvam—all these; karoti—makes; niśchidram—without discrepancy; anusaṅkīrtanam—constantly chanting the holy name; tava—of Your Lordship.

TRANSLATION

There may be discrepancies in pronouncing the mantras and observing the regulative principles, and, moreover, there may be discrepancies in regard to time, place, person and paraphernalia. But when Your Lordship’s holy name is chanted, everything becomes faultless.

PURPORT

Śrī Caitanya Mahāprabhu has recommended:

harer nāma harer nāma  
harer nāmaiva kevalam  
kalau nāsty eva nāsty eva  
nāsty eva gatir anyathā

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way." (Bṛhan-nāradīya Purāṇa 38.126) In this age of Kali, it is extremely difficult to perform Vedic ritualistic ceremonies or sacrifices perfectly. Hardly anyone can chant the Vedic mantras with perfect pronunciation or accumulate the paraphernalia for Vedic performances. Therefore the sacrifice recommended in this age is saṅkīrtana, constant chanting of the holy name of the Lord. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ (Bhāg. 11.5.29). Instead of wasting time performing Vedic sacrifices, those who are intelligent, those who possess good brain substance, should take to the chanting of the Lord’s holy name and thus perform sacrifice perfectly. I have seen that many religious leaders are addicted to performing yajñas and spending hundreds and thousands of rupees for imperfect sacrificial performances. This is a lesson for those who unnecessarily execute such imperfect sacrifices. We should take the advice of Śrī Caitanya Mahāprabhu (yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ). Although Śukrācārya was a strict brāhmaṇa addicted to ritualistic activities, he also admitted, niśchidram anusaṅkīrtanaṁ tava: "My Lord, constant chanting of the holy name of Your Lordship makes everything perfect." In Kali-yuga the Vedic ritualistic ceremonies cannot be performed as perfectly as before. Therefore Śrīla Jīva Gosvāmī has recommended that although one should take care to follow all the principles in every kind of spiritual activity, especially in worship of the Deity, there is still a chance of discrepancies, and one should compensate for this by chanting the holy name of the Supreme Personality of Godhead. In our Kṛṣṇa consciousness movement we therefore give special stress to the chanting of the Hare Kṛṣṇa mantra in all activities.

SB 8.23.17

TEXT 17

TEXT

TaQaaiPa vdTaae >aUMaNa( k-irZYaaMYaNauXaaSaNaMa( )  
WTaC^\eYa" Par& Pau&Saa& YaTa( TavajaNauPaal/NaMa( )) 17 ))

tathāpi vadato bhūman

kariṣyāmy anuśāsanam

etac chreyaḥ paraṁ puṁsāṁ

yat tavājñānupālanam

SYNONYMS

tathāpi—although there was no fault on the part of Bali Mahārāja; vadataḥ—because of your order; bhūman—O Supreme; kariṣyāmi—I must execute; anuśāsanam—because it is Your order; etat—this is; śreyaḥ—that which is the most auspicious; param—supreme; puṁsām—of all persons; yat—because; tava ājñā-anupālanam—to obey Your order.

TRANSLATION

Lord Viṣṇu, I must nonetheless act in obedience to Your order because obeying Your order is most auspicious and is the first duty of everyone.

SB 8.23.18

TEXT 18

TEXT

é[qéuk- ovac  
Pa[iTaNaNÛ hrerajaMauXaNaa >aGavaiNaiTa )  
YajiC^d]& SaMaaData ble/ivRPa[izRi>a" Sah )) 18 ))

śrī-śuka uvāca

pratinandya harer ājñām

uśanā bhagavān iti

yajña-cchidraṁ samādhatta

baler viprarṣibhiḥ saha

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; pratinandya—offering all obeisances; hareḥ—of the Personality of Godhead; ājñām—the order; uśanāḥ—Śukrācārya; bhagavān—the most powerful; iti—thus; yajña-chidram—discrepancies in the performance of sacrifices; samādhatta—made it a point to fulfill; baleḥ—of Bali Mahārāja; vipra-ṛṣibhiḥ—the best brāhmaṇas; saha—along with.

TRANSLATION

Śukadeva Gosvāmī continued: In this way, the most powerful Śukrācārya accepted the order of the Supreme Personality of Godhead with full respect. Along with the best brāhmaṇas, he began to compensate for the discrepancies in the sacrifices performed by Bali Mahārāja.

SB 8.23.19

TEXT 19

TEXT

Wv& ble/MaRhq& raJaNa( i>ai+aTva vaMaNaae hir" )  
ddaE >a]a}ae MaheNd]aYa i}aidv& YaTa( ParEôRTaMa( )) 19 ))

evaṁ baler mahīṁ rājan

bhikṣitvā vāmano hariḥ

dadau bhrātre mahendrāya

tridivaṁ yat parair hṛtam

SYNONYMS

evam—thus; baleḥ—from Bali Mahārāja; mahīm—the land; rājan—O King Parīkṣit; bhikṣitvā—after begging; vāmanaḥ—His Lordship Vāmana; hariḥ—the Supreme Personality of Godhead; dadau—delivered; bhrātre—unto His brother; mahā-indrāya—Indra, the King of heaven; tridivam—the planetary system of the demigods; yat—which; paraiḥ—by others; hṛtam—was taken.

TRANSLATION

O King Parīkṣit, thus having taken all the land of Bali Mahārāja by begging, the Supreme Personality of Godhead, Lord Vāmanadeva, delivered to His brother Indra all the land taken away by Indra’s enemy.

SB 8.23.20, SB 8.23.21, SB 8.23.20-21

TEXTS 20-21

TEXT

Pa[JaaPaiTaPaiTab]Røa devizRiPaTa\*>aUiMaPaE" )  
d+a>a\*Gvi(r)raeMau:YaE" ku-Maare<a >aveNa c )) 20 ))  
k-XYaPaSYaaidTae" Pa[qTYaE SavR>aUTa>avaYa c )  
l/aek-aNaa& l/aek-Paal/aNaaMak-raed( vaMaNa& PaiTaMa( )) 21 ))

prajāpati-patir brahmā

devarṣi-pitṛ-bhūmipaiḥ

dakṣa-bhṛgv-aṅgiro-mukhyaiḥ

kumāreṇa bhavena ca

kaśyapasyāditeḥ prītyai

sarva-bhūta-bhavāya ca

lokānāṁ loka-pālānām

akarod vāmanaṁ patim

SYNONYMS

prajāpati-patiḥ—the master of all Prajāpatis; brahmā—Lord Brahmā; deva—with the demigods; ṛṣi—with the great saintly persons; pitṛ—with the inhabitants of Pitṛloka; bhūmipaiḥ—with the Manus; dakṣa—with Dakṣa; bhṛgu—with Bhṛgu Muni; aṅgiraḥ—with Aṅgirā Muni; mukhyaiḥ—with all the chiefs of the various planetary systems; kumāreṇa—with Kārttikeya; bhavena—with Lord Śiva; ca—also; kaśyapasya—of Kaśyapa Muni; aditeḥ—of Aditi; prītyai—for the pleasure; sarva-bhūta-bhavāya—for the auspiciousness of all living entities; ca—also; lokānām—of all planetary systems; loka-pālānām—of the predominating persons in all planets; akarot—made; vāmanam—Lord Vāmana; patim—the supreme leader.

TRANSLATION

Lord Brahmā [the master of King Dakṣa and all other Prajāpatis], accompanied by all the demigods, the great saintly persons, the inhabitants of Pitṛloka, the Manus, the munis, and such leaders as Dakṣa, Bhṛgu and Aṅgirā, as well as Kārttikeya and Lord Śiva, accepted Lord Vāmanadeva as the protector of everyone. He did this for the pleasure of Kaśyapa Muni and his wife Aditi and for the welfare of all the inhabitants of the universe, including their various leaders.

SB 8.23.22, SB 8.23.23, SB 8.23.22-23

TEXTS 22-23

TEXT

vedaNaa& SavRdevaNaa& DaMaRSYa YaXaSa" ié[Ya" )  
Ma(r)l/aNaa& v]TaaNaa& c k-LPa& SvGaaRPavGaRYaae" )) 22 ))  
oPaeNd]& k-LPaYaa& c§e- PaiTa& SavRiv>aUTaYae )  
Tada SavaRi<a >aUTaaiNa >a\*Xa& MauMauidre Na\*Pa )) 23 ))

vedānāṁ sarva-devānāṁ

dharmasya yaśasaḥ śriyaḥ

maṅgalānāṁ vratānāṁ ca

kalpaṁ svargāpavargayoḥ

upendraṁ kalpayāṁ cakre

patiṁ sarva-vibhūtaye

tadā sarvāṇi bhūtāni

bhṛśaṁ mumudire nṛpa

SYNONYMS

vedānām—(for the protection) of all the Vedas; sarva-devānām—of all the demigods; dharmasya—of all principles of religion; yaśasaḥ—of all fame; śriyaḥ—of all opulences; maṅgalānām—of all auspiciousness; vratānām ca—and of all vows; kalpam—the most expert; svarga-apavargayoḥ—of elevation to the heavenly planets or liberation from material bondage; upendram—Lord Vāmanadeva; kalpayām cakre—they made it the plan; patim—the master; sarva-vibhūtaye—for all purposes; tadā—at that time; sarvāṇi—all; bhūtāni—living entities; bhṛśam—very much; mumudire—became happy; nṛpa—O King.

TRANSLATION

O King Parīkṣit, Indra was considered the King of all the universe, but the demigods, headed by Lord Brahmā, wanted Upendra, Lord Vāmanadeva, as the protector of the Vedas, the principles of religion, fame, opulence, auspiciousness, vows, elevation to the higher planetary system, and liberation. Thus they accepted Upendra, Lord Vāmanadeva, as the supreme master of everything. This decision made all living entities extremely happy.

SB 8.23.24

TEXT 24

TEXT

TaTaiSTvNd]" PaurSk\*-TYa devYaaNaeNa vaMaNaMa( )  
l/aek-PaalE/idRv& iNaNYae b]ø<aa caNauMaaeidTa" )) 24 ))

tatas tv indraḥ puraskṛtya

deva-yānena vāmanam

loka-pālair divaṁ ninye

brahmaṇā cānumoditaḥ

SYNONYMS

tataḥ—thereafter; tu—but; indraḥ—the King of heaven; puraskṛtya—keeping forward; deva-yānena—by an airplane used by the demigods; vāmanam—Lord Vāmana; loka-pālaiḥ—with the chiefs of all other planets; divam—to the heavenly planets; ninye—brought; brahmaṇā—by Lord Brahmā; ca—also; anumoditaḥ—being approved.

TRANSLATION

Thereafter, along with all the leaders of the heavenly planets, Indra, the King of heaven, placed Lord Vāmanadeva before him and, with the approval of Lord Brahmā, brought Him to the heavenly planet in a celestial airplane.

SB 8.23.25

TEXT 25

TEXT

Pa[aPYa i}a>auvNa& ceNd] oPaeNd]>auJaPaail/Ta" )  
ié[Yaa ParMaYaa Jauíae MauMaude GaTaSaaßSa" )) 25 ))

prāpya tri-bhuvanaṁ cendra

upendra-bhuja-pālitaḥ

śriyā paramayā juṣṭo

mumude gata-sādhvasaḥ

SYNONYMS

prāpya—after obtaining; tri-bhuvanam—the three worlds; ca—also; indraḥ—the King of heaven; upendra-bhuja-pālitaḥ—being protected by the arms of Vāmanadeva, Upendra; śriyā—by opulence; paramayā—by supreme; juṣṭaḥ—thus being served; mumude—enjoyed; gata-sādhvasaḥ—without fear of the demons.

TRANSLATION

Indra, King of heaven, being protected by the arms of Vāmanadeva, the Supreme Personality of Godhead, thus regained his rule of the three worlds and was reinstated in his own position, supremely opulent, fearless and fully satisfied.

SB 8.23.26, SB 8.23.27, SB 8.23.26-27

TEXTS 26-27

TEXT

b]øa XavR" ku-Maarê >a\*GvaÛa MauNaYaae Na\*Pa )  
iPaTar" SavR>aUTaaiNa iSaÖa vEMaaiNak-aê Yae )) 26 ))  
SauMahTa( k-MaR Tad( ivZ<aaeGaaRYaNTa" ParMad(>auTaMa( )  
iDaZ<YaaiNa SvaiNa Tae JaGMauridiTa& c XaXa&iSare )) 27 ))

brahmā śarvaḥ kumāraś ca

bhṛgv-ādyā munayo nṛpa

pitaraḥ sarva-bhūtāni

siddhā vaimānikāś ca ye

sumahat karma tad viṣṇor

gāyantaḥ param adbhutam

dhiṣṇyāni svāni te jagmur

aditiṁ ca śaśaṁsire

SYNONYMS

brahmā—Lord Brahmā; śarvaḥ—Lord Śiva; kumāraḥ ca—also Lord Kārttikeya; bhṛgu-ādyāḥ—headed by Bhṛgu Muni, one of the seven ṛṣis; munayaḥ—the saintly persons; nṛpa—O King; pitaraḥ—the inhabitants of Pitṛloka; sarva-bhūtāni—other living entities; siddhāḥ—the residents of Siddhaloka; vaimānikāḥ ca—human beings who can travel everywhere in outer space by airplane; ye—such persons; sumahat—highly praiseworthy; karma—activities; tat—all those (activities); viṣṇoḥ—done by Lord Viṣṇu; gāyantaḥ—glorifying; param adbhutam—uncommon and wonderful; dhiṣṇyāni—to their respective planets; svāni—own; te—all of them; jagmuḥ—departed; aditim ca—as well as Aditi; śaśaṁsire—praised all these activities of the Lord.

TRANSLATION

Lord Brahmā, Lord Śiva, Lord Kārttikeya, the great sage Bhṛgu, other saintly persons, the inhabitants of Pitṛloka and all other living entities present, including the inhabitants of Siddhaloka and living entities who travel in outer space by airplane, all glorified the uncommon activities of Lord Vāmanadeva. O King, while chanting about and glorifying the Lord, they returned to their respective heavenly planets. They also praised the position of Aditi.

SB 8.23.28

TEXT 28

TEXT

SavRMaeTaNMaYaa:YaaTa& >avTa" ku-l/NaNdNa )  
oå§-MaSYa cirTa& é[aeTa›<aaMagaMaaecNaMa( )) 28 ))

sarvam etan mayākhyātaṁ

bhavataḥ kula-nandana

urukramasya caritaṁ

śrotṝṇām agha-mocanam

SYNONYMS

sarvam—all; etat—these incidents; mayā—by me; ākhyātam—have been described; bhavataḥ—of you; kula-nandana—O Mahārāja Parīkṣit, the pleasure of your dynasty; urukramasya—of the Supreme Personality of Godhead; caritam—activities; śrotṝṇām—of the audience; agha-mocanam—such hearing of the Lord’s activities certainly vanquishes the results of sinful activities.

TRANSLATION

O Mahārāja Parīkṣit, pleasure of your dynasty, I have now described to you everything about the wonderful activities of the Supreme Personality of Godhead Vāmanadeva. Those who hear about this are certainly freed from all the results of sinful activities.

SB 8.23.29

TEXT 29

TEXT

Paar& MaihMan oåiv§-MaTaae Ga\*<aaNaae  
 Ya" PaaiQaRvaiNa ivMaMae Sa rJaa&iSa MaTYaR" )  
ik&- JaaYaMaaNa oTa JaaTa oPaEiTa MaTYaR  
 wTYaah MaN}ad\*Ga\*iz" PauåzSYa YaSYa )) 29 ))

pāraṁ mahimna uruvikramato gṛṇāno

yaḥ pārthivāni vimame sa rajāṁsi martyaḥ

kiṁ jāyamāna uta jāta upaiti martya

ity āha mantra-dṛg ṛṣiḥ puruṣasya yasya

SYNONYMS

pāram—the measurement; mahimnaḥ—of the glories; uruvikramataḥ—of the Supreme Personality of Godhead, who acts wonderfully; gṛṇānaḥ—can count; yaḥ—a person who; pārthivāni—of the whole planet earth; vimame—can count; saḥ—he; rajāṁsi—the atoms; martyaḥ—a human being who is subject to death; kim—what; jāyamānaḥ—one who will take birth in the future; uta—either; jātaḥ—one who is already born; upaiti—can do; martyaḥ—a person subject to death; iti—thus; āha—said; mantra-dṛk—who could foresee the Vedic mantras; ṛṣiḥ—the great saintly Vasiṣṭha Muni; puruṣasya—of the supreme person; yasya—of whom.

TRANSLATION

One who is subject to death cannot measure the glories of the Supreme Personality of Godhead, Trivikrama, Lord Viṣṇu, any more than he can count the number of atoms on the entire planet earth. No one, whether born already or destined to take birth, is able to do this. This has been sung by the great sage Vasiṣṭha.

PURPORT

Vasiṣṭha Muni has given a mantra about Lord Viṣṇu: na te viṣṇor jāyamāno na jāto mahimnaḥ pāram anantam āpa. No one can estimate the extent of the uncommonly glorious activities of Lord Viṣṇu. Unfortunately, there are so-called scientists who are subject to death at every moment but are trying to understand by speculation the wonderful creation of the cosmos. This is a foolish attempt. Long, long ago, Vasiṣṭha Muni said that no one in the past could measure the glories of the Lord and that no one can do so in the future. One must simply be satisfied with seeing the glorious activities of the Supreme Lord’s creation. The Lord therefore says in Bhagavad-gītā (10.42), viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat: "With a single fragment of Myself, I pervade and support this entire universe." The material world consists of innumerable universes, each one full of innumerable planets, which are all considered to be products of the Supreme Personality of Godhead’s material energy. Yet this is only one fourth of God’s creation. The other three fourths of creation constitute the spiritual world. Among the innumerable planets in only one universe, the so-called scientists cannot understand even the Moon and Mars, but they try to defy the creation of the Supreme Lord and His uncommon energy. Such men have been described as crazy. Nūnaṁ pramattaḥ kurute vikarma (Bhāg. 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.

SB 8.23.30

TEXT 30

TEXT

Ya wd& devdevSYa hrerd(>auTak-MaR<a" )  
AvTaaraNaucirTa& é\*<vNa( YaaiTa Para& GaiTaMa( )) 30 ))

ya idaṁ deva-devasya

harer adbhuta-karmaṇaḥ

avatārānucaritaṁ

śṛṇvan yāti parāṁ gatim

SYNONYMS

yaḥ—anyone who; idam—this; deva-devasya—of the Supreme Personality of Godhead, who is worshiped by the demigods; hareḥ—of Lord Kṛṣṇa, Hari; adbhuta-karmaṇaḥ—whose activities are all wonderful; avatāra-anucaritam—activities performed in His different incarnations; śṛṇvan—if one continues to hear; yāti—he goes; parām 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.

SB 8.23.31

TEXT 31

TEXT

i§-YaMaa<ae k-MaR<aqd& dEve iPa}Yae\_Qa MaaNauze )  
Ya}a Ya}aaNauk-ITYaeRTa TaTa( Taeza& Sauk\*-Ta& ivdu" )) 31 ))

kriyamāṇe karmaṇīdaṁ

daive pitrye ‘tha mānuṣe

yatra yatrānukīrtyeta

tat teṣāṁ sukṛtaṁ viduḥ

SYNONYMS

kriyamāṇe—upon the performance; karmaṇi—of a ritualistic ceremony; idam—this description of the characteristics of Vāmanadeva; daive—to please the demigods; pitrye—or to please the forefathers, as in a śrāddha ceremony; atha—either; mānuṣe—for the pleasure of human society, as in marriages; yatra—wherever; yatra—whenever; anukīrtyeta—is described; tat—that; teṣām—for them; sukṛtam—auspicious; viduḥ—everyone should understand.

TRANSLATION

Whenever the activities of Vāmanadeva are described in the course of a ritualistic ceremony, whether the ceremony be performed to please the demigods, to please one’s forefathers in Pitṛloka, or to celebrate a social event like a marriage, that ceremony should be understood to be extremely auspicious.

PURPORT

There are three kinds of ceremonies—specifically, ceremonies to please the Supreme Personality of Godhead or the demigods, those performed for social celebrations like marriages and birthdays, and those meant to please the forefathers, like the śrāddha ceremony. In all these ceremonies, large amounts of money are spent for various activities, but here it is suggested that if along with this there is recitation of the wonderful activities of Vāmanadeva, certainly the ceremony will be carried out successfully and will be free of all discrepancies.

Thus end the Bhaktivedanta purports of the Eighth Canto, Twenty-third Chapter, of the Śrīmad-Bhāgavatam, entitled "The Demigods Regain the Heavenly planets."

SB 8.24: Matsya, the Lord's Fish Incarnation

CHAPTER TWENTY FOUR  
Matsya, the Lord’s Fish Incarnation

SB 8.24 Summary

This chapter describes the Supreme Personality of Godhead’s incarnation as a fish, and it also describes the saving of Mahārāja Satyavrata from an inundation.

The Supreme Personality of Godhead expands Himself by svāṁśa (His personal expansions) and vibhinnāṁśa (His expansions as the living entities). As stated in Bhagavad-gītā (4.8), paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām: the Supreme Personality of Godhead appears on this planet for the protection of the sādhus, or devotees, and for the destruction of the miscreants, or nondevotees. He especially descends to give protection to the cows, the brāhmaṇas, the demigods, the devotees and the Vedic system of religion. Thus He appears in various forms—sometimes as a fish, sometimes a boar, sometimes Nṛsiṁhadeva, sometimes Vāmanadeva and so on—but in any form or incarnation, although He comes within the atmosphere of the material modes of nature, He is unaffected. This is a sign of His supreme controlling power. Although He comes within the material atmosphere, māyā cannot touch Him. Therefore, no material qualities can be attributed to Him in any degree.

Once, at the end of the previous kalpa, a demon named Hayagrīva wanted to take the Vedic knowledge away from Lord Brahmā at the time of annihilation. Therefore the Supreme Personality of Godhead took the incarnation of a fish at the beginning of the period of Svāyambhuva Manu and saved the Vedas. During the reign of Cākṣuṣa Manu there was a king named Satyavrata, who was a great pious ruler. To save him, the Lord appeared as the fish incarnation for a second time. King Satyavrata later became the son of the sun-god and was known as Śrāddhadeva. He was established as Manu by the Supreme Personality of Godhead.

To receive the favor of the Supreme Personality of Godhead, King Satyavrata engaged in the austerity of subsisting only by drinking water. Once, while performing this austerity on the bank of the Kṛtamālā River and offering oblations of water with the palm of his hand, he found a small fish. The fish appealed to the King for protection, asking the King to keep Him in a safe place. Although the King did not know that the small fish was the Supreme Personality of Godhead Himself, as a king he gave shelter to the fish and kept Him in a water jug. The fish, being the Supreme Personality of Godhead, wanted to show His potency to King Satyavrata, and thus He immediately expanded His body in such a way that He could no longer be kept in the jug of water. The King then put the fish in a big well, but the well was also too small. Then the King put the fish in a lake, but the lake was also unsuitable. Finally the King put the fish in the sea, but even the sea could not accommodate Him. Thus the King understood that the fish was no one else but the Supreme Personality of Godhead, and he requested the Lord to describe His incarnation as a fish. The Personality of Godhead, being pleased with the King, informed him that within a week there would be an inundation throughout the universe and that the fish incarnation would protect the King, along with the ṛṣis, herbs, seeds and other living entities, in a boat, which would be attached to the fish’s horn. After saying this, the Lord disappeared. King Satyavrata offered respectful obeisances to the Supreme Lord and continued to meditate upon Him. In due course of time, annihilation took place, and the King saw a boat coming near. After getting aboard with learned brāhmaṇas and saintly persons, he offered prayers to worship the Supreme Personality of Godhead. The Supreme Lord is situated in everyone’s heart, and thus he taught Mahārāja Satyavrata and the saintly persons about Vedic knowledge from the core of the heart. King Satyavrata took his next birth as Vaivasvata Manu, who is mentioned in Bhagavad-gītā. Vivasvān manave prāha: the sun-god spoke the science of Bhagavad-gītā to his son Manu. Because of being the son of Vivasvān, this Manu is known as Vaivasvata Manu.

SB 8.24.1

TEXT 1

TEXT

é[qraJaaevac  
>aGavH^\aeTauiMaC^aiMa hrerd(>auTak-MaR<a" )  
AvTaark-QaaMaaÛa& MaaYaaMaTSYaiv@MbNaMa( )) 1 ))

śrī-rājovāca

bhagavañ chrotum icchāmi

harer adbhuta-karmaṇaḥ

avatāra-kathām ādyāṁ

māyā-matsya-viḍambanam

SYNONYMS

śrī-rājā uvāca—King Parīkṣit said; bhagavan—O most powerful; śrotum—to hear; icchāmi—I desire; hareḥ—of the Supreme Personality of Godhead, Hari; adbhuta-karmaṇaḥ—whose activities are wonderful; avatāra-kathām—pastimes of the incarnation; ādyām—first; māyā-matsya-viḍambanam—which is simply an imitation of a fish.

TRANSLATION

Mahārāja Parīkṣit said: The Supreme Personality of Godhead, Hari, is eternally situated in His transcendental position, yet He descends to this material world and manifests Himself in various incarnations. His first incarnation was that of a great fish. O most powerful Śukadeva Gosvāmī, I wish to hear from you the pastimes of that fish incarnation.

PURPORT

The Supreme Personality of Godhead is all-powerful, yet He accepted the form of an uncommon fish. This is one of the ten original incarnations of the Lord.

SB 8.24.2, SB 8.24.3, SB 8.24.2-3

TEXTS 2-3

TEXT

YadQaRMadDaad( æPa& MaaTSYa& l/aek-JauGauiPSaTaMa( )  
TaMa"Pa[k\*-iTaduMaRz| k-MaRGa]STa wveìr" )) 2 ))  
WTaàae >aGavNa( Sav| YaQaavd( v¢u-MahRiSa )  
otaMaëaek-cirTa& SavRl/aek-Sau%avhMa( )) 3 ))

yad-artham adadhād rūpaṁ

mātsyaṁ loka-jugupsitam

tamaḥ-prakṛti-durmarṣaṁ

karma-grasta iveśvaraḥ

etan no bhagavan sarvaṁ

yathāvad vaktum arhasi

uttamaśloka-caritaṁ

sarva-loka-sukhāvaham

SYNONYMS

yat-artham—for what purpose; adadhāt—accepted; rūpam—form; mātsyam—of a fish; loka-jugupsitam—which is certainly not very favorable in this world; tamaḥ—in the mode of ignorance; prakṛti—such behavior; durmarṣam—which is certainly very painful and condemned; karma-grastaḥ—one who is under the laws of karma; iva—like; īśvaraḥ—the Supreme Personality of Godhead; etat—all these facts; naḥ—unto us; bhagavan—O most powerful sage; sarvam—everything; yathāvat—properly; vaktum arhasi—kindly describe; uttamaśloka-caritam—the pastimes of the Supreme Personality of Godhead; sarva-loka-sukha-āvaham—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

Parīkṣit Mahārāja’s question to Śukadeva Gosvāmī was based on this principle stated by the Lord Himself in Bhagavad-gītā (4.7):

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

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself." The Lord appears in each incarnation to save the world from irreligious principles and especially to protect His devotees (paritrāṇāya sādhūnām). Vāmanadeva, for example, appeared to save the devotee Bali Mahārāja. Similarly, when the Supreme Personality of Godhead accepted the abominable form of a fish, He must have done so to favor some devotee. Parīkṣit Mahārāja was eager to know about the devotee for whom the Supreme Lord accepted this form.

SB 8.24.4

TEXT 4

TEXT

é[qSaUTa ovac  
wTYau¢-ae ivZ<auraTaeNa >aGavaNa( badraYai<a" )  
ovac cirTa& ivZ<aaeMaRTSYaæPae<a YaTa( k\*-TaMa( )) 4 ))

śrī-sūta uvāca

ity ukto viṣṇu-rātena

bhagavān bādarāyaṇiḥ

uvāca caritaṁ viṣṇor

matsya-rūpeṇa yat kṛtam

SYNONYMS

śrī-sūtaḥ uvāca—Śrī Sūta Gosvāmī said; iti uktaḥ—thus being questioned; viṣṇu-rātena—by Mahārāja Parīkṣit, known as Viṣṇurāta; bhagavān—the most powerful; bādarāyaṇiḥ—the son of Vyāsadeva, Śukadeva Gosvāmī; uvāca—said; caritam—the pastimes; viṣṇoḥ—of Lord Viṣṇu; matsya-rūpeṇa—by Him in the form of a fish; yat—whatever; kṛtam—was done.

TRANSLATION

Sūta Gosvāmī said: When Parīkṣit Mahārāja thus inquired from Śukadeva Gosvāmī, that most powerful saintly person began describing the pastimes of the Lord’s incarnation as a fish.

SB 8.24.5

TEXT 5

TEXT

é[qéuk- ovac  
GaaeivPa[SaurSaaDaUNaa& ^NdSaaMaiPa ceìr" )  
r+aaiMaC^&STaNaUDaRtae DaMaRSYaaQaRSYa cEv ih )) 5 ))

śrī-śuka uvāca

go-vipra-sura-sādhūnāṁ

chandasām api ceśvaraḥ

rakṣām icchaṁs tanūr dhatte

dharmasyārthasya caiva hi

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; go—of the cows; vipra—of the brāhmaṇas; sura—of the demigods; sādhūnām—and of the devotees; chandasām api—even of the Vedic literature; ca—and; īśvaraḥ—the supreme controller; rakṣām—the protection; icchan—desiring; tanūḥ 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

Śrī Śukadeva Gosvāmī said: O King, for the sake of protecting the cows, brāhmaṇas, demigods, devotees, the Vedic literature, religious principles, and principles to fulfill the purpose of life, the Supreme Personality of Godhead accepts the forms of incarnations.

PURPORT

The Supreme Personality of Godhead generally appears in various types of incarnations to give protection to the cows and brāhmaṇas. The Lord is described as go-brāhmaṇa-hitāya ca; in other words, He is always eager to benefit the cows and brāhmaṇas. When Lord Kṛṣṇa appeared, He purposefully became a cowherd boy and showed personally how to give protection to the cows and calves. Similarly, He showed respect to Sudāmā Vipra, a real brāhmaṇa. From the Lord’s personal activities, human society should learn how to give protection specifically to the brāhmaṇas and cows. Then the protection of religious principles, fulfillment of the aim of life and protection of Vedic knowledge can be achieved. Without protection of cows, brahminical culture cannot be maintained; and without brahminical culture, the aim of life cannot be fulfilled. The Lord, therefore, is described as go-brāhmaṇa-hitāya because His incarnation is only for the protection of the cows and brāhmaṇas. Unfortunately, because in Kali-yuga there is no protection of the cows and brahminical culture, everything is in a precarious position. If human society wants to be exalted, the leaders of society must follow the instructions of Bhagavad-gītā and give protection to the cows, the brāhmaṇas and brahminical culture.

SB 8.24.6

TEXT 6

TEXT

oÀavcezu >aUTaezu crNa( vaYauirveìr" )  
NaaeÀavcTv& >aJaTae iNaGauR<aTvaiÖYaae Gau<aE" )) 6 ))

uccāvaceṣu bhūteṣu

caran vāyur iveśvaraḥ

noccāvacatvaṁ bhajate

nirguṇatvād dhiyo guṇaiḥ

SYNONYMS

ucca-avaceṣu—having higher or lower bodily forms; bhūteṣu—among the living entities; caran—behaving; vāyuḥ iva—exactly like the air; īśvaraḥ—the Supreme Lord; na—not; ucca-avacatvam—the quality of higher or lower grades of life; bhajate—accepts; nirguṇatvāt—because of being transcendental, above all material qualities; dhiyaḥ—generally; guṇaiḥ—by the modes of material nature.

TRANSLATION

Like the air passing through different types of atmosphere, the Supreme Personality of Godhead, although appearing sometimes as a human being and sometimes as a lower animal, is always transcendental. Because He is above the material modes of nature, He is unaffected by higher and lower forms.

PURPORT

The Supreme Personality of Godhead is the master of the material nature (mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram). 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. Puruṣaḥ prakṛti-stho hi bhuṅkte prakṛtijān guṇān (Bg. 13.22). 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 (avajānanti māṁ mūḍhāḥ). Paraṁ bhāvam ajānantaḥ: such a conclusion is reached by the unintelligent because they are unaware of the transcendental qualities of the Lord.

SB 8.24.7

TEXT 7

TEXT

AaSaqdTaqTak-LPaaNTae b]aøae NaEiMaitak-ae l/Ya" )  
SaMaud]aePaPlu/TaaSTa}a l/aek-a >aUradYaae Na\*Pa )) 7 ))

āsīd atīta-kalpānte

brāhmo naimittiko layaḥ

samudropaplutās tatra

lokā bhūr-ādayo nṛpa

SYNONYMS

āsīt—there was; atīta—past; kalpa-ante—at the end of the kalpa; brāhmaḥ—of Lord Brahmā’s day; naimittikaḥ—because of that; layaḥ—inundation; samudra—in the ocean; upaplutāḥ—were inundated; tatra—there; lokāḥ—all the planets; bhūḥ-ādayaḥ—Bhūḥ, Bhuvaḥ and Svaḥ, the three lokas; nṛpa—O King.

TRANSLATION

O King Parīkṣit, at the end of the past millennium, at the end of Brahmā’s day, because Lord Brahmā sleeps during the night, annihilation took place, and the three worlds were covered by the water of the ocean.

SB 8.24.8

TEXT 8

TEXT

k-ale/NaaGaTaiNad]SYa DaaTau" iXaXaiYazaebRl/I )  
Mau%Taae iNa"Sa\*TaaNa( vedaNa( hYaGa]qvae\_iNTake-\_hrTa( )) 8 ))

kālenāgata-nidrasya

dhātuḥ śiśayiṣor balī

mukhato niḥsṛtān vedān

hayagrīvo ‘ntike ‘harat

SYNONYMS

kālena—because of time (the end of Brahmā’s day); āgata-nidrasya—when he felt sleepy; dhātuḥ—of Brahmā; śiśayiṣoḥ—desiring to lie down to sleep; balī—very powerful; mukhataḥ—from the mouth; niḥsṛtān—emanating; vedān—the Vedic knowledge; hayagrīvaḥ—the great demon named Hayagrīva; antike—nearby; aharat—stole.

TRANSLATION

At the end of Brahmā’s day, when Brahmā felt sleepy and desired to lie down, the Vedas were emanating from his mouth, and the great demon named Hayagrīva stole the Vedic knowledge.

SB 8.24.9

TEXT 9

TEXT

jaTva Tad( daNaveNd]SYa hYaGa]qvSYa ceiíTaMa( )  
dDaar Xaf-rqæPa& >aGavaNa( hirrqìr" )) 9 ))

jñātvā tad dānavendrasya

hayagrīvasya ceṣṭitam

dadhāra śapharī-rūpaṁ

bhagavān harir īśvaraḥ

SYNONYMS

jñātvā—after understanding; tat—that; dānava-indrasya—of the great demon; hayagrīvasya—of Hayagrīva; ceṣṭitam—activity; dadhāra—accepted; śapharī-rūpam—the form of a fish; bhagavān—the Supreme Personality of Godhead; hariḥ—the Lord; īśvaraḥ—the supreme controller.

TRANSLATION

Understanding the acts of the great demon Hayagrīva, the Supreme Personality of Godhead, Hari, who is full of all opulences, assumed the form of a fish and saved the Vedas by killing the demon.

PURPORT

Because everything was inundated by water, to save the Vedas it was necessary for the Lord to assume the form of a fish.

SB 8.24.10

TEXT 10

TEXT

Ta}a raJa‰iz" k-iêàaMana SaTYav]Taae MahaNa( )  
NaaraYa<aParae\_TaPaTa( TaPa" Sa Sail/l/aXaNa" )) 10 ))

tatra rāja-ṛṣiḥ kaścin

nāmnā satyavrato mahān

nārāyaṇa-paro ‘tapat

tapaḥ sa salilāśanaḥ

SYNONYMS

tatra—in that connection; rāja-ṛṣiḥ—a king equally qualified as a great saintly person; kaścit—someone; nāmnā—by the name; satyavrataḥ—Satyavrata; mahān—a great personality; nārāyaṇa-paraḥ—a great devotee of Lord Nārāyaṇa, the Supreme Personality of Godhead; atapat—performed austerities; tapaḥ—penances; saḥ—he; salila-āśanaḥ—only drinking water.

TRANSLATION

During the Cākṣuṣa-manvantara there was a great king named Satyavrata who was a great devotee of the Supreme Personality of Godhead. Satyavrata performed austerities by subsisting only on water.

PURPORT

The Lord assumed one fish incarnation to save the Vedas at the beginning of the Svāyambhuva-*manvantara*, and at the end of the Cākṣuṣa-*manvantara* the Lord again assumed the form of a fish just to favor the great king named Satyavrata. As there were two incarnations of Varāha, there were also two incarnations of fish. The Lord appeared as one fish incarnation to save the Vedas by killing Hayagrīva, and He assumed the other fish incarnation to show favor to King Satyavrata.

SB 8.24.11

TEXT 11

TEXT

Yaae\_SaaviSMaNa( Mahak-LPae TaNaYa" Sa ivvSvTa" )  
é[aÖdev wiTa :YaaTaae MaNauTve hir<aaiPaRTa" )) 11 ))

yo ‘sāv asmin mahā-kalpe

tanayaḥ sa vivasvataḥ

śrāddhadeva iti khyāto

manutve hariṇārpitaḥ

SYNONYMS

yaḥ—one who; asau—He (the Supreme Person); asmin—in this; mahā-kalpe—great millennium; tanayaḥ—son; saḥ—he; vivasvataḥ—of the sun-god; śrāddhadevaḥ—by the name Śrāddhadeva; iti—thus; khyātaḥ—celebrated; manutve—in the position of Manu; hariṇā—by the Supreme Personality of Godhead; arpitaḥ—was situated.

TRANSLATION

In this [the present] millennium King Satyavrata later became the son of Vivasvān, the king of the sun planet, and was known as Śrāddhadeva. By the mercy of the Supreme Personality of Godhead, he was given the post of Manu.

SB 8.24.12

TEXT 12

TEXT

Wk-da k\*-TaMaal/aYaa& ku-vRTaae Jal/TaPaR<aMa( )  
TaSYaaÅLYaudke- k-aicC^f-YaeRk-a>YaPaÛTa )) 12 ))

ekadā kṛtamālāyāṁ

kurvato jala-tarpaṇam

tasyāñjaly-udake kācic

chaphary ekābhyapadyata

SYNONYMS

ekadā—one day; kṛtamālāyām—on the bank of the Kṛtamālā River; kurvataḥ—executing; jala-tarpaṇam—the offering of oblations of water; tasya—his; añjali—palmful; udake—in the water; kācit—some; śapharī—a small fish; ekā—one; abhyapadyata—was generated.

TRANSLATION

One day while King Satyavrata was performing austerities by offering water on the bank of the River Kṛtamālā, a small fish appeared in the water in his palms.

SB 8.24.13

TEXT 13

TEXT

SaTYav]Taae\_Åil/GaTaa& Sah TaaeYaeNa >aarTa )  
oTSaSaJaR NadqTaaeYae Xaf-rq& d]iv@eìr" )) 13 ))

satyavrato ‘ñjali-gatāṁ

saha toyena bhārata

utsasarja nadī-toye

śapharīṁ draviḍeśvaraḥ

SYNONYMS

satyavrataḥ—King Satyavrata; añjali-gatām—in the water held in the palms of the King; saha—with; toyena—water; bhārata—O King Parīkṣit; utsasarja—threw; nadī-toye—in the water of the river; śapharīm—that small fish; draviḍa-īśvaraḥ—Satyavrata, the King of Draviḍa.

TRANSLATION

Satyavrata, the King of Draviḍadeśa, threw the fish into the water of the river along with the water in his palm, O King Parīkṣit, descendant of Bharata.

SB 8.24.14

TEXT 14

TEXT

TaMaah SaaiTak-å<a& Mahak-aåi<ak&- Na\*PaMa( )  
Yaadae>Yaae jaiTagaaiTa>Yaae dqNaa& Maa& dqNavTSal/ )  
k-Qa& ivSa\*JaSae raJaNa( >aqTaaMaiSMaNa( SairÂle/ )) 14 ))

tam āha sātikaruṇaṁ

mahā-kāruṇikaṁ nṛpam

yādobhyo jñāti-ghātibhyo

dīnāṁ māṁ dīna-vatsala

kathaṁ visṛjase rājan

bhītām asmin sarij-jale

SYNONYMS

tam—unto him (Satyavrata); āha—said; sā—that small fish; ati-karuṇam—extremely compassionate; mahā-kāruṇikam—extremely merciful; nṛpam—unto King Satyavrata; yādobhyaḥ—to the aquatics; jñāti-ghātibhyaḥ—who are always eager to kill the smaller fish; dīnām—very poor; mām—me; dīna-vatsala—O protector of the poor; katham—why; visṛjase—you are throwing; rājan—O King; bhītām—very much afraid; asmin—within this; sarit-jale—in the water of the river.

TRANSLATION

With an appealing voice, the poor small fish said to King Satyavrata, who was very merciful: My dear King, protector of the poor, why are you throwing Me in the water of the river, where there are other aquatics who can kill Me? I am very much afraid of them.

PURPORT

In the Matsya Purāṇa it is said:

ananta-śaktir bhagavān  
matsya-rūpī janārdanaḥ  
krīḍārthaṁ yācayām āsa  
svayaṁ satyavrataṁ nṛpam

"The Supreme Personality of Godhead possesses unlimited potency. Nonetheless, in His pastime in the form of a fish He begged protection from King Satyavrata."

SB 8.24.15

TEXT 15

TEXT

TaMaaTMaNaae\_NauGa]haQa| Pa[qTYaa MaTSYavPauDaRrMa( )  
AJaaNaNa( r+a<aaQaaRYa Xaf-YaaR" Sa MaNaae dDae )) 15 ))

tam ātmano ‘nugrahārthaṁ

prītyā matsya-vapur-dharam

ajānan rakṣaṇārthāya

śapharyāḥ sa mano dadhe

SYNONYMS

tam—unto the fish; ātmanaḥ—personal; anugraha-artham—to show favor; prītyā—very much pleased; matsya-vapuḥ-dharam—the Supreme Personality of Godhead, who had assumed the form of a fish; ajānan—without knowledge of this; rakṣaṇa-arthāya—just to give protection; śapharyāḥ—of the fish; saḥ—the King; manaḥ—mind; dadhe—decided.

TRANSLATION

To please himself, King Satyavrata, not knowing that the fish was the Supreme Personality of Godhead, decided with great pleasure to give the fish protection.

PURPORT

Here is an example of giving service to the Supreme Personality of Godhead even without knowledge. Such service is called ajñāta-sukṛti. King Satyavrata wanted to show his own mercy, not knowing that the fish was Lord Viṣṇu. By such unknowing devotional service, one is favored by the Supreme Personality of Godhead. Service rendered to the Supreme Lord, knowingly or unknowingly, never goes in vain.

SB 8.24.16

TEXT 16

TEXT

TaSYaa dqNaTar& vaKYaMaaé[uTYa Sa MahqPaiTa" )  
k-l/XaaPSau iNaDaaYaENaa& dYaalu/iNaRNYa Aaé[MaMa( )) 16 ))

tasyā dīnataraṁ vākyam

āśrutya sa mahīpatiḥ

kalaśāpsu nidhāyaināṁ

dayālur ninya āśramam

SYNONYMS

tasyāḥ—of the fish; dīna-taram—pitiable; vākyam—words; āśrutya—hearing; saḥ—that; mahī-patiḥ—the King; kalaśa-apsu—in the water contained in the water jug; nidhāya—taking; enām—the fish; dayāluḥ—merciful; ninye—brought; āśramam—to his residence.

TRANSLATION

The merciful King, being moved by the pitiable words of the fish, placed the fish in a water jug and brought Him to his own residence.

SB 8.24.17

TEXT 17

TEXT

Saa Tau Ta}aEk-ra}ae<a vDaRMaaNaa k-Ma<@l/aE )  
Al/BßaTMaavk-aXa& va wdMaah MahqPaiTaMa( )) 17 ))

sā tu tatraika-rātreṇa

vardhamānā kamaṇḍalau

alabdhvātmāvakāśaṁ vā

idam āha mahīpatim

SYNONYMS

sā—that fish; tu—but; tatra—therein; eka-rātreṇa—in one night; vardhamānā—expanding; kamaṇḍalau—in the waterpot; alabdhvā—without attaining; ātma-avakāśam—a comfortable position for His body; vā—either; idam—this; āha—said; mahī-patim—unto the King.

TRANSLATION

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.

SB 8.24.18

TEXT 18

TEXT

Naah& k-Ma<@l/aviSMaNa( k\*-C^\& vSTauiMahaeTSahe )  
k-LPaYaaEk-" SauivPaul&/ Ya}aah& iNavSae Sau%Ma( )) 18 ))

nāhaṁ kamaṇḍalāv asmin

kṛcchraṁ vastum ihotsahe

kalpayaukaḥ suvipulaṁ

yatrāhaṁ nivase sukham

SYNONYMS

na—not; aham—I; kamaṇḍalau—in this waterpot; asmin—in this; kṛcchram—with great difficulty; vastum—to live; iha—here; utsahe—like; kalpaya—just consider; okaḥ—residential place; su-vipulam—more expanded; yatra—wherein; aham—I; nivase—can live; sukham—in pleasure.

TRANSLATION

O My dear King, I do not like living in this waterpot with such great difficulty. Therefore, please find some better reservoir of water where I can live comfortably.

SB 8.24.19

TEXT 19

TEXT

Sa WNaa& TaTa AadaYa NYaDaadaEdÄNaaedke- )  
Ta}a i+aáa MauhUTaeRNa hSTa}aYaMavDaRTa )) 19 ))

sa enāṁ tata ādāya

nyadhād audañcanodake

tatra kṣiptā muhūrtena

hasta-trayam avardhata

SYNONYMS

saḥ—the King; enām—unto the fish; tataḥ—thereafter; ādāya—taking out; nyadhāt—placed; audañcana-udake—in a well of water; tatra—therein; kṣiptā—being thrown; muhūrtena—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.

SB 8.24.20

TEXT 20

TEXT

Na Ma WTadl&/ raJaNa( Sau%& vSTauMaudÄNaMa( )  
Pa\*Qau deih Pad& Maù& YaTa( Tvah& Xar<a& GaTaa )) 20 ))

na ma etad alaṁ rājan

sukhaṁ vastum udañcanam

pṛthu dehi padaṁ mahyaṁ

yat tvāhaṁ śaraṇaṁ gatā

SYNONYMS

na—not; me—unto Me; etat—this; alam—fit; rājan—O King; sukham—in happiness; vastum—to live; udañcanam—reservoir of water; pṛthu—very great; dehi—give; padam—a place; mahyam—unto Me; yat—which; tvā—unto you; aham—I; śaraṇam—shelter; gatā—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.

SB 8.24.21

TEXT 21

TEXT

TaTa AadaYa Saa raja i+aáa raJaNa( Saraevre )  
Tadav\*TYaaTMaNaa Saae\_Ya& MahaMaqNaae\_NvvDaRTa )) 21 ))

tata ādāya sā rājñā

kṣiptā rājan sarovare

tad āvṛtyātmanā so ‘yaṁ

mahā-mīno ‘nvavardhata

SYNONYMS

tataḥ—from there; ādāya—taking away; sā—the fish; rājñā—by the King; kṣiptā—being thrown; rājan—O King (Mahārāja Parīkṣit); sarovare—in a lake; tat—that; āvṛtya—covering; ātmanā—by the body; saḥ—the fish; ayam—this; mahā-mīnaḥ—gigantic fish; anvavardhata—immediately developed.

TRANSLATION

O Mahārāja Parīkṣit, 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.

SB 8.24.22

TEXT 22

TEXT

NaETaNMae SvSTaYae raJaàudk&- Sail/l/aEk-Sa" )  
iNaDaeih r+aaYaaeGaeNa hde MaaMaivdaiSaiNa )) 22 ))

naitan me svastaye rājann

udakaṁ salilaukasaḥ

nidhehi rakṣā-yogena

hrade mām avidāsini

SYNONYMS

na—not; etat—this; me—unto Me; svastaye—comfortable; rājan—O King; udakam—water; salila-okasaḥ—because I am a big aquatic; nidhehi—put; rakṣā-yogena—by some means; hrade—in a lake; mām—Me; avidāsini—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.

SB 8.24.23

TEXT 23

TEXT

wTYau¢-" Saae\_NaYaNMaTSYa& Ta}a Ta}aaivdaiSaiNa )  
Jal/aXaYae\_SaiMMaTa& Ta& SaMaud]e Pa[ai+aPaJ‡zMa( )) 23 ))

ity uktaḥ so ‘nayan matsyaṁ

tatra tatrāvidāsini

jalāśaye ‘sammitaṁ taṁ

samudre prākṣipaj jhaṣam

SYNONYMS

iti uktaḥ—thus being requested; saḥ—the King; anayat—brought; matsyam—the fish; tatra—therein; tatra—therein; avidāsini—where the water never diminishes; jala-āśaye—in the reservoir of water; asammitam—unlimited; tam—unto the fish; samudre—in the ocean; prākṣipat—threw; jhaṣam—the gigantic fish.

TRANSLATION

When thus requested, King Satyavrata took the fish to the largest reservoir of water. But when that also proved insufficient, the King at last threw the gigantic fish into the ocean.

SB 8.24.24

TEXT 24

TEXT

i+aPYaMaa<aSTaMaahediMah Maa& Mak-radYa" )  
AdNTYaiTabl/a vqr Maa& NaehaeTóíuMahRiSa )) 24 ))

kṣipyamāṇas tam āhedam

iha māṁ makarādayaḥ

adanty atibalā vīra

māṁ nehotsraṣṭum arhasi

SYNONYMS

kṣipyamāṇaḥ—being thrown in the ocean; tam—unto the King; āha—the fish said; idam—this; iha—in this place; mām—Me; makara-ādayaḥ—dangerous aquatics like sharks; adanti—will eat; ati-balāḥ—because of being too powerful; vīra—O heroic King; mām—Me; na—not; iha—in this water; utsraṣṭum—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.

SB 8.24.25

TEXT 25

TEXT

Wv& ivMaaeihTaSTaeNa vdTaa vLGau>aarTaqMa( )  
TaMaah k-ae >avaNaSMaaNa( MaTSYaæPae<a MaaehYaNa( )) 25 ))

evaṁ vimohitas tena

vadatā valgu-bhāratīm

tam āha ko bhavān asmān

matsya-rūpeṇa mohayan

SYNONYMS

evam—thus; vimohitaḥ—bewildered; tena—by the fish; vadatā—speaking; valgu-bhāratīm—sweet words; tam—unto him; āha—said; kaḥ—who; bhavān—You; asmān—us; matsya-rūpeṇa—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.

SB 8.24.26

TEXT 26

TEXT

NaEv& vqYaaeR Jal/crae d\*íae\_SMaai>a" é[uTaae\_iPa va )  
Yaae >avaNa( YaaeJaNaXaTaMaöai>aVYaaNaXae Sar" )) 26 ))

naivaṁ vīryo jalacaro

dṛṣṭo ‘smābhiḥ śruto ‘pi vā

yo bhavān yojana-śatam

ahnābhivyānaśe saraḥ

SYNONYMS

na—not; evam—thus; vīryaḥ—powerful; jala-caraḥ—aquatic; dṛṣṭaḥ—seen; asmābhiḥ—by us; śrutaḥ api—nor heard of; vā—either; yaḥ—who; bhavān—Your Lordship; yojana-śatam—hundreds of miles; ahnā—in one day; abhivyānaśe—expanding; saraḥ—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.

SB 8.24.27

TEXT 27

TEXT

NaUNa& Tv& >aGavaNa( Saa+aaÖirNaaRraYa<aae\_VYaYa" )  
ANauGa]haYa >aUTaaNaa& DaTSae æPa& Jal/aEk-SaaMa( )) 27 ))

nūnaṁ tvaṁ bhagavān sākṣād

dharir nārāyaṇo ‘vyayaḥ

anugrahāya bhūtānāṁ

dhatse rūpaṁ jalaukasām

SYNONYMS

nūnam—certainly; tvam—You (are); bhagavān—the Supreme Personality of Godhead; sākṣāt—directly; hariḥ—the Lord; nārāyaṇaḥ—the Personality of Godhead; avyayaḥ—inexhaustible; anugrahāya—to show mercy; bhūtānām—to all living entities; dhatse—You have assumed; rūpam—a form; jala-okasām—like an aquatic.

TRANSLATION

My Lord, You are certainly the inexhaustible Supreme Personality of Godhead, Nārāyaṇa, Śrī Hari. It is to show Your mercy to the living entities that You have now assumed the form of an aquatic.

SB 8.24.28

TEXT 28

TEXT

NaMaSTae Pauåzé[eï iSQaTYauTPatYaPYaYaeìr )  
>a¢-aNaa& Na" Pa[PaàaNaa& Mau:Yaae ùaTMaGaiTaivR>aae )) 28 ))

namas te puruṣa-śreṣṭha

sthity-utpatty-apyayeśvara

bhaktānāṁ naḥ prapannānāṁ

mukhyo hy ātma-gatir vibho

SYNONYMS

namaḥ—I offer my respectful obeisances; te—unto You; puruṣa-śreṣṭha—the best of all living entities, the best of all enjoyers; sthiti—of maintenance; utpatti—creation; apyaya—and destruction; īśvara—the Supreme Lord; bhaktānām—of Your devotees; naḥ—like us; prapannānām—those who are surrendered; mukhyaḥ—the supreme; hi—indeed; ātma-gatiḥ—the supreme destination; vibho—Lord Viṣṇu.

TRANSLATION

O my Lord, master of creation, maintenance and annihilation, O best of enjoyers, Lord Viṣṇu, You are the leader and destination of surrendered devotees like us. Therefore let me offer my respectful obeisances unto You.

SB 8.24.29

TEXT 29

TEXT

SaveR l/Il/avTaaraSTae >aUTaaNaa& >aUiTaheTav" )  
jaTauiMaC^aMYadae æPa& YadQa| >avTaa Da\*TaMa( )) 29 ))

sarve līlāvatārās te

bhūtānāṁ bhūti-hetavaḥ

jñātum icchāmy ado rūpaṁ

yad-arthaṁ bhavatā dhṛtam

SYNONYMS

sarve—everything; līlā—pastimes; avatārāḥ—incarnations; te—of Your Lordship; bhūtānām—of all living entities; bhūti—of a flourishing condition; hetavaḥ—the causes; jñātum—to know; icchāmi—I wish; adaḥ—this; rūpam—form; yat-artham—for what purpose; bhavatā—by Your Lordship; dhṛtam—assumed.

TRANSLATION

All Your pastimes and incarnations certainly appear for the welfare of all living entities. Therefore, my Lord, I wish to know the purpose for which You have assumed this form of a fish.

SB 8.24.30

TEXT 30

TEXT

Na Tae\_rivNda+a PadaePaSaPaR<a&  
 Ma\*za >aveTa( SavRSauôiTPa[YaaTMaNa" )  
YaQaeTareza& Pa\*QaGaaTMaNaa& SaTaa‚  
 Madqd\*Xaae Yad( vPaurd(>auTa& ih Na" )) 30 ))

na te ‘ravindākṣa padopasarpaṇaṁ

mṛṣā bhavet sarva-suhṛt-priyātmanaḥ

yathetareṣāṁ pṛthag-ātmanāṁ satām

adīdṛśo yad vapur adbhutaṁ hi naḥ

SYNONYMS

na—never; te—of Your Lordship; aravinda-akṣa—My Lord, whose eyes are like the petals of a lotus; pada-upasarpaṇam—worship of the lotus feet; mṛṣā—useless; bhavet—can become; sarva-suhṛt—the friend of everyone; priya—dear to everyone; ātmanaḥ—the Supersoul of everyone; yathā—as; itareṣām—of others (the demigods); pṛthak-ātmanām—living entities who have material bodies different from the soul; satām—of those who are spiritually fixed; adīdṛśaḥ—You have manifested; yat—that; vapuḥ—body; adbhutam—wonderful; hi—indeed; naḥ—unto us.

TRANSLATION

O my Lord, possessing eyes like the petals of a lotus, the worship of the demigods, who are in the bodily concept of life, is fruitless in all respects. But because You are the supreme friend and dearmost Supersoul of everyone, worship of Your lotus feet is never useless. You have therefore manifested Your form as a fish.

PURPORT

The demigods like Indra, Candra and Sūrya are ordinary living entities who are differentiated parts and parcels of the Supreme Personality of Godhead. The Lord expands Himself through the living beings (nityo nityānāṁ cetanaś cetanānām). His personal viṣṇu-tattva forms, which are all spiritual, are called svāṁśa, and the living entities who are differentiated parts are called vibhinnāṁśa. Some of the vibhinnāṁśa forms are spiritual, and some are a combination of matter and spirit. The conditioned souls in the material world are different from their external bodies made of material energy. Thus the demigods living in the upper planetary systems and the living entities living in the lower planetary system are of the same nature. Nonetheless, those living as human beings on this planet are sometimes attracted to worshiping the demigods in the higher planetary systems. Such worship is temporary. As the human beings on this planet have to change their bodies (tathā dehāntara-prāptiḥ), the living entities known as Indra, Candra, Varuṇa and so on will also have to change their bodies in due course of time. As stated in Bhagavad-gītā, antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām: "Men of small intelligence worship the demigods, and their fruits are limited and temporary." Kāmais tais tair hṛta jñānāḥ prapadyante ‘nya-devatāḥ: 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, yathetareṣāṁ pṛthag-ātmanāṁ satām, padopasarpaṇaṁ mṛṣā bhavet. In other words, if one is to worship someone else, he must worship the Supreme Personality of Godhead. Then his worship will never be fruitless. Svalpam apy asya dharmasya trāyate mahato bhayāt: even a slight attempt to worship the Supreme Personality of Godhead is a permanent asset. Therefore, as recommended in Śrīmad-Bhāgavatam, tyaktvā sva-dharmaṁ caraṇāmbujaṁ hareḥ. 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.

SB 8.24.31

TEXT 31

TEXT

é[qéuk- ovac  
wiTa b]uva<a& Na\*PaiTa& JaGaTPaiTa"  
 SaTYav]Ta& MaTSYavPauYauRGa+aYae )  
ivhTauRk-aMa" Pa[l/Yaa<aRve\_b]vq‚  
 iÀk-IzuRrek-aNTaJaNaiPa[Ya" iPa[YaMa( )) 31 ))

śrī-śuka uvāca

iti bruvāṇaṁ nṛpatiṁ jagat-patiḥ

satyavrataṁ matsya-vapur yuga-kṣaye

vihartu-kāmaḥ pralayārṇave ‘bravīc

cikīrṣur ekānta-jana-priyaḥ priyam

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; iti—thus; bruvāṇam—speaking like that; nṛpatim—unto the King; jagat-patiḥ—the master of the entire universe; satyavratam—unto Satyavrata; matsya-vapuḥ—the Lord, who had assumed the form of a fish; yuga-kṣaye—at the end of a yuga; vihartu-kāmaḥ—to enjoy His own pastimes; pralaya-arṇave—in the water of inundation; abravīt—said; cikīrṣuḥ—desiring to do; ekānta-jana-priyaḥ—most beloved by the devotees; priyam—something very beneficial.

TRANSLATION

Śukadeva Gosvāmī said: When King Satyavrata spoke in this way, the Supreme Personality of Godhead, who at the end of the yuga had assumed the form of a fish to benefit His devotee and enjoy His pastimes in the water of inundation, responded as follows.

SB 8.24.32

TEXT 32

TEXT

é[q>aGavaNauvac  
SaáMae ùÛTaNaadUßRMahNYaeTadirNdMa )  
iNaMa&+YaTYaPYaYaaM>aaeDaaE }aEl/aeKYa& >aU>auRvaidk-Ma( )) 32 ))

śrī-bhagavān uvāca

saptame hy adyatanād ūrdhvam

ahany etad arindama

nimaṅkṣyaty apyayāmbhodhau

trailokyaṁ bhūr-bhuvādikam

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; saptame—on the seventh; hi—indeed; adyatanāt—from today; ūrdhvam—forward; ahani—on the day; etat—this creation; arimdama—O King who can subdue your enemies; nimaṅkṣyati—shall be inundated; apyaya-ambhodhau—in the ocean of destruction; trailokyam—the three lokas; bhūḥ-bhuva-ādikam—namely Bhūrloka, Bhuvarloka and Svarloka.

TRANSLATION

The Supreme Personality of Godhead said: O King, who can subdue your enemies, on the seventh day from today the three worlds—Bhūḥ, Bhuvaḥ and Svaḥ—will all merge into the water of inundation.

SB 8.24.33

TEXT 33

TEXT

i}al/aeKYaa& l/IYaMaaNaaYaa& Sa&vTaaRM>aiSa vE Tada )  
oPaSQaaSYaiTa NaaE" k-aicd( ivXaal/a Tva& MaYaeirTaa )) 33 ))

tri-lokyāṁ līyamānāyāṁ

saṁvartāmbhasi vai tadā

upasthāsyati nauḥ kācid

viśālā tvāṁ mayeritā

SYNONYMS

tri-lokyām—the three lokas; līyamānāyām—upon being merged; saṁvarta-ambhasi—in the water of destruction; vai—indeed; tadā—at that time; upasthāsyati—will appear; nauḥ—boat; kācit—one; viśālā—very big; tvām—unto you; mayā—by Me; īritā—sent.

TRANSLATION

When all the three worlds merge into the water, a large boat sent by Me will appear before you.

SB 8.24.34, SB 8.24.35, SB 8.24.34-35

TEXTS 34-35

TEXT

Tv& TaavdaezDaq" SavaR bqJaaNYauÀavcaiNa c )  
SaáizRi>a" Pairv\*Ta" SavRSatvaePab\*&ihTa" )) 34 ))  
Aaåù b\*hTaq& Naav& ivcirZYaSYaiv(c)-v" )  
Wk-a<aRve iNaral/aeke- ‰zq<aaMaev vcRSaa )) 35 ))

tvaṁ tāvad oṣadhīḥ sarvā

bījāny uccāvacāni ca

saptarṣibhiḥ parivṛtaḥ

sarva-sattvopabṛṁhitaḥ

āruhya bṛhatīṁ nāvaṁ

vicariṣyasy aviklavaḥ

ekārṇave nirāloke

ṛṣīṇām eva varcasā

SYNONYMS

tvam—you; tāvat—until that time; oṣadhīḥ—herbs; sarvāḥ—all kinds of; bījāni—seeds; ucca-avacāni—lower and higher; ca—and; sapta-ṛṣibhiḥ—by the seven ṛṣis; parivṛtaḥ—surrounded; sarva-sattva—all kinds of living entities; upabṛṁhitaḥ—surrounded by; āruhya—getting on; bṛhatīm—very large; nāvam—boat; vicariṣyasi—shall travel; aviklavaḥ—without moroseness; eka-arṇave—in the ocean of inundation; nirāloke—without being illuminated; ṛṣīṇām—of the great ṛṣis; eva—indeed; varcasā—by the effulgence.

TRANSLATION

Thereafter, O King, you shall collect all types of herbs and seeds and load them on that great boat. Then, accompanied by the seven ṛṣis and surrounded by all kinds of living entities, you shall get aboard that boat, and without moroseness you shall easily travel with your companions on the ocean of inundation, the only illumination being the effulgence of the great ṛṣis.

SB 8.24.36

TEXT 36

TEXT

daeDaUYaMaaNaa& Taa& Naav& SaMaqre<a bl/IYaSaa )  
oPaiSQaTaSYa Mae é\*(r)e iNabDNaqih MahaihNaa )) 36 ))

dodhūyamānāṁ tāṁ nāvaṁ

samīreṇa balīyasā

upasthitasya me śṛṅge

nibadhnīhi mahāhinā

SYNONYMS

dodhūyamānām—being tossed about; tām—that; nāvam—boat; samīreṇa—by the wind; balīyasā—very powerful; upasthitasya—situated nearby; me—of Me; śṛṅge—to the horn; nibadhnīhi—bind; mahā-ahinā—by the large serpent (Vāsuki).

TRANSLATION

Then, as the boat is tossed about by the powerful winds, attach the vessel to My horn by means of the great serpent Vāsuki, for I shall be present by your side.

SB 8.24.37

TEXT 37

TEXT

Ah& TvaMa\*izi>a" SaaDa| SahNaavMaudNviTa )  
ivk-zRNa( ivcirZYaaiMa Yaavd( b]aøq iNaXaa Pa[>aae )) 37 ))

ahaṁ tvām ṛṣibhiḥ sārdhaṁ

saha-nāvam udanvati

vikarṣan vicariṣyāmi

yāvad brāhmī niśā prabho

SYNONYMS

aham—I; tvām—unto you; ṛṣibhiḥ—with all the saintly persons; sārdham—all together; saha—with; nāvam—the boat; udanvati—in the water of devastation; vikarṣan—contacting; vicariṣyāmi—I shall travel; yāvat—as long as; brāhmī—pertaining to Lord Brahmā; niśā—night; prabho—O King.

TRANSLATION

Pulling the boat, with you and all the ṛṣis in it, O King, I shall travel in the water of devastation until the night of Lord Brahmā’s slumber is over.

PURPORT

This particular devastation actually took place not during the night of Lord Brahmā but during his day, for it was during the time of Cākṣuṣa Manu. Brahmā’s night takes place when Brahmā goes to sleep, but in the daytime there are fourteen Manus, one of whom is Cākṣuṣa Manu. Therefore, Śrīla Viśvanātha Cakravartī Ṭhākura comments that although it was daytime for Lord Brahmā, Brahmā felt sleepy for a short time by the supreme will of the Lord. This short period is regarded as Lord Brahmā’s night. This has been elaborately discussed by Śrīla Rūpa Gosvāmī in his Laghu-bhāgavatāmṛta. The following is a summary of his analysis. Because Agastya Muni cursed Svāyambhuva Manu, during the time of Svāyambhuva Manu a devastation took place. This devastation is mentioned in the Matsya Purāṇa. During the time of Cākṣuṣa Manu, by the supreme will of the Lord, there was suddenly another pralaya, or devastation. This is mentioned by Mārkaṇḍeya Ṛṣi in the Viṣṇu-dharmottara. At the end of Manu’s time there is not necessarily a devastation, but at the end of the Cākṣuṣa-manvantara, the Supreme Personality of Godhead, by His illusory energy, wanted to show Satyavrata the effects of devastation. Śrīla Śrīdhara Svāmī also agrees with this opinion. The Laghu-bhāgavatāmṛta says:

madhye manvantarasyaiva  
muneḥ śāpān manuṁ prati  
pralayo ‘sau babhūveti  
purāṇe kvacid īryate

ayam ākasmiko jātaś  
cākṣuṣasyāntare manoḥ  
pralayaḥ padmanābhasya  
līlayeti ca kutracit

sarva-manvantarasyānte  
pralayo niścitaṁ bhavet  
viṣṇu-dharmottare tv etat  
mārkaṇḍeyeṇa bhāṣitam

manor ante layo nāsti  
manave ‘darśi māyayā  
viṣṇuneti bruvāṇais tu  
svāmibhir naiṣa manyate

SB 8.24.38

TEXT 38

TEXT

MadqYa& MaihMaaNa& c Par& b]øeiTa XaiBdTaMa( )  
veTSYaSYaNauGa\*hqTa& Mae SaMPa[énEivRv\*Ta& ôid )) 38 ))

madīyaṁ mahimānaṁ ca

paraṁ brahmeti śabditam

vetsyasy anugṛhītaṁ me

sampraśnair vivṛtaṁ hṛdi

SYNONYMS

madīyam—pertaining to Me; mahimānam—glories; ca—and; param brahma—the Supreme Brahman, the Absolute Truth; iti—thus; śabditam—celebrated; vetsyasi—you shall understand; anugṛhītam—being favored; me—by Me; sampraśnaiḥ—by inquiries; vivṛtam—thoroughly explained; hṛdi—within the heart.

TRANSLATION

You will be thoroughly advised and favored by Me, and because of your inquiries, everything about My glories, which are known as paraṁ brahma, will be manifest within your heart. Thus you will know everything about Me.

PURPORT

As stated in Bhagavad-gītā (15.15), sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca: the Supreme Personality of Godhead, Paramātmā, is situated in everyone’s heart, and from Him come remembrance, knowledge and forgetfulness. The Lord reveals Himself in proportion to one’s surrender to Him. Ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy 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. Mām eva ye prapadyante māyām etāṁ 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 (sarvaṁ khalv idaṁ brahma), and these glories are gradually revealed and realized. The Lord is the supreme purifier (paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān). The more one is purified and the more he wants to know about the Supreme, the more the Lord reveals to him. Full knowledge of Brahman, Paramātmā and Bhagavān is revealed to the pure devotees. The Lord says in Bhagavad-gītā (10.11):

teṣām evānukampārtham  
aham ajñānajaṁ tamaḥ  
nāśayāmy ātma-bhāvastho  
jñāna-dīpena bhāsvatā

"Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance."

SB 8.24.39

TEXT 39

TEXT

wTQaMaaidXYa raJaaNa& hirrNTarDaqYaTa )  
Saae\_NvvE+aTa Ta& k-al&/ Ya& ôzqke-Xa AaidXaTa( )) 39 ))

ittham ādiśya rājānaṁ

harir antaradhīyata

so ‘nvavaikṣata taṁ kālaṁ

yaṁ hṛṣīkeśa ādiśat

SYNONYMS

ittham—as aforementioned; ādiśya—instructing; rājānam—the King (Satyavrata); hariḥ—the Supreme Personality of Godhead; antaradhīyata—disappeared from that place; saḥ—he (the King); anvavaikṣata—began to wait for; tam kālam—that time; yam—which; hṛṣīka-īśaḥ—Lord Hṛṣīkeśa, the master of all the senses; ādiśat—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.

SB 8.24.40

TEXT 40

TEXT

AaSTaqYaR d>aaRNa( Pa[aKkU-l/aNa( raJaizR" Pa[aGaudx(Mau%" )  
iNazSaad hre" PaadaE icNTaYaNa( MaTSYaæiPa<a" )) 40 ))

āstīrya darbhān prāk-kūlān

rājarṣiḥ prāg-udaṅ-mukhaḥ

niṣasāda hareḥ pādau

cintayan matsya-rūpiṇaḥ

SYNONYMS

āstīrya—spreading; darbhān—kuśa grass; prāk-kūlān—the upper portion facing east; rāja-ṛṣiḥ—Satyavrata, the saintly King; prāk-udak-mukhaḥ—looking toward the northeast (īśāna); niṣasāda—sat down; hareḥ—of the Supreme Personality of Godhead; pādau—upon the lotus feet; cintayan—meditating; matsya-rūpiṇaḥ—who had assumed the form of a fish.

TRANSLATION

After spreading kuśa with its tips pointing east, the saintly King, himself facing the northeast, sat down on the grass and began to meditate upon the Supreme Personality of Godhead, Viṣṇu, who had assumed the form of a fish.

SB 8.24.41

TEXT 41

TEXT

TaTa" SaMaud] oÜel/" SavRTa" âavYaNa( MahqMa( )  
vDaRMaaNaae MahaMaegaEvRzRiÙ" SaMad\*XYaTa )) 41 ))

tataḥ samudra udvelaḥ

sarvataḥ plāvayan mahīm

vardhamāno mahā-meghair

varṣadbhiḥ samadṛśyata

SYNONYMS

tataḥ—thereafter; samudraḥ—the ocean; udvelaḥ—overflowing; sarvataḥ—everywhere; plāvayan—inundating; mahīm—the earth; vardhamānaḥ—increasing more and more; mahā-meghaiḥ—by gigantic clouds; varṣadbhiḥ—incessantly pouring rain; samadṛśyata—King Satyavrata saw it.

TRANSLATION

Thereafter, gigantic clouds pouring incessant water swelled the ocean more and more. Thus the ocean began to overflow onto the land and inundate the entire world.

SB 8.24.42

TEXT 42

TEXT

DYaaYaNa( >aGavdadeXa& dd\*Xae NaavMaaGaTaaMa( )  
TaaMaaåraeh ivPa[eNd]EradaYaaEziDavqåDa" )) 42 ))

dhyāyan bhagavad-ādeśaṁ

dadṛśe nāvam āgatām

tām āruroha viprendrair

ādāyauṣadhi-vīrudhaḥ

SYNONYMS

dhyāyan—remembering; bhagavat-ādeśam—the order of the Supreme Personality of Godhead; dadṛśe—he saw; nāvam—a boat; āgatām—coming near; tām—aboard the boat; āruroha—got up; vipra-indraiḥ—with the saintly brāhmaṇas; ādāya—taking; auṣadhi—herbs; vīrudhaḥ—and creepers.

TRANSLATION

As Satyavrata remembered the order of the Supreme Personality of Godhead, he saw a boat coming near him. Thus he collected herbs and creepers, and, accompanied by saintly brāhmaṇas, he got aboard the boat.

SB 8.24.43

TEXT 43

TEXT

TaMaUcuMauRNaYa" Pa[qTaa raJaNa( DYaaYaSv ke-XavMa( )  
Sa vE Na" Saª$=adSMaadivTaa Xa& ivDaaSYaiTa )) 43 ))

tam ūcur munayaḥ prītā

rājan dhyāyasva keśavam

sa vai naḥ saṅkaṭād asmād

avitā śaṁ vidhāsyati

SYNONYMS

tam—unto the King; ūcuḥ—said; munayaḥ—all the saintly brāhmaṇas; prītāḥ—being pleased; rājan—O King; dhyāyasva—meditate; keśavam—upon the Supreme Lord, Keśava; saḥ—His Lordship; vai—indeed; naḥ—us; saṅkaṭāt—from the great danger; asmāt—as now visible; avitā—will save; śam—auspiciousness; vidhāsyati—He will arrange.

TRANSLATION

The saintly brāhmaṇas, being pleased with the King, said to him: O King, please meditate upon the Supreme Personality of Godhead, Keśava. He will save us from this impending danger and arrange for our well-being.

SB 8.24.44

TEXT 44

TEXT

Saae\_NauDYaaTaSTaTaae raja Pa[aduraSaqNMaha<aRve )  
Wk-é\*(r)Darae MaTSYaae hEMaae iNaYauTaYaaeJaNa" )) 44 ))

so ‘nudhyātas tato rājñā

prādurāsīn mahārṇave

eka-śṛṅga-dharo matsyo

haimo niyuta-yojanaḥ

SYNONYMS

saḥ—the Lord; anudhyātaḥ—being meditated upon; tataḥ—thereafter (hearing the words of the saintly brāhmaṇas); rājñā—by the King; prādurāsīt—appeared (before him); mahā-arṇave—in the great ocean of inundation; eka-śṛṅga-dharaḥ—with one horn; matsyaḥ—a big fish; haimaḥ—made of gold; niyuta-yojanaḥ—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.

SB 8.24.45

TEXT 45

TEXT

iNabDYa Naav& TaC^\*(r)e YaQaae¢-ae hir<aa Paura )  
vr}ae<aaihNaa TauíSTauíav MaDauSaUdNaMa( )) 45 ))

nibadhya nāvaṁ tac-chṛṅge

yathokto hariṇā purā

varatreṇāhinā tuṣṭas

tuṣṭāva madhusūdanam

SYNONYMS

nibadhya—anchoring; nāvam—the boat; tat-śṛṅge—onto the horn of the big fish; yathā-uktaḥ—as advised; hariṇā—by the Supreme Personality of Godhead; purā—before; varatreṇa—used as a rope; ahinā—by the great serpent (of the name Vāsuki); tuṣṭaḥ—being pleased; tuṣṭāva—he satisfied; madhusūdanam—the Supreme Lord, the killer of Madhu.

TRANSLATION

Following the instructions formerly given by the Supreme Personality of Godhead, the King anchored the boat to the fish’s horn, using the serpent Vāsuki as a rope. Thus being satisfied, he began offering prayers to the Lord.

SB 8.24.46

TEXT 46

TEXT

é[qraJaaevac  
ANaaÛivÛaePahTaaTMaSa&ivd‚  
 STaNMaUl/Sa&SaarPairé[MaaTaura" )  
Yad\*C^YaaePaSa\*Taa YaMaaPanuYau‚  
 ivRMaui¢-dae Na" ParMaae Gauå>aRvaNa( )) 46 ))

śrī-rājovāca

anādy-avidyopahatātma-saṁvidas

tan-mūla-saṁsāra-pariśramāturāḥ

yadṛcchayopasṛtā yam āpnuyur

vimuktido naḥ paramo gurur bhavān

SYNONYMS

śrī-rājā uvāca—the King offered prayers as follows; anādi—from time immemorial; avidyā—by ignorance; upahata—has been lost; ātma-saṁvidaḥ—knowledge about the self; tat—that is; mūla—the root; saṁsāra—material bondage; pariśrama—full of miserable conditions and hard work; āturāḥ—suffering; yadṛcchayā—by the supreme will; upasṛtāḥ—being favored by the ācārya; yam—the Supreme Personality of Godhead; āpnuyuḥ—can achieve; vimukti-daḥ—the process of liberation; naḥ—our; paramaḥ—the supreme; guruḥ—spiritual master; bhavān—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 bhavān. The representative of the Supreme Personality of Godhead who acts to spread Kṛṣṇa consciousness is also guided by the Supreme Lord to act properly in executing the Lord’s order. Such a person may appear to be an ordinary human being, but because he acts on behalf of the Supreme Personality of Godhead, the supreme spiritual master, he is not to be neglected as ordinary. It is therefore said, ācāryaṁ māṁ vijānīyāt: an ācārya who acts on behalf of the Supreme Personality of Godhead should be understood to be as good as the Supreme Lord Himself.

sākṣād dharitvena samasta-śāstrair  
uktas tathā bhāvyata eva sadbhiḥ  
kintu prabhor yaḥ priya eva tasya  
vande guroḥ śrī-caraṇāravindam

Viśvanātha Cakravartī Ṭhākura has advised that the spiritual master acting on the Supreme Lord’s behalf must be worshiped as being as good as the Supreme Lord, for he is the Lord’s most confidential servant in broadcasting the Lord’s message for the benefit of the conditioned souls involved in the material world.

SB 8.24.47

TEXT 47

TEXT

JaNaae\_buDaae\_Ya& iNaJak-MaRbNDaNa"  
 Sau%eC^Yaa k-MaR SaMaqhTae\_Sau%Ma( )  
YaTSaevYaa Taa& ivDauNaaeTYaSaNMaiTa&  
 Ga]iNQa& Sa i>aNÛad( Da\*dYa& Sa Naae Gauå" )) 47 ))

jano ‘budho ‘yaṁ nija-karma-bandhanaḥ

sukhecchayā karma samīhate ‘sukham

yat-sevayā tāṁ vidhunoty asan-matiṁ

granthiṁ sa bhindyād dhṛdayaṁ sa no guruḥ

SYNONYMS

janaḥ—the conditioned soul subjected to birth and death; abudhaḥ—most foolish because of accepting the body as the self; ayam—he; nija-karma-bandhanaḥ—accepting different bodily forms as a result of his sinful activities; sukha-icchayā—desiring to be happy within this material world; karma—fruitive activities; samīhate—plans; asukham—but it is for distress only; yat-sevayā—by rendering service unto whom; tām—the entanglement of karma; vidhunoti—clears up; asat-matim—the unclean mentality (accepting the body as the self); granthim—hard knot; saḥ—His Lordship the Supreme Personality of Godhead; bhindyāt—being cut off; hṛdayam—in the core of the heart; saḥ—He (the Lord); naḥ—our; guruḥ—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 avidyā, or ignorance. Because of a false hope for happiness, the conditioned soul becomes involved in various plans for material activity. Here Mahārāja Satyavrata prays that the Lord sever this hard knot of false happiness and thus become his supreme spiritual master.

SB 8.24.48

TEXT 48

TEXT

YaTSaevYaaGaneirv åd]raedNa&  
 PauMaaNa( ivJaùaNMal/MaaTMaNaSTaMa" )  
>aJaeTa v<a| iNaJaMaez Saae\_VYaYaae  
 >aUYaaTa( Sa wRXa" ParMaae GauraeGauRå" )) 48 ))

yat-sevayāgner iva rudra-rodanaṁ

pumān vijahyān malam ātmanas tamaḥ

bhajeta varṇaṁ nijam eṣa so ‘vyayo

bhūyāt sa īśaḥ paramo guror guruḥ

SYNONYMS

yat-sevayā—the Supreme Personality of Godhead, by serving whom; agneḥ—in touch with fire; iva—as it is; rudra-rodanam—a block of silver or gold becomes purified; pumān—a person; vijahyāt—can give up; malam—all the dirty things of material existence; ātmanaḥ—of one’s self; tamaḥ—the mode of ignorance, by which one performs pious and impious activities; bhajeta—may revive; varṇam—his original identity; nijam—one’s own; eṣaḥ—such; saḥ—He; avyayaḥ—inexhaustible; bhūyāt—let Him become; saḥ—He; īśaḥ—the Supreme Personality of Godhead; paramaḥ—the supreme; guroḥ guruḥ—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 divyaṁ putrakā yena sattvaṁ śuddhyet. Because of contamination by the modes of material nature, one continues in the cycle of birth and death (kāraṇaṁ guṇa-saṅgo ‘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, jñāna and yoga, but none of them is equal to the process of devotional service. As gold and silver can be freed from all dirty contamination by being put into a fire but not merely by being washed, the living entity can be awakened to his own identity by performing devotional service (yat-sevayā), but not by karma, jñāna or yoga. Cultivation of speculative knowledge or practice of yogic gymnastics will not be helpful.

The word varṇam refers to the luster of one’s original identity. The original luster of gold or silver is brilliant. Similarly, the original luster of the living being, who is part of the sac-cid-ānanda-vigraha, is the luster of ānanda, or pleasure. Ānandamayo bhyāsāt. Every living entity has the right to become ānandamaya, joyful, because he is part of the sac-cid-ānanda-vigraha, Kṛṣṇa. Why should the living being be put into tribulation because of dirty contamination by the material modes of nature? The living entity should become purified and regain his svarūpa, his original identity. This he can do only by devotional service. Therefore, one should adopt the instructions of the Supreme Personality of Godhead, who is described here as guror guruḥ, the spiritual master of all other spiritual masters.

Even though we may not have the fortune to contact the Supreme Lord personally, the Lord’s representative is as good as the Lord Himself because such a representative does not say anything unless it is spoken by the Supreme Personality of Godhead. Śrī Caitanya Mahāprabhu therefore gives a definition of guru. Yāre dekha, tāre kaha ‘kṛṣṇa’-upadeśa: the bona fide guru is he who advises his disciples exactly in accordance with the principles spoken by Kṛṣṇa. The bona fide guru is he who has accepted Kṛṣṇa as guru. This is the guru-paramparā system. The original guru is Vyāsadeva because he is the speaker of Bhagavad-gītā and Śrīmad-Bhāgavatam, wherein everything spoken relates to Kṛṣṇa. Therefore guru-pūjā is known as Vyāsa-pūjā. In the final analysis, the original guru is Kṛṣṇa, His disciple is Nārada, whose disciple is Vyāsa, and in this way we gradually come in touch with the guru-paramparā. One cannot become a guru if he does not know what the Personality of Godhead Kṛṣṇa or His incarnation wants. The mission of the guru is the mission of the Supreme Personality of Godhead: to spread Kṛṣṇa consciousness all over the world.

SB 8.24.49

TEXT 49

TEXT

Na YaTPa[SaadaYauTa>aaGale/Xa‚  
 MaNYae c deva Gaurvae JaNaa" SvYaMa( )  
k-Tau| SaMaeTaa" Pa[>aviNTa Pau&Sa‚  
 STaMaqìr& Tva& Xar<a& Pa[PaÛe )) 49 ))

na yat-prasādāyuta-bhāga-leśam

anye ca devā guravo janāḥ svayam

kartuṁ sametāḥ prabhavanti puṁsas

tam īśvaraṁ tvāṁ śaraṇaṁ prapadye

SYNONYMS

na—not; yat-prasāda—of the mercy of the Supreme Personality of Godhead; ayuta-bhāga-leśam—only one ten-thousandth; anye—others; ca—also; devāḥ—even the demigods; guravaḥ—the so-called gurus; janāḥ—the total population; svayam—personally; kartum—to execute; sametāḥ—all together; prabhavanti—can become equally able; puṁsaḥ—by the Supreme Personality of Godhead; tam—unto Him; īśvaram—unto the Supreme Personality of Godhead; tvām—unto You; śaraṇam—shelter; prapadye—let me surrender.

TRANSLATION

Neither all the demigods, nor the so-called gurus nor all other people, either independently or together, can offer mercy that equals even one ten-thousandth of Yours. Therefore I wish to take shelter of Your lotus feet.

PURPORT

It is said, kāmais tais tair hṛta jñānāḥ prapadyante ‘nya-devatāḥ: people in general, being motivated by material desires, worship the demigods to get fruitive results very quickly. People generally do not become devotees of Lord Viṣṇu, since Lord Viṣṇu never becomes the order-supplier of His devotee. Lord Viṣṇu does not give a devotee benedictions that will create a further demand for benedictions. By worshiping the demigods one may get results, but, as described in Bhagavad-gītā, antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām: whatever great benedictions one may achieve from the demigods are all temporary. Because the demigods themselves are temporary, their benedictions are also temporary and have no permanent value. Those who aspire for such benedictions have a poor fund of knowledge (tad bhavaty alpa-medhasām). The benedictions of Lord Viṣṇu are different. By the mercy of the Lord Viṣṇu, one can be completely freed from material contamination and go back home, back to Godhead. Therefore the benedictions offered by the demigods cannot compare to even one ten-thousandth of the Lord’s benedictions. One should not, therefore, try to obtain benedictions from the demigods or false gurus. One should aspire only for the benediction offered by the Supreme Personality of Godhead. As the Lord says in Bhagavad-gītā (18.66):

sarva-dharmān parityajya  
mām ekaṁ śaraṇaṁ vraja  
ahaṁ tvāṁ sarva-pāpebhyo  
mokṣayiṣyāmi mā śucaḥ

"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.

SB 8.24.50

TEXT 50

TEXT

Ac+aurNDaSYa YaQaaGa]<aq" k\*-Ta‚  
 STaQaa JaNaSYaaivduzae\_buDaae Gauå" )  
TvMakR-d\*k(- SavRd\*Xaa& SaMaq+a<aae  
 v\*Taae GauåNaR" SvGaiTa& bu>auTSaTaaMa( )) 50 ))

acakṣur andhasya yathāgraṇīḥ kṛtas

tathā janasyāviduṣo ‘budho guruḥ

tvam arka-dṛk sarva-dṛśāṁ samīkṣaṇo

vṛto gurur naḥ sva-gatiṁ bubhutsatām

SYNONYMS

acakṣuḥ—one who does not have his power of sight; andhasya—for such a blind person; yathā—as; agraṇīḥ—the leader, who goes first; kṛtaḥ—accepted; tathā—similarly; janasya—such a person; aviduṣaḥ—who has no knowledge of the goal of life; abudhaḥ—a foolish rascal; guruḥ—the spiritual master; tvam—Your Lordship; arka-dṛk—appear like the sun; sarva-dṛśām—of all sources of knowledge; samīkṣaṇaḥ—the complete seer; vṛtaḥ—accepted; guruḥ—the spiritual master; naḥ—our; sva-gatim—one who knows his real self-interest; bubhutsatām—such an enlightened person.

TRANSLATION

As a blind man, being unable to see, accepts another blind man as his leader, people who do not know the goal of life accept someone as a guru who is a rascal and a fool. But we are interested in self-realization. Therefore we accept You, the Supreme Personality of Godhead, as our spiritual master, for You are able to see in all directions and are omniscient like the sun.

PURPORT

The conditioned soul, being wrapped in ignorance and therefore not knowing the goal of life, accepts a guru who can juggle words and make some display of magic that is wonderful to a fool. Sometimes a foolish person accepts someone as a guru because he can manufacture a small quantity of gold by mystic yogic power. Because such a disciple has a poor fund of knowledge, he cannot judge whether the manufacture of gold is the criterion for a guru. Why should one not accept the Supreme Personality of Godhead, Kṛṣṇa, from whom unlimited numbers of gold mines come into being? Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ 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. Mahārāja Satyavrata, however, knew the goal of life. He knew the Supreme Personality of Godhead, and therefore he accepted the Lord as his guru. Either the Supreme Lord or His representative can become guru. The Lord says, mām eva ye prapadyante māyām etāṁ taranti te: "One can get relief from the clutches of māyā as soon as he surrenders unto Me." Therefore it is the guru’s business to instruct his disciple to surrender to the Supreme Personality of Godhead if he wants relief from the material clutches. This is the symptom of the guru. This same principle was instructed by Śrī Caitanya Mahāprabhu: yāre dekha, tāre kaha ‘kṛṣṇa’-upadeśa. In other words, one is advised not to accept a guru who does not follow the path of instruction given by Lord Kṛṣṇa.

SB 8.24.51

TEXT 51

TEXT

JaNaae JaNaSYaaidXaTae\_SaTaq& GaiTa&  
 YaYaa Pa[PaÛeTa durTYaYa& TaMa" )  
Tv& TvVYaYa& jaNaMaMaaegaMaÅSaa  
 Pa[PaÛTae YaeNa JaNaae iNaJa& PadMa( )) 51 ))

jano janasyādiśate ‘satīṁ gatiṁ

yayā prapadyeta duratyayaṁ tamaḥ

tvaṁ tv avyayaṁ jñānam amogham añjasā

prapadyate yena jano nijaṁ padam

SYNONYMS

janaḥ—a person who is not a bona fide guru (an ordinary person); janasya—of an ordinary person who does not know the goal of life; ādiśate—instructs; asatīm—impermanent, material; gatim—the goal of life; yayā—by such knowledge; prapadyeta—he surrenders; duratyayam—insurmountable; tamaḥ—to ignorance; tvam—Your Lordship; tu—but; avyayam—indestructible; jñānam—knowledge; amogham—without material contamination; añjasā—very soon; prapadyate—achieves; yena—by such knowledge; janaḥ—a person; nijam—his own; padam—original position.

TRANSLATION

A materialistic so-called guru instructs his materialistic disciples about economic development and sense gratification, and because of such instructions the foolish disciples continue in the materialistic existence of ignorance. But Your Lordship gives knowledge that is eternal, and the intelligent person receiving such knowledge is quickly situated in his original constitutional position.

PURPORT

So-called gurus instruct their disciples for the sake of material profit. Some guru advises that one meditate in such a way that his intelligence will increase in regard to keeping his body fit for sense gratification. Another guru advises that sex is the ultimate goal of life and that one should therefore engage in sex to the best of his ability. These are the instructions of foolish gurus. In other words, because of the instructions of a foolish guru one remains perpetually in material existence and suffers its tribulations. But if one is intelligent enough to take instructions from the Supreme Personality of Godhead, as enunciated in Bhagavad-gītā or the Sāṅkhya philosophy of Kapiladeva, one can very soon attain liberation and be situated in his original position of spiritual life. The words nijaṁ padam are significant. The living entity, being part and parcel of the Supreme Personality of Godhead, has the birthright to a position in Vaikuṇṭhaloka, or the spiritual world, where there is no anxiety. Therefore, one should follow the instructions of the Supreme Personality of Godhead. Then, as stated in Bhagavad-gītā, tyaktvā dehaṁ punar janma naiti mām 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 (mām eti). As a spiritual person, such a devotee returns to the Personality of Godhead and plays and dances with Him. That is the ultimate goal of life.

SB 8.24.52

TEXT 52

TEXT

Tv& SavRl/aek-SYa SauôTa( iPa[Yaeìrae  
 ùaTMaa GauåjaRNaMa>aqíiSaiÖ" )  
TaQaaiPa l/aek-ae Na >avNTaMaNDaDaq‚  
 JaaRNaaiTa SaNTa& ôid bÖk-aMa" )) 52 ))

tvaṁ sarva-lokasya suhṛt priyeśvaro

hy ātmā gurur jñānam abhīṣṭa-siddhiḥ

tathāpi loko na bhavantam andha-dhīr

jānāti santaṁ hṛdi baddha-kāmaḥ

SYNONYMS

tvam—You, my dear Lord; sarva-lokasya—of all planets and their inhabitants; suhṛt—the most well-wishing friend; priya—the most dear; īśvaraḥ—the supreme controller; hi—also; ātmā—the supreme soul; guruḥ—the supreme teacher; jñānam—the supreme knowledge; abhīṣṭa-siddhiḥ—the fulfillment of all desires; tathā api—still; lokaḥ—persons; na—not; bhavantam—unto You; andha-dhīḥ—because of blind intelligence; jānāti—can know; santam—situated; hṛdi—in his heart; baddha-kāmaḥ—because of being bewildered by material lusty desires.

TRANSLATION

My Lord, You are the supreme well-wishing friend of everyone, the dearmost friend, the controller, the Supersoul, the supreme instructor and the giver of supreme knowledge and the fulfillment of all desires. But although You are within the heart, the foolish, because of lusty desires in the heart, cannot understand You.

PURPORT

Herein the reason for foolishness is described. Because the conditioned soul in this material world is full of materialistic lusty desires, he cannot understand the Supreme Personality of Godhead, although the Lord is situated in everyone’s heart (īśvaraḥ sarva-bhūtānāṁ hṛd-deśe ‘rjuna tiṣṭhati). It is because of this foolishness that one cannot take instructions from the Lord, although the Lord is ready to instruct everyone both externally and internally. The Lord says, dadāmi buddhi-yogaṁ tam yena mām upayānti te. In other words, the Lord can give instructions on devotional service by which one can return home, back to Godhead. Unfortunately, however, people do not take this devotional service. The Lord, being situated in everyone’s heart, can give one complete instructions on going back to Godhead, but because of lusty desires one engages himself in materialistic activities and does not render service to the Lord. Therefore one is bereft of the value of the Lord’s instructions. By mental speculation one can understand that one is not the body but a spirit soul, but unless one engages in devotional service, the real purpose of life is never fulfilled. The real purpose of life is to go back home, back to Godhead, and live with the Supreme Personality of Godhead, play with the Supreme Personality of Godhead, dance with the Supreme Personality of Godhead and eat with the Supreme Personality of Godhead. These are different items of ānanda, spiritual happiness in spiritual variegatedness. Even though one may come to the platform of brahma-bhūta 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 abhīṣṭa-siddhiḥ. One can fulfill the ultimate goal of life only by engaging in devotional service to the Lord. Then the Lord will give one proper instructions on how to go back home, back to Godhead.

SB 8.24.53

TEXT 53

TEXT

Tv& TvaMah& devvr& vre<Ya&  
 Pa[PaÛ wRXa& Pa[iTabaeDaNaaYa )  
i^NDYaQaRdqPaE>aRGavNa( vcaei>a‚  
 GaR]NQaqNa( ôdYYaaNa( ivv\*<au SvMaaek-" )) 53 ))

tvaṁ tvām ahaṁ deva-varaṁ vareṇyaṁ

prapadya īśaṁ pratibodhanāya

chindhy artha-dīpair bhagavan vacobhir

granthīn hṛdayyān vivṛṇu svam okaḥ

SYNONYMS

tvam—how exalted You are; tvām—unto You; aham—myself; deva-varam—worshiped by the demigods; vareṇyam—the greatest of all; prapadye—fully surrendering; īśam—unto the supreme controller; pratibodhanāya—for understanding the real purpose of life; chindhi—cut off; artha-dīpaiḥ—by the light of purposeful instruction; bhagavan—O Supreme Lord; vacobhiḥ—by Your words; granthīn—knots; hṛdayyān—fixed within the core of the heart; vivṛṇu—kindly explain; svam okaḥ—my destination in life.

TRANSLATION

O Supreme Lord, for self-realization I surrender unto You, who are worshiped by the demigods as the supreme controller of everything. By Your instructions, exposing life’s purpose, kindly cut the knot from the core of my heart and let me know the destination of my life.

PURPORT

Sometimes it is argued that people do not know who is a spiritual master and that finding a spiritual master from whom to get enlightenment in regard to the destination of life is very difficult. To answer all these questions, King Satyavrata shows us the way to accept the Supreme Personality of Godhead as the real spiritual master. The Supreme Lord has given full directions in Bhagavad-gītā about how to deal with everything in this material world and how to return home, back to Godhead. Therefore, one should not be misled by so-called gurus who are rascals and fools. Rather, one should directly see the Supreme Personality of Godhead as the guru or instructor. It is difficult, however, to understand Bhagavad-gītā without the help of the guru. Therefore the guru appears in the paramparā system. In Bhagavad-gītā (4.34) the Supreme Personality of Godhead recommends:

tad viddhi praṇipātena  
paripraśnena sevayā  
upadekṣyanti te jñānaṁ  
jñāninas tattva-darśinaḥ

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." Lord Kṛṣṇa directly instructed Arjuna. Arjuna is therefore tattva-darśī or guru. Arjuna accepted the Supreme Personality of Godhead (paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān). Similarly, following in the footsteps of Śrī Arjuna, who is a personal devotee of the Lord, one should accept the supremacy of Lord Kṛṣṇa, as supported by Vyāsa, Devala, Asita, Nārada and later by the ācāryas Rāmānujācārya, Madhvācārya, Nimbārka and Viṣṇusvāmī and still later by the greatest ācārya, Śrī Caitanya Mahāprabhu. Where, then, is the difficulty in finding a guru? If one is sincere he can find the guru and learn everything. One should take lessons from the guru and find out the goal of life. Mahārāja Satyavrata, therefore, shows us the way of the mahājana. Mahājano yena gataḥ sa panthāḥ. One should surrender to the Supreme Personality of Godhead (daśāvatāra) and learn from Him about the spiritual world and the goal of life.

SB 8.24.54

TEXT 54

TEXT

é[qéuk- ovac  
wTYau¢-vNTa& Na\*PaiTa& >aGavaNaaidPaUåz" )  
MaTSYaæPaq MahaM>aaeDaaE ivhr&STatvMab]vqTa( )) 54 ))

śrī-śuka uvāca

ity uktavantaṁ nṛpatiṁ

bhagavān ādi-pūruṣaḥ

matsya-rūpī mahāmbhodhau

viharaṁs tattvam abravīt

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; iti—thus; uktavantam—being addressed by Mahārāja Satyavrata; nṛpatim—unto the King; bhagavān—the Supreme Personality of Godhead; ādi-pūruṣaḥ—the original person; matsya-rūpī—who had assumed the form of a fish; mahā-ambhodhau—in that water of inundation; viharan—while moving; tattvam abravīt—explained the Absolute Truth.

TRANSLATION

Śukadeva Gosvāmī continued: When Satyavrata had thus prayed to the Supreme Personality of Godhead, who had assumed the form of a fish, the Lord, while moving in the water of inundation, explained to him the Absolute Truth.

SB 8.24.55

TEXT 55

TEXT

Paura<aSa&ihTaa& idVYaa& Saa&:YaYaaeGai§-YaavTaqMa( )  
SaTYav]TaSYa raJazeRraTMaGauùMaXaezTa" )) 55 ))

purāṇa-saṁhitāṁ divyāṁ

sāṅkhya-yoga-kriyāvatīm

satyavratasya rājarṣer

ātma-guhyam aśeṣataḥ

SYNONYMS

purāṇa—the subject matter explained in the Purāṇas, the old histories, especially the Matsya Purāṇa; saṁhitām—the Vedic instructions contained in Brahma-saṁhitā and other saṁhitās; divyām—all transcendental literatures; sāṅkhya—the philosophical way of sāṅkhya-yoga; yoga—the science of self-realization or bhakti-yoga; kriyāvatīm—practically applied in life; satyavratasya—of King Satyavrata; rāja-ṛṣeḥ—the great king and saint; ātma-guhyam—all the mysteries of self-realization; aśeṣataḥ—including all branches.

TRANSLATION

The Supreme Personality of Godhead thus explained to King Satyavrata the spiritual science known as sāṅkhya-yoga, the science by which one distinguishes between matter and spirit [in other words, bhakti-yoga], along with the instructions contained in the Purāṇas [the old histories] and the saṁhitās. The Lord explained Himself in all these literatures.

SB 8.24.56

TEXT 56

TEXT

Aé[aEzqd\*izi>a" Saak-MaaTMaTatvMaSa&XaYaMa( )  
NaaVYaaSaqNaae >aGavTaa Pa[ae¢&- b]ø SaNaaTaNaMa( )) 56 ))

aśrauṣīd ṛṣibhiḥ sākam

ātma-tattvam asaṁśayam

nāvy āsīno bhagavatā

proktaṁ brahma sanātanam

SYNONYMS

aśrauṣīt—he heard; ṛṣibhiḥ—the great saintly persons; sākam—with; ātma-tattvam—the science of self-realization; asaṁśayam—without any doubt (because it was spoken by the Supreme Lord); nāvi āsīnaḥ—sitting in the boat; bhagavatā—by the Supreme Personality of Godhead; proktam—explained; brahma—all transcendental literatures; sanātanam—eternally existing.

TRANSLATION

While sitting in the boat, King Satyavrata, accompanied by the great saintly persons, listened to the instructions of the Supreme Personality of Godhead in regard to self-realization. These instructions were all from the eternal Vedic literature [brahma]. Thus the King and sages had no doubt about the Absolute Truth.

SB 8.24.57

TEXT 57

TEXT

ATaqTaPa[l/YaaPaaYa oiTQaTaaYa Sa veDaSae )  
hTvaSaur& hYaGa]qv& vedaNa( Pa[TYaahrÖir" )) 57 ))

atīta-pralayāpāya

utthitāya sa vedhase

hatvāsuraṁ hayagrīvaṁ

vedān pratyāharad dhariḥ

SYNONYMS

atīta—passed; pralaya-apāye—at the end of the inundation; utthitāya—to bring him to his senses after sleeping; saḥ—the Supreme Lord; vedhase—unto Lord Brahmā; hatvā—after killing; asuram—the demon; hayagrīvam—by the name Hayagrīva; vedān—all the Vedic records; pratyāharat—delivered; hariḥ—the Supreme Personality of Godhead.

TRANSLATION

At the end of the last inundation [during the period of Svāyambhuva Manu] the Supreme Personality of Godhead killed the demon named Hayagrīva and delivered all the Vedic literatures to Lord Brahmā when Lord Brahmā awakened from sleeping.

SB 8.24.58

TEXT 58

TEXT

Sa Tau SaTYav]Taae raJaa jaNaivjaNaSa&YauTa" )  
ivZ<aae" Pa[SaadaTa( k-LPae\_iSMaàaSaqd( vEvSvTaae MaNau" )) 58 ))

sa tu satyavrato rājā

jñāna-vijñāna-saṁyutaḥ

viṣṇoḥ prasādāt kalpe ‘sminn

āsīd vaivasvato manuḥ

SYNONYMS

saḥ—he; tu—indeed; satyavrataḥ—Satyavrata; rājā—the King; jñāna-vijñāna-saṁyutaḥ—enlightened in full knowledge and its practical use; viṣṇoḥ—of Lord Viṣṇu; prasādāt—by the mercy; kalpe asmin—in this period (ruled by Vaivasvata Manu); āsīt—became; vaivasvataḥ manuḥ—Vaivasvata Manu.

TRANSLATION

King Satyavrata was illuminated with all Vedic knowledge by the mercy of Lord Viṣṇu, and in this period he has now taken birth as Vaivasvata Manu, the son of the sun-god.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura gives his verdict that Satyavrata appeared in the Cākṣuṣa-manvantara. When the Cākṣuṣa-manvantara ended, the period of Vaivasvata Manu began. By the grace of Lord Viṣṇu, Satyavrata received instructions from the second fish incarnation and was thus enlightened in all spiritual knowledge.

SB 8.24.59

TEXT 59

TEXT

SaTYav]TaSYa raJazeRMaaRYaaMaTSYaSYa Xaai(r)R<a" )  
Sa&vad& Mahda:YaaNa& é[uTva MauCYaeTa ik-iLbzaTa( )) 59 ))

satyavratasya rājarṣer

māyā-matsyasya śārṅgiṇaḥ

saṁvādaṁ mahad-ākhyānaṁ

śrutvā mucyeta kilbiṣāt

SYNONYMS

satyavratasya—of King Satyavrata; rāja-ṛṣeḥ—of the great king; māyā-matsyasya—and the fish incarnation; śārṅgiṇaḥ—who had one horn on His head; saṁvādam—the description or dealings; mahat-ākhyānam—the great story; śrutvā—by hearing; mucyeta—is delivered; kilbiṣāt—from all sinful reactions.

TRANSLATION

This story concerning the great King Satyavrata and the fish incarnation of the Supreme Personality of Godhead, Viṣṇu, is a great transcendental narration. Anyone who hears it is delivered from the reactions of sinful life.

SB 8.24.60

TEXT 60

TEXT

AvTaar& hreYaaeR\_Ya& k-ITaRYaedNvh& Nar" )  
SaªLPaaSTaSYa iSaDYaiNTa Sa YaaiTa ParMaa& GaiTaMa( )) 60 ))

avatāraṁ harer yo ‘yaṁ

kīrtayed anvahaṁ naraḥ

saṅkalpās tasya sidhyanti

sa yāti paramāṁ gatim

SYNONYMS

avatāram—incarnation; hareḥ—of the Supreme Personality of Godhead; yaḥ—whoever; ayam—he; kīrtayet—narrates and chants; anvaham—daily; naraḥ—such a person; saṅkalpāḥ—all ambitions; tasya—of him; sidhyanti—become successful; saḥ—such a person; yāti—goes back; paramām gatim—back home to Godhead, the supreme place.

TRANSLATION

One who narrates this description of the Matsya incarnation and King Satyavrata will certainly have all his ambitions fulfilled, and he will undoubtedly return home, back to Godhead.

SB 8.24.61

TEXT 61

TEXT

Pa[l/YaPaYaiSa DaaTau" SauáXa¢e-MauR%e>Ya"  
 é[uiTaGa<aMaPaNaqTa& Pa[TYauPaadta hTva )  
idiTaJaMak-QaYad( Yaae b]ø SaTYav]TaaNaa&  
 TaMahMai%l/heTau& iJaøMaqNa& NaTaae\_iSMa )) 61 ))

pralaya-payasi dhātuḥ supta-śakter mukhebhyaḥ

śruti-gaṇam apanītaṁ pratyupādatta hatvā

ditijam akathayad yo brahma satyavratānāṁ

tam aham akhila-hetuṁ jihma-mīnaṁ nato ‘smi

SYNONYMS

pralaya-payasi—in the water of inundation; dhātuḥ—from Lord Brahmā; supta-śakteḥ—who was inert because of sleeping; mukhebhyaḥ—from the mouths; śruti-gaṇam—Vedic records; apanītam—stolen; pratyupādatta—gave back to him; hatvā—by killing; ditijam—the great demon; akathayat—explained; yaḥ—one who; brahma—Vedic knowledge; satyavratānām—for the enlightenment of Satyavrata and the great saintly persons; tam—unto Him; aham—I; akhila-hetum—unto the cause of all causes; jihma-mīnam—appearing as and pretending to be a great fish; nataḥ asmi—I offer my respectful obeisances.

TRANSLATION

I offer my respectful obeisances unto the Supreme Personality of Godhead, who pretended to be a gigantic fish, who restored the Vedic literature to Lord Brahmā when Lord Brahmā awakened from sleep, and who explained the essence of Vedic literature to King Satyavrata and the great saintly persons.

PURPORT

Here is a summary of Satyavrata’s meeting with the fish incarnation of Lord Viṣṇu. Lord Viṣṇu’s purpose was to take back all the Vedic literatures from the demon Hayagrīva and restore them to Lord Brahmā. Incidentally, by His causeless mercy, the Lord spoke with Satyavrata. The word satyavratānām is significant because it indicates that those on the level of Satyavrata can take knowledge from the Vedas delivered by the Supreme Personality of Godhead. Whatever is spoken by the Supreme Lord is accepted as Veda. As stated in Bhagavad-gītā, vedānta-kṛd veda-vit: the Supreme Personality of Godhead is the compiler of all Vedic knowledge, and He knows the purport of the Vedas. Therefore, anyone who takes knowledge from the Supreme Personality of Godhead, Kṛṣṇa, or from Bhagavad-gītā as it is, knows the purpose of the Vedas (vedaiś ca sarvair aham eva vedyaḥ). One cannot understand Vedic knowledge from the veda-vāda-ratās, who read the Vedas and misconstrue their subject matter. One has to know the Vedas from the Supreme Personality of Godhead.

Thus end the Bhaktivedanta purports of the Eighth Canto, Twenty-fourth Chapter, of the Śrīmad-Bhāgavatam, entitled "Matsya, the Lord’s Fish Incarnation."

—This commentation has been finished in our New Delhi center today, the first of September, 1976, the day of Rādhāṣṭamī, by the grace of the Supreme Personality of Godhead and the ācāryas. Śrīla Narottama dāsa Ṭhākura says, tāṅdera caraṇa sevi bhakta-sane vāsa janame janame haya, ei abhilāṣa. I am attempting to present Śrīmad-Bhāgavatam in the English language by the order of my spiritual master, Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura, and by his grace the work of translation is gradually progressing, and the European and American devotees who have joined the Kṛṣṇa consciousness movement are helping me considerably. Thus we have expectations of finishing the great task before my passing away. All glories to Śrī Guru and Gaurāṅga.

END OF THE EIGHTH CANTO

1. SB 8.1.1 - King Parīkṣit said: O my lord, my spiritual master, now I have fully heard from Your Grace about the dynasty of Svāyambhuva Manu. But there are also other Manus, and I want to hear about their dynasties. Kindly describe them to us.

   SB 8.1.2 - O learned brāhmaṇa, Śukadeva Gosvāmī, the great learned persons who are completely intelligent describe the activities and appearance of the Supreme Personality of Godhead during the various manvantaras. We are very eager to hear about these narrations. Kindly describe them.

   SB 8.1.3 - O learned brāhmaṇa, 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.

   SB 8.1.4 - Śukadeva Gosvāmī said: In the present kalpa there have already been six Manus. I have described to you Svāyambhuva Manu and the appearance of many demigods. In this kalpa of Brahmā, Svāyambhuva is the first Manu.

   SB 8.1.5 - Svāyambhuva Manu had two daughters, named Ākūti and Devahūti. From their wombs, the Supreme Personality of Godhead appeared as two sons named Yajñamūrti and Kapila respectively. These sons were entrusted with preaching about religion and knowledge.

   SB 8.1.6 - O best of the Kurus, I have already described [in the Third Canto] the activities of Kapila, the son of Devahūti. Now I shall describe the activities of Yajñapati, the son of Ākūti.

   SB 8.1.7 - Svāyambhuva Manu, the husband of Śatarūpā, was by nature not at all attached to enjoyment of the senses. Thus he gave up his kingdom of sense enjoyment and entered the forest with his wife to practice austerities.

   SB 8.1.8 - O scion of Bharata, after Svāyambhuva Manu had thus entered the forest with his wife, he stood on one leg on the bank of the River Sunandā, and in this way, with only one leg touching the earth, he performed great austerities for one hundred years. While performing these austerities, he spoke as follows.

   SB 8.1.9 - 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.

   SB 8.1.10 - 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.

   SB 8.1.11 - 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.

   SB 8.1.12 - 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.

   SB 8.1.13 - 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.

   SB 8.1.14 - 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 śāstras, one cannot reach the stage of liberation, or activities that produce no reactions.

   SB 8.1.15 - 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.

   SB 8.1.16 - The Supreme Personality of Godhead, Kṛṣṇa, works just like an ordinary human being, yet He does not desire to enjoy the fruits of work. He is full in knowledge, free from material desires and diversions, and completely independent. As the supreme teacher of human society, He teaches His own way of activities, and thus He inaugurates the real path of religion. I request everyone to follow Him.

   SB 8.1.17 - Śukadeva Gosvāmī continued: Svāyambhuva Manu was thus in a trance, chanting the mantras of Vedic instruction known as the Upaniṣads. Upon seeing him, the Rākṣasas and asuras, being very hungry, wanted to devour him. Therefore they ran after him with great speed.

   SB 8.1.18 - The Supreme Lord, Viṣṇu, who sits in everyone’s heart, appearing as Yajñapati, observed that the Rākṣasas and demons were going to devour Svāyambhuva Manu. Thus the Lord, accompanied by His sons named the Yāmas and by all the other demigods, killed the demons and Rākṣasas. He then took the post of Indra and began to rule the heavenly kingdom.

   SB 8.1.19 - The son of Agni named Svārociṣa became the second Manu. His several sons were headed by Dyumat, Suṣeṇa and Rociṣmat.

   SB 8.1.20 - During the reign of Svārociṣa, the post of Indra was assumed by Rocana, the son of Yajña. Tuṣita and others became the principal demigods, and Ūrja, Stambha and others became the seven saints. All of them were faithful devotees of the Lord.

   SB 8.1.21 - Vedaśirā was a very celebrated ṛṣi. From the womb of his wife, whose name was Tuṣitā, came the avatāra named Vibhu.

   SB 8.1.22 - Vibhu remained a brahmacāri and never married throughout his life. From him, eighty-eight thousand other saintly persons took lessons on self-control, austerity and similar behavior.

   SB 8.1.23 - O King, the third Manu, Uttama, was the son of King Priyavrata. Among the sons of this Manu were Pavana, Sṛñjaya and Yajñahotra.

   SB 8.1.24 - During the reign of the third Manu, Pramada and other sons of Vasiṣṭha became the seven sages. The Satyas, Vedaśrutas and Bhadras became demigods, and Satyajit was selected to be Indra, the King of heaven.

   SB 8.1.25 - In this manvantara, the Supreme Personality of Godhead appeared from the womb of Sūnṛtā, 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.

   SB 8.1.26 - Satyasena, along with His friend Satyajit, who was the King of heaven, Indra, killed all the untruthful, impious and misbehaved Yakṣas, Rākṣasas and ghostly living entities, who gave pains to other living beings.

   SB 8.1.27 - The brother of the third Manu, Uttama, was celebrated by the name Tāmasa, and he became the fourth Manu. Tāmasa had ten sons, headed by Pṛthu, Khyāti, Nara and Ketu.

   SB 8.1.28 - During the reign of Tāmasa Manu, among the demigods were the Satyakas, Haris and Vīras. The heavenly King, Indra, was Triśikha. The sages in saptarṣi-dhāma were headed by Jyotirdhāma.

   SB 8.1.29 - O King, in the Tāmasa manvantara the sons of Vidhṛti, who were known as the Vaidhṛtis, also became demigods. Since in course of time the Vedic authority was lost, these demigods, by their own powers, protected the Vedic authority.

   SB 8.1.30 - Also in this manvantara, the Supreme Lord, Viṣṇu, took birth from the womb of Hariṇī, the wife of Harimedhā, and He was known as Hari. Hari saved His devotee Gajendra, the King of the elephants, from the mouth of a crocodile.

   SB 8.1.31 - King Parīkṣit said: My lord, Bādarāyaṇi, we wish to hear from you in detail how the King of the elephants, when attacked by a crocodile, was delivered by Hari.

   SB 8.1.32 - Any literature or narration in which the Supreme Personality of Godhead, Uttamaśloka, is described and glorified is certainly great, pure, glorious, auspicious and all good.

   SB 8.1.33 - Śrī Sūta Gosvāmī said: O brāhmaṇas, when Parīkṣit Mahārāja, who was awaiting impending death, thus requested Śukadeva Gosvāmī to speak, Śukadeva Gosvāmī, 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. [↑](#endnote-ref-1)
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   SB 8.1.6 - O best of the Kurus, I have already described [in the Third Canto] the activities of Kapila, the son of Devahūti. Now I shall describe the activities of Yajñapati, the son of Ākūti.

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   SB 8.1.8 - O scion of Bharata, after Svāyambhuva Manu had thus entered the forest with his wife, he stood on one leg on the bank of the River Sunandā, and in this way, with only one leg touching the earth, he performed great austerities for one hundred years. While performing these austerities, he spoke as follows.

   SB 8.1.9 - 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.

   SB 8.1.10 - 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.

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   SB 8.1.13 - 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.

   SB 8.1.14 - 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 śāstras, one cannot reach the stage of liberation, or activities that produce no reactions.

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5. SB 8.2.1 - Śukadeva Gosvāmī said: My dear King, there is a very large mountain called Trikūṭa. It is ten thousand yojanas [eighty thousand miles] high. Being surrounded by the ocean of milk, it is very beautifully situated.

   SB 8.2.2-3 - 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.

   SB 8.2.4 - 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].

   SB 8.2.5 - The inhabitants of the higher planets-the Siddhas, Cāraṇas, Gandharvas, Vidyādharas, serpents, Kinnaras and Apsarās-go to that mountain to sport. Thus all the caves of the mountain are full of these denizens of the heavenly planets.

   SB 8.2.6 - 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.

   SB 8.2.7 - The valleys beneath Trikūṭa Mountain are beautifully decorated by many varieties of jungle animals, and in the trees, which are maintained in gardens by the demigods, varieties of birds chirp with sweet voices.

   SB 8.2.8 - Trikūṭa Mountain has many lakes and rivers, with beaches covered by small gems resembling grains of sand. The water is as clear as crystal, and when the demigod damsels bathe in it, their bodies lend fragrance to the water and the breeze, thus enriching the atmosphere.

   SB 8.2.9-13 - In a valley of Trikūṭa Mountain there was a garden called Ṛtumat. This garden belonged to the great devotee Varuṇa and was a sporting place for the damsels of the demigods. Flowers and fruits grew there in all seasons. Among them were mandāras, pārijātas, pāṭalas, aśokas, campakas, cūtas, piyālas, panasas, mangoes, āmrātakas, kramukas, coconut trees, date trees and pomegranates. There were madhukas, palm trees, tamālas, asanas, arjunas, ariṣṭas, uḍumbaras, plakṣas, banyan trees, kiṁśukas and sandalwood trees. There were also picumardas, kovidāras, saralas, sura-dārus, grapes, sugarcane, bananas, jambu, badarīs, akṣas, abhayas and āmalakīs.

   SB 8.2.14-19 - In that garden there was a very large lake filled with shining golden lotus flowers and the flowers known as kumuda, kahlāra, utpala and śatapatra, which added excellent beauty to the mountain. There were also bilva, kapittha, jambīra and bhallātaka trees. Intoxicated bumblebees drank honey and hummed with the chirping of the birds, whose songs were very melodious. The lake was crowded with swans, kāraṇḍavas, cakrāvakas, cranes, and flocks of water chickens, dātyūhas, koyaṣṭis and other murmuring birds. Because of the agitating movements of the fish and tortoises, the water was decorated with pollen that had fallen from the lotus flowers. The lake was surrounded by kadamba flowers, vetasa flowers, nalas, nīpas, vañjulakas, kundas, kurubakas, aśokas, śirīṣas, kūṭajas, iṅgudas, kubjakas, svarṇa-yūthīs, nāgas, punnāgas, jātīs, mallikās, śatapatras, jālakās and mādhavī-latās. 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.

   SB 8.2.20 - The leader of the elephants who lived in the forest of the mountain Trikūṭa once wandered toward the lake with his female elephants. He broke many plants, creepers, thickets and trees, not caring for their piercing thorns.

   SB 8.2.21 - Simply by catching scent of that elephant, all the other elephants, the tigers and the other ferocious animals, such as lions, rhinoceroses, great serpents and black and white sarabhas, fled in fear. The camarī deer also fled.

   SB 8.2.22 - 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.

   SB 8.2.23-24 - Surrounded by the herd’s other elephants, including females, and followed by the young ones, Gajapati, the leader of the elephants, made Trikūṭa Mountain tremble all around because of the weight of his body. He was perspiring, liquor dripped from his mouth, and his vision was overwhelmed by intoxication. He was being served by bumblebees who drank honey, and from a distance he could smell the dust of the lotus flowers, which was carried from the lake by the breeze. Thus surrounded by his associates, who were afflicted by thirst, he soon arrived at the bank of the lake.

   SB 8.2.25 - 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.

   SB 8.2.26 - Like a human being who lacks spiritual knowledge and is too attached to the members of his family, the elephant, being illusioned by the external energy of Kṛṣṇa, had his wives and children bathe and drink the water. Indeed, he raised water from the lake with his trunk and sprayed it over them. He did not mind the hard labor involved in this endeavor.

   SB 8.2.27 - 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.

   SB 8.2.28 - 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.

   SB 8.2.29 - 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.

   SB 8.2.30 - 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.

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   SB 8.2.33 - 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. [↑](#endnote-ref-5)
6. SB 8.2.1 - Śukadeva Gosvāmī said: My dear King, there is a very large mountain called Trikūṭa. It is ten thousand yojanas [eighty thousand miles] high. Being surrounded by the ocean of milk, it is very beautifully situated.

   SB 8.2.2-3 - 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.

   SB 8.2.4 - 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].

   SB 8.2.5 - The inhabitants of the higher planets-the Siddhas, Cāraṇas, Gandharvas, Vidyādharas, serpents, Kinnaras and Apsarās-go to that mountain to sport. Thus all the caves of the mountain are full of these denizens of the heavenly planets.

   SB 8.2.6 - 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.

   SB 8.2.7 - The valleys beneath Trikūṭa Mountain are beautifully decorated by many varieties of jungle animals, and in the trees, which are maintained in gardens by the demigods, varieties of birds chirp with sweet voices.

   SB 8.2.8 - Trikūṭa Mountain has many lakes and rivers, with beaches covered by small gems resembling grains of sand. The water is as clear as crystal, and when the demigod damsels bathe in it, their bodies lend fragrance to the water and the breeze, thus enriching the atmosphere.

   SB 8.2.9-13 - In a valley of Trikūṭa Mountain there was a garden called Ṛtumat. This garden belonged to the great devotee Varuṇa and was a sporting place for the damsels of the demigods. Flowers and fruits grew there in all seasons. Among them were mandāras, pārijātas, pāṭalas, aśokas, campakas, cūtas, piyālas, panasas, mangoes, āmrātakas, kramukas, coconut trees, date trees and pomegranates. There were madhukas, palm trees, tamālas, asanas, arjunas, ariṣṭas, uḍumbaras, plakṣas, banyan trees, kiṁśukas and sandalwood trees. There were also picumardas, kovidāras, saralas, sura-dārus, grapes, sugarcane, bananas, jambu, badarīs, akṣas, abhayas and āmalakīs.

   SB 8.2.14-19 - In that garden there was a very large lake filled with shining golden lotus flowers and the flowers known as kumuda, kahlāra, utpala and śatapatra, which added excellent beauty to the mountain. There were also bilva, kapittha, jambīra and bhallātaka trees. Intoxicated bumblebees drank honey and hummed with the chirping of the birds, whose songs were very melodious. The lake was crowded with swans, kāraṇḍavas, cakrāvakas, cranes, and flocks of water chickens, dātyūhas, koyaṣṭis and other murmuring birds. Because of the agitating movements of the fish and tortoises, the water was decorated with pollen that had fallen from the lotus flowers. The lake was surrounded by kadamba flowers, vetasa flowers, nalas, nīpas, vañjulakas, kundas, kurubakas, aśokas, śirīṣas, kūṭajas, iṅgudas, kubjakas, svarṇa-yūthīs, nāgas, punnāgas, jātīs, mallikās, śatapatras, jālakās and mādhavī-latās. 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.

   SB 8.2.20 - The leader of the elephants who lived in the forest of the mountain Trikūṭa once wandered toward the lake with his female elephants. He broke many plants, creepers, thickets and trees, not caring for their piercing thorns.

   SB 8.2.21 - Simply by catching scent of that elephant, all the other elephants, the tigers and the other ferocious animals, such as lions, rhinoceroses, great serpents and black and white sarabhas, fled in fear. The camarī deer also fled.

   SB 8.2.22 - 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.

   SB 8.2.23-24 - Surrounded by the herd’s other elephants, including females, and followed by the young ones, Gajapati, the leader of the elephants, made Trikūṭa Mountain tremble all around because of the weight of his body. He was perspiring, liquor dripped from his mouth, and his vision was overwhelmed by intoxication. He was being served by bumblebees who drank honey, and from a distance he could smell the dust of the lotus flowers, which was carried from the lake by the breeze. Thus surrounded by his associates, who were afflicted by thirst, he soon arrived at the bank of the lake.

   SB 8.2.25 - 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.

   SB 8.2.26 - Like a human being who lacks spiritual knowledge and is too attached to the members of his family, the elephant, being illusioned by the external energy of Kṛṣṇa, had his wives and children bathe and drink the water. Indeed, he raised water from the lake with his trunk and sprayed it over them. He did not mind the hard labor involved in this endeavor.

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   SB 8.2.28 - 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.

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   SB 8.3.2 - The King of the elephants, Gajendra, said: I offer my respectful obeisances unto the Supreme Person, Vāsudeva [oṁ namo bhagavate vāsudevāya]. Because of Him this material body acts due to the presence of spirit, and He is therefore the root cause of everyone. He is worshipable for such exalted persons as Brahmā and Śiva, and He has entered the heart of every living being. Let me meditate upon Him.

   SB 8.3.3 - 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.

   SB 8.3.4 - 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.

   SB 8.3.5 - 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.

   SB 8.3.6 - 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.

   SB 8.3.7 - Renunciants and great sages who see all living beings equally, who are friendly to everyone and who flawlessly practice in the forest the vows of brahmacarya, vānaprastha and sannyāsa desire to see the all-auspicious lotus feet of the Supreme Personality of Godhead. May that same Supreme Personality of Godhead be my destination.

   SB 8.3.8-9 - The Supreme Personality of Godhead has no material birth, activities, name, form, qualities or faults. To fulfill the purpose for which this material world is created and destroyed, He comes in the form of a human being like Lord Rāma or Lord Kṛṣṇa by His original internal potency. He has immense potency, and in various forms, all free from material contamination, He acts wonderfully. He is therefore the Supreme Brahman. I offer my respects to Him.

   SB 8.3.10 - 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.

   SB 8.3.11 - 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.

   SB 8.3.12 - I offer my respectful obeisances to Lord Vāsudeva, who is all-pervading, to the Lord’s fierce form as Lord Nṛsiṁhadeva, to the Lord’s form as an animal [Lord Varāhadeva], to Lord Dattātreya, 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.

   SB 8.3.13 - 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.

   SB 8.3.14 - 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.

   SB 8.3.15 - My Lord, You are the cause of all causes, but You Yourself have no cause. Therefore You are the wonderful cause of everything. I offer my respectful obeisances unto You, who are the shelter of the Vedic knowledge contained in the śāstras like the Pañcarātras and Vedānta-sūtra, which are Your representations, and who are the source of the paramparā system. Because it is You who can give liberation, You are the only shelter for all transcendentalists. Let me offer my respectful obeisances unto You.

   SB 8.3.16 - My Lord, as the fire in araṇi wood is covered, You and Your unlimited knowledge are covered by the material modes of nature. Your mind, however, is not attentive to the activities of the modes of nature. Those who are advanced in spiritual knowledge are not subject to the regulative principles directed in the Vedic literatures. Because such advanced souls are transcendental, You personally appear in their pure minds. Therefore I offer my respectful obeisances unto You.

   SB 8.3.17 - 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 Paramātmā, You are situated in the hearts of all embodied beings. You are celebrated as direct transcendental knowledge, and You are unlimited. I offer my respectful obeisances unto You, the Supreme Personality of Godhead.

   SB 8.3.18 - 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.

   SB 8.3.19 - 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.

   SB 8.3.20-21 - Unalloyed devotees, who have no desire other than to serve the Lord, worship Him in full surrender and always hear and chant about His activities, which are most wonderful and auspicious. Thus they always merge in an ocean of transcendental bliss. Such devotees never ask the Lord for any benediction. I, however, am in danger. Thus I pray to that Supreme Personality of Godhead, who is eternally existing, who is invisible, who is the Lord of all great personalities, such as Brahmā, and who is available only by transcendental bhakti-yoga. Being extremely subtle, He is beyond the reach of my senses and transcendental to all external realization. He is unlimited, He is the original cause, and He is completely full in everything. I offer my obeisances unto Him.

   SB 8.3.22-24 - The Supreme Personality of Godhead creates His minor parts and parcels, the jīva-tattva, beginning with Lord Brahmā, the demigods and the expansions of Vedic knowledge [Sāma, Ṛg, Yajur and Atharva] and including all other living entities, moving and nonmoving, with their different names and characteristics. As the sparks of a fire or the shining rays of the sun emanate from their source and merge into it again and again, the mind, the intelligence, the senses, the gross and subtle material bodies, and the continuous transformations of the different modes of nature all emanate from the Lord and again merge into Him. He is neither demigod nor demon, neither human nor bird or beast. He is not woman, man, or neuter, nor is He an animal. He is not a material quality, a 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!

   SB 8.3.25 - 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.

   SB 8.3.26 - 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.

   SB 8.3.27 - 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.

   SB 8.3.28 - 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.

   SB 8.3.29 - I offer my respectful obeisances unto the Supreme Personality of Godhead, by whose illusory energy the jīva, who is part and parcel of God, forgets his real identity because of the bodily concept of life. I take shelter of the Supreme Personality of Godhead, whose glories are difficult to understand.

   SB 8.3.30 - Śrī Śukadeva Gosvāmī continued: When the King of the elephants was describing the supreme authority, without mentioning any particular person, he did not invoke the demigods, headed by Lord Brahmā, Lord Śiva, Indra and Candra. Thus none of them approached him. However, because Lord Hari is the Supersoul, Puruṣottama, the Personality of Godhead, He appeared before Gajendra.

   SB 8.3.31 - After understanding the awkward condition of Gajendra, who had offered his prayers, the Supreme Personality of Godhead, Hari, who lives everywhere, appeared with the demigods, who were offering prayers to Him. Carrying His disc and other weapons, He appeared there on the back of His carrier, Garuḍa, with great speed, according to His desire. Thus He appeared before Gajendra.

   SB 8.3.32 - Gajendra had been forcefully captured by the crocodile in the water and was feeling acute pain, but when he saw that Nārāyaṇa, wielding His disc, was coming in the sky on the back of Garuḍa, he immediately took a lotus flower in his trunk, and with great difficulty due to his painful condition, he uttered the following words: "O my Lord, Nārāyaṇa, master of the universe, O Supreme Personality of Godhead, I offer my respectful obeisances unto You."

   SB 8.3.33 - Thereafter, seeing Gajendra in such an aggrieved position, the unborn Supreme Personality of Godhead, Hari, immediately got down from the back of Garuḍa by His causeless mercy and pulled the King of the elephants, along with the crocodile, out of the water. Then, in the presence of all the demigods, who were looking on, the Lord severed the crocodile’s mouth from its body with His disc. In this way He saved Gajendra, the King of the elephants. [↑](#endnote-ref-8)
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   SB 8.3.7 - Renunciants and great sages who see all living beings equally, who are friendly to everyone and who flawlessly practice in the forest the vows of brahmacarya, vānaprastha and sannyāsa desire to see the all-auspicious lotus feet of the Supreme Personality of Godhead. May that same Supreme Personality of Godhead be my destination.

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   SB 8.3.10 - 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.

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   SB 8.3.13 - 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.

   SB 8.3.14 - 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.

   SB 8.3.15 - My Lord, You are the cause of all causes, but You Yourself have no cause. Therefore You are the wonderful cause of everything. I offer my respectful obeisances unto You, who are the shelter of the Vedic knowledge contained in the śāstras like the Pañcarātras and Vedānta-sūtra, which are Your representations, and who are the source of the paramparā system. Because it is You who can give liberation, You are the only shelter for all transcendentalists. Let me offer my respectful obeisances unto You.

   SB 8.3.16 - My Lord, as the fire in araṇi wood is covered, You and Your unlimited knowledge are covered by the material modes of nature. Your mind, however, is not attentive to the activities of the modes of nature. Those who are advanced in spiritual knowledge are not subject to the regulative principles directed in the Vedic literatures. Because such advanced souls are transcendental, You personally appear in their pure minds. Therefore I offer my respectful obeisances unto You.

   SB 8.3.17 - 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 Paramātmā, You are situated in the hearts of all embodied beings. You are celebrated as direct transcendental knowledge, and You are unlimited. I offer my respectful obeisances unto You, the Supreme Personality of Godhead.

   SB 8.3.18 - 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.

   SB 8.3.19 - 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.

   SB 8.3.20-21 - Unalloyed devotees, who have no desire other than to serve the Lord, worship Him in full surrender and always hear and chant about His activities, which are most wonderful and auspicious. Thus they always merge in an ocean of transcendental bliss. Such devotees never ask the Lord for any benediction. I, however, am in danger. Thus I pray to that Supreme Personality of Godhead, who is eternally existing, who is invisible, who is the Lord of all great personalities, such as Brahmā, and who is available only by transcendental bhakti-yoga. Being extremely subtle, He is beyond the reach of my senses and transcendental to all external realization. He is unlimited, He is the original cause, and He is completely full in everything. I offer my obeisances unto Him.

   SB 8.3.22-24 - The Supreme Personality of Godhead creates His minor parts and parcels, the jīva-tattva, beginning with Lord Brahmā, the demigods and the expansions of Vedic knowledge [Sāma, Ṛg, Yajur and Atharva] and including all other living entities, moving and nonmoving, with their different names and characteristics. As the sparks of a fire or the shining rays of the sun emanate from their source and merge into it again and again, the mind, the intelligence, the senses, the gross and subtle material bodies, and the continuous transformations of the different modes of nature all emanate from the Lord and again merge into Him. He is neither demigod nor demon, neither human nor bird or beast. He is not woman, man, or neuter, nor is He an animal. He is not a material quality, a 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!

   SB 8.3.25 - 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.

   SB 8.3.26 - 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.

   SB 8.3.27 - 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.

   SB 8.3.28 - 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.

   SB 8.3.29 - I offer my respectful obeisances unto the Supreme Personality of Godhead, by whose illusory energy the jīva, who is part and parcel of God, forgets his real identity because of the bodily concept of life. I take shelter of the Supreme Personality of Godhead, whose glories are difficult to understand.

   SB 8.3.30 - Śrī Śukadeva Gosvāmī continued: When the King of the elephants was describing the supreme authority, without mentioning any particular person, he did not invoke the demigods, headed by Lord Brahmā, Lord Śiva, Indra and Candra. Thus none of them approached him. However, because Lord Hari is the Supersoul, Puruṣottama, the Personality of Godhead, He appeared before Gajendra.

   SB 8.3.31 - After understanding the awkward condition of Gajendra, who had offered his prayers, the Supreme Personality of Godhead, Hari, who lives everywhere, appeared with the demigods, who were offering prayers to Him. Carrying His disc and other weapons, He appeared there on the back of His carrier, Garuḍa, with great speed, according to His desire. Thus He appeared before Gajendra.

   SB 8.3.32 - Gajendra had been forcefully captured by the crocodile in the water and was feeling acute pain, but when he saw that Nārāyaṇa, wielding His disc, was coming in the sky on the back of Garuḍa, he immediately took a lotus flower in his trunk, and with great difficulty due to his painful condition, he uttered the following words: "O my Lord, Nārāyaṇa, master of the universe, O Supreme Personality of Godhead, I offer my respectful obeisances unto You."

   SB 8.3.33 - Thereafter, seeing Gajendra in such an aggrieved position, the unborn Supreme Personality of Godhead, Hari, immediately got down from the back of Garuḍa by His causeless mercy and pulled the King of the elephants, along with the crocodile, out of the water. Then, in the presence of all the demigods, who were looking on, the Lord severed the crocodile’s mouth from its body with His disc. In this way He saved Gajendra, the King of the elephants. [↑](#endnote-ref-9)
10. SB 8.3.1 - Śrī Śukadeva Gosvāmī continued: Thereafter, the King of the elephants, Gajendra, fixed his mind in his heart with perfect intelligence and chanted a mantra which he had learned in his previous birth as Indradyumna and which he remembered by the grace of Kṛṣṇa.

    SB 8.3.2 - The King of the elephants, Gajendra, said: I offer my respectful obeisances unto the Supreme Person, Vāsudeva [oṁ namo bhagavate vāsudevāya]. Because of Him this material body acts due to the presence of spirit, and He is therefore the root cause of everyone. He is worshipable for such exalted persons as Brahmā and Śiva, and He has entered the heart of every living being. Let me meditate upon Him.

    SB 8.3.3 - 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.

    SB 8.3.4 - 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.

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    SB 8.4.2 - There was a beating of kettledrums in the heavenly planets, the inhabitants of Gandharvaloka began to dance and sing, while great sages and the inhabitants of Cāraṇaloka and Siddhaloka offered prayers to the Supreme Personality of Godhead, Puruṣottama.

    SB 8.4.3-4 - The best of the Gandharvas, King Hūhū, having been cursed by Devala Muni, had become a crocodile. Now, having been delivered by the Supreme Personality of Godhead, he assumed a very beautiful form as a Gandharva. Understanding by whose mercy this had happened, he immediately offered his respectful obeisances with his head and began chanting prayers just suitable for the transcendental Lord, the supreme eternal, who is worshiped by the choicest verses.

    SB 8.4.5 - Having been favored by the causeless mercy of the Supreme Personality of Godhead and having regained his original form, King Hūhū circumambulated the Lord and offered his obeisances. Then, in the presence of all the demigods, headed by Brahmā, he returned to Gandharvaloka. He had been freed of all sinful reactions.

    SB 8.4.6 - Because Gajendra, King of the elephants, had been touched directly by the hands of the Supreme Personality of Godhead, he was immediately freed of all material ignorance and bondage. Thus he received the salvation of sārūpya-mukti, in which he achieved the same bodily features as the Lord, being dressed in yellow garments and possessing four hands.

    SB 8.4.7 - This Gajendra had formerly been a Vaiṣṇava and the king of the country known as Pāṇḍya, which is in the province of Draviḍa [South India]. In his previous life, he was known as Indradyumna Mahārāja.

    SB 8.4.8 - Indradyumna Mahārāja retired from family life and went to the Malaya Hills, where he had a small cottage for his āśrama. He wore matted locks on his head and always engaged in austerities. Once, while observing a vow of silence, he was fully engaged in the worship of the Lord and absorbed in the ecstasy of love of Godhead.

    SB 8.4.9 - While Indradyumna Mahārāja was engaged in ecstatic meditation, worshiping the Supreme Personality of Godhead, the great sage Agastya Muni arrived there, surrounded by his disciples. When the Muni saw that Mahārāja Indradyumna, who was sitting in a secluded place, remained silent and did not follow the etiquette of offering him a reception, he was very angry.

    SB 8.4.10 - Agastya Muni then spoke this curse against the King: This King Indradyumna is not at all gentle. Being low and uneducated, he has insulted a brāhmaṇa. May he therefore enter the region of darkness and receive the dull, dumb body of an elephant.

    SB 8.4.11-12 - Śukadeva Gosvāmī continued: My dear King, after Agastya Muni had thus cursed King Indradyumna, the Muni left that place along with his disciples. Since the King was a devotee, he accepted Agastya Muni’s curse as welcome because it was the desire of the Supreme Personality of Godhead. Therefore, although in his next life he got the body of an elephant, because of devotional service he remembered how to worship and offer prayers to the Lord.

    SB 8.4.13 - Upon delivering the King of the elephants from the clutches of the crocodile, and from material existence, which resembles a crocodile, the Lord awarded him the status of sārūpya-mukti. In the presence of the Gandharvas, the Siddhas and the other demigods, who were praising the Lord for His wonderful transcendental activities, the Lord, sitting on the back of His carrier, Garuḍa, returned to His all-wonderful abode and took Gajendra with Him.

    SB 8.4.14 - My dear King Parīkṣit, I have now described the wonderful power of Kṛṣṇa, as displayed when the Lord delivered the King of the elephants. O best of the Kuru dynasty, those who hear this narration become fit to be promoted to the higher planetary systems. Simply because of hearing this narration, they gain a reputation as devotees, they are unaffected by the contamination of Kali-yuga, and they never see bad dreams.

    SB 8.4.15 - Therefore, after getting up from bed in the morning, those who desire their own welfare-especially the brāhmaṇas, kṣatriyas, vaiśyas and in particular the brāhmaṇa Vaiṣṇavas-should chant this narration as it is, without deviation, to counteract the troubles of bad dreams.

    SB 8.4.16 - 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.

    SB 8.4.17-24 - The Supreme Personality of Godhead said: Freed from all sinful reactions are those who rise from bed at the end of night, early in the morning, and fully concentrate their minds with great attention upon My form; your form; this lake; this mountain; the caves; the gardens; the cane plants; the bamboo plants; the celestial trees; the residential quarters of Me, Lord Brahmā and Lord Śiva; the three peaks of Trikūṭa Mountain, made of gold, silver and iron; My very pleasing abode [the ocean of milk]; the white island, Śvetadvīpa, which is always brilliant with spiritual rays; My mark of Śrīvatsa; the Kaustubha gem; My Vaijayantī garland; My club, Kaumodakī; My Sudarśana disc and Pāñcajanya conchshell; My bearer, Garuḍa, the king of the birds; My bed, Śeṣa Nāga; My expansion of energy the goddess of fortune; Lord Brahmā; Nārada Muni; Lord Śiva; Prahlāda; My incarnations like Matsya, Kūrma and Varāha; My unlimited all-auspicious activities, which yield piety to he who hears them; the sun; the moon; fire; the mantra oṁkāra; the Absolute Truth; the total material energy; the cows and brāhmaṇas; devotional service; the wives of Soma and Kaśyapa, who are all daughters of King Dakṣa; the Rivers Ganges, Sarasvatī, Nandā and Yamunā [Kālindī]; the elephant Airāvata; Dhruva Mahārāja; the seven ṛṣis; and the pious human beings.

    SB 8.4.25 - 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.

    SB 8.4.26 - Śrī Śukadeva Gosvāmī continued: After giving this instruction, the Lord, who is known as Hṛṣīkeśa, bugled with His Pāñcajanya conchshell, in this way pleasing all the demigods, headed by Lord Brahmā. Then He mounted the back of His carrier, Garuḍa. [↑](#endnote-ref-11)
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    SB 8.4.5 - Having been favored by the causeless mercy of the Supreme Personality of Godhead and having regained his original form, King Hūhū circumambulated the Lord and offered his obeisances. Then, in the presence of all the demigods, headed by Brahmā, he returned to Gandharvaloka. He had been freed of all sinful reactions.

    SB 8.4.6 - Because Gajendra, King of the elephants, had been touched directly by the hands of the Supreme Personality of Godhead, he was immediately freed of all material ignorance and bondage. Thus he received the salvation of sārūpya-mukti, in which he achieved the same bodily features as the Lord, being dressed in yellow garments and possessing four hands.

    SB 8.4.7 - This Gajendra had formerly been a Vaiṣṇava and the king of the country known as Pāṇḍya, which is in the province of Draviḍa [South India]. In his previous life, he was known as Indradyumna Mahārāja.

    SB 8.4.8 - Indradyumna Mahārāja retired from family life and went to the Malaya Hills, where he had a small cottage for his āśrama. He wore matted locks on his head and always engaged in austerities. Once, while observing a vow of silence, he was fully engaged in the worship of the Lord and absorbed in the ecstasy of love of Godhead.

    SB 8.4.9 - While Indradyumna Mahārāja was engaged in ecstatic meditation, worshiping the Supreme Personality of Godhead, the great sage Agastya Muni arrived there, surrounded by his disciples. When the Muni saw that Mahārāja Indradyumna, who was sitting in a secluded place, remained silent and did not follow the etiquette of offering him a reception, he was very angry.

    SB 8.4.10 - Agastya Muni then spoke this curse against the King: This King Indradyumna is not at all gentle. Being low and uneducated, he has insulted a brāhmaṇa. May he therefore enter the region of darkness and receive the dull, dumb body of an elephant.

    SB 8.4.11-12 - Śukadeva Gosvāmī continued: My dear King, after Agastya Muni had thus cursed King Indradyumna, the Muni left that place along with his disciples. Since the King was a devotee, he accepted Agastya Muni’s curse as welcome because it was the desire of the Supreme Personality of Godhead. Therefore, although in his next life he got the body of an elephant, because of devotional service he remembered how to worship and offer prayers to the Lord.

    SB 8.4.13 - Upon delivering the King of the elephants from the clutches of the crocodile, and from material existence, which resembles a crocodile, the Lord awarded him the status of sārūpya-mukti. In the presence of the Gandharvas, the Siddhas and the other demigods, who were praising the Lord for His wonderful transcendental activities, the Lord, sitting on the back of His carrier, Garuḍa, returned to His all-wonderful abode and took Gajendra with Him.

    SB 8.4.14 - My dear King Parīkṣit, I have now described the wonderful power of Kṛṣṇa, as displayed when the Lord delivered the King of the elephants. O best of the Kuru dynasty, those who hear this narration become fit to be promoted to the higher planetary systems. Simply because of hearing this narration, they gain a reputation as devotees, they are unaffected by the contamination of Kali-yuga, and they never see bad dreams.

    SB 8.4.15 - Therefore, after getting up from bed in the morning, those who desire their own welfare-especially the brāhmaṇas, kṣatriyas, vaiśyas and in particular the brāhmaṇa Vaiṣṇavas-should chant this narration as it is, without deviation, to counteract the troubles of bad dreams.

    SB 8.4.16 - 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.

    SB 8.4.17-24 - The Supreme Personality of Godhead said: Freed from all sinful reactions are those who rise from bed at the end of night, early in the morning, and fully concentrate their minds with great attention upon My form; your form; this lake; this mountain; the caves; the gardens; the cane plants; the bamboo plants; the celestial trees; the residential quarters of Me, Lord Brahmā and Lord Śiva; the three peaks of Trikūṭa Mountain, made of gold, silver and iron; My very pleasing abode [the ocean of milk]; the white island, Śvetadvīpa, which is always brilliant with spiritual rays; My mark of Śrīvatsa; the Kaustubha gem; My Vaijayantī garland; My club, Kaumodakī; My Sudarśana disc and Pāñcajanya conchshell; My bearer, Garuḍa, the king of the birds; My bed, Śeṣa Nāga; My expansion of energy the goddess of fortune; Lord Brahmā; Nārada Muni; Lord Śiva; Prahlāda; My incarnations like Matsya, Kūrma and Varāha; My unlimited all-auspicious activities, which yield piety to he who hears them; the sun; the moon; fire; the mantra oṁkāra; the Absolute Truth; the total material energy; the cows and brāhmaṇas; devotional service; the wives of Soma and Kaśyapa, who are all daughters of King Dakṣa; the Rivers Ganges, Sarasvatī, Nandā and Yamunā [Kālindī]; the elephant Airāvata; Dhruva Mahārāja; the seven ṛṣis; and the pious human beings.

    SB 8.4.25 - 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.

    SB 8.4.26 - Śrī Śukadeva Gosvāmī continued: After giving this instruction, the Lord, who is known as Hṛṣīkeśa, bugled with His Pāñcajanya conchshell, in this way pleasing all the demigods, headed by Lord Brahmā. Then He mounted the back of His carrier, Garuḍa. [↑](#endnote-ref-12)
13. SB 8.4.1 - Śrī Śukadeva Gosvāmī said: When the Lord delivered Gajendra, King of the elephants, all the demigods, sages and Gandharvas, headed by Brahmā and Śiva, praised this activity of the Supreme Personality of Godhead and showered flowers upon both the Lord and Gajendra.

    SB 8.4.2 - There was a beating of kettledrums in the heavenly planets, the inhabitants of Gandharvaloka began to dance and sing, while great sages and the inhabitants of Cāraṇaloka and Siddhaloka offered prayers to the Supreme Personality of Godhead, Puruṣottama.

    SB 8.4.3-4 - The best of the Gandharvas, King Hūhū, having been cursed by Devala Muni, had become a crocodile. Now, having been delivered by the Supreme Personality of Godhead, he assumed a very beautiful form as a Gandharva. Understanding by whose mercy this had happened, he immediately offered his respectful obeisances with his head and began chanting prayers just suitable for the transcendental Lord, the supreme eternal, who is worshiped by the choicest verses.

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    SB 8.5.2 - The brother of Tāmasa Manu was the fifth Manu, named Raivata. His sons were headed by Arjuna, Bali and Vindhya.

    SB 8.5.3 - O King, in the millennium of Raivata Manu the King of heaven was known as Vibhu, among the demigods were the Bhūtarayas, and among the seven brāhmaṇas who occupied the seven planets were Hiraṇyaromā, Vedaśirā and Ūrdhvabāhu.

    SB 8.5.4 - From the combination of Śubhra and his wife, Vikuṇṭhā, there appeared the Supreme Personality of Godhead, Vaikuṇṭha, along with demigods who were His personal plenary expansions.

    SB 8.5.5 - Just to please the goddess of fortune, the Supreme Personality of Godhead, Vaikuṇṭha, at her request, created another Vaikuṇṭha planet, which is worshiped by everyone.

    SB 8.5.6 - Although the great activities and transcendental qualities of the Supreme Personality of Godhead’s various incarnations are wonderfully described, sometimes we are unable to understand them. Yet everything is possible for Lord Viṣṇu. If one could count the atoms of the universe, then he could count the qualities of the Supreme Personality of Godhead. But no one can count the atoms of the universe, nor can anyone count the transcendental qualities of the Lord.

    SB 8.5.7 - The son of Cakṣu known as Cākṣuṣa was the sixth Manu. He had many sons, headed by Pūru, Pūruṣa and Sudyumna.

    SB 8.5.8 - During the reign of Cākṣuṣa Manu, the King of heaven was known as Mantradruma. Among the demigods were the Āpyas, and among the great sages were Haviṣmān and Vīraka.

    SB 8.5.9 - In this sixth manvantara millennium, Lord Viṣṇu, the master of the universe, appeared in His partial expansion. He was begotten by Vairāja in the womb of his wife, Devasambhūti, and His name was Ajita.

    SB 8.5.10 - 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.

    SB 8.5.11-12 - King Parīkṣit inquired: O great brāhmaṇa, Śukadeva Gosvāmī, why and how did Lord Viṣṇu churn the ocean of milk? For what reason did He stay in the water as a tortoise and hold up Mandara Mountain? Mow 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.

    SB 8.5.13 - 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.

    SB 8.5.14 - Śrī Sūta Gosvāmī said: O learned brāhmaṇas assembled here at Naimiṣāraṇya, when Śukadeva Gosvāmī, the son of Dvaipāyana, was thus questioned by the King, he congratulated the King and then endeavored to describe further the glories of the Supreme Personality of Godhead.

    SB 8.5.15-16 - Śukadeva Gosvāmī said: When the asuras, with their serpent weapons, severely attacked the demigods in a fight, many of the demigods fell and lost their lives. Indeed, they could not be revived. At that time, O King, the demigods had been cursed by Durvāsā Muni, the three worlds were poverty-stricken, and therefore ritualistic ceremonies could not be performed. The effects of this were very serious.

    SB 8.5.17-18 - Lord Indra, Varuṇa and the other demigods, seeing their lives in such a state, consulted among themselves, but they could not find any solution. Then all the demigods assembled and went together to the peak of Sumeru Mountain. There, in the assembly of Lord Brahmā, they fell down to offer Lord Brahmā their obeisances, and then they informed him of all the incidents that had taken place.

    SB 8.5.19-20 - Upon seeing that the demigods were bereft of all influence and strength and that the three worlds were consequently devoid of auspiciousness, and upon seeing that the demigods were in an awkward position whereas all the demons were flourishing, Lord Brahmā, who is above all the demigods and who is most powerful, concentrated his mind on the Supreme Personality of Godhead. Thus being encouraged, he became bright-faced and spoke to the demigods as follows.

    SB 8.5.21 - Lord Brahmā said: I, Lord Śiva, all of you demigods, the demons, the living entities born of perspiration, the living beings born of eggs, the trees and plants sprouting from the earth, and the living entities born from embryos-all come from the Supreme Lord, from His incarnation of rajo-guṇa [Lord Brahmā, the guṇa-avatāra] and from the great sages [ṛṣis] who are part of me. Let us therefore go to the Supreme Lord and take shelter of His lotus feet.

    SB 8.5.22 - 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.

    SB 8.5.23 - 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.

    SB 8.5.24 - O Mahārāja Parīkṣit, subduer of all enemies, after Lord Brahmā finished speaking to the demigods, he took them with him to the abode of the Supreme Personality of Godhead, which is beyond this material world. The Lord’s abode is on an island called Śvetadvīpa, which is situated in the ocean of milk.

    SB 8.5.25 - There [at Śvetadvīpa], Lord Brahmā offered prayers to the Supreme Personality of Godhead, even though he had never seen the Supreme Lord. Simply because Lord Brahmā had heard about the Supreme Personality of Godhead from Vedic literature, with a fixed mind he offered the Lord prayers as written or approved by Vedic literature.

    SB 8.5.26 - Lord Brahmā said: O Supreme Lord, O changeless, unlimited supreme truth. You are the origin of everything. Being all-pervading, You are in everyone’s heart and also in the atom. You have no material qualities. Indeed, You are inconceivable. The mind cannot catch You by speculation, and words fail to describe You. You are the supreme master of everyone, and therefore You are worshipable for everyone. We offer our respectful obeisances unto You.

    SB 8.5.27 - The Supreme Personality of Godhead directly and indirectly knows how everything, including the living force, mind and intelligence, is working under His control. He is the illuminator of everything and has no ignorance. He does not have a material body subject to the reactions of previous activities, and He is free from the ignorance of partiality and materialistic education. I therefore take shelter of the lotus feet of the Supreme Lord, who is eternal, all-pervading and as great as the sky and who appears with six opulences in three yugas [Satya, Tretā and Dvāpara].

    SB 8.5.28 - 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.

    SB 8.5.29 - The Supreme Personality of Godhead is situated in pure goodness [śuddha-sattva], and therefore He is eka-varṇa-the oṁkāra [praṇava]. Because the Lord is beyond the cosmic manifestation, which is considered to be darkness, He is not visible to material eyes. Nonetheless, He is not separated from us by time or space, but is present everywhere. Seated on His carrier, Garuḍa, He is worshiped by means of mystical yogic power by those who have achieved freedom from agitation. Let us all offer our respectful obeisances unto Him.

    SB 8.5.30 - No one can overcome the Supreme Personality of Godhead’s illusory energy [māyā], which is so strong that it bewilders everyone, making one lose the sense to understand the aim of life. That same māyā, however, is subdued by the Supreme Personality of Godhead, who rules everyone and who is equally disposed toward all living entities. Let us offer our obeisances unto Him.

    SB 8.5.31 - Since our bodies are made of sattva-guṇa, we, the demigods, are internally and externally situated in goodness. All the great saints are also situated in that way. Therefore, if even we cannot understand the Supreme Personality of Godhead, what is to be said of those who are most insignificant in their bodily constitutions, being situated in the modes of passion and ignorance? How can they understand the Lord? Let us offer our respectful obeisances unto Him.

    SB 8.5.32 - 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.

    SB 8.5.33 - 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.

    SB 8.5.34 - 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.

    SB 8.5.35 - 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.

    SB 8.5.36 - The sun-god marks the path of liberation, which is called arcirādi-vartma. He is the chief source for understanding of the Vedas, he is the abode where the Absolute Truth can be worshiped, He is the gateway to liberation, and he is the source of eternal life as well as the cause of death. The sun-god is the eye of the Lord. May that Supreme Lord, who is supremely opulent, be pleased with us.

    SB 8.5.37 - 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.

    SB 8.5.38 - 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.

    SB 8.5.39 - Mahendra, the King of Heaven, was generated from the prowess of the Lord, the demigods were generated from the mercy of the Lord, Lord Śiva was generated from the anger of the Lord, and Lord Brahmā from His sober intelligence. The Vedic mantras were generated from the bodily holes of the Lord, and the great saints and prajāpatis were generated from His genitals. May that supremely powerful Lord be pleased with us.

    SB 8.5.40 - The goddess of fortune was generated from His chest, the inhabitants of Pitṛloka from His shadow, religion from His bosom, and irreligion [the opposite of religion] from His back. The heavenly planets were generated from the top of His head, and the Apsarās from His sense enjoyment. May that supremely powerful Personality of Godhead be pleased with us.

    SB 8.5.41 - The brāhmaṇas and Vedic knowledge come from the mouth of the Supreme Personality of Godhead, the kṣatriyas and bodily strength come from His arms, the vaiśyas and their expert knowledge in productivity and wealth come from His thighs, and the śūdras, who are outside of Vedic knowledge, come from His feet. May that Supreme Personality of Godhead, who is full in prowess, be pleased with us.

    SB 8.5.42 - Greed is generated from His lower lip, affection from His upper lip, bodily luster from His nose, animalistic lusty desires from His sense of touch, Yamarāja from His eyebrows, and eternal time from His eyelashes. May that Supreme Lord be pleased with us.

    SB 8.5.43 - All learned men say that the five elements, eternal time, fruitive activity, the three modes of material nature, and the varieties produced by these modes are all creations of yogamāyā. This material world is therefore extremely difficult to understand, but those who are highly learned have rejected it. May the Supreme Personality of Godhead, who is the controller of everything, be pleased with us.

    SB 8.5.44 - 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.

    SB 8.5.45 - 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.

    SB 8.5.46 - 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.

    SB 8.5.47 - Karmīs are always anxious to accumulate wealth for their sense gratification, but for that purpose they must work very hard. Yet even though they work hard, the results are not satisfying. Indeed, sometimes their work results only in frustration. But devotees who have dedicated their lives to the service of the Lord can achieve substantial results without working very hard. These results exceed the devotee’s expectations.

    SB 8.5.48 - 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.

    SB 8.5.49 - When one pours water on the root of a tree, the trunk and branches of the tree are automatically pleased. Similarly, when one becomes a devotee of Lord Viṣṇu, everyone is served, for the Lord is the Supersoul of everyone.

    SB 8.5.50 - 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. [↑](#endnote-ref-14)
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    SB 8.5.7 - The son of Cakṣu known as Cākṣuṣa was the sixth Manu. He had many sons, headed by Pūru, Pūruṣa and Sudyumna.

    SB 8.5.8 - During the reign of Cākṣuṣa Manu, the King of heaven was known as Mantradruma. Among the demigods were the Āpyas, and among the great sages were Haviṣmān and Vīraka.

    SB 8.5.9 - In this sixth manvantara millennium, Lord Viṣṇu, the master of the universe, appeared in His partial expansion. He was begotten by Vairāja in the womb of his wife, Devasambhūti, and His name was Ajita.

    SB 8.5.10 - 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.

    SB 8.5.11-12 - King Parīkṣit inquired: O great brāhmaṇa, Śukadeva Gosvāmī, why and how did Lord Viṣṇu churn the ocean of milk? For what reason did He stay in the water as a tortoise and hold up Mandara Mountain? Mow 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.

    SB 8.5.13 - 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.

    SB 8.5.14 - Śrī Sūta Gosvāmī said: O learned brāhmaṇas assembled here at Naimiṣāraṇya, when Śukadeva Gosvāmī, the son of Dvaipāyana, was thus questioned by the King, he congratulated the King and then endeavored to describe further the glories of the Supreme Personality of Godhead.

    SB 8.5.15-16 - Śukadeva Gosvāmī said: When the asuras, with their serpent weapons, severely attacked the demigods in a fight, many of the demigods fell and lost their lives. Indeed, they could not be revived. At that time, O King, the demigods had been cursed by Durvāsā Muni, the three worlds were poverty-stricken, and therefore ritualistic ceremonies could not be performed. The effects of this were very serious.

    SB 8.5.17-18 - Lord Indra, Varuṇa and the other demigods, seeing their lives in such a state, consulted among themselves, but they could not find any solution. Then all the demigods assembled and went together to the peak of Sumeru Mountain. There, in the assembly of Lord Brahmā, they fell down to offer Lord Brahmā their obeisances, and then they informed him of all the incidents that had taken place.

    SB 8.5.19-20 - Upon seeing that the demigods were bereft of all influence and strength and that the three worlds were consequently devoid of auspiciousness, and upon seeing that the demigods were in an awkward position whereas all the demons were flourishing, Lord Brahmā, who is above all the demigods and who is most powerful, concentrated his mind on the Supreme Personality of Godhead. Thus being encouraged, he became bright-faced and spoke to the demigods as follows.

    SB 8.5.21 - Lord Brahmā said: I, Lord Śiva, all of you demigods, the demons, the living entities born of perspiration, the living beings born of eggs, the trees and plants sprouting from the earth, and the living entities born from embryos-all come from the Supreme Lord, from His incarnation of rajo-guṇa [Lord Brahmā, the guṇa-avatāra] and from the great sages [ṛṣis] who are part of me. Let us therefore go to the Supreme Lord and take shelter of His lotus feet.

    SB 8.5.22 - 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.

    SB 8.5.23 - 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.

    SB 8.5.24 - O Mahārāja Parīkṣit, subduer of all enemies, after Lord Brahmā finished speaking to the demigods, he took them with him to the abode of the Supreme Personality of Godhead, which is beyond this material world. The Lord’s abode is on an island called Śvetadvīpa, which is situated in the ocean of milk.

    SB 8.5.25 - There [at Śvetadvīpa], Lord Brahmā offered prayers to the Supreme Personality of Godhead, even though he had never seen the Supreme Lord. Simply because Lord Brahmā had heard about the Supreme Personality of Godhead from Vedic literature, with a fixed mind he offered the Lord prayers as written or approved by Vedic literature.

    SB 8.5.26 - Lord Brahmā said: O Supreme Lord, O changeless, unlimited supreme truth. You are the origin of everything. Being all-pervading, You are in everyone’s heart and also in the atom. You have no material qualities. Indeed, You are inconceivable. The mind cannot catch You by speculation, and words fail to describe You. You are the supreme master of everyone, and therefore You are worshipable for everyone. We offer our respectful obeisances unto You.

    SB 8.5.27 - The Supreme Personality of Godhead directly and indirectly knows how everything, including the living force, mind and intelligence, is working under His control. He is the illuminator of everything and has no ignorance. He does not have a material body subject to the reactions of previous activities, and He is free from the ignorance of partiality and materialistic education. I therefore take shelter of the lotus feet of the Supreme Lord, who is eternal, all-pervading and as great as the sky and who appears with six opulences in three yugas [Satya, Tretā and Dvāpara].

    SB 8.5.28 - 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.

    SB 8.5.29 - The Supreme Personality of Godhead is situated in pure goodness [śuddha-sattva], and therefore He is eka-varṇa-the oṁkāra [praṇava]. Because the Lord is beyond the cosmic manifestation, which is considered to be darkness, He is not visible to material eyes. Nonetheless, He is not separated from us by time or space, but is present everywhere. Seated on His carrier, Garuḍa, He is worshiped by means of mystical yogic power by those who have achieved freedom from agitation. Let us all offer our respectful obeisances unto Him.

    SB 8.5.30 - No one can overcome the Supreme Personality of Godhead’s illusory energy [māyā], which is so strong that it bewilders everyone, making one lose the sense to understand the aim of life. That same māyā, however, is subdued by the Supreme Personality of Godhead, who rules everyone and who is equally disposed toward all living entities. Let us offer our obeisances unto Him.

    SB 8.5.31 - Since our bodies are made of sattva-guṇa, we, the demigods, are internally and externally situated in goodness. All the great saints are also situated in that way. Therefore, if even we cannot understand the Supreme Personality of Godhead, what is to be said of those who are most insignificant in their bodily constitutions, being situated in the modes of passion and ignorance? How can they understand the Lord? Let us offer our respectful obeisances unto Him.

    SB 8.5.32 - 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.

    SB 8.5.33 - 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.

    SB 8.5.34 - 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.

    SB 8.5.35 - 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.

    SB 8.5.36 - The sun-god marks the path of liberation, which is called arcirādi-vartma. He is the chief source for understanding of the Vedas, he is the abode where the Absolute Truth can be worshiped, He is the gateway to liberation, and he is the source of eternal life as well as the cause of death. The sun-god is the eye of the Lord. May that Supreme Lord, who is supremely opulent, be pleased with us.

    SB 8.5.37 - 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.

    SB 8.5.38 - 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.

    SB 8.5.39 - Mahendra, the King of Heaven, was generated from the prowess of the Lord, the demigods were generated from the mercy of the Lord, Lord Śiva was generated from the anger of the Lord, and Lord Brahmā from His sober intelligence. The Vedic mantras were generated from the bodily holes of the Lord, and the great saints and prajāpatis were generated from His genitals. May that supremely powerful Lord be pleased with us.

    SB 8.5.40 - The goddess of fortune was generated from His chest, the inhabitants of Pitṛloka from His shadow, religion from His bosom, and irreligion [the opposite of religion] from His back. The heavenly planets were generated from the top of His head, and the Apsarās from His sense enjoyment. May that supremely powerful Personality of Godhead be pleased with us.

    SB 8.5.41 - The brāhmaṇas and Vedic knowledge come from the mouth of the Supreme Personality of Godhead, the kṣatriyas and bodily strength come from His arms, the vaiśyas and their expert knowledge in productivity and wealth come from His thighs, and the śūdras, who are outside of Vedic knowledge, come from His feet. May that Supreme Personality of Godhead, who is full in prowess, be pleased with us.

    SB 8.5.42 - Greed is generated from His lower lip, affection from His upper lip, bodily luster from His nose, animalistic lusty desires from His sense of touch, Yamarāja from His eyebrows, and eternal time from His eyelashes. May that Supreme Lord be pleased with us.

    SB 8.5.43 - All learned men say that the five elements, eternal time, fruitive activity, the three modes of material nature, and the varieties produced by these modes are all creations of yogamāyā. This material world is therefore extremely difficult to understand, but those who are highly learned have rejected it. May the Supreme Personality of Godhead, who is the controller of everything, be pleased with us.

    SB 8.5.44 - 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.

    SB 8.5.45 - 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.

    SB 8.5.46 - 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.

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    SB 8.5.48 - 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.

    SB 8.5.49 - When one pours water on the root of a tree, the trunk and branches of the tree are automatically pleased. Similarly, when one becomes a devotee of Lord Viṣṇu, everyone is served, for the Lord is the Supersoul of everyone.

    SB 8.5.50 - 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. [↑](#endnote-ref-15)
16. SB 8.5.1 - Śukadeva Gosvāmī continued: O King, I have described to you the pastime of Gajendra-mokṣaṇa, which is most pious to hear. By hearing of such activities of the Lord, one can be freed from all sinful reactions. Now please listen as I describe Raivata Manu.

    SB 8.5.2 - The brother of Tāmasa Manu was the fifth Manu, named Raivata. His sons were headed by Arjuna, Bali and Vindhya.

    SB 8.5.3 - O King, in the millennium of Raivata Manu the King of heaven was known as Vibhu, among the demigods were the Bhūtarayas, and among the seven brāhmaṇas who occupied the seven planets were Hiraṇyaromā, Vedaśirā and Ūrdhvabāhu.

    SB 8.5.4 - From the combination of Śubhra and his wife, Vikuṇṭhā, there appeared the Supreme Personality of Godhead, Vaikuṇṭha, along with demigods who were His personal plenary expansions.

    SB 8.5.5 - Just to please the goddess of fortune, the Supreme Personality of Godhead, Vaikuṇṭha, at her request, created another Vaikuṇṭha planet, which is worshiped by everyone.

    SB 8.5.6 - Although the great activities and transcendental qualities of the Supreme Personality of Godhead’s various incarnations are wonderfully described, sometimes we are unable to understand them. Yet everything is possible for Lord Viṣṇu. If one could count the atoms of the universe, then he could count the qualities of the Supreme Personality of Godhead. But no one can count the atoms of the universe, nor can anyone count the transcendental qualities of the Lord.

    SB 8.5.7 - The son of Cakṣu known as Cākṣuṣa was the sixth Manu. He had many sons, headed by Pūru, Pūruṣa and Sudyumna.

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17. SB 8.6.1 - Śrī Śukadeva Gosvāmī said: O King Parīkṣit, the Supreme Personality of Godhead, Hari, being thus worshiped with prayers by the demigods and Lord Brahmā, appeared before them. His bodily effulgence resembled the simultaneous rising of thousands of suns.

    SB 8.6.2 - 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.

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    SB 8.6.9 - 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.

    SB 8.6.10 - 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.

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    SB 8.6.14 - 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.

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    SB 8.6.22-23 - O demigods, cast into the ocean of milk all kinds of vegetables, grass, creepers and drugs. Then, with My help, making Mandara Mountain the churning rod and Vāsuki the rope for churning, churn the ocean of milk with undiverted attention. Thus the demons will be engaged in labor, but you, the demigods, will gain the actual result, the nectar produced from the ocean.

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    SB 8.6.31 - The proposals submitted by King Indra were immediately accepted by Bali Mahārāja and his assistants, headed by Śambara and Ariṣṭanemi, and by all the other residents of Tripura.

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    SB 8.6.33 - 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.

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    SB 8.6.37 - 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.

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20. SB 8.7.1 - Śukadeva Gosvāmī said: O best of the Kurus, Mahārāja Parīkṣit, the demigods and demons summoned Vāsuki, king of the serpents, requesting him to come and promising to give him a share of the nectar. They coiled Vāsuki around Mandara Mountain as a churning rope, and with great pleasure they endeavored to produce nectar by churning the ocean of milk.

    SB 8.7.2 - The Personality of Godhead, Ajita, grasped the front portion of the snake, and then the demigods followed.

    SB 8.7.3 - 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.

    SB 8.7.4 - 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.

    SB 8.7.5 - After thus adjusting how the snake was to be held, the sons of Kaśyapa, both demigods and demons, began their activities, desiring to get nectar by churning the ocean of milk.

    SB 8.7.6 - O son of the Pāṇḍu dynasty, when Mandara Mountain was thus being used as a churning rod in the ocean of milk, it had no support, and therefore although held by the strong hands of the demigods and demons, it sank into the water.

    SB 8.7.7 - Because the mountain had been sunk by the strength of providence, the demigods and demons were disappointed, and their faces seemed to shrivel.

    SB 8.7.8 - 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.

    SB 8.7.9 - 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.

    SB 8.7.10 - 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.

    SB 8.7.11 - Thereafter, Lord Viṣṇu entered the demons as the quality of passion, the demigods as the quality of goodness, and Vāsuki as the quality of ignorance to encourage them and increase their various types of strength and energy.

    SB 8.7.12 - Manifesting Himself with thousands of hands, the Lord then appeared on the summit of Mandara Mountain, like another great mountain, and held Mandara Mountain with one hand. In the upper planetary systems, Lord Brahmā and Lord Śiva, along with Indra, King of heaven, and other demigods, offered prayers to the Lord and showered flowers upon Him.

    SB 8.7.13 - The demigods and demons worked almost madly for the nectar, encouraged by the Lord, who was above and below the mountain and who had entered the demigods, the demons, Vāsuki and the mountain itself. Because of the strength of the demigods and demons, the ocean of milk was so powerfully agitated that all the alligators in the water were very much perturbed. Nonetheless the churning of the ocean continued in this way.

    SB 8.7.14 - Vāsuki had thousands of eyes and mouths. From his mouths he breathed smoke and blazing fire, which affected the demons, headed by Pauloma, Kāleya, Bali and Ilvala. Thus the demons, who appeared like sarala trees burned by a forest fire, gradually became powerless.

    SB 8.7.15 - Because the demigods were also affected by the blazing breath of Vāsuki, their bodily lusters diminished, and their garments, garlands, weapons and faces were blackened by smoke. However, by the grace of the Supreme Personality of Godhead, clouds appeared on the sea, pouring torrents of rain, and breezes blew, carrying particles of water from the sea waves, to give the demigods relief.

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    SB 8.7.17 - The Lord appeared like a blackish cloud. He was dressed with yellow garments, His earrings shone on His ears like lightning, and His hair spread over His shoulders. He wore a garland of flowers, and His eyes were pinkish. With His strong, glorious arms, which award fearlessness throughout the universe, He took hold of Vāsuki and began churning the ocean, using Mandara Mountain as a churning rod. When engaged in this way, the Lord appeared like a beautifully situated mountain named Indranīla.

    SB 8.7.18 - The fish, sharks, tortoises and snakes were most agitated and perturbed. The entire ocean became turbulent, and even the large aquatic animals like whales, water elephants, crocodiles and timiṅgila fish [large whales that can swallow small whales] came to the surface. While the ocean was being churned in this way, it first produced a fiercely dangerous poison called hālahala.

    SB 8.7.19 - O King, when that uncontrollable poison was forcefully spreading up and down in all directions, all the demigods, along with the Lord Himself, approached Lord Śiva [Sadāśiva]. Feeling unsheltered and very much afraid, they sought shelter of him.

    SB 8.7.20 - The demigods observed Lord Śiva sitting on the summit of Kailāsa Hill with his wife, Bhavānī, for the auspicious development of the three worlds. He was being worshiped by great saintly persons desiring liberation. The demigods offered him their obeisances and prayers with great respect.

    SB 8.7.21 - The prajāpatis said: O greatest of all demigods, Mahādeva, Supersoul of all living entities and cause of their happiness and prosperity, we have come to the shelter of your lotus feet. Now please save us from this fiery poison, which is spreading all over the three worlds.

    SB 8.7.22 - 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.

    SB 8.7.23 - O lord, you are self-effulgent and supreme. You create this material world by your personal energy, and you assume the names Brahmā, Viṣṇu and Maheśvara when you act in creation, maintenance and annihilation.

    SB 8.7.24 - 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.

    SB 8.7.25 - O lord, you are the original source of Vedic literature. You are the original cause of material creation, the life force, the senses, the five elements, the three modes and the mahat-tattva. You are eternal time, determination and the two religious systems called truth [satya] and truthfulness [ṛta]. You are the shelter of the syllable oṁ, which consists of three letters a-u-m.

    SB 8.7.26 - O father of all planets, learned scholars know that fire is your mouth, the surface of the globe is your lotus feet, eternal time is your movement, all the directions are your ears, and Varuṇa, master of the waters, is your tongue.

    SB 8.7.27 - 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.

    SB 8.7.28 - O lord, you are the three Vedas personified. The seven seas are your abdomen, and the mountains are your bones. All drugs, creepers and vegetables are the hairs on your body, the Vedic mantras like Gāyatrī are the seven layers of your body, and the Vedic religious system is the core of your heart.

    SB 8.7.29 - O lord, the five important Vedic mantras are represented by your five faces, from which the thirty-eight most celebrated Vedic mantras have been generated. Your Lordship, being celebrated as Lord Śiva, is self-illuminated. You are directly situated as the supreme truth, known as Paramātmā.

    SB 8.7.30 - 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.

    SB 8.7.31 - O Lord Girīśa, since the impersonal Brahman effulgence is transcendental to the material modes of goodness, passion and ignorance, the various directors of this material world certainly cannot appreciate it or even know where it is. It is not understandable even to Lord Brahmā, Lord Viṣṇu or the King of heaven, Mahendra.

    SB 8.7.32 - When annihilation is performed by the flames and sparks emanating from your eyes, the entire creation is burned to ashes. Nonetheless, you do not know how this happens. What then is to be said of your destroying the Dakṣa-yajña, Tripurāsura and the kālakūṭa poison? Such activities cannot be subject matters for prayers offered to you.

    SB 8.7.33 - Exalted, self-satisfied persons who preach to the entire world think of your lotus feet constantly within their hearts. However, when persons who do not know your austerity see you moving with Umā, they misunderstand you to be lusty, or when they see you wandering in the crematorium they mistakenly think that you are ferocious and envious. Certainly they are shameless. They cannot understand your activities.

    SB 8.7.34 - Even personalities like Lord Brahmā and other demigods cannot understand your position, for you are beyond the moving and nonmoving creation. Since no one can understand you in truth, how can one offer you prayers? It is impossible. As far as we are concerned, we are creatures of Lord Brahmā’s creation. Under the circumstances, therefore, we cannot offer you adequate prayers, but as far as our ability allows, we have expressed our feelings.

    SB 8.7.35 - 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.

    SB 8.7.36 - Śrīla Śukadeva Gosvāmī continued: Lord Śiva is always benevolent toward all living entities. When he saw that the living entities were very much disturbed by the poison, which was spreading everywhere, he was very compassionate. Thus he spoke to his eternal consort, Satī, as follows.

    SB 8.7.37 - Lord Śiva said: My dear Bhavānī, 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.

    SB 8.7.38 - 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.

    SB 8.7.39 - 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.

    SB 8.7.40 - My dear gentle wife Bhavānī, 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.

    SB 8.7.41 - Śrīla Śukadeva Gosvāmī continued: After informing Bhavānī in this way, Lord Śiva began to drink the poison, and Bhavānī, who knew perfectly well the capabilities of Lord Śiva, gave him her permission to do so.

    SB 8.7.42 - Thereafter, Lord Śiva, who is dedicated to auspicious, benevolent work for humanity, compassionately took the whole quantity of poison in his palm and drank it.

    SB 8.7.43 - As if in defamation, the poison born from the ocean of milk manifested its potency by marking Lord Śiva’s neck with a bluish line. That line, however, is now accepted as an ornament of the Lord.

    SB 8.7.44 - It is said that great personalities almost always accept voluntary suffering because of the suffering of people in general. This is considered the highest method of worshiping the Supreme Personality of Godhead, who is present in everyone’s heart.

    SB 8.7.45 - Upon hearing of this act, everyone, including Bhavānī [the daughter of Mahārāja Dakṣa], Lord Brahmā, Lord Viṣṇu, and the people in general, very highly praised this deed performed by Lord Śiva, who is worshiped by the demigods and who bestows benedictions upon the people.

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21. SB 8.7.1 - Śukadeva Gosvāmī said: O best of the Kurus, Mahārāja Parīkṣit, the demigods and demons summoned Vāsuki, king of the serpents, requesting him to come and promising to give him a share of the nectar. They coiled Vāsuki around Mandara Mountain as a churning rope, and with great pleasure they endeavored to produce nectar by churning the ocean of milk.

    SB 8.7.2 - The Personality of Godhead, Ajita, grasped the front portion of the snake, and then the demigods followed.

    SB 8.7.3 - 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.

    SB 8.7.4 - 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.

    SB 8.7.5 - After thus adjusting how the snake was to be held, the sons of Kaśyapa, both demigods and demons, began their activities, desiring to get nectar by churning the ocean of milk.

    SB 8.7.6 - O son of the Pāṇḍu dynasty, when Mandara Mountain was thus being used as a churning rod in the ocean of milk, it had no support, and therefore although held by the strong hands of the demigods and demons, it sank into the water.

    SB 8.7.7 - Because the mountain had been sunk by the strength of providence, the demigods and demons were disappointed, and their faces seemed to shrivel.

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    SB 8.7.24 - 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.

    SB 8.7.25 - O lord, you are the original source of Vedic literature. You are the original cause of material creation, the life force, the senses, the five elements, the three modes and the mahat-tattva. You are eternal time, determination and the two religious systems called truth [satya] and truthfulness [ṛta]. You are the shelter of the syllable oṁ, which consists of three letters a-u-m.

    SB 8.7.26 - O father of all planets, learned scholars know that fire is your mouth, the surface of the globe is your lotus feet, eternal time is your movement, all the directions are your ears, and Varuṇa, master of the waters, is your tongue.

    SB 8.7.27 - 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.

    SB 8.7.28 - O lord, you are the three Vedas personified. The seven seas are your abdomen, and the mountains are your bones. All drugs, creepers and vegetables are the hairs on your body, the Vedic mantras like Gāyatrī are the seven layers of your body, and the Vedic religious system is the core of your heart.

    SB 8.7.29 - O lord, the five important Vedic mantras are represented by your five faces, from which the thirty-eight most celebrated Vedic mantras have been generated. Your Lordship, being celebrated as Lord Śiva, is self-illuminated. You are directly situated as the supreme truth, known as Paramātmā.

    SB 8.7.30 - 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.

    SB 8.7.31 - O Lord Girīśa, since the impersonal Brahman effulgence is transcendental to the material modes of goodness, passion and ignorance, the various directors of this material world certainly cannot appreciate it or even know where it is. It is not understandable even to Lord Brahmā, Lord Viṣṇu or the King of heaven, Mahendra.

    SB 8.7.32 - When annihilation is performed by the flames and sparks emanating from your eyes, the entire creation is burned to ashes. Nonetheless, you do not know how this happens. What then is to be said of your destroying the Dakṣa-yajña, Tripurāsura and the kālakūṭa poison? Such activities cannot be subject matters for prayers offered to you.

    SB 8.7.33 - Exalted, self-satisfied persons who preach to the entire world think of your lotus feet constantly within their hearts. However, when persons who do not know your austerity see you moving with Umā, they misunderstand you to be lusty, or when they see you wandering in the crematorium they mistakenly think that you are ferocious and envious. Certainly they are shameless. They cannot understand your activities.

    SB 8.7.34 - Even personalities like Lord Brahmā and other demigods cannot understand your position, for you are beyond the moving and nonmoving creation. Since no one can understand you in truth, how can one offer you prayers? It is impossible. As far as we are concerned, we are creatures of Lord Brahmā’s creation. Under the circumstances, therefore, we cannot offer you adequate prayers, but as far as our ability allows, we have expressed our feelings.

    SB 8.7.35 - 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.

    SB 8.7.36 - Śrīla Śukadeva Gosvāmī continued: Lord Śiva is always benevolent toward all living entities. When he saw that the living entities were very much disturbed by the poison, which was spreading everywhere, he was very compassionate. Thus he spoke to his eternal consort, Satī, as follows.

    SB 8.7.37 - Lord Śiva said: My dear Bhavānī, 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.

    SB 8.7.38 - 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.

    SB 8.7.39 - 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.

    SB 8.7.40 - My dear gentle wife Bhavānī, 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.

    SB 8.7.41 - Śrīla Śukadeva Gosvāmī continued: After informing Bhavānī in this way, Lord Śiva began to drink the poison, and Bhavānī, who knew perfectly well the capabilities of Lord Śiva, gave him her permission to do so.

    SB 8.7.42 - Thereafter, Lord Śiva, who is dedicated to auspicious, benevolent work for humanity, compassionately took the whole quantity of poison in his palm and drank it.

    SB 8.7.43 - As if in defamation, the poison born from the ocean of milk manifested its potency by marking Lord Śiva’s neck with a bluish line. That line, however, is now accepted as an ornament of the Lord.

    SB 8.7.44 - It is said that great personalities almost always accept voluntary suffering because of the suffering of people in general. This is considered the highest method of worshiping the Supreme Personality of Godhead, who is present in everyone’s heart.

    SB 8.7.45 - Upon hearing of this act, everyone, including Bhavānī [the daughter of Mahārāja Dakṣa], Lord Brahmā, Lord Viṣṇu, and the people in general, very highly praised this deed performed by Lord Śiva, who is worshiped by the demigods and who bestows benedictions upon the people.

    SB 8.7.46 - Scorpions, cobras, poisonous drugs and other animals whose bites are poisonous took the opportunity to drink whatever little poison had fallen and scattered from Lord Śiva’s hand while he was drinking. [↑](#endnote-ref-22)
23. SB 8.8.1 - Śukadeva Gosvāmī continued: Upon Lord Śiva’s drinking the poison, both the demigods and the demons, being very pleased, began to churn the ocean with renewed vigor. As a result of this, there appeared a cow known as surabhi.

    SB 8.8.2 - O King Parīkṣit, great sages who were completely aware of the Vedic ritualistic ceremonies took charge of that surabhi cow, which produced all the yogurt, milk and ghee absolutely necessary for offering oblations into the fire. They did this just for the sake of pure ghee, which they wanted for the performance of sacrifices to elevate themselves to the higher planetary systems, up to Brahmaloka.

    SB 8.8.3 - Thereafter, a horse named Uccaiḥśravā, which was as white as the moon, was generated. Bali Mahārāja desired to possess this horse, and Indra, the King of heaven, did not protest, for he had previously been so advised by the Supreme Personality of Godhead.

    SB 8.8.4 - As the next result of the churning, the king of elephants, named Airāvata, was generated. This elephant was white, and with its four tusks it defied the glories of Kailāsa Mountain, the glorious abode of Lord Śiva.

    SB 8.8.5 - Thereafter, O King, eight great elephants, which could go in any direction, were generated. They were headed by Airāvaṇa. Eight she-elephants, headed by Abhramu, were also generated.

    SB 8.8.6 - Generated thereafter from the great ocean were the celebrated gems Kaustubha-maṇi and Padmarāga-maṇi. Lord Viṣṇu, to decorate His chest, desired to possess them. Generated next was the pārijāta flower, which decorates the celestial planets. O King, as you fulfill the desires of everyone on this planet by fulfilling all ambitions, the pārijāta fulfills the desires of everyone.

    SB 8.8.7 - Next there appeared the Apsarās [who are used as prostitutes on the heavenly planets]. They were fully decorated with golden ornaments and lockets and were dressed in fine and attractive clothing. The Apsarās move very slowly in an attractive style that bewilders the inhabitants of the heavenly planets.

    SB 8.8.8 - Then there appeared the goddess of fortune, Ramā, who is absolutely dedicated to being enjoyed by the Supreme Personality of Godhead. She appeared like electricity, surpassing the lightning that might illuminate a marble mountain.

    SB 8.8.9 - 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.

    SB 8.8.10 - The King of heaven, Indra, brought a suitable sitting place for the goddess of fortune. All the rivers of sacred water, such as the Ganges and Yamunā, personified themselves, and each of them brought pure water in golden waterpots for mother Lakṣmī, the goddess of fortune.

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    SB 8.8.12 - 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.

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    SB 8.8.14 - Thereafter, the great elephants from all the directions carried big water jugs full of Ganges water and bathed the goddess of fortune, to the accompaniment of Vedic mantras chanted by learned brāhmaṇas. While thus being bathed, the goddess of fortune maintained her original style, with a lotus flower in her hand, and she appeared very beautiful. The goddess of fortune is the most chaste, for she does not know anyone but the Supreme Personality of Godhead.

    SB 8.8.15 - The ocean, which is the source of all valuable jewels, supplied the upper and lower portions of a yellow silken garment. The predominating deity of the water, Varuṇa, presented flower garlands surrounded by six-legged bumblebees, drunken with honey.

    SB 8.8.16 - Viśvakarmā, one of the prajāpatis, supplied varieties of decorated ornaments. The goddess of learning, Sarasvatī, supplied a necklace, Lord Brahmā supplied a lotus flower, and the inhabitants of Nāgaloka supplied earrings.

    SB 8.8.17 - Thereafter, mother Lakṣmī, the goddess of fortune, having been properly celebrated with an auspicious ritualistic ceremony, began moving about, holding in her hand a garland of lotus flowers, which were surrounded by humming bumblebees. Smiling with shyness, her cheeks decorated by her earrings, she looked extremely beautiful.

    SB 8.8.18 - Her two breasts, which were symmetrical and nicely situated, were covered with sandalwood pulp and kuṅkuma 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.

    SB 8.8.19 - While walking among the Gandharvas, Yakṣas, asuras, Siddhas, Cāraṇas and denizens of heaven, Lakṣmīdevī, the goddess of fortune, was scrutinizingly examining them, but she could not find anyone naturally endowed with all good qualities. None of them was devoid of faults, and therefore she could not take shelter of any of them.

    SB 8.8.20 - 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?

    SB 8.8.21 - 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.

    SB 8.8.22 - Someone may have longevity but not have auspiciousness or good behavior. Someone may have both auspiciousness and good behavior, but the duration of his life is not fixed. Although such demigods as Lord Śiva have eternal life, they have inauspicious habits like living in crematoriums. And even if others are well qualified in all respects, they are not devotees of the Supreme Personality of Godhead.

    SB 8.8.23 - Śukadeva Gosvāmī continued: In this way, after full deliberation, the goddess of fortune accepted Mukunda as her husband because although He is independent and not in want of her, He possesses all transcendental qualities and mystic powers and is therefore the most desirable.

    SB 8.8.24 - 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.

    SB 8.8.25 - The Supreme Personality of Godhead is the father of the three worlds, and His bosom is the residence of mother Lakṣmī, the goddess of fortune, the proprietor of all opulences. The goddess of fortune, by her favorable and merciful glance, can increase the opulence of the three worlds, along with their inhabitants and their directors, the demigods.

    SB 8.8.26 - The inhabitants of Gandharvaloka and Cāraṇaloka then took the opportunity to play their musical instruments, such as conchshells, bugles and drums. They began dancing and singing along with their wives.

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    SB 8.8.32 - 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.

    SB 8.8.33 - 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.

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    SB 8.8.41-46 - The Supreme Personality of Godhead, Viṣṇu, who can counteract any unfavorable situation, then assumed the form of an extremely beautiful woman. This incarnation as a woman, Mohinī-mūrti, was most pleasing to the mind. Her complexion resembled in color a newly grown blackish lotus, and every part of Her body was beautifully situated. Her ears were equally decorated with earrings, Her cheeks were very beautiful, Her nose was raised and Her face full of youthful luster. Her large breasts made Her waist seem very thin. Attracted by the aroma of Her face and body, bumblebees hummed around Her, and thus Her eyes were restless. Her hair, which was extremely beautiful, was garlanded with mallikā flowers. Her attractively constructed neck was decorated with a necklace and other ornaments, Her arms were decorated with bangles, Her body was covered with a clean sari, and Her breasts seemed like islands in an ocean of beauty. Her legs were decorated with ankle bells. Because of the movements of Her eyebrows as She smiled with shyness and glanced over the demons, all the demons were saturated with lusty desires, and every one of them desired to possess Her. [↑](#endnote-ref-24)
25. SB 8.8.1 - Śukadeva Gosvāmī continued: Upon Lord Śiva’s drinking the poison, both the demigods and the demons, being very pleased, began to churn the ocean with renewed vigor. As a result of this, there appeared a cow known as surabhi.

    SB 8.8.2 - O King Parīkṣit, great sages who were completely aware of the Vedic ritualistic ceremonies took charge of that surabhi cow, which produced all the yogurt, milk and ghee absolutely necessary for offering oblations into the fire. They did this just for the sake of pure ghee, which they wanted for the performance of sacrifices to elevate themselves to the higher planetary systems, up to Brahmaloka.

    SB 8.8.3 - Thereafter, a horse named Uccaiḥśravā, which was as white as the moon, was generated. Bali Mahārāja desired to possess this horse, and Indra, the King of heaven, did not protest, for he had previously been so advised by the Supreme Personality of Godhead.

    SB 8.8.4 - As the next result of the churning, the king of elephants, named Airāvata, was generated. This elephant was white, and with its four tusks it defied the glories of Kailāsa Mountain, the glorious abode of Lord Śiva.

    SB 8.8.5 - Thereafter, O King, eight great elephants, which could go in any direction, were generated. They were headed by Airāvaṇa. Eight she-elephants, headed by Abhramu, were also generated.

    SB 8.8.6 - Generated thereafter from the great ocean were the celebrated gems Kaustubha-maṇi and Padmarāga-maṇi. Lord Viṣṇu, to decorate His chest, desired to possess them. Generated next was the pārijāta flower, which decorates the celestial planets. O King, as you fulfill the desires of everyone on this planet by fulfilling all ambitions, the pārijāta fulfills the desires of everyone.

    SB 8.8.7 - Next there appeared the Apsarās [who are used as prostitutes on the heavenly planets]. They were fully decorated with golden ornaments and lockets and were dressed in fine and attractive clothing. The Apsarās move very slowly in an attractive style that bewilders the inhabitants of the heavenly planets.

    SB 8.8.8 - Then there appeared the goddess of fortune, Ramā, who is absolutely dedicated to being enjoyed by the Supreme Personality of Godhead. She appeared like electricity, surpassing the lightning that might illuminate a marble mountain.

    SB 8.8.9 - 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.

    SB 8.8.10 - The King of heaven, Indra, brought a suitable sitting place for the goddess of fortune. All the rivers of sacred water, such as the Ganges and Yamunā, personified themselves, and each of them brought pure water in golden waterpots for mother Lakṣmī, the goddess of fortune.

    SB 8.8.11 - The land became a person and collected all the drugs and herbs needed for installing the Deity. The cows delivered five products, namely milk, yogurt, ghee, urine and cow dung, and spring personified collected everything produced in spring, during the months of Caitra and Vaiśākha [April and May].

    SB 8.8.12 - 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.

    SB 8.8.13 - The clouds in personified form beat various types of drums, known as mṛdaṅgas, paṇavas, murajas and ānakas. They also blew conchshells and bugles known as gomukhas and played flutes and stringed instruments. The combined sound of these instruments was tumultuous.

    SB 8.8.14 - Thereafter, the great elephants from all the directions carried big water jugs full of Ganges water and bathed the goddess of fortune, to the accompaniment of Vedic mantras chanted by learned brāhmaṇas. While thus being bathed, the goddess of fortune maintained her original style, with a lotus flower in her hand, and she appeared very beautiful. The goddess of fortune is the most chaste, for she does not know anyone but the Supreme Personality of Godhead.

    SB 8.8.15 - The ocean, which is the source of all valuable jewels, supplied the upper and lower portions of a yellow silken garment. The predominating deity of the water, Varuṇa, presented flower garlands surrounded by six-legged bumblebees, drunken with honey.

    SB 8.8.16 - Viśvakarmā, one of the prajāpatis, supplied varieties of decorated ornaments. The goddess of learning, Sarasvatī, supplied a necklace, Lord Brahmā supplied a lotus flower, and the inhabitants of Nāgaloka supplied earrings.

    SB 8.8.17 - Thereafter, mother Lakṣmī, the goddess of fortune, having been properly celebrated with an auspicious ritualistic ceremony, began moving about, holding in her hand a garland of lotus flowers, which were surrounded by humming bumblebees. Smiling with shyness, her cheeks decorated by her earrings, she looked extremely beautiful.

    SB 8.8.18 - Her two breasts, which were symmetrical and nicely situated, were covered with sandalwood pulp and kuṅkuma 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.

    SB 8.8.19 - While walking among the Gandharvas, Yakṣas, asuras, Siddhas, Cāraṇas and denizens of heaven, Lakṣmīdevī, the goddess of fortune, was scrutinizingly examining them, but she could not find anyone naturally endowed with all good qualities. None of them was devoid of faults, and therefore she could not take shelter of any of them.

    SB 8.8.20 - 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?

    SB 8.8.21 - 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.

    SB 8.8.22 - Someone may have longevity but not have auspiciousness or good behavior. Someone may have both auspiciousness and good behavior, but the duration of his life is not fixed. Although such demigods as Lord Śiva have eternal life, they have inauspicious habits like living in crematoriums. And even if others are well qualified in all respects, they are not devotees of the Supreme Personality of Godhead.

    SB 8.8.23 - Śukadeva Gosvāmī continued: In this way, after full deliberation, the goddess of fortune accepted Mukunda as her husband because although He is independent and not in want of her, He possesses all transcendental qualities and mystic powers and is therefore the most desirable.

    SB 8.8.24 - 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.

    SB 8.8.25 - The Supreme Personality of Godhead is the father of the three worlds, and His bosom is the residence of mother Lakṣmī, the goddess of fortune, the proprietor of all opulences. The goddess of fortune, by her favorable and merciful glance, can increase the opulence of the three worlds, along with their inhabitants and their directors, the demigods.

    SB 8.8.26 - The inhabitants of Gandharvaloka and Cāraṇaloka then took the opportunity to play their musical instruments, such as conchshells, bugles and drums. They began dancing and singing along with their wives.

    SB 8.8.27 - Lord Brahmā, Lord Śiva, the great sage Aṅgirā, and similar directors of universal management showered flowers and chanted mantras indicating the transcendental glories of the Supreme Personality of Godhead.

    SB 8.8.28 - All the demigods, along with the prajāpatis and their descendants, being blessed by Lakṣmījī’s glance upon them, were immediately enriched with good behavior and transcendental qualities. Thus they were very much satisfied.

    SB 8.8.29 - O King, because of being neglected by the goddess of fortune, the demons and Rākṣasas were depressed, bewildered and frustrated, and thus they became shameless.

    SB 8.8.30 - Next appeared Vāruṇī, the lotus-eyed goddess who controls drunkards. With the permission of the Supreme Personality of Godhead, Kṛṣṇa, the demons, headed by Bali Mahārāja, took possession of this young girl.

    SB 8.8.31 - O King, thereafter, while the sons of Kaśyapa, both demons and demigods, were engaged in churning the ocean of milk, a very wonderful male person appeared.

    SB 8.8.32 - 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.

    SB 8.8.33 - 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.

    SB 8.8.34 - This person was Dhanvantari, a plenary portion of a plenary portion of Lord Viṣṇu. He was very conversant with the science of medicine, and as one of the demigods he was permitted to take a share in sacrifices.

    SB 8.8.35 - Upon seeing Dhanvantari carrying the jug of nectar, the demons, desiring the jug and its contents, immediately snatched it away by force.

    SB 8.8.36 - When the jug of nectar was carried off by the demons, the demigods were morose. Thus they sought shelter at the lotus feet of the Supreme Personality of Godhead, Hari.

    SB 8.8.37 - 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."

    SB 8.8.38 - 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!"

    SB 8.8.39-40 - 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.

    SB 8.8.41-46 - The Supreme Personality of Godhead, Viṣṇu, who can counteract any unfavorable situation, then assumed the form of an extremely beautiful woman. This incarnation as a woman, Mohinī-mūrti, was most pleasing to the mind. Her complexion resembled in color a newly grown blackish lotus, and every part of Her body was beautifully situated. Her ears were equally decorated with earrings, Her cheeks were very beautiful, Her nose was raised and Her face full of youthful luster. Her large breasts made Her waist seem very thin. Attracted by the aroma of Her face and body, bumblebees hummed around Her, and thus Her eyes were restless. Her hair, which was extremely beautiful, was garlanded with mallikā flowers. Her attractively constructed neck was decorated with a necklace and other ornaments, Her arms were decorated with bangles, Her body was covered with a clean sari, and Her breasts seemed like islands in an ocean of beauty. Her legs were decorated with ankle bells. Because of the movements of Her eyebrows as She smiled with shyness and glanced over the demons, all the demons were saturated with lusty desires, and every one of them desired to possess Her. [↑](#endnote-ref-25)
26. SB 8.9.1 - Śukadeva Gosvāmī said: Thereafter, the demons became inimical toward one another. Throwing and snatching the container of nectar, they gave up their friendly relationship. Meanwhile, they saw a very beautiful young woman coming forward toward them.

    SB 8.9.2 - 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.

    SB 8.9.3 - 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.

    SB 8.9.4 - What to speak of human beings, even the demigods, demons, Siddhas, Gandharvas, Cāraṇas and the various directors of the universe, the Prajāpatis, have never touched You before. It is not that we are unable to understand Your identity.

    SB 8.9.5 - 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?

    SB 8.9.6 - 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.

    SB 8.9.7 - All of us, both demons and demigods, have been born of the same father, Kaśyapa, and thus we are related as brothers. But now we are exhibiting our personal prowess in dissension. Therefore we request You to settle our dispute and divide the nectar equally among us.

    SB 8.9.8 - 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.

    SB 8.9.9 - The Supreme Personality of Godhead, in the form of Mohinī, told the demons: O sons of Kaśyapa Muni, I am only a prostitute. Mow is it that you have so much faith in Me? A learned person never puts his faith in a woman.

    SB 8.9.10 - 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.

    SB 8.9.11 - Śrī Śukadeva Gosvāmī continued: After the demons heard the words of Mohinī-mūrti, who had spoken as if jokingly, they were all very confident. They laughed with gravity, and ultimately they delivered the container of nectar into Her hands.

    SB 8.9.12 - 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.

    SB 8.9.13 - The chiefs of the demons were not very expert in deciding things. Upon hearing the sweet words of Mohinī-mūrti, they immediately assented. "Yes," they answered. "What You have said is all right." Thus the demons agreed to accept Her decision.

    SB 8.9.14-15 - The demigods and demons then observed a fast. After bathing, they offered clarified butter and oblations into the fire and gave charity to the cows and to the brāhmaṇas and members of the other orders of society, namely the kṣatriyas, vaiśyas and śūdras, who were all rewarded as they deserved. Thereafter, the demigods and demons performed ritualistic ceremonies under the directions of the brāhmaṇas. Then they dressed themselves with new garments according to their own choice, decorated their bodies with ornaments, and sat facing east on seats made of kuśa grass.

    SB 8.9.16-17 - 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.

    SB 8.9.18 - 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 Mohinī-mūrti, who was glancing at them and slightly smiling, they were all completely enchanted.

    SB 8.9.19 - 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.

    SB 8.9.20 - The Supreme Personality of Godhead as Mohinī-mūrti, the master of the universe, arranged separate lines of sitting places and seated the demigods and demons according to their positions.

    SB 8.9.21 - 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.

    SB 8.9.22 - 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.

    SB 8.9.23 - The demons had developed affection for Mohinī-mūrti and a kind of faith in Her, and they were afraid of disturbing their relationship. Therefore they showed respect and honor to Her words and did not say anything that might disturb their friendship with Her.

    SB 8.9.24 - Rāhu, the demon who causes eclipses of the sun and moon, covered himself with the dress of a demigod and thus entered the assembly of the demigods and drank nectar without being detected by anyone, even by the Supreme Personality of Godhead. The moon and the sun, however, because of permanent animosity toward Rāhu, understood the situation. Thus Rāhu was detected.

    SB 8.9.25 - The Supreme Personality of Godhead, Hari, using His disc, which was sharp like a razor, at once cut off Rāhu’s head. When Rāhu’s head was severed from his body, the body, being untouched by the nectar, could not survive.

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    SB 8.9.29 - 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. [↑](#endnote-ref-26)
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    SB 8.9.5 - 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?

    SB 8.9.6 - 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.

    SB 8.9.7 - All of us, both demons and demigods, have been born of the same father, Kaśyapa, and thus we are related as brothers. But now we are exhibiting our personal prowess in dissension. Therefore we request You to settle our dispute and divide the nectar equally among us.

    SB 8.9.8 - 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.

    SB 8.9.9 - The Supreme Personality of Godhead, in the form of Mohinī, told the demons: O sons of Kaśyapa Muni, I am only a prostitute. Mow is it that you have so much faith in Me? A learned person never puts his faith in a woman.

    SB 8.9.10 - 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.

    SB 8.9.11 - Śrī Śukadeva Gosvāmī continued: After the demons heard the words of Mohinī-mūrti, who had spoken as if jokingly, they were all very confident. They laughed with gravity, and ultimately they delivered the container of nectar into Her hands.

    SB 8.9.12 - 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.

    SB 8.9.13 - The chiefs of the demons were not very expert in deciding things. Upon hearing the sweet words of Mohinī-mūrti, they immediately assented. "Yes," they answered. "What You have said is all right." Thus the demons agreed to accept Her decision.

    SB 8.9.14-15 - The demigods and demons then observed a fast. After bathing, they offered clarified butter and oblations into the fire and gave charity to the cows and to the brāhmaṇas and members of the other orders of society, namely the kṣatriyas, vaiśyas and śūdras, who were all rewarded as they deserved. Thereafter, the demigods and demons performed ritualistic ceremonies under the directions of the brāhmaṇas. Then they dressed themselves with new garments according to their own choice, decorated their bodies with ornaments, and sat facing east on seats made of kuśa grass.

    SB 8.9.16-17 - 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.

    SB 8.9.18 - 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 Mohinī-mūrti, who was glancing at them and slightly smiling, they were all completely enchanted.

    SB 8.9.19 - 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.

    SB 8.9.20 - The Supreme Personality of Godhead as Mohinī-mūrti, the master of the universe, arranged separate lines of sitting places and seated the demigods and demons according to their positions.

    SB 8.9.21 - 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.

    SB 8.9.22 - 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.

    SB 8.9.23 - The demons had developed affection for Mohinī-mūrti and a kind of faith in Her, and they were afraid of disturbing their relationship. Therefore they showed respect and honor to Her words and did not say anything that might disturb their friendship with Her.

    SB 8.9.24 - Rāhu, the demon who causes eclipses of the sun and moon, covered himself with the dress of a demigod and thus entered the assembly of the demigods and drank nectar without being detected by anyone, even by the Supreme Personality of Godhead. The moon and the sun, however, because of permanent animosity toward Rāhu, understood the situation. Thus Rāhu was detected.

    SB 8.9.25 - The Supreme Personality of Godhead, Hari, using His disc, which was sharp like a razor, at once cut off Rāhu’s head. When Rāhu’s head was severed from his body, the body, being untouched by the nectar, could not survive.

    SB 8.9.26 - Rāhu’s head, however, having been touched by the nectar, became immortal. Thus Lord Brahmā accepted Rāhu’s head as one of the planets. Since Rāhu is an eternal enemy of the moon and the sun, he always tries to attack them on the nights of the full moon and the dark moon.

    SB 8.9.27 - 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.

    SB 8.9.28 - 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.

    SB 8.9.29 - 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. [↑](#endnote-ref-28)
29. SB 8.10.1 - Śukadeva Gosvāmī said: O King, the demons and Daityas all engaged with full attention and effort in churning the ocean, but because they were not devotees of Vāsudeva, the Supreme Personality of Godhead, Kṛṣṇa, they were not able to drink the nectar.

    SB 8.10.2 - O King, after the Supreme Personality of Godhead had brought to completion the affairs of churning the ocean and feeding the nectar to the demigods, who are His dear devotees, He left the presence of them all and was carried by Garuḍa to His own abode.

    SB 8.10.3 - 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.

    SB 8.10.4 - Thereafter, being enlivened because of drinking the nectar, the demigods, who are always at the shelter of the lotus feet of Nārāyaṇa, used their various weapons to counterattack the demons in a fighting spirit.

    SB 8.10.5 - 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.

    SB 8.10.6 - 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.

    SB 8.10.7 - The sounds of the conchshells, bugles, drums, bherīs and ḍamarīs [kettledrums], as well as the sounds made by the elephants, horses and soldiers, who were both on chariots and on foot, were tumultuous.

    SB 8.10.8 - 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.

    SB 8.10.9 - 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.

    SB 8.10.10-12 - O King, some soldiers fought on the backs of vultures, eagles, ducks, hawks and bhāsa birds. Some fought on the backs of timiṅgilas, which can devour huge whales, some on the backs of śarabhas, and some on buffalo, rhinoceroses, cows, bulls, jungle cows and aruṇas. 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.

    SB 8.10.13-15 - O King, O descendant of Mahārāja Pāṇḍu, 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.

    SB 8.10.16-18 - For that battle the most celebrated commander in chief, Mahārāja Bali, son of Virocana, was seated on a wonderful airplane named Vaihāyasa. O King, this beautifully decorated airplane had been manufactured by the demon Maya and was equipped with weapons for all types of combat. It was inconceivable and indescribable. Indeed, it was sometimes visible and sometimes not. Seated in this airplane under a beautiful protective umbrella and being fanned by the best of cāmaras, Mahārāja Bali, surrounded by his captains and commanders, appeared just like the moon rising in the evening, illuminating all directions.

    SB 8.10.19-24 - Surrounding Mahārāja Bali on all sides were the commanders and captains of the demons, sitting on their respective chariots. Among them were the following demons: Namuci, Śambara, Bāṇa, Vipracitti, Ayomukha, Dvimūrdhā, Kālanābha, Praheti, Heti, Ilvala, Śakuni, Bhūtasantāpa, Vajradaṁṣṭra, Virocana, Hayagrīva, Śaṅkuśirā, Kapila, Meghadundubhi, Tāraka, Cakradṛk, Śumbha, Niśumbha, Jambha, Utkala, Ariṣṭa, Ariṣṭanemi, Tripurādhipa, Maya, the sons of Puloma, the Kāleyas and Nivātakavaca. All of these demons had been deprived of their share of the nectar and had shared merely in the labor of churning the ocean. Now, they fought against the demigods, and to encourage their armies, they made a tumultuous sound like the roaring of lions and blew loudly on conchshells. Balabhit, Lord Indra, upon seeing this situation of his ferocious rivals, became extremely angry.

    SB 8.10.25 - Sitting on Airāvata, an elephant who can go anywhere and who holds water and wine in reserve for showering, Lord Indra looked just like the sun rising from Udayagiri, where there are reservoirs of water.

    SB 8.10.26 - Surrounding Lord Indra, King of heaven, were the demigods, seated on various types of vehicles and decorated with flags and weapons. Present among them were Vāyu, Agni, Varuṇa and other rulers of various planets, along with their associates.

    SB 8.10.27 - 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.

    SB 8.10.28 - O King, Mahārāja Bali fought with Indra, Kārttikeya with Tāraka, Varuṇa with Heti, and Mitra with Praheti.

    SB 8.10.29 - Yamarāja fought with Kālanābha, Viśvakarmā with Maya Dānava, Tvaṣṭā with Śambara, and the sun-god with Virocana.

    SB 8.10.30-31 - The demigod Aparājita fought with Namuci, and the two Aśvinī-kumāra brothers fought with Vṛṣaparvā. The sun-god fought with the one hundred sons of Mahārāja Bali, headed by Bāṇa, and the moon-god fought with Rāhu. The demigod controlling air fought with Puloma, and Śumbha and Niśumbha fought the supremely powerful material energy, Durgādevī, who is called Bhadra Kālī.

    SB 8.10.32-34 - O Mahārāja Parīkṣit, suppressor of enemies [Arindama], Lord Śiva fought with Jambha, and Vibhāvasu fought with Mahiṣāsura. Ilvala, along with his brother Vātāpi, fought the sons of Lord Brahmā. Durmarṣa fought with Cupid, the demon Utkala with the Mātṛkā demigoddesses, Bṛhaspati with Śukrācārya, and Śanaiścara [Saturn] with Narakāsura. The Maruts fought Nivātakavaca, the Vasus fought the Kālakeya demons, the Viśvedeva demigods fought the Pauloma demons, and the Rudras fought the Krodhavaśa demons, who were victims of anger.

    SB 8.10.35 - 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.

    SB 8.10.36 - They severed one another’s heads, using weapons like bhuśuṇḍis, cakras, clubs, ṛṣṭis, paṭṭiśas, śaktis, ulmukas, prāsas, paraśvadhas, nistriṁśas, lances, parighas, mudgaras and bhindipālas.

    SB 8.10.37 - 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.

    SB 8.10.38 - 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.

    SB 8.10.39 - 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.

    SB 8.10.40 - 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.

    SB 8.10.41 - Mahārāja Bali then attacked Indra with ten arrows and attacked Airāvata, Indra’s carrier elephant, with three arrows. With four arrows he attacked the four horsemen guarding Airāvata’s legs, and with one arrow he attacked the driver of the elephant.

    SB 8.10.42 - Before Bali Mahārāja’s arrows could reach him, Indra, King of heaven, who is expert in dealing with arrows, smiled and counteracted the arrows with arrows of another type, known as bhalla, which were extremely sharp.

    SB 8.10.43 - When Bali Mahārāja saw the expert military activities of Indra, he could not restrain his anger. Thus he took up another weapon, known as śakti, which blazed like a great firebrand. But Indra cut that weapon to pieces while it was still in Bali’s hand.

    SB 8.10.44 - Thereafter, one by one, Bali Mahārāja used a lance, prāsa, tomara, ṛṣṭis and other weapons, but whatever weapons he took up, Indra immediately cut them to pieces.

    SB 8.10.45 - My dear King, Bali Mahārāja then disappeared and resorted to demoniac illusions. A giant mountain, generated from illusion, then appeared above the heads of the demigod soldiers.

    SB 8.10.46 - 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.

    SB 8.10.47 - 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.

    SB 8.10.48 - 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!"

    SB 8.10.49 - 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.

    SB 8.10.50 - A great devastating fire created by Bali Mahārāja began burning all the soldiers of the demigods. This fire, accompanied by blasting winds, seemed as terrible as the Sāṁvartaka fire, which appears at the time of dissolution.

    SB 8.10.51 - Thereafter, whirlpools and sea waves, agitated by fierce blasts of wind, appeared everywhere, before everyone’s vision, in a furious flood.

    SB 8.10.52 - 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.

    SB 8.10.53 - 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.

    SB 8.10.54 - The Supreme Personality of Godhead, whose eyes resemble the petals of a newly blossomed lotus, sat on the back of Garuḍa, spreading His lotus feet over Garuḍa’s shoulders. Dressed in yellow, decorated by the Kaustubha gem and the goddess of fortune, and wearing an invaluable helmet and earrings, the Supreme Lord, holding various weapons in His eight hands, became visible to the demigods.

    SB 8.10.55 - 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.

    SB 8.10.56 - O King, when the demon Kālanemi, who was carried by a lion, saw that the Supreme Personality of Godhead, carried by Garuḍa, was on the battlefield, the demon immediately took his trident, whirled it and discharged it at Garuḍa’s head. The Supreme Personality of Godhead, Hari, the master of the three worlds, immediately caught the trident, and with the very same weapon he killed the enemy Kālanemi, along with his carrier, the lion.

    SB 8.10.57 - Thereafter, two very powerful demons named Mālī and Sumālī were killed by the Supreme Lord, who severed their heads with His disc. Then Mālyavān, another demon, attacked the Lord. With his sharp club, the demon, who was roaring like a lion, attacked Garuḍa, the lord of the birds, who are born from eggs. But the Supreme Personality of Godhead, the original person, used His disc to cut off the head of that enemy also. [↑](#endnote-ref-29)
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    SB 8.10.45 - My dear King, Bali Mahārāja then disappeared and resorted to demoniac illusions. A giant mountain, generated from illusion, then appeared above the heads of the demigod soldiers.

    SB 8.10.46 - 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.

    SB 8.10.47 - 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.

    SB 8.10.48 - 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!"

    SB 8.10.49 - 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.

    SB 8.10.50 - A great devastating fire created by Bali Mahārāja began burning all the soldiers of the demigods. This fire, accompanied by blasting winds, seemed as terrible as the Sāṁvartaka fire, which appears at the time of dissolution.

    SB 8.10.51 - Thereafter, whirlpools and sea waves, agitated by fierce blasts of wind, appeared everywhere, before everyone’s vision, in a furious flood.

    SB 8.10.52 - 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.

    SB 8.10.53 - 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.

    SB 8.10.54 - The Supreme Personality of Godhead, whose eyes resemble the petals of a newly blossomed lotus, sat on the back of Garuḍa, spreading His lotus feet over Garuḍa’s shoulders. Dressed in yellow, decorated by the Kaustubha gem and the goddess of fortune, and wearing an invaluable helmet and earrings, the Supreme Lord, holding various weapons in His eight hands, became visible to the demigods.

    SB 8.10.55 - 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.

    SB 8.10.56 - O King, when the demon Kālanemi, who was carried by a lion, saw that the Supreme Personality of Godhead, carried by Garuḍa, was on the battlefield, the demon immediately took his trident, whirled it and discharged it at Garuḍa’s head. The Supreme Personality of Godhead, Hari, the master of the three worlds, immediately caught the trident, and with the very same weapon he killed the enemy Kālanemi, along with his carrier, the lion.

    SB 8.10.57 - Thereafter, two very powerful demons named Mālī and Sumālī were killed by the Supreme Lord, who severed their heads with His disc. Then Mālyavān, another demon, attacked the Lord. With his sharp club, the demon, who was roaring like a lion, attacked Garuḍa, the lord of the birds, who are born from eggs. But the Supreme Personality of Godhead, the original person, used His disc to cut off the head of that enemy also. [↑](#endnote-ref-30)
31. SB 8.10.1 - Śukadeva Gosvāmī said: O King, the demons and Daityas all engaged with full attention and effort in churning the ocean, but because they were not devotees of Vāsudeva, the Supreme Personality of Godhead, Kṛṣṇa, they were not able to drink the nectar.

    SB 8.10.2 - O King, after the Supreme Personality of Godhead had brought to completion the affairs of churning the ocean and feeding the nectar to the demigods, who are His dear devotees, He left the presence of them all and was carried by Garuḍa to His own abode.

    SB 8.10.3 - 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.

    SB 8.10.4 - Thereafter, being enlivened because of drinking the nectar, the demigods, who are always at the shelter of the lotus feet of Nārāyaṇa, used their various weapons to counterattack the demons in a fighting spirit.

    SB 8.10.5 - 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.

    SB 8.10.6 - 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.

    SB 8.10.7 - The sounds of the conchshells, bugles, drums, bherīs and ḍamarīs [kettledrums], as well as the sounds made by the elephants, horses and soldiers, who were both on chariots and on foot, were tumultuous.

    SB 8.10.8 - 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.

    SB 8.10.9 - 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.

    SB 8.10.10-12 - O King, some soldiers fought on the backs of vultures, eagles, ducks, hawks and bhāsa birds. Some fought on the backs of timiṅgilas, which can devour huge whales, some on the backs of śarabhas, and some on buffalo, rhinoceroses, cows, bulls, jungle cows and aruṇas. 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.

    SB 8.10.13-15 - O King, O descendant of Mahārāja Pāṇḍu, 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.

    SB 8.10.16-18 - For that battle the most celebrated commander in chief, Mahārāja Bali, son of Virocana, was seated on a wonderful airplane named Vaihāyasa. O King, this beautifully decorated airplane had been manufactured by the demon Maya and was equipped with weapons for all types of combat. It was inconceivable and indescribable. Indeed, it was sometimes visible and sometimes not. Seated in this airplane under a beautiful protective umbrella and being fanned by the best of cāmaras, Mahārāja Bali, surrounded by his captains and commanders, appeared just like the moon rising in the evening, illuminating all directions.

    SB 8.10.19-24 - Surrounding Mahārāja Bali on all sides were the commanders and captains of the demons, sitting on their respective chariots. Among them were the following demons: Namuci, Śambara, Bāṇa, Vipracitti, Ayomukha, Dvimūrdhā, Kālanābha, Praheti, Heti, Ilvala, Śakuni, Bhūtasantāpa, Vajradaṁṣṭra, Virocana, Hayagrīva, Śaṅkuśirā, Kapila, Meghadundubhi, Tāraka, Cakradṛk, Śumbha, Niśumbha, Jambha, Utkala, Ariṣṭa, Ariṣṭanemi, Tripurādhipa, Maya, the sons of Puloma, the Kāleyas and Nivātakavaca. All of these demons had been deprived of their share of the nectar and had shared merely in the labor of churning the ocean. Now, they fought against the demigods, and to encourage their armies, they made a tumultuous sound like the roaring of lions and blew loudly on conchshells. Balabhit, Lord Indra, upon seeing this situation of his ferocious rivals, became extremely angry.

    SB 8.10.25 - Sitting on Airāvata, an elephant who can go anywhere and who holds water and wine in reserve for showering, Lord Indra looked just like the sun rising from Udayagiri, where there are reservoirs of water.

    SB 8.10.26 - Surrounding Lord Indra, King of heaven, were the demigods, seated on various types of vehicles and decorated with flags and weapons. Present among them were Vāyu, Agni, Varuṇa and other rulers of various planets, along with their associates.

    SB 8.10.27 - 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.

    SB 8.10.28 - O King, Mahārāja Bali fought with Indra, Kārttikeya with Tāraka, Varuṇa with Heti, and Mitra with Praheti.

    SB 8.10.29 - Yamarāja fought with Kālanābha, Viśvakarmā with Maya Dānava, Tvaṣṭā with Śambara, and the sun-god with Virocana.

    SB 8.10.30-31 - The demigod Aparājita fought with Namuci, and the two Aśvinī-kumāra brothers fought with Vṛṣaparvā. The sun-god fought with the one hundred sons of Mahārāja Bali, headed by Bāṇa, and the moon-god fought with Rāhu. The demigod controlling air fought with Puloma, and Śumbha and Niśumbha fought the supremely powerful material energy, Durgādevī, who is called Bhadra Kālī.

    SB 8.10.32-34 - O Mahārāja Parīkṣit, suppressor of enemies [Arindama], Lord Śiva fought with Jambha, and Vibhāvasu fought with Mahiṣāsura. Ilvala, along with his brother Vātāpi, fought the sons of Lord Brahmā. Durmarṣa fought with Cupid, the demon Utkala with the Mātṛkā demigoddesses, Bṛhaspati with Śukrācārya, and Śanaiścara [Saturn] with Narakāsura. The Maruts fought Nivātakavaca, the Vasus fought the Kālakeya demons, the Viśvedeva demigods fought the Pauloma demons, and the Rudras fought the Krodhavaśa demons, who were victims of anger.

    SB 8.10.35 - 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.

    SB 8.10.36 - They severed one another’s heads, using weapons like bhuśuṇḍis, cakras, clubs, ṛṣṭis, paṭṭiśas, śaktis, ulmukas, prāsas, paraśvadhas, nistriṁśas, lances, parighas, mudgaras and bhindipālas.

    SB 8.10.37 - 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.

    SB 8.10.38 - 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.

    SB 8.10.39 - 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.

    SB 8.10.40 - 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.

    SB 8.10.41 - Mahārāja Bali then attacked Indra with ten arrows and attacked Airāvata, Indra’s carrier elephant, with three arrows. With four arrows he attacked the four horsemen guarding Airāvata’s legs, and with one arrow he attacked the driver of the elephant.

    SB 8.10.42 - Before Bali Mahārāja’s arrows could reach him, Indra, King of heaven, who is expert in dealing with arrows, smiled and counteracted the arrows with arrows of another type, known as bhalla, which were extremely sharp.

    SB 8.10.43 - When Bali Mahārāja saw the expert military activities of Indra, he could not restrain his anger. Thus he took up another weapon, known as śakti, which blazed like a great firebrand. But Indra cut that weapon to pieces while it was still in Bali’s hand.

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    SB 8.11.2 - When the most powerful Indra became angry and took his thunderbolt in hand to kill Mahārāja Bali, the demons began lamenting, "Alas, alas!"

    SB 8.11.3 - Sober and tolerant and well equipped with paraphernalia for fighting, Bali Mahārāja moved before Indra on the great battlefield. King Indra, who always carries the thunderbolt in his hand, rebuked Bali Mahārāja as follows.

    SB 8.11.4 - 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.

    SB 8.11.5 - 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.

    SB 8.11.6 - 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.

    SB 8.11.7 - Bali Mahārāja replied: All those present on this battlefield are certainly under the influence of eternal time, and according to their prescribed activities, they are destined to receive fame, victory, defeat and death, one after another.

    SB 8.11.8 - 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.

    SB 8.11.9 - 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.

    SB 8.11.10 - Śukadeva Gosvāmī said: After thus rebuking Indra, King of heaven, with sharp words, Bali Mahārāja, who could subdue any other hero, drew back to his ear the arrows known as nārācas and attacked Indra with these arrows. Then he again chastised Indra with strong words.

    SB 8.11.11 - Since Mahārāja Bali’s rebukes were truthful, King Indra did not at all become sorry, just as an elephant beaten by its driver’s rod does not become agitated.

    SB 8.11.12 - When Indra, the defeater of enemies, released his infallible thunderbolt scepter at Bali Mahārāja with a desire to kill him, Bali Mahārāja indeed fell to the ground with his airplane, like a mountain with its wings cut off.

    SB 8.11.13 - When the demon Jambhāsura saw that his friend Bali had fallen, he appeared before Indra, the enemy, just to serve Bali Mahārāja with friendly behavior.

    SB 8.11.14 - The greatly powerful Jambhāsura, carried by a lion, approached Indra and forcefully struck him on the shoulder with his club. He also struck Indra’s elephant.

    SB 8.11.15 - Being beaten by Jambhāsura’s club, Indra’s elephant was confused and aggrieved. Thus it touched its knees to the ground and fell unconscious.

    SB 8.11.16 - Thereafter, Mātali, Indra’s chariot driver, brought Indra’s chariot, which was drawn by one thousand horses. Indra then left his elephant and got onto the chariot.

    SB 8.11.17 - Appreciating Mātali’s service, Jambhāsura, the best of the demons, smiled. Nonetheless, he struck Mātali in the battle with a trident of blazing fire.

    SB 8.11.18 - Although the pain was extremely severe, Mātali tolerated it with great patience. Indra, however, became extremely angry at Jambhāsura. He struck Jambhāsura with his thunderbolt and thus severed his head from his body.

    SB 8.11.19 - When Nārada Ṛṣi informed Jambhāsura’s friends and relatives that Jambhāsura had been killed, the three demons named Namuci, Bala and Pāka arrived on the battlefield in great haste.

    SB 8.11.20 - 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.

    SB 8.11.21 - 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.

    SB 8.11.22 - Pāka, another demon, attacked both the chariot, with all its paraphernalia, and the chariot driver, Mātali, by fitting two hundred arrows to his bow and releasing them all simultaneously. This was indeed a wonderful act on the battlefield.

    SB 8.11.23 - Then Namuci, another demon, attacked Indra and injured him with fifteen very powerful golden-feathered arrows, which roared like a cloud full of water.

    SB 8.11.24 - 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.

    SB 8.11.25 - 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.

    SB 8.11.26 - 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.

    SB 8.11.27 - 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.

    SB 8.11.28 - O King Parīkṣit, King Indra used his thunderbolt to cut off the heads of both Bala and Pāka in the presence of all their relatives and followers. In this way he created a very fearful atmosphere on the battlefield.

    SB 8.11.29 - O King, when Namuci, another demon, saw the killing of both Bala and Pāka, he was full of grief and lamentation. Thus he angrily made a great attempt to kill Indra.

    SB 8.11.30 - 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.

    SB 8.11.31 - 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.

    SB 8.11.32 - Although King Indra hurled his thunderbolt at Namuci with great force, it could not even pierce his skin. It is very wonderful that the famed thunderbolt that had pierced the body of Vṛtrāsura could not even slightly injure the skin of Namuci’s neck.

    SB 8.11.33 - 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.

    SB 8.11.34 - 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.

    SB 8.11.35 - Vṛtrāsura was the essence of the austerities undergone by Tvaṣṭā, yet the thunderbolt killed him. Indeed, not only he but also many other stalwart heroes, whose very skin could not be injured even by all kinds of weapons, were killed by the same thunderbolt.

    SB 8.11.36 - But now, although the same thunderbolt has been released against a less important demon, it has been ineffectual. Therefore, although it was as good as a brahmāstra, it has now become useless like an ordinary rod. I shall therefore hold it no longer.

    SB 8.11.37 - Śukadeva Gosvāmī continued: While the morose Indra was lamenting in this way, an ominous, unembodied voice said from the sky, "This demon Namuci is not to be annihilated by anything dry or moist."

    SB 8.11.38 - 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."

    SB 8.11.39 - 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.

    SB 8.11.40 - 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.

    SB 8.11.41 - Viśvāvasu and Parāvasu, the two chiefs of the Gandharvas, sang in great happiness. The kettledrums of the demigods sounded, and the Apsarās danced in jubilation.

    SB 8.11.42 - Vāyu, Agni, Varuṇa and other demigods began killing the demons who opposed them, just as lions kill deer in a forest.

    SB 8.11.43 - O King, when Lord Brahmā saw the imminent total annihilation of the demons, he sent a message with Nārada, who went before the demigods to make them stop fighting.

    SB 8.11.44 - The great sage Nārada said: All of you demigods are protected by the arms of Nārāyaṇa, the Supreme Personality of Godhead, and by His grace you have gotten the nectar. By the grace of the goddess of fortune, you are glorious in every way. Therefore, please stop this fighting.

    SB 8.11.45 - Śrī Śukadeva Gosvāmī said: Accepting the words of Nārada, the demigods gave up their anger and stopped fighting. Being praised by their followers, they returned to their heavenly planets.

    SB 8.11.46 - Following the order of Nārada Muni, whatever demons remained on the battlefield took Bali Mahārāja, who was in a precarious condition, to the hill known as Astagiri.

    SB 8.11.47 - There, on that hill, Śukrācārya brought to life all the dead demoniac soldiers who had not lost their heads, trunks and limbs. He achieved this by his own mantra, known as Saṁjīvanī.

    SB 8.11.48 - Bali Mahārāja was very experienced in universal affairs. When he regained his senses and memory by the grace of Śukrācārya, he could understand everything that had happened. Therefore, although he had been defeated, he did not lament. [↑](#endnote-ref-32)
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    SB 8.11.12 - When Indra, the defeater of enemies, released his infallible thunderbolt scepter at Bali Mahārāja with a desire to kill him, Bali Mahārāja indeed fell to the ground with his airplane, like a mountain with its wings cut off.

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    SB 8.11.14 - The greatly powerful Jambhāsura, carried by a lion, approached Indra and forcefully struck him on the shoulder with his club. He also struck Indra’s elephant.

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    SB 8.11.16 - Thereafter, Mātali, Indra’s chariot driver, brought Indra’s chariot, which was drawn by one thousand horses. Indra then left his elephant and got onto the chariot.

    SB 8.11.17 - Appreciating Mātali’s service, Jambhāsura, the best of the demons, smiled. Nonetheless, he struck Mātali in the battle with a trident of blazing fire.

    SB 8.11.18 - Although the pain was extremely severe, Mātali tolerated it with great patience. Indra, however, became extremely angry at Jambhāsura. He struck Jambhāsura with his thunderbolt and thus severed his head from his body.

    SB 8.11.19 - When Nārada Ṛṣi informed Jambhāsura’s friends and relatives that Jambhāsura had been killed, the three demons named Namuci, Bala and Pāka arrived on the battlefield in great haste.

    SB 8.11.20 - 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.

    SB 8.11.21 - 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.

    SB 8.11.22 - Pāka, another demon, attacked both the chariot, with all its paraphernalia, and the chariot driver, Mātali, by fitting two hundred arrows to his bow and releasing them all simultaneously. This was indeed a wonderful act on the battlefield.

    SB 8.11.23 - Then Namuci, another demon, attacked Indra and injured him with fifteen very powerful golden-feathered arrows, which roared like a cloud full of water.

    SB 8.11.24 - 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.

    SB 8.11.25 - 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.

    SB 8.11.26 - 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.

    SB 8.11.27 - 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.

    SB 8.11.28 - O King Parīkṣit, King Indra used his thunderbolt to cut off the heads of both Bala and Pāka in the presence of all their relatives and followers. In this way he created a very fearful atmosphere on the battlefield.

    SB 8.11.29 - O King, when Namuci, another demon, saw the killing of both Bala and Pāka, he was full of grief and lamentation. Thus he angrily made a great attempt to kill Indra.

    SB 8.11.30 - 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.

    SB 8.11.31 - 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.

    SB 8.11.32 - Although King Indra hurled his thunderbolt at Namuci with great force, it could not even pierce his skin. It is very wonderful that the famed thunderbolt that had pierced the body of Vṛtrāsura could not even slightly injure the skin of Namuci’s neck.

    SB 8.11.33 - 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.

    SB 8.11.34 - 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.

    SB 8.11.35 - Vṛtrāsura was the essence of the austerities undergone by Tvaṣṭā, yet the thunderbolt killed him. Indeed, not only he but also many other stalwart heroes, whose very skin could not be injured even by all kinds of weapons, were killed by the same thunderbolt.

    SB 8.11.36 - But now, although the same thunderbolt has been released against a less important demon, it has been ineffectual. Therefore, although it was as good as a brahmāstra, it has now become useless like an ordinary rod. I shall therefore hold it no longer.

    SB 8.11.37 - Śukadeva Gosvāmī continued: While the morose Indra was lamenting in this way, an ominous, unembodied voice said from the sky, "This demon Namuci is not to be annihilated by anything dry or moist."

    SB 8.11.38 - 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."

    SB 8.11.39 - 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.

    SB 8.11.40 - 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.

    SB 8.11.41 - Viśvāvasu and Parāvasu, the two chiefs of the Gandharvas, sang in great happiness. The kettledrums of the demigods sounded, and the Apsarās danced in jubilation.

    SB 8.11.42 - Vāyu, Agni, Varuṇa and other demigods began killing the demons who opposed them, just as lions kill deer in a forest.

    SB 8.11.43 - O King, when Lord Brahmā saw the imminent total annihilation of the demons, he sent a message with Nārada, who went before the demigods to make them stop fighting.

    SB 8.11.44 - The great sage Nārada said: All of you demigods are protected by the arms of Nārāyaṇa, the Supreme Personality of Godhead, and by His grace you have gotten the nectar. By the grace of the goddess of fortune, you are glorious in every way. Therefore, please stop this fighting.

    SB 8.11.45 - Śrī Śukadeva Gosvāmī said: Accepting the words of Nārada, the demigods gave up their anger and stopped fighting. Being praised by their followers, they returned to their heavenly planets.

    SB 8.11.46 - Following the order of Nārada Muni, whatever demons remained on the battlefield took Bali Mahārāja, who was in a precarious condition, to the hill known as Astagiri.

    SB 8.11.47 - There, on that hill, Śukrācārya brought to life all the dead demoniac soldiers who had not lost their heads, trunks and limbs. He achieved this by his own mantra, known as Saṁjīvanī.

    SB 8.11.48 - Bali Mahārāja was very experienced in universal affairs. When he regained his senses and memory by the grace of Śukrācārya, he could understand everything that had happened. Therefore, although he had been defeated, he did not lament. [↑](#endnote-ref-33)
34. SB 8.11.1 - Śukadeva Gosvāmī said: Thereafter, by the supreme grace of the Supreme Personality of Godhead, Śrī Hari, all the demigods, headed by Indra and Vāyu, were brought back to life. Being enlivened, the demigods began severely beating the very same demons who had defeated them before.

    SB 8.11.2 - When the most powerful Indra became angry and took his thunderbolt in hand to kill Mahārāja Bali, the demons began lamenting, "Alas, alas!"

    SB 8.11.3 - Sober and tolerant and well equipped with paraphernalia for fighting, Bali Mahārāja moved before Indra on the great battlefield. King Indra, who always carries the thunderbolt in his hand, rebuked Bali Mahārāja as follows.

    SB 8.11.4 - 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.

    SB 8.11.5 - 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.

    SB 8.11.6 - 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.

    SB 8.11.7 - Bali Mahārāja replied: All those present on this battlefield are certainly under the influence of eternal time, and according to their prescribed activities, they are destined to receive fame, victory, defeat and death, one after another.

    SB 8.11.8 - 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.

    SB 8.11.9 - 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.

    SB 8.11.10 - Śukadeva Gosvāmī said: After thus rebuking Indra, King of heaven, with sharp words, Bali Mahārāja, who could subdue any other hero, drew back to his ear the arrows known as nārācas and attacked Indra with these arrows. Then he again chastised Indra with strong words.

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35. SB 8.12.1-2 - Śukadeva Gosvāmī said: The Supreme Personality of Godhead, Hari, in the form of a woman, captivated the demons and enabled the demigods to drink the nectar. After hearing of these pastimes, Lord Śiva, who is carried by a bull, went to the place where Madhusūdana, the Lord, resides. Accompanied by his wife, Umā, and surrounded by his companions, the ghosts, Lord Śiva went there to see the Lord’s form as a woman.

    SB 8.12.3 - The Supreme Personality of Godhead welcomed Lord Śiva and Umā with great respect, and after being seated comfortably, Lord Śiva duly worshiped the Lord and smilingly spoke as follows.

    SB 8.12.4 - Lord Mahādeva said: O chief demigod among the demigods, O all-pervading Lord, master of the universe, by Your energy You are transformed into the creation. You are the root and efficient cause of everything. You are not material. Indeed, You are the Supersoul or supreme living force of everything. Therefore, You are Parameśvara, the supreme controller of all controllers.

    SB 8.12.5 - 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.

    SB 8.12.6 - 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.

    SB 8.12.7 - 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.

    SB 8.12.8 - My dear Lord, Your Lordship alone is the cause and the effect. Therefore, although You appear to be two, You are the absolute one. As there is no difference between the gold of a golden ornament and the gold in a mine, there is no difference between cause and effect; both of them are the same. Only because of ignorance do people concoct differences and dualities. You are free from material contamination, and since the entire cosmos is caused by You and cannot exist without You, it is an effect of Your transcendental qualities. Thus the conception that Brahman is true and the world false cannot be maintained.

    SB 8.12.9 - Those who are known as the impersonalist Vedāntists regard You as the impersonal Brahman. Others, known as the Mīmāṁsaka philosophers, regard You as religion. The Sāṅkhya philosophers regard You as the transcendental person who is beyond prakṛti and puruṣa and who is the controller of even the demigods. The followers of the codes of devotional service known as the Pañcarātras regard You as being endowed with nine different potencies. And the Patañjala philosophers, the followers of Patañjali Muni, regard You as the supreme independent Personality of Godhead, who has no equal or superior.

    SB 8.12.10 - O my Lord, I, who am considered to be the best of the demigods, and Lord Brahmā and the great ṛṣis, headed by Marīci, are born of the mode of goodness. Nonetheless, we are bewildered by Your illusory energy and cannot understand what this creation is. Aside from us, what is to be said of others, like the demons and human beings, who are in the base modes of material nature [rajo-guṇa and tamo-guṇa]? How will they know You?

    SB 8.12.11 - 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.

    SB 8.12.12 - 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.

    SB 8.12.13 - 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.

    SB 8.12.14 - Śukadeva Gosvāmī said: When Lord Viṣṇu was thus requested by Lord Śiva, who carries a trident in his hand, He smiled with gravity and replied to Lord Śiva as follows.

    SB 8.12.15 - 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.

    SB 8.12.16 - 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.

    SB 8.12.17 - Śukadeva Gosvāmī continued: After speaking in this way, the Supreme Personality of Godhead, Viṣṇu, immediately disappeared, and Lord Śiva remained there with Umā, looking for Him all around with moving eyes.

    SB 8.12.18 - Thereafter, in a nice forest nearby, full of trees with reddish-pink leaves and varieties of flowers, Lord Śiva saw a beautiful woman playing with a ball. Her hips were covered with a shining sari and ornamented with a belt.

    SB 8.12.19 - 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.

    SB 8.12.20 - 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.

    SB 8.12.21 - 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.

    SB 8.12.22 - While Lord Śiva observed the beautiful woman playing with the ball, She sometimes glanced at him and slightly smiled in bashfulness. As he looked at the beautiful woman and She watched him, he forgot both himself and Umā, his most beautiful wife, as well as his associates nearby.

    SB 8.12.23 - When the ball leaped from Her hand and fell at a distance, the woman began to follow it, but as Lord Śiva observed these activities, a breeze suddenly blew away the fine dress and belt that covered her.

    SB 8.12.24 - Thus Lord Śiva saw the woman, every part of whose body was beautifully formed, and the beautiful woman also looked at him. Therefore, thinking that She was attracted to him, Lord Śiva became very much attracted to Her.

    SB 8.12.25 - Lord Śiva, his good sense taken away by the woman because of lusty desires to enjoy with Her, became so mad for Her that even in the presence of Bhavānī he did not hesitate to approach Her.

    SB 8.12.26 - The beautiful woman was already naked, and when She saw Lord Śiva coming toward Her, She became extremely bashful. Thus She kept smiling, but She hid Herself among the trees and did not stand in one place.

    SB 8.12.27 - His senses being agitated, Lord Śiva, victimized by lusty desires, began to follow Her, just as a lusty elephant follows a she-elephant.

    SB 8.12.28 - After following Her with great speed, Lord Śiva caught Her by the braid of Her hair and dragged Her near him. Although She was unwilling, he embraced Her with his arms.

    SB 8.12.29-30 - Being embraced by Lord Śiva like a female elephant embraced by a male, the woman, whose hair was scattered, swirled like a snake. O King, this woman, who had large, high hips, was a woman of yogamāyā presented by the Supreme Personality of Godhead. She released Herself somehow or other from the fond embrace of Lord Śiva’s arms and ran away.

    SB 8.12.31 - As if harassed by an enemy in the form of lusty desires, Lord Śiva followed the path of Lord Viṣṇu, who acts very wonderfully and who had taken the form of Mohinī.

    SB 8.12.32 - Just as a maddened bull elephant follows a female elephant who is able to conceive pregnancy, Lord Śiva followed the beautiful woman and discharged semen, even though his discharge of semen never goes in vain.

    SB 8.12.33 - O King, wheresoever on the surface of the globe fell the semen of the great personality of Lord Śiva, mines of gold and silver later appeared.

    SB 8.12.34 - Following Mohinī, Lord Śiva went everywhere-near the shores of the rivers and lakes, near the mountains, near the forests, near the gardens, and wherever there lived great sages.

    SB 8.12.35 - O Mahārāja Parīkṣit, best of kings, when Lord Śiva had fully discharged semen, he could see how he himself had been victimized by the illusion created by the Supreme Personality of Godhead. Thus he restrained himself from any further māyā.

    SB 8.12.36 - Thus Lord Śiva could understand his position and that of the Supreme Personality of Godhead, who has unlimited potencies. Having reached this understanding, he was not at all surprised by the wonderful way Lord Viṣṇu had acted upon him.

    SB 8.12.37 - Seeing Lord Śiva unagitated and unashamed, Lord Viṣṇu [Madhusūdana] was very pleased. Thus He resumed His original form and spoke as follows.

    SB 8.12.38 - 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.

    SB 8.12.39 - My dear Lord Śambhu, who within this material world but you can surpass My illusory energy? People are generally attached to sense enjoyment and conquered by its influence. Indeed, the influence of material nature is very difficult for them to surmount.

    SB 8.12.40 - The material, external energy [māyā], who cooperates with Me in creation and who is manifested in the three modes of nature, will not be able to bewilder you any longer.

    SB 8.12.41 - Śukadeva Gosvāmī said: O King, having thus been praised by the Supreme Personality, who bears the mark of Śrīvatsa on His chest, Lord Śiva circumambulated Him. Then, after taking permission from Him, Lord Śiva returned to his abode, Kailāsa, along with his associates.

    SB 8.12.42 - O descendant of Bharata Mahārāja, Lord Śiva, in jubilation, then addressed his wife, Bhavānī, who is accepted by all authorities as the potency of Lord Viṣṇu.

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    SB 8.12.47 - 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. [↑](#endnote-ref-35)
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    SB 8.12.3 - The Supreme Personality of Godhead welcomed Lord Śiva and Umā with great respect, and after being seated comfortably, Lord Śiva duly worshiped the Lord and smilingly spoke as follows.

    SB 8.12.4 - Lord Mahādeva said: O chief demigod among the demigods, O all-pervading Lord, master of the universe, by Your energy You are transformed into the creation. You are the root and efficient cause of everything. You are not material. Indeed, You are the Supersoul or supreme living force of everything. Therefore, You are Parameśvara, the supreme controller of all controllers.

    SB 8.12.5 - 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.

    SB 8.12.6 - 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.

    SB 8.12.7 - 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.

    SB 8.12.8 - My dear Lord, Your Lordship alone is the cause and the effect. Therefore, although You appear to be two, You are the absolute one. As there is no difference between the gold of a golden ornament and the gold in a mine, there is no difference between cause and effect; both of them are the same. Only because of ignorance do people concoct differences and dualities. You are free from material contamination, and since the entire cosmos is caused by You and cannot exist without You, it is an effect of Your transcendental qualities. Thus the conception that Brahman is true and the world false cannot be maintained.

    SB 8.12.9 - Those who are known as the impersonalist Vedāntists regard You as the impersonal Brahman. Others, known as the Mīmāṁsaka philosophers, regard You as religion. The Sāṅkhya philosophers regard You as the transcendental person who is beyond prakṛti and puruṣa and who is the controller of even the demigods. The followers of the codes of devotional service known as the Pañcarātras regard You as being endowed with nine different potencies. And the Patañjala philosophers, the followers of Patañjali Muni, regard You as the supreme independent Personality of Godhead, who has no equal or superior.

    SB 8.12.10 - O my Lord, I, who am considered to be the best of the demigods, and Lord Brahmā and the great ṛṣis, headed by Marīci, are born of the mode of goodness. Nonetheless, we are bewildered by Your illusory energy and cannot understand what this creation is. Aside from us, what is to be said of others, like the demons and human beings, who are in the base modes of material nature [rajo-guṇa and tamo-guṇa]? How will they know You?

    SB 8.12.11 - 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.

    SB 8.12.12 - 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.

    SB 8.12.13 - 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.

    SB 8.12.14 - Śukadeva Gosvāmī said: When Lord Viṣṇu was thus requested by Lord Śiva, who carries a trident in his hand, He smiled with gravity and replied to Lord Śiva as follows.

    SB 8.12.15 - 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.

    SB 8.12.16 - 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.

    SB 8.12.17 - Śukadeva Gosvāmī continued: After speaking in this way, the Supreme Personality of Godhead, Viṣṇu, immediately disappeared, and Lord Śiva remained there with Umā, looking for Him all around with moving eyes.

    SB 8.12.18 - Thereafter, in a nice forest nearby, full of trees with reddish-pink leaves and varieties of flowers, Lord Śiva saw a beautiful woman playing with a ball. Her hips were covered with a shining sari and ornamented with a belt.

    SB 8.12.19 - 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.

    SB 8.12.20 - 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.

    SB 8.12.21 - 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.

    SB 8.12.22 - While Lord Śiva observed the beautiful woman playing with the ball, She sometimes glanced at him and slightly smiled in bashfulness. As he looked at the beautiful woman and She watched him, he forgot both himself and Umā, his most beautiful wife, as well as his associates nearby.

    SB 8.12.23 - When the ball leaped from Her hand and fell at a distance, the woman began to follow it, but as Lord Śiva observed these activities, a breeze suddenly blew away the fine dress and belt that covered her.

    SB 8.12.24 - Thus Lord Śiva saw the woman, every part of whose body was beautifully formed, and the beautiful woman also looked at him. Therefore, thinking that She was attracted to him, Lord Śiva became very much attracted to Her.

    SB 8.12.25 - Lord Śiva, his good sense taken away by the woman because of lusty desires to enjoy with Her, became so mad for Her that even in the presence of Bhavānī he did not hesitate to approach Her.

    SB 8.12.26 - The beautiful woman was already naked, and when She saw Lord Śiva coming toward Her, She became extremely bashful. Thus She kept smiling, but She hid Herself among the trees and did not stand in one place.

    SB 8.12.27 - His senses being agitated, Lord Śiva, victimized by lusty desires, began to follow Her, just as a lusty elephant follows a she-elephant.

    SB 8.12.28 - After following Her with great speed, Lord Śiva caught Her by the braid of Her hair and dragged Her near him. Although She was unwilling, he embraced Her with his arms.

    SB 8.12.29-30 - Being embraced by Lord Śiva like a female elephant embraced by a male, the woman, whose hair was scattered, swirled like a snake. O King, this woman, who had large, high hips, was a woman of yogamāyā presented by the Supreme Personality of Godhead. She released Herself somehow or other from the fond embrace of Lord Śiva’s arms and ran away.

    SB 8.12.31 - As if harassed by an enemy in the form of lusty desires, Lord Śiva followed the path of Lord Viṣṇu, who acts very wonderfully and who had taken the form of Mohinī.

    SB 8.12.32 - Just as a maddened bull elephant follows a female elephant who is able to conceive pregnancy, Lord Śiva followed the beautiful woman and discharged semen, even though his discharge of semen never goes in vain.

    SB 8.12.33 - O King, wheresoever on the surface of the globe fell the semen of the great personality of Lord Śiva, mines of gold and silver later appeared.

    SB 8.12.34 - Following Mohinī, Lord Śiva went everywhere-near the shores of the rivers and lakes, near the mountains, near the forests, near the gardens, and wherever there lived great sages.

    SB 8.12.35 - O Mahārāja Parīkṣit, best of kings, when Lord Śiva had fully discharged semen, he could see how he himself had been victimized by the illusion created by the Supreme Personality of Godhead. Thus he restrained himself from any further māyā.

    SB 8.12.36 - Thus Lord Śiva could understand his position and that of the Supreme Personality of Godhead, who has unlimited potencies. Having reached this understanding, he was not at all surprised by the wonderful way Lord Viṣṇu had acted upon him.

    SB 8.12.37 - Seeing Lord Śiva unagitated and unashamed, Lord Viṣṇu [Madhusūdana] was very pleased. Thus He resumed His original form and spoke as follows.

    SB 8.12.38 - 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.

    SB 8.12.39 - My dear Lord Śambhu, who within this material world but you can surpass My illusory energy? People are generally attached to sense enjoyment and conquered by its influence. Indeed, the influence of material nature is very difficult for them to surmount.

    SB 8.12.40 - The material, external energy [māyā], who cooperates with Me in creation and who is manifested in the three modes of nature, will not be able to bewilder you any longer.

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    SB 8.12.33 - O King, wheresoever on the surface of the globe fell the semen of the great personality of Lord Śiva, mines of gold and silver later appeared.

    SB 8.12.34 - Following Mohinī, Lord Śiva went everywhere-near the shores of the rivers and lakes, near the mountains, near the forests, near the gardens, and wherever there lived great sages.

    SB 8.12.35 - O Mahārāja Parīkṣit, best of kings, when Lord Śiva had fully discharged semen, he could see how he himself had been victimized by the illusion created by the Supreme Personality of Godhead. Thus he restrained himself from any further māyā.

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    SB 8.12.40 - The material, external energy [māyā], who cooperates with Me in creation and who is manifested in the three modes of nature, will not be able to bewilder you any longer.

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38. SB 8.13.1 - Śukadeva Gosvāmī said: The present Manu, who is named Śrāddhadeva, is the son of Vivasvān, the predominating deity on the sun planet. Śrāddhadeva is the seventh Manu. Now please hear from me as I describe his sons.

    SB 8.13.2-3 - O King Parīkṣit, among the ten sons of Manu are Ikṣvāku, Nabhaga, Dhṛṣṭa, Śaryāti, Nariṣyanta and Nābhāga. The seventh son is known as Diṣṭa. Then come Tarūṣa and Pṛṣadhra, and the tenth son is known as Vasumān.

    SB 8.13.4 - In this manvantara, O King, the Ādityas, the Vasus, the Rudras, the Viśvedevas, the Maruts, the two Aśvinī-kumāra brothers and the Ṛbhus are the demigods. Their head king [Indra] is Purandara.

    SB 8.13.5 - Kaśyapa, Atri, Vasiṣṭha, Viśvāmitra, Gautama, Jamadagni and Bharadvāja are known as the seven sages.

    SB 8.13.6 - In this manvantara, the Supreme Personality of Godhead appeared as the youngest of all the Ādityas, known as Vāmana, the dwarf. His father was Kaśyapa and His mother Aditi.

    SB 8.13.7 - I have briefly explained to you the position of the seven Manus. Now I shall describe the future Manus, along with the incarnations of Lord Viṣṇu.

    SB 8.13.8 - O King, I have previously described [in the Sixth Canto] the two daughters of Viśvakarmā, named Saṁjñā and Chāyā, who were the first two wives of Vivasvān.

    SB 8.13.9 - It is said that the sun-god had a third wife, named Vaḍavā. Of the three wives, the wife named Saṁjñā had three children-Yama, Yamī and Śrāddhadeva. Now let me describe the children of Chāyā.

    SB 8.13.10 - Chāyā had a son named Sāvarṇi and a daughter named Tapatī, who later became the wife of King Saṁvaraṇa. Chāyā’s third child is known as Śanaiścara [Saturn]. Vaḍavā gave birth to two sons, namely the Aśvinī brothers.

    SB 8.13.11 - O King, when the period of the eighth Manu arrives, Sāvarṇi will become the Manu. Nirmoka and Virajaska will be among his sons.

    SB 8.13.12 - In the period of the eighth Manu, among the demigods will be the Sutapās, the Virajas and the Amṛtaprabhas. The king of the demigods, Indra, will be Bali Mahārāja, the son of Virocana.

    SB 8.13.13 - Bali Mahārāja gave a gift of three paces of land to Lord Viṣṇu, and because of this charity he lost all the three worlds. Later, however, when Lord Viṣṇu is pleased because of Bali’s giving everything to Him, Bali Mahārāja will achieve the perfection of life.

    SB 8.13.14 - With great affection, the Personality of Godhead bound Bali and then installed him in the kingdom of Sutala, which is more opulent than the heavenly planets. Mahārāja Bali now resides on that planet and is more comfortably situated than Indra.

    SB 8.13.15-16 - O King, during the eighth manvantara, the great personalities Gālava, Dīptimān, Paraśurāma, Aśvatthāmā, Kṛpācārya, Ṛṣyaśṛṅga and our father, Vyāsadeva, the incarnation of Nārāyaṇa, will be the seven sages. For the present, they are all residing in their respective āśramas.

    SB 8.13.17 - In the eighth manvantara, the greatly powerful Personality of Godhead Sārvabhauma will take birth. His father will be Devaguhya, and His mother will be Sarasvatī. He will take the kingdom away from Purandara [Lord Indra] and give it to Bali Mahārāja.

    SB 8.13.18 - O King, the ninth Manu will be Dakṣa-sāvarṇi, who is born of Varuṇa. Among his sons will be Bhūtaketu, and Dīptaketu.

    SB 8.13.19 - In this ninth manvantara, the Pāras and Marīcigarbhas will be among the demigods. The king of heaven, Indra, will be named Adbhuta, and Dyutimān will be among the seven sages.

    SB 8.13.20 - Ṛṣabhadeva, a partial incarnation of the Supreme Personality of Godhead, will take birth from his father, Āyuṣmān, and his mother, Ambudhārā. He will enable the Indra named Adbhuta to enjoy the opulence of the three worlds.

    SB 8.13.21 - The son of Upaśloka known as Brahma-sāvarṇi will be the tenth Manu. Bhūriṣeṇa will be among his sons, and the brāhmaṇas headed by Haviṣmān will be the seven sages.

    SB 8.13.22 - Haviṣmān, Sukṛta, Satya, Jaya, Mūrti and others will be the seven sages, the Suvāsanas and Viruddhas will be among the demigods, and Śambhu will be their king, Indra.

    SB 8.13.23 - In the home of Viśvasraṣṭā, a plenary portion of the Supreme Personality of Godhead will appear from the womb of Viṣūcī as the incarnation known as Viṣvaksena. He will make friends with Śambhu.

    SB 8.13.24 - In the eleventh manvantara, the Manu will be Dharma-sāvarṇi, who will be extremely learned in spiritual knowledge. From him there will come ten sons, headed by Satyadharma.

    SB 8.13.25 - The Vihaṅgamas, Kāmagamas, Nirvāṇarucis and others will be the demigods. The king of the demigods, Indra, will be Vaidhṛta, and the seven sages will be headed by Aruṇa.

    SB 8.13.26 - The son of Āryaka known as Dharmasetu, a partial incarnation of the Supreme Personality of Godhead, will appear from the womb of Vaidhṛtā, the wife of Āryaka, and will rule the three worlds.

    SB 8.13.27 - O King, the twelfth Manu will be named Rudra-sāvarṇi. Devavān, Upadeva and Devaśreṣṭha will be among his sons.

    SB 8.13.28 - In this manvantara, the name of Indra will be Ṛtadhāmā, and the demigods will be headed by the Haritas. Among the sages will be Tapomūrti, Tapasvī and Āgnīdhraka.

    SB 8.13.29 - From the mother named Sunṛtā and the father named Satyasahā will come Svadhāmā, a partial incarnation of the Supreme Personality of Godhead. He will rule that manvantara.

    SB 8.13.30 - The thirteenth Manu will be named Deva-sāvarṇi, and he will be very advanced in spiritual knowledge. Among his sons will be Citrasena and Vicitra.

    SB 8.13.31 - In the thirteenth manvantara, the Sukarmās and Sutrāmas will be among the demigods, Divaspati will be the king of heaven, and Nirmoka and Tattvadarśa will be among the seven sages.

    SB 8.13.32 - The son of Devahotra known as Yogeśvara will appear as a partial incarnation of the Supreme Personality of Godhead. His mother’s name will be Bṛhatī. He will perform activities for the welfare of Divaspati.

    SB 8.13.33 - The name of the fourteenth Manu will be Indra-sāvarṇi. He will have sons like Uru, Gambhīra and Budha.

    SB 8.13.34 - The Pavitras and Cākṣuṣas will be among the demigods, and Śuci will be Indra, the king of heaven. Agni, Bāhu, Śuci, Śuddha, Māgadha and others of great austerity will be the seven sages.

    SB 8.13.35 - O King Parīkṣit, in the fourteenth manvantara the Supreme Personality of Godhead will appear from the womb of Vitānā, and His father’s name will be Satrāyaṇa. This incarnation will be celebrated as Bṛhadbhānu, and He will administer spiritual activities.

    SB 8.13.36 - O King, I have now described to you the fourteen Manus appearing in the past, present and future. The total duration of time ruled by these Manus is one thousand yuga cycles. This is called a kalpa, or one day of Lord Brahmā. [↑](#endnote-ref-38)
39. SB 8.13.1 - Śukadeva Gosvāmī said: The present Manu, who is named Śrāddhadeva, is the son of Vivasvān, the predominating deity on the sun planet. Śrāddhadeva is the seventh Manu. Now please hear from me as I describe his sons.

    SB 8.13.2-3 - O King Parīkṣit, among the ten sons of Manu are Ikṣvāku, Nabhaga, Dhṛṣṭa, Śaryāti, Nariṣyanta and Nābhāga. The seventh son is known as Diṣṭa. Then come Tarūṣa and Pṛṣadhra, and the tenth son is known as Vasumān.

    SB 8.13.4 - In this manvantara, O King, the Ādityas, the Vasus, the Rudras, the Viśvedevas, the Maruts, the two Aśvinī-kumāra brothers and the Ṛbhus are the demigods. Their head king [Indra] is Purandara.

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    SB 8.13.8 - O King, I have previously described [in the Sixth Canto] the two daughters of Viśvakarmā, named Saṁjñā and Chāyā, who were the first two wives of Vivasvān.

    SB 8.13.9 - It is said that the sun-god had a third wife, named Vaḍavā. Of the three wives, the wife named Saṁjñā had three children-Yama, Yamī and Śrāddhadeva. Now let me describe the children of Chāyā.

    SB 8.13.10 - Chāyā had a son named Sāvarṇi and a daughter named Tapatī, who later became the wife of King Saṁvaraṇa. Chāyā’s third child is known as Śanaiścara [Saturn]. Vaḍavā gave birth to two sons, namely the Aśvinī brothers.

    SB 8.13.11 - O King, when the period of the eighth Manu arrives, Sāvarṇi will become the Manu. Nirmoka and Virajaska will be among his sons.

    SB 8.13.12 - In the period of the eighth Manu, among the demigods will be the Sutapās, the Virajas and the Amṛtaprabhas. The king of the demigods, Indra, will be Bali Mahārāja, the son of Virocana.

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    SB 8.13.36 - O King, I have now described to you the fourteen Manus appearing in the past, present and future. The total duration of time ruled by these Manus is one thousand yuga cycles. This is called a kalpa, or one day of Lord Brahmā. [↑](#endnote-ref-40)
41. SB 8.14.1 - Mahārāja Parīkṣit inquired: O most opulent Śukadeva Gosvāmī, please explain to me how Manu and the others in each manvantara are engaged in their respective duties, and by whose order they are so engaged.

    SB 8.14.2 - Śukadeva Gosvāmī said: The Manus, the sons of Manu, the great sages, the Indras and all the demigods, O King, are appointed by the Supreme Personality of Godhead in His various incarnations such as Yajña.

    SB 8.14.3 - O King, I have already described to you various incarnations of the Lord, such as Yajña. The Manus and others are chosen by these incarnations, under whose direction they conduct the universal affairs.

    SB 8.14.4 - 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.

    SB 8.14.5 - 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.

    SB 8.14.6 - To enjoy the results of sacrifices [yajñas], the rulers of the world, namely the sons and grandsons of Manu, discharge the orders of the Supreme Personality of Godhead until the end of Manu’s reign. The demigods also share the results of these sacrifices.

    SB 8.14.7 - 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.

    SB 8.14.8 - In every yuga, the Supreme Personality of Godhead, Hari, assumes the form of Siddhas such as Sanaka to preach transcendental knowledge, He assumes the form of great saintly persons such as Yājñavalkya to teach the way of karma, and He assumes the form of great yogīs such as Dattātreya to teach the system of mystic yoga.

    SB 8.14.9 - In the form of Prajāpati Marīci, the Supreme Personality of Godhead creates progeny; becoming the king, He kills the thieves and rogues; and in the form of time, He annihilates everything. All the different qualities of material existence should be understood to be qualities of the Supreme Personality of Godhead.

    SB 8.14.10 - 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.

    SB 8.14.11 - In one kalpa, or one day of Brahmā, there take place the many changes called vikalpas. O King, all of these have been previously described to you by me. Learned scholars who know the past, present and future have ascertained that in one day of Brahmā there are fourteen Manus. [↑](#endnote-ref-41)
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    SB 8.14.6 - To enjoy the results of sacrifices [yajñas], the rulers of the world, namely the sons and grandsons of Manu, discharge the orders of the Supreme Personality of Godhead until the end of Manu’s reign. The demigods also share the results of these sacrifices.

    SB 8.14.7 - 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.

    SB 8.14.8 - In every yuga, the Supreme Personality of Godhead, Hari, assumes the form of Siddhas such as Sanaka to preach transcendental knowledge, He assumes the form of great saintly persons such as Yājñavalkya to teach the way of karma, and He assumes the form of great yogīs such as Dattātreya to teach the system of mystic yoga.

    SB 8.14.9 - In the form of Prajāpati Marīci, the Supreme Personality of Godhead creates progeny; becoming the king, He kills the thieves and rogues; and in the form of time, He annihilates everything. All the different qualities of material existence should be understood to be qualities of the Supreme Personality of Godhead.

    SB 8.14.10 - 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.

    SB 8.14.11 - In one kalpa, or one day of Brahmā, there take place the many changes called vikalpas. O King, all of these have been previously described to you by me. Learned scholars who know the past, present and future have ascertained that in one day of Brahmā there are fourteen Manus. [↑](#endnote-ref-43)
44. SB 8.15.1-2 - Mahārāja Parīkṣit inquired: The Supreme Personality of Godhead is the proprietor of everything. Why did He beg three paces of land from Bali Mahārāja like a poor man, and when He got the gift for which He had begged, why did He nonetheless arrest Bali Mahārāja? I am very much anxious to know the mystery of these contradictions.

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    SB 8.15.4 - The brāhmaṇa descendants of Bhṛgu Muni were very pleased with Bali Mahārāja, who desired to conquer the kingdom of Indra. Therefore, after purifying him and properly bathing him according to regulative principles, they engaged him in performing the yajña known as Viśvajit.

    SB 8.15.5 - 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.

    SB 8.15.6 - A gilded bow, two quivers of infallible arrows, and celestial armor also appeared. Bali Mahārāja’s grandfather Prahlāda Mahārāja offered Bali a garland of flowers that would never fade, and Śukrācārya gave him a conchshell.

    SB 8.15.7 - When Mahārāja Bali had thus performed the special ritualistic ceremony advised by the brāhmaṇas and had received, by their grace, the equipment for fighting, he circumambulated the brāhmaṇas and offered them obeisances. He also saluted Prahlāda Mahārāja and offered obeisances to him.

    SB 8.15.8-9 - Then, after getting on the chariot given by Śukrācārya, Bali Mahārāja, decorated with a nice garland, put protective armor on his body, equipped himself with a bow, and took up a sword and a quiver of arrows. When he sat down on the seat of the chariot, his arms decorated with golden bangles and his ears with sapphire earrings, he shone like a worshipable fire.

    SB 8.15.10-11 - When he assembled with his own soldiers and the demon chiefs, who were equal to him in strength, opulence and beauty, they appeared as if they would swallow the sky and burn all directions with their vision. After thus gathering the demoniac soldiers, Bali Mahārāja departed for the opulent capital of Indra. Indeed, he seemed to make the entire surface of the world tremble.

    SB 8.15.12 - 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.

    SB 8.15.13 - Beautiful women protected by the demigods sported in the gardens, which had lotus ponds full of swans, cranes, cakravākas and ducks.

    SB 8.15.14 - The city was surrounded by trenches full of Ganges water, known as Ākāśa-gaṅgā, and by a high wall, which was the color of fire. Upon this wall were parapets for fighting.

    SB 8.15.15 - The doors were made of solid gold plates, and the gates were of excellent marble. These were linked by various public roads. The entire city had been constructed by Viśvakarmā.

    SB 8.15.16 - 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.

    SB 8.15.17 - Everlastingly beautiful and youthful women, who were dressed with clean garments, glittered in the city like fires with flames. They all possessed the quality of śyāmā.

    SB 8.15.18 - 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.

    SB 8.15.19 - Apsarās passed on the streets, which were covered with the white, fragrant smoke of aguru incense emanating from windows with golden filigree.

    SB 8.15.20 - 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.

    SB 8.15.21 - The city was filled with the sounds of mṛdaṅgas, conchshells, kettledrums, flutes and well-tuned stringed instruments all playing in concert. There was constant dancing and the Gandharvas sang. The combined beauty of Indrapurī defeated beauty personified.

    SB 8.15.22 - 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.

    SB 8.15.23 - Bali Mahārāja, who was the commander of numberless soldiers, gathered his soldiers outside this abode of Indra and attacked it from all directions. He sounded the conchshell given him by his spiritual master, Śukrācārya, thus creating a fearful situation for the women protected by Indra.

    SB 8.15.24 - Seeing Bali Mahārāja’s indefatigable endeavor and understanding his motive, King Indra, along with the other demigods, approached his spiritual master, Bṛhaspati, and spoke as follows.

    SB 8.15.25 - My lord, our old enemy Bali Mahārāja now has new enthusiasm, and he has obtained such astonishing power that we think that perhaps we cannot resist his prowess.

    SB 8.15.26 - No one anywhere can counteract this military arrangement of Bali’s. It now appears that Bali is trying to drink up the entire universe with his mouth, lick up the ten directions with his tongue, and raise fire in every direction with his eyes. Indeed, he has arisen like the annihilating fire known as saṁvartaka.

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    SB 8.15.29 - Neither you nor your men can conquer the most powerful Bali. Indeed, no one but the Supreme Personality of Godhead can conquer him, for he is now equipped with the supreme spiritual power [brahma-tejas]. As no one can stand before Yamarāja, no one can now stand before Bali Mahārāja.

    SB 8.15.30 - 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.

    SB 8.15.31 - Bali Mahārāja has now become extremely powerful because of the benedictions given him by the brāhmaṇas, but when he later insults the brāhmaṇas, he will be vanquished, along with his friends and assistants.

    SB 8.15.32 - Śukadeva Gosvāmī continued: The demigods, being thus advised by Bṛhaspati 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.

    SB 8.15.33 - When the demigods had disappeared, Bali Mahārāja, the son of Virocana, entered the heavenly kingdom, and from there he brought the three worlds under his control.

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    SB 8.15.35 - When Bali Mahārāja performed these sacrifices, he gained a great reputation in all directions, throughout the three worlds. Thus he shone in his position, like the brilliant moon in the sky.

    SB 8.15.36 - Because of the favor of the brāhmaṇas, the great soul Bali Mahārāja, thinking himself very satisfied, became very opulent and prosperous and began to enjoy the kingdom. [↑](#endnote-ref-44)
45. SB 8.15.1-2 - Mahārāja Parīkṣit inquired: The Supreme Personality of Godhead is the proprietor of everything. Why did He beg three paces of land from Bali Mahārāja like a poor man, and when He got the gift for which He had begged, why did He nonetheless arrest Bali Mahārāja? I am very much anxious to know the mystery of these contradictions.

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    SB 8.15.36 - Because of the favor of the brāhmaṇas, the great soul Bali Mahārāja, thinking himself very satisfied, became very opulent and prosperous and began to enjoy the kingdom. [↑](#endnote-ref-45)
46. SB 8.15.1-2 - Mahārāja Parīkṣit inquired: The Supreme Personality of Godhead is the proprietor of everything. Why did He beg three paces of land from Bali Mahārāja like a poor man, and when He got the gift for which He had begged, why did He nonetheless arrest Bali Mahārāja? I am very much anxious to know the mystery of these contradictions.

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    SB 8.15.36 - Because of the favor of the brāhmaṇas, the great soul Bali Mahārāja, thinking himself very satisfied, became very opulent and prosperous and began to enjoy the kingdom. [↑](#endnote-ref-46)
47. SB 8.16.1 - Śukadeva Gosvāmī said: O King, when Aditi’s sons, the demigods, had thus disappeared from heaven and the demons had occupied their places, Aditi began lamenting, as if she had no protector.

    SB 8.16.2 - After many, many days, the great powerful sage Kaśyapa Muni arose from a trance of meditation and returned home to see the āśrama of Aditi neither jubilant nor festive.

    SB 8.16.3 - O best of the Kurus, when Kaśyapa Muni had been properly received and welcomed, he took his seat and then spoke as follows to his wife, Aditi, who was very morose.

    SB 8.16.4 - O most gentle one, I wonder whether anything inauspicious has now taken place in regard to religious principles, the brāhmaṇas or the people in general, who are subject to the whims of death.

    SB 8.16.5 - 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.

    SB 8.16.6 - 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.

    SB 8.16.7 - 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.

    SB 8.16.8 - 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?

    SB 8.16.9 - By worshiping the fire and the brāhmaṇas, a householder can achieve the desired goal of residing in the higher planets, for the sacrificial fire and the brāhmaṇas are to be considered the mouth of Lord Viṣṇu, who is the Supersoul of all the demigods.

    SB 8.16.10 - 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?

    SB 8.16.11 - Aditi said: O my respected brāhmaṇa husband, all is well with the brāhmaṇas, the cows, religion and the welfare of other people. O master of the house, the three principles of dharma, artha and kāma flourish in household life, which is consequently full of good fortune.

    SB 8.16.12 - 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.

    SB 8.16.13 - O my lord, since you are a Prajāpati and are personally my instructor in the principles of religion, where is the possibility that all my desires will not be fulfilled?

    SB 8.16.14 - O son of Marīci, because you are a great personality you are equal toward all the demons and demigods, who are born either from your body or from your mind and who possess one or another of the three qualities-sattva-guṇa, rajo-guṇa or tamo-guṇa. But although the Supreme Personality of Godhead, the supreme controller, is equal toward all living entities, He is especially favorable to the devotees.

    SB 8.16.15 - 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.

    SB 8.16.16 - 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.

    SB 8.16.17 - 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.

    SB 8.16.18 - Śukadeva Gosvāmī continued: When Kaśyapa Muni was thus requested by Aditi, he slightly smiled. "Alas," he said, "how powerful is the illusory energy of Lord Viṣṇu, by which the entire world is bound by affection for children!"

    SB 8.16.19 - Kaśyapa Muni continued: What is this material body, made of five elements? It is different from the spirit soul. Indeed, the spirit soul is completely different from the material elements from which the body is made. But because of bodily attachment, one is regarded as a husband or son. These illusory relationships are caused by misunderstanding.

    SB 8.16.20 - My dear Aditi, engage in devotional service to the Supreme Personality of Godhead, who is the master of everything, who can subdue everyone’s enemies, and who sits within everyone’s heart. Only that Supreme Person-Kṛṣṇa, or Vāsudeva-can bestow all auspicious benedictions upon everyone, for He is the spiritual master of the universe.

    SB 8.16.21 - 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.

    SB 8.16.22 - Śrīmatī Aditi said: O brāhmaṇa, 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.

    SB 8.16.23 - O best of the brāhmaṇas, kindly instruct me in the perfect method of worshiping the Supreme Personality of Godhead in devotional service, by which the Lord may very soon be pleased with me and save me, along with my sons, from this most dangerous condition.

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    SB 8.16.28 - Thereafter, one should perform his daily spiritual duties and then, with great attention, offer worship to the Deity of the Supreme Personality of Godhead, and also to the altar, the sun, water, fire and the spiritual master.

    SB 8.16.29 - O Supreme Personality of Godhead, greatest of all, who lives in everyone’s heart and in whom everyone lives, O witness of everything, O Vāsudeva, supreme and all-pervading person, I offer my respectful obeisances unto You.

    SB 8.16.30 - I offer my respectful obeisances unto You, the Supreme Person. Being very subtle, You are never visible to material eyes. You are the knower of the twenty-four elements, and You are the inaugurator of the sāṅkhya-yoga system.

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    SB 8.16.54 - O most auspicious lady, one should perform all the ceremonies under the direction of learned ācāryas and should satisfy them and their priests. By distributing prasāda, one should also satisfy the brāhmaṇas and others who have assembled.

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    SB 8.16.56 - One should distribute viṣṇu-prasāda to everyone, including the poor man, the blind man, the nondevotee and the non-brāhmaṇa. Knowing that Lord Viṣṇu is very pleased when everyone is sumptuously fed with viṣṇu-prasāda, the performer of yajña should then take prasāda with his friends and relatives.

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    SB 8.16.58 - This is the religious ritualistic ceremony known as payo-vrata, by which one may worship the Supreme Personality of Godhead. I received this information from Brahmā, my grandfather, and now I have described it to you in all details.

    SB 8.16.59 - O most fortunate lady, establishing your mind in a good spirit, execute this process of payo-vrata and thus worship the Supreme Personality of Godhead, Keśava, who is inexhaustible.

    SB 8.16.60 - This payo-vrata is also known as sarva-yajña. In other words, by performing this sacrifice one can perform all other sacrifices automatically. This is also acknowledged to be the best of all ritualistic ceremonies. O gentle lady, it is the essence of all austerities, and it is the process of giving charity and pleasing the supreme controller.

    SB 8.16.61 - This is the best process for pleasing the transcendental Supreme Personality of Godhead, known as Adhokṣaja. It is the best of all regulative principles, the best austerity, the best process of giving charity, and the best process of sacrifice.

    SB 8.16.62 - 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. [↑](#endnote-ref-47)
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    SB 8.16.10 - 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?

    SB 8.16.11 - Aditi said: O my respected brāhmaṇa husband, all is well with the brāhmaṇas, the cows, religion and the welfare of other people. O master of the house, the three principles of dharma, artha and kāma flourish in household life, which is consequently full of good fortune.

    SB 8.16.12 - 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.

    SB 8.16.13 - O my lord, since you are a Prajāpati and are personally my instructor in the principles of religion, where is the possibility that all my desires will not be fulfilled?

    SB 8.16.14 - O son of Marīci, because you are a great personality you are equal toward all the demons and demigods, who are born either from your body or from your mind and who possess one or another of the three qualities-sattva-guṇa, rajo-guṇa or tamo-guṇa. But although the Supreme Personality of Godhead, the supreme controller, is equal toward all living entities, He is especially favorable to the devotees.

    SB 8.16.15 - 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.

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    SB 8.16.11 - Aditi said: O my respected brāhmaṇa husband, all is well with the brāhmaṇas, the cows, religion and the welfare of other people. O master of the house, the three principles of dharma, artha and kāma flourish in household life, which is consequently full of good fortune.

    SB 8.16.12 - 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.

    SB 8.16.13 - O my lord, since you are a Prajāpati and are personally my instructor in the principles of religion, where is the possibility that all my desires will not be fulfilled?

    SB 8.16.14 - O son of Marīci, because you are a great personality you are equal toward all the demons and demigods, who are born either from your body or from your mind and who possess one or another of the three qualities-sattva-guṇa, rajo-guṇa or tamo-guṇa. But although the Supreme Personality of Godhead, the supreme controller, is equal toward all living entities, He is especially favorable to the devotees.

    SB 8.16.15 - 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.

    SB 8.16.16 - 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.

    SB 8.16.17 - 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.

    SB 8.16.18 - Śukadeva Gosvāmī continued: When Kaśyapa Muni was thus requested by Aditi, he slightly smiled. "Alas," he said, "how powerful is the illusory energy of Lord Viṣṇu, by which the entire world is bound by affection for children!"

    SB 8.16.19 - Kaśyapa Muni continued: What is this material body, made of five elements? It is different from the spirit soul. Indeed, the spirit soul is completely different from the material elements from which the body is made. But because of bodily attachment, one is regarded as a husband or son. These illusory relationships are caused by misunderstanding.

    SB 8.16.20 - My dear Aditi, engage in devotional service to the Supreme Personality of Godhead, who is the master of everything, who can subdue everyone’s enemies, and who sits within everyone’s heart. Only that Supreme Person-Kṛṣṇa, or Vāsudeva-can bestow all auspicious benedictions upon everyone, for He is the spiritual master of the universe.

    SB 8.16.21 - 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.

    SB 8.16.22 - Śrīmatī Aditi said: O brāhmaṇa, 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.

    SB 8.16.23 - O best of the brāhmaṇas, kindly instruct me in the perfect method of worshiping the Supreme Personality of Godhead in devotional service, by which the Lord may very soon be pleased with me and save me, along with my sons, from this most dangerous condition.

    SB 8.16.24 - Śrī Kaśyapa Muni said: When I desired offspring, I placed inquiries before Lord Brahmā, who is born from a lotus flower. Now I shall explain to you the same process Lord Brahmā instructed me, by which Keśava, the Supreme Personality of Godhead, is satisfied.

    SB 8.16.25 - In the bright fortnight of the month of Phālguna [February and March], for twelve days ending with Dvādaśī, one should observe the vow of subsisting only on milk and should worship the lotus-eyed Supreme Personality of Godhead with all devotion.

    SB 8.16.26 - 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.

    SB 8.16.27 - 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.

    SB 8.16.28 - Thereafter, one should perform his daily spiritual duties and then, with great attention, offer worship to the Deity of the Supreme Personality of Godhead, and also to the altar, the sun, water, fire and the spiritual master.

    SB 8.16.29 - O Supreme Personality of Godhead, greatest of all, who lives in everyone’s heart and in whom everyone lives, O witness of everything, O Vāsudeva, supreme and all-pervading person, I offer my respectful obeisances unto You.

    SB 8.16.30 - I offer my respectful obeisances unto You, the Supreme Person. Being very subtle, You are never visible to material eyes. You are the knower of the twenty-four elements, and You are the inaugurator of the sāṅkhya-yoga system.

    SB 8.16.31 - I offer my respectful obeisances unto You, the Supreme Personality of Godhead, who have two heads [prāyaṇīya and udāyanīya], three legs [savana-traya], four horns [the four Vedas] and seven hands [the seven chandas, such as Gāyatrī]. I offer my obeisances unto You, whose heart and soul are the three Vedic rituals [karma-kāṇḍa, jñāna-kāṇḍa and upāsanā-kāṇḍa] and who expand these rituals in the form of sacrifice.

    SB 8.16.32 - I offer my respectful obeisances unto You, Lord Śiva, or Rudra, who are the reservoir of all potencies, the reservoir of all knowledge, and the master of everyone.

    SB 8.16.33 - I offer my respectful obeisances unto You, who are situated as Hiraṇyagarbha, 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.

    SB 8.16.34 - 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-Nārāyaṇa Ṛṣi in the form of a human being. O Personality of Godhead, I offer my respectful obeisances unto You.

    SB 8.16.35 - My Lord, I offer my respectful obeisances unto You, who are dressed in yellow garments, whose bodily hue resembles the marakata gem, and who have full control over the goddess of fortune. O my Lord Keśava, I offer my respectful obeisances unto You.

    SB 8.16.36 - 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.

    SB 8.16.37 - 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.

    SB 8.16.38 - Kaśyapa Muni continued: By chanting all these mantras, welcoming the Supreme Personality of Godhead with faith and devotion, and offering Him items of worship [such as pādya and arghya], one should worship Keśava, Hṛṣīkeśa, Kṛṣṇa, the Supreme Personality of Godhead.

    SB 8.16.39 - In the beginning, the devotee should chant the dvādaśākṣara-mantra and offer flower garlands, incense and so on. After worshiping the Lord in this way, one should bathe the Lord with milk and dress Him with proper garments, a sacred thread, and ornaments. After offering water to wash the Lord’s feet, one should again worship the Lord with fragrant flowers, incense and other paraphernalia.

    SB 8.16.40 - 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.

    SB 8.16.41 - One should offer all the prasāda to a Vaiṣṇava or offer him some of the prasāda and then take some oneself. After this, one should offer the Deity ācamana and then betel nut and then again worship the Lord.

    SB 8.16.42 - Thereafter, one should silently murmur the mantra 108 times and offer prayers to the Lord for His glorification. Then one should circumambulate the Lord and finally, with great delight and satisfaction, offer obeisances, falling straight like a rod [daṇḍavat].

    SB 8.16.43 - 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 brāhmaṇas with sweet rice.

    SB 8.16.44-45 - One should perfectly honor the respectable brāhmaṇas one has fed, and then, after taking their permission, one should take prasāda with his friends and relatives. For that night, one should observe strict celibacy, and the next morning, after bathing again, with purity and attention one should bathe the Deity of Viṣṇu with milk and worship Him according to the methods formerly stated in detail.

    SB 8.16.46 - Worshiping Lord Viṣṇu with great faith and devotion and living only by drinking milk, one should follow this vow. One should also offer oblations to the fire and feed the brāhmaṇas as mentioned before.

    SB 8.16.47 - In this way, until twelve days have passed, one should observe this payo-vrata, worshiping the Lord every day, executing the routine duties, performing sacrifices and feeding the brāhmaṇas.

    SB 8.16.48 - From pratipat until the thirteenth day of the next bright moon [śukla-trayodaśī], one should observe complete celibacy, sleep on the floor, bathe three times a day and thus execute the vow.

    SB 8.16.49 - During this period, one should not unnecessarily talk of material subjects or topics of sense gratification, one should be completely free from envy of all living entities, and one should be a pure and simple devotee of Lord Vāsudeva.

    SB 8.16.50 - Thereafter, following the directions of the śāstra with help from brāhmaṇas who know the śāstra, on the thirteenth day of the moon one should bathe Lord Viṣṇu with five substances [milk, yogurt, ghee, sugar and honey].

    SB 8.16.51-52 - Giving up the miserly habit of not spending money, one should arrange for the gorgeous worship of the Supreme Personality of Godhead, Viṣṇu, who is situated in the heart of every living entity. With great attention, one must prepare an oblation of grains boiled in ghee and milk and must chant the Puruṣa-sūkta mantra. The offerings of food should be of varieties of tastes. In this way, one should worship the Supreme Personality of Godhead.

    SB 8.16.53 - One should satisfy the spiritual master [ācārya], who is very learned in Vedic literature, and should satisfy his assistant priests [known as hotā, udgātā, adhvaryu and brahma]. One should please them by offering them clothing, ornaments and cows. This is the ceremony called viṣṇu-ārādhana, or worship of Lord Viṣṇu.

    SB 8.16.54 - O most auspicious lady, one should perform all the ceremonies under the direction of learned ācāryas and should satisfy them and their priests. By distributing prasāda, one should also satisfy the brāhmaṇas and others who have assembled.

    SB 8.16.55 - One should satisfy the spiritual master and assistant priests by giving them cloth, ornaments, cows and also some monetary contribution. And by distributing prasāda one should satisfy everyone assembled, including even the lowest of men, the caṇḍālas [eaters of dog flesh].

    SB 8.16.56 - One should distribute viṣṇu-prasāda to everyone, including the poor man, the blind man, the nondevotee and the non-brāhmaṇa. Knowing that Lord Viṣṇu is very pleased when everyone is sumptuously fed with viṣṇu-prasāda, the performer of yajña should then take prasāda with his friends and relatives.

    SB 8.16.57 - Every day from pratipat to trayodaśī, one should continue the ceremony, to the accompaniment of dancing, singing, the beating of a drum, the chanting of prayers and all-auspicious mantras, and recitation of Śrīmad-Bhāgavatam. In this way, one should worship the Supreme Personality of Godhead.

    SB 8.16.58 - This is the religious ritualistic ceremony known as payo-vrata, by which one may worship the Supreme Personality of Godhead. I received this information from Brahmā, my grandfather, and now I have described it to you in all details.

    SB 8.16.59 - O most fortunate lady, establishing your mind in a good spirit, execute this process of payo-vrata and thus worship the Supreme Personality of Godhead, Keśava, who is inexhaustible.

    SB 8.16.60 - This payo-vrata is also known as sarva-yajña. In other words, by performing this sacrifice one can perform all other sacrifices automatically. This is also acknowledged to be the best of all ritualistic ceremonies. O gentle lady, it is the essence of all austerities, and it is the process of giving charity and pleasing the supreme controller.

    SB 8.16.61 - This is the best process for pleasing the transcendental Supreme Personality of Godhead, known as Adhokṣaja. It is the best of all regulative principles, the best austerity, the best process of giving charity, and the best process of sacrifice.

    SB 8.16.62 - 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. [↑](#endnote-ref-49)
50. SB 8.17.1 - Śukadeva Gosvāmī said: O King, after Aditi was thus advised by her husband, Kaśyapa Muni, she strictly followed his instructions without laziness and in this way performed the payo-vrata ritualistic ceremony.

    SB 8.17.2-3 - With full, undiverted attention, Aditi thought of the Supreme Personality of Godhead and in this way brought under full control her mind and senses, which resembled forceful horses. She concentrated her mind upon the Supreme Lord, Vāsudeva. Thus she performed the ritualistic ceremony known as payo-vrata.

    SB 8.17.4 - 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.

    SB 8.17.5 - 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.

    SB 8.17.6 - 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.

    SB 8.17.7 - O Mahārāja Parīkṣit, 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.

    SB 8.17.8 - 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.

    SB 8.17.9 - 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.

    SB 8.17.10 - O unlimited one, if Your Lordship is satisfied, one can very easily obtain a lifetime as long as that of Lord Brahmā, a body either in the upper, lower or middle planetary systems, unlimited material opulence, religion, economic development and satisfaction of the senses, full transcendental knowledge, and the eight yogic perfections, what to speak of such petty achievements as conquering one’s rivals.

    SB 8.17.11 - Śukadeva Gosvāmī said: O King Parīkṣit, 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.

    SB 8.17.12 - 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.

    SB 8.17.13 - O Devī, O goddess, I can understand that you want to regain your sons and be together with them to worship Me, after defeating the enemies in battle and retrieving your abode and opulences.

    SB 8.17.14 - 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.

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    SB 8.17.17 - 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.

    SB 8.17.18 - You have prayed to Me and properly worshiped Me by performing the great payo-vrata ceremony for the sake of protecting your sons. Because of Kaśyapa Muni’s austerities, I shall agree to become your son and thus protect your other sons.

    SB 8.17.19 - Always thinking of Me as being situated within the body of your husband, Kaśyapa, go worship your husband, who has been purified by his austerity.

    SB 8.17.20 - O lady, even if someone inquires, you should not disclose this fact to anyone. That which is very confidential is successful if kept secret.

    SB 8.17.21 - Śukadeva Gosvāmī said: After speaking in this way, the Supreme Personality of Godhead disappeared from that very spot. Aditi, having received the extremely valuable benediction that the Lord would appear as her son, considered herself very successful, and with great devotion she approached her husband.

    SB 8.17.22 - Being situated in a meditational trance, Kaśyapa Muni, whose vision is never mistaken, could see that a plenary portion of the Supreme Personality of Godhead had entered within him.

    SB 8.17.23 - O King, as the wind promotes friction between two pieces of wood and thus gives rise to fire, Kaśyapa Muni, whose transcendental position was fully absorbed in the Supreme Personality of Godhead, transferred his potency into the womb of Aditi.

    SB 8.17.24 - When Lord Brahmā understood that the Supreme Personality of Godhead was now within the womb of Aditi, he began to offer prayers to the Lord by reciting transcendental names.

    SB 8.17.25 - Lord Brahmā said: O Supreme Personality of Godhead, all glories unto You, who are glorified by all and whose activities are all uncommon. I offer my respectful obeisances unto You, O Lord of the transcendentalists, controller of the three modes of nature. I offer my respectful obeisances unto You again and again.

    SB 8.17.26 - I offer my respectful obeisances unto You, the all-pervading Lord Viṣṇu, who have entered the cores of the hearts of all living entities. All the three worlds reside within Your navel, yet You are above the three worlds. Formerly You appeared as the son of Pṛśni. To You, the supreme creator, who are understood only through Vedic knowledge, I offer my respectful obeisances.

    SB 8.17.27 - 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.

    SB 8.17.28 - My Lord, You are the original generator of all living entities, stationary or moving, and You are also the generator of the Prajāpatis. 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. [↑](#endnote-ref-50)
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    SB 8.17.10 - O unlimited one, if Your Lordship is satisfied, one can very easily obtain a lifetime as long as that of Lord Brahmā, a body either in the upper, lower or middle planetary systems, unlimited material opulence, religion, economic development and satisfaction of the senses, full transcendental knowledge, and the eight yogic perfections, what to speak of such petty achievements as conquering one’s rivals.

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    SB 8.17.12 - 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.

    SB 8.17.13 - O Devī, O goddess, I can understand that you want to regain your sons and be together with them to worship Me, after defeating the enemies in battle and retrieving your abode and opulences.

    SB 8.17.14 - 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.

    SB 8.17.15 - You want your sons to regain their lost reputation and opulence and live again on their heavenly planet as usual.

    SB 8.17.16 - O mother of the demigods, in My opinion almost all the chiefs of the demons are now unconquerable, for they are being protected by brāhmaṇas, whom the Supreme Lord always favors. Thus the use of power against them now will not at all be a source of happiness.

    SB 8.17.17 - 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.

    SB 8.17.18 - You have prayed to Me and properly worshiped Me by performing the great payo-vrata ceremony for the sake of protecting your sons. Because of Kaśyapa Muni’s austerities, I shall agree to become your son and thus protect your other sons.

    SB 8.17.19 - Always thinking of Me as being situated within the body of your husband, Kaśyapa, go worship your husband, who has been purified by his austerity.

    SB 8.17.20 - O lady, even if someone inquires, you should not disclose this fact to anyone. That which is very confidential is successful if kept secret.

    SB 8.17.21 - Śukadeva Gosvāmī said: After speaking in this way, the Supreme Personality of Godhead disappeared from that very spot. Aditi, having received the extremely valuable benediction that the Lord would appear as her son, considered herself very successful, and with great devotion she approached her husband.

    SB 8.17.22 - Being situated in a meditational trance, Kaśyapa Muni, whose vision is never mistaken, could see that a plenary portion of the Supreme Personality of Godhead had entered within him.

    SB 8.17.23 - O King, as the wind promotes friction between two pieces of wood and thus gives rise to fire, Kaśyapa Muni, whose transcendental position was fully absorbed in the Supreme Personality of Godhead, transferred his potency into the womb of Aditi.

    SB 8.17.24 - When Lord Brahmā understood that the Supreme Personality of Godhead was now within the womb of Aditi, he began to offer prayers to the Lord by reciting transcendental names.

    SB 8.17.25 - Lord Brahmā said: O Supreme Personality of Godhead, all glories unto You, who are glorified by all and whose activities are all uncommon. I offer my respectful obeisances unto You, O Lord of the transcendentalists, controller of the three modes of nature. I offer my respectful obeisances unto You again and again.

    SB 8.17.26 - I offer my respectful obeisances unto You, the all-pervading Lord Viṣṇu, who have entered the cores of the hearts of all living entities. All the three worlds reside within Your navel, yet You are above the three worlds. Formerly You appeared as the son of Pṛśni. To You, the supreme creator, who are understood only through Vedic knowledge, I offer my respectful obeisances.

    SB 8.17.27 - 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.

    SB 8.17.28 - My Lord, You are the original generator of all living entities, stationary or moving, and You are also the generator of the Prajāpatis. 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. [↑](#endnote-ref-52)
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    SB 8.18.2 - The body of the Supreme Personality of Godhead, blackish in complexion, was free from all inebrieties. His lotus face, decorated with earrings resembling sharks, appeared very beautiful, and on His bosom was the mark of Śrīvatsa. He wore bangles on His wrists, armlets on His arms, a helmet on His head, a belt on His waist, a sacred thread across His chest, and ankle bells decorating His lotus feet.

    SB 8.18.3 - An uncommonly beautiful garland of flowers decorated His bosom, and because the flowers were extremely fragrant, a large group of bees, making their natural humming sounds, invaded them for honey. When the Lord appeared, wearing the Kaustubha gem on His neck, His effulgence vanquished the darkness in the home of the Prajāpati Kaśyapa.

    SB 8.18.4 - 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 brāhmaṇas and the hills and mountains were all filled with joy.

    SB 8.18.5 - On the day of Śravaṇa-dvādaśī [the twelfth day of the bright fortnight in the month of Bhādra], when the moon came into the lunar mansion Śravaṇa, at the auspicious moment of Abhijit, the Lord appeared in this universe. Considering the Lord’s appearance very auspicious, all the stars and planets, from the sun to Saturn, were munificently charitable.

    SB 8.18.6 - O King, when the Lord appeared-on dvādaśī, the twelfth day of the moon-the sun was at the meridian, as every learned scholar knows. This dvādaśī is called Vijayā.

    SB 8.18.7 - Conchshells, kettledrums, drums, paṇavas and ānakas vibrated in concert. The sound of these and various other instruments was tumultuous.

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    SB 8.18.21 - While engaged in performing the sacrifice in the field known as Bhṛgukaccha, on the northern bank of the Narmadā River, the brahminical priests, the descendants of Bhṛgu, saw Vāmanadeva to be like the sun rising nearby.

    SB 8.18.22 - O King, because of Vāmanadeva’s bright effulgence, the priests, along with Bali Mahārāja and all the members of the assembly, were robbed of their splendor. Thus they began to ask one another whether the sun-god himself, Sanat-kumāra or the fire-god had personally come to see the sacrificial ceremony.

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    SB 8.18.24-25 - Appearing as a brāhmaṇa boy, wearing a belt of straw, a sacred thread, an upper garment of deerskin, and matted locks of hair, Lord Vāmanadeva entered the arena of sacrifice. His brilliant effulgence diminished the brilliance of all the priests and their disciples, who thus stood from their seats and welcomed the Lord properly by offering obeisances.

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    SB 8.18.30 - 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.

    SB 8.18.31 - O son of a brāhmaṇa, today the fire of sacrifice is ablaze according to the injunction of the śāstra, and I have been freed from all the sinful reactions of my life by the water that has washed Your lotus feet. O my Lord, by the touch of Your small lotus feet the entire surface of the world has been sanctified.

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    SB 8.18.30 - 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.

    SB 8.18.31 - O son of a brāhmaṇa, today the fire of sacrifice is ablaze according to the injunction of the śāstra, and I have been freed from all the sinful reactions of my life by the water that has washed Your lotus feet. O my Lord, by the touch of Your small lotus feet the entire surface of the world has been sanctified.

    SB 8.18.32 - O son of a brāhmaṇa, it appears that You have come here to ask me for something. Therefore, whatever You want You may take from me. O best of those who are worshipable. You may take from me a cow, gold, a furnished house, palatable food and drink, the daughter of a brāhmaṇa for Your wife, prosperous villages, horses, elephants, chariots or whatever You desire. [↑](#endnote-ref-55)
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    SB 8.19.26 - A brāhmaṇa who is satisfied with whatever is providentially obtained is increasingly enlightened with spiritual power, but the spiritual potency of a dissatisfied brāhmaṇa decreases, as fire diminishes in potency when water is sprinkled upon it.

    SB 8.19.27 - 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.

    SB 8.19.28 - Śukadeva Gosvāmī continued: When the Supreme Personality of Godhead had thus spoken to Bali Mahārāja, Bali smiled and told Him, "All right. Take whatever You like." To confirm his promise to give Vāmanadeva the desired land, he then took up his waterpot.

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    SB 8.19.37 - 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.

    SB 8.19.38 - One might argue that since you have already promised, how can you refuse? O best of the demons, just take from me the evidence of the Bahvṛca-śruti, which says that a promise is truthful preceded by the word oṁ and untruthful if not.

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    SB 8.19.18 - Bali Mahārāja said: O son of a brāhmaṇa, Your instructions are as good as those of learned and elderly persons. Nonetheless, You are a boy, and Your intelligence is insufficient. Thus You are not very prudent in regard to Your self-interest.

    SB 8.19.19 - 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.

    SB 8.19.20 - 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.

    SB 8.19.21 - 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.

    SB 8.19.22 - If I were not satisfied with three paces of land, then surely I would not be satisfied even with possessing one of the seven islands, consisting of nine varṣas. Even if I possessed one island, I would hope to get others.

    SB 8.19.23 - We have heard that although powerful kings like Mahārāja Pṛthu and Mahārāja Gaya achieved proprietorship over the seven dvīpas, they could not achieve satisfaction or find the end of their ambitions.

    SB 8.19.24 - 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.

    SB 8.19.25 - 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.

    SB 8.19.26 - A brāhmaṇa who is satisfied with whatever is providentially obtained is increasingly enlightened with spiritual power, but the spiritual potency of a dissatisfied brāhmaṇa decreases, as fire diminishes in potency when water is sprinkled upon it.

    SB 8.19.27 - 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.

    SB 8.19.28 - Śukadeva Gosvāmī continued: When the Supreme Personality of Godhead had thus spoken to Bali Mahārāja, Bali smiled and told Him, "All right. Take whatever You like." To confirm his promise to give Vāmanadeva the desired land, he then took up his waterpot.

    SB 8.19.29 - Understanding Lord Viṣṇu’s purpose, Śukrācārya, the best of the learned, immediately spoke as follows to his disciple, who was about to offer everything to Lord Vāmanadeva.

    SB 8.19.30 - Śukrācārya said: O son of Virocana, this brahmacārī in the form of a dwarf is directly the imperishable Supreme Personality of Godhead, Viṣṇu. Accepting Kaśyapa Muni as His father and Aditi as His mother, He has now appeared in order to fulfill the interests of the demigods.

    SB 8.19.31 - 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.

    SB 8.19.32 - This person falsely appearing as a brahmacārī 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.

    SB 8.19.33 - You have promised to give Him three steps of land in charity, but when you give it He will occupy the three worlds. You are a rascal! You do not know what a great mistake you have made. After giving everything to Lord Viṣṇu, you will have no means of livelihood. How then shall you live?

    SB 8.19.34 - Vāmanadeva will first occupy the three worlds with one step, then He will take His second step and occupy everything in outer space, and then He will expand His universal body to occupy everything. Where will you offer Him the third step?

    SB 8.19.35 - You will certainly be unable to fulfill your promise, and I think that because of this inability your eternal residence will be in hell.

    SB 8.19.36 - 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.]

    SB 8.19.37 - 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.

    SB 8.19.38 - One might argue that since you have already promised, how can you refuse? O best of the demons, just take from me the evidence of the Bahvṛca-śruti, which says that a promise is truthful preceded by the word oṁ and untruthful if not.

    SB 8.19.39 - 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.

    SB 8.19.40 - 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.

    SB 8.19.41 - The utterance of the word oṁ 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 oṁ 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.

    SB 8.19.42 - 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.

    SB 8.19.43 - 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. [↑](#endnote-ref-58)
59. SB 8.20.1 - Śrī Śukadeva Gosvāmī said: O King Parīkṣit, when Bali Mahārāja was thus advised by his spiritual master, Śukrācārya, his family priest, he remained silent for some time, and then, after full deliberation, he replied to his spiritual master as follows.

    SB 8.20.2 - Bali Mahārāja said: As you have already stated, the principle of religion that does not hinder one’s economic development, sense gratification, fame and means of livelihood is the real occupational duty of the householder. I also think that this religious principle is correct.

    SB 8.20.3 - I am the grandson of Mahārāja Prahlāda. How can I withdraw my promise because of greed for money when I have already said that I shall give this land? How can I behave like an ordinary cheater, especially toward a brāhmaṇa?

    SB 8.20.4 - 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."

    SB 8.20.5 - I do not fear hell, poverty, an ocean of distress, falldown from my position or even death itself as much as I fear cheating a brāhmaṇa.

    SB 8.20.6 - My lord, you can also see that all the material opulences of this world are certainly separated from their possessor at death. Therefore, if the brāhmaṇa Vāmanadeva is not satisfied by whatever gifts one has given, why not please Him with the riches one is destined to lose at death?

    SB 8.20.7 - Dadhīci, Śibi and many other great personalities were willing to sacrifice even their lives for the benefit of the people in general. This is the evidence of history. So why not give up this insignificant land? What is the serious consideration against it?

    SB 8.20.8 - O best of the brāhmaṇas, certainly the great demoniac kings who were never reluctant to fight enjoyed this world, but in due course of time everything they had was taken away, except their reputation, by which they continue to exist. In other words, one should try to achieve a good reputation instead of anything else.

    SB 8.20.9 - O best of the brāhmaṇas, many men have laid down their lives on the battlefield, being unafraid of fighting, but rarely has one gotten the chance to give his accumulated wealth faithfully to a saintly person who creates holy places.

    SB 8.20.10 - 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 brahmacārī whatever charity He wants from me.

    SB 8.20.11 - O great sage, great saintly persons like you, being completely aware of the Vedic principles for performing ritualistic ceremonies and yajñas, worship Lord Viṣṇu in all circumstances. Therefore, whether that same Lord Viṣṇu has come here to give me all benedictions or to punish me as an enemy, I must carry out His order and give Him the requested tract of land without hesitation.

    SB 8.20.12 - Although He is Viṣṇu Himself, out of fear He has covered Himself in the form of a brāhmaṇa to come to me begging. Under the circumstances, because He has assumed the form of a brāhmaṇa, even if He irreligiously arrests me or even kills me, I shall not retaliate, although He is my enemy.

    SB 8.20.13 - If this brāhmaṇa really is Lord Viṣṇu, who is worshiped by Vedic hymns, He would never give up His widespread reputation; either He would lie down having been killed by me, or He would kill me in a fight.

    SB 8.20.14 - Śrī Śukadeva Gosvāmī continued: Thereafter, the spiritual master, Śukrācārya, being inspired by the Supreme Lord, cursed his exalted disciple Bali Mahārāja, who was so magnanimous and fixed in truthfulness that instead of respecting his spiritual master’s instructions, he wanted to disobey his order.

    SB 8.20.15 - 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.

    SB 8.20.16 - Śukadeva Gosvāmī continued: Even after being cursed in this way by his own spiritual master, Bali Mahārāja, being a great personality, never deviated from his determination. Therefore, according to custom, he first offered water to Vāmanadeva and then offered Him the gift of land he had promised.

    SB 8.20.17 - Bali Mahārāja’s wife, known as Vindhyāvali, who was decorated with a necklace of pearls, immediately came and had a large golden waterpot brought there, full of water with which to worship the Lord by washing His feet.

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    SB 8.20.19 - At that time, the residents of the higher planetary system, namely the demigods, the Gandharvas, the Vidyādharas, the Siddhas and the Cāraṇas, all being very pleased by Bali Mahārāja’s simple, nonduplicitous act, praised his qualities and showered upon him millions of flowers.

    SB 8.20.20 - The Gandharvas, the Kimpuruṣas and the Kinnaras sounded thousands and thousands of kettledrums and trumpets again and again, and they sang in great jubilation, declaring, "How exalted a person is Bali Mahārāja, and what a difficult task he has performed! Even though he knew that Lord Viṣṇu was on the side of his enemies, he nonetheless gave the Lord the entire three worlds in charity."

    SB 8.20.21 - The unlimited Supreme Personality of Godhead, who had assumed the form of Vāmana, then began increasing in size, acting in terms of the material energy, until everything in the universe was within His body, including the earth, the planetary systems, the sky, the directions, the various holes in the universe, the seas, the oceans, the birds, beasts, human beings, the demigods and the great saintly persons.

    SB 8.20.22 - Bali Mahārāja, along with all the priests, ācāryas and members of the assembly, observed the Supreme Personality of Godhead’s universal body, which was full of six opulences. That body contained everything within the universe, including all the gross material elements, the senses, the sense objects, the mind, intelligence and false ego, the various kinds of living entities, and the actions and reactions of the three modes of material nature.

    SB 8.20.23 - Thereafter, Bali Mahārāja, who was occupying the seat of King Indra, could see the lower planetary systems, such as Rasātala, on the soles of the feet of the Lord’s universal form. He saw on the Lord’s feet the surface of the globe, on the surface of His calves all the mountains, on His knees the various birds, and on His thighs the varieties of air.

    SB 8.20.24 - Bali Mahārāja saw beneath the garments of the Lord, who acts wonderfully, the evening twilight. In the Lord’s private parts he saw the Prajāpatis, and in the round portion of the waist he saw himself with his confidential associates. In the Lord’s navel he saw the sky, on the Lord’s waist he saw the seven oceans, and on the Lord’s bosom he saw all the clusters of stars.

    SB 8.20.25-29 - My dear King, on the heart of Lord Murāri he saw religion; on the chest, both pleasing words and truthfulness; in the mind, the moon; on the bosom, the goddess of fortune, with a lotus flower in her hand; on the neck, all the Vedas and all sound vibrations; on the arms, all the demigods, headed by King Indra; in both ears, all the directions; on the head, the upper planetary systems; on the hair, the clouds; in the nostrils, the wind; on the eyes, the sun; and in the mouth, fire. From His words came all the Vedic mantras, on His tongue was the demigod of water, Varuṇadeva, on His eyebrows were the regulative principles, and on His eyelids were day and night. [When His eyes were open it was daytime, and when they were closed it was night.] On His forehead was anger, and on His lips was greed. O King, in His touch were lusty desires, in His semen were all the waters, on His back was irreligion, and in His wonderful activities or steps was the fire of sacrifice. On His shadow was death, in His smile was the illusory energy, and on the hairs of His body were all the drugs and herbs. In His veins were all the rivers, on His nails were all the stones, in His intelligence were Lord Brahmā, the demigods and the great saintly persons, and throughout His entire body and senses were all living entities, moving and stationary. Bali Mahārāja thus saw everything in the gigantic body of the Lord.

    SB 8.20.30 - O King, when all the demons, the followers of Mahārāja Bali, saw the universal form of the Supreme Personality of Godhead, who held everything within His body, when they saw in the Lord’s hand His disc, known as the Sudarśana cakra, which generates intolerable heat, and when they heard the tumultuous sound of His bow, all of these caused lamentation within their hearts.

    SB 8.20.31 - The Lord’s conchshell, named Pāñcajanya, which made sounds like that of a cloud; the very forceful club named Kaumodakī; the sword named Vidyādhara, with a shield decorated with hundreds of moonlike spots; and also Akṣayasāyaka, the best of quivers-all of these appeared together to offer prayers to the Lord.

    SB 8.20.32-33 - These associates, headed by Sunanda and other chief associates and accompanied by all the predominating deities of the various planets, offered prayers to the Lord, who wore a brilliant helmet, bracelets, and glittering earrings that resembled fish. On the Lord’s bosom were the lock of hair called Śrīvatsa and the transcendental jewel named Kaustubha. He wore a yellow garment, covered by a belt, and He was decorated by a flower garland, surrounded by bees. Manifesting Himself in this way, O King, the Supreme Personality of Godhead, whose activities are wonderful, covered the entire surface of the earth with one footstep, the sky with His body, and all directions with His arms.

    SB 8.20.34 - 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. [↑](#endnote-ref-59)
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    SB 8.20.14 - Śrī Śukadeva Gosvāmī continued: Thereafter, the spiritual master, Śukrācārya, being inspired by the Supreme Lord, cursed his exalted disciple Bali Mahārāja, who was so magnanimous and fixed in truthfulness that instead of respecting his spiritual master’s instructions, he wanted to disobey his order.

    SB 8.20.15 - 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.

    SB 8.20.16 - Śukadeva Gosvāmī continued: Even after being cursed in this way by his own spiritual master, Bali Mahārāja, being a great personality, never deviated from his determination. Therefore, according to custom, he first offered water to Vāmanadeva and then offered Him the gift of land he had promised.

    SB 8.20.17 - Bali Mahārāja’s wife, known as Vindhyāvali, who was decorated with a necklace of pearls, immediately came and had a large golden waterpot brought there, full of water with which to worship the Lord by washing His feet.

    SB 8.20.18 - Bali Mahārāja, the worshiper of Lord Vāmanadeva, jubilantly washed the Lord’s lotus feet and then took the water on his head, for that water delivers the entire universe.

    SB 8.20.19 - At that time, the residents of the higher planetary system, namely the demigods, the Gandharvas, the Vidyādharas, the Siddhas and the Cāraṇas, all being very pleased by Bali Mahārāja’s simple, nonduplicitous act, praised his qualities and showered upon him millions of flowers.

    SB 8.20.20 - The Gandharvas, the Kimpuruṣas and the Kinnaras sounded thousands and thousands of kettledrums and trumpets again and again, and they sang in great jubilation, declaring, "How exalted a person is Bali Mahārāja, and what a difficult task he has performed! Even though he knew that Lord Viṣṇu was on the side of his enemies, he nonetheless gave the Lord the entire three worlds in charity."

    SB 8.20.21 - The unlimited Supreme Personality of Godhead, who had assumed the form of Vāmana, then began increasing in size, acting in terms of the material energy, until everything in the universe was within His body, including the earth, the planetary systems, the sky, the directions, the various holes in the universe, the seas, the oceans, the birds, beasts, human beings, the demigods and the great saintly persons.

    SB 8.20.22 - Bali Mahārāja, along with all the priests, ācāryas and members of the assembly, observed the Supreme Personality of Godhead’s universal body, which was full of six opulences. That body contained everything within the universe, including all the gross material elements, the senses, the sense objects, the mind, intelligence and false ego, the various kinds of living entities, and the actions and reactions of the three modes of material nature.

    SB 8.20.23 - Thereafter, Bali Mahārāja, who was occupying the seat of King Indra, could see the lower planetary systems, such as Rasātala, on the soles of the feet of the Lord’s universal form. He saw on the Lord’s feet the surface of the globe, on the surface of His calves all the mountains, on His knees the various birds, and on His thighs the varieties of air.

    SB 8.20.24 - Bali Mahārāja saw beneath the garments of the Lord, who acts wonderfully, the evening twilight. In the Lord’s private parts he saw the Prajāpatis, and in the round portion of the waist he saw himself with his confidential associates. In the Lord’s navel he saw the sky, on the Lord’s waist he saw the seven oceans, and on the Lord’s bosom he saw all the clusters of stars.

    SB 8.20.25-29 - My dear King, on the heart of Lord Murāri he saw religion; on the chest, both pleasing words and truthfulness; in the mind, the moon; on the bosom, the goddess of fortune, with a lotus flower in her hand; on the neck, all the Vedas and all sound vibrations; on the arms, all the demigods, headed by King Indra; in both ears, all the directions; on the head, the upper planetary systems; on the hair, the clouds; in the nostrils, the wind; on the eyes, the sun; and in the mouth, fire. From His words came all the Vedic mantras, on His tongue was the demigod of water, Varuṇadeva, on His eyebrows were the regulative principles, and on His eyelids were day and night. [When His eyes were open it was daytime, and when they were closed it was night.] On His forehead was anger, and on His lips was greed. O King, in His touch were lusty desires, in His semen were all the waters, on His back was irreligion, and in His wonderful activities or steps was the fire of sacrifice. On His shadow was death, in His smile was the illusory energy, and on the hairs of His body were all the drugs and herbs. In His veins were all the rivers, on His nails were all the stones, in His intelligence were Lord Brahmā, the demigods and the great saintly persons, and throughout His entire body and senses were all living entities, moving and stationary. Bali Mahārāja thus saw everything in the gigantic body of the Lord.

    SB 8.20.30 - O King, when all the demons, the followers of Mahārāja Bali, saw the universal form of the Supreme Personality of Godhead, who held everything within His body, when they saw in the Lord’s hand His disc, known as the Sudarśana cakra, which generates intolerable heat, and when they heard the tumultuous sound of His bow, all of these caused lamentation within their hearts.

    SB 8.20.31 - The Lord’s conchshell, named Pāñcajanya, which made sounds like that of a cloud; the very forceful club named Kaumodakī; the sword named Vidyādhara, with a shield decorated with hundreds of moonlike spots; and also Akṣayasāyaka, the best of quivers-all of these appeared together to offer prayers to the Lord.

    SB 8.20.32-33 - These associates, headed by Sunanda and other chief associates and accompanied by all the predominating deities of the various planets, offered prayers to the Lord, who wore a brilliant helmet, bracelets, and glittering earrings that resembled fish. On the Lord’s bosom were the lock of hair called Śrīvatsa and the transcendental jewel named Kaustubha. He wore a yellow garment, covered by a belt, and He was decorated by a flower garland, surrounded by bees. Manifesting Himself in this way, O King, the Supreme Personality of Godhead, whose activities are wonderful, covered the entire surface of the earth with one footstep, the sky with His body, and all directions with His arms.

    SB 8.20.34 - 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. [↑](#endnote-ref-61)
62. SB 8.21.1 - Śukadeva Gosvāmī continued: When Lord Brahmā, who was born of a lotus flower, saw that the effulgence of his residence, Brahmaloka, had been reduced by the glaring effulgence from the toenails of Lord Vāmanadeva, he approached the Supreme Personality of Godhead. Lord Brahmā was accompanied by all the great sages, headed by Marīci, and by yogīs like Sanandana, but in the presence of that glaring effulgence, O King, even Lord Brahmā and his associates seemed insignificant.

    SB 8.21.2-3 - 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-saṁhitā, all the other knowledge of the Vedas [Sāma, Yajur, Ṛg and Atharva], and also the supplementary Vedic knowledge [Āyur-veda, Dhanur-veda, etc.]. Others were those who had been freed of the reactions to fruitive activities by transcendental knowledge awakened by practice of yoga. And still others were those who had attained residence in Brahmaloka not by ordinary karma but by advanced Vedic knowledge. After devotedly worshiping the upraised lotus feet of the Supreme Lord with oblations of water, Lord Brahmā, who was born of the lotus emanating from Lord Viṣṇu’s navel, offered prayers to the Lord.

    SB 8.21.4 - O King, the water from Lord Brahmā’s kamaṇḍalu washed the lotus feet of Lord Vāmanadeva, who is known as Urukrama, the wonderful actor. Thus that water became so pure that it was transformed into the water of the Ganges, which went flowing down from the sky, purifying the three worlds like the pure fame of the Supreme Personality of Godhead.

    SB 8.21.5 - Lord Brahmā and all the predominating deities of the various planetary systems began to worship Lord Vāmanadeva, their supreme master, who had reduced Himself from His all-pervading form to His original form. They collected all the ingredients and paraphernalia for this worship.

    SB 8.21.6-7 - They worshiped the Lord by offering fragrant flowers, water, pādya and arghya, sandalwood pulp and aguru pulp, incense, lamps, fused rice, unbroken grains, fruits, roots and sprouts. While so doing, they offered prayers indicating the glorious activities of the Lord and shouted "Jaya! Jaya!" They also danced, played instruments, sang, sounded conchshells and beat kettledrums, in this way worshiping the Lord.

    SB 8.21.8 - Jāmbavān, king of the bears, also joined in the ceremony. Sounding his bugle in all directions, he declared a great festival for Lord Vāmanadeva’s victory.

    SB 8.21.9 - When the demoniac followers of Mahārāja Bali saw that their master, who had been determined in performing sacrifice, had lost all his possessions to Vāmanadeva, who had taken them away on the plea of begging three paces of land, they were very angry and spoke as follows.

    SB 8.21.10 - "This Vāmana is certainly not a brāhmaṇa but the best of cheaters, Lord Viṣṇu. Assuming the form of a brāhmaṇa, He has covered His own form, and thus He is working for the interests of the demigods.

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    SB 8.21.12 - "Our lord, Bali Mahārāja, is always fixed in truthfulness, and this is especially so at present, since he has been initiated into performing a sacrifice. He is always kind and merciful toward the brāhmaṇas, and he cannot at any time speak lies.

    SB 8.21.13 - "Therefore it is our duty to kill this Vāmanadeva, Lord Viṣṇu. It is our religious principle and the way to serve our master." After making this decision, the demoniac followers of Mahārāja Bali took up their various weapons with a view to killing Vāmanadeva.

    SB 8.21.14 - O King, the demons, aggravated by their usual anger, took their lances and tridents in hand, and against the will of Bali Mahārāja they pushed forward to kill Lord Vāmanadeva.

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    SB 8.21.16-17 - Nanda, Sunanda, Jaya, Vijaya, Prabala, Bala, Kumuda, Kumudākṣa, Viṣvaksena, Patattrirāṭ [Garuḍa], Jayanta, Śrutadeva, Puṣpadanta and Sātvata were all associates of Lord Viṣṇu. They were as powerful as ten thousand elephants, and now they began killing the soldiers of the demons.

    SB 8.21.18 - When Bali Mahārāja saw that his own soldiers were being killed by the associates of Lord Viṣṇu, he remembered the curse of Śukrācārya and forbade his soldiers to continue fighting.

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    SB 8.21.25 - Śukadeva Gosvāmī continued: O King, in accordance with the order of their master, Bali Mahārāja, all the chiefs of the demons and the Daityas entered the lower regions of the universe, to which they were driven by the soldiers of Viṣṇu.

    SB 8.21.26 - Thereafter, on the day of soma-pāna, after the sacrifice was finished, Garuḍa, king of the birds, understanding the desire of his master, arrested Bali Mahārāja with the ropes of Varuṇa.

    SB 8.21.27 - When Bali Mahārāja was thus arrested by Lord Viṣṇu, who is the most powerful, there was a great roar of lamentation in all directions throughout the upper and lower planetary systems of the universe.

    SB 8.21.28 - O King, the Supreme Personality of Godhead, Vāmanadeva, then spoke to Bali Mahārāja, the most liberal and celebrated personality whom He had arrested with the ropes of Varuṇa. Bali Mahārāja had lost all bodily luster, but he was nonetheless fixed in his determination.

    SB 8.21.29 - 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.

    SB 8.21.30 - 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.

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    SB 8.21.32 - Because you have been unable to give charity according to your promise, the rule is that you should go down to live in the hellish planets. Therefore, in accordance with the order of Śukrācārya, your spiritual master, now go down and live there.

    SB 8.21.33 - 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.

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    SB 8.21.26 - Thereafter, on the day of soma-pāna, after the sacrifice was finished, Garuḍa, king of the birds, understanding the desire of his master, arrested Bali Mahārāja with the ropes of Varuṇa.

    SB 8.21.27 - When Bali Mahārāja was thus arrested by Lord Viṣṇu, who is the most powerful, there was a great roar of lamentation in all directions throughout the upper and lower planetary systems of the universe.

    SB 8.21.28 - O King, the Supreme Personality of Godhead, Vāmanadeva, then spoke to Bali Mahārāja, the most liberal and celebrated personality whom He had arrested with the ropes of Varuṇa. Bali Mahārāja had lost all bodily luster, but he was nonetheless fixed in his determination.

    SB 8.21.29 - 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.

    SB 8.21.30 - 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.

    SB 8.21.31 - Of these possessions, with one step I have occupied Bhūrloka, and with My body I have occupied the entire sky and all directions. And in your presence, with My second step, I have occupied the upper planetary system.

    SB 8.21.32 - Because you have been unable to give charity according to your promise, the rule is that you should go down to live in the hellish planets. Therefore, in accordance with the order of Śukrācārya, your spiritual master, now go down and live there.

    SB 8.21.33 - 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.

    SB 8.21.34 - 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. [↑](#endnote-ref-64)
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    SB 8.22.2 - Bali Mahārāja said: O best Personality of Godhead, most worshipable for all the demigods, if You think that my promise has become false, I shall certainly rectify matters to make it truthful. I cannot allow my promise to be false. Please, therefore, place Your third lotus footstep on my head.

    SB 8.22.3 - I do not fear being deprived of all my possessions, living in hellish life, being arrested for poverty by the ropes of Varuṇa or being punished by You as much as I fear defamation.

    SB 8.22.4 - 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.

    SB 8.22.5 - 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.

    SB 8.22.6-7 - Many demons who were continuously inimical toward You finally achieved the perfection of great mystic yogīs. Your Lordship can perform one work to serve many purposes, and consequently, although You have punished me in many ways, I do not feel ashamed of having been arrested by the ropes of Varuṇa, nor do I feel aggrieved.

    SB 8.22.8 - My grandfather Prahlāda Mahārāja is famous, being recognized by all Your devotees. Although harassed in many ways by his father, Hiraṇyakaśipu, he still remained faithful, taking shelter at Your lotus feet.

    SB 8.22.9 - 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.

    SB 8.22.10 - 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.

    SB 8.22.11 - 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.

    SB 8.22.12 - Śukadeva Gosvāmī said: O best of the Kurus, while Bali Mahārāja was describing his fortunate position in this way, the most dear devotee of the Lord, Prahlāda Mahārāja, appeared there, like the moon rising in the nighttime.

    SB 8.22.13 - Then Bali Mahārāja saw his grandfather Prahlāda Mahārāja, the most fortunate personality, whose dark body resembled black ointment for the eyes. His tall, elegant figure was dressed in yellow garments, he had long arms, and his beautiful eyes were like the petals of a lotus. He was very dear and pleasing to everyone.

    SB 8.22.14 - Being bound by the ropes of Varuṇa, Bali Mahārāja could not offer befitting respect to Prahlāda Mahārāja as he had before. Rather, he simply offered respectful obeisances with his head, his eyes being inundated with tears and his face lowered in shame.

    SB 8.22.15 - When the great personality Prahlāda Mahārāja saw that the Supreme Lord was sitting there, surrounded and worshiped by His intimate associates like Sunanda, he was overwhelmed with tears of jubilation. Approaching the Lord and falling to the ground, he offered obeisances to the Lord with his head.

    SB 8.22.16 - Prahlāda Mahārāja said: My Lord, it is Your Lordship who gave this Bali the very great opulence of the post of heavenly king, and now, today, it is You who have taken it all away. I think You have acted with equal beauty in both ways. Because his exalted position as King of heaven was putting him in the darkness of ignorance, You have done him a very merciful favor by taking away all his opulence.

    SB 8.22.17 - Material opulence is so bewildering that it makes even a learned, self-controlled man forget to search for the goal of self-realization. But the Supreme Personality of Godhead, Nārāyaṇa, the Lord of the universe, can see everything by His will. Therefore I offer my respectful obeisances unto Him.

    SB 8.22.18 - Śukadeva Gosvāmī continued: O King Parīkṣit, Lord Brahmā then began to speak to the Supreme Personality of Godhead, within the hearing of Prahlāda Mahārāja, who stood nearby with folded hands.

    SB 8.22.19 - But Bali Mahārāja’s chaste wife, afraid and aggrieved at seeing her husband arrested, immediately offered obeisances to Lord Vāmanadeva [Upendra]. She folded her hands and spoke as follows.

    SB 8.22.20 - Śrīmatī Vindhyāvali said: O my Lord, You have created the entire universe for the enjoyment of Your personal pastimes, but foolish, unintelligent men have claimed proprietorship for material enjoyment. Certainly they are shameless agnostics. Falsely claiming proprietorship, they think they can give charity and enjoy. In such a condition, what good can they do for You, who are the independent creator, maintainer and annihilator of this universe?

    SB 8.22.21 - Lord Brahmā said: O well-wisher and master of all living entities, O worshipable Deity of all the demigods, O all-pervading Personality of Godhead, now this man has been sufficiently punished, for You have taken everything. Now You can release him. He does not deserve to be punished more.

    SB 8.22.22 - Bali Mahārāja had already offered everything to Your Lordship. Without hesitation, he has offered his land, the planets and whatever else he earned by his pious activities, including even his own body.

    SB 8.22.23 - By offering even water, newly grown grass, or flower buds at Your lotus feet, those who maintain no mental duplicity can achieve the most exalted position within the spiritual world. This Bali Mahārāja, without duplicity, has now offered everything in the three worlds. How then can he deserve to suffer from arrest?

    SB 8.22.24 - The Supreme Personality of Godhead said: My dear Lord Brahmā, because of material opulence a foolish person becomes dull-witted and mad. Thus he has no respect for anyone within the three worlds and defies even My authority. To such a person I show special favor by first taking away all his possessions.

    SB 8.22.25 - 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.

    SB 8.22.26 - 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.

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    SB 8.22.28 - Bali Mahārāja 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.

    SB 8.22.29-30 - Although bereft of his riches, fallen from his original position, defeated and arrested by his enemies, rebuked and deserted by his relatives and friends, although suffering the pain of being bound and although rebuked and cursed by his spiritual master, Bali Mahārāja, being fixed in his vow, did not give up his truthfulness. It was certainly with pretension that I spoke about religious principles, but he did not give up religious principles, for he is true to his word.

    SB 8.22.31 - 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 Sāvarṇi.

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    SB 8.22.33 - O Bali Mahārāja [Indrasena], now you may go to the planet Sutala, which is desired even by the demigods. Live there peacefully, surrounded by your friends and relatives. All good fortune unto you.

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    SB 8.22.35 - 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.

    SB 8.22.36 - Because there you will see My supreme prowess, your materialistic ideas and anxieties that have arisen from your association with the demons and Dānavas will immediately be vanquished. [↑](#endnote-ref-67)
68. SB 8.23.1 - Śukadeva Gosvāmī said: When the supreme, ancient, eternal Personality of Godhead had thus spoken to Bali Mahārāja, who is universally accepted as a pure devotee of the Lord and therefore a great soul, Bali Mahārāja, his eyes filled with tears, his hands folded and his voice faltering in devotional ecstasy, responded as follows.

    SB 8.23.2 - Bali Mahārāja said: What a wonderful effect there is in even attempting to offer respectful obeisances to You! I merely endeavored to offer You obeisances, but nonetheless the attempt was as successful as those of pure devotees. The causeless mercy You have shown to me, a fallen demon, was never achieved even by the demigods or the leaders of the various planets.

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    SB 8.23.7 - O supreme shelter of everyone, great personalities like Brahmā enjoy their perfection simply by tasting the honey of rendering service at Your lotus feet. But as for us, who are all rogues and debauchees born of an envious family of demons, how have we received Your mercy? It has been possible only because Your mercy is causeless.

    SB 8.23.8 - 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.

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    SB 8.23.14 - O best of the brāhmaṇas, Śukrācārya, please describe the fault or discrepancy in your disciple Bali Mahārāja, who engaged in performing sacrifices. This fault will be nullified when judged in the presence of qualified brāhmaṇas.

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    SB 8.23.16 - 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.

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    SB 8.23.26-27 - Lord Brahmā, Lord Śiva, Lord Kārttikeya, the great sage Bhṛgu, other saintly persons, the inhabitants of Pitṛloka and all other living entities present, including the inhabitants of Siddhaloka and living entities who travel in outer space by airplane, all glorified the uncommon activities of Lord Vāmanadeva. O King, while chanting about and glorifying the Lord, they returned to their respective heavenly planets. They also praised the position of Aditi.

    SB 8.23.28 - O Mahārāja Parīkṣit, pleasure of your dynasty, I have now described to you everything about the wonderful activities of the Supreme Personality of Godhead Vāmanadeva. Those who hear about this are certainly freed from all the results of sinful activities.

    SB 8.23.29 - One who is subject to death cannot measure the glories of the Supreme Personality of Godhead, Trivikrama, Lord Viṣṇu, any more than he can count the number of atoms on the entire planet earth. No one, whether born already or destined to take birth, is able to do this. This has been sung by the great sage Vasiṣṭha.

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71. SB 8.24.1 - Mahārāja Parīkṣit said: The Supreme Personality of Godhead, Hari, is eternally situated in His transcendental position, yet He descends to this material world and manifests Himself in various incarnations. His first incarnation was that of a great fish. O most powerful Śukadeva Gosvāmī, I wish to hear from you the pastimes of that fish incarnation.

    SB 8.24.2-3 - 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.

    SB 8.24.4 - Sūta Gosvāmī said: When Parīkṣit Mahārāja thus inquired from Śukadeva Gosvāmī, that most powerful saintly person began describing the pastimes of the Lord’s incarnation as a fish.

    SB 8.24.5 - Śrī Śukadeva Gosvāmī said: O King, for the sake of protecting the cows, brāhmaṇas, demigods, devotees, the Vedic literature, religious principles, and principles to fulfill the purpose of life, the Supreme Personality of Godhead accepts the forms of incarnations.

    SB 8.24.6 - 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.

    SB 8.24.7 - O King Parīkṣit, at the end of the past millennium, at the end of Brahmā’s day, because Lord Brahmā sleeps during the night, annihilation took place, and the three worlds were covered by the water of the ocean.

    SB 8.24.8 - At the end of Brahmā’s day, when Brahmā felt sleepy and desired to lie down, the Vedas were emanating from his mouth, and the great demon named Hayagrīva stole the Vedic knowledge.

    SB 8.24.9 - Understanding the acts of the great demon Hayagrīva, the Supreme Personality of Godhead, Hari, who is full of all opulences, assumed the form of a fish and saved the Vedas by killing the demon.

    SB 8.24.10 - During the Cākṣuṣa-manvantara there was a great king named Satyavrata who was a great devotee of the Supreme Personality of Godhead. Satyavrata performed austerities by subsisting only on water.

    SB 8.24.11 - In this [the present] millennium King Satyavrata later became the son of Vivasvān, the king of the sun planet, and was known as Śrāddhadeva. By the mercy of the Supreme Personality of Godhead, he was given the post of Manu.

    SB 8.24.12 - One day while King Satyavrata was performing austerities by offering water on the bank of the River Kṛtamālā, a small fish appeared in the water in his palms.

    SB 8.24.13 - Satyavrata, the King of Draviḍadeśa, threw the fish into the water of the river along with the water in his palm, O King Parīkṣit, descendant of Bharata.

    SB 8.24.14 - 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.

    SB 8.24.15 - 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.

    SB 8.24.16 - The merciful King, being moved by the pitiable words of the fish, placed the fish in a water jug and brought Him to his own residence.

    SB 8.24.17 - 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.

    SB 8.24.18 - 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.

    SB 8.24.19 - 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.

    SB 8.24.20 - 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.

    SB 8.24.21 - O Mahārāja Parīkṣit, 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.

    SB 8.24.22 - 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.

    SB 8.24.23 - 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.

    SB 8.24.24 - 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.

    SB 8.24.25 - 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.

    SB 8.24.26 - 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.

    SB 8.24.27 - My Lord, You are certainly the inexhaustible Supreme Personality of Godhead, Nārāyaṇa, Śrī Hari. It is to show Your mercy to the living entities that You have now assumed the form of an aquatic.

    SB 8.24.28 - O my Lord, master of creation, maintenance and annihilation, O best of enjoyers, Lord Viṣṇu, You are the leader and destination of surrendered devotees like us. Therefore let me offer my respectful obeisances unto You.

    SB 8.24.29 - 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.

    SB 8.24.30 - O my Lord, possessing eyes like the petals of a lotus, the worship of the demigods, who are in the bodily concept of life, is fruitless in all respects. But because You are the supreme friend and dearmost Supersoul of everyone, worship of Your lotus feet is never useless. You have therefore manifested Your form as a fish.

    SB 8.24.31 - Śukadeva Gosvāmī said: When King Satyavrata spoke in this way, the Supreme Personality of Godhead, who at the end of the yuga had assumed the form of a fish to benefit His devotee and enjoy His pastimes in the water of inundation, responded as follows.

    SB 8.24.32 - The Supreme Personality of Godhead said: O King, who can subdue your enemies, on the seventh day from today the three worlds-Bhūḥ, Bhuvaḥ and Svaḥ-will all merge into the water of inundation.

    SB 8.24.33 - When all the three worlds merge into the water, a large boat sent by Me will appear before you.

    SB 8.24.34-35 - Thereafter, O King, you shall collect all types of herbs and seeds and load them on that great boat. Then, accompanied by the seven ṛṣis and surrounded by all kinds of living entities, you shall get aboard that boat, and without moroseness you shall easily travel with your companions on the ocean of inundation, the only illumination being the effulgence of the great ṛṣis.

    SB 8.24.36 - Then, as the boat is tossed about by the powerful winds, attach the vessel to My horn by means of the great serpent Vāsuki, for I shall be present by your side.

    SB 8.24.37 - Pulling the boat, with you and all the ṛṣis in it, O King, I shall travel in the water of devastation until the night of Lord Brahmā’s slumber is over.

    SB 8.24.38 - You will be thoroughly advised and favored by Me, and because of your inquiries, everything about My glories, which are known as paraṁ brahma, will be manifest within your heart. Thus you will know everything about Me.

    SB 8.24.39 - 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.

    SB 8.24.40 - After spreading kuśa with its tips pointing east, the saintly King, himself facing the northeast, sat down on the grass and began to meditate upon the Supreme Personality of Godhead, Viṣṇu, who had assumed the form of a fish.

    SB 8.24.41 - 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.

    SB 8.24.42 - As Satyavrata remembered the order of the Supreme Personality of Godhead, he saw a boat coming near him. Thus he collected herbs and creepers, and, accompanied by saintly brāhmaṇas, he got aboard the boat.

    SB 8.24.43 - The saintly brāhmaṇas, being pleased with the King, said to him: O King, please meditate upon the Supreme Personality of Godhead, Keśava. He will save us from this impending danger and arrange for our well-being.

    SB 8.24.44 - 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.

    SB 8.24.45 - Following the instructions formerly given by the Supreme Personality of Godhead, the King anchored the boat to the fish’s horn, using the serpent Vāsuki as a rope. Thus being satisfied, he began offering prayers to the Lord.

    SB 8.24.46 - 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.

    SB 8.24.47 - 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.

    SB 8.24.48 - 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.

    SB 8.24.49 - 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.

    SB 8.24.50 - 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.

    SB 8.24.51 - 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.

    SB 8.24.52 - My Lord, You are the supreme well-wishing friend of everyone, the dearmost friend, the controller, the Supersoul, the supreme instructor and the giver of supreme knowledge and the fulfillment of all desires. But although You are within the heart, the foolish, because of lusty desires in the heart, cannot understand You.

    SB 8.24.53 - 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.

    SB 8.24.54 - Śukadeva Gosvāmī continued: When Satyavrata had thus prayed to the Supreme Personality of Godhead, who had assumed the form of a fish, the Lord, while moving in the water of inundation, explained to him the Absolute Truth.

    SB 8.24.55 - The Supreme Personality of Godhead thus explained to King Satyavrata the spiritual science known as sāṅkhya-yoga, the science by which one distinguishes between matter and spirit [in other words, bhakti-yoga], along with the instructions contained in the Purāṇas [the old histories] and the saṁhitās. The Lord explained Himself in all these literatures.

    SB 8.24.56 - 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.

    SB 8.24.57 - At the end of the last inundation [during the period of Svāyambhuva Manu] the Supreme Personality of Godhead killed the demon named Hayagrīva and delivered all the Vedic literatures to Lord Brahmā when Lord Brahmā awakened from sleeping.

    SB 8.24.58 - King Satyavrata was illuminated with all Vedic knowledge by the mercy of Lord Viṣṇu, and in this period he has now taken birth as Vaivasvata Manu, the son of the sun-god.

    SB 8.24.59 - This story concerning the great King Satyavrata and the fish incarnation of the Supreme Personality of Godhead, Viṣṇu, is a great transcendental narration. Anyone who hears it is delivered from the reactions of sinful life.

    SB 8.24.60 - 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.

    SB 8.24.61 - I offer my respectful obeisances unto the Supreme Personality of Godhead, who pretended to be a gigantic fish, who restored the Vedic literature to Lord Brahmā when Lord Brahmā awakened from sleep, and who explained the essence of Vedic literature to King Satyavrata and the great saintly persons. [↑](#endnote-ref-71)
72. SB 8.24.1 - Mahārāja Parīkṣit said: The Supreme Personality of Godhead, Hari, is eternally situated in His transcendental position, yet He descends to this material world and manifests Himself in various incarnations. His first incarnation was that of a great fish. O most powerful Śukadeva Gosvāmī, I wish to hear from you the pastimes of that fish incarnation.

    SB 8.24.2-3 - 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.

    SB 8.24.4 - Sūta Gosvāmī said: When Parīkṣit Mahārāja thus inquired from Śukadeva Gosvāmī, that most powerful saintly person began describing the pastimes of the Lord’s incarnation as a fish.

    SB 8.24.5 - Śrī Śukadeva Gosvāmī said: O King, for the sake of protecting the cows, brāhmaṇas, demigods, devotees, the Vedic literature, religious principles, and principles to fulfill the purpose of life, the Supreme Personality of Godhead accepts the forms of incarnations.

    SB 8.24.6 - 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.

    SB 8.24.7 - O King Parīkṣit, at the end of the past millennium, at the end of Brahmā’s day, because Lord Brahmā sleeps during the night, annihilation took place, and the three worlds were covered by the water of the ocean.

    SB 8.24.8 - At the end of Brahmā’s day, when Brahmā felt sleepy and desired to lie down, the Vedas were emanating from his mouth, and the great demon named Hayagrīva stole the Vedic knowledge.

    SB 8.24.9 - Understanding the acts of the great demon Hayagrīva, the Supreme Personality of Godhead, Hari, who is full of all opulences, assumed the form of a fish and saved the Vedas by killing the demon.

    SB 8.24.10 - During the Cākṣuṣa-manvantara there was a great king named Satyavrata who was a great devotee of the Supreme Personality of Godhead. Satyavrata performed austerities by subsisting only on water.

    SB 8.24.11 - In this [the present] millennium King Satyavrata later became the son of Vivasvān, the king of the sun planet, and was known as Śrāddhadeva. By the mercy of the Supreme Personality of Godhead, he was given the post of Manu.

    SB 8.24.12 - One day while King Satyavrata was performing austerities by offering water on the bank of the River Kṛtamālā, a small fish appeared in the water in his palms.

    SB 8.24.13 - Satyavrata, the King of Draviḍadeśa, threw the fish into the water of the river along with the water in his palm, O King Parīkṣit, descendant of Bharata.

    SB 8.24.14 - 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.

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    SB 8.24.22 - 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.

    SB 8.24.23 - 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.

    SB 8.24.24 - 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.

    SB 8.24.25 - 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.

    SB 8.24.26 - 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.

    SB 8.24.27 - My Lord, You are certainly the inexhaustible Supreme Personality of Godhead, Nārāyaṇa, Śrī Hari. It is to show Your mercy to the living entities that You have now assumed the form of an aquatic.

    SB 8.24.28 - O my Lord, master of creation, maintenance and annihilation, O best of enjoyers, Lord Viṣṇu, You are the leader and destination of surrendered devotees like us. Therefore let me offer my respectful obeisances unto You.

    SB 8.24.29 - 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.

    SB 8.24.30 - O my Lord, possessing eyes like the petals of a lotus, the worship of the demigods, who are in the bodily concept of life, is fruitless in all respects. But because You are the supreme friend and dearmost Supersoul of everyone, worship of Your lotus feet is never useless. You have therefore manifested Your form as a fish.

    SB 8.24.31 - Śukadeva Gosvāmī said: When King Satyavrata spoke in this way, the Supreme Personality of Godhead, who at the end of the yuga had assumed the form of a fish to benefit His devotee and enjoy His pastimes in the water of inundation, responded as follows.

    SB 8.24.32 - The Supreme Personality of Godhead said: O King, who can subdue your enemies, on the seventh day from today the three worlds-Bhūḥ, Bhuvaḥ and Svaḥ-will all merge into the water of inundation.

    SB 8.24.33 - When all the three worlds merge into the water, a large boat sent by Me will appear before you.

    SB 8.24.34-35 - Thereafter, O King, you shall collect all types of herbs and seeds and load them on that great boat. Then, accompanied by the seven ṛṣis and surrounded by all kinds of living entities, you shall get aboard that boat, and without moroseness you shall easily travel with your companions on the ocean of inundation, the only illumination being the effulgence of the great ṛṣis.

    SB 8.24.36 - Then, as the boat is tossed about by the powerful winds, attach the vessel to My horn by means of the great serpent Vāsuki, for I shall be present by your side.

    SB 8.24.37 - Pulling the boat, with you and all the ṛṣis in it, O King, I shall travel in the water of devastation until the night of Lord Brahmā’s slumber is over.

    SB 8.24.38 - You will be thoroughly advised and favored by Me, and because of your inquiries, everything about My glories, which are known as paraṁ brahma, will be manifest within your heart. Thus you will know everything about Me.

    SB 8.24.39 - 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.

    SB 8.24.40 - After spreading kuśa with its tips pointing east, the saintly King, himself facing the northeast, sat down on the grass and began to meditate upon the Supreme Personality of Godhead, Viṣṇu, who had assumed the form of a fish.

    SB 8.24.41 - 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.

    SB 8.24.42 - As Satyavrata remembered the order of the Supreme Personality of Godhead, he saw a boat coming near him. Thus he collected herbs and creepers, and, accompanied by saintly brāhmaṇas, he got aboard the boat.

    SB 8.24.43 - The saintly brāhmaṇas, being pleased with the King, said to him: O King, please meditate upon the Supreme Personality of Godhead, Keśava. He will save us from this impending danger and arrange for our well-being.

    SB 8.24.44 - 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.

    SB 8.24.45 - Following the instructions formerly given by the Supreme Personality of Godhead, the King anchored the boat to the fish’s horn, using the serpent Vāsuki as a rope. Thus being satisfied, he began offering prayers to the Lord.

    SB 8.24.46 - 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.

    SB 8.24.47 - 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.

    SB 8.24.48 - 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.

    SB 8.24.49 - 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.

    SB 8.24.50 - 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.

    SB 8.24.51 - 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.

    SB 8.24.52 - My Lord, You are the supreme well-wishing friend of everyone, the dearmost friend, the controller, the Supersoul, the supreme instructor and the giver of supreme knowledge and the fulfillment of all desires. But although You are within the heart, the foolish, because of lusty desires in the heart, cannot understand You.

    SB 8.24.53 - 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.

    SB 8.24.54 - Śukadeva Gosvāmī continued: When Satyavrata had thus prayed to the Supreme Personality of Godhead, who had assumed the form of a fish, the Lord, while moving in the water of inundation, explained to him the Absolute Truth.

    SB 8.24.55 - The Supreme Personality of Godhead thus explained to King Satyavrata the spiritual science known as sāṅkhya-yoga, the science by which one distinguishes between matter and spirit [in other words, bhakti-yoga], along with the instructions contained in the Purāṇas [the old histories] and the saṁhitās. The Lord explained Himself in all these literatures.

    SB 8.24.56 - 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.

    SB 8.24.57 - At the end of the last inundation [during the period of Svāyambhuva Manu] the Supreme Personality of Godhead killed the demon named Hayagrīva and delivered all the Vedic literatures to Lord Brahmā when Lord Brahmā awakened from sleeping.

    SB 8.24.58 - King Satyavrata was illuminated with all Vedic knowledge by the mercy of Lord Viṣṇu, and in this period he has now taken birth as Vaivasvata Manu, the son of the sun-god.

    SB 8.24.59 - This story concerning the great King Satyavrata and the fish incarnation of the Supreme Personality of Godhead, Viṣṇu, is a great transcendental narration. Anyone who hears it is delivered from the reactions of sinful life.

    SB 8.24.60 - 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.

    SB 8.24.61 - I offer my respectful obeisances unto the Supreme Personality of Godhead, who pretended to be a gigantic fish, who restored the Vedic literature to Lord Brahmā when Lord Brahmā awakened from sleep, and who explained the essence of Vedic literature to King Satyavrata and the great saintly persons. [↑](#endnote-ref-73)