Śrīmad-Bhāgavatam

Śrīmad-Bhāgavatam, an epic philosophical and literary classic, holds a prominent position in India’s voluminous written wisdom. The timeless wisdom of India is expressed in the Vedas, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the Vedas were first put into writing by Śrīla Vyāsadeva, the “literary incarnation of God.” After compiling the Vedas, Śrīla Vyāsadeva was inspired by his spiritual master to present their profound essence in the form of Śrīmad-Bhāgavatam. Known as “the ripened fruit of the tree of Vedic literature,” Śrīmad-Bhāgavatam is the most complete and authoritative exposition of Vedic knowledge.

After writing the Bhāgavatam, Vyāsa taught it to his son, Śukadeva Gosvāmī, who later spoke the Bhāgavatam to Mahārāja Parīkṣit in an assembly of sages on the bank of the sacred Ganges River. Although Mahārāja Parīkṣit was a great rājarṣi (saintly king) and the emperor of the world, when he received notice of his death seven days in advance, he renounced his entire kingdom and retired to the bank of the Ganges to seek spiritual enlightenment. The questions of King Parīkṣit and Śukadeva Gosvāmī’s illuminating answers, concerning everything from the nature of the self to the origin of the universe, are the basis of Śrīmad-Bhāgavatam.

This edition of Bhāgavatam is the only complete English translation with an elaborate and scholarly commentary, and it is the first edition widely available to the English-reading public. This work is the product of the scholarly and devotional effort of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world’s most distinguished teacher of Indian religious and philosophical thought. His Sanskrit scholarship and intimate familiarity with Vedic culture combine to reveal to the West a magnificent exposition of this important classic.

With its comprehensive system of providing the original Sanskrit text, Roman transliteration, precise word-for-word equivalents, a lucid English translation and a comprehensive commentary, it will appeal to scholars, students and laymen alike. The entire multivolume text, presented by the Bhaktivedanta Book Trust, promises to occupy a significant place in the intellectual, cultural and spiritual life of modern man for a long time to come.
ALL GLORY TO ŚRĪ GURU AND GAURĀNGA

ŚRĪMAD BHĀGAVATAM

of

KRŚṆA-DVAIPĀYANA VYĀSA

रेवन्येवविन्दाक्ष वियुक्तमानिनि–
स्त्रयस्यस्मातविशुद्धदुर्दृश्य: ।
आरूढः कुश्रुण परं पदं ततः
पतन्त्यभोजनात्युपमदद्धयः ॥

eye 'nye 'ravindākṣa vimukta-māninas
tvāyy asta-bhāvād aviśuddha-buddhayaḥ
eruhyā kṛcchreṇa param padam tataḥ
patanty adho 'nādṛtyuṣmad-āṅghrayaḥ
(p. 172)
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Tenth Canto
"The Summum Bonum"

(Part One—Chapters 1–5)

With the Original Sanskrit Text, Its Roman Transliteration, Synonyms, Translation and Elaborate Purports

by

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness
Readers interested in the subject matter of this book are invited by the International Society for Krishna Consciousness to correspond with its Secretary.

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Preface

We must know the present need of human society. And what is that need? Human society is no longer bounded by geographical limits to particular countries or communities. Human society is broader than in the Middle Ages, and the world tendency is toward one state or one human society. The ideals of spiritual communism, according to Śrīmad-Bhāgavatam, are based more or less on the oneness of the entire human society, nay, of the entire energy of living beings. The need is felt by great thinkers to make this a successful ideology. Śrīmad-Bhāgavatam will fill this need in human society. It begins, therefore, with the aphorism of Vedānta philosophy janmādy asya yataḥ to establish the ideal of a common cause.

Human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts, education and economic development throughout the entire world. But there is a pinprick somewhere in the social body at large, and therefore there are large-scale quarrels, even over less important issues. There is need of a clue as to how humanity can become one in peace, friendship and prosperity with a common cause. Śrīmad-Bhāgavatam will fill this need, for it is a cultural presentation for the re-spiritualization of the entire human society.

Śrīmad-Bhāgavatam should be introduced also in the schools and colleges, for it is recommended by the great student-devotee Prahlāda Mahārāja in order to change the demoniac face of society.

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabham mānuṣam janma
tad apy adhruvam arthadam
(Bhāg. 7.6.1)

Disparity in human society is due to lack of principles in a godless civilization. There is God, or the Almighty One, from whom everything emanates, by whom everything is maintained and in whom everything
is merged to rest. Material science has tried to find the ultimate source of creation very insufficiently, but it is a fact that there is one ultimate source of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful Bhāgavatam or Śrīmad-Bhāgavatam.

Śrīmad-Bhāgavatam is the transcendental science not only for knowing the ultimate source of everything but also for knowing our relation with Him and our duty towards perfection of the human society on the basis of this perfect knowledge. It is powerful reading matter in the Sanskrit language, and it is now rendered into English elaborately so that simply by a careful reading one will know God perfectly well, so much so that the reader will be sufficiently educated to defend himself from the onslaught of atheists. Over and above this, the reader will be able to convert others to accepting God as a concrete principle.

Śrīmad-Bhāgavatam begins with the definition of the ultimate source. It is a bona fide commentary on the Vedānta-sūtra by the same author, ŚrilaVyāsadeva, and gradually it develops into nine cantos up to the highest state of God realization. The only qualification one needs to study this great book of transcendental knowledge is to proceed step by step cautiously and not jump forward haphazardly like with an ordinary book. It should be gone through chapter by chapter, one after another. The reading matter is so arranged with its original Sanskrit text, its English transliteration, synonyms, translation and purports so that one is sure to become a God-realized soul at the end of finishing the first nine cantos.

The Tenth Canto is distinct from the first nine cantos because it deals directly with the transcendental activities of the Personality of Godhead ŚrīKrṣṇa. One will be unable to capture the effects of the Tenth Canto without going through the first nine cantos. The book is complete in twelve cantos, each independent, but it is good for all to read them in small installments one after another.

I must admit my frailties in presenting Śrīmad-Bhāgavatam, but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of Śrīmad-Bhāgavatam (1.5.11):

\[
tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api
\]
Introduction

“This Bhāgavata Purāṇa is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this Purāṇa.” (Śrīmad-Bhāgavatam 1.3.43)

The timeless wisdom of India is expressed in the Vedas, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the Vedas were first put into writing five thousand years ago by Śrīla Vyāsadeva, the “literary incarnation of God.” After compiling the Vedas, Vyāsadeva set forth their essence in the aphorisms known as Vedānta-sūtras. Śrīmad-Bhāgavatam is Vyāsadeva’s commentary on his own Vedānta-sūtras. It was written in the maturity of his spiritual life under the direction of Nārada Muni, his spiritual master. Referred to as “the ripened fruit of the tree of Vedic literature,” Śrīmad-Bhāgavatam is the most complete and authoritative exposition of Vedic knowledge.

After compiling the Bhāgavatam, Vyāsa impressed the synopsis of it upon his son, the sage Śukadeva Gosvāmī. Śukadeva Gosvāmī subsequently recited the entire Bhāgavatam to Mahārāja Parīkṣit in an assembly of learned saints on the bank of the Ganges at Hastināpura (now Delhi). Mahārāja Parīkṣit was the emperor of the world and was a great rājarsī (saintly king). Having received a warning that he would die within a week, he renounced his entire kingdom and retired to the bank of the Ganges to fast until death and receive spiritual enlightenment. The Bhāgavatam begins with Emperor Parīkṣit’s sober inquiry to Śukadeva Gosvāmī: “You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die. Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me.”

Śukadeva Gosvāmī’s answer to this question, and numerous other questions posed by Mahārāja Parīkṣit, concerning everything from the nature of the self to the origin of the universe, held the assembled sages
in rapt attention continuously for the seven days leading to the King’s death. The sage Sūta Gosvāmī, who was present on the bank of the Ganges when Śukadeva Gosvāmī first recited Śrīmad-Bhāgavatam, later repeated the Bhāgavatam before a gathering of sages in the forest of Naimiśāraṇya. Those sages, concerned about the spiritual welfare of the people in general, had gathered to perform a long, continuous chain of sacrifices to counteract the degrading influence of the incipient age of Kali. In response to the sages’ request that he speak the essence of Vedic wisdom, Sūta Gosvāmī repeated from memory the entire eighteen thousand verses of Śrīmad-Bhāgavatam, as spoken by Śukadeva Gosvāmī to Mahārāja Parikṣit.

The reader of Śrīmad-Bhāgavatam hears Sūta Gosvāmī relate the questions of Mahārāja Parikṣit and the answers of Śukadeva Gosvāmī. Also, Sūta Gosvāmī sometimes responds directly to questions put by Śaunaka Rṣi, the spokesman for the sages gathered at Naimiśāraṇya. One therefore simultaneously hears two dialogues: one between Mahārāja Parikṣit and Śukadeva Gosvāmī on the bank of the Ganges, and another at Naimiśāraṇya between Sūta Gosvāmī and the sages at Naimiśāraṇya Forest, headed by Śaunaka Rṣi. Furthermore, while instructing King Parikṣit, Śukadeva Gosvāmī often relates historical episodes and gives accounts of lengthy philosophical discussions between such great souls as the saint Maitreya and his disciple Vidura. With this understanding of the history of the Bhāgavatam, the reader will easily be able to follow its intermingling of dialogues and events from various sources. Since philosophical wisdom, not chronological order, is most important in the text, one need only be attentive to the subject matter of Śrīmad-Bhāgavatam to appreciate fully its profound message.

The translator of this edition compares the Bhāgavatam to sugar candy—wherever you taste it, you will find it equally sweet and relishable. Therefore, to taste the sweetness of the Bhāgavatam, one may begin by reading any of its volumes. After such an introductory taste, however, the serious reader is best advised to go back to Volume One of the First Canto and then proceed through the Bhāgavatam, volume after volume, in its natural order.

This edition of the Bhāgavatam is the first complete English translation of this important text with an elaborate commentary, and it is the first widely available to the English-speaking public. It is the product of
Introduction

the scholarly and devotional effort of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, the world’s most distinguished teacher of Indian religious and philosophical thought. His consummate Sanskrit scholarship and intimate familiarity with Vedic culture and thought as well as the modern way of life combine to reveal to the West a magnificent exposition of this important classic.

Readers will find this work of value for many reasons. For those interested in the classical roots of Indian civilization, it serves as a vast reservoir of detailed information on virtually every one of its aspects. For students of comparative philosophy and religion, the Bhāgavatam offers a penetrating view into the meaning of India’s profound spiritual heritage. To sociologists and anthropologists, the Bhāgavatam reveals the practical workings of a peaceful and scientifically organized Vedic culture, whose institutions were integrated on the basis of a highly developed spiritual world view. Students of literature will discover the Bhāgavatam to be a masterpiece of majestic poetry. For students of psychology, the text provides important perspectives on the nature of consciousness, human behavior and the philosophical study of identity. Finally, to those seeking spiritual insight, the Bhāgavatam offers simple and practical guidance for attainment of the highest self-knowledge and realization of the Absolute Truth. The entire multivolume text, presented by the Bhaktivedanta Book Trust, promises to occupy a significant place in the intellectual, cultural and spiritual life of modern man for a long time to come.

—The Publishers
His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness
PLATE ONE

Lord Brahmā, Lord Śiva and all the other demigods, having heard of the distress of mother earth, went to the shore of the ocean of milk. There they worshiped the Supreme Personality of Godhead Kṣīrodakaśāyī Viṣṇu, who lies on the ocean of milk, by reciting the Vedic mantras known as the Purusa-sūkta. While sitting in trance, Lord Brahmā heard the words of Lord Viṣṇu vibrating in the sky. Thus he told the demigods: “O demigods, hear from me the order of the Supreme Person, and execute it attentively without delay. The Supreme Personality of Godhead, Śri Kṛṣṇa, who has full potency, will personally appear as the son of Vasudeva. For as long as the Lord moves on earth to diminish its burden by His own potency in the form of time, all of you demigods should appear through plenary portions as sons and grandsons in the family of the Yadus, and your wives should also appear in that dynasty. The foremost manifestation of Kṛṣṇa is Saṅkarṣaṇa, the origin of all incarnations within this material world. Before Lord Kṛṣṇa appears, this original Saṅkarṣaṇa will appear as Baladeva, just to please Kṛṣṇa in His transcendental pastimes.” (pp. 42–50)
As the newly married Vasudeva and Devaki were ready to start for home, conchshells, bugles, drums and kettledrums all vibrated in concert for their auspicious departure. But while Kaṁsa, controlling the reins of the horses, was driving the chariot along the way, an unembodied voice addressed him, “You foolish rascal, the eighth child of the woman you are carrying will kill you!” Immediately the envious and sinful Kaṁsa caught hold of Devaki’s hair with his left hand and took up his sword with his right hand to sever her head from her body. Fortunately, however, the great soul Vasudeva, who was to be the father of Kṛṣṇa, was able to pacify him. (pp. 58–61)
Devaki kept within herself the Supreme Personality of Godhead, the cause of all causes, the foundation of the entire cosmos, but because she was under arrest in the house of Kaṁsa, she appeared like the flames of a fire covered by the walls of a pot, or like a person who has knowledge but cannot distribute it to the world for the benefit of human society. Because Lord Kṛṣṇa was within her womb, Devaki illuminated the entire atmosphere in the place where she was confined. At this time Lord Brahmā and Lord Śiva, accompanied by great sages like Nārada, Devala and Vyāsa, and by other demigods like Indra, Candra and Varuṇa, invisibly approached the room of Devaki. There they all joined in offering their respectful obeisances and prayers to please the Supreme Personality of Godhead, who can bestow blessings upon everyone. (pp. 143–154)
PLATE FOUR

The Supreme Personality of Godhead, Viṣṇu, who is situated in the core of everyone’s heart, appeared from the heart of Devakī in the dense darkness of night, like the full moon rising on the eastern horizon. The newborn child had very wonderful lotuslike eyes and bore in His four hands the four weapons conchshell, disc, club and lotus. On His chest was the mark of Śrīvatsa and on His neck the brilliant Kaustubha gem. Vasudeva could understand that this child was the Supreme Personality of Godhead, Nārāyaṇa. Having concluded this without a doubt, he became fearless. Bowing down with folded hands, he offered prayers to the child, who illuminated His birthplace by His natural influence. Next, Vasudeva’s wife Devakī offered her prayers. The Lord, being very pleased by the prayers of His parents, responded, “O My dear mother and father, I appeared twice before as your son because I found no one else as highly elevated as you in simplicity and other good qualities. Both of you constantly think of Me as your son, but you always know that I am the Supreme Personality of Godhead. By thus thinking of Me constantly with love and affection, you will achieve the highest perfection: returning home, back to Godhead.” After thus instructing His father and mother, the Supreme Personality of Godhead, Krṣṇa, transformed Himself into His original form as a small human child. (pp. 208–265)
PLATE FIVE

By the influence of Lord Kṛṣṇa’s internal potency, Yogamāyā, all the doorkeepers of Kaṁsa’s prison house fell fast asleep, their senses unable to work, and the other inhabitants of the house also fell deeply asleep. When the sun rises, the darkness automatically disappears; similarly, when Vasudeva, carrying the child Kṛṣṇa, appeared before the closed doors, they opened automatically, although they had been strongly pinned with iron and locked with iron chains. Since the clouds in the sky were mildly thundering and showering, Ananta-nāga, an expansion of the Supreme Personality of Godhead, followed Vasudeva, beginning from the door, with hoods expanded to protect Vasudeva and the transcendental child. Because of constant rain sent by the demigod Indra, the River Yamunā was filled with deep water, foaming about with fiercely whirling waves. But as the great Indian Ocean had formerly given way to Lord Rāmacandra by allowing Him to construct a bridge, the River Yamunā gave way to Vasudeva and allowed him to cross. (pp. 269–270)
Nanda Mahārāja was naturally very magnanimous, and when Lord Śrī Kṛṣṇa appeared as his son, he was overwhelmed by jubilation. Therefore, after properly bathing and purifying himself and dressing himself properly, he invited brāhmaṇas who knew how to recite Vedic mantras. After having these qualified brāhmaṇas recite auspicious Vedic hymns, he arranged to have the Vedic birth ceremony celebrated for his newborn child according to the rules and regulations, and he also arranged for the worship of the demigods and forefathers. The experts in reciting old histories like the Purāṇas, the experts in reciting histories of royal families, and general reciters all chanted, while singers sang and many kinds of musical instruments, like bheris and dundubhis, played in accompaniment. All the cowherd men, dressed very opulently with valuable ornaments, coats and turbans, approached the newborn Kṛṣṇa with various presentations in their hands. The beautiful gopi wives of the cowherd men were very pleased to hear that mother Yaśodā had given birth to a son, and after decorating themselves very nicely with proper dresses, ornaments, black ointment for the eyes, and so on, they hurried to Nanda Mahārāja’s house. Offering blessings to the newborn child, the wives and daughters of the cowherd men said, “May You become the King of Vraja and long maintain all its inhabitants.” They then sprinkled a mixture of tumeric powder, oil and water upon the birthless Supreme Lord Kṛṣṇa and offered their prayers. (pp. 320–330)
In Mathurā, India, this temple marks **Kṛṣṇa-janmasthāna**, the site of Lord Kṛṣṇa’s appearance in this world.
A short description of each chapter of this Tenth Canto is as follows. The First Chapter, which has sixty-nine verses, describes Mahārāja Parīksīt’s eagerness to learn about the incarnation of Lord Kṛṣṇa, and it also tells how Kaṁsa killed the six sons of Devakī because of his fear of being killed by her eighth child. The Second Chapter contains forty-two verses, describing the entrance of the Supreme Personality of Godhead, Kṛṣṇa, into the womb of Devakī to fulfill His mission of killing Kaṁsa. When Lord Kṛṣṇa was within Devakī’s womb, all the demigods, headed by Brahmā, offered prayers to the Lord. The Third Chapter contains fifty-three verses. This chapter describes the appearance of Lord Kṛṣṇa as He is. The Lord’s father and mother, understanding the Lord’s appearance, offered prayers. Fearing Kaṁsa, the Lord’s father brought the child from Mathurā to Gokula Vṛndāvana. The Fourth Chapter contains forty-six verses, which tell of a prophecy by the goddess Caṇḍikā. After consulting demoniac friends, Kaṁsa began killing all the children born at that time, since he thought this would be to his benefit.

The Fifth Chapter contains thirty-two verses, describing how Nanda Mahārāja performed the birth ceremony of Kṛṣṇa and then went to Mathurā, where he met Vasudeva. The Sixth Chapter contains forty-four verses. In this chapter, Nanda Mahārāja, following the advice of his friend Vasudeva, returns to Gokula and on the way sees the dead body of the Pūtanā demoness and is astonished at her having been killed by Kṛṣṇa. The Seventh Chapter, which contains thirty-seven verses, describes Mahārāja Parīksīt’s enthusiasm to hear about the boyhood pastimes of Lord Kṛṣṇa, who killed Śakaṭāsura and Tṛṇāvartāsura and showed within His mouth the entire cosmic manifestation. In the Eighth Chapter there are fifty-two verses, which describe Gargamuni’s performing the name-giving ceremony of Kṛṣṇa and Balarāma and how Kṛṣṇa and Balarāma performed playful childish activities, crawling on the ground, trying to walk with Their small legs, and stealing butter and breaking the pots. This chapter also describes the vision of the universal form.

The Ninth Chapter, which has twenty-three verses, describes how Kṛṣṇa disturbed His mother while she was churning butter. Because she
left Kṛṣṇa to see to the stove, where the milk was boiling, and did not allow Him to suck her breast. Kṛṣṇa was very angry and broke a pot of yogurt. To chastise her naughty child, mother Yaśodā wanted to bind Him with rope, but every time she tried she failed because of a shortage of rope when the time came to knot it. In the Tenth Chapter there are forty-three verses. This chapter describes how Kṛṣṇa, as Dāmodara, caused the twin Yamalarjuna trees to fall and how the two demigods within the trees were delivered by the mercy of Kṛṣṇa. In the Eleventh Chapter there are fifty-nine verses. This chapter describes how Nanda Mahārāja released Kṛṣṇa from the ropes, how Kṛṣṇa showed His mercy to a fruit seller while exchanging grains for fruit, and how Nanda Mahārāja and others decided to leave Gokula for Vṛndāvana, where Kṛṣṇa killed Vatsāsura and Bakāsura.

Chapter Twelve contains forty-four verses, describing Kṛṣṇa’s pastimes with the cowherd boys in the forest and the killing of the demon named Aghāsura. Chapter Thirteen contains sixty-four verses, describing how Brahmā stole Kṛṣṇa’s calves and His friends, the cowherd boys. Kṛṣṇa expanded His pastimes for one year, representing Himself as the calves and boys in forms exactly like their own. In this way He bewildered Brahmā, who at last surrendered when his illusion was over. The Fourteenth Chapter contains sixty-one verses. In this chapter, Brahmā offers prayers to Kṛṣṇa after fully understanding Him to be the Supreme Personality of Godhead. The Fifteenth Chapter contains fifty-two verses. This chapter describes how Kṛṣṇa entered Tālavana Forest with Balārama, how Balārama killed Dhenukāsura, and how Kṛṣṇa protected the cowherd boys and cows from the poisonous effects of Kāliya.

The Sixteenth Chapter contains sixty-seven verses. This chapter describes the chastisement of Kālīya by Kṛṣṇa, and it also describes the prayers offered by Kālīya’s wives. In the Seventeenth Chapter there are twenty-five verses. This chapter describes why Kālīya entered the River Yamunā after leaving his home, Nāgālaya, one of the dvīpas, which according to some corresponds to the Fiji Islands. This chapter also describes how Garuḍa was cursed by Saubhārī Rṣi, how the cowherd boys, Kṛṣṇa’s friends, were enlivened when Kṛṣṇa emerged from the Yamunā, and how Kṛṣṇa stopped the forest fire and saved the sleeping inhabitants of Vraja.

The Eighteenth Chapter contains thirty-two verses, giving a descrip-
tion of Kṛṣṇa and Balarāma, Their picnics within the forest, the climate of Vṛndāvana in the summer and the spring, and Lord Balarāma’s killing of Pralambāsura. Chapter Nineteen contains sixteen verses, describing Kṛṣṇa’s entering the forest known as Muñjāraya, saving the cowherd boys and cows from the forest fire, and bringing them to Bhāndiravana. Chapter Twenty contains forty-nine verses. This chapter describes the enjoyment of Balarāma and Kṛṣṇa in the forest with the cowherd boys during the rainy season, and it gives various instructions through analogies concerning the rainy season and autumn.

Chapter Twenty-one contains twenty verses, describing how Kṛṣṇa entered the forest of Vṛndāvana in the autumn, playing His flute, and how He attracted the gopīs, who were singing His glories. The Twenty-second Chapter contains thirty-eight verses, describing how the gopīs prayed to the goddess Kātyāyani to obtain Kṛṣṇa as their husband and how Kṛṣṇa later stole the garments of the gopīs while the gopīs were bathing in the Yamunā. The Twenty-third Chapter contains fifty-two verses, describing how the cowherd boys, being very hungry, followed Kṛṣṇa’s directions by begging some food for Him and themselves from brāhmaṇas engaged in performing yajñas. The brāhmaṇas refused to give food to Kṛṣṇa and Balarāma, although the boys begged for it, but the wives of the brāhmaṇas agreed, and therefore Kṛṣṇa bestowed His mercy upon them.

The Twenty-fourth Chapter contains thirty-eight verses, describing how Kṛṣṇa defied King Indra, despite Indra’s position of prestige, by stopping the indra-yajña and instead worshiping Govardhana. The Twenty-fifth Chapter contains thirty-three verses. As described in this chapter, because the indra-yajña was stopped, King Indra was very angry, and to kill the inhabitants of Vṛndāvana, Vraja, he flooded the entire area with rain. Kṛṣṇa, however, accepted King Indra’s challenge by lifting Govardhana Hill as an umbrella to protect Vṛndāvana and all the cows. The Twenty-sixth Chapter contains twenty-five verses, describing how Nanda Mahārāja, seeing the extraordinary activities of Kṛṣṇa, was struck with wonder and how he thus narrated for all the cowherd men the whole story of Kṛṣṇa’s opulence, as foretold by Gargamuni. Chapter Twenty-seven, which contains twenty-eight verses, describes how King Indra, upon seeing Kṛṣṇa’s unlimited power, worshiped Lord Kṛṣṇa, who was fully washed with milk supplied by the surabhi and who thus became known as Govinda. The Twenty-eighth Chapter contains seventeen
verses. In this chapter Kṛṣṇa saves His father, Nanda Mahārāja, from the custody of Varuṇa and shows the cowherd men how Vaikuṇṭhaloka is situated.

The Twenty-ninth Chapter contains forty-eight verses, describing how Kṛṣṇa talked to the gopīs before performing the rāsa-līlā and how, after the beginning of the rāsa-līlā, Kṛṣṇa disappeared from the scene. Chapter Thirty contains forty-four verses, describing how the gopīs, being separated from Kṛṣṇa, went mad and began to wander in the forest in search of Him. The gopīs met Śrīmatī Rādhārāṇī, the daughter of King Vṛṣabhānū, and they all wandered on the bank of the Yamunā searching for Kṛṣṇa. Chapter Thirty-one contains nineteen verses, describing how the bereaved gopīs waited in great anxiety to meet Kṛṣṇa. Chapter Thirty-two contains twenty-two verses. In this chapter, Kṛṣṇa appears among the gopīs, who are fully satisfied in ecstatic love for Him. Chapter Thirty-three contains thirty-nine verses. In this chapter Kṛṣṇa appears in multiforms in the midst of the gopīs, with whom He dances in the rāsa dance. Then they all bathe in the River Yamunā. Also in this chapter, Śukadeva mitigates the doubts of Parīkṣit concerning the performance of the rāsa-līlā.

Chapter Thirty-four contains thirty-two verses. This chapter describes how Nanda Mahārāja, Kṛṣṇa’s father, was swallowed by a big python, who had been a demigod named Vidyādharā but was cursed by Aṅgirā Rṣi. Kṛṣṇa rescued His father and saved this demigod simultaneously. Chapter Thirty-five contains twenty-six verses. This chapter describes how Kṛṣṇa went to the pasturing grounds with the cows and how the gopīs sang in separation from Him.

Chapter Thirty-six contains forty verses. This chapter describes Kṛṣṇa’s killing of Ariṣṭāśūra. It also describes Nārada’s disclosure to Kaṁsa that both Rāma and Kṛṣṇa were sons of Vasudeva. Because of this disclosure, Kaṁsa arranged to kill both Rāma and Kṛṣṇa. He sent his assistant Keśi to Vṛndāvana, and later he sent Akrūra to bring Rāma and Kṛṣṇa to Mathurā. Chapter Thirty-seven contains thirty-three verses. In this chapter Kṛṣṇa kills the Keśi demon, Nārada worships Kṛṣṇa by narrating His future activities, and Kṛṣṇa kills the demon named Vyomāśura. Chapter Thirty-eight contains forty-three verses. This chapter describes how Akrūra went to Vṛndāvana and how he was received by Rāma-Kṛṣṇa and Nanda Mahārāja. Chapter Thirty-nine con-
tains fifty-seven verses. This chapter describes how Rāma and Kṛṣṇa, having been invited by Kaṁsa, started for Mathurā. While They were ready on the chariot, the gopīs began to cry, and Kṛṣṇa sent His messenger to pacify them. Thus He was able to travel toward Mathurā. On the way, Akrūra was shown the entire Viṣṇuloka within the water of the Yamunā.

Chapter Forty contains thirty verses, in which the prayers of Akrūra are described. Chapter Forty-one, which contains fifty-two verses, describes the entrance of Rāma and Kṛṣṇa into the city of Mathurā, where the ladies were very jubilant to see these two brothers. Kṛṣṇa killed a washerman, glorified Sudāmā and gave Sudāmā His benediction. Chapter Forty-two, which contains thirty-eight verses, describes how Kṛṣṇa delivered Kubjā and how He broke Kaṁsa’s gigantic bow and killed its caretakers. Thus Kaṁsa and Kṛṣṇa met. Chapter Forty-three contains forty verses. Outside the sporting arena of Kaṁsa, Kṛṣṇa killed an elephant named Kuvalayāpiḍa. Then He entered the arena and spoke with Cāṇūra. Chapter Forty-four, which contains fifty-one verses, describes how Kṛṣṇa and Balarāma killed the wrestlers named Cāṇūra and Muśtiqa and thereafter killed Kaṁsa and his eight brothers. Kṛṣṇa, however, pacified Kaṁsa’s wives and His own father and mother, Vasudeva and Devaki.

Chapter Forty-five contains fifty verses. This chapter describes how Kṛṣṇa pacified His father and mother and celebrated the enthronement of His grandfather Ugrasena. After promising the inhabitants of Vṛndāvana that He would return very soon, Kṛṣṇa underwent ritualistic ceremonies as a kṣatriya. He took the vow of brahmacarya and lived in the guru-kula, where He studied regularly. By killing the demon named Pañcajana, He received a conchshell named Pañcajanya. Kṛṣṇa rescued the son of His guru from the custody of Yamarāja and returned them. After thus offering guru-dakṣiṇā to repay His teacher, Lord Kṛṣṇa returned to Mathurā-puri. Chapter Forty-six contains forty-nine verses. As described in this chapter, Kṛṣṇa sent Uddhava to Vṛndāvana to pacify His father and mother, Nanda Mahārāja and Yasodā. Chapter Forty-seven contains sixty-nine verses, describing how Uddhava, following Kṛṣṇa’s order, went to pacify the gopīs and then returned to Mathurā. Thus Uddhava appreciated the ecstatic love felt for Kṛṣṇa by the inhabitants of Vṛndāvana.
Chapter Forty-eight contains thirty-six verses. This chapter describes how Kṛṣṇa fulfilled the desire of Kubjā by going to her house and enjoying her. Kṛṣṇa then went to the home of Akrūra. Satisfied by Akrūra’s prayers, Kṛṣṇa praised him very much and sent him to Hastināpura to gather information about the Pāṇḍavas. Chapter Forty-nine contains thirty-one verses. As described in this chapter, Akrūra, following Kṛṣṇa’s orders, went to Hastināpura, where he met Vidura and Kuntī and heard from them about Dhṛtarāṣṭra’s mistreatment of the Pāṇḍavas. Informed of the Pāṇḍavas’ faith in Kṛṣṇa, Akrūra advised Dhṛtarāṣṭra, and after understanding Dhṛtarāṣṭra’s mind, he returned to Mathurā, where he described everything about the situation in Hastināpura.

Chapter Fifty contains fifty-seven verses. In this chapter, Jarasandha, having heard that his son-in-law Kaṁsa was killed, attacked Mathurā to kill Rāma and Kṛṣṇa but was defeated seventeen times. When Jarāsandha was about to attack for the eighteenth time, Kaḷayavana, having been advised by Nārada, also attacked Mathurā. Thus the Yādava dynasty entered a fort in the midst of the water and lived there by mystic power. After giving full protection to the Yādava dynasty and conferring with Lord Baladeva, Lord Kṛṣṇa emerged from Dvārakā. Chapter Fifty-one, which contains sixty-three verses, describes how Mucukunda killed Kālayavana simply by glancing upon him.

Chapter Fifty-two contains forty-four verses. In this chapter, Mucukunda offers prayers to Kṛṣṇa, and then Kṛṣṇa kills all the soldiers of Kālayavana and returns to Dvārakā with their booty. When Jarāsandha attacked Mathurā again, Rāma and Kṛṣṇa, as if afraid of him, fled to the top of a mountain, to which Jarāsandha then set fire. Unseen by Jarāsandha, Kṛṣṇa and Balarāma jumped from the mountain and entered Dvārakā, which was surrounded by the sea. Jarāsandha, thinking that Kṛṣṇa and Balarāma had been killed, returned with his soldiers to his own country, and Kṛṣṇa continued to live in Dvārakā. Rukmīṇī, the daughter of Vidarbha, was very much attracted to Kṛṣṇa, and she sent Kṛṣṇa a letter through a brāhmaṇa. Chapter Fifty-three contains fifty-seven verses. Following Rukmīṇī’s request, Kṛṣṇa went to the city of Vidarbha and kidnapped her in the presence of such enemies as Jarāsandha. Chapter Fifty-four contains sixty verses. As described in this chapter, Kṛṣṇa defeated all the opposing princes and disfigured Rukmīṇī’s brother Rukmī. Then Kṛṣṇa returned with Rukmīṇī to Dvārakā,
Summary of the Tenth Canto

where they were united in a regular marriage. Rukmi, however, remained in a place known as Bhojakatā, being angry at his brother-in-law, Kṛṣṇa. Chapter Fifty-five, containing forty verses, describes the birth of Pradyumna, how Pradyumna was kidnapped by Śambarāsura, and how Pradyumna later killed Śambarāsura and returned to Dwārakā with his wife, Ratidevi.

Chapter Fifty-six contains forty-five verses. As described in this chapter, King Satrājit, by the mercy of the sun-god, received a jewel called Syamantaka. Later, when this jewel was stolen, Satrājit unnecessarily became doubtful of Kṛṣṇa, but Kṛṣṇa, to vindicate His position, retrieved the jewel, along with the daughter of Jāmbavān. Kṛṣṇa later married Satrājit’s daughter and received a full dowry. As described in Chapter Fifty-seven, which contains forty-two verses, both Balarāma and Kṛṣṇa went to Hastināpura, having heard about the fire in the shellac house of the Pāṇḍavas. After Satrājit was killed by Satadhanavā at the instigation of Akrūra and Kṛtavarmā, Balarāma and Kṛṣṇa returned to Dwārakā. Satadhanavā left the Syamantaka jewel with Akrūra and fled to the forest. Thus although Kṛṣṇa killed Satadhanavā, He was unable to retrieve the jewel. Finally the jewel was discovered and awarded to Akrūra. Chapter Fifty-eight contains fifty-eight verses. After the Pāṇḍavas finished living incognito in the forest, Kṛṣṇa went to Indraprastha to see them. He then married five wives, headed by Kalindi. After Kṛṣṇa and Arjuna set fire to the Khāṇḍava Forest, Arjuna received the Gāṇḍiva bow. The demon Maya Dānava constructed an assembly house for the Pāṇḍavas, and Duryodhana was very much aggrieved.

Chapter Fifty-nine contains forty-five verses. In this chapter, Kṛṣṇa, at the request of Indra, kills the demon Narakāsura, the son of the earth personified, along with the demon’s associates, headed by Mura. The earth personified offers prayers to Kṛṣṇa and returns to Him all the paraphernalia that Narakāsura has stolen. Kṛṣṇa then bestows fearlessness upon the son of Narakāsura and marries the sixteen thousand princesses whom the demon kidnapped. Also in this chapter, Kṛṣṇa takes away the pārijāta plant from the heavenly planets, and the foolishness of Indra and others is described.

Chapter Sixty contains fifty-nine verses. In this chapter, Kṛṣṇa makes Rukmiṇī angry with His joking words. Kṛṣṇa pacifies Rukmiṇī, and there is a lover’s quarrel between them. Chapter Sixty-one contains forty
verses. This chapter contains a description of the sons and grandsons of Kṛṣṇa. At the time of Aniruddha’s marriage, Balarāma kills Rukmī and breaks the teeth of the King of Kaliṅga.

Chapter Sixty-two contains thirty-three verses. This chapter begins the discourse concerning the abduction of Uṣā, the daughter of Bāṇāsura, and the amorous pastimes between Uṣā and Aniruddha. It also describes a fight between Aniruddha and Bāṇāsura and how Bāṇāsura seized Aniruddha with a snake-noose. Chapter Sixty-three, which contains fifty-three verses, describes how the strength of Lord Śiva was defeated in a battle between Bāṇāsura and the Yādavas. The Raudra-jvara, having been defeated by the Vaiśā-ava-jvara, offered prayers to Kṛṣṇa. Kṛṣṇa severed all but four of Bāṇa’s one thousand arms and thus showed him mercy. Kṛṣṇa then returned to Dvārakā with Uṣā and Aniruddha.

Chapter Sixty-four contains forty-four verses. In this chapter, Kṛṣṇa liberates King Nṛga, the son of Ikṣvāku, from a curse and instructs all kings by explaining the fault in misappropriating the property of a brāhmaṇa. In connection with the deliverance of King Nṛga, there are instructions for the Yādavas, who were puffed up with pride due to wealth, opulence, enjoyment and so on.

Chapter Sixty-five contains thirty-four verses. As described in this chapter, Lord Baladeva, desiring to see His friends and relatives, went to Gokula. In the months of Caitra and Vaiśā-kha, in the groves by the Yamunā, Lord Balarāma performed the rāsa-rasotsava and yamunā-karṣaṇa lilās in the association of His gopīs.

As described in Chapter Sixty-six, which contains forty-three verses, Kṛṣṇa went to Kaśī and then killed Puṇḍraka, as well as his friend the King of Kaśī, Sudakṣiṇa and others. Chapter Sixty-seven, which contains twenty-eight verses, describes how Lord Baladeva, while enjoying with many young girls on Raivataka Mountain, vanquished the extremely mischievous ape Dvivida, who was the brother of Mainda and a friend of Narakāsura’s.

Chapter Sixty-eight has fifty-four verses. As described in this chapter, when Samba, the son of Jāmbavatī, kidnapped Lakṣmaṇā, the daughter of Duryodhana, he was captured in a fight with the Kauravas. In order to free him and establish peace, Lord Baladeva went to Hastināpura as a well-wisher. The Kauravas, however, were uncooperative, and upon seeing their arrogance, Lord Baladeva began pulling their city of
Hastināpura with His plow. The Kauravas, headed by Duryodhana, offered prayers to Lord Baladeva, who then returned to Dvārakā with Sāmba and Lakṣmaṇa.

Chapter Sixty-nine contains forty-five verses. As described in this chapter, Kṛṣṇa exhibited His householder life with His sixteen thousand wives. Even the great sage Nārada was astonished at how Kṛṣṇa, having expanded Himself into sixteen thousand forms, was conducting His householder life. Thus Nārada offered prayers to Lord Kṛṣṇa, and Kṛṣṇa was very much pleased with him.

Chapter Seventy, which contains forty-seven verses, describes how Kṛṣṇa exhibited His daily ritualistic ceremonies and how He released the kings arrested by Jarāsandha. While Lord Kṛṣṇa was receiving a messenger sent by these kings, Nārada came to see Kṛṣṇa and told Him news of the Pāṇḍavas. Nārada informed Kṛṣṇa that the Pāṇḍavas desired to perform a rājasūya sacrifice, and Kṛṣṇa agreed to attend it, but He first asked for Uddhava’s decision about whether to give preference to killing King Jarāsandha or performing the rājasūya-yajña. Chapter Seventy-one contains forty-five verses, describing the happiness of the Pāṇḍavas when Kṛṣṇa went to Indraprastha. By the inconceivable desire of Kṛṣṇa, Jarāsandha would be killed, and the rājasūya-yajña would be performed by Mahārāja Yudhiṣṭhira.

Chapter Seventy-two contains forty-six verses. By agreeing to perform the rājasūya-yajña, Kṛṣṇa gave Mahārāja Yudhiṣṭhira great pleasure. This chapter also describes the killing of Jarāsandha, the enthroning of his son, and the release of the kings whom Jarāsandha had arrested. Chapter Seventy-three contains thirty-five verses. After Lord Kṛṣṇa released the kings and restored their royal power, He was worshiped by Sahadeva, the son of Jarāsandha, and then He returned to Indraprastha with Bhīma and Arjuna. Chapter Seventy-four contains fifty-four verses. Maharāja Yudhiṣṭhira offered prayers to Kṛṣṇa and offered Him the first worship in the rājasūya-yajña. To honor the Lord in this way is the foremost duty of every man, but this was intolerable to Śiśupāla, the King of Cedi. Śiśupāla began to blaspheme Kṛṣṇa, who thus severed the King’s head from his body and awarded him the salvation called sārūpya-mukti. After the conclusion of the rājasūya sacrifice, Kṛṣṇa returned to Dvārakā with His queens. Chapter Seventy-five contains forty verses. As described in this chapter, Maharāja Yudhiṣṭhira, after
the *rajasūya*-yajña, performed the final ritualistic bathing ceremonies. Duryodhana was bewildered in the palace constructed by Maya Dānava, and thus he felt insulted.

Chapter Seventy-six contains thirty-three verses, describing how Śālva, one of the kings Kṛṣṇa defeated when He kidnapped Rukmini, decided to rid the entire world of the Yādavas. To defeat the Yādavas, Śālva worshiped Lord Śiva, who rewarded him with an aerial car named Saubha. When Śālva fought with the Vṛṣṇis, Pradyumna smashed the car designed by Maya Dānava, but he was attacked by Śālva’s brother, whose name was Dyumān. Beaten unconscious by Dyumān’s club, Pradyumna was carried some distance away from the warfield by his charioteer, but later he lamented having been removed from the battlefield. Chapter Seventy-seven contains thirty-seven verses. In this chapter, Pradyumna recovers from his injuries and begins fighting with Śālva. When Kṛṣṇa returned to Dvārakā from Indraprastha, He immediately went to the battlefield where Śālva and Pradyumna were fighting. There He killed Śālva, although Śālva was powerfully equipped with illusory weapons.

Chapter Seventy-eight contains forty verses. As described in this chapter, a friend of Śālva’s named Dantavakra and Dantavakra’s brother Vidūratha were killed by Śrī Kṛṣṇa. Instead of taking part in the fighting between the Kauravas and the Pāṇḍavas, Baladeva, who had been staying at Dvārakā-puri, went touring holy places. Because of the misbehavior of Romaharṣaṇa, Baladeva killed him at Naimiśāraṇya and appointed his son Ugrasrava, Sūta Gosvāmī, the speaker of *Śrīmad-Bhāgavatam*, to continue the discourses on the *Purāṇas*. Chapter Seventy-nine contains thirty-four verses. This chapter describes how the brahmāras of Naimiśāraṇya advised Baladeva to atone for the death of Romaharṣaṇa. After killing a demon named Balvala, Baladeva traveled and bathed in holy places until He at last came to the Battlefield of Kurukṣetra, where Bhīma and Duryodhana were fighting. Then He returned to Dvārakā and went again to Naimiśāraṇya, where He instructed the rṣis. Then He left with His wife Revatī.

Chapter Eighty, which contains forty-five verses, describes how Sudāmā Vipra, a friend of Kṛṣṇa’s, approached Kṛṣṇa for money and was worshiped by Kṛṣṇa, who reminisced with him about their boyhood at the guru-kula. Chapter Eighty-one contains forty-one verses. This chapter describes the friendly talks between Kṛṣṇa and His friend
Summary of the Tenth Canto

Sudāmā. Kṛṣṇa very gladly accepted a gift of flat rice from Sudāmā Vipra. When Sudāmā Vipra returned home, he saw that everything there was wonderfully opulent, and he praised the friendship of the Supreme Personality of Godhead. With the gifts of the Lord, he enjoyed material opulence, and later he was promoted back home, back to Godhead.

Chapter Eighty-two contains forty-eight verses. This chapter describes how the Yādavas went to Kurukṣetra because of a solar eclipse and how other kings spoke to them of Kṛṣṇa. At this meeting, Kṛṣṇa satisfied Nanda Mahārāja and the residents of Vṛndāvana, who had also come there. Chapter Eighty-three contains forty-three verses, describing how the women assembled at Kurukṣetra engaged in topics of Śrī Kṛṣṇa and how Draupadī asked all Kṛṣṇa’s queens about how they had married Him. Chapter Eighty-four contains seventy-one verses. As described in this chapter, when great sages went to see Kṛṣṇa at Kurukṣetra, Kṛṣṇa took this opportunity to praise them. Because Vasudeva desired to perform a great sacrifice on this occasion, the sages advised him regarding worship of Kṛṣṇa, the Supreme Personality of Godhead. After the yajñā was performed, all who were present dispersed to their respective abodes. Chapter Eighty-five contains fifty-nine verses. At the request of His father and mother, Kṛṣṇa, by His mercy, returned their dead sons, all of whom were liberated. Chapter Eighty-six contains fifty-nine verses. This chapter describes how Arjuna kidnapped Subhadra with a great fight. It also describes how Kṛṣṇa went to Mithilā to favor His devotee Bahulāśva and stay at the house of Śrutadeva and advise them about spiritual advancement.

Chapter Eighty-seven contains fifty verses, describing the prayers offered to Nārāyaṇa by the Veda. Chapter Eighty-eight contains forty verses. This chapter describes how Vaiṣṇavas become transcendental by worshiping Lord Viṣṇu and then return home, back to Godhead. By worship of demigods, one may get material power, but this chapter describes how an ordinary living being in the material world can be favored by Lord Śrī Kṛṣṇa, and it establishes Lord Viṣṇu’s supremacy above Lord Brahmā and Lord Śiva. Chapter Eighty-nine contains sixty-five verses, disclosing who is the best among the material deities. Although Viṣṇu is among the three deities—Brahmā, Viṣṇu and Maheśvara—he is transcendental and supreme. In this chapter we also find a description of how Kṛṣṇa and Arjuna went to Mahākāla-pura to deliver the son of a Dvārakā
brāhmaṇa and how Arjuna was astonished. Chapter Ninety contains fifty verses. This chapter summarizes Kṛṣṇa’s lilās and presents the logic of madhureṇa samāpayet, establishing that everything ends well in transcendental bliss.
CHAPTER ONE

The Advent of Lord Kṛṣṇa:
Introduction

The summary of the First Chapter is as follows. This chapter describes how Kaṁsa, frightened by hearing an omen about his being killed by the eighth son of Devakī, killed Devakī’s sons one after another.

When Śukadeva Gosvāmī finished describing the dynasty of Yadu, as well as the dynasties of the moon-god and sun-god, Mahārāja Parikṣit requested him to describe Lord Kṛṣṇa, who appeared with Baladeva in the Yadu dynasty, and how Kṛṣṇa performed His activities within this world. Kṛṣṇa is transcendental, the King said, and therefore to understand His activities is the occupation of liberated persons. Hearing of kṛṣṇa-līlā is the boat by which to achieve the ultimate goal of life. Except for an animal killer or one who is following a policy of suicide, every intelligent person must strive to understand Kṛṣṇa and His activities.

Kṛṣṇa was the only worshipable Deity for the Pāṇḍavas. When Mahārāja Parikṣit was in the womb of his mother, Uttara, Kṛṣṇa saved him from the attack of the brahma-ṣastra. Now Mahārāja Parikṣit asked Śukadeva Gosvāmī how His Lordship Baladeva, the son of Rohiṇī, could have appeared in the womb of Devakī. Why did Kṛṣṇa transfer Himself from Mathurā to Vṛndāvana, King Parikṣit asked, and how did He live there with His family members? What did Kṛṣṇa do in Mathurā and Vṛndāvana, and why did He kill His maternal uncle Kaṁsa? For how many years did Kṛṣṇa reside in Dwārakā, and how many queens did He have? Mahārāja Parikṣit asked Śukadeva Gosvāmī all these questions. He also requested Śukadeva Gosvāmī to describe other activities of Kṛṣṇa about which he could not inquire.

When Śukadeva Gosvāmī began to speak about Kṛṣṇa consciousness, Mahārāja Parikṣit forgot the fatigue brought about by his fasting. Enthusiastic to describe Kṛṣṇa, Śukadeva Gosvāmī said, “Like the waters of the Ganges, descriptions of the activities of Kṛṣṇa can purify the entire universe. The speaker, the inquirer and the audience all become purified.”
Once when the entire world was overburdened by the increasing military power of demons in the form of kings, mother earth assumed the shape of a cow and approached Lord Brahma for relief. Sympathetic to mother earth's lamentation, Brahma, accompanied by Lord Siva and other demigods, took the cow-shaped mother earth to the shore of the milk ocean, where he offered prayers to please Lord Visnu, who lay there on an island in transcendental ecstasy. Brahma thereafter understood the advice of Mahā-Viśṇu, who informed him that He would appear on the surface of the earth to mitigate the burden created by the demons. The demigods, along with their wives, should appear there as associates of Lord Kṛṣṇa in the family of Yadu to increase the sons and grandsons in that dynasty. By the will of Lord Kṛṣṇa, Anantadeva would appear first, as Balarāma, and Kṛṣṇa's potency, yogamāyā, would also appear. Brahma informed mother earth about all this, and then he returned to his own abode.

After marrying Devaki, Vasudeva was returning home with her on a chariot driven by Kaṁsa, her brother, when an ominous voice addressed Kaṁsa, warning him that Devaki's eighth son would kill him. Upon hearing this omen, Kaṁsa was immediately ready to kill Devaki, but Vasudeva diplomatically began to instruct him. Vasudeva stressed that it would not be good for Kaṁsa to kill his younger sister, especially at the time of her marriage. Anyone who possesses a material body must die, Vasudeva advised him. Every living entity lives in a body for some time and then transmigrates to another body, but one is unfortunately misled into accepting the body as the soul. If a person under this mistaken conception wants to kill another body, he is condemned as hellish.

Because Kaṁsa was not satisfied by Vasudeva's instructions, Vasudeva devised a plan. He offered to bring Kaṁsa all of Devaki's children so that Kaṁsa could kill them. Why then should Kaṁsa kill Devaki now? Kaṁsa was satisfied by this proposal. In due course of time, when Devaki gave birth to a child, Vasudeva brought the newborn baby to Kaṁsa, who, upon seeing Vasudeva's magnanimity, was struck with wonder. When Vasudeva gave Kaṁsa the child, Kaṁsa, showing some intelligence, said that since he was to be killed by the eighth child, why should he kill the first? Although Vasudeva did not trust him, Kaṁsa requested Vasudeva to take the child back. Later, however, after Nārada approached Kaṁsa and disclosed to him that the demigods were appearing in the Yadu and
Vṛṣṇi dynasties and conspiring to kill him, Kaṁsa decided to kill all the children born in these families, and he also decided that any child born from the womb of Devakī must be killed. Thus he arrested and imprisoned both Devakī and Vasudeva and killed six of their sons, one after another. Nārada had also informed Kaṁsa that in his previous birth Kaṁsa was Kālaṇemi, a demon killed by Viśṇu. Consequently, Kaṁsa became a great enemy to all the descendants of the yadu-varṇa, the Yadu dynasty. He even arrested and imprisoned his own father, Ugrasena, for Kaṁsa wanted to enjoy the kingdom alone.

Kaṁsa has threefold pastimes—the Vṛndāvana-līlā, Māthura-līlā and Dvārakā-līlā. As already mentioned, in the Tenth Canto of Śrīmad-Bhāgavatam there are ninety chapters, which describe all these līlās. The first four chapters describe Brahmā's prayers for the relief of the earth's burden, and they also describe the appearance of the Supreme Personality of Godhead. Chapters Five through Thirty-nine recount Kaṁsa's pastimes in Vṛndāvana. The Fortieth Chapter describes how Kaṁsa enjoyed in the water of the Yamunā and how Akrūra offered prayers. Chapters Forty-one through Fifty-one, eleven chapters, tell of Kaṁsa's pastimes in Māthura, and Chapters Fifty-two through Ninety, thirty-nine chapters, relate Kaṁsa's pastimes in Dvārakā.

Chapters Twenty-nine through Thirty-three describe Kaṁsa's dancing with the gopīs, known as the rāsa-līlā. Therefore these five chapters are known as rāsa-pancādhyāya. The Forty-seventh Chapter of the Tenth Canto is a description known as the bhramara-gītā.

TEXT 1

श्रीराजोवाच

कथितो वंशविस्तारो भवता सोमसूर्ययोः ।
राजाः चोमयवंस्यानां चरितं परमाहुतम् ॥ १ ॥

śrī-rājovāca
kathito varṇa-vistāro
bhavatā soma-sūryayoḥ
rājñāṁ cobhaya-varṇṣyānāṁ
caritam paramādhvutam
śrī-rājā uvāca—King Parīkṣit said; katihitah—has already been described; varṣa-vistārah—a broad description of the dynasties; bhavatā—by Your Lordship; soma-sūryayoh—of the moon-god and the sun-god; rājñām—of the kings; ca—and; ubhaya—both; varṇśyā-nām—of the members of the dynasties; caritam—the character; parama—exalted; adbhutam—and wonderful.

TRANSLATION

King Parīkṣit said: My dear lord, you have elaborately described the dynasties of both the moon-god and the sun-god, with the exalted and wonderful character of their kings.

PURPORT

At the end of the Ninth Canto, Twenty-fourth Chapter, Śukadeva Gosvāmī summarized the activities of Kṛṣṇa. He spoke of how Kṛṣṇa had personally appeared to reduce the burden on the earth, how He had manifested His pastimes as a householder, and how, soon after His birth, He had transferred Himself to His Vrajabhūmi-līlā. Parīkṣit Mahārāja, being naturally a devotee of Kṛṣṇa, wanted to hear more about Lord Kṛṣṇa. Therefore, to encourage Śukadeva Gosvāmī to continue speaking about Kṛṣṇa and give further details, he thanked Śukadeva Gosvāmī for having described the activities of Kṛṣṇa in brief. Śukadeva Gosvāmī had said:

jāto gataḥ pitṛ-grhād vrajam edhitārtho
hatvā ripuṁ suta-śatāṁ kr̥torukārhaḥ
utpādyā teṣu puruṣaḥ kr̥tuḥkhiḥ samīje
ātmānaṁ ātmā-nigamaṁ prathayaṁ janesu

"The Supreme Personality of Godhead, Śrī Kṛṣṇa, known as līlā-puruṣottama, appeared as the son of Vasudeva but immediately left His father’s home and went to Vṛndāvana to expand His loving relationships with His confidential devotees. In Vṛndāvana the Lord killed many demons, and afterward He returned to Dvārakā, where according to Vedic principles He married many wives who were the best of women, begot through them hundreds of sons, and performed sacrifices for
His own worship to establish the principles of householder life.”  
(Bhāg. 9.24.66)

The Yadu dynasty belonged to the family descending from Soma, the moon-god. Although the planetary systems are so arranged that the sun comes first, before the moon, Parīkṣit Mahārāja gave more respect to the dynasty of the moon-god, the soma-vaṁśa, because in the Yadava dynasty, descending from the moon, Kṛṣṇa had appeared. There are two different kṣatriya families of the royal order, one descending from the king of the moon planet and the other descending from the king of the sun. Whenever the Supreme Personality of Godhead appears, He generally appears in a kṣatriya family because He comes to establish religious principles and the life of righteousness. According to the Vedic system, the kṣatriya family is the protector of the human race. When the Supreme Personality of Godhead appeared as Lord Rāmacandra, He appeared in the sūrya-vaṁśa, the family descending from the sun-god, and when He appeared as Lord Kṛṣṇa, He did so in the Yadu dynasty, or yadu-vaṁśa, whose descent was from the moon-god. In the Ninth Canto, Twenty-fourth Chapter, of Śrīmad-Bhāgavatam, there is a long list of the kings of the yadu-vaṁśa. All the kings in both the soma-vaṁśa and sūrya-vaṁśa were great and powerful, and Mahārāja Parīkṣit praised them very highly (rājāṁ cobbhayā-vaṁśyānāṁ caritam paramād-bhutam). Nonetheless, he wanted to hear more about the soma-vaṁśa because that was the dynasty in which Kṛṣṇa had appeared.

The supreme abode of the Personality of Godhead, Kṛṣṇa, is described in Brahma-saṁhitā as the abode of cintāmaṇi: cintāmaṇi-para-kara-saḍmasu kalpavrksa-lakṣāvṛtesu surabhir abhipālayantam. The Vṛndāvana-dhāma on this earth is a replica of that same abode. As stated in Bhagavad-gītā (8.20), in the spiritual sky there is another, eternal nature, transcendental to manifested and unmanifested matter. The manifested world can be seen in the form of many stars and planets such as the sun and moon, but beyond this is the unmanifested, which is imperceptible to those who are embodied. And beyond this unmanifested matter is the spiritual kingdom, which is described in Bhagavad-gītā as supreme and eternal. That kingdom is never annihilated. Although material nature is subject to repeated creation and annihilation, that spiritual nature remains as it is eternally. In the Tenth Canto of Śrīmad-Bhāgavatam, that spiritual nature, the spiritual world, is described as
Vṛndāvana, Goloka Vṛndāvana or Vraja-dhāma. The elaborate description of the above-mentioned śloka from the Ninth Canto—jāto gataḥ pitṛ-grhād—will be found here, in the Tenth Canto.

TEXT 2

yados ca dharma-silasya
nitarām muni-sattama
tatrāṁśenāvatīrṇasya
viṣṇor vīryāni śaṁsa naḥ

yadoḥ—of Yadu or the Yadu dynasty; ca—also; dharma-silasya—who were strictly attached to religious principles; nitarām—highly qualified; muni-sattama—O best of all munis, king of the munis (Śukadeva Gosvāmi); tatra—in that dynasty; aṁśena—with His plenary expansion Baladeva; avatīrṇasya—who appeared as an incarnation; viṣṇoh—of Lord Viṣṇu; vīryāni—the glorious activities; śaṁsa—kindly describe; naḥ—unto us.

TRANSLATION

O best of munis, you have also described the descendants of Yadu, who were very pious and strictly adherent to religious principles. Now, if you will, kindly describe the wonderful, glorious activities of Lord Viṣṇu, or Krṣṇa, who appeared in that Yadu dynasty with Baladeva, His plenary expansion.

PURPORT

The Brahma-saṁhitā (5.1) explains that Krṣṇa is the origin of the viṣṇu-tattva.

iśvaraḥ paramaḥ krṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govinḍaḥ
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.”

yasyaikā-niśvasita-kālam athāvalambya
jivanti loma-vilajā jagad-āṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam aham bhajāmi

“The Brahmas, the heads of the innumerable universes, live only for the duration of one breath of Mahā-Viṣṇu. I worship Govinda, the original Lord, of whom Mahā-Viṣṇu is but a portion of a plenary portion.” (Bs. 5.48)

Govinda, Kṛṣṇa, is the original Personality of Godhead. Kṛṣṇas tu bhagavān svayam. Even Lord Mahā-Viṣṇu, who by His breathing creates many millions upon millions of universes, is Lord Kṛṣṇa’s kalā-viśeṣa, or plenary portion of a plenary portion. Mahā-Viṣṇu is a plenary expansion of Saṅkarṣaṇa, who is a plenary expansion of Nārāyaṇa. Nārāyaṇa is a plenary expansion of the catur-vyāha, and the catur-vyāha are plenary expansions of Baladeva, the first manifestation of Kṛṣṇa. Therefore when Kṛṣṇa appeared with Baladeva, all the viṣṇu-tattvas appeared with Him.

Mahārāja Parīkṣit requested Śukadeva Gosvāmī to describe Kṛṣṇa and His glorious activities. Another meaning may be derived from this verse as follows. Although Śukadeva Gosvāmī was the greatest muni, he could describe Kṛṣṇa only partially (aṁśena), for no one can describe Kṛṣṇa fully. It is said that Anantadeva has thousands of heads, but although He tries to describe Kṛṣṇa with thousands of tongues, His descriptions are still incomplete.

TEXT 3

abhīṣṭe yadoreṇvē bhagavān bhūtāvānān: 1
kṛtvaṁ yāti viśvātma tāttvāni nō vṛd visṛṣṭarā 113 11

avatīrya yad or vaṁśe
bhagavān bhūta-bhāvanāḥ
kṛtavān yāṇi viśvātmā
tāṇi no vada vistarāt

avatīrya—after descending; yadōḥ vanāse—in the dynasty of Yadu; bhagavān—the Supreme Personality of Godhead; bhūta-bhāvānāḥ—who is the cause of the cosmic manifestation; kṛtavān—executed; yāṇi—whatever (activities); viśva-ātmā—the Supersoul of the entire universe; tāṇi—all of those (activities); nah—unto us; vada—kindly say; vistarāt—elaborately.

TRANSLATION
The Supersoul, the Supreme Personality of Godhead, Śrī Kṛṣṇa, the cause of the cosmic manifestation, appeared in the dynasty of Yadu. Please tell me elaborately about His glorious activities and character, from the beginning to the end of His life.

PURPORT
In this verse the words kṛtavān yāṇi indicate that all the different activities Kṛṣṇa performed while present on earth are beneficial to human society. If religionists, philosophers and people in general simply hear the activities of Kṛṣṇa, they will be liberated. We have described several times that there are two kinds of kṛṣṇa-kathā, represented by Bhagavad-gītā, spoken personally by Kṛṣṇa about Himself, and Śrimad-Bhāgavatam, spoken by Śukadeva Gosvāmī about the glories of Kṛṣṇa. Anyone who becomes even slightly interested in kṛṣṇa-kathā is liberated. Kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet (Bhāg. 12.3.51). Simply by chanting or repeating kṛṣṇa-kathā, one is liberated from the contamination of Kali-yuga. Caitanya Mahāprabhu therefore advised, yāre dekha, tāre kaha ‘kṛṣṇa’-upadeśa (Cc. Madhya 7.128). This is the mission of Kṛṣṇa consciousness: to hear about Kṛṣṇa and thus be liberated from material bondage.

TEXT 4

निद्रात्तत्स्वप्नगीयमानां
भवोपयत्रोत्तममोऽभिरामात्

Śrīmad-Bhāgavatam [Canto 10, Ch. 1]
Glorification of the Supreme Personality of Godhead is performed in the paramparā system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own personal existence?

PURPORT

In India it is the practice among the general populace to hear about Kṛṣṇa, either from Bhagavad-gītā or from Śrīmad-Bhāgavatam, in order to gain relief from the disease of repeated birth and death. Although India is now fallen, when there is a message that someone will speak about Bhagavad-gītā or Śrīmad-Bhāgavatam, thousands of people still gather to hear. This verse indicates, however, that such recitation of Bhagavad-gītā and Śrīmad-Bhāgavatam must be done by persons
completely freed from material desires (*nivṛtta-taṁśaiḥ*). Everyone within this material world, beginning from Brahmā down to the insignificant ant, is full of material desires for sense enjoyment, and everyone is busy in sense gratification, but when thus engaged one cannot fully understand the value of *kṛṣṇa-kathā*, either in the form of *Bhagavat-gītā* or in *Śrīmad-Bhāgavatam*.

If we hear the glories of the Supreme Personality of Godhead from liberated persons, this hearing will certainly free us from the bondage of material activities, but hearing *Śrīmad-Bhāgavatam* spoken by a professional reciter cannot actually help us achieve liberation. *Kṛṣṇa-kathā* is very simple. In *Bhagavat-gītā* it is said that Kṛṣṇa is the Supreme Personality of Godhead. As He Himself explains, *mattab, parataram nānyat kiṁcid asti dhanaṁjaya:* “O Arjuna, there is no truth superior to Me.” (*Bg. 7.7*) Simply by understanding this fact—that Kṛṣṇa is the Supreme Personality of Godhead—one can become a liberated person. But, especially in this age, because people are interested in hearing *Bhagavat-gītā* from unscrupulous persons who depart from the simple presentation of *Bhagavat-gītā* and distort it for their personal satisfaction, they fail to derive the real benefit. There are big scholars, politicians, philosophers and scientists who speak on *Bhagavat-gītā* in their own polluted way, and people in general hear from them, being uninterested in hearing the glories of the Supreme Personality of Godhead from a devotee. A devotee is one who has no other motive for reciting *Bhagavat-gītā* and *Śrīmad-Bhāgavatam* than to serve the Lord. Śrī Caitanya Mahāprabhu has therefore advised us to hear the glories of the Lord from a realized person (*bhāgavata paro diya bhāgavata sthane*). Unless one is personally a realized soul in the science of Kṛṣṇa consciousness, a neophyte should not approach him to hear about the Lord, for this is strictly forbidden by Śrila Sanātana Gosvāmī, who quotes from the *Padma Purāṇa*:

\[
\text{avaiśnava-mukhodgirñam}
\text{pūtam hari-kathāmṛtam}
\text{śravaṇam naiva kartavyam}
\text{sarpocchīṣtam yathā payah}
\]

One should avoid hearing from a person not situated in Vaiṣṇava behavior. A Vaiṣṇava is *nivṛtta-trṣṇa*; that is, he has no material pur-
The Advent of Lord Kṛṣṇa: Introduction

pose, for his only purpose is to preach Kṛṣṇa consciousness. So-called scholars, philosophers and politicians exploit the importance of Bhagavad-gītā by distorting its meaning for their own purposes. Therefore this verse warns that kṛṣṇa-kathā should be recited by a person who is nivṛtta-trṣṇa. Śukadeva Gosvāmī epitomizes the proper reciter for Śrīmad-Bhāgavatam, and Parikṣit Mahārāja, who purposefully left his kingdom and family prior to meeting death, epitomizes the person fit to hear it. A qualified reciter of Śrīmad-Bhāgavatam gives the right medicine (bhavaUṣadhi) for the conditioned souls. The Kṛṣṇa consciousness movement is therefore trying to train qualified preachers to recite Śrīmad-Bhāgavatam and Bhagavad-gītā throughout the entire world, so that people in general in all parts of the world may take advantage of this movement and thus be relieved of the threefold miseries of material existence.

The instructions of Bhagavad-gītā and the descriptions of Śrīmad-Bhāgavatam are so pleasing that almost anyone suffering from the threefold miseries of material existence will desire to hear the glories of the Lord from these books and thus benefit on the path of liberation. Two classes of men, however, will never be interested in hearing the message of Bhagavad-gītā and Śrīmad-Bhāgavatam—those who are determined to commit suicide and those determined to kill cows and other animals for the satisfaction of their own tongues. Although such persons may make a show of hearing Śrīmad-Bhāgavatam at a Bhāgavata-saptāha, this is but another creation of the karmīs, who cannot derive any benefit from such a performance. The word paśu-ghnāt is important in this connection. Paśu-ghna means “butcher.” Persons fond of performing ritualistic ceremonies for elevation to the higher planetary systems must offer sacrifices (yajñas) by killing animals. Lord Buddhadeva therefore rejected the authority of the Vedic because his mission was to stop animal sacrifices, which are recommended in Vedic ritualistic ceremonies.

\[
nindasi yajña-vidher ahaha śruti-jātām
sa-daya-hṛdaya darśita-paśu-ghātām
keśava dhṛta-buddha-śarīrā jaya jagadiśa hare
\]

(Gītā-govinda)
Even though animal sacrifices are sanctioned in Vedic ceremonies, men who kill animals for such ceremonies are considered butchers. Butchers cannot be interested in Kṛṣṇa consciousness, for they are already materially allured. Their only interest lies in developing comforts for the temporary body.

bhogaśvarya-prasaktanām
tayāpahṛta-cetasām
vyavasāyātmikā buddhiḥ
samādham na vidhiyate

“In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination of devotional service to the Supreme Lord does not take place.” (Bg. 2.44) Śrīla Narottama dāsa Ṭhākura says:

manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā,
jāniyā śuniyā viṣa khāinu

Anyone who is not Kṛṣṇa conscious and who therefore does not engage in the service of the Lord is also paśu-ghna, for he is willingly drinking poison. Such a person cannot be interested in kṛṣṇa-kathā because he still has a desire for material sense gratification; he is not nivṛtta-trṣṇa. As it is said, traiyargikās te puruṣā vimukhā hari-medhasāḥ. Those interested in trivarga—that is, in dharma, artha and kāma—are religious for the sake of achieving a material position with which to gain better facilities for sense gratification. Such persons are killing themselves by willingly keeping themselves in the cycle of birth and death. They cannot be interested in Kṛṣṇa consciousness.

For kṛṣṇa-kathā, topics about Kṛṣṇa consciousness, there must be a speaker and a hearer, both of whom can be interested in Kṛṣṇa consciousness if they are no longer interested in material topics. One can actually see how this attitude automatically develops in persons who are Kṛṣṇa conscious. Although the devotees of the Kṛṣṇa consciousness movement are quite young men, they no longer read materialistic newspapers, magazines and so on, for they are no longer interested in such topics (nivṛtta-tarṣaiḥ). They completely give up the bodily under-
standing of life. For topics concerning UttamaŚloka, the Supreme Personality of Godhead, the spiritual master speaks, and the disciple hears with attention. Unless both of them are free from material desires, they cannot be interested in topics of Kṛṣṇa consciousness. The spiritual master and disciple do not need to understand anything more than Kṛṣṇa because simply by understanding Kṛṣṇa and talking about Kṛṣṇa, one becomes a perfectly learned person (yasmin vijñāte sarvam evam vijñātam bhavati). The Lord sits within everyone’s heart, and by the grace of the Lord the devotee receives instructions directly from the Lord Himself, who says in Bhagavad-gītā (15.15):

sarvasya cāham hṛdi sannivistō
matāḥ smṛtir jñānām apohanām ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham

“I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas, I am to be known; indeed, I am the compiler of Vedānta, and I am the knower of the Vedas.” Kṛṣṇa consciousness is so exalted that one who is perfectly situated in Kṛṣṇa consciousness, under the direction of the spiritual master, is fully satisfied by reading krṣṇa-kathā as found in Śrimad-Bhāgavatam, Bhagavad-gītā and similar Vedic literatures. Since merely talking about Kṛṣṇa is so pleasing, we can simply imagine how pleasing it is to render service to Kṛṣṇa.

When discourses on krṣṇa-kathā take place between a liberated spiritual master and his disciple, others also sometimes take advantage of hearing these topics and also benefit. These topics are the medicine to stop the repetition of birth and death. The cycle of repeated birth and death, by which one takes on different bodies again and again, is called bhava or bhava-rogā. If anyone, willingly or unwillingly, hears krṣṇa-kathā, his bhava-rogā, the disease of birth and death, will certainly stop. Therefore krṣṇa-kathā is called bhavausadha, the remedy to stop the repetition of birth and death. Karmī, or persons attached to material sense enjoyment, generally cannot give up their material desires, but krṣṇa-kathā is such a potent medicine that if one is induced to hear krṣṇa-kīrtana, he will certainly be freed from this disease. A practical
example is Dhruva Mahārāja, who at the end of his tapasya was fully satisfied. When the Lord wanted to give Dhruva a benediction, Dhruva refused it. Svāmin kṛtārtha 'smi varam na yāce. “My dear Lord,” he said, “I am fully satisfied. I do not ask for any benediction for material sense gratification.” We actually see that even young boys and girls in the Kṛṣṇa consciousness movement have given up their long practice of bad habits like illicit sex, meat-eating, intoxication and gambling. Because Kṛṣṇa consciousness is so potent that it gives them full satisfaction, they are no longer interested in material sense gratification.

**TEXTS 5–7**

पितामहाः मे समरेषमरणजये- 
देवगताद्यातिरिष्यक्षितिमिश्रितः ।

हर्त्यं काृतवसन्यसागरं ।

हल्लवा सत्सप्तं सा यत्वा:ः ॥ ५ ॥

द्रौण्यश्विप्पलुभिं मद्यजनः ।

सन्तानवेजं कुरुपण्डवानाम् ।

जुगोप कुष्ठिय गत्व आत्मकरः ।

मातृशं यः शारण गताय:ः ॥ ६ ॥

वीराणि तत्स्याधिकविद्धभाजा- 
मन्त्रविहि: पूर्वकालरूपः ।

प्रयत्नं पुत्रुपुत्रामृत्वं च 
मायामनुष्मयं वदस्य विभन्नः ॥ ७ ॥

*pitāmahā me samare maraṇjayair* 
*devavratādyātirathais timiṅgilaḥ* 
*duṇtyayaṁ kaurava-sainya-sāgaram* 
*kṛtvātaran vatsa-padam sma yat-plavāḥ*

draṇy-asta-vipluṣṭam idaṁ maṅgaṁ 
*santāna-bijaṁ kuru-pāṇḍavānām* 
*jugopa kuṣṭim gata åtta-cakro* 
*mātuś ca me yaḥ śaraṇam gatāyaḥ*
vīryāṇi tasyākhila-deha-bhājām
antar bahiḥ pūruṣa-kāla-rūpāḥ
prayacchato mṛtyum utāmṛtam ca
māyā-manuṣyasya vadasva vidvan

pitāmahāḥ—my grandfathers, the five Pāṇḍavas (Yudhiṣṭhira, Bhima, Arjuna, Nakula and Sahadeva); me—my; samare—on the Battlefield of Kurukṣetra; amaram-jayaiḥ—with fighters who could gain victory over the demigods on the battlefield; devavrata-ādyā—Bhīṣmadeva and others; atirathaiḥ—great commanders in chief; timilingilaiḥ—resembling great timilingila fish, which can easily eat large sharks; duratayāyam—very difficult to cross; kaurava-sainya-sāgarām—the ocean of the assembled soldiers of the Kauravas; kṛtvā—considering such an ocean; ataran—crossed it; vatsa-padam—exactly as one steps over a small hoofprint of a calf; sāma—in the past; yat-plavāḥ—the shelter of the boat of Kṛṣṇa’s lotus feet; drauṇi—of Aśvatthāmā; astra—by the brahmāstra; viplūṣtam—being attacked and burned; idam—this; mat-āṅgam—my body; santāna-bijam—the only seed left, the last descendant of the family; kuru-pāṇḍavānām—of the Kurus and the Pāṇḍavas (because no one but me lived after the Battle of Kurukṣetra); jugopa—gave protection; kukṣim—within the womb; gataḥ—being placed; ātta-cakraḥ—taking in hand the disc; mātuḥ—of my mother; ca—also; me—my; yaḥ—the Lord who; saraṇam—the shelter; gatāyāḥ—who had taken; vīryāṇi—the glorification of the transcendental characteristics; tasya—of Him (the Supreme Personality of Godhead); akhila-deha-bhājām—of all the materially embodied living entities; antaḥ bahiḥ—inside and outside; pūruṣa—of the Supreme Person; kāla-rūpāḥ—in the forms of eternal time; prayacchataḥ—who is the giver; mṛtyum—of death; uta—it is so said; amṛtam ca—and eternal life; māyā-manuṣyasya—of the Lord, who appeared as an ordinary human being by His own potency; vadasva—kindly describe; vidvan—O learned speaker (Śukadeva Gosvāmī).

TRANSLATION

Taking the boat of Kṛṣṇa’s lotus feet, my grandfather Arjuna and others crossed the ocean of the Battlefield of Kurukṣetra, in which such commanders as Bhīṣmadeva resembled great fish that
could very easily have swallowed them. By the mercy of Lord 
Kṛṣṇa, my grandfathers crossed this ocean, which was very dif-
ficult to cross, as easily as one steps over the hoofprint of a calf. 
Because my mother surrendered unto Lord Kṛṣṇa’s lotus feet, the 
Lord, Sudarśana-cakra in hand, entered her womb and saved my 
body, the body of the last remaining descendant of the Kurus and 
the Pāṇḍavas, which was almost destroyed by the fiery weapon of 
Aśvatthāmā. Lord Śrī Kṛṣṇa, appearing within and outside of all 
materially embodied living beings by His own potency in the 
forms of eternal time—that is, as Paramātmā and as virāt-rūpa—
gave liberation to everyone, either as cruel death or as life. Kindly 
enlighten me by describing His transcendental characteristics.

PURPORT

As stated in Śrīmad-Bhāgavatam (10.14.58):

samāśritaḥ ye pada-pallava-plavaṁ
mahat-padaṁ puṇya-yaśo murāreḥ
bhavāmbudhir vatsa-padam param padaṁ
padaṁ padaṁ yad vipadāṁ na teśāṁ

“For one who has accepted the boat of the lotus feet of the Lord, who is 
the shelter of the cosmic manifestation and is famous as Murāri, or the 
enemy of the Mura demon, the ocean of the material world is like the 
water contained in a calf’s hoofprint. His goal is param padaṁ, or 
Vaikuṇṭha, the place where there are no material miseries, not the place 
where there is danger at every step.”

One who seeks shelter at the lotus feet of Lord Kṛṣṇa is immediately 
protected by the Lord. As the Lord promises in Bhagavad-gītā (18.66),
aham tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā sucaḥ: “I shall deliver 
you from all sinful reactions. Do not fear.” By taking shelter of Lord 
Kṛṣṇa, one comes under the safest protection. Thus when the Pāṇḍavas 
took shelter at the lotus feet of Kṛṣṇa, all of them were on the safe side of 
the Battlefield of Kurukṣetra. Parikṣit Mahārāja, therefore, felt obliged 
to think of Kṛṣṇa in the last days of his life. This is the ideal result of 
Kṛṣṇa consciousness: ante nārāyaṇa-smṛtiḥ. If at the time of death one
can remember Kṛṣṇa, one's life is successful. Parikṣit Mahārāja, therefore, because of his many obligations to Kṛṣṇa, intelligently decided to think of Kṛṣṇa constantly during the last days of his life. Kṛṣṇa had saved the Pāṇḍavas, Mahārāja Parikṣit’s grandfathers, on the Battlefield of Kurukṣetra, and Kṛṣṇa had saved Mahārāja Parikṣit himself when he was attacked by the brahmāstra of Aśvatthāmā. Kṛṣṇa acted as the friend and worshipable Deity of the Pāṇḍava family. Moreover, apart from Lord Kṛṣṇa’s personal contact with the Pāṇḍavas, Kṛṣṇa is the Supersoul of all living entities, and He gives everyone liberation, even if one is not a pure devotee. Kaṁsa, for example, was not at all a devotee, yet Kṛṣṇa, after killing him, gave him salvation. Kṛṣṇa consciousness is beneficial to everyone, whether one is a pure devotee or a nondevotee. This is the glory of Kṛṣṇa consciousness. Considering this, who will not take shelter at the lotus feet of Kṛṣṇa. Kṛṣṇa is described in this verse as māyā-manusya because He descends exactly like a human being. He is not obliged to come here, like karmīs, or ordinary living beings; rather, He appears by His own internal energy (sambhavāmy ātma-māyayā) just to show favor to the fallen conditioned souls. Kṛṣṇa is always situated in His original position as sac-cid-ānanda-vigraha, and anyone who renders service to Him is also situated in his original, spiritual identity (svarūpena vyavasthitih). This is the highest perfection of human life.

TEXT 8

रोहिण्यास्तन्यः प्रोक्तो रामः सद्यृष्णस्वर्यः ।
देवक्या गर्भस्मन्यः कुतो देहान्तरं विना ॥ ८ ॥

rohinyaś tanayah prokto
rāmaḥ saṅkarṣaṇas tvayā
devakyā garbha-sambandhah
kuto dehāntaram vinā

rohinyaḥ—of Rohiṇidevi, the mother of Baladeva; tanayah—the son; proktaḥ—is well known; rāmaḥ—Balarāma; saṅkarṣaṇah—Balarāma is none other than Saṅkarṣaṇa, the first Deity in the quadruple group (Saṅkarṣaṇa, Aniruddha, Pradyumna and Vāsudeva); tvayā—by you (it is so said); devakyāḥ—of Devakī, the mother of Kṛṣṇa;
garbha-sambandhaḥ—connected with the womb; kutāḥ—how; deha-antaram—transferring bodies; vinā—without.

TRANSLATION

My dear Śukadeva Gosvāmī, you have already explained that Saṅkarṣaṇa, who belongs to the second quadruple, appeared as the son of Rohiṇī named Balarāma. If Balarāma was not transferred from one body to another, how is it possible that He was first in the womb of Devakī and then in the womb of Rohiṇī? Kindly explain this to me.

PURPORT

Here is a question particularly directed at understanding Balarāma, who is Saṅkarṣaṇa Himself. Balarāma is well known as the son of Rohiṇī, yet it is also known that He was the son of Devakī. Parīkṣit Mahārāja wanted to understand the mystery of Balarāma’s being the son of both Devakī and Rohiṇī.

TEXT 9

kasmān mukundo bhagavān
pitur gehat vrajam gataḥ
kva vāsam jñātibhiḥ sārdham
kṛtavān sātvatāṁ patiḥ

kasmāt—why; mukundah—Kṛṣṇa, who can award liberation to everyone; bhagavān—the Supreme Personality of Godhead; pituḥ—of His father (Vasudeva); gehat—from the house; vrajam—to Vrajadhāma, Vrajabhūmi; gataḥ—went; kva—where; vāsam—placed Himself to live; jñātibhiḥ—His relatives; sārdham—with; kṛtavān—did so; sātvatāṁ patiḥ—the master of all Vaiṣṇava devotees.

TRANSLATION

Why did Kṛṣṇa, the Supreme Personality of Godhead, leave the house of His father, Vasudeva, and transfer Himself to the house
of Nanda in Vṛndāvana? Where did the Lord, the master of the Yadu dynasty, live with His relatives in Vṛndāvana?

PURPORT

These are inquiries about the itinerary of Kṛṣṇa. Just after His birth in the house of Vasudeva in Mathurā, Kṛṣṇa transferred Himself to Gokula, on the other side of the Yamunā, and after some days He moved with His father, mother and other relatives to Nanda-grāma, Vṛndāvana. Mahārāja Parikṣit was very much eager to hear about Kṛṣṇa’s activities in Vṛndāvana. This entire canto of Śrīmad-Bhāgavatam is full of activities performed in Vṛndāvana and Dwārakā. The first forty chapters describe Kṛṣṇa’s Vṛndāvana affairs, and the next fifty describe Kṛṣṇa’s activities in Dwārakā. Mahārāja Parikṣit, to fulfill his desire to hear about Kṛṣṇa, requested Śukadeva Gosvāmī to describe these activities in full detail.

TEXT 10

vraje vasan kim akaron
madhupuryāṁ ca keśavaḥ
bhrātaram cāvadhīt kaṁsaṁ
mātur addhātad-arhaṇam

vraje—at Vṛndāvana; vasan—while residing; kim akarot—what did He do; madhupuryāṁ—in Mathurā; ca—and; keśavaḥ—Kṛṣṇa, the killer of Keśi; bhrātaram—the brother; ca—and; avadhīt—killed; kaṁsaṁ—Kaṁsa; mātuḥ—of His mother; addhā—directly; a-tat-arhaṇam—which was not at all sanctioned by the śāstras.

TRANSLATION

Lord Kṛṣṇa lived both in Vṛndāvana and in Mathurā. What did He do there? Why did He kill Kaṁsa, His mother’s brother? Such killing is not at all sanctioned in the śāstras.
PURPORT

One’s maternal uncle, the brother of one’s mother, is on the level of one’s father. When a maternal uncle has no son, his nephew legally inherits his property. Therefore, why did Kṛṣṇa directly kill Kaṁsa, the brother of His mother? Maharāja Parīkṣit was very much inquisitive about the facts in this regard.

TEXT 11

dehaṁ mānuṣam āśritya
kati varṣāṇi vrṣṇibhiḥ
yadu-puryāṁ sahāvatsit
patnyāḥ katy abhavan prabhoḥ

deham—body; mānuṣam—exactly like a man; āśritya—accepting; kati varṣāṇi—how many years; vrṣṇibhiḥ—in the company of the Vṛṣṇis, those who were born in the Vṛṣṇi family; yadu-puryāṁ—in Dvārakā, in the residential quarters of the Yadus; saha—with; avātsit—the Lord lived; patnyāḥ—wives; kati—how many; abhavan—were there; prabhoḥ—of the Lord.

TRANSLATION

Kṛṣṇa, the Supreme Personality of Godhead, has no material body, yet He appears as a human being. For how many years did He live with the descendants of Vṛṣṇi? How many wives did He marry, and for how many years did He live in Dvārakā?

PURPORT

In many places the Supreme Personality of Godhead is described as sac-cid-ānanda-vigraha, possessing a spiritual, blissful body. His bodily feature is narākṛti, that is, exactly like that of a human being. Here the same idea is repeated in the words mānuṣam āśritya, which indicate that He accepts a body exactly like that of a man. Everywhere it is confirmed
that Kṛṣṇa is never nirākāra, or formless. He has His form, exactly like that of a human being. There is no doubt about this.

**TEXT 12**

एतदन्यत्वं सर्वं मे धृते क्रिष्णविचित्रितम्।
वस्तुमहति सर्वं श्रद्धानाय विस्तृतम्।

\begin{align*}
etad \ & \text{anyac ca sarvam me} \\
& \text{mune kṛṣṇa-viçeṣṭitam} \\
& \text{vaktum arhasi sarvajña} \\
& \text{śraddadhānāya vistṛtam}
\end{align*}

**TRANSLATION**

O great sage, who know everything about Kṛṣṇa, please describe in detail all the activities of which I have inquired and also those of which I have not, for I have full faith and am very eager to hear of them.

**TEXT 13**

नैसातिदुःसहा धृतं त्यक्तोदमपि भाषते।
पिबन्तं त्वन्युक्ताम्बोध्यं हरिकथामृतम्।

\begin{align*}
naiṣātīdūḥsahā kṣun mām \\
tyaktodam api bādhave \\
pibantaṁ tvan-mukhāmbhoja- \\
& cyutam hari-kathāṁritam
\end{align*}

**TRANSLATION**

not; eṣā—all this; ati-duḥsahā—extremely difficult to bear; kṣut—hunger; mām—unto me; tyakta-udam—even after giving up
drinking water; api—also; bādhate—does not hinder; pibantam—while drinking; tvat-mukha-ambhoja-cyutam—emanating from your lotus mouth; hari-kathā-amṛtam—the nectar of topics concerning Kṛṣṇa.

**TRANSLATION**

Because of my vow on the verge of death, I have given up even drinking water, yet because I am drinking the nectar of topics about Kṛṣṇa, which is flowing from the lotus mouth of Your Lordship, my hunger and thirst, which are extremely difficult to bear, cannot hinder me.

**PURPORT**

To prepare to meet death in seven days, Mahārāja Parikṣit gave up all food and drink. As a human being, he was certainly both hungry and thirsty, and therefore Śukadeva Gosvāmi might have wanted to stop narrating the transcendental topics of Kṛṣṇa; but despite his fast, Mahārāja Parikṣit was not at all fatigued. “The hunger and thirst from my fast do not disturb me,” he said. “Once when I felt very thirsty, I went to the āśrama of Śamīka Muni to drink water, but the muni did not supply it. I therefore wrapped a dead snake over his shoulder, and that is why I was cursed by the brahmārṇa boy. Now, however, I am quite fit. I am not at all disturbed by my hunger and thirst.” This indicates that although on the material platform there are disturbances from hunger and thirst, on the spiritual platform there is no such thing as fatigue.

The entire world is suffering because of spiritual thirst. Every living being is Brahman, or spirit soul, and needs spiritual food to satisfy his hunger and thirst. Unfortunately, however, the world is completely unaware of the nectar of kṛṣṇa-kathā. The Kṛṣṇa consciousness movement is therefore a boon to philosophers, religionists and people in general. There is certainly a charming attraction in Kṛṣṇa and kṛṣṇa-kathā. Therefore the Absolute Truth is called Kṛṣṇa, the most attractive.

The word amṛta is also an important reference to the moon, and the word ambuja means “lotus.” The pleasing moonshine and pleasing fragrance of the lotus combined to bring pleasure to everyone hearing kṛṣṇa-kathā from the mouth of Śukadeva Gosvāmi. As it is said:

\[
\text{matir na kṛṣṇe parataḥ svato vā} \\
\text{mitho 'bhipadyeta grha-vratānām}
\]
“Because of their uncontrolled senses, persons too addicted to ma­
terialistic life make progress toward hellish conditions and repeatedly
chew that which has already been chewed. Their inclinations toward
Kṛṣṇa are never aroused, either by the instructions of others, by their
own efforts, or by a combination of both.” (Bhāg. 7.5.30) At the present
moment, all of human society is engaged in the business of chewing the
chewed (punaḥ punaḥ carvita-carvanānām). People are prepared to
undergo mṛtyu-saṁsāra-vartmani, taking birth in one form, dying, ac­
cepting another form and dying again. To stop this repetition of birth
and death, kṛṣṇa-kathā, or Kṛṣṇa consciousness, is absolutely necessary.
But unless one hears kṛṣṇa-kathā from a realized soul like Śukadeva
Gosvāmī, one cannot relish the nectar of kṛṣṇa-kathā, which puts an end
to all material fatigue, and enjoy the blissful life of transcendental exis­
tence. In relation to the Kṛṣṇa consciousness movement, we actually see
that those who have tasted the nectar of kṛṣṇa-kathā lose all material
desires, whereas those who cannot understand Kṛṣṇa or kṛṣṇa-kathā
regard the Kṛṣṇa conscious life as “brainwashing” and “mind control.”
While the devotees enjoy spiritual bliss, the nondevotees are surprised
that the devotees have forgotten material hankerings.

TEXT 14

sūta uvāca

evaṁ niśamya bhṛgu-nandana sādhu-vādayaṁ
vaiyāsakiḥ sa bhagavān atha viṣṇu-rātam
pratyarcya kṛṣṇa-caritam kali-kalmaśa-ghnam
vyāhartum ārabhata bhāgavata-pradhānaḥ
sūtaḥ uvāca—Śūta Gosvāmī said; evam—thus; niśamya—hearing; bhṛgu-nandana—O son of the Bhṛgu dynasty, Śaunaka; sādhu-vādam—pious questions; vaiyāsakiḥ—Śukadeva Gosvāmī, the son of Vyāsadeva; saḥ—he; bhagavān—the most powerful; atha—thus; viṣṇu-rātam—unto Parikṣit Mahārāja, who was always protected by Viṣṇu; pratyarcyā—offering him respectful obeisances; kṛṣṇa-caritam—topics of Lord Kṛṣṇa; kali-kalmaṣa-ghnam—which diminish the troubles of this age of Kali; vyāhartum—to describe; ārabhata—began; bhāgavata-pradhānah—Śukadeva Gosvāmī, the chief among the pure devotees.

TRANSLATION

Śūta Gosvāmī said: O son of Bhṛgu [Śaunaka Rṣi], after Śukadeva Gosvāmī, the most respectable devotee, the son of Vyāsadeva, heard the pious questions of Mahārāja Parikṣit, he thanked the King with great respect. Then he began to discourse on topics concerning Kṛṣṇa, which are the remedy for all sufferings in this age of Kali.

PURPORT

In this verse the words kṛṣṇa-caritam kali-kalmaṣa-ghnam indicate that the activities of Lord Kṛṣṇa are certainly the greatest panacea for all miseries, especially in this age of Kali. It is said that in Kali-yuga people have only short lives, and they have no culture of spiritual consciousness. If anyone is at all interested in spiritual culture, he is misled by many bogus svāmīs and yogīs who do not refer to kṛṣṇa-kathā. Therefore most people are unfortunate and disturbed by many calamities. Śrīla Vyāsadeva prepared Śrīmad-Bhāgavatam at the request of Nārada Muni in order to give relief to the suffering people of this age (kali-kalmaṣa-ghanam). The Kṛṣṇa consciousness movement is seriously engaged in enlightening people through the pleasing topics of Śrīmad-Bhāgavatam. All over the world, the message of Śrīmad-Bhāgavatam and Bhāgavad-gītā is being accepted in all spheres of life, especially in advanced, educated circles.

Śrīla Śukadeva Gosvāmī is described in this verse as bhāgavata-pradhānah, whereas Mahārāja Parikṣit is described as viṣṇu-rātam. Both
words bear the same meaning; that is, Mahārāja Parīkṣit was a great devotee of Kṛṣṇa, and Śukadeva Gosvāmī was also a great saintly person and a great devotee of Kṛṣṇa. Combined together to present kṛṣṇa-kathā, they give great relief to suffering humanity.

\[
\begin{align*}
\text{anarthopāśamaṁ sākṣād} \\
\text{bhafti-yogam adhokṣaje} \\
\text{lokasyājānato vidvāṁś} \\
\text{cakre satvata-saṁhitām}
\end{align*}
\]

“The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, Śrīmad-Bhāgavatam, which is in relation to the Supreme Truth.” (Bhāg. 1.7.6) People in general are unaware that the message of Śrīmad-Bhāgavatam can give all of human society relief from the pangs of Kali-yuga (kali-kalmaśa-ghnam).

\textbf{TEXT 15}

\begin{verse}
श्रीशुकु उवाच
सम्पर्व्यवसिता बुद्धिस्व राजर्षिसत्तम ।
वासुदेवकथायां ते यज्ञाता नैष्ठिकी रतिः ||१५||
\end{verse}

\begin{verse}
śrī-śuka uvāca 
\text{samyag vyavasita buddhis} \\
\text{tava rājaṛṣi-sattama} \\
\text{vāsudeva-kathāyāṁ te} \\
\text{yaj jātā naiṣṭhikī ratiḥ}
\end{verse}

śrī-śukha uvāca—Śrī Śukadeva Gosvāmī said; \text{samyak}—completely; \text{vyavasitā}—fixed; \text{buddhiḥ}—intelligence; \text{tava}—of Your Majesty; \text{rāja-ṛṣi-sattama}—O best of rājarṣis, saintly kings; \text{vāsudeva-kathāyāṁ}—in hearing about the topics of Vāsudeva, Kṛṣṇa; \text{te}—your; \text{yat}—because; \text{jātā}—developed; \text{naiṣṭhikī}—without cessation; \text{ratiḥ}—attraction or ecstatic devotional service.
Srila Sukadeva Gosvami said: O Your Majesty, best of all saintly kings, because you are greatly attracted to topics of Vasudeva, it is certain that your intelligence is firmly fixed in spiritual understanding, which is the only true goal for humanity. Because that attraction is unceasing, it is certainly sublime.

PURPORT

Krṣṇa-kathā is compulsory for the rājārṣi, or executive head of government. This is also mentioned in Bhagavad-gītā (imam rājarṣayo viduḥ). Unfortunately, however, in this age the governmental power is gradually being captured by third-class and fourth-class men who have no spiritual understanding, and society is therefore very quickly becoming degraded. Krṣṇa-kathā must be understood by the executive heads of government, for otherwise how will people be happy and gain relief from the pangs of materialistic life? One who has fixed his mind in Krṣṇa consciousness should be understood to have very sharp intelligence in regard to the value of life. Mahārāja Parikṣit was rājārṣi-sattama, the best of all saintly kings, and Sukadeva Gosvami was muni-sattama, the best of munis. Both of them were elevated because of their common interest in krṣṇa-kathā. The exalted position of the speaker and the audience will be explained very nicely in the next verse. Krṣṇa-kathā is so enlivening that Mahārāja Parikṣit forgot everything material, even his personal comfort in relation to food and drink. This is an example of how the Krṣṇa consciousness movement should spread all over the world to bring both the speaker and the audience to the transcendental platform and back home, back to Godhead.

TEXT 16

vāsudeva-kathā-praśnaḥ
purusāṁs trīṁ punāti hi
vaktāraṁ pracchakaṁ śrotṛṁs
tat-pāda-salilāṁ yathā

vāsudeva-kathā-praśnaḥ
purusāṁs trīṁ punāti hi
vaktāraṁ pracchakaṁ śrotṛṁs
tat-pāda-salilāṁ yathā
vāsudeva-kathā-praṣnaḥ—questions about the pastimes and characteristics of Vāsudeva, Kṛṣṇa; puruṣān—persons; trīn—three; punāti—purify; hi—indeed; vaktāram—the speaker, such as Śukadeva Gosvāmī; pracchākam—and an inquisitive hearer like Mahārāja Parīkṣit; śrotīn—and, between them, the listeners hearing about the topics; tat-pāda-salilam yathā—exactly as the entire world is purified by the Ganges water emanating from the toe of Lord Viṣṇu.

TRANSLATION

The Ganges, emanating from the toe of Lord Viṣṇu, purifies the three worlds, the upper, middle and lower planetary systems. Similarly, when one asks questions about the pastimes and characteristics of Lord Vāsudeva, Kṛṣṇa, three varieties of men are purified: the speaker or preacher, he who inquires, and the people in general who listen.

PURPORT

It is said, tasmād gurum prapadyeta jijñāsuḥ śreya uttamam (Bhāg. 11.3.21). Those interested in understanding transcendental subject matters as the goal of life must approach the bona fide spiritual master. Tasmād gurum prapadyeta. One must surrender to such a guru, who can give right information about Kṛṣṇa. Herein, Mahārāja Parīkṣit has surrendered to the right personality, Śukadeva Gosvāmī, for enlightenment in vāsudeva-kathā. Vāsudeva is the original Personality of Godhead, who has unlimited spiritual activities. Śrīmad-Bhāgavatam is a record of such activities, and Bhagavad-gītā is the record of Vāsudeva speaking personally. Therefore, since the Kṛṣṇa consciousness movement is full of vāsudeva-kathā, anyone who hears, anyone who joins the movement and anyone who preaches will be purified.

TEXT 17

bhūmir drpta-nrpa-vyāja-
dailyānika-śatāyutaiḥ
ākrāntā bhūri-bhāreṇa
brahmāṇam śaraṇam yayau

bhūmiḥ—mother earth; drpta—puffed up; nrpa-vyāja—posing as kings, or the supreme power personified in the state; daitya—of demons; anika—of military phalanxes of soldiers; sata-ayutaiḥ—unlimitedly, by many hundreds of thousands; ākrāntā—being overburdened; bhūri-bhāreṇa—by a burden of unnecessary fighting power; brahmāṇam—unto Lord Brahmā; śaraṇam—to take shelter; yayau—went.

TRANSLATION
Once when mother earth was overburdened by hundreds of thousands of military phalanxes of various conceited demons dressed like kings, she approached Lord Brahmā for relief.

PURPORT
When the world is overburdened by unnecessary military arrangements and when various demoniac kings are the executive heads of state, this burden causes the appearance of the Supreme Personality of Godhead. As the Lord says in Bhagavad-gītā (4.7):
yadā yadā hi dharmasya
glānir bhavati bharata
abhyaṭṭhānam adharmasya
tadātmānaṁ sṛjāmy aham

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I appear Myself." When the residents of this earth become atheistic and godless, they descend to the status of animals like dogs and hogs, and thus their only business is to bark among themselves. This is dharmasya glāṇi, deviation from the goal of life. Human life is meant for attaining the highest perfection of Kṛṣṇa consciousness, but when people are godless and the presidents or kings are unnecessarily puffed up with military power, their business is to fight and increase the military strength of
their different states. Nowadays, therefore, it appears that every state is busy manufacturing atomic weapons to prepare for a third world war. Such preparations are certainly unnecessary; they reflect the false pride of the heads of state. The real business of a chief executive is to see to the happiness of the mass of people by training them in Kṛṣṇa consciousness in different divisions of life. Cātur-varṇyaṁ mayā srṣṭam guṇa-karma-vibhāgaśaḥ (Bg. 4.13). A leader should train the people as brāhmaṇa, kṣatriya, vaśya, and śūdra, and engage them in various occupational duties, thus helping them progress toward Kṛṣṇa consciousness. Instead, however, rogues and thieves in the guise of protectors arrange for a voting system, and in the name of democracy they come to power by hook or crook and exploit the citizens. Even long, long ago, asuras, persons devoid of God consciousness, became the heads of state, and now this is happening again. The various states of the world are preoccupied with arranging for military strength. Sometimes they spend sixty-five percent of the government’s revenue for this purpose. But why should people’s hard-earned money be spent in this way? Because of the present world situation, Kṛṣṇa has descended in the form of the Kṛṣṇa consciousness movement. This is quite natural, for without the Kṛṣṇa consciousness movement the world cannot be peaceful and happy.
TRANSLATION

Mother earth assumed the form of a cow. Very much distressed, with tears in her eyes, she appeared before Lord Brahmă and told him about her misfortune.

TEXT 19

br̥hma tuḍapāryaṁ saḥ dēvaśayā saḥ ।
jagām satrīnayanaṁ śīrṣyoviniṣṭe: ||१९||

brahmā tad-upadhāryātha
saha devais tayā saha
jagāma sa-tri-nayanas
tīram kṣīra-payo-nidheḥ

brahmā—Lord Brahmă; tat-upadhārya—understanding everything rightly; atha—thereafter; saha—with; devaih—the demigods; tayā saha—with mother earth; jagāma—approached; sa-tri-nayanaḥ—with Lord Śiva, who has three eyes; tīram—the shore; kṣīra-payah-nidheḥ—of the ocean of milk.

TRANSLATION

Thereafter, having heard of the distress of mother earth, Lord Brahmă, with mother earth, Lord Śiva and all the other demigods, approached the shore of the ocean of milk.

PURPORT

After Lord Brahmă understood the precarious condition of the earth, he first visited the demigods headed by Lord Indra, who are in charge of the various affairs of this universe, and Lord Śiva, who is responsible for annihilation. Both maintenance and annihilation go on perpetually, under the order of the Supreme Personality of Godhead. As stated in Bhagavad-gītā (4.8), paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām. Those who are obedient to the laws of God are protected by different servants and demigods, whereas those who are undesirable are vanquished by Lord Śiva. Lord Brahmă first met all the demigods, including Lord
Śiva. Then, along with mother earth, they went to the shore of the ocean of milk, where Lord Viṣṇu lies on a white island, Śvetadvipa.

**TEXT 20**

\[\text{तत्र गत्वा जगान्नाथम देवदेवं \ व्रस्कपिम्} \]
\[\text{पुरुषं पुरुषस्तने उपत्स्थे समाहितं:} \]

\[\text{tatra gatvā jagannātham} \]
\[\text{deva-devam vrṣākapim} \]
\[\text{puruṣam puruṣa-sūktena} \]
\[\text{upatāsthe samāhitaḥ} \]

**TRANSLATION**

After reaching the shore of the ocean of milk, the demigods worshiped the Supreme Personality of Godhead, Lord Viṣṇu, the master of the whole universe, the supreme God of all gods, who provides for everyone and diminishes everyone’s suffering. With great attention, they worshiped Lord Viṣṇu, who lies on the ocean of milk, by reciting the Vedic mantras known as Puruṣa-sūkta.

**PURPORT**

The demigods, such as Lord Brahmā, Lord Śiva, King Indra, Candra and Śrīya, are all subordinate to the Supreme Personality of Godhead. Aside from the demigods, even in human society there are many influential personalities supervising various businesses or establishments. Lord Viṣṇu, however, is the God of gods (parameśvara). He is parama-puruṣa, the Supreme Being, Paramātmā. As confirmed in the
Brahma-saṃhitā (5.1), īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ: “Kṛṣṇa, known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body.” No one is equal to or greater than the Supreme Personality of Godhead, and therefore He is described here by many words: jagannātha, deva-deva, vṛṣākapi and puruṣa. The supremacy of Lord Viṣṇu is also confirmed in Bhagavad-gītā (10.12) in this statement by Arjuna:

param brahma param dhāma
pavitraṁ paramam bhavān
puruṣaṁ śāsvataṁ divyam
ādi-devam ajām vibhum

“You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person. You are the primal God, transcendental and original, and You are the unborn and all-pervading beauty.” Kṛṣṇa is ādi-puruṣa, the original Personality of Godhead (govindam ādi-puruṣaṁ tam aham bhajami). Viṣṇu is a plenary expansion of Lord Kṛṣṇa, and all the viṣṇu-tattvas are parameśvara, deva-deva.
pauruṣim—received from the Supreme Person; me—from me; śṛṅuta—just hear; amaraḥ—O demigods; punaḥ—again; vidhiyatām—execute; āśu—immediately; tathā eva—just so; mā—do not; ciram—delay.

TRANSLATION

While in trance, Lord Brahmā heard the words of Lord Viṣṇu vibrating in the sky. Thus he told the demigods: O demigods, hear from me the order of Kṣirodakāśāyī Viṣṇu, the Supreme Person, and execute it attentively without delay.

PURPORT

It appears that the words of the Supreme Personality of Godhead can be heard in trance by competent persons. Modern science gives us telephones, by which one can hear sound vibrations from a distant place. Similarly, although other persons cannot hear the words of Lord Viṣṇu, Lord Brahmā is able to hear the Lord’s words within himself. This is confirmed in the beginning of Śrīmad-Bhagavatam (1.1.1): tene brahma hṛdā ya ādi-kavye. Ādi-kavi is Lord Brahmā. In the beginning of the creation, Lord Brahmā received the instructions of Vedic knowledge from Lord Viṣṇu through the medium of the heart (hṛdā). The same principle is confirmed herewith. While Brahmā was in trance, he was able to hear the words of Kṣirodakāśāyī Viṣṇu, and he carried the Lord’s message to the demigods. Similarly, in the beginning, Brahmā first received the Vedic knowledge from the Supreme Personality of Godhead through the core of the heart. In both instances the same process was used in transmitting the message to Lord Brahmā. In other words, although Lord Viṣṇu was invisible even to Lord Brahmā, Lord Brahmā could hear Lord Viṣṇu’s words through the heart. The Supreme Personality of Godhead is invisible even to Lord Brahmā, yet He descends on this earth and becomes visible to people in general. This is certainly an act of His causeless mercy, but fools and nondevotees think that Kṛṣṇa is an ordinary historical person. Because they think that the Lord is an ordinary person like them, they are described as mūḍha (avajānanti mām mūḍhāḥ). The causeless mercy of the Supreme Personality of Godhead is neglected by such demoniac persons, who cannot understand the instructions of Bhagavad-gītā and who therefore misinterpret them.
TEXT 22

पुराव पुसावहरू धराज्ञरो 
भविन्दर्श्चैव द्वृपपण्डज्ञतामु 
स यादृष्टियां भरमीश्रेीरेर्वर: 
खकालछक्त्या धार्याधरेरुँ श्वेव।॥22॥

puraiva puṁsāvadhrto dharā-jvaro 
bhavadbhir aṁśair yaduṣūpajanyatām 
sa yāvād urvyā bharam īśvareśvaraḥ 
sva-kāla-śaktyā kṣapayamś cared bhuvī

purā—even before this; eva—indeed; puṁsā—by the Supreme Personality of Godhead; avadhṛtaḥ—was certainly known; dharā-jvarāḥ—the distress on the earth; bhavadbhiḥ—by your good selves; aṁśaiḥ—expanding as plenary portions; yaduṣu—in the family of King Yadu; upajanyatāṁ—take your birth and appear there; saḥ—He (the Supreme Personality of Godhead); yāvat—as long as; urvyāḥ—of the earth; bharam—the burden; īśvara-īśvaraḥ—the Lord of lords; sva-kāla-śaktyā—by His own potency the time factor; kṣapayan—diminishing; caret—should move; bhuvī—on the surface of the earth.

TRANSLATION

Lord Brahmā informed the demigods: Before we submitted our petition to the Lord, He was already aware of the distress on earth. Consequently, for as long as the Lord moves on earth to diminish its burden by His own potency in the form of time, all of you demigods should appear through plenary portions as sons and grandsons in the family of the Yadus.

PURPORT

As stated in the Brahma-saṁhitā (5.39):

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan 
nānāvatāram akarod bhuvaneṣu kintu
"I worship the Supreme Personality of Godhead, Govinda, who is always situated in various incarnations such as Rāma, Nṛśimha and many subincarnations as well, but who is the original Personality of Godhead, known as Kṛṣṇa, and who incarnates personally also."

In this verse from Śrimad-Bhāgavatam we find the words puraiva purīnsāvadhṛto dharā-jvaraḥ. The word purīnsā refers to Kṛṣṇa, who was already aware of how the whole world was suffering because of the increase of demons. Without reference to the supreme power of the Personality of Godhead, demons assert themselves to be independent kings and presidents, and thus they create a disturbance by increasing their military power. When such disturbances are very prominent, Kṛṣṇa appears. At present also, various demoniac states all over the world are increasing their military power in many ways, and the whole situation has become distressful. Therefore Kṛṣṇa has appeared by His name, in the Hare Kṛṣṇa movement, which will certainly diminish the burden of the world. Philosophers, religionists, and people in general must take to this movement very seriously, for man-made plans and devices will not help bring peace on earth. The transcendental sound Hare Kṛṣṇa is not different from the person Kṛṣṇa.

There is no difference between the sound Hare Kṛṣṇa and Kṛṣṇa the person.

TEXT 23

कसुदेवग्रहे साक्षाद्भगवान् पुरुषः परः ।
जनिष्यते तत्त्वियार्थं सम्भवन्तु सुरक्षियः ॥२३॥
Srimad-Bhagavatam

[Ch. 10]

vasudeva-grhe sāksād
bhagavān puruṣah paraḥ
janisyaţe tat-priyārtham
sambhavantu sura-striyaḥ

vasudeva-grhe—in the house of Vasudeva (who would be the father of Kṛṣṇa when the Lord appeared); sāksāt—personally; bhagavān—the Supreme Personality of Godhead, who has full potency; puruṣah—the original person; paraḥ—who is transcendental; janisyaţe—will appear; tat-priyārtham—and for His satisfaction; sambhavantu—should take birth; sura-striyaḥ—all the wives of the demigods.

TRANSLATION
The Supreme Personality of Godhead, Śri Kṛṣṇa, who has full potency, will personally appear as the son of Vasudeva. Therefore all the wives of the demigods should also appear in order to satisfy Him.

PURPORT
In Bhagavad-gītā (4.9) the Lord says, tyaktvā deham punar janma naiti mām eti: after giving up the material body, the devotee of the Lord returns home, back to Godhead. This means that the devotee is first transferred to the particular universe where the Lord is at that time staying to exhibit His pastimes. There are innumerable universes, and the Lord is appearing in one of these universes at every moment. Therefore His pastimes are called nitya-lilā, eternal pastimes. The Lord’s appearance as a child in the house of Devaki takes place continuously in one universe after another. Therefore, the devotee is first transferred to that particular universe where the pastimes of the Lord are current. As stated in Bhagavad-gītā, even if a devotee does not complete the course of devotional service, he enjoys the happiness of the heavenly planets, where the most pious people dwell, and then takes birth in the house of a śuci or śrīmān, a pious brāhmaṇa or a wealthy vaiśya (sucinām śrīmatāṁ gehe yoga-bhraśto 'bhijāyate). Thus a pure devotee, even if unable to execute devotional service completely, is transferred to the upper planetary system, where pious people reside. From there, if his devotional
service is complete, such a devotee is transferred to the place where the Lord’s pastimes are going on. Herein it is said, *sambhavantu sura-striyah*. *Sura-stri*, the women of the heavenly planets, were thus ordered to appear in the Yadu dynasty in *Vṛndāvana* to enrich the pastimes of Lord *Kṛṣṇa*. These *sura-stri*, when further trained to live with *Kṛṣṇa*, would be transferred to the original Goloka *Vṛndāvana*. During Lord *Kṛṣṇa*’s pastimes within this world, the *sura-stri* were to appear in different ways in different families to give pleasure to the Lord, just so that they would be fully trained before going to the eternal Goloka *Vṛndāvana*. With the association of Lord *Kṛṣṇa*, either at Dvārakā-puri, Mathurā-puri or *Vṛndāvana*, they would certainly return home, back to Godhead. Among the *sura-stri*, the women of the heavenly planets, there are many devotees, such as the mother of the Upendra incarnation of *Kṛṣṇa*. It was such devoted women who were called for in this connection.

**TEXT 24**

**vāsudeva-kalānantaḥ: sahasra-vadanaḥ: kṛṣṇaṭ.**

अग्रतो भविता देवो हरे: प्रियचिकिर्षया ॥२४॥

*vāsudeva-kalā anantaḥ*—the plenary expansion of Lord *Kṛṣṇa* known as *Anantadeva* or *Saṅkarṣaṇa* *Ananta*, the all-pervasive incarnation of the Supreme Lord; *sahasra-vadanaḥ*—having thousands of hoods; *svarāṭ*—fully independent; *agrataḥ*—previously; *bhavitā*—will appear; *devaḥ*—the Lord; *hareḥ*—of Lord *Kṛṣṇa*; *priya-cikirṣayā*—with the desire to act for the pleasure.

**TRANSLATION**

The foremost manifestation of *Kṛṣṇa* is *Saṅkarṣaṇa*, who is known as *Ananta*. He is the origin of all incarnations within this
material world. Previous to the appearance of Lord Kṛṣṇa, this original Saṅkarṣaṇa will appear as Baladeva, just to please the Supreme Lord Kṛṣṇa in His transcendental pastimes.

PURPORT

Śrī Baladeva is the Supreme Personality of Godhead Himself. He is equal in supremacy to the Supreme Godhead, yet wherever Kṛṣṇa appears, Śrī Baladeva appears as His brother, sometimes elder and sometimes younger. When Kṛṣṇa appears, all His plenary expansions and other incarnations appear with Him. This is elaborately explained in Caitanya-caritāmṛta. This time, Baladeva would appear before Kṛṣṇa as Kṛṣṇa’s elder brother.

TEXT 25

viṣṇor māyā bhagavatī
yayā sammohitām jagat
ādiṣṭā prabhunāṁśena
kāryārthe sambhavisyaṁ
ti

viṣṇoh māyā—the potency of the Supreme Personality of Godhead, Viṣṇu; bhagavatī—as good as Bhagavān and therefore known as Bhagavatī; yayā—by whom; sammohitā—captivated; jagat—all the worlds, both material and spiritual; ādiṣṭā—being ordered; prabhunā—by the master; amśena—with her different potential factors; kārya-arthe—for executing business; sambhavisyaṁ—would also appear.

TRANSLATION

The potency of the Lord, known as viṣṇu-māyā, who is as good as the Supreme Personality of Godhead, will also appear with Lord Kṛṣṇa. This potency, acting in different capacities, captivates all the worlds, both material and spiritual. At the request of her master, she will appear with her different potencies in order to execute the work of the Lord.
The Advent of Lord Kṛṣṇa: Introduction

PURPORT

Parāsyā śaktir vividhaiva śrūyate (Śvetāsvatara Upaniṣad 6.8). In the Vedas it is said that the potencies of the Supreme Personality of Godhead are called by different names, such as yogamāyā and mahāmāyā. Ultimately, however, the Lord’s potency is one, exactly as electric potency is one although it can act both to cool and to heat. The Lord’s potency acts in both the spiritual and material worlds. In the spiritual world the Lord’s potency works as yogamāyā, and in the material world the same potency works as mahāmāyā, exactly as electricity works in both a heater and a cooler. In the material world, this potency, working as mahāmāyā, acts upon the conditioned souls to deprive them more and more of devotional service. It is said, yayā sammohito jiva ātmānam tri-guṇatmakam. In the material world the conditioned soul thinks of himself as a product of tri-guna, the three modes of material nature. This is the bodily conception of life. Because of associating with the three guṇas of the material potency, everyone identifies himself with his body. Someone is thinking he is a brāhmaṇa, someone a kṣatriya, and someone a vaiśya or śūdra. Actually, however, one is neither a brāhmaṇa, a kṣatriya, a vaiśya nor a śūdra; one is part and parcel of the Supreme Lord (mamaivāṁśah), but because of being covered by the material energy, mahāmāyā, one identifies himself in these different ways. When the conditioned soul becomes liberated, however, he thinks himself an eternal servant of Kṛṣṇa. Jīvāra ‘śvarūpa’ haya—kṛṣṇera ‘nitya-dāsa.’ When he comes to that position, the same potency, acting as yogamāyā, increasingly helps him become purified and devote his energy to the service of the Lord.

In either case, whether the soul is conditioned or liberated, the Lord is supreme. As stated in Bhagavad-gītā (9.10), mayādhyakṣeṇa prakṛtih sūyate sa-carācaram: it is by the order of the Supreme Personality of Godhead that the material energy, mahāmāyā, works upon the conditioned soul.

prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate
“The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities which are in actuality carried out by nature.” (Bg. 3.27) Within conditioned life, no one has freedom, but because one is bewildered, being subject to the rule of mahāmaya, one foolishly thinks himself independent (ahaṅkāra-vimūḍhātmakartāham iti manyate). But when the conditioned soul becomes liberated by executing devotional service, he is given a greater and greater chance to relish a relationship with the Supreme Personality of Godhead in different transcendental statuses, such as dāśya-rasa, sakhyā-rasa, vātsalya-rasa and mādhurya-rasa.

Thus the Lord’s potency, viṣṇu-māyā, has two features—āvaraṇikā and unmukha. When the Lord appeared, His potency came with Him and acted in different ways. She acted as yogamāyā with Yaśodā, Devakī and other intimate relations of the Lord, and she acted in a different way with Kamsa, Śalva and other asuras. By the order of Lord Kṛṣṇa, His potency yogamāyā came with Him and exhibited different activities according to the time and circumstances. Kāryārthe sambhaviṣyati. Yogamāyā acted differently to execute different purposes desired by the Lord. As confirmed in Bhagavad-gītā (9.13), mahātmānas tu māṁ pārtha daivīṁ prakṛtim āṣritāḥ. The mahātmās, who fully surrender to the lotus feet of the Lord, are directed by yogamāyā, whereas the durātmās, those who are devoid of devotional service, are directed by mahāmāyā.

TEXT 26

श्रीशुकुः उवाḥ

इत्यादिष्यामरगानान् प्रजापतिपतितिर्मिन्तः ।
आश्वास्य च महीं गीत्थि: स्वाम परम्ययायः ॥२६॥

śrī-śuka uvāca

ity ādiśyāmara-gaṇān
prajāpati-patir vibhuh
āśvāya ca mahīṁ girbhīḥ
sva-dhāma paramāṁ yāyau

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmi said; iti—thus; ādiśya—after informing; amara-gaṇān—all the demigods; prajāpati-patih—
Lord Brahmā, the master of the Prajāpatis; vibhuḥ—all-powerful; āśvāsyā—after pacifying; ca—also; mahīm—mother earth; girbhiḥ—by sweet words; sva-dhāma—his own planet, known as Brahma-loka; paramam—the best (within the universe); yayau—returned.

TRANSLATION
Śukadeva Gosvāmi continued: After thus advising the demigods and pacifying mother earth, the very powerful Lord Brahmā, who is the master of all other Prajāpatis and is therefore known as Prajāpati-pati, returned to his own abode, Brahma-loka.

TEXT 27

śūrasenāḥ yadupatīḥ
mathurāṃ āvasan purīṃ
māthurān chūrāsenāṁ ca
viṣayān bubhuje purā

śūrasenāḥ—King Śūrasena; yadu-patīḥ—the chief of the Yadu dynasty; mathurāṃ—at the place known as Mathurā; āvasan—went to live; purīṃ—in that city; māthurān—at the place known as the Māthura district; śūrasenāṁ ca—and the place known as Śūrasena; viṣayān—such kingdoms; bubhuje—enjoyed; purā—formerly.

TRANSLATION
Formerly, Śūrasena, the chief of the Yadu dynasty, had gone to live in the city of Mathurā. There he enjoyed the places known as Māthura and Śūrasena.

TEXT 28

raja-vanī tat: saṃśītu svarṇādacyaśūrjāpaḥ
māthura bhagavān yata nīlīṁ sannihitāḥ hṛiṇā

raja-vanī—verbatim; tat:—that; saṃśītu—good; svarṇādacyaśūrjāpaḥ—enriched and famous in Badari; māthura bhagavān—of Māthura; yata—where; nīlīṁ—blue; sannihitāḥ—lived; hṛiṇā—formerly.
rājadhānī tataḥ sābhūt
sarva-yādava-bhūbhujām
mathurā bhagavān yatra
nityam sannihito hariḥ

rājadhānī—the capital; tataḥ—from that time; sā—the country and the city known as Mathurā; abhūt—became; sarva-yādava-bhūbhujām—of all the kings who appeared in the Yadu dynasty; mathurā—the place known as Mathurā; bhagavān—the Supreme Personality of Godhead; yatra—wherein; nityam—eternally; sannihitāḥ—intimately connected, living eternally; hariḥ—the Lord, the Supreme Personality of Godhead.

TRANSLATION
Since that time, the city of Mathurā had been the capital of all the kings of the Yadu dynasty. The city and district of Mathurā are very intimately connected with Kṛṣṇa, for Lord Kṛṣṇa lives there eternally.

PURPORT
It is understood that Mathurā City is the transcendental abode of Lord Kṛṣṇa; it is not an ordinary material city, for it is eternally connected with the Supreme Personality of Godhead. Vṛndāvana is within the jurisdiction of Mathurā, and it still continues to exist. Because Mathurā and Vṛndāvana are intimately connected with Kṛṣṇa eternally, it is said that Lord Kṛṣṇa never leaves Vṛndāvana (vṛndāvanaṁ parityajya padam ekam na gacchati). At present, the place known as Vṛndāvana, in the district of Mathurā, continues its position as a transcendental place, and certainly anyone who goes there becomes transcendently purified. Navadvīpa-dhāma is also intimately connected with Vrajabhūmi. Śrīla Narottama dāsa Ṭhākura therefore says:

śrī gauḍa-manḍala-bhūmi, yebā jāne cintāmaṇi,
tā’ra haya vrajabhūme vāsa

“Vrajabhūmi” refers to Mathurā-Vṛndāvana, and Gauḍa-manḍala-bhūmi includes Navadvīpa. These two places are nondifferent. There-
fore, anyone living in Navadvipā-dhāma, knowing Kṛṣṇa and Śrī Caitanya Mahāprabhu to be the same personality, lives in Vrajabhūmi, Mathurā-Vṛndāvana. The Lord has made it convenient for the conditioned soul to live in Mathurā, Vṛndāvana and Navadvipā and thus be directly connected with the Supreme Personality of Godhead. Simply by living in these places, one can immediately come in contact with the Lord. There are many devotees who vow never to leave Vṛndāvana and Mathurā. This is undoubtedly a good vow, but if one leaves Vṛndāvana, Mathurā or Navadvipā-dhāma for the service of the Lord, he is not disconnected from the Supreme Personality of Godhead. At any rate, we must understand the transcendental importance of Mathurā-Vṛndāvana and Navadvipā-dhāma. Anyone who executes devotional service in these places certainly goes back home, back to Godhead, after giving up his body. Thus the words mathurā bhagavān yatra nityām sannihito hariḥ are particularly important. A devotee should fully utilize this instruction to the best of his ability. Whenever the Supreme Lord personally appears, He appears in Mathurā because of His intimate connection with this place. Therefore although Mathurā and Vṛndāvana are situated on this planet earth, they are transcendental abodes of the Lord.

TEXT 29

तस्यां तु कर्हिचित्तौ चौरिर्भुते: क्लोतह: ||
देवक्या द्वर्यया सार्ध्य प्रयाणे रथारुहत् ||२९||

tasyāṁ tu karhicit chaurir
vasudevah kṛtovahah
devakyā sūrayā sārdham
prayāne ratham āruhat

_tasyāṁ—in that place known as Mathurā; tu—indeed; karhicit—some time ago; saurīḥ—the demigod, descendant of Śūra; vasudevah—who appeared as Vasudeva; kṛta-udvahah—after being married; devakyā—Devaki; sūrayā—his newly married wife; sārdham—along with; prayāne—for returning home; ratham—the chariot; āruhat—mounted._
TRANSLATION

Some time ago, Vasudeva, who belonged to the demigod family [or to the Śūra dynasty], married Devaki. After the marriage, he mounted his chariot to return home with his newly married wife.

TEXT 30

उग्रसेनसुतः कांसः खतुः प्रियचिकिर्षिया।
रस्मिन हयानं जाग्रह रौकमाय रथवातिः॥३०॥

ugrasena-sutaḥ kaṁsah
svasuḥ priya-cikīrṣayā
raśmin hayānāṁ jagrāha
raukmaṇi ratha-śatair vṛtaḥ

ugrasena-sutaḥ—the son of Ugrasena; kaṁsah—by the name Kaṁsa;
svasuḥ—of his own sister Devaki; priya-cikīrṣayā—to please her on the
occasion of her marriage; raśmin—the reins; hayānāṁ—of the horses;
jagrāha—took; raukmaṇi—made of gold; ratha-śataiḥ—by hundreds of
chariots; vṛtaḥ—surrounded.

TRANSLATION

Kaṁsa, the son of King Ugrasena, in order to please his sister Devaki on the occasion of her marriage, took charge of the reins of the horses and became the chariot driver. He was surrounded by hundreds of golden chariots.

TEXTS 31–32

चतुःशतं पारिवहं गजानं हेममालिनाम्।
अथाभानामयूतं साधर्थ रथानां च त्रिषटशतम्॥३१॥

दासीनां कुकमारीणां दे शते समलक्ष्यते।
हुहित्रे देवकः प्रादाद् याने हुहितवत्तसलः॥३२॥

catuḥ-śataṁ pārivarhaṁ
gajānāṁ hema-mālinām
Devaki’s father, King Devaka, was very much affectionate to his daughter. Therefore, while she and her husband were leaving home, he gave her a dowry of four hundred elephants nicely decorated with golden garlands. He also gave ten thousand horses, eighteen hundred chariots, and two hundred very beautiful young maidservants, fully decorated with ornaments.

PURPORT

The system of giving a dowry to one’s daughter has existed in Vedic civilization for a very long time. Even today, following the same system, a father who has money will give his daughter an opulent dowry. A daughter would never inherit the property of her father, and therefore an affectionate father, during the marriage of his daughter, would give her as much as possible. A dowry, therefore, is never illegal according to the Vedic system. Here, of course, the gift offered as a dowry by Devaka to Devakī was not ordinary. Because Devaka was a king, he gave a dowry
quite suitable to his royal position. Even an ordinary man, especially a high-class brāhmaṇa, kṣatriya or vaiśya, is supposed to give his daughter a liberal dowry. Immediately after the marriage, the daughter goes to her husband’s house, and it is also a custom for the brother of the bride to accompany his sister and brother-in-law to exhibit affection for her. This system was followed by Kaṁsa. These are all old customs in the society of varṇāśrama-dharma, which is now wrongly designated as Hindu. These long-standing customs are nicely described here.

TEXT 33

शान्का-टुर्या-म्रदंगाः समम् ।
प्रयाणप्रक्रमे तात् वर्षेण: सुमन्गलम् ॥३३॥

śaṅkha-tūrya-mṛdaṅgāḥ ca
nedur dundubhayaḥ samam
prayaṇa-prakrame tāta
vara-vadhvoḥ su-maṅgalam

śaṅkha—conchshells; tūrya—bugles; mṛdaṅgāḥ—drums; ca—also; neduḥ—vibrated; dundubhayaḥ—kettledrums; samam—in concert; prayāṇa-prakrame—at the time of departure; tāta—O beloved son; vara-vadhvoḥ—of the bridegroom and the bride; su-maṅgalam—for the purpose of their auspicious departure.

TRANSLATION

O beloved son, Mahārāja Parikṣit, when the bride and bridegroom were ready to start, conchshells, bugles, drums and kettledrums all vibrated in concert for their auspicious departure.

TEXT 34

पथि प्रग्रहिणं कंसामाण्याहासरीरवाच।
अस्थाश्चामष्टमो गमों हन्ता या वहसेः बुध ॥३४॥

pathi pragrahīṇaṁ kaṁsām
ābhāsyāhāsapīra-vāk
asyās tvām aśtamō garbho
hantā yāṁ vahase 'budha

pathi—on the way; pragrāhiṁam—who was managing the reins of the horses; kaṁsam—unto Kaṁsa; ābhāsyā—addressing; āha—said; aśarīra-vāk—a voice coming from someone whose body was invisible; asyāḥ—of this girl (Devakī); tvām—you; aśtamah—the eighth; garbhaḥ—pregnancy; hantā—killer; yāṁ—her whom; vahase—you are carrying; abudha—you foolish rascal.

TRANSLATION

While Kaṁsa, controlling the reins of the horses, was driving the chariot along the way, an unembodied voice addressed him, “You foolish rascal, the eighth child of the woman you are carrying will kill you!”

PURPORT

The omen spoke of aśtamō garbhaḥ, referring to the eighth pregnancy, but did not clearly say whether the child was to be a son or a daughter. Even if Kaṁsa were to see that the eighth child of Devakī was a daughter, he should have no doubt that the eighth child was to kill him. According to the Viśva-kosa dictionary, the word garbha means “embryo” and also arbhaka, or “child.” Kaṁsa was affectionate toward his sister, and therefore he had become the chariot driver to carry her and his brother-in-law to their home. The demigods, however, did not want Kaṁsa to be affectionate toward Devakī, and therefore, from an unseen position, they encouraged Kaṁsa to offend her. Moreover, the six sons of Marici had been cursed to take birth from the womb of Devakī, and upon being killed by Kaṁsa they would be delivered. When Devakī understood that Kaṁsa would be killed by the Supreme Personality of Godhead, who would appear from her womb, she felt great joy. The word vahase is also significant because it indicates that the ominous vibration condemned Kaṁsa for acting just like a beast of burden by carrying his enemy’s mother.

TEXT 35

इत्युत्तः स खलं पापो भोजनां कुलपांसन: ।
भगिनीं हन्तुमारांने खस्तपाणि: कचेक्रहीत ॥35॥
iti uktaḥ sa khalah pāpo
bhojānāṁ kula-pāmsanaḥ
bhaginiṁ hantum ārabdhāṁ
khaḍga-pāṇiḥ kace 'grahit

iti uktaḥ—thus being addressed; saḥ—he (Kāṁśa); khalah—envious; pāpah—sinful; bhojānāṁ—of the Bhoja dynasty; kula-pāmsanaḥ—one who can degrade the reputation of his family; bhaginiṁ—unto his sister; hantum ārabdhāṁ—being inclined to kill; khaḍga-pāṇiḥ—taking a sword in his hand; kace—hair; agrahit—took up.

TRANSLATION

Kāṁśa was a condemned personality in the Bhoja dynasty because he was envious and sinful. Therefore, upon hearing this omen from the sky, he caught hold of his sister’s hair with his left hand and took up his sword with his right hand to sever her head from her body.

PURPORT

Kāṁśa was driving the chariot and controlling the reins with his left hand, but as soon as he heard the omen that his sister’s eighth child would kill him, he gave up the reins, caught hold of his sister’s hair, and with his right hand took up a sword to kill her. Before, he had been so affectionate that he was acting as his sister’s chariot driver, but as soon as he heard that his self-interest or his life was at risk, he forgot all affection for her and immediately became a great enemy. This is the nature of demons. No one should trust a demon, despite any amount of affection. Aside from this, a king, a politician or a woman cannot be trusted, since they can do anything abominable for their personal interest. Cāṇakya Paṇḍita therefore says, viśvāso naiva kartavyaḥ striṣu rāja-kuleṣu ca.
tam jugupsita-karmāṇaṁ
nṛṣaṁsaṁ nirapatrapam
vasudevo mahā-bhāga
uvāca parisāntvayan

tam—unto him (Karma); jugupsita-karmāṇaṁ—who was ready to commit such an offensive act; nṛṣaṁsaṁ—very cruel; nirapatrapam—shameless; vasudevaḥ—Vasudeva; mahā-bhāgaḥ—the greatly fortunate father of Vāsudeva; uvāca—said; parisāntvayan—pacifying.

TRANSLATION
Wanting to pacify Kamsa, who was so cruel and envious that he was shamelessly ready to kill his sister, the great soul Vasudeva, who was to be the father of Kṛṣṇa, spoke to him in the following words.

PURPORT
Vasudeva, who was to be the father of Kṛṣṇa, is described here as mahā-bhāga, a very upright and sober personality, because although Kamsa was ready to kill Vasudeva’s wife, Vasudeva remained sober and unagitated. In a peaceful attitude, Vasudeva began to address Kamsa by putting forward reasonable arguments. Vasudeva was a great personality because he knew how to pacify a cruel person and how to forgive even the bitterest enemy. One who is fortunate is never caught, even by tigers or snakes.

TEXT 37

śrī-vasudeva uvāca
śāgahaniya-guṇah śūrair
bhavān bhoja-yaśaskarah
sa katham bhaginīṁ hanyāt
striyam udvāha-parvaṇi

śrī-vasudeva uvāca
śāgahaniya-guṇah śūraṁ
bhavān bhoja-yaśaskaraṁ
sa katham bhaginīṁ hanyāt
striyam udvāha-parvaṇi
śri-vasudevaḥ uvāca—the great personality Vasudeva said; ślāgha-niśya-guṇaḥ—a person who possesses praiseworthy qualities; śūraiḥ—by great heroes; bhavāṇ—your good self; bhoja-yaśaḥ-karaḥ—a brilliant star in the Bhoja dynasty; saḥ—one such as your good self; katham—how; bhaginīm—your sister; hanyāt—can kill; striyam—especially a woman; udvāha-parvaṇī—at the time of the marriage ceremony.

TRANSLATION
Vasudeva said: My dear brother-in-law Kaṁsa, you are the pride of your family, the Bhoja dynasty, and great heroes praise your qualities. How could such a qualified person as you kill a woman, your own sister, especially on the occasion of her marriage?

PURPORT
According to Vedic principles, a brahmaṇa, an old man, a woman, a child or a cow cannot be killed under any circumstances. Vasudeva stressed that Devakī was not only a woman but a member of Kaṁsa’s family. Because she was now married to Vasudeva, she was para-stri, another man’s wife, and if such a woman were killed, not only would Kaṁsa be implicated in sinful activities, but his reputation as king of the Bhoja dynasty would be damaged. Thus Vasudeva tried in many ways to convince Kaṁsa in order to stop him from killing Devakī.

TEXT 38

mrtyur janmavatāṁ vīra
dehen saha jāyate
adya vābda-śatānte vā
mrtyur vai prāṇināṁ dhruvaḥ

mrtyuḥ—death; janma-vatāṁ—of the living entities who have taken birth; vīra—O great hero; dehen saha—along with the body; jāyate—is born (one who has taken birth is sure to die); adya—today; vā—
either; abda-śata—of hundreds of years; ante—at the end; vā—or; mṛtyuḥ—death; vai—indeed; prāñinām—for every living entity; dhruvaḥ—is assured.

TRANSLATION

O great hero, one who takes birth is sure to die, for death is born with the body. One may die today or after hundreds of years, but death is sure for every living entity.

PURPORT

Vasudeva wanted to impress upon Kaṁsa that although Kaṁsa feared dying and therefore wanted to kill even a woman, he could not avoid death. Death is sure. Why then should Kaṁsa do something that would be detrimental to his reputation and that of his family? As confirmed in Bhagavad-gītā (2.27):

\[ jātasya hi dhruvo mṛtyur \]
\[ dhruvaṁ janma mṛtasya ca \]
\[ tasmād aparīhārye 'rthe \]
\[ na tvaṁ śocitum arhasi \]

“For one who has taken his birth, death is certain; and for one who is dead, birth is certain. Therefore, in the unavoidable discharge of your duty, you should not lament.” One should not fear death. Rather, one should prepare oneself for the next birth. One should utilize one’s time in this human form to end the process of birth and death. It is not that to save oneself from death one should entangle oneself in sinful activities. This is not good.

TEXT 39

\[ dehe pañcatvam āpanne \]
\[ dehi karmāṇugo 'vaśaḥ \]
When the present body turns to dust and is again reduced to five elements—earth, water, fire, air and ether—the proprietor of the body, the living being, automatically receives another body of material elements according to his fruitive activities. When the next body is obtained, he gives up the present body.

PURPORT

This is confirmed in Bhagavad-gītā, which presents the beginning of spiritual understanding.

“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) A person or an animal is not the material body; rather, the material body is the covering of the living being. Bhagavad-gītā compares the body to a dress and elaborately explains how one changes dresses one after another. The same Vedic knowledge is confirmed here. The living being, the soul, is constantly changing bodies one after another. Even in the present life, the body changes from childhood to boyhood, from boyhood to youth, and from youth to old age; similarly, when the body is too old to continue, the living being gives up this body and, by the laws of nature,
automatically gets another body according to his fruitive activities, desires and ambitions. The laws of nature control this sequence, and therefore as long as the living entity is under the control of the external, material energy, the process of bodily change takes place automatically, according to one’s fruitive activities. Vasudeva therefore wanted to impress upon Kaṁsa that if he committed this sinful act of killing a woman, in his next life he would certainly get a material body still more conditioned to the sufferings of material existence. Thus Vasudeva advised Kaṁsa not to commit sinful activities.

One who commits sinful activities because of ignorance, tamo-guṇa, obtains a lower body. Kāraṇam guṇa-sango 'syā sad-asad-yoni-janmasu (Bg. 13.22). There are hundreds and thousands of different species of life. Why are there higher and lower bodies? One receives these bodies according to the contaminations of material nature. If in this life one is contaminated by the mode of ignorance and sinful activities (duṣkṛtī), in the next life, by the laws of nature, one will certainly get a body full of suffering. The laws of nature are not subservient to the whimsical desires of the conditioned soul. Our endeavor, therefore, should be to associate always with sattva-guṇa and not indulge in rajo-guṇa or tamo-guṇa (rajas-tamo-bhāvāḥ). Lusty desires and greed keep the living entity perpetually in ignorance and prevent him from being elevated to the platform of sattva-guṇa or ūḍḍha-sattva-guṇa. One is advised to be situated in ūḍḍha-sattva-guṇa, devotional service, for thus one is immune to the reactions of the three modes of material nature.

TEXT 40

vrajaṁś tiṣṭhan padaïkena
yathaivaikenā gacchati
yathā trṣṇa-jalaukaiवर्य
dehi karma-gatiṁ gataḥ

vrajan—a person, while traveling on the road; tiṣṭhan—while standing; padā ekena—on one foot; yathā—as; eva—indeed; ekena—by
another foot; *gaccha* – goes; *yathā* – as; *trna-jalauka* – a worm on a vegetable; *evam* – in this way; *dehi* – the living entity; *karma-gatim* – the reactions of fruitive activities; *gataḥ* – undergoes.

**TRANSLATION**

Just as a person traveling on the road rests one foot on the ground and then lifts the other, or as a worm on a vegetable transfers itself to one leaf and then gives up the previous one, the conditioned soul takes shelter of another body and then gives up the one he had before.

**PURPORT**

This is the process of the soul's transmigration from one body to another. At the time of death, according to his mental condition, the living being is carried by the subtle body, consisting of mind, intelligence and ego, to another gross body. When higher authorities have decided what kind of gross body the living entity will have, he is forced to enter such a body, and thus he automatically gives up his previous body. Dull-minded persons who do not have the intelligence to understand this process of transmigration take for granted that when the gross body is finished, one’s life is finished forever. Such persons have no brains with which to understand the process of transmigration. At the present moment there is great opposition to the Hare Kṛṣṇa movement, which is being called a “brainwashing” movement. But actually the so-called scientists, philosophers and other leaders in the Western countries have no brains at all. The Hare Kṛṣṇa movement is trying to elevate such foolish persons by enlightening their intelligence so that they will take advantage of the human body. Unfortunately, because of gross ignorance, they regard the Hare Kṛṣṇa movement as a brainwashing movement. They do not know that without God consciousness one is forced to continue transmigrating from one body to another. Because of their devilish brains, they will next be forced to accept an abominable life and practically never be able to liberate themselves from the conditional life of material existence. How this transmigration of the soul takes place is very clearly explained in this verse.
TEXT 41

svapne yathā paśyati deham īdṛṣaṁ
manorathenaḥbhinvīṣṭa-cetanah
dṛṣṭa-śrutabhivyāṁ manasānucintayan
prapadyate tat kim api hy apasmṛtih

svapne—in a dream; yathā—as; paśyati—one sees; deham—the kind of body; īdṛṣaṁ—similarly; manorathena—by mental speculation; abhiniviṣṭa—is fully absorbed; cetanah—he whose consciousness; dṛṣṭa—by whatever has been experienced by seeing with the eyes; śrutabhivyāṁ—and by hearing a description of something else; manasā—by the mind; anucintayan—thinking, feeling and willing; prapadyate—surrenders; tat—to that situation; kim api—what to speak of; hi—indeed; apasmṛtih—experiencing forgetfulness of the present body.

TRANSLATION

Having experienced a situation by seeing or hearing about it, one contemplates and speculates about that situation, and thus one surrenders to it, not considering his present body. Similarly, by mental adjustments one dreams at night of living under different circumstances, in different bodies, and forgets his actual position. Under this same process, one gives up his present body and accepts another [tathā dehāntara-prāptih].

PURPORT

Transmigration of the soul is very clearly explained in this verse. One sometimes forgets his present body and thinks of his childhood body, a body of the past, and of how one was playing, jumping, talking and so on. When the material body is no long workable, it becomes dust: “For dust
thou art, and unto dust shalt thou return.” But when the body again mixes with the five material elements—earth, water, fire, air and ether—the mind continues to work. The mind is the subtle substance in which the body is created, as we actually experience in our dreams and also when we are awake in contemplation. One must understand that the process of mental speculation develops a new type of body that does not actually exist. If one can understand the nature of the mind (manorathena) and its thinking, feeling and willing, one can very easily understand how from the mind different types of bodies develop.

The Kṛṣṇa consciousness movement, therefore, offers a process of transcendental activities wherein the mind is fully absorbed in affairs pertaining to Kṛṣṇa. The presence of the soul is perceived by consciousness, and one must purify his consciousness from material to spiritual, or, in other words, to Kṛṣṇa consciousness. That which is spiritual is eternal, and that which is material is temporary. Without Kṛṣṇa consciousness, one’s consciousness is always absorbed in temporary things. For everyone, therefore, Kṛṣṇa recommends in Bhagavad-gītā (9.34), man-manā bhava mad-bhakto mad-yājī māṁ namaskuru. One should always be absorbed in thought of Kṛṣṇa, one should become His devotee, one should always engage in His service and worship Him as the supreme great, and one should always offer Him obeisances. In the material world one is always a servant of a greater person, and in the spiritual world our constitutional position is to serve the Supreme, the greatest, param brahma. This is the instruction of Śrī Caitanya Mahāprabhu. Jayeśvarūpa haya-kṛṣṇera ‘nitya-dāsa’ (Cc. Madhya 20.108).

To act in Kṛṣṇa consciousness is the perfection of life and the highest perfection of yoga. As Lord Kṛṣṇa says in Bhagavad-gītā (6.47):

\[
\begin{align*}
\text{yoginām api sarvesāṁ} \\
\text{mad-gatenāntarātmanā} \\
\text{śraddhāvān bhajate yo māṁ} \\
\text{sa me yuktatamo mataḥ}
\end{align*}
\]

“One 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.”

The condition of the mind, which flickers between saṅkalpa and
vikalpa, accepting something and rejecting it, is very important in transferring the soul to another material body at the time of death.

\[
\text{yam yam vāpi smaran bhāvam}
\]
\[
\text{tyajaty ante kalevaram}
\]
\[
\text{tam tam evaiti kaunteya}
\]
\[
\text{sadā tad-bhāva-bhāvitaḥ}
\]

“Whatever state of being one remembers when he quits his body, that state he will attain without fail.” (Bg. 8.6) Therefore one must train the mind in the system of bhakti-yoga, as did Maharaja Ambarīśa, who kept himself always in Kṛṣṇa consciousness. Sa vai manah kṛṣṇa-pādāravindayoh. One must fix the mind at the lotus feet of Kṛṣṇa twenty-four hours a day. If the mind is fixed upon Kṛṣṇa’s lotus feet, the activities of the other senses will be engaged in Kṛṣṇa’s service. Hṛṣikeśa hṛṣikeśa-sevanam bhaktir ucyate: to serve Hṛṣikeśa, the master of the senses, with purified senses is called bhakti. Those who constantly engage in devotional service are situated in a transcendental state, above the material modes of nature. As Kṛṣṇa says in Bhagavad-gītā (14.26):

\[
mām ca yo ūvyabhicāreṇa
\]
\[
bhakti-yogena sevate
\]
\[
sa guṇān samātityaitān
\]
\[
brāhma-bhūyāya kalpate
\]

“One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman.” One must learn the secret of success from the Vedic literatures, especially when the cream of Vedic knowledge is presented by Bhagavad-gītā as it is.

Because the mind is ultimately controlled by the Supreme Personality of Godhead, Kṛṣṇa, the word apasmṛtiḥ is significant. Forgetfulness of one’s own identity is called apasmṛtiḥ. This apasmṛtiḥ can be controlled by the Supreme Lord, for the Lord says, māttah smṛtir jñānam apohanaṁ ca: “From Me come remembrance, knowledge and forgetfulness.” Instead of allowing one to forget one’s real position, Kṛṣṇa can revive one’s original identity at the time of one’s death, even though the
mind may be flickering. Although the mind may work imperfectly at the time of death, Kṛṣṇa gives a devotee shelter at His lotus feet. Therefore when a devotee gives up his body, the mind does not take him to another material body (tyaktvā dehaṁ punar janma naiti mām eti); rather, Kṛṣṇa takes the devotee to that place where He is engaged in His pastimes (mām eti), as we have already discussed in previous verses. One’s consciousness, therefore, must always be absorbed in Kṛṣṇa, and then one’s life will be successful. Otherwise the mind will carry the soul to another material body. The soul will be placed in the semen of a father and discharged into the womb of a mother. The semen and ovum create a particular type of body according to the form of the father and mother, and when the body is mature, the soul emerges in that body and begins a new life. This is the process of transmigration of the soul from one body to another (tathā dehāntara-prāptih). Unfortunately, those who are less intelligent think that when the body disappears, everything is finished. The entire world is being misled by such fools and rascals. But as stated in Bhagavad-gītā (2.20), na hanyate hanyamāne śārire. The soul does not die when the body is destroyed. Rather, the soul takes on another body.

TEXT 42

yato yato dhāvati daiva-coditaṁ
mano vikāra-tmakam āpa pañcasu
guṇeṣu māyā-raciteṣu dehy asau
prapadyamānah saha tena jāyate

yataḥ yataḥ—from one place to another or from one position to another; dhāvati—speculates; daiva-coditaṁ—impelled by accident or deliberation; manah—the mind; vikāra-ātmakam—changing from one type of thinking, feeling and willing to another; āpa—at the end, he obtains (a mentality); pañcasu—at the time of death (when the material
body turns totally into matter); \textit{gune}ṣu—(the mind, not being liberated, becomes attached) to the material qualities; \textit{maya-racite}ṣu—where the material energy creates a similar body; \textit{dehi}—the spirit soul who accepts such a body; \textit{asa}u—he; \textit{prapadyamana}ḥ—being surrendered (to such a condition); \textit{saha}—with; \textit{t}ena—a similar body; \textit{jayate}—takes birth.

**TRANSLATION**

At the time of death, according to the thinking, feeling and willing of the mind, which is involved in fruitive activities, one receives a particular body. In other words, the body develops according to the activities of the mind. Changes of body are due to the flickering of the mind, for otherwise the soul could remain in its original, spiritual body.

**PURPORT**

One can very easily understand that the mind is constantly flickering, changing in the quality of its thinking, feeling and willing. This is explained by Arjuna in \textit{Bhagavad-gita} (6.34):

\begin{verbatim}
cañcalam hi manah krṣṇa
pramāthi balavad drśham
tasyāhām nigraham manye
vāyor iva suduṣkaram
\end{verbatim}

The mind is \textit{cañcala}, flickering, and it changes very strongly. Therefore Arjuna admitted that controlling the mind is not at all possible; this would be as difficult as controlling the wind. For example, if one were in a boat moving according to the wind on a river or the sea, and the wind were uncontrollable, the tilting boat would be very much disturbed and extremely difficult to control. It might even capsize. Therefore, in the \textit{bhava-samudra}, the ocean of mental speculation and transmigration to different types of bodies, one must first control the mind.

By regulative practice one can control the mind, and this is the purpose of the \textit{yoga} system (\textit{abhyāsa-yoga-yuktena}). But there is a chance of failure with the \textit{yoga} system, especially in this age of Kali, because the \textit{yoga} system uses artificial means. If the mind is engaged in \textit{bhakti-yoga},
however, by the grace of Kṛṣṇa one can very easily control it. Therefore Śrī Caitanya Mahāprabhu has recommended, harer nāma harer nāma harer nāmaiva kevalam. One should chant the holy name of the Lord constantly, for the holy name of the Lord is nondifferent from Hari, the Supreme Person.

By chanting the Hare Kṛṣṇa mantra constantly, one can fix the mind on the lotus feet of Kṛṣṇa (sa vai manah kṛṣṇa-pādāravindayoḥ) and in this way achieve the perfection of yoga. Otherwise, the flickering mind will hover on the platform of mental speculation for sense enjoyment, and one will have to transmigrate from one type of body to another because the mind is trained only in relation to the material elements, or, in other words, to sense gratification, which is false. Māyā-sukhāya bharam udvahato vimūḍhān (Bhāg. 7.9.43). Rascals (vimūḍhān), being controlled by mental speculation, make huge arrangements by which to enjoy life temporarily, but they must give up the body at the time of death, when everything is taken away by Kṛṣṇa's external energy (mṛtyuh sarva-haras cāham). At that time, whatever one has created in this life is lost, and one must automatically accept a new body by the force of material nature. In this life one may have constructed a very tall skyscraper, but in the next life, because of one's mentality, one may have to accept a body like that of a cat, a dog, a tree or perhaps a demigod. Thus the body is offered by the laws of material nature. Kāraṇam guṇa-ṣaṅgo 'syā sad-asad-yoni-janmasu (Bg. 13.22). The spirit soul takes birth in higher and lower species of life only because of his association with the three qualities of material nature.

"Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the mode of ignorance go down to the hellish worlds." (Bg. 14.18)

In conclusion, the Kṛṣṇa consciousness movement offers the topmost welfare activity for human society. The saner section of human society
must therefore take this movement very seriously for the benefit of all humanity. To save oneself from the repetition of birth and death, one must purify his consciousness. *Sarvopādhi-vinirmuktam tat-paratvena nirmalam.* One must be freed from all designations—"I am American," "I am Indian," "I am this," "I am that"—and come to the platform of understanding that Kṛṣṇa is the original master and we are His eternal servants. When the senses are purified and engaged in Kṛṣṇa's service, one achieves the highest perfection. *Hṛṣikeṇa hṛṣikeśa-sevenaṁ bhaktir ucyate.* The Kṛṣṇa consciousness movement is a movement of bhakti-yoga. *Vairāgya-vidyā-nija-bhakti-yoga.* By following the principles of this movement, one becomes disassociated from material mental concoctions and is established on the original platform of the eternal relationship between the living entity and the Supreme Personality of Godhead as servant and master. This, in summary, is the purpose of the Kṛṣṇa consciousness movement.

**TEXT 43**

| jyotiṁ yathaivodaka-pārthiveśu adah
| samīra-vegānugatam vibhāvyate
| evaṁ sva-māyā-raciteśu asau pumān
guṇeṣu rāga-anugato vimuhyati

*jyotih*—the luminaries in the sky, such as the sun, the moon and the stars; *yathā*—as; *eva*—indeed; *udaka*—in water; *pārthiveśu*—or in other liquids, like oil; *adah*—directly; *samīra-vegā-anugatam*—being forced by the movements of the wind; *vibhāvyate*—appear in different shapes; *evam*—in this way; *sva-māyā-raciteśu*—in the situation created by one's mental concoctions; *asau*—the living entity; *pumān*—person; *guṇeṣu*—in the material world, manifested by the modes of nature; *rāga-anugataḥ*—according to his attachment; *vimuhyati*—becomes bewildered by identification.
TRANSLATION

When the luminaries in the sky, such as the moon, the sun and the stars, are reflected in liquids like oil or water, they appear to be of different shapes—sometimes round, sometimes long, and so on—because of the movements of the wind. Similarly, when the living entity, the soul, is absorbed in materialistic thoughts, he accepts various manifestations as his own identity because of ignorance. In other words, one is bewildered by mental concoctions because of agitation from the material modes of nature.

PURPORT

This verse gives a very good example by which to understand the different positions of the eternal spiritual soul in the material world and how the soul takes on different bodies (dehāntara-prāptih). The moon is stationary and is one, but when it is reflected in water or oil, it appears to take different shapes because of the movements of the wind. Similarly, the soul is the eternal servant of Kṛṣṇa, the Supreme Personality of Godhead, but when put into the material modes of nature, it takes different bodies, sometimes as a demigod, sometimes a man, a dog, a tree and so on. By the influence of māyā, the illusory potency of the Supreme Personality of Godhead, the living entity thinks that he is this person, that person, American, Indian, cat, dog, tree or whatever. This is called māyā. When one is freed from this bewilderment and understands that the soul does not belong to any shape of this material world, one is situated on the spiritual platform (brahma-bhūta).

This realization is sometimes explained as nirākāra, or formlessness. This formlessness, however, does not mean that the soul has no form. The soul has form, but the external, agitating form he has acquired because of material contamination is false. Similarly, God is also described as nirākāra, which means that God has no material form but is sac-cid-ānanda-vigraha. The living entity is part and parcel of the supreme sac-cid-ānanda-vigraha, but his material forms are temporary, or illusory. Both the living entity and the Supreme Lord have original, spiritual forms (sac-cid-ānanda-vigraha), but the Lord, the Supreme, does not change His form. The Lord appears as He is, whereas the living entity appears because material nature forces him to accept different forms.
When the living entity receives these different forms, he identifies with them, and not with his original, spiritual form. As soon as the living entity returns to his original, spiritual form and understanding, he immediately surrenders to the supreme form, the Personality of Godhead. This is explained in *Bhagavad-gītā* (7.19). *Bahūnāṁ janmanāṁ ante jñānavān māṁ prapadyate.* When the living entity, after many, many births in different forms, returns to his original form of Kṛṣṇa consciousness, he immediately surrenders unto the lotus feet of the supreme form, Kṛṣṇa. This is liberation. As the Lord says in *Bhagavad-gītā* (18.54):

\[
\begin{align*}
\text{brahma-bhūtatḥ prasannātmā} \\
\text{na śocati na kāṅkṣati} \\
\text{samaḥ sarveṣu bhūteṣu} \\
\text{mad-bhaktiṁ labhate parāṁ}
\end{align*}
\]

“One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.” Surrender unto the supreme form is the result of *bhakti.* This *bhakti,* or understanding of one’s own position, is the complete liberation. As long as one is under an impersonal understanding of the Absolute Truth, he is not in pure knowledge, but must still struggle for pure knowledge. *Kleśo 'dhikataras teṣāṁ avyaktāsakta-cetasām* (Bg. 12.5). Although one may be spiritually advanced, if one is attached to the impersonal feature of the Absolute Truth one must still work very hard, as indicated by the words *kleśo 'dhikatarah,* which mean “greater suffering.” A devotee, however, easily attains his original position as a spiritual form and understands the Supreme Personality of Godhead in His original form.

Kṛṣṇa Himself explains the forms of the living entities in the Second Chapter of *Bhagavad-gītā,* where He clearly says to Arjuna that He, Arjuna and all other living entities, who were previously in their original forms, are separate individual identities. They were individuals in the past, they are now situated in individuality, and in the future they will all continue to maintain their individual forms. The only difference is that the conditioned living entity appears in various material forms,
whereas Kṛṣṇa appears in His original, spiritual form. Unfortunately, those who are not advanced in spiritual knowledge think that Kṛṣṇa is like one of them and that His form is like their material forms. 

Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam (Bg. 9.11). Kṛṣṇa is never puffed up by material knowledge and is therefore called acyuta, whereas the living entities fall down and are agitated by material nature. This is the difference between the Supreme Lord and the living entities.

In this connection it is to be noted that Vasudeva, who was situated in a transcendental position, advised Kaṁsa not to commit further sinful activities. Kaṁsa, a representative of the demons, was always ready to kill Kṛṣṇa, or God, whereas Vasudeva represents a transcendently situated person to whom Kṛṣṇa is born (Vāsudeva is the son of Vasudeva). Vasudeva wanted his brother-in-law Kaṁsa to refrain from the sinful act of killing his sister, since the result of being agitated by material nature would be that Kaṁsa would have to accept a body in which to suffer again and again. Elsewhere in Śrīmad-Bhāgavatam (5.5.4), Rṣabhadeva also says:

\[
na sādhu manye yata ātmano 'yam 
asann api kleśada āsa dehaḥ
\]

As long as the living entity is entangled in the fruitive activities of so-called happiness and distress, he will receive a particular type of body in which to endure the three kinds of suffering due to material nature (tri-tāpā-yantrapā). An intelligent person, therefore, must free himself from the influence of the three modes of material nature and revive his original, spiritual body by engaging in the service of the Supreme Person, Kṛṣṇa. As long as one is materially attached, one must accept the process of birth, death, old age and disease. One is therefore advised that an intelligent person, instead of being entangled in so-called good and bad fruitive activities, should engage his life in advancing in Kṛṣṇa consciousness so that instead of accepting another material body (tyaktvā deham punar janma naiti), he will return home, back to Godhead.

TEXT 44

तस्मान कुयचित्तं द्रोहमाचररतं स तथाविधः।
आत्मनं श्रेममशिष्ठं द्रोघुधृवं परो भयम्।

॥४४॥
tasmān na kasyacid droham
ācaret sa tathā-vidhaḥ
ātmanaḥ kṣemam anvicchan
drogdhur vai parato bhayam

tasmāt—therefore; na—not; kasyacid—of anyone; droham—envy;
ācaret—one should act; saḥ—a person (Kamsa); tathā-vidhaḥ—who has
been advised in such a way (by Vasudeva); ātmanaḥ—his own;
kṣemam—welfare; anvicchan—if he desires; drogdhur—of one who is
envious of others; vai—indeed; parato—from others; bhayam—there
is a cause of fear.

TRANSLATION

Therefore, since envious, impious activities cause a body in
which one suffers in the next life, why should one act impiously?
Considering one’s welfare, one should not envy anyone, for an en­
vvious person must always fear harm from his enemies, either in
this life or in the next.

PURPORT

Instead of being inimical toward other living entities, one should act
piously by engaging in the service of the Supreme Lord, thus avoiding a
fearful situation both in this life and in the next. In this regard, the
following moral instruction by the great politician Cāṇakya Paṇḍita is
very meaningful:

tyaja durjana-saṁsargam
bhaja sādhu-samāgamam
kuru puṇyam aho rātraṁ
smara nityam anityatām

One should give up the company of devils, demons and nondevotees and
should always associate with devotees and saintly persons. One should al­
ways act piously, thinking that this life is temporary, and not be attached
to temporary happiness and distress. The Kṛṣṇa consciousness movement
is teaching all of human society this principle of becoming Kṛṣṇa con­
scious and thus solving the problems of life forever (tyaktvā deham
punar janma naiti mām eti so 'rjuna).
TEXT 45

As your younger sister, this poor girl Devaki is like your own daughter and deserves to be affectionately maintained. You are merciful, and therefore you should not kill her. Indeed, she deserves your affection.

TEXT 46

Srī-Sukadeva Gosvāmi said: in this way; saḥ—he (Kāṁsa); sāmabhīḥ—by attempts to pacify him (Kāṁsa); bhedaiḥ—by moral instructions that one should not be cruel to anyone
else; bodhyamānaḥ api—even being pacified; dāruṇah—he who was the most fiercely cruel; na nyavartata—could not be stopped (from the grievous act); kauravya—O Mahārāja Parikṣit; puruṣa-adān—the Rākṣasas, man-eaters; anuvrataḥ—following in their footsteps.

TRANSLATION

Śukadeva Gosvāmī continued: O best of the Kuru dynasty, Kaṁsa was fiercely cruel and was actually a follower of the Rākṣasas. Therefore he could be neither pacified nor terrified by the good instructions given by Vasudeva. He did not care about the results of sinful activities, either in this life or in the next.

TEXT 47

निर्बन्धं तस्य तं ज्ञात्वा विचिन्त्याननकंदुभिः
प्रांम कालं प्रतिव्योढिमिदं तत्रान्वपद्यत

nirbandham tasya tam jñātvā
vicintya-anakadundubhiḥ
prāptam kālam prativyodhum
idam tatrānvapadyata

nirbandham—determination to do something; tasya—of him (Kaṁsa); tam—that (determination); jñātvā—understanding; vicintya—thinking deeply; ānakadundubhiḥ—Vasudeva; prāptam—had arrived; kālam—imminent danger of death; prativyodhum—to stop him from such activities; idam—this; tatra—thereupon; anvapadyata—thought of other ways.

TRANSLATION

When Vasudeva saw that Kaṁsa was determined to kill his sister Devaki, he thought to himself very deeply. Considering the imminent danger of death, he thought of another plan to stop Kaṁsa.

PURPORT

Although Vasudeva saw the imminent danger that his wife Devakī would be killed, he was convinced of his welfare because at his birth the
demigods had played drums and kettledrums. He therefore attempted another way to save Devaki.

TEXT 48

mrtyur buddhimatapohyo
yavad buddhi-balodayam
yady asau na nivarteta
naparadho 'sti dehinaḥ

mrtyuh—death; buddhi-matā—by an intelligent person; apohyah—should be avoided; yāvat—as long as; buddhi-bala-udayam—intelligence and bodily strength are present; yadi—if; asau—that (death); na nivarteta—cannot be checked; na—not; aparādhaḥ—offense; asti—there is; dehinaḥ—of the person in danger of death.

TRANSLATION

As long as he has intelligence and bodily strength, an intelligent person must try to avoid death. This is the duty of every embodied person. But if death cannot be avoided in spite of one’s endeavors, a person facing death commits no offense.

PURPORT

It is natural for a person facing untimely death to try his best to save himself. This is one’s duty. Although death is sure, everyone should try to avoid it and not meet death without opposition because every living soul is by nature eternal. Because death is a punishment imposed in the condemned life of material existence, the Vedic culture is based on avoiding death (tyaktvā deham punar janma naiti). Everyone should try to avoid death and rebirth by cultivating spiritual life and should not submit to death without struggling to survive. One who is not trying to stop death is not an intelligent human being. Because Devaki was face to face with imminent death, it was Vasudeva’s duty to save her, as he was
trying his best to do. He therefore considered another way to approach Kaṁsa so that Devaki would be saved.

**TEXTS 49-50**

\[pradāya mṛtyave putrān mocaye kṛpanāṁ imāṁ
sūtā me yadi jāyeran
mṛtyur vā na mriyeta cet\]

\[viparyayo vā kim na syād
gatir dhātur duratyayā
upasthito nivarteta
nivṛttah punar āpatet\]

*pradāya*—promising to deliver; *mṛtyave*—unto Kaṁsa, who is death personified for Devaki; *putrān*—my sons; *mocaye*—I am releasing her from imminent danger; *kṛpanāṁ*—innocent; *imāṁ*—Devaki; *sūtāḥ*—sons; *me*—my; *yadi*—whether; *jāyeran*—should take birth; *mṛtyuh*—Kaṁsa; *vā*—or; *na*—not; *mriyeta*—should die; *cet*—if; *viparyayah*—just the opposite; *vā*—or; *kim*—whether; *na*—not; *syāt*—it may happen; *gatiḥ*—the movement; *dhātur*—of providence; *duratyayā*—very difficult to understand; *upasthitah*—that which is presently obtained; *nivarteta*—may stop; *nivṛttah*—Devaki's death being stopped; *punah āpatet*—in the future it may happen again (but what can I do).

**TRANSLATION**

Vasudeva considered: By delivering all my sons to Kaṁsa, who is death personified, I shall save the life of Devaki. Perhaps Kaṁsa will die before my sons take birth, or, since he is already destined
to die at the hands of my son, one of my sons may kill him. For the
time being, let me promise to hand over my sons so that Kaṁsa will
give up this immediate threat, and if in due course of time Kaṁsa
dies, I shall have nothing to fear.

PURPORT

Vasudeva wanted to save the life of Devaki by promising to deliver his
sons to Kaṁsa. “In the future,” he thought, “Kaṁsa may die, or I may
not beget any sons. Even if a son is born and I deliver him to Kaṁsa,
Kaṁsa may die at his hands, for by providence anything could happen. It
is very difficult to understand how things are managed by providence.”
Thus Vasudeva decided that he would promise to deliver his sons to the
hands of Kaṁsa in order to save Devaki from the imminent danger of
death.

TEXT 51

\[
\text{agnē yathā dāru-viyoga-yogayor} \\
\text{adrṣṭato 'nyan na nimittam asti} \\
\text{evam hi jantor api durvibhāvyah} \\
\text{śarīra-saṁyoga-viyoga-hetuḥ}
\]

\text{agnēḥ—of a fire in the forest; yathā—as; dāru—of wood; viyoga-
yogayoh—of both the escaping and the capturing; adrṣṭataḥ—than}
\text{unseen providence; anyat—some other reason or accident; na—not;}
\text{nimittam—a cause; asti—there is; evam—in this way; hi—certainly;}
\text{jantorḥ—of the living being; api—indeed; durvibhāvyah—cannot be}
\text{found out; śarīra—of the body; saṁyoga—of the accepting; viyoga—or}
\text{of the giving up; hetuḥ—the cause.}

TRANSLATION

When a fire, for some unseen reason, leaps over one piece of
wood and sets fire to the next, the reason is destiny. Similarly,
when a living being accepts one kind of body and leaves aside
another, there is no other reason than unseen destiny.

PURPORT

When there is a fire in a village, the fire sometimes jumps over one
house and burns another. Similarly, when there is a forest fire, the fire
sometimes jumps over one tree and catches another. Why this happens,
no one can say. One may set forth some imaginary reason why the
nearest tree or house did not catch fire whereas a tree or house in a dis­t­
tant place did, but actually the reason is destiny. This reason also applies
to the transmigration of the soul, by which a prime minister in one life
may become a dog in the next. The work of unseen destiny cannot be
ascertained by practical experimental knowledge, and therefore one must
be satisfied by reasoning that everything is done by supreme providence.

TEXT 52

एवम् विमःृश्यं तं पापं यात्रदात्मनिदर्शनं ।
पूज्याभासं नै शैरिरंहुमानपुरःसर्सं ॥१५२॥

evam vimrśya tam pāpaṁ
yāvat-ātmani-darśanam
pūjayāṁ āsa vai saurir
bahu-māna-puraḥsaram

evam—in this way; vimrśya—after contemplating; tam—unto
Kaṁsa; pāpaṁ—the most sinful; yāvat—as far as possible; ātmani-
darśanam—with all the intelligence possible within himself; pūjayāṁ
āsa—praised; vai—indeed; saurīḥ—Vasudeva; bahu-māna—offering
all respect; puraḥsaram—before him.

TRANSLATION

After thus considering the matter as far as his knowledge would
allow, Vasudeva submitted his proposal to the sinful Kaṁsa with
great respect.
TEXT 53

prasanna-vadanāmbhojo
nṛśaṁsaṁ nirapatrapam
manasa dūyamānena
vihasann idam abravit

prasanna-vadanā-ambhojaḥ—Vasudeva, who externally presented himself as if very happy; nṛśaṁsaṁ—unto the most cruel; nirapatrapam—shameless Kaṁsa; manasa—with the mind; dūyamānena—which was full of anxiety and sorrow; vihasan—smiling externally; idam abravit—and spoke as follows.

TRANSLATION

Vasudeva’s mind was full of anxiety because his wife was facing danger, but in order to please the cruel, shameless and sinful Kaṁsa, he externally smiled and spoke to him as follows.

PURPORT

Sometimes one must act duplicitously in a dangerous position, as Vasudeva did to save his wife. The material world is complicated, and to execute one’s duties, one cannot avoid adopting such diplomacy. Vasudeva did everything possible to save his wife for the sake of begetting Kṛṣṇa. This indicates that one may act duplicitously for the purpose of saving Kṛṣṇa and His interests. According to the arrangement already foretold, Kṛṣṇa was to appear through Vasudeva and Devakī to kill Kaṁsa. Vasudeva, therefore, had to do everything to save the situation. Although all the events were prearranged by Kṛṣṇa, a devotee must try his best to serve the purpose of Kṛṣṇa. Kṛṣṇa Himself is all-powerful, but it is not that a devotee should therefore sit idly and leave everything to Him. This instruction is also found in Bhagavad-gītā. Although Kṛṣṇa was doing everything for Arjuna, Arjuna never sat down idly as a non-
violent gentleman. Rather, he tried his best to fight the battle and be victorious.

TEXT 54

श्रीवसुदेव उक्तः

नस्तस्यात्मभयं साम्प्य यदृ वै साहाश्वरीरवाकः
पुत्रानु समर्पितवेदस्या वतत्स्ते भमश्वालितम्।

śrī-vasudeva uvāca
na hy asyās te bhayam saumya
yad vai sāhāśarīra-vāk
putrān samarpayisye 'syā
yatas te bhayam utthitam

śrī-vasudevaḥ uvāca—Śrī Vasudeva said; na—not; hi—indeed; asyāḥ—from Devaki; te—of you; bhayam—fear; saumya—O most sober; yat—which; vai—indeed; sā—that omen; āha—dictated; a-śarīra-vāk—a vibration without a body; putrān—all my sons; samarpayisye—I shall deliver to you; asyāḥ—of her (Devaki); yataḥ—from whom; te—your; bhayam—fear; utthitam—has arisen.

TRANSLATION

Vasudeva said: O best of the sober, you have nothing to fear from your sister Devaki because of what you have heard from the unseen omen. The cause of death will be her sons. Therefore I promise that when she gives birth to the sons from whom your fear has arisen, I shall deliver them all unto your hands.

PURPORT

Kamsa feared Devaki’s existence because after her eighth pregnancy she would give birth to a son who would kill him. Vasudeva, therefore, to assure his brother-in-law the utmost safety, promised to bring him all the sons. He would not wait for the eighth son, but from the very beginning would deliver to the hands of Kamsa all the sons to which Devaki would give birth. This was the most liberal proposition offered by Vasudeva to Kamsa.
TEXT 55

Śri-Śuka uvāca
svasur vadhān nivavṛte
kaṁsas tad-vākya-sāra-vit
vasudevo 'pi tam prītah
prāśasya prāvīśad grham

śri-śukāḥ uvāca—Śrī Śukadeva Gosvāmī said; svasūḥ—of his sister (Devaki); vadhāt—from the act of killing; nivavṛte—stopped for the time being; kaṁsah—Kamsa; tat-vākya—the words of Vasudeva; sāra-vit—knowing to be perfectly correct; vasudevaḥ—Vasudeva; api—also; tam—to him (Kamsa); prītah—being satisfied; prāśasya—pacifying more; prāvīśat grham—entered his own house.

TRANSLATION

Śrīla Śukadeva Gosvāmī continued: Kamsa agreed to the logical arguments of Vasudeva, and, having full faith in Vasudeva's words, he refrained from killing his sister. Vasudeva, being pleased with Kamsa, pacified him further and entered his own house.

PURPORT

Although Kamsa was a sinful demon, he believed that Vasudeva would never deviate from his word. The character of a pure devotee like Vasudeva is such that even so great a demon as Kamsa firmly believed in his words and was satisfied. Yasyaṁsti bhaktir bhagavatya akiñcanā sarvair guṇais tatra samāsate surāḥ (Bhāg. 5.18.12). All good attributes are present in a devotee, so much so that even Kamsa believed in Vasudeva's words without a doubt.

TEXT 56

Atho kālāḥ upaśayante devārthiś ca devadāvataṁ
puṇḍrañ ca pratuṣyate chaśīe ca kanyāṁ chaiva hubhatsamṛdu ||56||
atha kāla upāvṛtte
devaki sarva-devatā
putrān prasūuve cāṣṭau
kanyāṁ ca āivānuvatsaram

atha—thereafter; kāle—in due course of time; upāvṛtte—when it was ripe; devaki—Devakī, the wife of Vasudeva, Kṛṣṇa’s father; sarva-devatā—Devakī, to whom all the demigods and God Himself appeared; putrān—sons; prasūuve—gave birth to; ca—and; aṣṭau—eight; kanyāṁ ca—and one daughter named Subhadrā; eva—indeed; āivānuvatsaram—year after year.

TRANSLATION

Each year thereafter, in due course of time, Devakī, the mother of God and all the demigods, gave birth to a child. Thus she bore eight sons, one after another, and a daughter named Subhadrā.

PURPORT

The spiritual master is sometimes glorified as sarva-devamayo guruḥ (Bhāg. 11.7.27). By the grace of the guru, the spiritual master, one can understand the different kinds of devas. The word deva refers to God, the Supreme Personality of Godhead, who is the original source of all the demigods, who are also called devas. In Bhagavad-gītā (10.2) the Lord says, aham ādir hi devānām: “I am the source of all the devas.” The Supreme Lord, Viśnu, the Original Person, expands in different forms. Tad aikṣata bahu syām (Chāndogya Upaniṣad 6.2.3). He alone has expanded into many. Advaitam acyutam anādim ananta-rūpam (Brahma-samhitā 5.33). There are different grades of forms, known as svāṁśa and vibhinnāṁśa. The svāṁśa expansions, or vi śnu-tattva, are the Supreme Personality of Godhead, whereas the vibhinnāṁśa are jīva-tattva, who are part and parcel of the Lord (mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ). If we accept Kṛṣṇa as the Supreme Personality of Godhead and worship Him, all the parts and expansions of the Lord are automatically worshiped. Sarvārhaṇam acyutejyā (Bhāg. 4.31.14). Kṛṣṇa is known as Acyuta (senayor ubhayor madhye ratham sthāpayo me ’cyuta). By worshiping Acyuta, Kṛṣṇa, one automatically worships all the demigods. There is no need of separately worshiping either the
If one concentrates upon Kṛṣṇa, one worships everyone. Therefore, because mother Devakī gave birth to Kṛṣṇa, she is described here as sarva-devatā.

TEXT 57

कीर्तिमान्तं प्रथमजं कर्मयानकदुन्दुमिः ।
अप्यायामास कृष्णेऽण सोजनुतादतितिविहलः ॥३७॥

kīrtimantam prathamajam
carṣa-yāṇakadundubhiḥ
arpayāṁ āsa kṛcchreṇa
so 'nṛtād ati-vihvalah

kīrtimantam—by the name Kirtimān; prathama-jam—the first-born baby; karṣa-yā—unto Kaṁsa; anākakadundubhiḥ—Vasudeva; arpayāṁ āsa—delivered; kṛcchreṇa—with great pain; saḥ—he (Vasudeva); anṛtāt—from the breaking of the promise, or from fear of being a liar; ati-vihvalah—was very much disturbed, being afraid.

TRANSLATION

Vasudeva was very much disturbed by fear of becoming a liar by breaking his promise. Thus with great pain he delivered his first-born son, named Kirtimān, into the hands of Kaṁsa.

PURPORT

In the Vedic system, as soon as a child is born, especially a male child, the father calls for learned brāhmanaḥ, and according to the description of the child’s horoscope, the child is immediately given a name. This ceremony is called nāma-karaṇa. There are ten different saṁskāras, or reformatory methods, adopted in the system of varṇāśrama-dharma, and the name-giving ceremony is one of them. Although Vasudeva’s first son was to be delivered into the hands of Kaṁsa, the nāma-karaṇa ceremony was performed, and thus the child was named Kirtimān. Such names are given immediately after birth.
TEXT 58

किं दुःसहं नु साधूणां बिदुष्यं किमपेश्चित्तुः 
किमकार्यं कदर्यानं हर्ष्यं किम व्यात्तमानाः ॥५८॥

kim duḥsaham nu sādhūnāṁ
viduṣāṁ kim apekṣitam
kim akāryaṁ kadaryānāṁ
dustyajam kim dṛśatātmanāṁ

kim—what is; duḥsaham—painful; nu—indeed; sādhūnāṁ—for saintly persons; viduṣāṁ—of learned persons; kim apekṣitam—what is dependence; kim akāryam—what is forbidden work; kadaryānāṁ—of persons in the lowest grade; dustyajam—very difficult to give up; kim—what is; dṛṣṭa-ātmanāṁ—of persons who are self-realized.

TRANSLATION

What is painful for saintly persons who strictly adhere to the truth? How could there not be independence for pure devotees who know the Supreme Lord as the substance? What deeds are forbidden for persons of the lowest character? And what cannot be given up for the sake of Lord Kṛṣṇa by those who have fully surrendered at His lotus feet?

PURPORT

Since the eighth son of Devakī was to kill Kaṁsa, one might ask what the need was for Vasudeva to deliver the first-born child. The answer is that Vasudeva had promised Kaṁsa that he would deliver all the children born of Devakī. Kaṁsa, being an asura, did not believe that the eighth child would kill him; he took it for granted that he might be killed by any of the children of Devakī. Vasudeva, therefore, to save Devakī, promised to give Kaṁsa every child, whether male or female. From another point of view, Vasudeva and Devakī were very pleased when they understood that the Supreme Personality of Godhead, Kṛṣṇa, would come as their eighth son. Vasudeva, a pure devotee of the Lord, was eager to see Kṛṣṇa appear as his child from the eighth pregnancy of
Devakī. Therefore he wanted to deliver all the children quickly so that the eighth turn would come and Kṛṣṇa would appear. He begot one child every year so that Kṛṣṇa’s turn to appear would come as soon as possible.

TEXT 59

\[
\text{drṣṭvā samatvam tac chaureḥ}
\]
\[
\text{satye caiva vyavasthitim}
\]
\[
\text{kamsas tuṣṭa-manāḥ rājan}
\]
\[
\text{prahasann idam abravit}
\]

My dear King Parikṣit, when Kamsa saw that Vasudeva, being situated in truthfulness, was completely equipoised in giving him the child, he was very happy. Therefore, with a smiling face, he spoke as follows.

PURPORT

The word samatvam is very significant in this verse. Samatvam refers to one who is always equipoised, unaffected by either happiness or distress. Vasudeva was so steadily equipoised that he did not seem in the least agitated when delivering his first-born child into the hands of Kaṁsa to be killed. In Bhāgavad-gītā (2.56) it is said, duḥkhesu anudvigna-manāḥ sukhesu vigata-sprhaḥ. In the material world, one should not be very eager to be happy, nor should one be very much disturbed by material distress. Lord Kṛṣṇa advised Arjuna:
The Advent of Lord Kṛṣṇa: Introduction

mātrā-sparśas tu kaunteya
śītosṇa-sukha-duḥkha-dāh
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata

"O son of Kunti, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed." (Bg. 2.14) The self-realized soul is never disturbed by so-called distress or happiness, and this is especially true of an exalted devotee like Vasudeva, who showed this by his practical example. Vasudeva was not at all disturbed when delivering his first child to Kamsa to be killed.

TEXT 60

pratīyātu kumāro 'yam
na hy asmād asti me bhayam
aṣṭamād yuvayor garbhan
mṛtyur me vihitāḥ kila

pratīyātu—my dear Vasudeva, take back your child and go home; kumāraḥ—newborn child; ayaṁ—this; na—not; hi—indeed; asmāt—from him; asti—there is; me—my; bhayam—fear; aṣṭamāt—from the eighth; yuvayor—of both you and your wife; garbhaṁ—from the pregnancy; mṛtyuḥ—death; me—my; vihitāḥ—has been ordained; kila—indeed.

TRANSLATION

O Vasudeva, you may take back your child and go home. I have no fear of your first child. It is the eighth child of you and Devaki I am concerned with because that is the child by whom I am destined to be killed.
TEXT 61

तथेति सुतमादाय यथावानकुन्दुमि।
नाम्यनन्दत तदाभ्यस्तसंजितात्मनः।॥६१॥

tatheti sutam ādāya
yayāv ānacakundubhiḥ
nābhyanandata tad-vākyam
asato 'vijitātmanaḥ

tathā—very well; iti—thus; sutam ādāya—taking back his child;
yayau—left that place; ānacakundubhiḥ—Vasudeva; na abhya-
nandata—did not very much value; tat-vākyam—the words (of
Kamsa); asataḥ—who was without character; avijita-ātmanaḥ—and
without self-control.

TRANSLATION

Vasudeva agreed and took his child back home, but because
Kamsa had no character and no self-control, Vasudeva knew that
he could not rely on Kamsa’s word.

TEXTS 62–63

नन्दाण्ये व्रजे गोपा यात्रामीश्वरं च योषितः।
कृष्णपो द्वैदेववा देवक्याधा मुख्यिः।॥६२॥
सर्वेन वै देवताप्रयासा उभयोर्पि भारत॥
ज्ञातयो वन्यसुहदो ये च कंसमुहः॥॥६३॥

nandādyā ye vraje gopa
yās cāmiśāṁ ca yoṣitaḥ
vṛṣṇayo vasudevādyā
devakya-ādyā yadu-striyaḥ
	sarve vai devatā-prāyā
tubhayor api bhārata
jñātayo bandhu-suhrdo
ye ca kamsam anuvratāḥ
The Advent of Lord Kṛṣṇa: Introduction

nanda-ādyāḥ—beginning from Nanda Mahārāja; ye—all of which persons; vraje—in Vṛṇdāvana; gopāḥ—the cowherd men; yāḥ—which; ca—and; amīṣām—of all those (inhabitants of Vṛṇdāvana); ca—as well as; yoṣītaḥ—the women; vṛṣṇayaḥ—members of the Vṛṣṇi family; vasudeva-ādyāḥ—headed by Vasudeva; devakī-ādyāḥ—headed by Devakī; yadu-striyaḥ—all the women of the Yadu dynasty; sarve—all of them; vai—indeed; devatā-prāyāḥ—were inhabitants of heaven; ubhayoḥ—of both Nanda Mahārāja and Vasudeva; api—indeed; bhārata-O Mahārāja Parikśit; jnātayaḥ—the relatives; bandhu—friends; suhrdaḥ—well-wishers; ye—all of whom; ca—and; kaṁsa anuvratāḥ—even though apparently followers of Kaṁsa.

TRANSLATION

The inhabitants of Vṛṇdāvana, headed by Nanda Mahārāja and including his associate cowherd men and their wives, were none but denizens of the heavenly planets, O Mahārāja Parikśit, best of the descendants of Bharata, and so too were the descendants of the Vṛṣṇi dynasty, headed by Vasudeva, and Devakī and the other women of the dynasty of Yadu. The friends, relatives and well-wishers of both Nanda Mahārāja and Vasudeva and even those who externally appeared to be followers of Kaṁsa were all demigods.

PURPORT

As previously discussed, the Supreme Personality of Godhead, Viṣṇu, informed Lord Brahmā that Lord Kṛṣṇa would personally descend to mitigate the suffering on the earth. The Lord ordered all the denizens of the heavenly planets to take birth in different families of the Yadu and Vṛṣṇi dynasties and in Vṛṇdāvana. Now this verse informs us that all the family and friends of the Yadu dynasty, the Vṛṣṇi dynasty, Nanda Mahārāja and the gopas descended from the heavenly planets to see the pastimes of the Lord. As confirmed in Bhāgavad-gītā (4.8), the Lord’s pastimes consist of paritrāṇāya sādhūnām vināśāya ca duskrītām—saving the devotees and killing the demons. To demonstrate these activities, the Lord called for devotees from different parts of the universe.

There are many devotees who are elevated to the higher planetary systems.
prāpya puṇya-kṛtāṁ lokān
uṣītvā śāsvatiḥ samāḥ
śucināṁ śrīmatāṁ gehe
yoga-bhraṣṭo bhijāyate

“The unsuccessful yogi, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy.” (Bg. 6.41) Some devotees, having failed to complete the process of devotional service, are promoted to the heavenly planets, to which the pious are elevated, and after enjoying there they may be directly promoted to the place where the Lord’s pastimes are going on. When Lord Kṛṣṇa was to appear, the denizens of the heavenly planets were invited to see the pastimes of the Lord, and thus it is stated here that the members of the Yadu and Vṛṣṇi dynasties and the inhabitants of Vṛndāvana were demigods or almost as good as demigods. Even those who externally helped the activities of Kaṁsa belonged to the higher planetary systems. The imprisonment and release of Vasudeva and the killing of various demons were all manifestations of the pastimes of the Lord, and because the devotees would be pleased to see these activities personally, they were all invited to take birth as friends and relatives of these families. As confirmed in the prayers of Kuntī ( Bhāg. 1.8.19), nāto nātya-dhāro yathā. The Lord was to play the part of a demon-killer, and a friend, son and brother to His devotees, and thus these devotees were all summoned.

TEXT 64

एतत् कंसाय भगवान् छर्कायं साम्यत् नारद: ।
भृगेमोरायमाणानं दैत्यानां च कयोथमित् ॥१५॥

etat kaṁsāya bhagavān
chaśamsābhyyetya nāradaḥ
bhūmer bhārāyamāṇāṁ
daityānāṁ ca vadhodyamam

etat—all these words about the Yadu family and Vṛṣṇi family; kaṁsāya—unto King Kaṁsa; bhagavān—the most powerful representa-
tive of the Supreme Personality of Godhead; śaśāṁśa—informed (Kaṁsa, who was in doubt); abhyetya—after approaching him; nāradaḥ—the great sage Nārada; bhūmeḥ—on the surface of the earth; bhārāyamāṇānāṁ—of those who were a burden; daityānāṁ ca—and of the demons; vadha-udyamam—the endeavor to kill.

**TRANSLATION**

Once the great saint Nārada approached Kaṁsa and informed him of how the demoniac persons who were a great burden on the earth were going to be killed. Thus Kaṁsa was placed into great fear and doubt.

**PURPORT**

It has already been discussed that mother earth implored Lord Brahmā to give her relief from the distress created by the burdensome demons and that Lord Brahmā informed her that Lord Kṛṣṇa Himself was going to appear. Kṛṣṇa says in *Bhagavad-gītā* (4.8):

\[
\text{paritrāṇāya sādhūnāṁ} \\
\text{vināśāya ca duṣkṛtām} \\
\text{dharma-saṁsthāpanārthāya} \\
\text{sambhavāmi yuge yuge}
\]

Whenever there is a burden created by the demons and whenever the innocent devotees are distressed by demoniac rulers, the Lord appears in due course of time to kill the demons with the assistance of His real representatives, who are technically called demigods. In the *Upaniṣads* it is stated that the demigods are different parts of the Supreme Personality of Godhead. As it is the duty of the parts of the body to serve the whole, it is the duty of Kṛṣṇa’s devotees to serve Kṛṣṇa as He wants. Kṛṣṇa’s business is to kill the demons, and therefore this should be a devotee’s business also. Because the people of Kali-yuga are fallen, however, Śrī Caitanya Mahāprabhu, out of kindness for them, did not bring any weapon to kill them. Rather, by spreading Kṛṣṇa consciousness, love of Kṛṣṇa, He wanted to kill their nefarious, demoniac activities. This is the
purpose of the Kṛṣṇa consciousness movement. Unless the demoniac activities on the surface of the world are diminished or vanquished, no one can be happy. The program for the conditioned soul is fully described in Bhagavad-gītā, and one simply has to follow these instructions to become happy. Śrī Caitanya Mahāprabhu has therefore prescribed:

\[
\begin{align*}
&\text{harer nāma harer nāma} \\
&\text{harer nāmaiva kevalam} \\
&\text{kalau nāsty eva nāsty eva} \\
&\text{nāsty eva gatir anyathā}
\end{align*}
\]

Let people chant the Hare Kṛṣṇa mantra constantly. Then their demoniac tendencies will be killed, and they will become first-class devotees, happy in this life and in the next.

**TEXTS 65–66**

\[
\begin{align*}
&\text{rṣer vinirgame kaṁso} \\
&\text{yadūn matvā surān iti} \\
&\text{devakyā garbha-sambhūtam} \\
&\text{viṣṇum ca sva-vadham prati}
\end{align*}
\]

\[
\begin{align*}
&\text{devakīṁ vasudevaṁ ca} \\
&\text{nigr̥hya nigadhair grhe} \\
&\text{jātam jātam ahan putram} \\
&\text{tayor ajana-śaṅkayā}
\end{align*}
\]

*rṣeh*—of the great sage Nārada; *vinirgame*—on the departure (after giving information); *kaṁso*—Kaṁsa; *yadūn*—all the members of the Yadu dynasty; *matvā*—thinking of; *surān*—as demigods; *iti*—thus; *devakyā*—of Devakī; *garbha-sambhūtam*—the children born from the
womb; viṣṇum—(accepting) as Viṣṇu; ca—and; sva-vadham prati—fearing his own death from Viṣṇu; devakīm—Devakī; vasudevam ca—and her husband, Vasudeva; nigrhya—arresting; nigaṛḍh—by iron shackles; grhe—confined at home; jātam jātam—each one who was born, one after another; ahan—killed; putram—the sons; tayoh—of Vasudeva and Devakī; ajana-śaṅkayā—with the doubt that they would be Viṣṇu.

**TRANSLATION**

After the departure of the great saint Nārada, Kamsa thought that all the members of the Yadu dynasty were demigods and that any of the children born from the womb of Devakī might be Viṣṇu. Fearing his death, Kamsa arrested Vasudeva and Devakī and chained them with iron shackles. Suspecting each of the children to be Viṣṇu, Kamsa killed them one after another because of the prophecy that Viṣṇu would kill him.

**PURPORT**

Śrīla Jiva Gosvāmī, in his notes on this verse, has mentioned how Nārada Muni gave Kamsa this information. This incident is described in the Hari-varṇa. Nārada Muni went to see Kamsa by providence, and Kamsa received him very well. Nārada, therefore, informed him that any one of the sons of Devakī might be Viṣṇu. Because Viṣṇu was to kill him, Kamsa should not spare any of Devakī’s children, Nārada Muni advised. Nārada’s intention was that Kamsa, by killing the children, would increase his sinful activities so that Kṛṣṇa would soon appear to kill him. Upon receiving the instructions of Nārada Muni, Kamsa killed all the children of Devakī one after another.

The word ajana-śaṅkayā indicates that Lord Viṣṇu never takes birth (ajana) and that He therefore appeared as Kṛṣṇa, taking birth just like a human being (mānuṣīṁ tanum āśritam). Kamsa attempted to kill all the babies born of Devakī and Vasudeva, although he knew that if Viṣṇu were born, He would not be killed. Actually it came to pass that when Viṣṇu appeared as Kṛṣṇa, Kamsa could not kill Him; rather, as foretold, it was He who killed Kamsa. One should know in truth how Kṛṣṇa, who takes His birth transcendentally, acts to kill the demons but is never
killed. When one perfectly understands Krṣṇa in this way, through the medium of śāstra, one becomes immortal. As the Lord says in Bhagavad-gītā (4.9):

\[
\begin{align*}
\text{janma karma ca me divyam} \\
evaṁ yo vetti tattvataḥ \\
\text{tyaktvā deham punar janma} \\
naiti mām eti so 'ṛjuna
\end{align*}
\]

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

**TEXT 67**

| mātaram | pitaram | bhrāṭṛn |
| sarvāṁś ca suhṛdas tathā |
| ghnanti hy asutrpo lubdhā |
| rājānah prāyaśo bhuvi |

mātaram—unto the mother; pitaram—unto the father; bhrāṭṛn—unto brothers; sarvāṁś ca—and anyone else; suhṛdas—friends; tathā—as well as; ghnanti—they kill (as it is practically seen); hi—indeed; asutrpaḥ—those who envy the lives of others for their personal sense gratification; lubdhā—greedy; rājānah—such kings; prāyaśah—almost always; bhuvi—on the earth.

**TRANSLATION**

Kings greedy for sense gratification on this earth almost always kill their enemies indiscriminately. To satisfy their own whims, they may kill anyone, even their mothers, fathers, brothers or friends.

**PURPORT**

We have seen in the history of India that Aurangzeb killed his brother and nephews and imprisoned his father to fulfill political ambitions.
There have been many similar instances, and Kaṁsa was the same type of king. Kaṁsa did not hesitate to kill his nephews and imprison his sister and his father. For demons to do such things is not astonishing. Nonetheless, although Kaṁsa was a demon, he was aware that Lord Viṣṇu cannot be killed, and thus he attained salvation. Even partial understanding of the activities of Lord Viṣṇu makes one eligible for salvation. Kaṁsa knew a little about Kṛṣṇa—that He could not be killed—and therefore he attained salvation although he thought of Viṣṇu, Kṛṣṇa, as an enemy. What then is to be said of one who knows Kṛṣṇa perfectly from the descriptions of śāstras like Bhagavad-gītā? It is therefore the duty of everyone to read Bhagavad-gītā and understand Kṛṣṇa perfectly. This will make one’s life successful.

TEXT 68

अत्मानम्भ सहस्वात जाननं ग्राह सिसुना हतम।
महासुरं कालेन्मि यदुभि: स्यहुष्यत॥६८॥

ātmānam iha saṅjātam
jānan prāg viṣṇunā hatam
mahāsuram kālanemim
yadubhiḥ sa vyarudhyata

ātmānam—personally; iha—in this world; saṅjātam—born again; jānan—understanding well; prāk—previously, before this birth; viṣṇunā—by Lord Viṣṇu; hatam—was killed; mahā-asuram—a great demon; kālanemim—by the name Kālanemi; yadubhiḥ—with the members of the Yadu dynasty; saḥ—he (Kaṁsa); vyarudhyata—acted inimically.

TRANSLATION

In his previous birth, Kaṁsa had been a great demon named Kālanemi and been killed by Viṣṇu. Upon learning this information from Nārada, Kaṁsa became envious of everyone connected with the Yadu dynasty.

PURPORT

Persons who are demons, enemies of the Supreme Personality of Godhead, are called asuras. As stated in Bhagavad-gītā, the asuras, because
of their enmity toward the Supreme Personality of Godhead, take birth after birth in asura families and therefore glide down to the darkest hellish regions.

TEXT 69

उग्रसेनं च पितरं यदुभोजन्यकालिकम्।
खयं निग्रहं वृहुजे शुरुसेनान् महाबलः ॥६९॥

ugrasenam ca pitaram
yadu-bhojāndhakādhipam
svayam nigṛhya bubhuje
śūrasenān mahā-balaḥ

ugrasenam—unto Ugrasena; ca—and; pitaram—who was his own father; yadu—of the Yadu dynasty; bhoja—of the Bhoja dynasty; andhaka—of the Andhaka dynasty; adhipam—the king; svayam—personally; nigṛhya—subduing; bubhuje—enjoyed; śūrasenān—all the states known as Śūrasena; mahā-balaḥ—the extremely powerful Kamsa.

TRANSLATION

Karitsa, the most powerful son of Ugrasena, even imprisoned his own father, the King of the Yadu, Bhoja and Andhaka dynasties, and personally ruled the states known as Śūrasena.

PURPORT

The state known as Mathurā was also included within the states known as Śūrasena.
body. For example, when one is awake one does business and talks with customers, and similarly in dreams one meets various customers, talks about business and gives quotations. Madhvacarya says, therefore, that dreams take place according to what one sees, hears and remembers. When one reawakens, of course, one forgets the body of the dream. This forgetfulness is called *apasmriti*. Thus we are changing bodies because we are sometimes dreaming, sometimes awake and sometimes forgetful. Forgetfulness of our previously created body is called death, and our work in the present body is called life. After death, one cannot remember the activities of one’s previous body, whether imaginary or factual.

The agitated mind is compared to agitated water reflecting the sun and the moon. Actually the sun and moon reflected on the water do not exist there; nonetheless, they are reflected according to the movements of the water. Similarly, when our minds are agitated, we wander in different material atmospheres and receive different types of bodies. This is described in *Bhagavad-gita* as *guna-sanga*. *Karana guna-sanga 'syaa*. Madhvacarya says, *gunaubaddhaḥ san*. And Śrī Caitanya Mahāprabhu says, *brahmāṇḍa bhramite kona bhāgyavān jīva* (*Cc. Madhya* 19.151).

The living entity rotates up and down throughout the universe, sometimes in the upper planetary system, sometimes in the middle and lower planetary systems, sometimes as a man, sometimes a god, a dog, a tree and so on. This is all due to the agitation of the mind. The mind must therefore be steadily fixed. As it is said, *sa vai manah krṣṇa-padaravindayoḥ*. One should fix one’s mind at the lotus feet of Kṛṣṇa, and then one will become free from agitation. This is the instruction of the *Garuḍa Purāṇa*, and in the *Nārādiya Purāṇa* the same process is described. As stated in *Bhagavad-gītā*, *yanti deva-vratā devān*. The agitated mind goes to different planetary systems because it is attached to different kinds of demigods, but one does not go to the abode of the Supreme Personality of Godhead by worshiping the demigods, for this is not supported by any Vedic literature. Man is the architect of his own fortune. In this human life one has the facility with which to understand one’s real situation, and one can decide whether to wander around the universe forever or return home, back to Godhead. This is also confirmed in *Bhagavad-gītā* (*aprāpya māṁ nivartante mṛtyu-saṁsāra-vartmani*).
There is no such thing as chance. When a tree is burning in a forest fire and although the nearest tree is spared a distant tree catches fire, this may appear to be chance. Similarly, one may seem to get different types of bodies by chance, but actually one receives these bodies because of the mind. The mind flickers between accepting and rejecting, and according to the acceptance and rejection of the mind, we receive different types of bodies, although we superficially seem to obtain these bodies by chance. Even if we accept the theory of chance, the immediate cause for the change of body is the agitation of the mind.

Notes on aṁśena. This chapter describes that Kṛṣṇa appeared aṁśena, with His parts and parcels or His partial manifestation. In this connection, Śrīdāra Śvāmī says that Kṛṣṇa is one hundred percent Bhagavān (kṛṣṇas tu bhagavān svayam). Because of our imperfections, however, we cannot appreciate Kṛṣṇa in fullness, and therefore whatever Kṛṣṇa exhibited when present on earth was but a partial manifestation of His opulence. Again, Kṛṣṇa appeared with His plenary expansion Baladeva. Kṛṣṇa, however, is full; there is no question of His appearing partially. In the Vaiṣṇava-toṣānī, Śrīla Sanātana Gosvāmī says that to accept that Kṛṣṇa was partially manifested would contradict the statement kṛṣṇas tu bhagavān svayam. Śrīla Jīva Gosvāmī says that the word aṁśena means that Kṛṣṇa appeared with all His plenary expansions. The words aṁśena viṣṇoh do not mean that Kṛṣṇa is a partial representative of Viṣṇu. Rather, Kṛṣṇa appeared in fullness, and He manifests Himself partially in the Vaikuṇṭhalokas. In other words, Lord Viṣṇu is a partial representation of Kṛṣṇa; Kṛṣṇa is not a partial representation of Viṣṇu. In the Caitanya-caritāmṛta, Ādi-līlā, Chapter Four, this subject matter is explained very clearly. Śrīla Viśvanātha Cakravartī Ṭhākura also notes that no one can describe Kṛṣṇa in fullness. Whatever descriptions we find in Śrīmad-Bhāgavatam are partial explanations of Kṛṣṇa. In conclusion, therefore, the word aṁśena indicates that Lord Viṣṇu is a partial representation of Kṛṣṇa, not that Kṛṣṇa is a partial representation of Viṣṇu.

Śrīla Sanātana Gosvāmī’s Vaiṣṇava-toṣānī has explained the word dharma-sīlasya. The exact meaning of dharma-sīla is “an unadulterated devotee.” Real dharma consists of full surrender to Kṛṣṇa (sarvadharman parityajya mām ekaṁ śaranam vraja). One who has fully surrendered to Kṛṣṇa is actually religious. One such religious person was Mahārāja Parīkṣit. Anyone who accepts the principle of surrender to the
lotus feet of the Lord, giving up all other systems of religion, is actually dharma-sīla, perfectly religious.

The word nivṛttta-tārsaiḥ refers to one who no longer has any material desires (sarvopādi-vinirmuktam). One may have many material desires because of contamination in this material world, but when one is completely free from all material desires, he is called nivṛttta-trṣṇa, which indicates that he no longer has any thirst for material enjoyment. Svāmin kṛtārtho 'smi varaṁ na yāce (Hari-bhakti-sudhodaya). Materialistic persons want some material profit from executing devotional service, but this is not the purpose of service. The perfection of devotional service lies in complete surrender unto the lotus feet of Kṛṣṇa, with no material desires. One who surrenders in this way is already liberated. Jīvan-muktah sa ucyate. One who is always busy serving Kṛṣṇa, in whatever condition he may live, is understood to be liberated even in this life. Such a person, who is a pure devotee, does not need to change his body; indeed, he does not possess a material body, for his body has already been spiritualized. An iron rod kept constantly within a fire will ultimately become fire, and whatever it touches will burn. Similarly, the pure devotee is in the fire of spiritual existence, and therefore his body is cin-maya; that is, it is spiritual, not material, because the pure devotee has no desire but the transcendental desire to serve the Lord. In text four the word upagīyamānāt is used: nivṛttta-tārsair upagīyamānāt. Who will chant the glories of the Lord unless he is a devotee? Therefore the word nivṛttta-tārsaiḥ indicates the devotee, and no one else. These are the remarks of ācāryas like Virarāghava Ācārya and Vijayadhvaja. To desire anything other than devotional service will diminish one's freedom from material desires, but when one is free from all such desires one is called nivṛttta-tārsaiḥ.

Vina paśu-ghnāt. The word paśu means “animal.” An animal killer, paśu-ghna, cannot enter into Kṛṣṇa consciousness. In our Kṛṣṇa consciousness movement, therefore, animal killing is completely prohibited.

Uttamaśloka-guṇānuvādāt. The word uttamaśloka means “one who is famous as the best of those who are good.” The Lord is good in all circumstances. That is His natural reputation. His goodness is unlimited, and He uses it unlimitedly. A devotee is also sometimes described as uttamaśloka, meaning that he is eager to glorify the Supreme Personality of Godhead or the Lord's devotees. Glorifying the Lord and glorifying
the Lord’s devotees are the same. Or, rather, glorifying the devotee is more important than glorifying the Lord directly. Narottama dāsa Ṭhākura explains this fact: chādiyā vaisṇava-sevā, nistāra pāyeche kebā. One cannot be liberated from material contamination without sincerely serving a devotee of Kṛṣṇa.

_Bhavausadhat_ means “from the universal remedy.” Chanting the holy name and glorifying the Supreme Lord are the universal remedy for all the miseries of materialistic life. Persons who desire to be freed from this material world are called _mumukṣu_. Such persons can understand the miseries of materialistic life, and by glorifying the activities of the Lord they can be released from all these miseries. The transcendental sound vibrations concerning the Lord’s name, fame, form, qualities and paraphernalia are all nondifferent from the Lord. Therefore the very sound vibration of the Lord’s glorification and name are pleasing to the ears, and by understanding the absolute nature of the Lord’s name, form and qualities the devotee becomes joyful. Even those who are not devotees, however, enjoy the pleasing narrations of the Lord’s transcendental activities. Even ordinary persons not very much advanced in Kṛṣṇa consciousness take pleasure in describing the narrations depicted in _Śrīmad-Bhāgavatam_. When a materialistic person is purified in this way, he engages in hearing and chanting the glories of the Lord. Because glorification of the Lord’s pastimes is very pleasing to the ear and heart of the devotee, it is simultaneously his subject and object.

In this world there are three kinds of men: those who are liberated, those trying to be liberated, and those entangled in sense enjoyment. Of these three, those who are already liberated chant and hear the holy name of the Lord, knowing perfectly that to glorify the Lord is the only way to keep oneself in a transcendental position. Those who are trying to be liberated, the second class, may regard the chanting and hearing of the Lord’s holy name as a process of liberation, and they too will feel the transcendental pleasure of this chanting. As for _karmīs_ and persons engaged in sense gratification, they also may take pleasure in hearing the pastimes of the Lord, like His fighting on the Battlefield of Kurukṣetra and His dancing in Vṛndāvana with the _gopīs_.

The word _uttamaśloka-guṇānuvāda_ refers to the transcendental qualities of the Supreme Lord, such as His affection for mother Yaśodā and His friends the cowherd boys and His loving attitude toward the
gopīs. The Lord’s devotees like Mahārāja Yudhiṣṭhира are also described by the qualification uttamaśloka-guṇānuvāda. The word anuvāda refers to describing the qualities of the Supreme Lord or His devotees. When these qualities are described, other devotees are interested in hearing them. The more one is interested in hearing about these transcendental qualities, the more one transcendentally enjoys. Everyone, therefore, including the mumuṣus, the vimuktas and the karmīs, should chant and hear the glories of the Lord, and in this way everyone will benefit.

Although the sound vibration of the transcendental qualities of the Lord is equally beneficial to all, for those who are muktas, liberated, it is especially pleasing. As described in Śrīmad-Bhāgavatam, Eighth Canto, Third Chapter, verse twenty, because pure devotees, who no longer have any material desires, surrender fully to the lotus feet of the Lord, they always merge in the ocean of bliss by chanting and hearing the Lord’s holy name. According to this verse, devotees like Nārada and other residents of Śvetadvīpa are seen always engaged in chanting the holy name of the Lord because by such chanting they are always externally and internally blissful. The mumuṣus, persons desiring to be liberated, do not depend on the pleasures of the senses; instead, they concentrate fully on becoming liberated by chanting the holy name of the Lord. Karmīs like to create something pleasing to their ears and hearts, and although they sometimes like to chant or hear the glories of the Lord, they do not do it openly. Devotees, however, always spontaneously hear, chant about and remember the activities of the Lord, and by this process they are fully satisfied, even though these may seem like topics of sense gratification. Simply by hearing the transcendental narrations of the Lord’s activities, Parikṣit Mahārāja was liberated. He was therefore srotamano-’bhirāma; that is, he glorified the process of hearing. This process should be accepted by all living entities.

To distinguish persons who are bereft of these transcendental pleasures, Parikṣit Mahārāja has used the words virajyeta pumān. The word pumān refers to any person, whether man, woman or in-between. Because of the bodily conception of life, we are subject to lamentation, but one who has no such bodily conceptions can take pleasure in transcendental hearing and chanting. Therefore a person fully absorbed in the bodily concept of life is surely killing himself by not making spiritual progress. Such a person is called paśu-ghna. Especially excluded from
spiritual life are the animal hunters, who are not interested in hearing and chanting the holy name of the Lord. Such hunters are always unhappy, both in this life and in the next. It is therefore said that a hunter should neither die nor live because for such persons both living and dying are troublesome. Animal hunters are completely different from ordinary karmīs, and thus they have been excluded from the process of hearing and chanting. *Vinā paśu-ghanāt*. They cannot enter into the transcendental pleasure of chanting and hearing the holy name of the Lord.

The word *mahā-ratha* refers to a great hero who can fight alone against eleven thousand other heroes, and the word *atiratha*, as found in text five, refers to one who can fight against an unlimited number. This is mentioned in the *Mahābhārata* as follows:

\[
\begin{align*}
\text{ekādaśa-sahasrāṇi} & \quad \text{yodhayed yas tu dhanvinām} \\
\text{astra-śastra-praviṇaś ca} & \quad \text{mahā-ratha iti smṛtaḥ} \\
\text{amitān yodhayed yas tu} & \quad \text{samprokto 'tirathas tu saḥ}
\end{align*}
\]

This is the description given in the *Brhad-vaisṇava-toṣaṇi* by Śrīla Sanātana Gosvāmī.

*Māyā-manuṣya*sa (10.1.17). Because of being covered by *yogamāyā* (*nāham prakāśah sarvasya yogamāyā-samāvṛtaḥ*), Kṛṣṇa is sometimes called *māyā-manuṣya*, indicating that although He is the Supreme Personality of Godhead, He appears like an ordinary person. A misunderstanding arises because *yogamāyā* covers the vision of the general public. The Lord’s position is actually different from that of an ordinary person, for although He appears to act like an ordinary man, He is always transcendental. The word *māyā* also indicates “mercy,” and sometimes it also means “knowledge.” The Lord is always full of all transcendental knowledge, and therefore although He acts like a human being, He is the Supreme Personality of Godhead, full of knowledge. In His original identity, the Lord is the controller of *māyā* (*mayādhyakṣena prakṛtiḥ sūyate sa-carācaram*). Therefore the Lord may be called *māyā-manuṣya*, or the Supreme Personality of Godhead playing like an ordi-
nary human being, although He is the controller of both the material and spiritual energies. The Lord is the Supreme Person, Puruṣottama, but because we are deluded by yogamāyā, He appears to be an ordinary person. Ultimately, however, yogamāyā induces even a nondevotee to understand the Lord as the Supreme Person, Puruṣottama. In Bhagavad-gītā we find two statements given by the Supreme Personality of Godhead. For the devotees, the Lord says:

\[
\text{teṣām satata-yuktānāṁ}
\]
\[
\text{bhajatāṁ priti-pūrvakām}
\]
\[
\text{dadāmi buddhi-yogāṁ taṁ}
\]
\[
yena māṁ upayānti te
\]

“To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.” (Bg. 10.10) Thus for the willing devotee the Lord gives intelligence by which to understand Him and return home, back to Godhead. For others, for nondevotees, the Lord says, mṛtyuḥ sarva-haraṁ cāham: “I am all-plundering, inevitable death.” A devotee like Prahlāda enjoys the activities of Lord Nṛsiṁhadeva, whereas nondevotees like Prahlāda’s father, Hiranyakāśipu, meet death before Lord Nṛsiṁhadeva. The Lord therefore acts in two ways, by sending some onto the path of repeated birth and death and sending others back home, back to Godhead.

The word kāla, meaning “black,” indicates the color of the Supreme Personality of Godhead, Kṛṣṇa. Lord Kṛṣṇa and Lord Rāmacandra, who both look blackish, give liberation and transcendental bliss to Their devotees. Among persons possessing material bodies, sometimes someone is able to subject death to his own will. For such a person, death is almost impossible because no one wants to die. But although Bhīṣmadeva possessed this power, Bhīṣma, by the supreme will of the Lord, died very easily in the Lord’s presence. There have also been many demons who had no hope of salvation, yet Kaṁsa attained salvation by the supreme will of the Lord. Not to speak of Kaṁsa, even Pūtanā attained salvation and reached the level of the Lord’s mother. Parīkṣit Mahārāja, therefore, was very eager to hear about the Lord, who has inconceivable qualities by which to give liberation to anyone. Parīkṣit Mahārāja, at the point of his death, was certainly interested in his liberation. When such a great and
exalted personality as the Lord behaves like an ordinary human being although possessing inconceivable qualities, His behavior is called *māyā*. Therefore the Lord is described as *māyā-manuṣya*. This is the opinion of Śrīla Jīva Gosvāmī. *Mu* refers to *mukti*, or salvation, and *ku* refers to that which is bad or very obnoxious. Thus *muku* refers to the Supreme Personality of Godhead, who saves one from the bad condition of material existence. The Lord is called *mukunda* because He not only saves the devotee from material existence but offers him transcendental bliss in love and service.

As for Keśava, *ka* means Brahmā, and *iṣa* means Lord Śiva. The Personality of Godhead captivates both Lord Brahmā and Lord Mahādeva, or Śiva, by His transcendental qualities. Therefore He is called Keśava. This opinion is given by Sanātana Gosvāmī in his *Vaiṣṇava-toṣāṇi* commentary.

It is said that all the demigods, accompanied by Tri-nayana, Lord Śiva, went to the shore of the ocean of milk and offered their prayers through the *mantra* known as *Purusa-sūkta*. From this statement it is understood that the demigods cannot directly approach Lord Viṣṇu, who lies on the ocean of milk, or enter His abode. This is also clearly stated in the *Mahābhārata*, *Mokṣa-dharma*, and the next chapter of *Śrīmad-Bhāgavatam*. Kṛṣṇa, the Supreme Personality of Godhead, has His abode in Goloka (goloka-nāmi nīja-dhāmi tale ca tasya). From Lord Kṛṣṇa come the *catur-vyāha*, the quadruple expansions Saṅkarṣaṇa, Aniruddha, Pradyumna and Vāsudeva. There are innumerable *brahma-devas*, all of which emanate from the pores of Karanodakaśayi Viṣṇu, and in every *brahmādeva* there is a Garbhodakaśayi Viṣṇu, who is a partial expansion of Aniruddha. This Aniruddha is a partial expansion of Pradyumna, who is partially represented as Kṣīrodakaśayi Viṣṇu, the Supersoul of all living entities. These Viṣṇu expansions are different from Kṛṣṇa, who resides in Goloka Vrndāvana. When it is said that the demigods offered prayers to the Lord by chanting the *Purusa-sūkta*, this indicates that they pleased the Lord by enunciating prayers of *bhakti*.

The word *vṛṣākapi* refers to one who satisfies His devotee in every way and frees His devotee from all material anxieties. *Vṛsa* refers to religious performances like sacrifices. Even without the execution of sacrifices, the Lord can still enjoy the supermost comforts of the heavenly planets. The statement that Puruṣottama, Jagannātha, would appear in the house of
Vasudeva distinguishes the Supreme Personality of Godhead from ordinary persons. The statement that He personally appeared indicates that He did not send His plenary expansion. The word *priyārtham* indicates that the Lord appeared to please Rukmini and Radhārāni. *Priyā* means “the most beloved.”

In the commentary of Śrī Virarāghava Ācārya, the following extra verse is accepted after text twenty-three:

\[
\text{ṛṣayo 'pi tad-ādeśāt} \\
\text{kalpyantāṁ paśu-rūpiṇāḥ} \\
\text{payo-dāna-mukhenāpi} \\
\text{viṣṇum tarpayiturṁ surāḥ}
\]

“O demigods, even great sages, following the order of Viṣṇu, appeared in the forms of cows and calves to please the Supreme Personality of Godhead by delivering milk.”

Rāmānujācārya sometimes accepts Baladeva as a *śaktyāvesa-avatāra*, but Śrīla Jiva Gosvāmi has explained that Baladeva is an expansion of Kṛṣṇa and that a part of Baladeva is Saṅkarṣaṇa. Although Baladeva is identical with Saṅkarṣaṇa, He is the origin of Saṅkarṣaṇa. Therefore the word *svarāt* has been used to indicate that Baladeva always exists in His own independence. The word *svarāt* also indicates that Baladeva is beyond the material conception of existence. Māyā cannot attract Him, but because He is fully independent, He can appear by His spiritual potency wherever He likes. Māyā is fully under the control of Viṣṇu. Because the material potency and *yogamāyā* mingle in the Lord’s appearance, they are described as *ekānamsā*. Sometimes *ekānamsā* is interpreted to mean “without differentiation.” Saṅkarṣaṇa and Śeṣa-nāga are identical. As stated by Yamunādevī, “O Rāma, O great-armed master of the world, who have extended Yourself throughout the entire universe by one plenary expansion, it is not possible to understand You fully.” Therefore *ekāṁśa* refers to Śeṣa-nāga. In other words, Baladeva, merely by His partial expansion, sustains the entire universe.

The word *kāryārthe* refers to one who attracted the pregnancy of Devaki and bewildered mother Yaśodā. These pastimes are very confidential. The Supreme Personality of Godhead ordered *yogamāyā* to bewilder His associates in His pastimes and bewilder demons like Kaṁsa.
As stated previously, \textit{yogamāyāṁ samādiśat}. To give service to the Lord, \textit{yogamāyā} appeared along with \textit{mahāmāyā}. \textit{Mahāmāyā} refers to \textit{yaya sammohitam jagat}, “one who bewilders the entire material world.” From this statement it is to be understood that \textit{yogamāyā}, in her partial expansion, becomes \textit{mahāmāyā} and bewilders the conditioned souls. In other words, the entire creation has two divisions—transcendental, or spiritual, and material. \textit{Yogamāyā} manages the spiritual world, and by her partial expansion as \textit{mahāmāyā} she manages the material world. As stated in the \textit{Nārada-paṅcarātra}, \textit{mahāmāyā} is a partial expansion of \textit{yogamāyā}. The \textit{Nārada-paṅcarātra} clearly states that the Supreme Personality has one potency, which is sometimes described as Durgā. The \textit{Brahma-saṁhitā} says, \textit{chāyeva yasya bhuvanāni bibharti durgā}. Durgā is not different from \textit{yogamāyā}. When one understands Durgā properly, he is immediately liberated, for Durgā is originally the spiritual potency, \textit{hlādini-śakti}, by whose mercy one can understand the Supreme Personality of Godhead very easily. \textit{Rādhā kṛṣṇa-praṇaya-vikṛti hlādini-śaktir asmād}. The \textit{mahāmāyā-śakti}, however, is a covering of \textit{yogamāyā}, and she is therefore called the covering potency. By this covering potency, the entire material world is bewildered (\textit{yaya sammohitam jagat}). In conclusion, bewildering the conditioned souls and liberating the devotees are both functions belonging to \textit{yogamāyā}. Transferring the pregnancy of Devakī and keeping mother Yaśodā in deep sleep were both done by \textit{yogamāyā}; \textit{mahāmāyā} cannot act upon such devotees, for they are always liberated. But although it is not possible for \textit{mahāmāyā} to control liberated souls or the Supreme Personality of Godhead, she did bewilder Kaṁsa. The action of \textit{yogamāyā} in presenting herself before Kaṁsa was the action of \textit{mahāmāyā}, not \textit{yogamāyā}. \textit{Yogamāyā} cannot even see or touch such polluted persons as Kaṁsa. In \textit{Caṇḍī}, in the \textit{Mārkanda-ya Purāṇa}, Eleventh Chapter, Mahāmāyā says, “During the twenty-eighth \textit{yuga} in the period of Vaivasvata Manu, I shall take birth as the daughter of Yaśodā and be known as Vindhyācala-vāsini.”

The distinction between the two māyās—\textit{yogamāyā} and \textit{mahāmāyā}—is described as follows. Kṛṣṇa’s \textit{rāsa-līlā} with the \textit{gopīs} and the \textit{gopīs’} bewilderment in respect to their husbands, fathers-in-law and other such relatives were arrangements of \textit{yogamāyā} in which \textit{mahāmāyā} had no influence. The \textit{Bhāgavatam} gives sufficient evidence
of this when it clearly says, \textit{yogamāyām upāśritah}. On the other hand, there were asuras headed by Śālva and kṣatriyas like Duryodhana who were bereft of devotional service in spite of seeing Kṛṣṇa’s carrier Gaurūḍa and the universal form, and who could not understand Kṛṣṇa to be the Supreme Personality of Godhead. This was also bewilderment, but this bewilderment was due to mahāmāyā. Therefore it is to be concluded that the māyā which drags a person from the Supreme Personality of Godhead is called \textit{jādamāyā}, and the māyā which acts on the transcendental platform is called \textit{yogamāyā}. When Nanda Mahārāja was taken away by Varuṇa, he saw Kṛṣṇa’s opulence, but nonetheless he thought of Kṛṣṇa as his son. Such feelings of parental love in the spiritual world are acts of yogamāyā, not of jādamāyā, or mahāmāyā. This is the opinion of Śrīla Viśvanātha Cakravartī Thākura.

Śūrasenāṁś ca. The son of Kārtavīryārjuna was Śūrasena, and the countries he ruled were also called Śūrasena. This is noted by Sanātana Gosvāmī in his \textit{Vaishnava-toṣani} commentary.

In regard to Mathurā, we find this quotation:

\begin{quote}
\textit{mathyate tu jagat sarvaṁ}
\textit{brahma-jñānena yena vā}
\textit{tat-sāra-bhūtam yad yasyāṁ}
\textit{mathurā sā nigadyate}
\end{quote}

When a self-realized soul acts in his transcendental position, his situation is called Mathurā. In other words, when one acts in the process of bhakti-yoga, he may live anywhere, but actually he lives in Mathurā, Vṛndāvana. Devotion to Kṛṣṇa, the son of Nanda Mahārāja, is the essence of all knowledge, and wherever such knowledge is manifested is called Mathurā. Also, when one establishes bhakti-yoga, excluding all other methods, one’s situation is called Mathurā. \textit{Yatra nityam sannihito hariḥ:} the place where Hari, the Supreme Personality of Godhead, lives eternally is called Mathurā. The word \textit{nitya} indicates eternality. The Supreme Lord is eternal, and His abode is also eternal. \textit{Goloka eva nivasaty akhilātma-bhūtah.} Although the Lord is always stationed in His abode, Goloka Vṛndāvana, He is present everywhere in fullness. This means that when the Supreme Lord descends on the surface of the world, His original abode is not vacant, for He can remain in His original abode
and simultaneously descend upon Mathurā, Vṛndāvana, Ayodhyā and other places. He does not need to descend, since He is already present there; He simply manifests Himself.

Śrīla Śukadeva Gosvāmī has addressed Mahārāja Parīkṣīt as tāta, or “beloved son.” This is due to parental love in the heart of Śukadeva Gosvāmī. Because Kṛṣṇa was soon coming as the son of Vasudeva and Devaki, out of parental affection Śukadeva Gosvāmī addressed Mahārāja Parīkṣīt as tāta, “my dear son.”

In the Viśva-kośa dictionary, the word garbha is explained: garbho bhrūṇe arbhae kukṣāv ity ādi. When Kaṁsa was about to kill Devaki, Vasudeva wanted to dissuade him by the diplomacy of sāma and bheda. Sāma means “pacifying.” Vasudeva wanted to pacify Kaṁsa by indicating relations, gain, welfare, identity and glorification. Reference to these five concerns constitutes sāma, and Vasudeva’s presentation of fear in two situations—in this life and the next—is called bheda. Thus Vasudeva used both sāma and bheda to pacify Kaṁsa. Praising Kaṁsa’s qualifications was glorification, and praising him as a descendant of the bhoja-varīṣa appealed to sambandha, relationship. Speaking of “your sister” was an appeal to identity. Speaking about killing a woman raises questions about fame and welfare, and arousing fear of the sinful act of killing one’s sister during her marriage ceremony is an aspect of bheda. The Bhoja dynasty refers to those who were simply interested in sense gratification and were therefore not very aristocratic. Another meaning of bhoja is “fighting.” These were indications of defamation for Kaṁsa. When Vasudeva addressed Kaṁsa as dīṇa-vatsala, this was excessive praise. Kaṁsa would accept calves as a form of revenue from his poor constituents, and therefore he was called dīṇa-vatsala. Vasudeva knew very well that he could not by force rescue Devaki from the imminent danger. Devaki was actually the daughter of Kaṁsa’s uncle, and therefore she is described as suhṛt, meaning “relative.” It is stated that Kaṁsa refrained from killing his close relation Devakī because if he had killed her, a great fight would have ensued among the other members of the family. Kaṁsa refrained from provoking this great danger of a family fight, for it would have caused many persons to lose their lives.

Formerly an asura named Kālanemi had six sons, named Harṣa, Suvikrama, Krātha, Damana, Ripurmardana and Krodhahantā. They
were known as the śad-garbhas, or six garbhas, and they were all equally powerful and expert in military affairs. These śad-garbhas gave up the association of Hiranyakasipu, their grandfather, and underwent great austerities to satisfy Lord Brahmā, who, upon being satisfied, agreed to give them whatever benediction they might desire. When asked by Lord Brahmā to state what they wanted, the śad-garbhas replied, “Dear Lord Brahmā, if you want to give us a benediction, give us the blessing that we will not be killed by any demigod, mahā-roga, Yakṣa, Gandharva-pati, Siddha, Cārāṇa or human being, nor by great sages who are perfect in their penances and austerities.” Brahmā understood their purpose and fulfilled their desire. But when Hiranyakasipu came to know of these events, he was very angry at his grandsons. “You have given up my association and have gone to worship Lord Brahmā,” he said, “and therefore I no longer have any affection for you. You have tried to save yourselves from the hands of the demigods, but I curse you in this way: Your father will take birth as Kaṁsa and kill all of you because you will take birth as sons of Devaki.” Because of this curse, the grandsons of Hiranyakasipu had to take birth from the womb of Devaki and be killed by Kaṁsa, although he was previously their father. This description is mentioned in the Hari-vamsa, Viṣṇu-parva, Second Chapter. According to the comments of the Vaiṣṇava-toṣaṇī, the son of Devaki known as Kṛtīmān was the third incarnation. In his first incarnation he was known as Smara and was the son of Marici, and later he became the son of Kālaṇemi. This is mentioned in the histories.

An additional verse in this chapter of Śrīmad-Bhāgavatam is accepted by the Madhvacārya-sampradāya, represented by Vijayadhvaja Tīrtha. The verse is as follows:

\[
\text{atha kaṁsaṁ upāgamya}
\]
\[
\text{nārada brahma-nandanaḥ}
\]
\[
\text{ekāntam upasaṅgamya}
\]
\[
\text{vākyam etad uvāca ha}
\]

atha—in this way; kaṁsaṁ—unto Kaṁsa; upāgamya—after going; nāradaḥ—the great sage Nārada; brahma-nandanaḥ—who is the son of Brahmā; ekāntam upasaṅgamya—after going to a very solitary place;
vākyam—the following instruction; etat—this; uvāca—said; ha—in the past.

Translation: “Thereafter, Nārada, the mental son of Lord Brahmā, approached Kaṁśa and, in a very solitary place, informed him of the following news.”

The great saint Nārada descended from the heavenly planets to the forest of Mathurā and sent his messenger to Kaṁśa. When the messenger approached Kaṁśa and informed him of Nārada’s arrival, Kaṁśa, the leader of the asuras, was very happy and immediately came out of his palace to receive Nārada, who was as bright as the sun, as powerful as fire, and free from all tinges of sinful activities. Kaṁśa accepted Nārada as his guest, offered him respectful obeisances and gave him a golden seat, brilliant like the sun. Nārada was a friend of the King of heaven, and thus he told Kaṁśa, the son of Ugrasena, “My dear hero, you have satisfied me with a proper reception, and therefore I shall tell you something secret and confidential. While I was coming here from Nandākāănana through the Caitraratha forest, I saw a great meeting of the demigods, who followed me to Sumeru Parvata. We traveled through many holy places, and finally we saw the holy Ganges. While Lord Brahmā was consulting the other demigods at the top of Sumeru Hill, I was also present with my stringed instrument, the viṅgī. I shall tell you confidentially that the meeting was held just to plan to kill the asuras, headed by you. You have a younger sister named Devakī, and it is a fact that her eighth son will kill you.” (reference: Hari-vamśa, Viṣṇu-parva 1.2–16)

No one can blame Nāradaji for encouraging Kaṁśa to kill the sons of Devakī. The saint Nārada is always a well-wisher for human society, and he wanted the Supreme Personality of Godhead, Kṛṣṇa, to descend to this world as soon as possible so that the society of demigods would be pleased and would see Kaṁśa and his friends killed by Kṛṣṇa. Kaṁśa would also attain salvation from his nefarious activities, and this too would very much please the demigods and their followers. Śrīla Viśvanātha Cakravarti Ṭhākura remarks in this connection that Nārada Muni sometimes did things that were beneficial to the demigods and the demons simultaneously. Śrī Vīrārāghava Ācārya, in his commentary, has included the following half-verse in this regard: asurāḥ sarva evaita
lokopadra-v-kāriṇaḥ. Asuras are always disturbing elements for human society.

Thus end the Bhaktivedanta purports of the Tenth Canto, First Chapter, of the Śrīmad-Bhāgavatam, entitled "The Advent of Lord Kṛṣṇa: Introduction."
CHAPTER TWO

Prayers by the Demigods for Lord Kṛṣṇa in the Womb

As described in this chapter, when the Supreme Personality of Godhead entered the womb of Devakī to kill Kaṁsa, all the demigods understood that the Lord was living within Devakī’s womb, and therefore in veneration they offered Him the Garbha-stuti prayers.

Kaṁsa, under the protection of his father-in-law, Jarāsandha, and with the help of his demoniac friends like Pralamba, Baka, Cāṇūra, Trṛṇāvarta, Aghāsura, Muṣṭika, Bāṇa and Bhaumāsura, began oppressing the members of the Yadu dynasty. Therefore, the members of the Yadu dynasty left their homes and sought shelter in such states as Kuru, Paṅcāla, Kekaya, Śalva and Vidarbha. Only some of them stayed with Kaṁsa, as nominal friends.

After Kaṁsa killed the ṣaḍ-garbhas, the six sons of Devakī, one after another, Anantadeva entered Devakī’s womb and was transferred to the womb of Rohiṇī by the manipulation of Yogamāyā, who was following the order of the Supreme Personality of Godhead. The Lord Himself, who was soon to appear as the eighth son of Devakī, ordered Yogamāyā to take birth from the womb of Yaśodādevī. Because Kṛṣṇa and His potency, Yogamāyā, appeared simultaneously as brother and sister, the world is full of Vaiśṇavas and saktas, and there is certainly some rivalry between them. Vaiśṇavas worship the Supreme Lord, whereas saktas, according to their desires, worship Yogamāyā in forms like Durgā, Bhadrakāli and Caṇḍikā. Following the orders of the Supreme Personality of Godhead, Yogamāyā transferred Baladeva, Saṅkarṣaṇa, the seventh child of Devakī, from the womb of Devakī to the womb of Rohiṇī. Because Saṅkarṣaṇa appears in order to increase love of Kṛṣṇa, He is known as Baladeva. One may take auspicious strength from Him to become a devotee of the Lord, and therefore He is also known as Balabhadra.

After Yogamāyā transferred the seventh child of Devakī to the womb of Rohiṇī, the Supreme Personality of Godhead appeared within the
heart of Vasudeva and transferred Himself into the heart of Devaki. Because the Lord was present in her heart, Devaki, as her pregnancy continued, appeared effulgent. Upon seeing this effulgence, Kaṁsa was full of anxiety, but he could not harm Devaki because of their family relationship. Thus he began indirectly thinking of Kṛṣṇa and became fully Kṛṣṇa conscious.

Meanwhile, because of the Lord’s presence within the womb of Devaki, all the demigods came to offer the Lord their prayers. The Supreme Personality of Godhead, they said, is eternally the Absolute Truth. The spiritual soul is more important than the gross body, and the Supersoul, Paramātmā, is still more important than the soul. The Supreme Godhead is absolutely independent, and His incarnations are transcendental. The prayers of the demigods glorify and exalt devotees and explain the fate of persons who superficially consider themselves liberated from the conditions of material nature. A devotee is always safe. When a devotee fully surrenders at the lotus feet of the Lord, he is completely liberated from the fear of material existence. By explaining why the Supreme Personality of Godhead descends, the prayers of the demigods clearly confirm the Lord’s statement in Bhagavat-gītā (4.7):

\[
yadā yadā hi dharmasya
glānir bhavati bhārata
abhuyutthānam adharmasya
tadātmānāṁ srjāmy aham
\]

“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.”
śrī-śuka uvāca
pralamba-baka-cāṇūra-
trāṇāvarta-mahāśanaiḥ
muṣṭikāriṣṭa-dvivida-
pūtanā-keśi-dhenukaiḥ

anyaiś cāsura-bhūpālaiḥ
bāṇa-bhaumādibhir yutaiḥ
yadūnāṁ kadanam cakre
bali māgadha-samśrayaiḥ

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; pralamba—by the
asura named Pralamba; baka—by the asura named Baka; cāṇūra—by
the asura named Cāṇūra; trāṇāvarta—by the asura named Trāṇāvarta;
maḥāśanaiḥ—by Aghāsura; muṣṭika—by the asura named Muṣṭika;
ariṣṭa—by the asura Ariṣṭa; dvivida—by the asura named Dvivida;
pūtanā—by Pūtanā; keśi—by Keśi; dhenukaiḥ—by Dhenuka; anyaiḥ
cā—by many others; asura-bhūpālaiḥ—by demoniac kings on the
surface of the globe; bāṇa—by King Bāṇa; bhaumā—by Bhaumāsura;
ādibhiḥ—and by others as well; yutaiḥ—being assisted; yadūnāṁ—of
the kings of the Yadu dynasty; kadanam—persecution; cakre—
regularly performed; bali—very powerful; māgadha-samśrayaiḥ—
under the protection of Jarāsandha, the King of Magadha.

TRANSLATION
Śukadeva Gosvāmī said: Under the protection of Magadharāja,
Jarāsandha, the powerful Kamsa began persecuting the kings of
the Yadu dynasty. In this he had the cooperation of demons like
Pralamba, Baka, Cāṇūra, Trāṇāvarta, Aghāsura, Muṣṭika, Ariṣṭa,
Dvivida, Pūtanā, Keśi, Dhenuka, Bāṇāsura, Narakāsura and many
other demoniac kings on the surface of the earth.

PURPORT
This verse supports the following statement given by the Lord in
Bhagavad-gītā (4.7–8):
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.”

The Lord’s purpose in maintaining this material world is to give everyone a chance to go back home, back to Godhead, but kings and political leaders unfortunately try to hinder the purpose of the Lord, and therefore the Lord appears, either personally or with His plenary portions, to set things right. It is therefore said:

“Krṣṇa appeared in the womb of Devakī after transferring Baladeva to the womb of Rohiṇī by the power of Yogamāyā.” Yadubhīḥ sa vyarudhyata. The kings of the Yadu dynasty were all devotees, but there were many powerful demons, such as Śālva, who began to persecute them. At that time, Jarāsandha, who was Kaṁsa’s father-in-law, was extremely powerful, and therefore Kaṁsa took advantage of his protection and the help of the demons in persecuting the kings of the Yadu dynasty. The demons naturally appeared more powerful than the demigods, but ultimately, because of help received from the Supreme Personality of Godhead, the demons were defeated and the demigods triumphant.
TEXT 3

Prayers by the Demigods

TEXT 3

ते पीडिता निविष्णु: कुरुपशालकेक्यान्।
शाल्वान् विदर्भान् निसाद्धान् विदेहान् कोषालानि॥३॥

te pīḍitā nivivisuh
kuru-pancāla-kekayaṁ
śālvān vidarbhaṁ niṣadhaṁ
videhaṁ kośalān api

te—they (the kings of the Yadu dynasty); pīḍitāḥ—being persecuted; nivivisuh—took shelter or entered (the kingdoms); kuru-pancāla—the countries occupied by the Kurus and Pañcālas; kekayaṁ—the countries of the Kekayas; śālvān—the countries occupied by the Śalvas; vidarbhaṁ—the countries occupied by the Vidarbhas; niṣadhān—the countries occupied by the Niṣadhās; videhaṁ—the country of Videha; kośalān api—as well as the countries occupied by the Kośālas.

TRANSLATION

Persecuted by the demoniac kings, the Yadavas left their own kingdom and entered various others, like those of the Kurus, Pañcālas, Kekayas, Śalvas, Vidarbhas, Niṣadhās, Videhas and Kośālas.

TEXTS 4–5

एके तम्मुरुन्याना ज्ञातयः पर्युपसते।
हतेषु पर्तु वारेषु देवक्या ओप्रमविनिना॥४॥
सत्तः वैश्यां धाम यमन्ति श्रव्यते।
गमों बभूव देवक्या हर्षशोकविविधानः॥५॥

eke tam anurundhānā
jnātayah paryupāsate
hateṣu śatru bāleṣu
devakyā augraseninā
TRANSLATION

Some of their relatives, however, began to follow Kaṁsa's principles and act in his service. After Kaṁsa, the son of Ugrasena, killed the six sons of Devaki, a plenary portion of Kṛṣṇa entered her womb as her seventh child, arousing her pleasure and her lamentation. That plenary portion is celebrated by great sages as Ananta, who belongs to Kṛṣṇa's second quadruple expansion.

PURPORT

Some of the chief devotees, such as Akrūra, stayed with Kaṁsa to satisfy him. This they did for various purposes. They all expected the Supreme Personality of Godhead to appear as the eighth child as soon as Devaki's other children were killed by Kaṁsa, and they were eagerly awaiting His appearance. By remaining in Kaṁsa's association, they would be able to see the Supreme Personality of Godhead take birth and display His childhood pastimes, and Akrūra would later go to Vṛndāvana to bring Kṛṣṇa and Balarāma to Mathurā. The word paryupāsatė is significant because it indicates that some devotees wanted to stay near Kaṁsa in order to see all these pastimes of the Lord. The six children killed by Kaṁsa had formerly been sons of Marici, but because of having been cursed by a brāhmaṇa, they were obliged to take birth as grandsons
of Hiranyakasipu. Kaṁsa had taken birth as Kaḷanemi, and now he was obliged to kill his own sons. This was a mystery. As soon as the sons of Devakī were killed, they would return to their original place. The devotees wanted to see this also. Generally speaking, no one kills his own nephews, but Kaṁsa was so cruel that he did so without hesitation. Ananta, Saṅkaraṁa, belongs to the second catur-vyūha, or quadruple expansion. This is the opinion of experienced commentators.

TEXT 6

भगवानपि विश्वात्मा विदित्वा कंसजं भयम्
यदृश्यं निजनाथानं शोगमायं समादिषत

bhagavān api viśvātmā
viditvā kaṁsajam bhayam
yadūnāṁ nija-nāthānāṁ
yogamāyāṁ samādiṣat

bhagavān—Śrī Kṛṣṇa, the Supreme Personality of Godhead; api—also; viśvātmā—who is the Supersoul of everyone; viditvā—understanding the position of the Yadus and His other devotees; kaṁsa-jam—because of Kaṁsa; bhayam—fear; yadūnāṁ—of the Yadus; nija-nāthānāṁ—who had accepted Him, the Supreme Lord, as their supreme shelter; yogamāyāṁ—unto Yogamāya, the spiritual potency of Kṛṣṇa; samādiṣat—ordered as follows.

TRANSLATION

To protect the Yadus, His personal devotees, from Kaṁsa’s attack, the Personality of Godhead, Viśvātmā, the Supreme Soul of everyone, ordered Yogamāya as follows.

PURPORT

The words bhagavān api viśvātmā viditvā kaṁsajam bhayam are commented upon by Śrila Sanātana Gosvāmi. Bhagavān svayam is Kṛṣṇa (kṛṣṇas tu bhagavān svayam). He is Viśvātmā, the original Supersoul of everyone, because his plenary portion expands as the Supersoul. This is
confirmed in Bhagavad-gītā (13.3): kṣetra-jñaṁ cāpi māṁ viddhi sarvakṣetresu bhārata. Lord Kṛṣṇa is the kṣetra-jña, or Supersoul, of all living entities. He is the original source of all expansions of the Personality of Godhead. There are hundreds and thousands of plenary expansions of Viṣṇu, such as Saṅkarṣaṇa, Pradyumna, Aniruddha and Vāsudeva, but here in this material world, the Viśvātmā, the Supersoul for all living entities, is Kṣīrodakaśāyi Viṣṇu. As stated in Bhagavad-gītā (18.61), īśvarah sarva-bhūtānāṁ hṛd-deśe 'ṛjuna tiṣṭhati: “The Supreme Lord is situated in the heart of all living entities, O Arjuna.” Kṛṣṇa is actually Viśvātmā by His plenary expansion as viṣṇu-tattva, yet because of His affection for His devotees, He acts as Supersoul to give them directions (sarvasya cāham hṛdi sanniviśto mattaḥ smṛtir jñānam apohanaṁ ca).

The affairs of the Supersoul pertain to Kṣīrodakaśāyi Viṣṇu, but Kṛṣṇa took compassion on Devaki, His devotee, because He understood her fear of Kaṁsa’s persecution. A pure devotee is always fearful of material existence. No one knows what will happen next, for one may have to change his body at any moment (tathā dehāntara-prāptih). Knowing this fact, a pure devotee acts in such a way that he will not have his life spoiled by being obliged to accept another body and undergo the tribulations of material existence. This is bhayam, or fear. Bhayaṁ dvitīyābhiniveśataḥ syāt (Bṛgh. 11.2.37). This fear is due to material existence. Properly speaking, everyone should always be alert and fearful of material existence, but although everyone is prone to be affected by the ignorance of material existence, the Supreme Personality of Godhead, Kṛṣṇa, is always alert to the protection of His devotees. Kṛṣṇa is so kind and affectionate toward His devotees that He helps them by giving them the intelligence by which to exist in this material world without forgetting Him even for a moment. The Lord says:

\[
\begin{align*}
tēśāṁ evānukampārtham \\
aham ajñānajāṁ tamaḥ \\
nāsayāmy ātma-bhāvastho \\
jñāna-dīpena bhāsvatā
\end{align*}
\]

“Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.” (Bg. 10.11)
The word *yoga* means “link.” Any system of *yoga* is an attempt to reconnect our broken relationship with the Supreme Personality of Godhead. There are different types of *yoga*, of which *bhakti-yoga* is the best. In other *yoga* systems, one must undergo various processes before attaining perfection, but *bhakti-yoga* is direct. The Lord says in *Bhagavad-gītā* (6.47):

\[
yoginām api sarveśām
mad-gateṇāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ
\]

“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.” For the *bhakti-yogī*, a human body is guaranteed in his next existence, as stated by Lord Kṛṣṇa (*śucināṁ śrīmatāṁ gehe yoga-bhrāsto ’bhijāyate*). Yogamāyā is the spiritual potency of the Lord. Out of affection for His devotees, the Lord always stays in spiritual touch with them, although otherwise His māyā potency is so strong that she bewilders even exalted demigods like Brahmā. Therefore the Lord’s potency is called *yogamāyā*. Since the Lord is Viśvātmā, He immediately ordered Yogamāyā to give protection to Devakī.

**TEXT 7**

\[
gaccha devi vrajam bhadre
gopa-gobhir alañkrtam
rohinī vasudevasya
bhāryāste nanda-gokule
anyāś ca kaṁsa-saṁvignā
vivareśu vasanti hi
\]

*gaccha—now go; devi—O you who are worshipable for the whole world; vrajam—to the land of Vraja; bhadre—O you who are auspicious*
for all living entities; _gopa-gobhiḥ_—with cowherds and cows; _alaṅkṛtam_—decorated; _rohiniḥ_—by the name Rohinī; _vasudevasya_—of Vasudeva, Kṛṣṇa’s father; _bhāryā_—one of the wives; _āste_—is living; _nanda-gokule_—in the estate of Nanda Mahārāja known as Gokula, where hundreds and thousands of cows are maintained; _anyāḥ ca_—and other wives; _kaṁsa-saṁvignāḥ_—being afraid of Kaṁsa; _vivaresu_—in secluded places; _vasanti_—are living; _hi_—indeed.

**TRANSLATION**

The Lord ordered Yogamāyā: O My potency, who are worshipable for the entire world and whose nature is to bestow good fortune upon all living entities, go to Vraja, where there live many cowherd men and their wives. In that very beautiful land, where many cows reside, Rohinī, the wife of Vasudeva, is living at the home of Nanda Mahārāja. Other wives of Vasudeva are also living there incognito because of fear of Kaṁsa. Please go there.

**PURPORT**

Nanda-gokula, the residence of King Nanda, was itself very beautiful, and when Yogamāyā was ordered to go there and encourage the devotees with fearlessness, it became even more beautiful and safe. Because Yogamāyā had the ability to create such an atmosphere, the Lord ordered her to go to Nanda-gokula.

**TEXT 8**

\[
\text{devakāya jathāre gargs ṣeṣākhyam āham maṃkam} \]
\[
\text{tat sannikṛṣya rohinyā udare sanniveśaya} \]

\[
devakāyaḥ—of Devaki; jathāre—within the womb; garbham—the embryo; ṣeṣa-ākhyam—known as Šeṣa, the plenary expansion of Kṛṣṇa;\]
dhāma—the plenary expansion; māmakam—of Me; tat—Him; san­nikṛṣya—attracting; rohinyāḥ—of Rohini; udare—within the womb; sanniveśaya—transfer without difficulty.

TRANSLATION

Within the womb of Devaki is My partial plenary expansion known as Saṅkarṣaṇa or Śeṣa. Without difficulty, transfer Him into the womb of Rohini.

PURPORT

The first plenary expansion of Kṛṣṇa is Baladeva, also known as Śeṣa. The Śeṣa incarnation of the Supreme Personality of Godhead supports the entire universe, and the eternal mother of this incarnation is mother Rohini. “Because I am going into the womb of Devaki,” the Lord told Yogamāyā, “the Śeṣa incarnation has already gone there and made suitable arrangements so that I may live there. Now He should enter the womb of Rohini, His eternal mother.”

In this connection, one may ask how the Supreme Personality of Godhead, who is always situated transcendentally, could enter the womb of Devaki, which had previously been entered by the six asuras, the ṣaḍ-garbhāsuras. Does this mean that the ṣaḍ-garbhāsuras were equal to the transcendental body of the Supreme Personality of Godhead? The following answer is given by Śrīla Viśvanātha Cakravartī Ṭhākura.

The entire creation, as well as its individual parts, is an expansion of the energy of the Supreme Personality of Godhead. Therefore, even though the Lord enters the material world, He does not do so. This is explained by the Lord Himself in Bhagavad-gītā (9.4–5):

\[
\begin{align*}
\text{mayā tatam idarṁ sarvaṁ} \\
\text{jagad avyakta-mūrtinā} \\
\text{mat-sthāni sarva-bhūtāni} \\
\text{na căham teśv avasthitah} \\
\text{na ca mat-sthāni bhūtāni} \\
\text{paśya me yogam aśvaram}
\end{align*}
\]
“By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them. And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities, and although I am everywhere, My Self is the very source of creation.” Sarvaṁ khalv idam brahma. Everything is an expansion of Brahman, the Supreme Personality of Godhead, yet everything is not the Supreme Godhead, and He is not everywhere. Everything rests upon Him and yet does not rest upon Him. This can be explained only through the acintya-bhedabheda philosophy. Such truths cannot be understood, however, unless one is a pure devotee, for the Lord says in Bhagavad-gītā (18.55), bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ: “One can understand the Supreme Personality as He is only by devotional service.” Even though the Lord cannot be understood by ordinary persons, this principle should be understood from the statement of the sāstras.

A pure devotee is always transcendentally situated because of executing nine different processes of bhakti-yoga (śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevenam/ arcanam vananāṁ dāsyam sakhyaṁ atma-nivedanam). Thus situated in devotional service, a devotee, although in the material world, is not in the material world. Yet a devotee always fears, “Because I am associated with the material world, so many contaminations affect me.” Therefore he is always alert in fear, which gradually diminishes his material association.

Symbolically, mother Devakī’s constant fear of Kāṁsa was purifying her. A pure devotee should always fear material association, and in this way all the asuras of material association will be killed, as the sad-garbhāsuras were killed by Kāṁsa. It is said that from the mind, Marici appears. In other words, Marici is an incarnation of the mind. Marici has six sons: Kāma, Krodha, Lobha, Moha, Mada and Mātsarya (lust, anger, greed, illusion, madness and envy). The Supreme Personality of Godhead appears in pure devotional service. This is confirmed in the Vedas: bhaktir evaṁ darśayati. Only bhakti can bring one in contact with the Supreme Personality of Godhead. The Supreme Personality of Godhead appeared from the womb of Devakī, and therefore Devakī symbolically

bhūta-bhrā na ca bhūta-stho
mamātmā bhūta-bhāvanoḥ
represents bhakti, and Kamsa symbolically represents material fear. When a pure devotee always fears material association, his real position of bhakti is manifested, and he naturally becomes uninterested in material enjoyment. When the six sons of Marici are killed by such fear and one is freed from material contamination, within the womb of bhakti the Supreme Personality of Godhead appears. Thus the seventh pregnancy of Devakī signifies the appearance of the Supreme Personality of Godhead. After the six sons Kāma, Krodha, Lobha, Moha, Mada and Mātsarya are killed, the Śeṣa incarnation creates a suitable situation for the appearance of the Supreme Personality of Godhead. In other words, when one awakens his natural Kṛṣṇa consciousness, Lord Kṛṣṇa appears. This is the explanation given by Śrīla Viśvanātha Cakravartī Thākura.

TEXT 9

अथाहम अम्शा-भागेन देवक्यां पुत्रतां सुभे ।
प्रप्यामि तवं यासोदायां नन्द-पत्नयां भविष्यति ॥९॥

athaḥ āham āṁśa-bhāgena
devakyāṁ putratāṁ śubhe
prāpsyāmi tvam yaśodāyāṁ
nanda-patnyāṁ bhaviṣyasi

atha—therefore; āham—I; āṁśa-bhāgena—by My plenary expansion; devakyāṁ—of Devakī; putratāṁ—the son; śubhe—O all-auspicious Yogamāyā; prāpsyāmi—I shall become; tvam—you; yaśo-
dāyāṁ—in the womb of mother Yaśodā; nanda-patnyāṁ—in the wife of Mahārāja Nanda; bhaviṣyasi—shall also appear.

TRANSLATION

O all-auspicious Yogamāyā, I shall then appear with My full six opulences as the son of Devakī, and you will appear as the daughter of mother Yaśodā, the queen of Mahārāja Nanda.

PURPORT

The word amśa-bhāgena is important in this verse. In Bhagavad-gītā (10.42) the Lord says:
“But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe.” Everything is situated as a part of the Supreme Lord’s potency. In regard to Lord Kṛṣṇa’s appearance in the womb of Devaki, Brahmā played a part also because on the bank of the milk ocean he requested the Supreme Personality of Godhead to appear. A part was also played by Baladeva, the first expansion of Godhead. Similarly, Yogamāyā, who appeared as the daughter of mother Yaśodā, also played a part. Thus jīva-tattva, viṣṇu-tattva and śakti-tattva are all integrated with the Supreme Personality of Godhead, and when Kṛṣṇa appears, He appears with all His integrated parts. As explained in previous verses, Yogamāyā was requested to attract Saṅkarṣaṇa, Baladeva, from the womb of Devaki to the womb of Rohiṇī, and this was a very heavy task for her. Yogamāyā naturally could not see how it was possible for her to attract Saṅkarṣaṇa. Therefore Kṛṣṇa addressed her as subhe, auspicious, and said, “Be blessed. Take power from Me, and you will be able to do it.” By the grace of the Supreme Personality of Godhead, anyone can do anything, for the Lord is present in everything, all things being His parts and parcels (aṁśa-bhāgena) and increasing or decreasing by His supreme will. Balarāma was only fifteen days older than Kṛṣṇa. By the blessings of Kṛṣṇa, Yogamāyā became the daughter of mother Yaśodā, but by the supreme will she was not able to enjoy the parental love of her father and mother. Kṛṣṇa, however, although not actually born from the womb of mother Yaśodā, enjoyed the parental love of mother Yaśodā and Nanda. By the blessings of Kṛṣṇa, Yogamāyā was able to achieve the reputation of being the daughter of mother Yaśodā, who also became famous by the blessings of Kṛṣṇa. Yaśodā means “one who gives fame.”

TEXT 10

अचिन्त्यति मनुष्यास्तां सर्वकामवरेश्वरीम् ।
प्रूपोपहारवलिमिः सर्वकामवर्गदातु ||१०१||
Prayers by the Demigods

arcīṣyanti manuṣyās tvāṁ
sarva-kāma-varēśvarīṁ
dhūpopahāra-balibhiṁ
sarva-kāma-vara-pradāṁ

arcīṣyanti—will worship; manuṣyāḥ—human society; tvāṁ—unto you; sarva-kāma-vara-īśvarīṁ—because you are the best of the demigods who can fulfill all material desires; dhūpa—by incense; upahāra—by presentations; balibhiṁ—by different types of worship through sacrifice; sarva-kāma—of all material desires; vara—the blessings; pradāṁ—one who can bestow.

TRANSLATION

By sacrifices of animals, ordinary human beings will worship you gorgeously, with various paraphernalia, because you are supreme in fulfilling the material desires of everyone.

PURPORT

As stated in Bhagavad-gītā (7.20), kāmaṁ tais tair ḫṛta-jñānāṁ prayāyante 'nya-devatāḥ: “Those whose minds are distorted by material desires surrender unto demigods.” Therefore the word manuṣya, meaning “human being,” here refers to one who does not know the actual goal of life. Such a person wants to enjoy the material world by taking birth in a highly elevated family with the benefits of education, beauty and immense wealth, which in this material world are desirable. One who has forgotten the real aim of life may worship goddess Durgā, māyā-sakti, under various names, for different purposes, and in different places. As there are many holy places for the worship of Kṛṣṇa, there are also many holy places in India for the worship of Durgādevī, or Māyādevī, who took birth as the daughter of Yaśodā. After cheating Kaṁsa, Māyādevī dispersed herself to various places, especially in Vindhyācala, to accept regular worship from ordinary men. A human being should actually be interested in understanding ātma-tattva, the truth of ātmā, the spirit soul, and Paramātma, the supreme soul. Those who are interested in ātma-tattva worship the Supreme Personality of Godhead (yasmin vijñāte sarvam evaṁ vijñātāṁ bhavati). However, as explained in the
next verse of this chapter, those who cannot understand atma-tattva (apaśyatām atma-tattvam) worship Yogamāyā in her different features. Therefore Śrīmad-Bhāgavatam (2.1.2) says:

śrotavyādīni rājendrā
nṛṇām santi sahasraśaḥ
apaśyatām atma-tattvam
grheṣu grha-medhināṃ

“Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor.” Those who are interested in remaining in this material world and are not interested in spiritual salvation have many duties, but for one who is interested in spiritual salvation, the only duty is to surrender fully unto Kṛṣṇa (sarva-dharmān parityajya mām ekaṁ saraṇam vraja). Such a person is not interested in material enjoyment.

TEXTS 11–12

नामधेयानि कुर्वति खानानि च नरा धुवि ।
दुर्गेति मद्रकालीति विजया वैष्णवीति च ॥ ११ ॥
कुमुदा चण्डिका कृष्णा माधवी कन्यकेति च ।
माया नारायणीशानी शारदेत्यमिकेति च ॥ १२ ॥

nāmadheyāni kurvanti
sthanāni ca narā bhuvi
durgeti bhadrakāliti
vijayā vaisṇavīti ca

kumudā caṇḍikā kṛṣṇā
mādhavi kanyaketi ca
māyā nārāyaṇīśāṇi
śāradety ambiketi ca

nāmadheyāni—different names; kurvanti—will give; sthanāni—in different places; ca—also; narāḥ—persons interested in material enjoy-
ment; bhuvi—on the surface of the globe; durgā iti—the name Durgā; bhadrakāli iti—the name Bhadrakāli; vijayā—the name Vijayā; vaiṣṇavī iti—the name Vaiṣṇavī; ca—also; kumudā—the name Kumudā; caṇḍikā—the name Caṇḍikā; krṣṇā—the name Kṛṣṇā; mādhavi—the name Mādhavi; kanyakā iti—the name Kanyakā or Kanyā-kumāri; ca—also; māyā—the name Māyā; nārāyaṇī—the name Nārāyaṇī; iṣānī—the name Iṣānī; śāradā—the name Śāradā; iti—thus; ambikā—the name Ambikā; iti—also; ca—and.

**TRANSLATION**

Lord Kṛṣṇa blessed Māyādevī by saying: In different places on the surface of the earth, people will give you different names, such as Durgā, Bhadrakāli, Vijayā, Vaiṣṇavī, Kumudā, Caṇḍikā, Kṛṣṇā, Mādhavi, Kanyakā, Māyā, Nārāyaṇī, Iṣānī, Śāradā and Ambikā.

**PURPORT**

Because Kṛṣṇa and His energy appeared simultaneously, people have generally formed two groups—the sāktas and the Vaiṣṇavas—and sometimes there is rivalry between them. Essentially, those who are interested in material enjoyment are sāktas, and those interested in spiritual salvation and attaining the spiritual kingdom are Vaiṣṇavas. Because people are generally interested in material enjoyment, they are interested in worshiping Māyādevī, the energy of the Supreme Personality of Godhead. Vaiṣṇavas, however, are sūdha-sāktas, or pure bhaktas, because the Hare Kṛṣṇa mahā-mantra indicates worship of the Supreme Lord’s energy, Harā. A Vaiṣṇava prays to the energy of the Lord for the opportunity to serve the Lord along with His spiritual energy. Thus Vaiṣṇavas all worship such Deities as Rādhā-Kṛṣṇa, Sitā-Rāma, Laksī-Nārāyaṇa and Rukmini-Dvārakādhīśa, whereas durgā-sāktas worship the material energy under different names.

The names by which Māyādevī is known in different places have been listed by Vallabhācārya as follows. In Vārāṇasi she is known as Durgā, in Avantī she is known as Bhadrakāli, in Orissa she is known as Vijayā, and in Kulahāpura she is known as Vaiṣṇavī or Mahālakṣmi. (The representatives of Mahālakṣmi and Ambikā are present in Bombay.) In the country known as Kāmarūpa she is known as Caṇḍikā, in Northern India as
Śāradā, and in Cape Comorin as Kanyakā. Thus she is distributed according to various names in various places.

Śrīla Vijayadhvaja Tīrtha-pāda, in his *Pada-ratnāvali-ṭīkā*, has explained the meanings of the different representations. Māyā is known as Durgā because she is approached with great difficulty, as Bhadrā because she is auspicious, and as Kāli because she is deep blue. Because she is the most powerful energy, she is known as Vijayā; because she is one of the different energies of Viṣṇu, she is known as Vaishānī; and because she enjoys in this material world and gives facilities for material enjoyment, she is known as Kumudā. Because she is very severe to her enemies, the asuras, she is known as Caṇḍikā, and because she gives all sorts of material facilities, she is called Kṛṣṇā. In this way the material energy is differently named and situated in different places on the surface of the globe.

**TEXT 13**

\[
\text{गर्भसंकर्षणात् तं वै ग्रहन् संकर्षणं सुविच।}
\text{रामेति लोकरमणाद् बलभद्रं बलोच्चर्यात् ॥१३॥}
\]

\[
garbha-saṅkarṣaṇāt tam vai
prāhuḥ saṅkarṣaṇam bhuvi
rāmeti loka-ramaṇād
balabhadraṁ baločchrayāt
\]

**TRANSLATION**

The son of Rohiṇī will also be celebrated as Saṅkarṣaṇa because of being sent from the womb of Devaki to the womb of Rohiṇī. He
will be called Rāma because of His ability to please all the inhabitants of Gokula, and He will be known as Balabhadra because of His extensive physical strength.

PURPORT

These are some of the reasons why Balarāma is known as Saṅkarṣaṇa, Balarāma or sometimes Rāma. In the mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—people sometimes object when Rāma is accepted as Balarāma. But although devotees of Lord Rāma may object, they should know that there is no difference between Balarāma and Lord Rāma. Here Śrīmad-Bhāgavatam clearly states that Balarāma is also known as Rāma (rāmeti). Therefore, it is not artificial for us to speak of Lord Balarāma as Lord Rāma. Jayadeva Gosvāmī also speaks of three Rāmas: Parāśūrāma, Raghupati Rāma and Balarāma. All of them are Rāmas.

TEXT 14

sandīṣṭaivām bhagavatā
tathety om iti tad-vacāḥ
pratigrhyā parikramya
gām gatā tathākarot

sandīṣṭā—having been ordered; evam—thus; bhagavatā—by the Supreme Personality of Godhead; tathā iti—so be it; om—affirmation by the mantra om; iti—thus; tat-vacāḥ—His words; pratigrhyā—accepting the order; parikramya—after circumambulating Him; gām—to the surface of the globe; gatā—she immediately went; tat—the order, as given by the Supreme Personality of Godhead; tathā—just so; akarot—executed.

TRANSLATION

Thus instructed by the Supreme Personality of Godhead, Yogamāyā immediately agreed. With the Vedic mantra om, she
confirmed that she would do what He asked. Thus having accepted the order of the Supreme Personality of Godhead, she circumambulated Him and started for the place on earth known as Nandagokula. There she did everything just as she had been told.

PURPORT

After receiving the orders of the Supreme Personality of Godhead, Yogāmāyā twice confirmed her acceptance by saying, “Yes, sir, I shall do as You order,” and then saying om. Śrīla Viśvanātha Cakravartī Ĥākura comments that om signifies Vedic confirmation. Thus Yogāmāyā very faithfully received the Lord’s order as a Vedic injunction. It is a fact that whatever is spoken by the Supreme Personality of Godhead is a Vedic injunction that no one should neglect. In Vedic injunctions there are no mistakes, illusions, cheating or imperfection. Unless one understands the authority of the Vedic version, there is no purpose in quoting āstāra. No one should violate the Vedic injunctions. Rather, one should strictly execute the orders given in the Vedas. As stated in Bhagavad-gītā (16.24):

\[
\begin{align*}
\text{tasmāc chāstraṁ pramānaṁ te} \\
\text{kāryākārya-yyavasthitau} \\
\text{jñātvā śāstra-vidhānoktaṁ} \\
\text{karma kartum ihārhasi}
\end{align*}
\]

“One should understand what is duty and what is not duty by the regulations of the scriptures. Knowing such rules and regulations, one should act so that one may gradually be elevated.”

TEXT 15

गर्भे प्रणीते देवक्या रोहिणीं योगनिद्रया ।
अहो विसर्षितो गर्भं इति पौरा विजुकशुः ॥१५॥

garbhā prañīte devakyā
goñinīṁ yoga-nidrayā
aho visraṁśito garbha
itī paurā vicukruśuḥ
When the child of Devaki was attracted and transferred into the womb of Rohini by Yogamaya, Devaki seemed to have a miscarriage. Thus all the inhabitants of the palace loudly lamented, “Alas, Devaki has lost her child!”

“All the inhabitants of the palace” includes Kaumsa. When everyone lamented, Kaumsa joined in compassion, thinking that perhaps because of drugs or some other external means, Devaki had undergone this abortion. The real story of what happened after Yogamaya attracted the child of Devaki into the womb of Rohini in the seventh month of Rohini’s pregnancy is described as follows in the Hari-vamsha. At midnight, while Rohini was deeply sleeping, she experienced, as if in a dream, that she had undergone a miscarriage. After some time, when she awoke, she saw that this had indeed happened, and she was in great anxiety. But Yogamaya then informed her, “O auspicious lady, your child is now being replaced. I am attracting a child from the womb of Devaki, and therefore your child will be known as Sankarshana.”

The word yoga-nidra is significant. When one is spiritually connected through self-realization, one regards his material life as having been like a dream. As stated in Bhagavad-gita (2.69):

\[
yā niśā sarva-bhūtānām
tasyāṁ jāgarti saṁyami
yasyāṁ jāgrati bhūtāni
sā niśā paśyato muneḥ
\]

“What is night for all beings is the time of awakening for the self-controlled; and the time of awakening for all beings is night for the
introspective sage.” The stage of self-realization is called *yoga-nidrā*. All material activities appear to be a dream when one is spiritually awakened. Thus *yoga-nidrā* may be explained to be Yogamāyā.

**TEXT 16**

**bhagavān api viśvātmā bhaktānām abhayānkarāḥ
āviveśāṁśa-bhāgena
mana anakadundubheḥ**

bhagavān—the Supreme Personality of Godhead; *api*—also; *viśvātmā*—the Supersoul of all living entities; *bhaktānām*—of His devotees; *abhaya-śarāḥ*—always killing the causes of fear; *āviveśa*—entered; *aṁśa-bhāgena*—with all of His potential opulences (*ṣad-aṁśavarga-pūrṇa*); *manah*—in the mind; *ānaka-śundubheḥ*—of Vasudeva.

**TRANSLATION**

Thus the Supreme Personality of Godhead, who is the Supersoul of all living entities and who vanquishes all the fear of His devotees, entered the mind of Vasudeva in full opulence.

**PURPORT**

The word *viśvātmā* refers to one who is situated in everyone’s heart (*iśvarah sarva-bhūtānāṁ hṛd-deśe ’ṛjuna tisṭhāti*). Another meaning of *viśvātmā* is “the only lovable object for everyone.” Because of forgetfulness of this object, people are suffering in this material world, but if one fortunately revives his old consciousness of loving Kṛṣṇa and connects with Viśvātmā, one becomes perfect. The Lord is described in the Third Canto (3.2.15) as follows: *pārāvareśo mahād-aṁśa-yukto hy ajo ’pi jāto bhagavān*. Although unborn, the Lord, the master of everything, appears like a born child by entering the mind of a devotee. The Lord is
already there within the mind, and consequently it is not astonishing for Him to appear as if born from a devotee’s body. The word *āviveśa* signifies that the Lord appeared within the mind of Vasudeva. There was no need for a discharge of semen. That is the opinion of Śrīpāda Śrīdhara Svāmī and Śrīla Viśvanātha Cakravartī Thākura. In the *Vaiṣṇavatoṣanī*, Śrīla Saṅitana Gosvāmī says that consciousness was awakened within the mind of Vasudeva. Śrīla Vīrāgḥava Ācārya also says that Vasudeva was one of the demigods and that within his mind the Supreme Personality of Godhead appeared as an awakening of consciousness.

**TEXT 17**

```
स बिन्नत पौरुशाधाम आजमानो यथा रविः।
दुरासदोजितुथेर्वृतानं सम्ब्हूत ह। ॥१७॥
```

*sa bibhrat pauruṣam dhāma
bhrājamāno yathā raviḥ
durāsado 'tīdurdharṣa
bhūtānāṁ sambabhūva ha*

*saḥ—he (Vasudeva); bibhrat—carried; pauruṣam—pertaining to the Supreme Person; dhāma—the spiritual effulgence; bhrājamānaḥ—illuminating; yathā—as; raviḥ—the sunshine; durāsadaḥ—very difficult even to look at, difficult to understand by sensory perception; atidurdharṣaḥ—approachable with great difficulty; bhūtānām—of all living entities; sambabhūva—so he became; ha—positively.*

**TRANSLATION**

While carrying the form of the Supreme Personality of Godhead within the core of his heart, Vasudeva bore the Lord’s transcendentally illuminating effulgence, and thus he became as bright as the sun. He was therefore very difficult to see or approach through sensory perception. Indeed, he was unapproachable and unperceivable even for such formidable men as Kāṁsa, and not only for Kāṁsa but for all living entities.
The word dhāma is significant. Dhāma refers to the place where the Supreme Personality of Godhead resides. In the beginning of Śrīmad-Bhāgavatam (1.1.1) it is said, dhāmnā svena sadā nirasta-kuhakam satyaṁ param dhīmahi. In the abode of the Supreme Personality of Godhead, there is no influence of material energy (dhāmnā svena sadā nirasta-kuhakam). Any place where the Supreme Personality of Godhead is present by His name, form, qualities or paraphernalia immediately becomes a dhāma. For example, we speak of Vṛndāvana-dhāma, Dvārakā-dhāma and Mathurā-dhāma because in these places the name, fame, qualities and paraphernalia of the Supreme Godhead are always present. Similarly, if one is empowered by the Supreme Personality of Godhead to do something, the core of his heart becomes a dhāma, and thus he becomes so extraordinarily powerful that not only his enemies but also people in general are astonished to observe his activities. Because he is unapproachable, his enemies are simply struck with wonder, as explained here by the words durāsado 'tidurdharsaḥ.

The words pauruṣaṁ dhāma have been explained by various ācāryas. Śrī Viśrṣṭi says that these words refer to the effulgence of the Supreme Personality of Godhead. Viśvanātha Cakravarti Thākura says that they signify viṣṇu-tejas, and Śukadeva says bhagavat-svarūpa. The Vaiśṇava-tosāṇi says that these words indicate the influence of the Supreme Lord’s effulgence, and Viśvanātha Cakravarti Thākura says that they signify the appearance of the Supreme Personality of Godhead.

TEXT 18

ततो जगन्मक्रमम् व्यतांतं
समाहितं शुरुहुतेन देवी ।
दधार सश्रव्सिंमकात्मात्मूतं
काष्ठा यथानन्दकरं मनस्तः ॥१८॥

tato jagan-māṅgalam acyutāṁśam
samāhitam śūra-sutena devi
dadhāra sarvātmakam ātma-bhūtam
kāṣṭhā yathānanda-karṇam manastah
Thereafter, accompanied by plenary expansions, the fully opulent Supreme Personality of Godhead, who is all-auspicious for the entire universe, was transferred from the mind of Vasudeva to the mind of Devaki. Devaki, having thus been initiated by Vasudeva, became beautiful by carrying Lord Kṛṣṇa, the original consciousness for everyone, the cause of all causes, within the core of her heart, just as the east becomes beautiful by carrying the rising moon.

PURPORT

As indicated here by the word manastāḥ, the Supreme Personality of Godhead was transferred from the core of Vasudeva’s mind or heart to the core of the heart of Devakī. We should note carefully that the Lord was transferred to Devakī not by the ordinary way for a human being, but by dikṣā, initiation. Thus the importance of initiation is mentioned here. Unless one is initiated by the right person, who always carries within his heart the Supreme Personality of Godhead, one cannot acquire the power to carry the Supreme Godhead within the core of one’s own heart.

The word acyutāṁśam is used because the Supreme Personality of Godhead is śaḍ-aśvarya-pūrṇa, full in the opulences of wealth, strength, fame, knowledge, beauty and renunciation. The Supreme Godhead is never separated from His personal opulences. As stated in the Brahma-samhitā (5.39), rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan: the Lord is always situated with all His plenary expansions, such as Rāma, Nṛsiṁha and Varāha. Therefore the word acyutāṁśam is specifically used here, signifying that the Lord is always present with His plenary
expansions and opulences. There is no need to think of the Lord artificially as yogīs do. Dhyānāvasthita-tad-gatena manasā paśyanti yam yogināḥ (Bhāg. 12.13.1). Yogīs meditate upon the Supreme Person within the mind. For a devotee, however, the Lord is present, and His presence need only be awakened through initiation by a bona fide spiritual master. The Lord did not need to live within the womb of Devakī, for His presence within the core of her heart was sufficient to carry Him. One is here forbidden to think that Krṣṇa was begotten by Vasudeva within the womb of Devakī and that she carried the child within her womb.

When Vasudeva was sustaining the form of the Supreme Personality of Godhead within his heart, he appeared just like the glowing sun, whose shining rays are always unbearable and scorching to the common man. The form of the Lord situated in the pure, unalloyed heart of Vasudeva is not different from the original form of Krṣṇa. The appearance of the form of Krṣṇa anywhere, and specifically within the heart, is called dhāma. Dhāma refers not only to Krṣṇa's form, but to His name, His form, His quality and His paraphernalia. Everything becomes manifest simultaneously.

Thus the eternal form of the Supreme Personality of Godhead with full potencies was transferred from the mind of Vasudeva to the mind of Devakī, exactly as the setting sun's rays are transferred to the full moon rising in the east.

Krṣṇa, the Supreme Personality of Godhead, entered the body of Devakī from the body of Vasudeva. He was beyond the conditions of the ordinary living entity. When Krṣṇa is there, it is to be understood that all His plenary expansions, such as Nārāyaṇa, and incarnations like Lord Nṛsiṁha and Varāha, are with Him, and they are not subject to the conditions of material existence. In this way, Devakī became the residence of the Supreme Personality of Godhead, who is one without a second and the cause of all creation. Devakī became the residence of the Absolute Truth, but because she was within the house of Kaṁsa, she looked just like a suppressed fire, or like misused education. When fire is covered by the walls of a pot or is kept in a jug, the illuminating rays of the fire cannot be very much appreciated. Similarly, misused knowledge, which does not benefit the people in general, is not very much appreciated. So Devakī was kept within the prison walls of Kaṁsa's palace, and no one
could see her transcendental beauty, which resulted from her conceiving the Supreme Personality of Godhead.

Commenting upon this verse, Śrī Viśrāghava Ācārya writes, 

\[\text{vasudeva-devaki-jātharayor hṛdayayor bhagavataṁ sambandhaḥ.}\]

The Supreme Lord's entrance into the womb of Devaki from the heart of Vasudeva was a heart-to-heart relationship.

**TEXT 19**

\[\text{sā devakī sarva-jagat-nivāsa-}
\text{nivāsa-bhūtā nitarāṁ na reje ।}
\text{bhujendra-gehe 'gni-śikheva ruddhā}
\text{sarasvati jñāna-khale yathā satī} \]

sā devakī—that Devakidevi; sarva-jagat-nivāsa—of the Supreme Personality of Godhead, the sustainer of all the universes (mat-sthāni sarva-bhūtāni); nivāsa-bhūtā—the womb of Devaki has now become the residence; nitarāṁ—extensively; na—not; reje—became illuminated; bhujendra-gehe—within the limits of the house of Kaṁsa; agni-śikhā iva—like the flames of a fire; ruddhā—covered; sarasvatī—knowledge; jñāna-khale—in a person known as jñāna-khala, one who possesses knowledge but cannot distribute it; yathā—or just as; satī—so being.

**TRANSLATION**

Devakī then kept within herself the Supreme Personality of Godhead, the cause of all causes, the foundation of the entire cosmos, but because she was under arrest in the house of Kaṁsa, she was like the flames of a fire covered by the walls of a pot, or like a person who has knowledge but cannot distribute it to the world for the benefit of human society.
PURPORT

In this verse the word jñāna-khala is most significant. Knowledge is meant for distribution. Although there is already much scientific knowledge, whenever scientists or philosophers awaken to a particular type of knowledge, they try to distribute it throughout the world, for otherwise the knowledge gradually dries up and no one benefits from it. India has the knowledge of Bhagavad-gītā, but unfortunately, for some reason or other, this sublime knowledge of the science of God was not distributed throughout the world, although it is meant for all of human society. Therefore Kṛṣṇa Himself appeared as Śrī Caitanya Mahāprabhu and ordered all Indians to take up the cause of distributing the knowledge of Bhagavad-gītā throughout the entire world.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
amāra ājñāya guru haṅā 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) Although India has the sublime knowledge of Bhagavad-gītā, Indians have not done their proper duty of distributing it. Now, therefore, the Kṛṣṇa consciousness movement has been set up to distribute this knowledge as it is, without distortion. Although previously there were attempts to distribute the knowledge of Bhagavad-gītā, these attempts involved distortion and compromise with mundane knowledge. But now the Kṛṣṇa consciousness movement, without mundane compromises, is distributing Bhagavad-gītā as it is, and people are deriving the benefits of awakening to Kṛṣṇa consciousness and becoming devotees of Lord Kṛṣṇa. Therefore the proper distribution of knowledge has begun by which not only will the whole world benefit, but India’s glory will be magnified in human society. Kaṁsa tried to arrest Kṛṣṇa consciousness within his house (bhojendra-gehe), with the result that Kaṁsa, with all his opulences, was later vanquished. Similarly, the real knowledge of Bhagavad-gītā was being choked by unscrupulous Indian leaders, with the result that India’s culture, and knowledge of the Supreme were being lost. Now, however, because Kṛṣṇa consciousness is spreading, the proper use of Bhagavad-gītā is being attempted.
tam vikṣya kaṁsah prabhayājitāntarāṁ
virocayantim bhavanāṁ śuci-smitāṁ
āhaiṣa me prāṇa-haro harir guhāṁ
dhrvam śrito yan na pureyam īḍrśī
tam—her (Devaki); vikṣya—after seeing; kaṁsah—her brother Kaṁsa; prabhaya—with the enhancement of her beauty and influence; ajita-antarām—because of keeping Ajita, the Supreme Personality of Godhead, Viṣṇu, within herself; virocayantim—illuminating; bhavanāṁ—the whole atmosphere of the house; śuci-smitāṁ—smiling and brilliant; āha—said to himself; esah—this (Supreme Person); me—my; prāṇa-harah—who will kill me; hariḥ—Lord Viṣṇu; guhāṁ—within the womb of Devaki; dhrvam—certainly; śritaḥ—has taken shelter; yat—because; na—was not; purā—formerly; iyam—Devaki; īḍrśī—like this.

TRANSLATION

Because the Supreme Personality of Godhead was within her womb, Devaki illuminated the entire atmosphere in the place where she was confined. Seeing her jubilant, pure and smiling, Kaṁsa thought, “The Supreme Personality of Godhead, Viṣṇu, who is now within her, will kill me. Devaki has never before looked so brilliant and jubilant.”

PURPORT

The Lord says in Bhagavad-gītā (4.7):

yadā yadā hi dharmasya
glānir bhavati bhārata
“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 this age, at the present moment, there are inordinate discrepancies in the discharge of human duties. Human life is meant for God realization, but unfortunately the materialistic civilization is stressing only the senses of the body, not understanding the living force within the body. As clearly stated in Bhagavad-gītā (dehino ’smin yathā dehe), within the body is the body’s proprietor, the living force, which is more important. But human society has become so fallen that instead of understanding the living force within the body, people have become busy with external things. This is a discrepancy in human duties. Therefore Kṛṣṇa has taken birth or taken shelter within the womb of the Kṛṣṇa consciousness movement. Men of Kaṁsa’s class, therefore, are very much afraid and are busy trying to stop this movement, especially in the Western countries. One politician has remarked that the Kṛṣṇa consciousness movement is spreading like an epidemic and that if not checked immediately, within ten years it may capture governmental power. There is, of course, such potency in the Kṛṣṇa consciousness movement. As stated by authorities (Cc. Ādi 17.22), kali-kāle nāma-rūpe kṛṣṇa-avatāra: in this age, Kṛṣṇa has appeared in the Hare Kṛṣṇa mahā-mantra. The Kṛṣṇa consciousness movement is spreading like wildfire all over the world, and it will go on doing so. Men who are like Kaṁsa are very much afraid of the movement’s progress and acceptance by the younger generation, but as Kṛṣṇa could not be killed by Kaṁsa, this movement cannot be checked by men of Kaṁsa’s class. The movement will go on increasing more and more, provided the leaders of the movement remain firmly Kṛṣṇa conscious by following the regulative principles and the primary activities of chanting the Hare Kṛṣṇa mantra regularly.
Prayers by the Demigods

Text 21]

Kamsa thought: What is my duty now? The Supreme Lord, who knows His purpose [paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtāṁ], will not give up His prowess. Devaki is a woman, she is my sister, and moreover she is now pregnant. If I kill her, my reputation, opulence and duration of life will certainly be vanquished.

PURPORT

According to Vedic principles, a woman, a brāhmaṇa, an old man, a child and a cow should never be killed. It appears that Kamsa, although a great enemy of the Supreme Personality of Godhead, was aware of the Vedic culture and conscious of the fact that the soul transmigrates from one body to another and that one suffers in the next life according to the karmas of this life. Therefore he was afraid of killing Devaki, since she was a woman, she was his sister, and she was pregnant. A kṣatriya becomes famous by performing heroic acts. But what would be heroic about killing a woman who, while confined in his custody, was under his shelter? Therefore, he did not want to act drastically by killing Devaki. Kamsa’s enemy was within Devaki’s womb, but killing an enemy in such
a nescient state would not be an exhibition of prowess. According to kṣatriya rules, an enemy should be fought face to face and with proper weapons. Then if the enemy is killed, the victor becomes famous. Kaṁsa very conscientiously deliberated upon these facts and therefore refrained from killing Devakī, although he was completely confident that his enemy had already appeared within her womb.

**TEXT 22**

स एष जीवनू खलु समपरेतो
बतेत योत्स्यतन्तनूवशिसितेन ।
देहे मृते तं मलुजां शपत्ति
गन्ता तमोद्विन्धं तनुमानिनो ध्रुवम् ॥२२॥

sa eṣa jīvan khalu samparetah
varteta yo 'tyanta-ntyāṁsitena
dehe mṛte taṁ manu Jab śapanti
gantā tamo 'ndham tanu-mānino dhruvam

sah—he; eṣah—that jealous person; jīvan—while living; khalu—even; samparetah—is dead; varteta—continues to live; yaḥ—anyone who; atyanta—very much; nṛṣaṁsitena—by executing cruel activities; dehe—when the body; mṛte—is finished; taṁ—him; manu Jab—all human beings; śapanti—condemn; gantā—he will go; tamah an-
dham—to hellish life; tanu-māninaḥ—of a person in the bodily con-
cept of life; dhruvam—without a doubt.

**TRANSLATION**

A person who is very cruel is regarded as dead even while living, for while he is living or after his death, everyone condemns him. And after the death of a person in the bodily concept of life, he is undoubtedly transferred to the hell known as Andhatama.

**PURPORT**

Kaṁsa considered that if he killed his sister, while living he would be condemned by everyone, and after death he would go to the darkest
region of hellish life because of his cruelty. It is said that a cruel person like a butcher is advised not to live and not to die. While living, a cruel person creates a hellish condition for his next birth, and therefore he should not live; but he is also advised not to die, because after death he must go to the darkest region of hell. Thus in either circumstance he is condemned. Kamsa, therefore, having good sense about the science of the soul’s transmigration, deliberately refrained from killing Devaki.

In this verse the words gantā tamo 'ndham tanu-mānino dhruvam are very important and require extensive understanding. Śrīla Jiva Gosvāmī, in his Vaiṣṇava-toṣāṇi-ṭīkā, says: tatra tanu-mānināḥ pāpina iti dehātma-buddhyaiwa pāpābhinivesō bhavati. One who lives in the bodily concept, thinking, “I am this body,” involves himself, by the very nature of this conception, in a life of sinful activities. Anyone living in such a conception is to be considered a candidate for hell.

\[
\text{adānta-gobhir viśatāṁ tamisrāṁ}
\]
\[
punāḥ punaḥ carvita-carvanānāṁ
\]
\[
(Bhāg. 7.5.30)
\]

One who is in a bodily concept of life has no control over sense gratification. Such a person can do anything sinful to eat, drink, be merry and enjoy a life of sense gratification, not knowing of the soul’s transmigration from one body to another. Such a person does whatever he likes, whatever he imagines, and therefore, being subject to the laws of nature, he suffers miserably again and again in different material bodies.

\[
yāvat kriyās tāvad idaṁ mano vai
\]
\[
karmātmakāṁ yena śarīra-bandhaḥ
\]
\[
(Bhāg. 5.5.5)
\]

In the bodily concept of life, a person is karmānubandha, or conditioned by karma, and as long as the mind is absorbed in karma, one must accept a material body. Śarīra-bandha, bondage to the material body, is a source of misery (kleśa-da).

\[
na sādhu manye yata ātmano 'yam
\]
\[
asann api kleśada āsa dehaḥ
\]
Although the body is temporary, it always gives one trouble in many ways, but human civilization is now unfortunately based on tanu-māṇī, the bodily concept of life, by which one thinks, “I belong to this nation,” “I belong to this group,” “I belong to that group,” and so on. Each of us has his own ideas, and we are becoming increasingly involved, individually, socially, communally and nationally, in the complexities of karmāṇubandha, sinful activities. For the maintenance of the body, men are killing so many other bodies and becoming implicated in karmāṇubandha. Therefore Śrīla Jīva Gosvāmī says that tanu-māṇī, those in the bodily concept of life, are pāpī, sinful persons. For such sinful persons, the ultimate destination is the darkest region of hellish life (gaṇṭā tamo 'ndham). In particular, a person who wants to maintain his body by killing animals is most sinful and cannot understand the value of spiritual life. In Bhagavad-gītā (16.19-20) the Lord says:

\[
\begin{align*}
tān & aham dviṣataḥ krūrān \\
& saṁśāreṣu naṁ dhamān \\
kṣipāmy & ajasram aśubhān \\
& aśuriṣv eva yoniṣu \\
āsurīṁ & yonim āpannā \\
mūḍhā & janmani janmanī \\
māṁ & aprāpyaiva kaunteya \\
tato & yānty adhamāṁ gatim
\end{align*}
\]

“Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life. Attaining repeated birth among the species of demoniac life, such persons can never approach Me. Gradually they sink down to the most abominable type of existence.” A human being is meant to understand the value of human life, which is a boon obtained after many, many births. Therefore one must free oneself from tanu-māṇī, the bodily concept of life, and realize the Supreme Personality of Godhead.

TEXT 23

इति घोरतमादू भावात् सनिधिः स्वयं प्रथः ।
आस्ते प्रतीक्ष्यत्जन्म हरेिरांतुयन्त्यक्तः।२३॥
Text 24] Prayers by the Demigods

iti ghoratamād bhāvāt
sannivṛttah svayam prabhuḥ
āste pratikṣāṁs taj-janma
harer vaivraṇubandha-kṛt

iti—thus (thinking in the above-mentioned way); ghora-tamāt bhāvāt—from the most ghastly contemplation of how to kill his sister; sannivṛttah—refrained; svayam—personally deliberating; prabhuḥ—one who was in full knowledge (Kṛṣṇa); āste—remained; pratikṣan—awaiting the moment; tat-janma—until the birth of Him; hareḥ—of the Supreme Personality of Godhead, Hari; vaira-anubandha-kṛt—determined to continue such enmity.

TRANSLATION

Śukadeva Gosvāmi said: Deliberating in this way, Kamsa, although determined to continue in enmity toward the Supreme Personality of Godhead, refrained from the vicious killing of his sister. He decided to wait until the Lord was born and then do what was needed.

TEXT 24

आसीनः संविशिष्टिङ्गुधानः पर्यटनं मद्दीमः ।
चिन्तयानो ह्रस्तिकेशपस्यतु तन्मयं जगत् ॥२४॥

āsīnāḥ saṁvīṣaṁs tiśthan
bhūνjānaḥ paryātanaḥ mahīm
cintayānāḥ hṛṣikeśam
apaśyat tanmayāṁ jagat

āsīnāḥ—while sitting comfortably in his sitting room or on the throne; saṁvīṣan—or lying on his bed; tiśthan—or staying anywhere; bhūνjānaḥ—while eating; paryātanaḥ—while walking or moving; mahīm—on the ground, going hither and thither; cintayānāḥ—always inimically thinking of; hṛṣikeśam—the Supreme Personality of Godhead, the controller of everything; apaśyat—observed; tat-mayām—consisting of Him (Kṛṣṇa), and nothing more; jagat—the entire world.
TRANSLATION

While sitting on his throne or in his sitting room, while lying on his bed, or, indeed, while situated anywhere, and while eating, sleeping or walking, Kamsa saw only his enemy, the Supreme Lord, Hṛṣīkeṣa. In other words, by thinking of his all-pervading enemy, Kamsa became unfavourably Kṛṣṇa conscious.

PURPORT

Śrīla Rūpa Gosvāmī has described the finest pattern of devotional service as ānukūlyena kṛṣṇānuṣīlanaṁ, or cultivating Kṛṣṇa consciousness favorably. Kamsa, of course, was also Kṛṣṇa conscious, but because he regarded Kṛṣṇa as his enemy, even though he was fully absorbed in Kṛṣṇa consciousness, his Kṛṣṇa consciousness was not favorable for his existence. Kṛṣṇa consciousness, favorably cultivated, makes one completely happy, so much so that a Kṛṣṇa conscious person does not consider kaivalya-sukham, or merging into the existence of Kṛṣṇa, to be a great gain. Kaivalyaṁ narakāyate. For a Kṛṣṇa conscious person, even merging into the existence of Kṛṣṇa, or Brahman, as impersonalists aspire to do, is uncomfortable. Kaivalyaṁ narakāyate tridaśa-pūr ṣā∶sa-puṣpāyate. Karmīs hanker to be promoted to the heavenly planets, but a Kṛṣṇa conscious person considers such promotion a will-o’-the-wisp, good for nothing. Durdāntendriya-kāla-sarpa-paṭa-li prothkāta-damśtrāyate. Yogīs try to control their senses and thus become happy, but a Kṛṣṇa conscious person neglects the methods of yoga. He is unconcerned with the greatest of enemies, the senses, which are compared to snakes. For a Kṛṣṇa conscious person who is cultivating Kṛṣṇa consciousness favorably, the happiness conceived by the karmīs, jñānīs and yogīs is treated as less than a fig. Kamsa, however, because of cultivating Kṛṣṇa consciousness in a different way—that is, inimically—was uncomfortable in all the affairs of his life; whether sitting, sleeping, walking or eating, he was always in danger. This is the difference between a devotee and a nondevotee. A nondevotee or atheist also cultivates God consciousness—by trying to avoid God in everything. For example, so-called scientists who want to create life by a combination of chemicals regard the external, material elements as supreme. Such scientists do not like the idea that life is part and parcel of the Supreme Lord. As clearly
stated in *Bhagavad-gītā* (*mamaivāṁso jīva-loke jīva-bhūtaḥ*), the living entities do not arise from a combination of material elements, such as earth, water, air and fire, but are separated portions of the Supreme Personality of Godhead. If one can understand the position of the living entity as a separated portion of the Supreme Personality of Godhead, by studying the nature of the living entity one can understand the nature of the Supreme Godhead, since the living entity is a fragmental sample of the Godhead. But because atheists are not interested in God consciousness, they try to be happy by cultivating Kṛṣṇa consciousness in various unfavorable ways.

Although Kaṁsa was always absorbed in thoughts of Hari, the Supreme Personality of Godhead, he was not happy. A devotee, however, whether sitting on a throne or beneath a tree, is always happy. Śrīla Rūpa Gosvāmī resigned from office as a government minister to sit beneath a tree, yet he was happy. *Tyaktvā tūrnam aśeṣa-maṇḍalapati-śreṇīṁ sadā tucchavat* (*Śaḍ-gosvāmy-aṣṭaka 4*). He did not care for his comfortable position as minister; he was happy even beneath a tree in Vṛndāvana, favorably serving the Supreme Personality of Godhead. This is the difference between a devotee and a nondevotee. For a nondevotee, the world is full of problems, whereas for a devotee the entire world is full of happiness.

\[
\text{viśvam pūrṇa-sukhāyate vidhi-mahendrādiś ca kṛtāyate}
\]
\[
yat-kārunya-kaṭākṣa-vaiḥhavavatāṁ taṁ gauram eva stumaḥ
\]

(Caitanya-candrāmṛta 95)

This comfortable position of a devotee can be established by the mercy of Lord Caitanya Mahāprabhu. *Yasmin sthito na duḥkhena guruṇāpi vicālyate* (Bg. 6.22). Even when a devotee is superficially put into great difficulty, he is never disturbed.

TEXT 25

**Prayers by the Demigods**

---

**TEXT 25**

न्रष्वा भवत्व तत्रैत्य गुरूनिर्देशदिबिः ।
देवेः सतुचरे सक्रं गीतिर्द्वेणमैदयन् ॥२५॥
brahmā— the supreme four-headed demigod; bhavaḥ ca— and Lord Śiva; tatra— there; etya— arriving; munibhiḥ— accompanied by great sages; nārada-ādibhiḥ— by Nārada and others; devaiḥ— and by demigods like Indra, Candra and Varuṇa; sa-anucaraiḥ— with their followers; sākam— all together; gīrbiḥ— by their transcendental prayers; vrṣaṇam— the Supreme Personality of Godhead, who can bestow blessings upon everyone; aiḍayaḥ— pleased.

TRANSLATION

Lord Brahmā and Lord Śiva, accompanied by great sages like Nārada, Devala and Vyāsa and by other demigods like Indra, Candra and Varuṇa, invisibly approached the room of Devaki, where they all joined in offering their respectful obeisances and prayers to please the Supreme Personality of Godhead, who can bestow blessings upon everyone.

PURPORT

Dvau bhūta-sargau loke 'smin daiva āsura eva ca (Padma Purāṇa). There are two classes of men—the daivas and the asuras—and there is a great difference between them. Kaṁsa, being an asura, was always planning how to kill the Supreme Personality of Godhead or His mother, Devaki. Thus he was also Krṣṇa conscious. But devotees are Krṣṇa conscious favorably (viṣṇu-bhaktah smṛto daivaḥ). Brahmā is so powerful that he is in charge of creating an entire universe, yet he personally came to receive the Supreme Personality of Godhead. Bhava, Lord Śiva, is always jubilant in chanting the holy name of the Lord. And what to speak of Nārada? Nārada-muni, bājāya vīṇā, rādhikā-ramaṇa-nāme. Nārada Muni is always chanting the glories of the Lord, and his engagement is to travel all over the universe and find a devotee or make someone a devotee. Even a hunter was made a devotee by the grace of Nārada. Śrila Sanātana Gosvāmī, in his Toṣaṇī, says that the word nārada-ādibhiḥ
means that Nārada and the demigods were accompanied by other saintly persons, like Sanaka and Sanātana, all of whom came to congratulate or welcome the Supreme Personality of Godhead. Even though Kamsa was planning to kill Devakī, he too awaited the arrival of the Supreme Personality of Godhead (pratikṣāṁs taj-janma).

**TEXT 26**

satya-vrataṁ satya-param ānulo-nighitaṁ ca satye
satyasya satyam ṛta-satyā-netram
satyātmakam tvāṁ śaraṇāṁ prapannah

* satya-vrataṁ—the Personality of Godhead, who never deviates from His vow;* satya-param—who is the Absolute Truth (as stated in the beginning of Śrīmad-Bhāgavatam, satyam param dhīmahi); tri-satyam—He is always present as the Absolute Truth, before the creation of this cosmic manifestation, during its maintenance, and even after its annihilation; satyasya—of all relative truths, which are emanations from the Absolute Truth, Kṛṣṇa; yonim—the cause; nihitam—entered;† ca—and; satye—in the factors that create this material world (namely, the five elements—earth, water, fire, air and ether); satyasya—of all that is accepted as the truth; satyam—the Lord is the original truth; ṛta-satyā-netram—He is the origin of whatever truth is pleasing (sunetram); satyātmakam—everything pertaining to the Lord is truth (sac-cid-ānanda: His body is truth, His knowledge is truth,

*The Lord vows: yadā yadā hi dharmasya glānir bhavati bhārata/ abhyutthānam adharmasya tadātmānam sṛjamy ahām (Bg. 4.7). To honor this vow, the Lord appeared.

†The Lord enters everything, even the atom: anḍāntara-stha-paramānu-cayāntara-stham (Brahma-saṁhitā 5.44). Therefore He is called antaryāṁ, the inner force.
and His pleasure is truth); tvām—unto You, O Lord; śaraṇam—offering our full surrender; prapannāḥ—we are completely under Your protection.

TRANSLATION

The demigods prayed: O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation—creation, maintenance and annihilation—You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favor, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore you are known as antaryāmi, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection.

PURPORT

The demigods or devotees know perfectly well that the Supreme Personality of Godhead is the true substance, whether within this material world or in the spiritual world. Śrīmad-Bhāgavatam begins, therefore, with the words om namo bhagavate vāsudevāya... satyam param dhīmahi. Vāsudeva, Kṛṣṇa, is the param satyam, the Supreme Truth. The Supreme Truth can be approached or understood by the supreme method, as declared by the Supreme Truth: bhaktiā mām abhijānāti yāvān yaś cāsmi tattvataḥ (Bg. 18.55). Bhakti, devotional service, is the only way to understand the Absolute Truth. For protection, therefore, the demigods surrender to the Supreme Truth, not to the relative truth. There are persons who worship various demigods, but the Supreme Truth, Kṛṣṇa, declares in Bhagavad-gītā (7.23), antavat tu phalam teśāṁ tad bhavaty alpa-medhasāṁ: “Men of small intelligence worship the demigods, and their fruits are limited and temporary.” Worship of demigods may be useful for a limited time, but the result is antavat, perishable. This material world is impermanent, the demigods are impermanent, and the benedictions derived from the demigods are also impermanent, whereas the living entity is eternal (nityo nityānāṁ cetanaḥ
cetanānām). Every living entity, therefore, must search for eternal happiness, not temporary happiness. The words *satyam param dhiṁahi* indicate that one should search for the Absolute Truth, not the relative truth.

While offering prayers to the Supreme Personality of Godhead, Nṛsiṁhadeva, Prahlāda Mahārāja said:

*bālasya neha śaraṇaṁ pitarau nṛsiṁha*

*nārtasya cāgadaṁ udanvati majjato nauḥ*

Generally it is understood that the protectors for a child are his parents, but this is not actually the fact. The real protector is the Supreme Personality of Godhead.

*taptasya tat-pratīvidhir ya iḥān jāseṣtas*

tāvad vibho tanu-bhṛtāṁ tvad-upeksitānāṁ

*(Bhāg. 7.9.19)*

If neglected by the Supreme Personality of Godhead, a child, despite the presence of his parents, will suffer, and a diseased person, despite all medical help, will die. In this material world, where there is a struggle for existence, men have invented many means for protection, but these are useless if the Supreme Personality of Godhead rejects them. Therefore the demigods purposefully say, *satyātmakaṁ tvāṁ śaraṇaṁ prapannāḥ*: “Real protection can be obtained from You, O Lord, and therefore we surrender unto You.”

The Lord demands that one surrender unto Him (sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja), and He further says:

*sakṛd eva prapanno yas*

tavāṃśīti ca yācate

abhayaṁ sarvadā tasmai
dadāmy etad vratam mama

“If one surrenders unto Me sincerely, saying, ‘My Lord, from this day I am fully surrendered unto You,’ I always give him protection. That is My vow.” *(Rāmāyaṇa, Yuddha-kāṇḍa 18.33)* The demigods offered their
prayers to the Supreme Personality of Godhead because He had now appeared in the womb of His devotee Devaki to protect all the devotees harassed by Kaṁsa and his lieutenants. Thus the Lord acts as satyavrata. The protection given by the Supreme Personality of Godhead cannot be compared to the protection given by the demigods. It is said that Rāvana was a great devotee of Lord Śiva, but when Lord Rāmacandra went to kill him, Lord Śiva could not give him protection.

Lord Brahmā and Lord Śiva, accompanied by great sages like Nārada and followed by many other demigods, had now invisibly appeared in the house of Kaṁsa. They began to pray for the Supreme Personality of Godhead in select prayers which are very pleasing to the devotees and which award fulfillment of devotional desires. The first words they spoke acclaimed that the Lord is true to His vow. As stated in the Bhagavad-gītā, Kṛṣṇa descends upon this material world just to protect the pious and destroy the impious. That is His vow. The demigods could understand that the Lord had taken His residence within the womb of Devaki to fulfill this vow. They were very glad that the Lord was appearing to fulfill His mission, and they addressed Him as satyam param, or the Supreme Absolute Truth.

Everyone is searching after the truth. That is the philosophical way of life. The demigods give information that the Supreme Absolute Truth is Kṛṣṇa. One who becomes fully Kṛṣṇa conscious can attain the Absolute Truth. Kṛṣṇa is the Absolute Truth. Relative truth is not truth in all the three phases of eternal time. Time is divided into past, present and future. Kṛṣṇa is Truth always, past, present and future. In the material world, everything is being controlled by supreme time, in the course of past, present and future. But before the creation, Kṛṣṇa was existing, and when there is creation, everything is resting in Kṛṣṇa, and when this creation is finished, Kṛṣṇa will remain. Therefore, He is Absolute Truth in all circumstances. If there is any truth within this material world, it emanates from the Supreme Truth, Kṛṣṇa. If there is any opulence within this material world, the cause of the opulence is Kṛṣṇa. If there is any reputation within this material world, the cause of the reputation is Kṛṣṇa. If there is any strength within this material world, the cause of such strength is Kṛṣṇa. If there is any wisdom and education within this material world, the cause of such wisdom and education is Kṛṣṇa. Therefore Kṛṣṇa is the source of all relative truths.
Devotees, therefore, following in the footsteps of Lord Brahma, pray, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi, worshiping the ādi-puruṣa, the supreme truth, Govinda. Everything, everywhere, is performed in terms of three principles, jñāna-bala-kriyā—knowledge, strength and activity. In every field, if there is not full knowledge, full strength and full activity, an endeavor is never successful. Therefore, if one wants success in everything, one must be backed by these three principles. In the Vēdas (Śvetāsvatara Upaniṣad 6.8) there is this statement about the Supreme Personality of Godhead:

\[
na tasya kāryaṁ karaṇaṁ ca vidyate
da tat samaś cābhyaḍhikaś ca drṣyate
parāya śaktir vividhaiva śrūyate
svābhāviki jñāna-bala-kriyā ca
\]

The Supreme Personality of Godhead does not need to do anything personally, for He has such potencies that anything He wants done will be done perfectly well through the control of material nature (svābhāviki jñāna-bala-kriyā ca). Similarly, those who are engaged in the service of the Lord are not meant to struggle for existence. The devotees who are fully engaged in spreading the Kṛṣṇa consciousness movement, more than ten thousand men and women all over the world, have no steady or permanent occupation, yet we actually see that they are maintained very opulently. The Lord says in Bhagavad-gitā (9.22):

\[
ananyāś cintayanto māṁ
ye janāḥ paryupāsate
teśāṁ nityābhiyuktānāṁ
yoga-kṣemam vahāmy aham
\]

"For those who worship Me with devotion, meditating on My transcendental form, I carry to them what they lack and preserve what they have." The devotees have no anxiety over what will happen next, where they will stay or what they will eat, for everything is maintained and supplied by the Supreme Personality of Godhead, who has promised, kaunteya pratijānīhi na me bhaktah prānāśyati: "O son of Kuntī,
declare it boldly that My devotee never perishes.” (Bg. 9.31) From all angles of vision, therefore, in all circumstances, if one fully surrenders unto the Supreme Personality of Godhead, there is no question of one’s struggling for existence. In this connection, the commentary by Śrī-pāda Madhvācārya, who quotes from the Tantra-bhāgavata, is very meaningful:

\[
\begin{align*}
sac-chadba & \text{ uttamaṁ brūyād} \\
ānandantūti & \text{ vai vadet} \\
yetiṁnaṁ & \text{ samuddiṣṭaṁ} \\
pūrṇānanda-drṣis & \text{ tataḥ} \\
\ldots & \ldots \\
attrīvāc & \text{ ca tadā dānāt} \\
satyātyya & \text{ cocyate vibhuḥ}
\end{align*}
\]

Explaining the words satyasya yonim, Śrīla Viśvanātha Cakravartī Thākura says that Kṛṣṇa is the avatārī, the origin of all incarnations. All incarnations are the Absolute Truth, yet the Supreme Personality of Godhead Kṛṣṇa is the origin of all incarnations. Dipārcir eva hi daśāntaram abhyupetya dipayate (Brahma-samhitā 5.46). There may be many lamps, all equal in power, yet there is a first lamp, a second lamp, a third lamp and so on. Similarly, there are many incarnations, who are compared to lamps, but the first lamp, the original Personality of Godhead, is Kṛṣṇa. Govindam ādi-puruṣaṁ tam aham bhajāmi.

The demigods must offer worship in obedience to the Supreme Personality of Godhead, but one might argue that since the Supreme Godhead was within the womb of Devaki, He was also coming in a material body. Why then should He be worshiped? Why should one make a distinction between an ordinary living entity and the Supreme Personality of Godhead? These questions are answered in the following verses.

TEXT 27
ekāyano 'sa dvi-phalas tri-mūlaś
caṭu-rasal pañca-vidhaḥ saḍ-ātmā
saṭa-tvag aṣṭa-viṭapo navākṣo
daśa-cchadī dvi-khago hy ādi-vṛkṣaḥ

eka-ayanaḥ—the body of an ordinary living being is fully dependent on the material elements; asau—that; dvi-phalas—in this body we are subject to material happiness and distress, which result from karma; tri-mūlaḥ—having three roots, the three modes of nature (goodness, passion and ignorance), upon which the body is created; caṭuḥ-rasas—four rasa, or tastes; pañca-vidhaḥ—consisting of five senses for acquiring knowledge (the eyes, ears, nose, tongue and touch); saṭ-ātmā—six circumstances (lamentation, illusion, old age, death, hunger and thirst); saṭa-tvaks—having seven coverings (skin, blood, muscle, fat, bone, marrow and semen); aṣṭa-viṭapatḥ—eight branches (the five gross elements—earth, water, fire, air and ether—and also the mind, intelligence and ego); nava-aṭṣaḥ—nine holes; daśa-cchadī—ten kinds of life air, resembling the leaves of a tree; dvi-khagaḥ—two birds (the individual soul and the Supersoul); hi—indeed; ādi-vṛkṣaḥ—this is the original tree or construction of the material body, whether individual or universal.

TRANSLATION

The body [the total body and the individual body are of the same composition] may figuratively be called “the original tree.” From this tree, which fully depends on the ground of material nature, come two kinds of fruit—the enjoyment of happiness and the suffering of distress. The cause of the tree, forming its three roots, is association with the three modes of material nature—goodness, artha, kāma and mokṣa—religion, economic development, sense gratification and liberation. These are four kinds of rasa, or taste.

*As the root of a tree extracts water (rasa) from the earth, the body tastes dharma, artha, kāma and mokṣa—religion, economic development, sense gratification and liberation. These are four kinds of rasa, or taste.
passion and ignorance. The fruits of bodily happiness have four
tastes—religiosity, economic development, sense gratification and
liberation—which are experienced through five senses for acquir­
ing knowledge in the midst of six circumstances: lamentation, il­
lection, old age, death, hunger and thirst. The seven layers of bark
covering the tree are skin, blood, muscle, fat, bone, marrow and
semen, and the eight branches of the tree are the five gross and
three subtle elements—earth, water, fire, air, ether, mind, intelli­
gence and false ego. The tree of the body has nine hollows—the
eyes, the ears, the nostrils, the mouth, the rectum and the
genitals—and ten leaves, the ten airs passing through the body. In
this tree of the body there are two birds: one is the individual soul,
and the other is the Supersoul.

**PURPORT**

This material world is composed of five principal elements—earth,
water, fire, air and ether—all of which are emanations from Kṛṣṇa. Al­
though materialistic scientists may accept these five primary elements as
the cause of the material manifestation, these elements in their gross and
subtle states are produced by Kṛṣṇa, whose marginal potency also pro­
duces the living entities working within this material world. The Seventh
Chapter of *Bhagavad-gītā* clearly states that the entire cosmic manifesta­
tion is a combination of two of Kṛṣṇa’s energies—the superior energy
and the inferior energy. The living entities are the superior energy, and
the inanimate material elements are His inferior energy. In the dormant
stage, everything rests in Kṛṣṇa.

Material scientists cannot give such a thorough analysis of the material
structure of the body. The analysis of the material scientists concerns it­
self only with inanimate matter, but this is inadequate because the living
entity is completely separate from the material bodily structure. In
*Bhagavad-gītā* (7.5) the Lord says:

\[
\text{apareyam itas tv anyāṁ}
\]
\[
\text{prakṛtiṁ viddhi me parām}
\]
\[
\text{jīva-bhūtāṁ mahā-bāho}
\]
\[
\text{yayedaṁ dhāryate jagat}
\]
"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all the living entities who are struggling with material nature and are sustaining the universe." Although the material elements emanate from the Supreme Personality of Godhead, Kṛṣṇa, they are separated elements and are sustained by the living elements.

As indicated by the word dvi-khagah, the living elements within the body resemble two birds in a tree. Kha means "sky," and ga means "one who flies." Thus the word dvi-khagah refers to birds. In the tree of the body there are two birds, or two living elements, and they are always different. In Bhagavad-gītā (13.3), the Lord says, kṣetra-jñāṁ cāpi māṁ viddhi sarva-kṣetresu bhārata: "O scion of Bharata, you should understand that I am also the knower in all bodies." The kṣetra-jña, the owner of the body, is also called the khaga, the living entity. Within the body there are two such kṣetra-jñas—the individual soul and the Supersoul. The individual soul is the owner of his individual body, but the Supersoul is present within the bodies of all living entities. Such a thorough analysis and understanding of the bodily structure cannot be obtained anywhere but in the Vedic literature.

When two birds enter a tree, one may foolishly think that the birds become one or merge with the tree, but actually they do not. Rather, each bird keeps its individual identity. Similarly, the individual soul and the Supersoul do not become one, nor do they merge with matter. The living entity lives close to matter, but this does not mean that he merges or mixes with it (asaṅgaḥ hy ayaṁ puruṣah), although material scientists mistakenly see the organic and inorganic, or animate and inanimate, to be mixed.

Vedic knowledge has been kept imprisoned or concealed, but every human being needs to understand it in truth. The modern civilization of ignorance is simply engaged in analyzing the body, and thus people come to the erroneous conclusion that the living force within the body is generated under certain material conditions. People have no information of the soul, but this verse gives the perfect explanation that there are two living forces (dvi-khaga): the individual soul and the Supersoul. The Supersoul is present in every body (tīvraḥ sarva-bhūtānāṁ hrd-deṣe īrjuna tiṣṭhati), whereas the individual soul is situated only in his own body (dehi) and is transmigrating from one body to another.
TEXT 28

Tvam eka evāśya sataḥ prasūtis
tvam sannidhānam tvam anugrahaś ca
tvam-māyayā samvṛta-cetasas tvāṁ
paśyanti nānā na vipaścito ye

Tvam—You (O Lord); ekaḥ—being one without a second, You are everything; eva—indeed; asya sataḥ—of this cosmic manifestation now visible; prasūṭiḥ—the original source; tvam—Your Lordship; sannidhānam—the conservation of all such energy when everything is annihilated; tvam—Your Lordship; anugrahaḥ ca—and the maintainer; tvat-māyayā—by Your illusory, external energy; samvṛta-cetasah—those whose intelligence is covered by such illusory energy; tvāṁ—unto You; paśyanti—observe; nānā—many varieties; na—not; vipaścitaḥ—learned scholars or devotees; ye—who are.

TRANSLATION

The efficient cause of this material world, manifested with its many varieties as the original tree, is You, O Lord. You are also the maintainer of this material world, and after annihilation You are the one in whom everything is conserved. Those who are covered by Your external energy cannot see You behind this manifestation, but theirs is not the vision of learned devotees.

PURPORT

Various demigods, beginning from Lord Brahmā, Lord Śiva and even Viṣṇu, are supposed to be the creator, maintainer and annihilator of this material world, but actually they are not. The fact is that everything is the Supreme Personality of Godhead, manifested in varieties of energy. Ekam evādvitiyam brahma. There is no second existence. Those who are
truly vipaścit, learned, are those who have reached the platform of understanding and observing the Supreme Personality of Godhead in any condition of life. Pramāṇjana-cchurita-bhakti-vilocaṇena sataḥ sadaiva hṛdayeṣu vilokayanti (Brahma-samhitā 5.38). Learned devotees accept even conditions of distress as representing the presence of the Supreme Lord. When a devotee is in distress, he sees that the Lord has appeared as distress just to relieve or purify the devotee from the contamination of the material world. While one is within this material world, one is in various conditions, and therefore a devotee sees a condition of distress as but another feature of the Lord. Tat te 'nukampām susamikṣamānaḥ (Bhāg. 10.14.8). A devotee, therefore, regards distress as a great favor of the Lord because he understands that he is being cleansed of contamination. Teṣāṁ ahaṁ samuddhārtā mṛtyu-saṁsāra-sāgarā (Bg. 12.7). The appearance of distress is a negative process intended to give the devotee relief from this material world, which is called mṛtyu-saṁsāra, or the constant repetition of birth and death. To save a surrendered soul from repeated birth and death, the Lord purifies him of contamination by offering him a little distress. This cannot be understood by a nondevotee, but a devotee can see this because he is vipaścit, or learned. A nondevotee, therefore, is perturbed in distress, but a devotee welcomes distress as another feature of the Lord. Sarvaṁ khalv idam brahma. A devotee can actually see that there is only the Supreme Personality of Godhead and no second entity. Ekam evādvitiyam. There is only the Lord, who presents Himself in different energies.

Persons who are not in real knowledge think that Brahmā is the creator, Viṣṇu the maintainer and Śiva the annihilator and that the different demigods are intended to fulfill diverse purposes. Thus they create diverse purposes and worship various demigods to have these purposes fulfilled (kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ). A devotee, however, knows that these various demigods are but different parts of the Supreme Personality of Godhead and that these parts need not be worshiped. As the Lord says in Bhagavad-gītā (9.23):

\[
\begin{align*}
\text{ye } & \text{'py anya-devatā bhaktā} \\
\text{yajante śraddhayānvitāḥ} \\
\text{te } & \text{'pi mām eva kaunteya} \\
\text{yantya avidhi-pūrvakam}
\end{align*}
\]
“Whatever a man may sacrifice to other gods, O son of Kunti, is really meant for Me alone, but it is offered without true understanding.” There is no need to worship the demigods, for this is avidhi, not in order. Simply by surrendering oneself at the lotus feet of Kṛṣṇa, one can completely discharge one’s duties; there is no need to worship various deities or demigods. These various divinities are observed by the mūḍhas, fools, who are bewildered by the three modes of material nature (tribhir guṇamayair bhāvair ebhiḥ sarvam idam ātma). Such fools cannot understand that the real source of everything is the Supreme Personality of Godhead (mohitaṁ nābhijānati mām ebhyah param avyayam). Not being disturbed by the Lord’s various features, one should concentrate upon and worship the Supreme Lord (mām ekaṁ śarāṇaṁ vraja). This should be the guiding principle of one’s life.

TEXT 29

बिभर्षिः रूपण्यवपोध आत्मा
शेमाय लोकस्य चराचरस्य ।
सत्कपपननि सुखावहानि
सतामभद्राणि मुहुः खलानाम ॥२९॥

bibhārṣi rūpāṇi avabodha ātma
kṣemāya lokasya carācaraśya
sattvopapannāni sukāvahānī
satām abhadrāṇī muhuḥ khalānām

bibhārṣi—You accept; rūpāṇi—varieties of forms, such as Matsya, Kūrma, Varāha, Rāma and Nṛsimha; avabodhaḥ ātma—in spite of having different incarnations, You remain the Supreme, full of knowledge; kṣemāya—for the benefit of everyone, and especially the devotees; lokasya—of all living entities; cara-acaraśya—moving and nonmoving; sattva-upapannāni—all such incarnations are transcendental (suddha-sattva); sukha-avahāni—full of transcendental bliss; satāṁ—of the devotees; abhadrāṇī—all inauspiciousness or annihilation; muhuḥ—again and again; khalānām—of the nondevotees.
TRANSLATION

O Lord, You are always in full knowledge, and to bring all good fortune to all living entities, You appear in different incarnations, all of them transcendental to the material creation. When You appear in these incarnations, You are pleasing to the pious and religious devotees, but for nondevotees You are the annihilator.

PURPORT

This verse explains why the Supreme Personality of Godhead appears as an incarnation again and again. The incarnations of the Supreme Personality of Godhead all function differently, but their main purpose is paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām—to protect the devotees and annihilate the miscreants. Yet even though the duṣkṛtis, or miscreants, are annihilated, this is ultimately good for them.

TEXT 30

त्वप्यम्बुजाशाश्चिकलसत्त्वधाम्नि
समाधिनारेशितयेतस्ये
त्वत्पादपोतेन महत्क्रेतेन
कुर्बन्ति गोवत्सपदं भवाविभम् ॥३०॥

tvayy ambujākṣākhila-sattva-dhāmni
samādhināveśita-cetasaike
tvat-pāda-potena mahat-kṛtena
kurvanti govatsa-padaṁ bhavābdhim

tvayi—in You; ambhuja-akṣa—O lotus-eyed Lord; akhila-sattva-dhāmni—who are the original cause of all existence, from whom everything emanates and in whom all potencies reside; samādhinā—by constant meditation and complete absorption (in thoughts of You, the Supreme Personality of Godhead); āveśita—fully absorbed, fully engaged; cetasā—but by such a mentality; eke—the one process of always thinking of Your lotus feet; tvat-pāda-potena—by boarding such a boat as Your lotus feet; mahat-kṛtena—by that action which is
considered the most powerful original existence or which is executed by mahājanas; kurvanti—they make; govatsa-padam—like the hoofprint of a calf; bhava-abdhim—the great ocean of nescience.

TRANSLATION

O lotus-eyed Lord, by concentrating one’s meditation on Your lotus feet, which are the reservoir of all existence, and by accepting those lotus feet as the boat by which to cross the ocean of nescience, one follows in the footsteps of mahājanas [great saints, sages and devotees]. By this simple process, one can cross the ocean of nescience as easily as one steps over the hoofprint of a calf.

PURPORT

The true mission in life is to cross the ocean of nescience, of repeated birth and death. Those in the darkness of ignorance, however, do not know this mission. Instead, being carried away by the waves of material nature (prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvāsaḥ), they are undergoing the tribulations of mṛtyu-saṁsāra-vartmani, repeated birth and death. But persons who have achieved knowledge by the association of devotees follow the mahājanas (mahat-krtena). Such a person always concentrates his mind upon the lotus feet of the Lord and executes one or more of the nine varieties of devotional service (śravaṇaṁ kīrtanaṁ viṣṇoḥ smaranaṁ pāda-sevanam). Simply by this process, one can cross the insurmountable ocean of nescience.

Devotional service is powerful in any form. Śrī-viṣṇoḥ śravaṇe parikṣid abhavat vaiyāsakīḥ kīrtane (Bhakti-rasāmṛta-sindhu 1.2.265). According to this verse, Maharaja Parikṣit became liberated by fully concentrating his mind on hearing the Lord’s holy name, attributes and pastimes. Similarly, Śukadeva Gosvāmī simply glorified the Lord, and by speaking on the subject matters of Kṛṣṇa that constitute the entire Śrīmad-Bhāgavatam, he too was liberated. One may also be liberated simply by sakhiya, friendly behavior with the Lord. Such is the power of devotional service, as we learn from the examples set by the Lord’s many pure devotees.
We have to follow in the footsteps of such devotees, for by this one easy process one can cross the great ocean of nescience just as one might cross a small hole created by the hoof of a calf.

Here the Lord is described as ambujākṣa, or lotus-eyed. By seeing the eyes of the Lord, which are compared to lotus flowers, one becomes so satisfied that one does not want to turn his eyes to anything else. Simply by seeing the transcendental form of the Lord, a devotee is at once fully absorbed in the Lord in his heart. This absorption is called sāmādhi. Dhyānāvasthita-tad-gatena manasā paśyanti yam yoginaḥ (Bhāg. 12.13.1). A yogī is fully absorbed in thoughts of the Supreme Personality of Godhead, for he has no other business than to think of the Lord always within the heart. It is also said:

samāśritā ye pada-pallava-plavāṁ
mahat-padaṁ punya-yaśo murāreḥ
bhavāmbudhir vatsa-padaṁ param padaṁ
padaṁ padaṁ yad vipadaṁ na teṣāṁ

“For one who has accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Murāri, the enemy of the demon Mura, the ocean of the material world is like the water contained in a calf’s hoofprint. His goal is param padaṁ, or Vaikunṭha, the place where there are no material miseries, not the place where there is danger at every step.” (Bhāg. 10.14.58) This process is recommended here by authorities like Lord Brahmā and Lord Śiva (svayambhūr nārādaḥ śambhuḥ), and therefore we must take to this process in order to transcend nescience. This is very easy, but we must follow in the footsteps of great personalities, and then success will be possible.

In regard to the word mahat-krātena, it is also significant that the
process shown by great devotees is not only for them but also for others. If things are made easy, this affords facility for the person who has made them easy and also for others who follow the same principles. The process recommended in this verse for crossing the ocean of nescience is easy not only for the devotee but also for common persons who follow the devotee (mahājano yena gataḥ sa panthāḥ).

TEXT

\begin{align*}
\text{savyāṁ samuttīrya} & \text{ sudustaram dyuman} \\
\text{bhavārṇavāṁ bhīmam adabhra-sauhrdāḥ} & \\
\text{bhavat-padāmbhoruha-nāvam atra te} & \\
\text{nīdhāya yatāḥ sad-anugraho bhavān}
\end{align*}

svayam—personally; samuttīrya—perfectly crossing; su-dustaram—which is very difficult to cross; dyuman—O Lord, who appear exactly like the sun, illuminating the darkness of this world of ignorance; bhava-arṇavāṁ—the ocean of nescience; bhīmam—which is extremely fierce; adabhra-sauhrdāḥ—devotees who are incessantly friendly to the fallen souls; bhavat-pada-ambhoruha—Your lotus feet; nāvam—the boat for crossing; atra—in this world; te—they (the Vaiṣṇavas); nīdhāya—leaving behind; yatāḥ—one to the ultimate destination, Vaikuṇṭha; sat-anugrahaḥ—who are always kind and merciful to the devotees; bhavān—You.

TRANSLATION

O Lord, who resemble the shining sun, You are always ready to fulfill the desire of Your devotee, and therefore You are known as a desire tree [vāṇchā-kalpataru]. When ācāryas completely take shelter under Your lotus feet in order to cross the fierce ocean of nescience, they leave behind on earth the method by which they
cross, and because You are very merciful to Your other devotees, You accept this method to help them.

PURPORT

This statement reveals how the merciful ācāryas and the merciful Supreme Personality of Godhead together help the serious devotee who wants to return home, back to Godhead. Śrī Caitanya Mahāprabhu, in His teachings to Rūpa Gosvāmī, said:

\[
\text{brahmāṇḍa bhramite kona bhāgyavān jīva}
\]
\[
guru-krṣṇa-prasāde pāya bhakti-latā-bīja
\]

(Cc. Madhya 19.151)

One can achieve the seed of bhakti-latā, devotional service, by the mercy of guru and Kṛṣṇa. The duty of the guru is to find the means, according to the time, the circumstances and the candidate, by which one can be induced to render devotional service, which Kṛṣṇa accepts from a candidate who wants to be successful in going back home, back to Godhead. After wandering throughout the universe, a fortunate person within this material world seeks shelter of such a guru, or ācārya, who trains the devotee in the suitable ways to render service according to the circumstances so that the Supreme Personality of Godhead will accept the service. This makes it easier for the candidate to reach the ultimate destination. The ācārya’s duty, therefore, is to find the means by which devotees may render service according to references from śāstra. Rūpa Gosvāmī, for example, in order to help subsequent devotees, published such devotional books as Bhakti-rasāmṛta-sindhu. Thus it is the duty of the ācārya to publish books that will help future candidates take up the method of service and become eligible to return home, back to Godhead, by the mercy of the Lord. In our Kṛṣṇa consciousness movement, this same path is being prescribed and followed. Thus the devotees have been advised to refrain from four sinful activities—illicit sex, intoxication, meat-eating and gambling—and to chant sixteen rounds a day. These are bona fide instructions. Because in the Western countries constant chanting is not possible, one should not artificially imitate Haridāsa Ṭhākura, but should follow this method. Kṛṣṇa will accept a devotee who strictly
follows the regulative principles and the method prescribed in the various books and literatures published by the authorities. The acārya gives the suitable method for crossing the ocean of nescience by accepting the boat of the Lord’s lotus feet, and if this method is strictly followed, the followers will ultimately reach the destination, by the grace of the Lord. This method is called acārya-sampradāya. It is therefore said, sampradāya-viḥīnā ye mantras te nisphalā tatāḥ (Padma Purāṇa). The acārya-sampradāya is strictly bona fide. Therefore one must accept the acārya-sampradāya; otherwise one’s endeavor will be futile. Śrīla Narottama dāsa Ṭhākura therefore sings:

tāṇḍera caraṇa sevi bhakta sāne vāsa
janame janame haya, ei abhilāsa

One must worship the lotus feet of the acārya and live within the society of devotees. Then one’s endeavor to cross over nescience will surely be successful.

TEXT 32

ye ‘n ‘y e ’ravinda ‘akṣa vimukta- māninās
tvayy asta-bhāvād avisuddha-buddhayāḥ
āruhya kṛchreṇa param padam tataḥ
patanty adho ‘nāḍra- yuṣmad-aṅghrayāḥ

ye anye—anyone, or all others; aravinda-akṣa—O lotus-eyed one; vimukta-mānīnaḥ—falsely considering themselves free from the bondage of material contamination; tvayi—unto You; asta-bhāvāt—speculating in various ways but not knowing or desiring more information of Your lotus feet; avisuddha-buddhayāḥ—whose intelligence is still not purified and who do not know the goal of life; āruhya—even though
achieving; \textit{krcchrena}—by undergoing severe austerities, penances and hard labor; \textit{param padam}—the highest position (according to their imagination and speculation); \textit{tataḥ}—from that position; \textit{patanti}—they fall; \textit{adhāḥ}—down into material existence again; \textit{anāḍṛta}—neglecting devotion to; \textit{yuṣmat}—Your; \textit{aṅghrayaḥ}—lotus feet.

\textbf{TRANSLATION}

[Someone may say that aside from devotees, who always seek shelter at the Lord's lotus feet, there are those who are not devotees but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:] \textit{O} lotus-eyed Lord, although nondevotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet.

\textbf{PURPORT}

Aside from devotees, there are many others, nondevotees, known as \textit{karmīs}, \textit{jñānis} or \textit{yogīs}, philanthropists, altruists, politicians, impersonalists and voidists. There are many varieties of nondevotees who have their respective ways of liberation, but simply because they do not know the shelter of the Lord's lotus feet, although they falsely think that they have been liberated and elevated to the highest position, they fall down. As clearly stated by the Lord Himself in \textit{Bhagavad-gītā} (9.3):

\begin{quote}
\begin{center}
\textit{aśraddadhānāḥ puruṣā dharmasyāsyapa rantarastapā aprāpya māṁ nivartante mṛtyu-saṁsāra-vartmani}
\end{center}
\end{quote}

"Those who are not faithful on the path of devotional service cannot attain Me, O conqueror of foes, but return to birth and death in this material world." It doesn't matter whether one is a \textit{karmī}, \textit{jñāni}, \textit{yogī}, philanthropist, politician or whatever; if one has no love for the lotus
feet of the Lord, one falls down. That is the verdict given by Lord Brahmā in this verse.

There are persons who advocate accepting any process and who say that whatever process one accepts will lead to the same goal, but that is refuted in this verse, where such persons are referred to as vimukta-mānīnaḥ, signifying that although they think they have attained the highest perfection, in fact they have not. In the present day, big, big politicians all over the world think that by scheming they can occupy the highest political post, that of president or prime minister, but we actually see that even in this life such big prime ministers, presidents and other politicians, because of being nondevotees, fall down (patanty adhaḥ). To become president or prime minister is not easy; one must work very hard (āruhya kṛcchreṇa) to achieve the post. And even though one may reach his goal, at any moment one may be kicked down by material nature. In human society there have been many instances in which great, exalted politicians have fallen from government and become lost in historical oblivion. The cause of this is aviṣuddha-buddhayah: their intelligence is impure. The śāstra says, na te viduḥ svārtha-gatim hi viṣṇum (Bhāg. 7.5.31). One achieves the perfection of life by becoming a devotee of Viṣṇu, but people do not know this. Therefore, as stated in Bhagavad-gītā (12.5), kleśo 'dhikataras teṣām avyaktasakta-cetasām. Persons who do not ultimately accept the Supreme Personality of Godhead and take to devotional service, but who instead are attached to impersonalism and voidism, must undergo great labor to achieve their goals.

śreyah-sṛtim bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhaye
(Bhāg. 10.14.4)

To achieve understanding, such persons work very hard and undergo severe austerities, but their hard labor and austerities themselves are their only achievement, for they do not actually achieve the real goal of life.

Dhruva Mahārāja at first wanted to achieve the greatest material kingdom and greater material possessions than his father, but when he was actually favored by the Lord, who appeared before him to give him
the benediction he desired, Dhruva Mahārāja refused it, saying, svāmin kṛtārtho 'smi varaṁ na yāce: “Now I am fully satisfied. I do not want any material benediction.” (Hari-bhakti-sudhodaya 7.28) This is the perfection of life. Yaṁ labdhvā cāparaṁ labham manyate nādhikāṁ tataḥ (Bg. 6.22). If one achieves the shelter of the Lord’s lotus feet, one is fully satisfied and does not need to ask for any material benediction.

At night, no one can see a lotus, for lotuses blossom only during the daytime. Therefore the word aravindākṣa is significant. One who is not captivated by the lotus eyes or transcendental form of the Supreme Lord is in darkness, exactly like one who cannot see a lotus. One who has not come to the point of seeing the lotus eyes and transcendental form of Śyāmasundara is a failure. Premāṅjana-cchurita-bhakti-vilocanena santāṁ sadaiva hṛdayeśu vilokayanti. Those who are attached to the Supreme Personality of Godhead in love always see the Lord’s lotus eyes and lotus feet, whereas others cannot see the Lord’s beauty and are therefore classified as anādṛta-yuṣmad-anāghrayaḥ, or neglectful of the Lord’s personal form. Those who neglect the Lord’s form are surely failures on every path in life, but if one develops even a little love for the Supreme Personality of Godhead, one is liberated without difficulty (svaḷpam apy asya dharmasya trāyate mahato bhayāt). Therefore the Supreme Personality of Godhead recommends in Bhagavad-gītā (9.34), man-manā bhava mad-bhakto mad-yājī māṁ namaskuru: “Simply think of Me, become My devotee, worship Me and offer some slight homage to Me.” Simply by this process, one is guaranteed to return home, back to Godhead, and thus attain the highest perfection. The Lord further affirms in Bhagavad-gītā (18.54–55):

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

bhaktyā māṁ abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viṣate tad-anantaram
“One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me. One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.”

TEXT 33

**Tatha na te mādhava tāvakāḥ kvacit bhrāṣṭyanti mārgāt tvayi baddha-sauhrdāḥ tvayābhisaktā vicaranti nirbhayā vināyakānīkapā-mūrdhasu prabho**

* tathā—like them (the nondevotees); na—not; te—they (the devotees); mādhava—O Lord, husband of the goddess of fortune; tāvakāḥ—the followers of the devotional path, the devotees; kvacit—in any circumstances; bhrāṣṭyanti—fall down; mārgāt—from the path of devotional service; tvayi—unto You; baddha-sauhrdāḥ—because of being fully attached to Your lotus feet; tvayā—by You; abhīsaktāḥ—always protected from all dangers; vicaranti—they move; nirbhayāḥ—without fear; vināyaka-anīkapā—the enemies who maintain paraphernalia to oppose the bhakti cult; mūrdhasu—on their heads; prabho—O Lord.

**TRANSLATION**

O Mādhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like nondevotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service.
Purport

Devotees generally do not fall down, but if circumstentially they do, the Lord, because of their strong attachment to Him, gives them protection in all circumstances. Thus even if devotees fall down, they are still strong enough to traverse the heads of their enemies. We have actually seen that our Krishna consciousness movement has many opponents, such as the “deprogrammers,” who instituted a strong legal case against the devotees. We thought that this case would take a long time to settle, but because the devotees were protected by the Supreme Personality of Godhead, we unexpectedly won the case in one day. Thus a case that was expected to continue for years was settled in a day because of the protection of the Supreme Personality of Godhead, who has promised in Bhagavad-gita (9.31), "O son of Kunti, declare it boldly that My devotee never perishes." In history there are many instances of devotees like Citraketu, Indradyumna and Mahārāja Bharata who circumstentially fell down but were still protected. Mahārāja Bharata, for example, because of his attachment to a deer, thought of the deer at the time of death, and therefore in his next life he became a deer (yam yam vāpi smaran bhāvaṁ tyajaty ante kalevaram). Because of protection by the Supreme Personality of Godhead, however, the deer remembered his relationship with the Lord and next took birth in a good brahminical family and performed devotional service (sucināṁ śrīmatāṁ gehe yoga-bhraṣṭo 'bhijāyate). Similarly, Citraketu fell down and became a demon, Vṛtrāsura, but he too was protected. Thus even if one falls down from the path of bhakti-yoga, one is ultimately saved. If a devotee is strongly situated in devotional service, the Supreme Personality of Godhead has promised to protect him (kaunteya pratijānīhi na me bhaktah praṇāsyati). But even if a devotee circumstentially falls down, he is protected by Mādhava.

The word Mādhava is significant. Mā, mother Lakṣmi, the mother of all opulences, is always with the Supreme Personality of Godhead, and if a devotee is in touch with the Supreme Personality of Godhead, all the opulences of the Lord are ready to help him.

\[ \text{yatra yogesvarah kṛṣno} \]
\[ \text{yatra pārtho dhanur-dharaḥ} \]
Wherever there is the Supreme Personality of Godhead, Kṛṣṇa, and His devotee Arjuna, Pārtha, there is victory, opulence, extraordinary power and morality. The opulences of a devotee are not a result of karma-kāṇḍa-vicāra. A devotee is always protected by all of the Supreme Lord’s opulences, of which no one can deprive him (teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham). Thus a devotee cannot be defeated by any opponents. A devotee, therefore, should not deviate knowingly from the path of devotion. The adherent devotee is assured all protection from the Supreme Personality of Godhead.

TEXT 34

sattvam viśuddham śrayate bhavān sthitau
śarīrāṁ śreya-upāyanāṁ vapūḥ
veda-kriyā-yoga-tapah-samādhibhis
tavārhaṇāṁ yena janaḥ samihate

sattvam—existence; viśuddham—transcendental, beyond the three modes of material nature; śrayate—accepts; bhavān—Your Lordship; sthitau—during the maintenance of this material world; śarīrāṁ—all living entities; śreyah—of supreme auspiciousness; upāyanāṁ—for the benefit; vapūḥ—a transcendental form or body; veda-kriyā—by ritualistic ceremonies according to the directions of the Vedas; yoga—by practice of devotion; tapah—by austerities; samādhibhiḥ—by becoming absorbed in transcendental existence; tava—Your; arhaṇām—worship; yena—by such activities; janaḥ—human society; samihate—offers (its obligation unto You).
TRANSLATION

O Lord, during the time of maintenance You manifest several incarnations, all with transcendental bodies, beyond the material modes of nature. When You appear in this way, You bestow all good fortune upon the living entities by teaching them to perform Vedic activities such as ritualistic ceremonies, mystic yoga, austerities, penances, and ultimately samādhi, ecstatic absorption in thoughts of You. Thus You are worshiped by the Vedic principles.

PURPORT

As stated in Bhagavad-gītā (18.3), yajña-dāna-tapah-karma na tyā-żyam: the Vedic ritualistic ceremonies, charity, austerity and all such prescribed duties are never to be given up. Yajño dānam tapaś caiva pāvanāni māṁśīnām (18.5): even one who is very much advanced in spiritual realization must still execute the Vedic principles. Even in the lowest stage, the karmis are advised to work for the sake of the Lord.

yajña-rthāḥ karmāṇo 'nyatra
loko 'yam karma-bandhanaḥ

"Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world." (Bg. 3.9) The words yajña-rthāḥ karmāṇah indicate that while performing all kinds of duties, one should remember that these duties should be performed to satisfy the Supreme Lord (sva-karmāṇā tam abhyarçya). According to Vedic principles, there must be divisions of human society (cātur-vartamāṇaṁ māya sṛṣṭam). There should be brāhmaṇas, kṣatriyas, vaiśyas and śūdras, and everyone should learn to worship the Supreme Personality of Godhead (tam abhyarçya). This is real human society, and without this system we are left with animal society.

The modern activities of human society are described in Śrīmad-Bhāgavatam as the activities of go-khara, cows and asses (sa eva go-kharāḥ). Everyone is acting in a bodily concept of life involving society, friendship and love for the improvement of economic and political conditions, and thus all activities are enacted in ignorance. The Supreme
Personality therefore comes to teach us how to act according to the Vedic principles. In this age of Kali, the Supreme Personality of Godhead appeared as Śri Caitanya Mahāprabhu and preached that in this age the Vedic activities cannot be systematically performed because people are so fallen. He gave this recommendation from the śāstras:

\[
\begin{align*}
\text{harer nāma harer nāma} \\
\text{harer nāmaiva kevalam} \\
\text{kalau nāsty eva nāsty eva} \\
\text{nāsty eva gatir anyathā}
\end{align*}
\]

“In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way.” The Kṛṣṇa consciousness movement is therefore teaching people all over the world how to chant the Hare Kṛṣṇa mantra, and this has proved very much effective in all places at all times. The Supreme Personality of Godhead appears in order to teach us Vedic principles intended for understanding Him (vedaiṣ ca sarvair aham eva vedyah). We should always know that when Kṛṣṇa and Lord Caitanya appeared, They appeared in śuddha-sattva bodies. One should not mistake the body of Kṛṣṇa or Caitanya Mahāprabhu to be a material body like ours, for Kṛṣṇa and Caitanya Mahāprabhu appeared as needed for the benefit of the entire human society. Out of causeless mercy, the Lord appears in different ages in His original śuddha-sattva transcendental body to elevate human society to the spiritual platform upon which they can truly benefit. Unfortunately, modern politicians and other leaders stress the bodily comforts of life (yasyātma-buddhiḥ kuṇape tri-dhātuke) and concentrate on the activities of this ism and that ism, which they describe in different kinds of flowery language. Essentially such activities are the activities of animals (sa eva go-kharah). We should learn how to act from Bhagavad-gītā, which explains everything for human understanding. Thus we can become happy even in this age of Kali.

TEXT 35

सच्चे न चेत्तातिरिं निजं भवेद्
विज्ञानमज्ञानमिदापमाजेनम्
Prayers by the Demigods

Text 35]

sattvam na ced dhātar idam nijam bhavet
vijñānam ajñāna-bhidāpamārjanam
guṇa-prakāśair anumiyate bhavān
prakāśate yasya ca yena vā guṇah

sattvam—śuddha-sattva, transcendental; na—not; cet—if; dhātah—O reservoir of all energies, cause of all causes; idam—this; nijam—personal, spiritual; bhavet—could have been; vijñānam—transcendental knowledge; ajñāna-bhidā—which drives away the ignorance of the material modes; apamārjanam—completely vanquished; guṇa-prakāśaḥ—by the awakening of such transcendental knowledge; anumiyate—becomes manifested; bhavān—Your Lordship; prakāśate—exhibit; yasya—whose; ca—and; yena—by which; vā—either; guṇah—quality or intelligence.

TRANSLATION

O Lord, cause of all causes, if Your transcendental body were not beyond the modes of material nature, one could not understand the difference between matter and transcendence. Only by Your presence can one understand the transcendental nature of Your Lordship, who are the controller of material nature. Your transcendental nature is very difficult to understand unless one is influenced by the presence of Your transcendental form.

PURPORT

It is said, traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna. Unless one is situated in transcendence, one cannot understand the transcendental nature of the Lord. As stated in Śrīmad-Bhāgavatam (10.14.29):

athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhita eva hi
jānāti tattvām bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan
Only by the mercy of the Supreme Personality of Godhead can one understand Him. Those who are in the modes of material nature, although speculating for thousands of years, cannot understand Him. The Lord has innumerable forms (rāmādi-mūrtīsu kalā-niyamena tiṣṭhan), and unless these forms, such as Lord Rāmacandra, Nṛsiṁhadeva, Kṛṣṇa and Balarāma, were transcendental, how could they be worshiped by devotees since time immemorial? Bhaktiyā mām abhijānāti yāvān yaś cāsmin tattvataḥ (Bg. 18.55). Devotees who awaken their transcendental nature in the presence of the Lord and who follow the rules and regulations of devotional service can understand Lord Kṛṣṇa, Lord Rāmacandra and other incarnations, who are not of this material world but who come from the spiritual world for the benefit of people in general. If one does not take to this process, one imagines or manufactures some form of God according to material qualities and can never awaken a real understanding of the Supreme Personality of Godhead. The words bhaktiyā mām abhijānāti yāvān yaś cāsmin tattvataḥ signify that unless one worships the Lord according to the regulative devotional principles, one cannot awaken the transcendental nature. Deity worship, even in the absence of the Supreme Personality of Godhead, awakens the transcendental nature of the devotee, who thus becomes increasingly attached to the Lord’s lotus feet.

The appearance of Kṛṣṇa is the answer to all imaginative iconography of the Supreme Personality of Godhead. Everyone imagines the form of the Supreme Personality of Godhead according to his mode of material nature. In the Brahma-samhitā it is said that the Lord is the oldest person. Therefore a section of religionists imagine that God must be very old, and therefore they depict a form of the Lord like a very old man. But in the same Brahma-samhitā, that is contradicted; although He is the oldest of all living entities, He has His eternal form as a fresh youth. The exact words used in this connection in the Śrīmad-Bhāgavatam are vijnānam ajñāna-bhidāpamārjanam. Vijnāna means transcendental knowledge of the Supreme Personality; vijnāna is also experienced knowledge. Transcendental knowledge has to be accepted by the descending process of disciplic succession as Brahmā presents the knowledge of Kṛṣṇa in the Brahma-samhitā. Brahma-samhitā is vijnāna as realized by Brahmā’s transcendental experience, and in that way he presented the form and the pastimes of Kṛṣṇa in the transcendental abode.
Ajñāna-bhidā means “that which can match all kinds of speculation.” In ignorance, people are imagining the form of the Lord; sometimes He has no form and sometimes He has form, according to their different imaginations. But the presentation of Kṛṣṇa in the Brahma-samhitā is vijñāna—scientific, experienced knowledge given by Lord Brahmā and accepted by Lord Caitanya. There is no doubt about it. Śrī Kṛṣṇa’s form, Śrī Kṛṣṇa’s flute, Kṛṣṇa’s color—everything is reality. Here it is said that this vijñānam is always defeating all kinds of speculative knowledge. “Therefore,” the demigods prayed, “without Your appearing as Kṛṣṇa, as You are, neither ajñāna-bhidā (the nescience of speculative knowledge) nor vijñānam would be realized. Ajñāna-bhidāpamarjanam—by Your appearance the speculative knowledge of ignorance will be vanquished, and the real, experienced knowledge of authorities like Lord Brahmā will be established. Men influenced by the three modes of material nature imagine their own God according to the modes of material nature. In this way God is presented in various ways, but Your appearance will establish what the real form of God is.”

The highest blunder committed by the impersonalist is to think that when the incarnation of God comes, He accepts a form of matter in the mode of goodness. Actually the form of Kṛṣṇa or Nārāyaṇa is transcendental to any material idea. Even the greatest impersonalist, Śaṅkarācārya, has admitted, nārāyanaḥ paro ‘vyaktāḥ: the material creation is caused by the avyaktā, the impersonal manifestation of matter or the nonphenomenal total reservoir of matter, and Kṛṣṇa is transcendental to that material conception. This is expressed in the Śrīmad-Bhāgavatam as sūdha-sattva, or transcendental. The Lord does not belong to the material mode of goodness, for He is above the position of material goodness. He belongs to the transcendental, eternal status of bliss and knowledge.

“Dear Lord,” the demigods prayed, “when You appear in Your different incarnations, You take different names and forms according to different situations. Lord Kṛṣṇa is Your name because You are all-attractive; You are called Śyāmasundara because of Your transcendental beauty. Śyāma means blackish, yet they say that You are more beautiful than thousands of cupids. Kandarpakoṭi-kamanīya. Although You appear in a color which is compared to that of a blackish cloud, You are the transcendental Absolute, and therefore Your beauty is many, many times
more attractive than the delicate body of Cupid. Sometimes You are
called Giridhārī because You lifted the hill known as Govardhana. You
are sometimes called Nanda-nandana or Vāsudeva or Devakī-nandana
because You appear as the son of Mahārāja Nanda or Devakī or
Vasudeva. Impersonalists think that Your many names or forms are ac­
cording to a particular type of work and quality because they accept You
from the position of a material observer.

“Our dear Lord, the way of understanding is not to study Your ab­solute nature, form and activities by mental speculation. One must
engage himself in devotional service; then one can understand Your ab­solute nature and Your transcendental form, name and quality. Actually,
only a person who has a little taste for the service of Your lotus feet can
understand Your transcendental nature or form and quality. Others may
go on speculating for millions of years, but it is not possible for them to
understand even a single part of Your actual position.” In other words,
the Supreme Personality of Godhead, Kṛṣṇa, cannot be understood by the
nondevotees because there is a curtain of yogamāya which covers
Kṛṣṇa’s actual features. As confirmed in the Bhagavad-gītā (7.25),
nāhaṁ prakāśah sarvasya. The Lord says, “I am not exposed to anyone
and everyone.” When Kṛṣṇa came, He was actually present on the bat­
tlefield of Kurukṣetra, and everyone saw Him. But not everyone could
understand that He was the Supreme Personality of Godhead. Still,
everyone who died in His presence attained complete liberation from ma­
terial bondage and was transferred to the spiritual world.

Because foolish mūḍhas do not awaken their spiritual nature, they do
not understand Kṛṣṇa or Rāma (avajānanti māṁ mūḍhā mānuṣīṁ
tanum āsritam). Even big academic scholars, not considering the en­
deavors of the ācāryas who have recommended devotional service in
many elaborate commentaries and notes, think that Kṛṣṇa is fictitious.
This is due to a lack of transcendental knowledge and a failure to awaken
Kṛṣṇa consciousness. One should have the common sense to ask why, if
Kṛṣṇa or Rāma were fictitious, stalwart scholars like Śridhara Svāmī,
Rūpa Gosvāmī, Sanātana Gosvāmī, Virarāghava, Vijayadhvaja, Valla­
bhācārya and many other recognized ācāryas would have spent so much
time to write about Kṛṣṇa in notes and commentaries on Śrīmad-
Bhāgavatam.
TEXT 36

न नामरूपे गुणज्ञानकर्मभिः
निरूपितवर्ये तव तस्य साक्षिणः।
मनोवचोभामानुमेवतर्क्षतानो
देव क्रियायां प्रतियन्त्यथापि हि ||३६||

na nāma-rūpe guṇa-janma-karmabhīr
nirūpītavye tava tasya sākṣīnaḥ
mano-vacobhyām anumeya-vartmano
deva kriyāyāṁ pratiyanty athāpi hi

na—not; nāma-rūpe—the name and form; guṇa—with attributes; janma—appearance; karmabhiḥ—activities or pastimes; nirūpītavye—are not able to be ascertained; tava—Your; tasya—of Him; sākṣīnaḥ—who is the direct observer; manah—of the mind; vacobhyaṁ—words; anumeya—hypothesis; vartmaṇah—the path; deva—O Lord; kriyāyāṁ—in devotional activities; pratiyanti—they realize; atha api—still; hi—indeed (You can be realized by the devotees).

TRANSLATION

O Lord, Your transcendental name and form are not ascertained by those who merely speculate on the path of imagination. Your name, form and attributes can be ascertained only through devotional service.

PURPORT

As stated in the Padma Purāṇa:

ataḥ śrī-krṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adah

"One cannot understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through one's materially contaminated
senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him.” Since Kṛṣṇa and His transcendental name, form and activities are all of a transcendental nature, ordinary persons or those who are only slightly advanced cannot understand them. Even big scholars who are nondevotees think that Kṛṣṇa is fictitious. Yet although so-called scholars and commentators do not believe that Kṛṣṇa was factually a historical person whose presence on the Battlefield of Kurukṣetra is recorded in the history of Mahābhārata, they feel compelled to write commentaries on Bhagavad-gītā and other historical records. Sevonmukhe hi jihvādau svayam eva sphuraty adah: Kṛṣṇa’s transcendental name, form, attributes and activities can be revealed only when one engages in His service in full consciousness. This confirms Kṛṣṇa’s own words in Bhagavad-gītā (18.55):

bhaktyā mām abhijānānīti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

“One can understand the Supreme Personality of Godhead as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.” Only by sevonmukha, by engaging oneself in the Lord’s service, can one realize the name, form and qualities of the Supreme Personality of Godhead.

“O Lord,” the demigods say, “the impersonalists, who are nondevotees, cannot understand that Your name is identical with Your form.” Since the Lord is absolute, there is no difference between His name and His actual form. In the material world there is a difference between form and name. The mango fruit is different from the name of the mango. One cannot taste the mango fruit simply by chanting, “Mango, mango, mango.” But the devotee who knows that there is no difference between the name and the form of the Lord chants Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and realizes that he is always in Kṛṣṇa’s company.

For persons who are not very advanced in absolute knowledge of the
Supreme, Lord Kṛṣṇa exhibits His transcendental pastimes. They can simply think of the pastimes of the Lord and get the full benefit. Since there is no difference between the transcendental name and form of the Lord, there is no difference between the transcendental pastimes and the form of the Lord. For those who are less intelligent (like women, laborers or the mercantile class), the great sage Vyāsadeva wrote Mahābhārata. In the Mahābhārata, Kṛṣṇa is present in His different activities. Mahābhārata is history, and simply by studying, hearing, and memorizing the transcendental activities of Kṛṣṇa, the less intelligent can also gradually rise to the standard of pure devotees.

The pure devotees, who are always absorbed in the thought of the transcendental lotus feet of Kṛṣṇa and who are always engaged in devotional service in full Kṛṣṇa consciousness, are never to be considered to be in the material world. Śrīla Rūpa Gosvāmī has explained that those who are always engaged in Kṛṣṇa consciousness by body, mind and activities are to be considered liberated even within this body. This is also confirmed in the Bhagavad-gītā: those who are engaged in the devotional service of the Lord have already transcended the material position.

Kṛṣṇa appears in order to give a chance to both the devotees and the nondevotees for realization of the ultimate goal of life. The devotees get the direct chance to see Him and worship Him. Those who are not on that platform get the chance to become acquainted with His activities and thus become elevated to the same position.

The Brahma-samhitā (5.38) says:

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

Although Kṛṣṇa’s transcendental form is presented as black, devotees who are in love with the Supreme Personality of Godhead appreciate the Lord as Śyāmasundara, having a very beautiful blackish form. The Lord’s form is so beautiful that the Brahma-samhitā (5.30) also states:

\[
\text{veṇuṁ kvaṇantam aravinda-dalāyatākṣam} \\
\text{barhāvatāṁsam asitāmbuda-sundarāṅgam}
\]
“I worship Govinda, the primeval Lord, who plays on His transcendental flute. His eyes are like lotus flowers, He is decorated with peacock plumes, and His bodily color resembles the color of a fresh black cloud, although His bodily features are more beautiful than millions of Cupids.” This beauty of the Supreme Lord can be seen by devotees who are in love with Him, devotees whose eyes are anointed with love of Godhead (prema-njana-cchurita-bhakti-vilocanena).

The Lord is also known as Giridhārī or Girivara-dhāri. Because Krṣṇa, for the sake of His devotees, lifted Govardhana Hill, the devotees appreciate the Lord’s inconceivable strength; but nondevotees, in spite of directly perceiving the Lord’s inconceivable strength and power, regard the Lord’s activities as fictitious. This is the difference between a devotee and a nondevotee. Nondevotees cannot give any nomenclature for the Supreme Personality of Godhead, yet the Lord is known as Śyāmasundara and Giridhārī. Similarly, the Lord is known as Devakī-nandana and Yaśodā-nandana because He accepted the role of son for mother Devakī and mother Yaśodā, and He is known as Gopāla because He enjoyed the sport of maintaining the cows and calves. Therefore, although He has no mundane name, He is addressed by devotees as Devakī-nandana, Yaśodā-nandana, Gopāla and Śyāmasundara. These are all transcendental names that only devotees can appreciate and nondevotees cannot.

The history of Krṣṇa the person has been openly seen by everyone, yet only those who are in love with the Supreme Personality of Godhead can appreciate this history, whereas nondevotees, who have not developed their loving qualities, think that the activities, form and attributes of the Supreme Personality of Godhead are fictitious. Therefore this verse explains, na nāma-rūpe guṇa-janma-karmabhir nirūpitavye tava tasya sākṣiṇaḥ. In this connection, Śrīla Viśvanātha Cacavarti Thākura has given the example that persons suffering from jaundice cannot taste the sweetness of sugar candy, although everyone knows that sugar candy is sweet. Similarly, because of the material disease, nondevotees cannot understand the transcendental name, form, attributes and activities of the Supreme Personality of Godhead, although they actually see the
Lord’s activities, either through authority or through history. The Purāṇas are old, authentic histories, but nondevotees cannot understand them, especially Śrimad-Bhāgavatam, which is the essence of Vedic knowledge. Nondevotees cannot understand even the preliminary study of transcendental knowledge, Bhagavad-gītā. They simply speculate and present commentaries with absurd distortions. In conclusion, unless one elevates himself to the transcendental platform by practicing bhakti-yoga, one cannot understand the Supreme Personality of Godhead or His name, form, attributes or activities. But if by chance, by the association of devotees, one can actually understand the Lord and His features, one immediately becomes a liberated person. As the Lord says in Bhagavad-gītā (4.9):

\[
\begin{align*}
\text{janma karma ca me divyam} \\
\text{evam yo vetti tattvataḥ} \\
\text{tyaktvā deham punar janma} \\
\text{naiti mām eti so 'rjuna}
\end{align*}
\]

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

Śrīla Rūpa Gosvāmī has therefore said that by affection and love for the Supreme Personality of Godhead, devotees can express their mind to Him with their words. Others, however, cannot do this, as confirmed in Bhagavad-gītā (bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ).

TEXT 37

भृगवन् ग्राणं संखर्यक्ष्मचिन्तयन्
नामानि स्पाणि च मझलानि ते।
क्रियासु यस्तत्र वर्णरिविन्दयो-
राजिष्ठेता न भवाय कल्यते॥३७॥

śrīvan grāvan saṁsmarayāṁś ca cintayan
nāmanī rūpāṇi ca maṅgalāṇi te
śṛṇvan—constantly hearing about the Lord (śravaṇaṁ kirtanaṁ viśnoḥ); grñan—chanting or reciting (the holy name of the Lord and His activities); saṁsmarayan—remembering (constantly thinking of the Lord’s lotus feet and His form); ca—and; cintayan—contemplating (the transcendental activities of the Lord); nāmāni—His transcendental names; rūpāni—His transcendental forms; ca—also; maṅgalāni—which are all transcendental and therefore auspicious; te—of Your Lordship; kriyāsu—in being engaged in the devotional service; yah—he who; tvat-carana-aravindayoḥ—at Your lotus feet; āvīṣṭa-cetāḥ—the devotee who is completely absorbed (in such activities); na—not; bhavāya—for the material platform; kalpate—is fit.

**TRANSLATION**

Even while engaged in various activities, devotees whose minds are completely absorbed at Your lotus feet, and who constantly hear, chant, contemplate and cause others to remember Your transcendental names and forms, are always on the transcendental platform, and thus they can understand the Supreme Personality of Godhead.

**PURPORT**

How bhakti-yoga can be practiced is explained in this verse. Śrīla Rūpa Gosvāmī has said that anyone who has dedicated his life to the service of the Lord (īhā yasya harer dāsye) by his activities, his mind and his words (karmaṇā manasā girā) may stay in any condition of life (nikhilāsv apy avasthāsu) and yet is no longer actually conditioned but is liberated (jīvan-muktāḥ sa ucyate). Even though such a devotee is in a material body, he has nothing to do with this body, for he is transcendently situated. Nārāyaṇa-parāḥ sarve na kutaścana bibhyati: because a devotee is engaged in transcendental activities, he is not afraid of being materially embodied. (Bhāg. 6.17.28) Illustrating this liberated position, Śrī Caitanya Mahāprabhu prayed, mama janmani janmanīśvare bhava-
tād bhaktir ahaıtuki tvayi: “All I want is Your causeless devotional service in My life, birth after birth.” (Śikṣāṣṭaka 4) Even if a devotee, by the supreme will of the Lord, takes birth in this material world, he continues his devotional service. When King Bharata made a mistake and in his next life became a deer, his devotional service did not stop, although some slight chastisement was given to him because of his negligence. Nārada Muni says that even if one falls from the platform of devotional service, he is not lost, whereas nondevotees are lost entirely because they are not engaged in service. Bhagavad-gītā (9.14) therefore recommends that one always engage at least in chanting the Hare Kṛṣṇa mahā-mantra:

satatam kirtayanto mām
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca mām bhaktyā
nitya-yuktā upāsate

“All always chanting My glories, endeavoring with great determination, bowing down before Me, the great souls perpetually worship Me with devotion.”

One should not give up the process of devotional service, which is performed in nine different ways (śravaṇam kirtanaṁ viśnoḥ smaranaṁ pāda-sevanam, etc.). The most important process is hearing (śravaṇam) from the guru, sādhu and sāstra—the spiritual master, the saintly acāryas and the Vedic literature. Sadhu-sāstra-guru-vākya, cittete kariyā aikya. We should not hear the commentaries and explanations of nondevotees, for this is strictly forbidden by Śrila Sanātana Gosvāmī, who quotes from the Padma Purāṇa:

avaïṣṇava-mukhodgirṇāṁ
pūtaṁ hari-kathāmṛtam
śravaṇaṁ naiva kartavyāṁ
sarpaçchiṣṭāṁ yathā payaḥ

We should strictly follow this injunction and never try to hear from Māyāvādīs, impersonalists, voidists, politicians or so-called scholars.
Strictly avoiding such inauspicious association, we should simply hear from pure devotees. Śrīla Rūpa Gosvāmī therefore recommends, śrī-guru-padāśrayah: one must seek shelter at the lotus feet of a pure devotee who can be one’s guru. Caitanya Mahāprabhu advises that a guru is one who strictly follows the instructions of Bhagavad-gītā: yare dekha, tare kaha, ‘krṣṇa’—upadeśa (Cc. Madhya 7.128). A juggler, a magician or one who speaks nonsense as an academic career is not a guru. Rather, a guru is one who presents Bhagavad-gītā, Kṛṣṇa’s instructions, as it is. Śravaṇa is very important; one must hear from the Vaiṣṇava sādhu, guru and śāstra.

The word kriyāsu, meaning “by manual labor” or “by work,” is important in this verse. One should engage in practical service to the Lord. In our Kṛṣṇa consciousness movement, all our activities are concentrated upon distributing Kṛṣṇa literature. This is very important. One may approach any person and induce him to read Kṛṣṇa literature so that in the future he also may become a devotee. Such activities are recommended in this verse. Kriyāsu yas tvac-caraṇāravindayoḥ. Such activities will always remind the devotees of the Lord’s lotus feet. By fully concentrating on distributing books for Kṛṣṇa, one is fully absorbed in Kṛṣṇa. This is samādhi.

TEXT 38

diṣṭyā hare 'syā bhavataḥ pado bhuvah
bhāro 'panitas tava janmaneṣituh

diṣṭyāṇkitām tvat-padakaḥ susobhanair
draksyāma gāṁ dyāṁ ca tavānukampitāṁ

diṣṭyā—by fortune; hare—O Lord; asyāḥ—of this (world); bhavataḥ—of Your Lordship; padoḥ—of the place; bhuvah—on this earth; bhāraḥ—the burden created by the demons; apanītah—now
removed; tava—of Your Lordship; janmanā—by appearance as an in­
carnation; īśituḥ—You, the controller of everything; diṣṭyaḥ—and by fortune; ankitām—marked; tvat-padakaiḥ—by Your lotus feet; su-śobhanaṁ—which are transcendentally decorated with the marks of conchshell, disc, lotus and club; draksyāma—we shall surely observe; gām—upon this earth; dyām ca—in heaven also; tava anukampitaṁ—
due to Your causeless mercy upon us.

TRANSLATION

O Lord, we are fortunate because the heavy burden of the
demons upon this earth is immediately removed by Your ap­
pearance. Indeed, we are certainly fortunate, for we shall be able
to see upon this earth and in the heavenly planets the marks of
lotus, conchshell, club and disc that adorn Your lotus feet.

PURPORT

The soles of the Lord’s lotus feet are marked with śaṅkha-cakra-
gadā-padma—conchshell, disc, club and lotus—and also by a flag and a
thunderbolt. When Kṛṣṇa walks on this earth or in the heavenly planets,
these marks are visible wherever He goes. Vṛndāvana-dhāma is a tran­
scedental place because of Kṛṣṇa’s walking on this land frequently. The
inhabitants of Vṛndāvana were fortunate to see these marks here and
there. When Akrūra went to Vṛndāvana to take Kṛṣṇa and Balaraṁa
away to the festival arranged by Kaṁsa, upon seeing the marks of the
Lord’s lotus feet on the ground of Vṛndāvana, he fell down and began to
groan. These marks are visible to devotees who receive the causeless
mercy of the Supreme Personality of Godhead (tavānukampitāṁ). The
demigods were jubilant not only because the appearance of the Supreme
Lord would do away with the burdensome demons, but also because they
would be able to see upon the ground the transcendental marks from the
soles of the Lord’s lotus feet. The gopīs always thought of the Lord’s lotus
feet when He was walking in the pasturing grounds, and, as described in
the previous verse, simply by thinking of the Lord’s lotus feet, the gopīs
were fully absorbed in transcendence (āviṣṭā-cetā na bhavāya kalpate).
Like the gopīs, one who is always absorbed in thought of the Lord is
beyond the material platform and will not remain in this material world. It is our duty, therefore, always to hear, chant and think about the Lord's lotus feet, as actually done by Vaiṣṇavas who have decided to live in Vṛndāvana always and think of the Lord's lotus feet twenty-four hours a day.

TEXT 39

न तेजस्वेश्यश्वस्य कारण
विना विनोदं बत तर्कयामहे।
भवो निरोधं यत्स्यवभयाभयात्मनि॥३९॥

na te 'bhavasyeṣa bhavasya kāraṇam
vinā vinodam bata tarkayāmahe.
bhavo nirodhaḥ sthitir apy avidyayā
kṛtā yatō tvayy abhayāśrayātmani

na—not; te—of Your Lordship; abhavasya—of whom there is no birth, death or maintenance as for an ordinary being; iśa—O Supreme Lord; bhavasya—of Your appearance, Your birth; kāraṇam—the cause; vinā—without; vinodam—the pastimes (despite what is said, You are not forced to come to this world by any cause); bata—however; tarkayāmahe—we cannot argue (but must simply understand that these are Your pastimes); bhavaḥ—birth; nirodhaḥ—death; sthitiḥ—maintenance; api—also; avidyayā—by the external, illusory energy; kṛtāḥ—done; yataḥ—because; tvayi—unto You; abhaya-āśraya—O fearless shelter of all; ātmani—of the ordinary living entity.

TRANSLATION

O Supreme Lord, You are not an ordinary living entity appearing in this material world as a result of fruitive activities. Therefore Your appearance or birth in this world has no other cause than Your pleasure potency. Similarly, the living entities, who are part of You, have no cause for miseries like birth, death
and old age, except when these living entities are conducted by Your external energy.

**PURPORT**

As stated in *Bhagavad-gītā* (15.7), mamaivaṁśo jīva-loke jīva-bhūtah sanātanaḥ: the living entities are parts and parcels of the Supreme Lord, and thus they are qualitatively one with the Lord. We can understand that when the Supreme Lord appears or disappears as an incarnation, there is no other cause than His pleasure potency. We cannot force the Supreme Personality of Godhead to appear. As He says in *Bhagavad-gītā* (4.7):

\[
\begin{align*}
yadā yadā hi dharmasya \\
glānir bhavati bhārata \\
abhyutthānam adharmasya \\
tadātmānam srjāmy aham
\end{align*}
\]

"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." When there is a need to diminish a burden created by the demons, the Supreme Godhead can do it in many ways because He has multifarious energies. There is no need for Him to come as an incarnation, since He is not forced to do anything like ordinary living entities. The living entities come to this material world in the spirit of enjoyment, but because they want to enjoy without Kṛṣṇa (kṛṣṇa-bahirmukha haiyā bhoja-vāṁchā kare), they suffer birth, death, old age and disease under the control of the illusory energy. When the Supreme Personality of Godhead appears, however, no such causes are involved; His descent is an act of His pleasure potency. We should always remember this distinction between the Lord and the ordinary living entity and not uselessly argue that the Lord cannot come. There are philosophers who do not believe in the Lord’s incarnation and who ask, "Why should the Supreme Lord come?" But the answer is, "Why should He not come? Why should He be controlled by the desire of the living entity?" The Lord is free to do whatever He likes. Therefore this verse says, *vinā vinodam bata tarkāyāmahe*. It is only for His pleasure that He comes although He does not need to come.
When the living entities come to this world for material enjoyment, they are entangled in *karma* and *karma-phala* by the Lord’s illusory energy. But if one seeks shelter at the Lord’s lotus feet, one is again situated in his original, liberated state. As stated here, *kṛtā yatā tva yy abhayaśrayātmanī*: one who seeks shelter at the lotus feet of the Lord is always fearless. Because we are dependent on the Supreme Personality of Godhead, we should give up the idea that without Kṛṣṇa we can enjoy freedom in this material world. This idea is the reason we have become entangled. Now it is our duty to seek shelter again at the Lord’s lotus feet. This shelter is described as *abhaya*, or fearless. Since Kṛṣṇa is not subject to birth, death, old age or disease, and since we are part and parcel of Kṛṣṇa, we also are not subject to birth, death, old age and disease, but we have become subject to these illusory problems because of our forgetfulness of Kṛṣṇa and our position as His eternal servants (*jīvā 'svarūpa' haya—kṛṣṇera 'nitya-dāsa'). Therefore, if we practice devotional service by always thinking of the Lord, always glorifying Him and always chanting about Him, as described in text 37 (*śravaṇ grāṇ samsmarayāṁ ca cintayān*), we will be reinstated in our original, constitutional position and thus be saved. The demigods, therefore, encouraged Devaki not to fear Kaṁsa, but to think of the Supreme Personality of Godhead, who was already within her womb.

TEXT 40

मत्स्यप्रकोपसन्थिसिवराधर्मसं—
राजन्यविनिविप्रेयुं चुतात्तरं ॥
तव पासि नक्षियन्नः च यथाधिनेश
भारं शुचो हर यदृत्तम बन्दनात् ते ॥४०॥

*matsyāśva-kacchapa-nṛśimha-varāha-haṁsa-
rājanya-vipra-vibudhesu kṛtvāvatāraḥ
tvāṁ pāsi nas tri-bhuvanaṁ ca yathādhuneśa
bhāraṁ bhuvo hara yadūttama vandanāṁ te*

*matsya*—the fish incarnation; *aśva*—the horse incarnation; *kacchapa*—the tortoise incarnation; *nṛśimha*—the Narasimha incarnation;
Prayers by the Demigods

varāha—the Varāha incarnation; haṁsa—the swan incarnation; rā-janya—incarnations as Lord Rāmacandra and other ksatriyas; vipra—incarnations as brāhmaṇa as Vāmanadeva; vibudheśu—among the demigods; kṛta-avatāraḥ—appeared as incarnations; tvam—Your Lordship; pāsi—please save; naḥ—us; tri-bhuvaṇam ca—and the three worlds; yathā—as well as; adhunā—now; īśa—O Supreme Lord; bhāra—burden; bhuvah—of the earth; hara—please diminish; yadu-uttama—O Lord Kṛṣṇa, best of the Yadus; vandanam te—we offer our prayers unto You.

TRANSLATION

O supreme controller, Your Lordship previously accepted incarnations as a fish, a horse, a tortoise, Narasiṁhadeva, a boar, a swan, Lord Rāmacandra, Paraśurāma and, among the demigods, Vāmanadeva, to protect the entire world by Your mercy. Now please protect us again by Your mercy by diminishing the disturbances in this world. O Kṛṣṇa, best of the Yadus, we respectfully offer our obeisances unto You.

PURPORT

In every incarnation, the Supreme Personality of Godhead has a particular mission to execute, and this was true in His appearance as the son of Devakī in the family of the Yadus. Thus all the demigods offered their prayers to the Lord, bowing down before Him, and requested the Lord to do the needful. We cannot order the Supreme Personality of Godhead to do anything for us. We can simply offer Him our obeisances, as advised in Bhagavad-gītā (man-manā bhava mad-bhakto mad-yājī māṁ namaskuru), and pray to Him for annihilation of dangers.
diṣṭyāmba te kuṣṭi-gataḥ paraḥ pumān
amśena sākṣād bhagavān bhavāya naḥ
mābhūd bhayaṁ bhoja-pater humūrṣor
goptā yadūnām bhavitā tavātmajaḥ

diṣṭyā—by fortune; amba—O mother; te—your; kuṣṭi-gataḥ—in the womb; paraḥ—the Supreme; pumān—Personality of Godhead; amśena—with all His energies, His parts and parcels; sākṣāt—directly; bhagavān—the Supreme Personality of Godhead; bhavāya—for the auspiciousness; naḥ—of all of us; mā abhūt—never be; bhayaṁ—fearful; bhoja-pateḥ—from Kaṁsa, King of the Bhoja dynasty; mumūrṣoh—who has decided to be killed by the Lord; goptā—the protector; yadūnām—of the Yadu dynasty; bhavitā—will become; tava ātmajaḥ—your son.

TRANSLATION

O mother Devaki, by your good fortune and ours, the Supreme Personality of Godhead Himself, with all His plenary portions, such as Baladeva, is now within your womb. Therefore you need not fear Kaṁsa, who has decided to be killed by the Lord. Your eternal son, Kṛṣṇa, will be the protector of the entire Yadu dynasty.

PURPORT

The words paraḥ pumān amśena signify that Kṛṣṇa is the original Supreme Personality of Godhead. This is the verdict of the śāstra (kṛṣṇas tu bhagavān svayam). Thus the demigods assured Devaki, “Your son is the Supreme Personality of Godhead, and He is appearing with Baladeva, His plenary portion. He will give you all protection and kill Kaṁsa, who has decided to continue his enmity toward the Lord and thus be killed by Him.”

TEXT 42

श्रीशुक उचाच
इत्यमित्य पुरुषं यदृपमनिदं यथा।
ब्रह्मोरुपं पुरोधाय देवा: प्रतिस्वयमिदम्।॥४२॥
śrī-śuka uvāca
ity abhiṣṭūya puruṣam
yad-rūpam anidaṁ yathā
brahmaśānau purodhāya
devāḥ pratiyayur divam

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; iti—in this way; abhiṣṭūya—offering prayers; puruṣam—unto the Supreme Personality; yat-rūpam—whose form; anidam—transcendental; yathā—as; brahma—Lord Brahmā; iśānau—and Lord Śiva; purodhāya—keeping them in front; devāḥ—all the demigods; pratiyayuḥ—returned; divam—to their heavenly homes.

TRANSLATION

After thus offering prayers to the Supreme Personality of Godhead, Lord Viṣṇu, the Transcendence, all the demigods, with Lord Brahmā and Lord Śiva before them, returned to their homes in the heavenly planets.

PURPORT

It is said:

adyāpiha caitanya e saba lilā kare
yān'ra bhāgye thāke, se dekhaye nirantare
(Caitanya-bhāgavata, Madhya 23.513)

The incarnations of the Supreme Personality of Godhead appear continuously, like the waves of a river or an ocean. There is no limit to the Lord’s incarnations, but they can be perceived only by devotees who are fortunate. The devatās, the demigods, fortunately understood the incarnation of the Supreme Personality of Godhead, and thus they offered their prayers. Then Lord Śiva and Lord Brahmā led the demigods in returning to their homes.

The word kukiṣi-gataḥ, meaning “within the womb of Devaki,” has been discussed by Śrī Jiva Gosvāmī in his Krama-sandarbha commentary. Since it was said at first that Kṛṣṇa was present within the heart of Vasudeva and was transferred to the heart of Devaki, Śrī Jiva Gosvāmī writes, how is it that Kṛṣṇa was now in the womb? He replies that there
is no contradiction. From the heart the Lord can go to the womb, or from the womb He can go to the heart. Indeed, He can go or stay anywhere. As confirmed in the Brahma-samhitā (5.35), āndāntara-stha-paramānucayāntara-sthān govindam ādi-puruṣaṁ tam aham bhajāmi. The Lord can stay wherever He likes. Devaki, therefore, in accordance with the desire of her former life, now had the opportunity to seek the benediction of having the Supreme Personality of Godhead as her son, Devakīnandana.

Thus end the Bhaktivedanta purports of the Tenth Canto, Second Chapter, of the Śrīmad-Bhāgavatam, entitled “Prayers by the Demigods for Lord Kṛṣṇa in the Womb.”
CHAPTER THREE

The Birth of Lord Kṛṣṇa

As described in this chapter, the Supreme Personality of Godhead, Kṛṣṇa, Hari in His original form, appeared as Viṣṇu so that His father and mother could understand that their son was the Supreme Personality of Godhead. Because they were afraid of Kaṁsa, when the Lord appeared as an ordinary child they took Him to Gokula, the home of Nanda Mahārāja.

Mother Devakī, being fully transcendental, sac-cid-ānanda, does not belong to this material world. Thus the Supreme Personality of Godhead appeared with four hands, as if born from her womb. Upon seeing the Lord in that Viṣṇu form, Vasudeva was struck with wonder, and in transcendental happiness he and Devakī mentally gave ten thousand cows in charity to the brāhmaṇas. Vasudeva then offered prayers to the Lord, addressing Him as the Supreme Person, Parabrahman, the Supersoul, who is beyond duality and who is internally and externally all-pervading. The Lord, the cause of all causes, is beyond material existence, although He is the creator of this material world. When He enters this world as Paramātmā, He is all-pervading (aṇḍāntara-stha-paramāṇu-cayāntara-stham), yet He is transcendently situated. For the creation, maintenance and annihilation of this material world, the Lord appears as the guṇa-avatāras—Brahmā, Viṣṇu and Maheśvara. Thus Vasudeva offered prayers full of meaning to the Supreme Personality of Godhead. Devakī followed her husband by offering prayers describing the transcendental nature of the Lord. Fearing Kaṁsa and desiring that the Lord not be understood by atheistic and materialistic nondevotees, she prayed that the Lord withdraw His transcendental four-armed form and appear like an ordinary child with two hands.

The Lord reminded Vasudeva and Devakī of two other incarnations in which He had appeared as their son. He had appeared as Prśnigarbha and Vāmanadeva, and now this was the third time He was appearing as the son of Devakī to fulfill their desire. The Lord then decided to leave the residence of Vasudeva and Devakī, in the prison house of Kaṁsa, and at
this very time, Yogamāyā took birth as the daughter of Yaśodā. By the ar-
rangeement of Yogamāyā, Vasudeva was able to leave the prison house
and save the child from the hands of Kaṁsa. When Vasudeva brought Kṛṣṇa to
the house of Nanda Mahārāja, he saw that by Yogamāyā’s arrange-
ment, Yaśodā, as well as everyone else, was deeply asleep. Thus he
exchanged the babies, taking Yogamāyā from Yaśodā’s lap and placing
Kṛṣṇa there instead. Then Vasudeva returned to his own place, having
taken Yogamāyā as his daughter. He placed Yogamāyā on Devaki’s bed
and prepared to be a prisoner as before. In Gokula, Yaśodā could not
understand whether she had given birth to a male or a female child.

TEXTS 1–5

śrī-śuka uvāca

atha sarva-guṇopetaḥ
kālaḥ parama-śobhanah
yarhy evājana-janmarksam
śāntarkṣa-graha-tārakam
diśaḥ prasedur gaganam
nirmaloḍu-gaṇodayam
The Birth of Lord Kṛṣṇa

mahī maṅgala-bhūyiṣṭha-
pura-grāma-vrajākaraḥ

nadyaḥ prasanna-salilā
hradā jalaruha-śriyāḥ
dvijāli-kula-sannāda-
stawakā vana-rājayaḥ

vavau vāyuḥ sukha-sparśaḥ
puṇya-gandhavahaḥ śuciḥ
agnayaś ca dvijātināṁ
śāntas tatra samindhata

manāṁsy āsan prasannāṁ
sādhūnāṁ asura-druḥāṁ
jāyamāne 'jane tasmin
nedur dundubhayaḥ samam

Śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; atha—on the occasion of the Lord’s appearance; sarva—all around; guṇa-upetaḥ—endowed with material attributes or facilities; kālaḥ—a favorable time; parama-
śobhanaḥ—all auspicious and very favorable from all points of view; yarhi—when; eva—certainly; ajana-janma-rākṣam—the constellation of stars known as Rohinī; śanta-rākṣa—none of the constellations were fierce (all of them were peaceful); graha-tārakaḥ—and the planets and stars like Àśvinī; diśaḥ—all directions; prasedūḥ—appeared very auspicious and peaceful; gaganam—all of outer space or the sky; nirmala-udū-gana-udayaṁ—in which all the auspicious stars were visible (in the upper strata of the universe); maḥī—the earth; maṅgala-
bhūyiṣṭha-pura-grāma-vrajā-ākarāḥ—whose many cities, towns, pasturing grounds and mines became auspicious and very neat and clean; nadyaḥ—the rivers; prasanna-salilāḥ—the waters became clear; hradāḥ—the lakes or large reservoirs of water; jalaruha-śriyāḥ—appeared very beautiful because of blooming lotuses all around; dvija-ali-
kula-sannāda-stavakāḥ—the birds, especially the cuckoos, and swarms of bees began to chant in sweet voices, as if praying to the Supreme
Personality of Godhead; vana-rājayaḥ—the green trees and plants were also very pleasing to see; vāvau—blew; vāyuḥ—the breeze; sukhā-sparśaḥ—very pleasing to the touch; puṇya-gandha-vahāḥ—which was full of fragrance; śuciḥ—without pollution by dust; āgnayaḥ ca—and the fires (at the places of sacrifice); dvijātīnām—of the brāhmaṇas; śan-tāḥ—undisturbed, steady, calm and quiet; tatra—there; samindhata—blazed; manāṁsi—the minds of the brāhmaṇas (who because of Kāṁsa had always been afraid); āsan—became; prasannānī—fully satisfied and free from disturbances; sādhunām—of the brāhmaṇas, who were all Vaiśāva devotees; asura-druham—who had been oppressed by Kāṁsa and other demons disturbing the discharge of religious rituals; jāyamāne—because of the appearance or birth; ajane—of Lord Viṣṇu, who is always unborn; tasmin—in that situation; neduḥ—resounded; dundubhayah—kettledrums; samam—simultaneously (from the upper planets).

**TRANSLATION**

Thereafter, at the auspicious time for the appearance of the Lord, the entire universe was surcharged with all the qualities of goodness, beauty and peace. The constellation Rohini appeared, as did stars like Aśvinī. The sun, the moon and the other stars and planets were very peaceful. All directions appeared extremely pleasing, and the beautiful stars twinkled in the cloudless sky. Decorated with towns, villages, mines and pasturing grounds, the earth seemed all-auspicious. The rivers flowed with clear water, and the lakes and vast reservoirs, full of lilies and lotuses, were extraordinarily beautiful. In the trees and green plants, full of flowers and leaves, pleasing to the eyes, birds like cuckoos and swarms of bees began chanting with sweet voices for the sake of the demigods. A pure breeze began to blow, pleasing the sense of touch and bearing the aroma of flowers, and when the brāhmaṇas engaging in ritualistic ceremonies ignited their fires according to Vedic principles, the fires burned steadily, undisturbed by the breeze. Thus when the birthless Lord Viṣṇu, the Supreme Personality of Godhead, was about to appear, the saints and brāhmaṇas, who had always been disturbed by demons like Kāṁsa
and his men, felt peace within the core of their hearts, and kettledrums simultaneously vibrated from the upper planetary system.

**PURPORT**

As stated in the *Bhagavad-gītā*, the Lord says that His appearance, birth, and activities are all transcendental and that one who factually understands them is immediately eligible to be transferred to the spiritual world. The Lord’s appearance or birth is not like that of an ordinary man, who is forced to accept a material body according to his past deeds. The Lord’s appearance is explained in the previous chapter: He appears out of His own sweet pleasure.

When the time was mature for the appearance of the Lord, the constellations became very auspicious. The astrological influence of the constellation known as Rohini was also predominant because this constellation is considered very auspicious. Rohini is under the direct supervision of Brahmā, who is born of Viṣṇu, and it appears at the birth of Lord Viṣṇu, who in fact is birthless. According to the astrological conclusion, besides the proper situation of the stars, there are auspicious and inauspicious moments due to the different situations of the different planetary systems. At the time of Kṛṣṇa’s birth, the planetary systems were automatically adjusted so that everything became auspicious.

At that time, in all directions, east, west, south, north, everywhere, there was an atmosphere of peace and prosperity. Auspicious stars were visible in the sky, and on the surface in all towns and villages or pasturing grounds and within the mind of everyone there were signs of good fortune. The rivers were flowing full of water, and the lakes were beautifully decorated with lotus flowers. The forests were full with beautiful birds and peacocks. All the birds within the forests began to sing with sweet voices, and the peacocks began to dance with their consorts. The wind blew very pleasantly, carrying the aroma of different flowers, and the sensation of bodily touch was very pleasing. At home, the *brāhmaṇas*, who were accustomed to offer sacrifices in the fire, found their homes very pleasant for offerings. Because of disturbances created by the demoniac kings, the sacrificial fire had been almost stopped in the houses of *brāhmaṇas*, but now they could find the opportunity to start the fire peacefully. Being forbidden to offer sacrifices, the
brāhmaṇas were very distressed in mind, intelligence and activities. But just on the point of Kṛṣṇa’s appearance, automatically their minds became full of joy because they could hear loud vibrations in the sky of transcendental sounds proclaiming the appearance of the Supreme Personality of Godhead.

On the occasion of Lord Kṛṣṇa’s birth, seasonal changes took place throughout the entire universe. Kṛṣṇa was born during the month of September, yet it appeared like springtime. The atmosphere, however, was very cool, although not chilly, and the rivers and reservoirs appeared just as they would in sarat, the fall. Lotuses and lilies blossom during the day, but although Kṛṣṇa appeared at twelve o’clock midnight, the lilies and lotuses were in bloom, and thus the wind blowing at that time was full of fragrance. Because of Kamsa’s disturbances, the Vedic ritualistic ceremonies had almost stopped. The brāhmaṇas and saintly persons could not execute the Vedic rituals with peaceful minds. But now the brāhmaṇas were very pleased to perform their daily ritualistic ceremonies undisturbed. The business of the asuras is to disturb the suras, the devotees and brāhmaṇas, but at the time of Kṛṣṇa’s appearance these devotees and brāhmaṇas were undisturbed.

TEXT 6

जगु: किन्नरगन्धरवस्तु: सिद्धचारणा: ||
विद्याधरयः कन्तुरप्राधिकमि: संनुदा 6 6 ||

jaguh kinnara-gandharvās
tuṣṭuvuh siddha-cāraṇāh
vidyādharyaś ca nanṛtur
apsarobhiḥ samaṁ mudā

jaguh—recited auspicious songs; kinnara-gandharvāḥ—the Kinnaras and Gandharvas, inhabitants of various planets in the heavenly planetary system; tuṣṭuvuh—offered their respective prayers; siddha-cāraṇāḥ—the Siddhas and Cāraṇas, other inhabitants of the heavenly planets; vidyādharyaḥ ca—and the Vidyādharīs, another group of inhabitants of the heavenly planets; nanṛtuḥ—danced in transcendental bliss; apsa-
the Apsaras, beautiful dancers in the heavenly kingdom; along with; in great jubilation.

**TRANSLATION**

The Kinnaras and Gandharvas began to sing auspicious songs, the Siddhas and Caranatas offered auspicious prayers, and the Vidyadharis, along with the Apsaras, began to dance in jubilation.

**TEXTS 7–8**

*mumucur munayo devāh*

*sumanāmsi mudānvitāh*

*mandam mandam jaladharā jagaṇjūr anusāgaram*

*nisīthe tama-udbhute jayaṁe janārdane devakyāṁ deva-rūpinyāṁ viṣṇuḥ sarva-gūḥa-śayaḥ āvīrāśid yathā prācyāṁ disīndur iva pūśkalaḥ*

*mumucuḥ—showered; munayah—all the great sages and saintly persons; devāḥ—and the demigods; sumanāmsi—very beautiful and fragrant flowers; mudā anvitāḥ—being joyous in their attitude; mandam mandam—very mildly; jala-dharāḥ—the clouds; jagarjuḥ—vibrated; anusāgaram—following the vibrations of the sea waves; nisīthe—late at night; tamah-udbhute—when it was densely dark; jayaṁe—on the appearance of; janārdane—the Supreme Personality*
of Godhead, Viṣṇu; devakyāṁ—in the womb of Devaki; deva-rūpiṇyāṁ—who was in the same category as the Supreme Personality of Godhead (ānanda-cinmaya-raśa-pratibhāvitābhīḥ); viṣṇuḥ—Lord Viṣṇu, the Supreme Lord; sarva-guhā-sayaḥ—who is situated in the core of everyone’s heart; āvirāsīt—appeared; yathā—as; pracyāṁdiśi—in the east; induḥiva—like the full moon; puṣkalaḥ—complete in every respect.

TRANSLATION

The demigods and great saintly persons showered flowers in a joyous mood, and clouds gathered in the sky and very mildly thundered, making sounds like those of the ocean’s waves. Then the Supreme Personality of Godhead, Viṣṇu, who is situated in the core of everyone’s heart, appeared from the heart of Devaki in the dense darkness of night, like the full moon rising on the eastern horizon, because Devaki was of the same category as Śrī Kṛṣṇa.

PURPORT

As stated in the Brahma-samhitā (5.37):

ānanda-cinmaya-raśa-pratibhāvitābhīs
tābhīr ya eva nīja-rūpatayā kalābhiḥ
goloka eva nivasaty akhilāma-bhūto
govindam ādi-puruṣāṁ tam aham bhajāmi

This verse indicates that Kṛṣṇa and His entourage are of the same spiritual potency (ānanda-cinmaya-raśa). Kṛṣṇa’s father, His mother, His friends the cowherd boys, and the cows are all expansions of Kṛṣṇa, as will be explained in the brahma-vimohana-līlā. When Brahmā took away Kṛṣṇa’s associates to test the supremacy of Lord Kṛṣṇa, the Lord expanded Himself again in the forms of the many cowherd boys and calves, all of whom, as Brahmā saw, were viṣṇu-mūrtis. Devaki is also an expansion of Kṛṣṇa, and therefore this verse says, devakyāṁ deva-rūpiṇyāṁ viṣṇuḥ sarva-guhā-sayaḥ.

At the time for the Lord’s appearance, the great sages and the demigods, being pleased, began to shower flowers. At the seashore, there
was the sound of mild waves, and above the sea there were clouds in the sky which began to thunder very pleasingly.

When things were adjusted like this, Lord Viṣṇu, who is residing within the heart of every living entity, appeared in the darkness of night as the Supreme Personality of Godhead before Devaki, who appeared as one of the demigoddesses. The appearance of Lord Viṣṇu at that time could be compared to the rising of the full moon in the sky on the eastern horizon. The objection may be raised that since Lord Kṛṣṇa appeared on the eighth day of the waning moon, there could be no rising of the full moon. In answer to this it may be said that Lord Kṛṣṇa appeared in the dynasty which is in the hierarchy of the moon; therefore, although the moon was incomplete on that night, because of the Lord’s appearance in the dynasty wherein the moon is himself the original person, the moon was in an overjoyous condition, so by the grace of Kṛṣṇa he could appear as a full moon. To welcome the Supreme Personality of Godhead, the waning moon became a full moon in jubilation.

Instead of deva-rūpinyām, some texts of Śrīmad-Bhāgavatam clearly say viṣṇu-rūpinyām. In either case, the meaning is that Devaki has the same spiritual form as the Lord. The Lord is sac-cid-ānanda-vigraha, and Devaki is also sac-cid-ānanda-vigraha. Therefore no one can find any fault in the way the Supreme Personality of Godhead, sac-cid-ānanda-vigraha, appeared from the womb of Devaki.

Those who are not in full knowledge that the appearance and disappearance of the Lord are transcendental (janma karma ca me divyam) are sometimes surprised that the Supreme Personality of Godhead can take birth like an ordinary child. Actually, however, the Lord’s birth is never ordinary. The Supreme Personality of Godhead is already situated within the core of everyone’s heart as antaryāmī, the Supersoul. Thus because He was present in full potency in Devaki’s heart, He was also able to appear outside her body.

One of the twelve great personalities is Bhīṣmadeva (svayambhūr nāradaḥ śambhuḥ kumāraḥ kapilo manuḥ prahlādo janako bhīṣmaḥ). In Śrīmad-Bhāgavatam (1.9.42), Bhīṣma, a great authority to be followed by devotees, says that the Supreme Personality of Godhead is situated in the core of everyone’s heart, just as the sun may be on everyone’s head. Yet although the sun may be on the heads of millions and millions of people, this does not mean that the sun is variously situated.
Similarly, because the Supreme Personality of Godhead has inconceivable potencies, He can be within everyone's heart and yet not be situated variously. *Ekatvam anupaśyataḥ* (Īsopaniṣad 7). The Lord is one, but He can appear in everyone's heart by His inconceivable potency. Thus although the Lord was within the heart of Devaki, He appeared as her child. According to the *Viṣṇu Purāṇa*, therefore, as quoted in the *Vaiṣṇava-toṣanī*, the Lord appeared like the sun (*anugrahāsaya*). The *Brahma-saṁhitā* (5.35) confirms that the Lord is situated even within the atom (*anḍāntara-stha-paramāṇu-cayāntara-stham*). He is situated in Mathurā, in Vaikuṇṭha and in the core of the heart. Therefore one should clearly understand that He did not live like an ordinary child in the heart or the womb of Devaki. Nor did He appear like an ordinary human child, although He seemed to do so in order to bewilder *asuras* like Kaṁsa. The *asuras* wrongly think that Kṛṣṇa took birth like an ordinary child and passed away from this world like an ordinary man. Such asuric conceptions are rejected by persons in knowledge of the Supreme Personality of Godhead. *Ajo 'pi sann avyayātmā bhūtānām iśvara 'pi san* (Bg. 4.6). As stated in *Bhagavad-gītā*, the Lord is *aja*, unborn, and He is the supreme controller of everything. Nonetheless, He appeared as the child of Devaki. This verse describes the inconceivable potency of the Lord, who appeared like the full moon. Understanding the special significance of the appearance of the Supreme Godhead, one should never regard Him as having taken birth like an ordinary child.

**TEXTS 9–10**

\[\begin{align*}
\text{तमस्तं स वातकस्मच्छेक्षणं} \\
\text{चतुष्कं शहुगदादृयुदायुधम् ।}
\end{align*}\]

\[\begin{align*}
\text{श्रीवत्सलकं गलशोभिकोस्तुम्} \\
\text{पीताम्बरं सान्त्रप्रोदसोभम् ॥ ६ ॥}
\end{align*}\]

\[\begin{align*}
\text{महाहृदयेष्ठिरिकरितकुण्डल-} \\
\text{स्विषा परिवक्तसहस्रकुन्तलम् ।}
\end{align*}\]

\[\begin{align*}
\text{उदाहरकार्यक्कदक्षणादिभि-} \\
\text{विषोचमानं कुसुदेव ऐश्वत ॥ १० ॥}
\end{align*}\]
The Birth of Lord Kṛṣṇa

Vasudeva then saw the newborn child, who had very wonderful lotuslike eyes and who bore in His four hands the four weapons śaṅkha, cakra, gadā and padma. On His chest was the mark of Śrīvatsa and on His neck the brilliant Kaustubha gem. Dressed in yellow, His body blackish like a dense cloud, His scattered hair fully grown, and His helmet and earrings sparkling uncommonly with the valuable gem Vaidūrya, the child, decorated with a brilliant belt, armbands, bangles and other ornaments, appeared very wonderful.
PURPORT

To support the word *adbhutam*, meaning “wonderful,” the decorations and opulences of the newborn child are fully described. As confirmed in the *Brahma-saṁhitā* (5.30), *barhāvatamsam asitāmbudasundarāṅgam*: the hue of the Lord’s beautiful form resembles the blackish color of dense clouds (asita means “blackish,” and ambuda means “cloud”). It is clear from the word *catur-bhujam* that Kṛṣṇa first appeared with four hands, as Lord Viṣṇu. No ordinary child in human society has ever been born with four hands. And when is a child born with fully grown hair? The descent of the Lord, therefore, is completely distinct from the birth of an ordinary child. The Vaidūrya gem, which sometimes appears bluish, sometimes yellow and sometimes red, is available in Vaikuṇṭhaloka. The Lord’s helmet and earrings were decorated with this particular gem.

TEXT 11

sa vismayotphulla-vilocano harim
sutam vilokyānakadundubhis tadā
kṛṣṇāvatārotsava-sambhramo 'sprṣan
mudā dvijebhyo 'yutam āpluto gavām

*sah*—he (Vasudeva, also known as Ānakaḍundubhi); *vismaya-utphulla-vilocanah*—his eyes being struck with wonder at the beautiful appearance of the Supreme Personality of Godhead; *harim*—Lord Hari, the Supreme Personality of Godhead; *sutam*—as his son; *viloka*—observing; *ānakaḍundubhiḥ*—Vasudeva; *tadā*—at that time; *kṛṣṇa-avatāra-utsava*—for a festival to be observed because of Kṛṣṇa’s appearance; *sambhramah*—wishing to welcome the Lord with great respect; *asprṣat*—took advantage by distributing; *mudā*—with great jubilation; *dvijebhyah*—to the brāhmaṇas; *ayutam*—ten thousand; *āplutaḥ*—overwhelmed, surcharged; *gavām*—cows.
TRANSLATION

When Vasudeva saw his extraordinary son, his eyes were struck with wonder. In transcendental jubilation, he mentally collected ten thousand cows and distributed them among the brāhmaṇas as a transcendental festival.

PURPORT

Śrīla Viśvanātha Cakravārti Ṭhākura has analyzed the wonder of Vasudeva upon seeing his extraordinary child. Vasudeva was shivering with wonder to see a newborn child decorated so nicely with valuable garments and gems. He could immediately understand that the Supreme Personality of Godhead had appeared, not as an ordinary child but in His original, fully decorated, four-handed form. The first wonder was that the Lord was not afraid to appear within the prison house of Kaṁsa, where Vasudeva and Devakī were interned. Second, although the Lord, the Supreme Transcendence, is all-pervading, He had appeared from the womb of Devakī. The third point of wonder, therefore, was that a child could take birth from the womb so nicely decorated. Fourth, the Supreme Personality of Godhead was Vasudeva’s worshipable Deity yet had taken birth as his son. For all these reasons, Vasudeva was transcendently jubilant, and he wanted to perform a festival, as kṣatriyas do to celebrate the birth of a child, but because of his imprisonment he was unable to do it externally, and therefore he performed the festival within his mind. This was just as good. If one cannot externally serve the Supreme Personality of Godhead, one can serve the Lord within one’s mind, since the activities of the mind are as good as those of the other senses. This is called the nondual or absolute situation (advaya-jñāna). People generally perform ritualistic ceremonies for the birth of a child. Why then should Vasudeva not have performed such a ceremony when the Supreme Lord appeared as his son?

TEXT 12

अथैनमस्तौद्वधायं पूर्वं परं नतािः क्रःत्थीं क्रःताङ्कपः।
स्कृष्णिष्या भारत स्मृतिकाग्रहं
विरोधयन्तं गतमीं प्रभाववित् ॥ १२॥
atha—thereafter; enam—to the child; astaut—offered prayers; avadhārya—understanding surely that the child was the Supreme Personality of Godhead; pūruṣam—the Supreme Person; param—transcendental; nata-aṅgāḥ—falling down; kṛta-dhīḥ—with concentrated attention; kṛta-aṅjaliḥ—with folded hands; sva-rociṣā—by the brilliance of His personal beauty; bhārata—O Maharaja Parikṣit, descendant of Maharaja Bharata; sūtikā-grham—the place where the Lord was born; virocayantam—illuminating all around; gata-bhiṣ—all his fear disappeared; prabhāva-vit—he could now understand the influence (of the Supreme Personality of Godhead).

TRANSLATION

O Maharaja Parikṣit, descendant of King Bharata, Vasudeva could understand that this child was the Supreme Personality of Godhead, Nārāyaṇa. Having concluded this without a doubt, he became fearless. Bowing down with folded hands and concentrating his attention, he began to offer prayers to the child, who illuminated His birthplace by His natural influence.

PURPORT

Struck with such great wonder, Vasudeva now concentrated his attention on the Supreme Personality of Godhead. Understanding the influence of the Supreme Lord, he was surely fearless, since he understood that the Lord had appeared to give him protection (gata-bhīṣ prabhāva-vit). Understanding that the Supreme Personality of Godhead was present, he appropriately offered prayers as follows.

TEXT 13

बिदितोडसि मचात् साशात् पुरुषः प्रष्ठते परः।
केवलातुमचानन्दस्वरुपः सङ्कुचितः ॥ १३॥
śrī-vasudeva uvāca
ciditāḥ asi-bhavāṁ sākṣāt
puruṣāḥ prakṛteḥ paraḥ
kevalanābhavānanda-
svarūpaḥ sarva-buddhi-dṛk

śrī-vasudevāḥ uvāca—Śrī Vasudeva prayed; viditāḥ asi—now I am fully conscious of You; bhavāṁ—Your Lordship; sākṣāt—directly; puruṣāḥ—the Supreme Person; prakṛteḥ—to material nature; paraḥ—transcendental, beyond everything material; kevala-anubhava-ānanda-
svarūpaḥ—Your form is sac-cid-ānanda-vigraha, and whoever perceives You becomes transcendently blissful; sarva-buddhi-dṛk—the supreme observer, the Supersoul, the intelligence of everyone.

TRANSLATION
Vasudeva said: My Lord, You are the Supreme Person, beyond material existence, and You are the Supersoul. Your form can be perceived by transcendental knowledge, by which You can be understood as the Supreme Personality of Godhead. I now understand Your position perfectly.

PURPORT
Within Vasudeva’s heart, affection for his son and knowledge of the Supreme Lord’s transcendental nature both awakened. In the beginning Vasudeva thought, “Such a beautiful child has been born, but now Kamsa will come and kill Him.” But when he understood that this was not an ordinary child but the Supreme Personality of Godhead, he became fearless. Regarding his son as the Supreme Lord, wonderful in everything, he began offering prayers appropriate for the Supreme Lord. Completely free from fear of Kamsa’s atrocities, he accepted the child simultaneously as an object of affection and as an object of worship by prayers.
sa eva svaprakṛtyedaṁ
śrṣtvāgre tri-guṇātmakam
tad anu tvam hy apraviṣṭaḥ
praviṣṭa iva bhāvyase

sah—He (the Supreme Personality of Godhead); eva—indeed; svaprakṛtya—by Your personal energy (mayādhyakṣena prakṛṭīḥ sūyate sa-carācaram); idam—this material world; śrṣtvā—after creating; agre—in the beginning; tri-guṇa-ātmakam—made of three modes of energy (sattva-rajas-tamo-guṇa); tat anu—thereafter; tvam—Your Lordship; hi—indeed; apraviṣṭaḥ—although You did not enter; praviṣṭaḥ iva—You appear to have entered; bhāvyase—are so understood.

TRANSLATION

My Lord, You are the same person who in the beginning created this material world by His personal external energy. After the creation of this world of three guṇas [sattva, rajas and tamas], You appear to have entered it, although in fact You have not.

PURPORT

In Bhagavad-gītā (7.4) the Supreme Personality of Godhead clearly explains:

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra iti yaṁ me
bhinnā prakṛtir aśṭadhā

This material world of three modes of nature—sattva-guṇa, rajo-guṇa and tamo-guṇa—is a composition of earth, water, fire, air, mind, intelligence and false ego, all of which are energies coming from Kṛṣṇa, yet Kṛṣṇa, being always transcendental, is aloof from this material world. Those who are not in pure knowledge think that Kṛṣṇa is a product of matter and that His body is material like ours (avajānanti māṁ mūḍhāḥ). In fact, however, Kṛṣṇa is always aloof from this material world.
In the Vedic literature, we find the creation described in relationship to Mahā-Viṣṇu. As stated in the *Brahma-saṁhitā* (5.35):

\[
\begin{align*}
\text{eko 'py asau racayitum jagad-an̄ḍa-kośitīm} \\
\text{yac-chaktīr astī jagad-an̄ḍa-cayā yad-antāḥ} \\
an̄ḍāntara-stha-paramānu-cayāntara-stham \\
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
\end{align*}
\]

“I worship the primeval Lord, Govinda, the original Personality of Godhead. By His partial plenary expansion as Mahā-Viṣṇu, He enters into material nature. Then He enters every universe as Garbhodakaśayī Viṣṇu, and He enters all the elements, including every atom of matter, as Kṣīrodakaśayī Viṣṇu. Such manifestations of cosmic creation are innumerable, both in the universes and in the individual atoms.” Govinda is partially exhibited as antaryāmī, the Supersoul, who enters this material world (an̄ḍāntara-stha) and who is also within the atom. The *Brahma-saṁhitā* (5.48) further says:

\[
\begin{align*}
yasyai̇ka-niśvasita-kālam athāvalambya \\
jīvantī loma-vilajā jagad-an̄ḍa-nāthāḥ \\
viṣṇur mahān sa iha yasya kalā-viśeṣo \\
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
\end{align*}
\]

This verse describes Mahā-Viṣṇu as a plenary expansion of Kṛṣṇa. Mahā-Viṣṇu lies on the Causal Ocean, and when He exhales, millions of brahmāṇḍas, or universes, come from the pores of His body. Then, when Mahā-Viṣṇu inhales, all these brahmāṇḍas disappear. Thus the millions of brahmāṇḍas controlled by the Brahmās and other demigods come and go in this material world through the breathing of Mahā-Viṣṇu.

Foolish persons think that when Kṛṣṇa appears as the son of Vasudeva, He is limited like an ordinary child. But Vasudeva was aware that although the Lord had appeared as his son, the Lord had not entered Devaki’s womb and then come out. Rather, the Lord was always there. The Supreme Lord is all-pervading, present within and without. *Praviṣṭa iva bhāvyase*: He only seemed to have entered the womb of Devaki and to have now appeared as Vasudeva’s child. The expression of this knowledge by Vasudeva indicates that Vasudeva knew how these events took
place. Vasudeva was certainly a devotee of the Lord in full knowledge, and we must learn from devotees like him. *Bhagavad-gītā* (4.34) therefore recommends:

\[ \text{tad viddhi pranipātena} \\
\text{paripraśnena sevāyā} \\
\text{upadekṣyanti te jñānam} \\
\text{jñāninas tattva-darśinaḥ} \]

"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." Vasudeva begot the Supreme Personality of Godhead, yet he was in full knowledge of how the Supreme Lord appears and disappears. He was therefore *tattva-darśi*, a seer of the truth, because he personally saw how the Supreme Absolute Truth appeared as his son. Vasudeva was not in ignorance, thinking that because the Supreme Godhead had appeared as his son, the Lord had become limited. The Lord is unlimitedly existing and all-pervading, inside and outside. Thus there is no question of His appearance or disappearance.

**TEXTS 15–17**

\[ \text{yathēm bhāvātā bhāvātā tē vikṛtēḥ: saḥ} \]
\[ \text{nānaṁ śivāṁ vīraṁ jñānānti hī} \]
\[ \text{sahāpayē śivāṁ vīraṁ jñānānti hī} \]
\[ \text{prāgaṁ viśvānātmano tēmāmicēś sambhāvī} \]
\[ \text{ete bāṇīḥ vṛddhīnuḥsvarūpikāneḥ} \]
\[ \text{prābhāpāḥ: saṁvīpāḥ tṛṇtanayāh} \]
\[ \text{anāṃkṛtāntāḥ vāhāntāṁ n tē} \]
\[ \text{saṁvēṣāṁ saṁkātmanāṁ ātmavastūnāḥ} \]

\[ \text{yathēm 'vikṛtā bhāvās} \]
\[ \text{tathā te vikṛtāṁ saha} \]
\[ \text{nānaṁ-vāryāḥ prthag-bhūtā} \]
\[ \text{vīrājaṁ janayanti hi} \]
The Birth of Lord Kṛṣṇa

sannipatya samutpādyā
drśyante 'nugatā iva
prāg eva vidyāmānātvaṁ
na teṣāṁ iha sambhavaḥ

evam bhavān buddhy-anumeyā-lakṣaṇair
grāhyair guṇaiḥ sann api tad-guṇāgraḥaḥ
anāvṛtatvād bahir antaram na te
sarvasya sarvātmana ātma-vastunaḥ

yathā—as; ime—these material creations, made of material energy; avikṛtāḥ—actually not disintegrated; bhāvāḥ—with such a conception; tathā—similarly; te—they; vikṛtaiḥ saha—association with these different elements coming from the total material energy; nānā-viryaḥ—every element is full of different energies; prthak—separated; bhūtāḥ—becoming; virājam—the whole cosmic manifestation; janayanti—create; hi—indeed; sannipatya—because of association with the spiritual energy; samutpādyā—after being created; drśyante—they appear; anugatāḥ—entered within it; iva—as if; prāk—from the very beginning, before the creation of this cosmic manifestation; eva—indeed; vidyāmānātvaṁ—due to the existence of the Supreme Personality of Godhead; na—not; teṣām—of these material elements; iha—in this matter of creation; sambhavaḥ—entering would have been possible; evam—in this way; bhavān—O my Lord; buddhi-anumeyā-lakṣaṇaiḥ—by real intelligence and by such symptoms; grāhyaiḥ—with the objects of the senses; guṇaiḥ—with the modes of material nature; san api—although in touch; tat-guṇa-agraḥaḥ—are not touched by the material qualities; anāvṛtatvāḥ—because of being situated everywhere; bahīḥ antaram—with the external and internal; na te—there is no such thing for You; sarvasya—of everything; sarva-ātmanaḥ—You are the root of everything; ātma-vastunaḥ—everything belongs to You, but You are outside and inside of everything.

TRANSLATION

The mahat-tattva, the total material energy, is undivided, but because of the material modes of nature, it appears to separate into earth, water, fire, air and ether. Because of the living energy
[jiva-bhūta], these separated energies combine to make the cosmic manifestation visible, but in fact, before the creation of the cosmos, the total energy is already present. Therefore, the total material energy never actually enters the creation. Similarly, although You are perceived by our senses because of Your presence, You cannot be perceived by the senses, nor experienced by the mind or words [avān-mānasa-gocara]. With our senses we can perceive some things, but not everything; for example, we can use our eyes to see, but not to taste. Consequently, You are beyond perception by the senses. Although in touch with the modes of material nature, You are unaffected by them. You are the prime factor in everything, the all-pervading, undivided Supersoul. For You, therefore, there is no external or internal. You never entered the womb of Devaki; rather, You existed there already.

PURPORT

This same understanding is explained by the Lord Himself in Bhagavad-gītā (9.4):

mayā tatam idaṁ sarvam
jagad-avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāham teṣv avasthitah

“By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.”

The Supreme Personality of Godhead is not perceivable through the gross material senses. It is said that Lord Śrī Kṛṣṇa’s name, fame, pastimes, etc., cannot be understood by material senses. Only to one who is engaged in pure devotional service under proper guidance is He revealed. As stated in Brahma-saṁhitā (5.38):

premāṅjana-cchurita-bhakti-vilocaṇena
santaḥ sadaiva hṛdayeṣu vilokayanti

One can see the Supreme Personality of Godhead, Govinda, always, within oneself and outside oneself, if one has developed the transcenden-
tal loving attitude toward Him. Thus for people in general, He is not visible. In the above-mentioned verse from *Bhagavad-gītā*, therefore, it is said that although He is all-pervading, everywhere present, He is not conceivable by the material senses. But actually, although we cannot see Him, everything is resting in Him. As discussed in the Seventh Chapter of *Bhagavad-gītā*, the entire material cosmic manifestation is only a combination of His two different energies, the superior, spiritual energy and the inferior, material energy. Just as the sunshine is spread all over the universe, the energy of the Lord is spread all over the creation, and everything is resting in that energy.

Yet one should not conclude that because He is spread all over He has lost His personal existence. To refute such arguments, the Lord says, "I am everywhere, and everything is in Me, but still I am aloof." For example, a king heads a government which is but the manifestation of the king’s energy; the different governmental departments are nothing but the energies of the king, and each department is resting on the king’s power. But still one cannot expect the king to be present in every department personally. That is a crude example. Similarly, all the manifestations that we see, and everything that exists, both in this material world and in the spiritual world, are resting on the energy of the Supreme Personality of Godhead. The creation takes place by the diffusion of His different energies, and, as stated in the *Bhagavad-gītā*, He is everywhere present by His personal representation, the diffusion of His different energies.

One may argue that the Supreme Personality of Godhead, who creates the whole cosmic manifestation simply by His glance, cannot come within the womb of Devakī, the wife of Vasudeva. To eradicate this argument, Vasudeva said, "My dear Lord, it is not very wonderful that You appeared within the womb of Devakī, for the creation was also made in that way. You were lying in the Causal Ocean as Mahā-Viśṇu, and by Your breathing, innumerable universes came into existence. Then You entered into each of the universes as Garbhodakaśāyī Viṣṇu. Then again You expanded Yourself as Kṣīrodakaśāyī Viṣṇu and entered into the heart of all living entities and entered even within the atoms. Therefore Your entrance into the womb of Devakī is understandable in the same way. You appear to have entered, but You are simultaneously all-pervading. We can understand Your entrance and nonentrance from material examples."
The total material energy remains intact even after being divided into sixteen elements. The material body is nothing but a combination of the five gross elements—namely earth, water, fire, air and ether. Whenever there is a material body, it appears that such elements are newly created, but actually the elements are always existing outside of the body. Similarly, although You appear as a child in the womb of Devakī, You are also existing outside. You are always in Your abode, but still You can simultaneously expand Yourself into millions of forms.

“One has to understand Your appearance with great intelligence because the material energy is also emanating from You. You are the original source of the material energy, just as the sun is the source of the sunshine. The sunshine cannot cover the sun globe, nor can the material energy—being an emanation from You—cover You. You appear to be in the three modes of material energy, but actually the three modes of material energy cannot cover You. This is understood by the highly intellectual philosophers. In other words, although You appear to be within the material energy, You are never covered by it.”

We hear from the Vedic version that the Supreme Brahman exhibits His effulgence and therefore everything is illuminated. We can understand from Brahma-saṁhitā that the brahmajyoti, or the Brahman effulgence, emanates from the body of the Supreme Lord. And from the Brahman effulgence, all creation takes place. It is further stated in the Bhagavad-gītā that the Lord is the support of the Brahman effulgence. Originally He is the root cause of everything. But persons who are less intelligent think that when the Supreme Personality of Godhead comes within this material world, He accepts material qualities. Such conclusions are not mature, but are made by the less intelligent.

**TEXT 18**

य आत्मनो दृश्युगुणेषु सत्त्वित
व्यवस्थते सन्ततिरेकतोऽवयः ||

विनायाचारं न च तत्मनीपितं
सम्प्यःत्स्यांकृत्याददंत्युपमानं ||१८॥

ya ātmano drṣya-guṇeṣu sann iti
vyavasyate sva-vyatirekato 'budhaḥ
One who considers his visible body, which is a product of the three modes of nature, to be independent of the soul is unaware of the basis of existence, and therefore he is a rascal. Those who are learned have rejected his conclusion because one can understand through full discussion that with no basis in soul, the visible body and senses would be insubstantial. Nonetheless, although his conclusion has been rejected, a foolish person considers it a reality.

TRANSLATION

Without the basic principle of soul, the body cannot be produced. So-called scientists have tried in many ways to produce a living body in their chemical laboratories, but no one has been able to do it because unless the spirit soul is present, a body cannot be prepared from material elements. Since scientists are now enamored of theories about the chemical composition of the body, we have challenged many scientists to make even a small egg. The chemicals in eggs can be found very easily. There is a white substance and a yellow substance, covered by a shell, and modern scientists should very easily be able to duplicate all this. But even if they were to prepare such an egg and put it in an incubator, this man-made chemical egg would not produce a chicken. The soul must be added because there is no question of a chemical combination for life. Those who think that life can exist without the soul have therefore been described here as abudhaḥ, foolish rascals.
Again, there are those who reject the body, regarding it as insubstantial. They are of the same category of fools. One can neither reject the body nor accept it as substantial. The substance is the Supreme Personality of Godhead, and both the body and the soul are energies of the Supreme Godhead, as described by the Lord Himself 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  
yayedāṁ 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."

The body, therefore, has a relationship with the Supreme Personality of Godhead, just as the soul does. Since both of them are energies of the Lord, neither of them is false, because they come from the reality. One who does not know this secret of life is described as abudhaḥ. According to the Vedic injunctions, aitadātmyam idaṁ sarvam, sarvaṁ khalv idaṁ brahma: everything is the Supreme Brahman. Therefore, both the body and the soul are Brahman, since matter and spirit emanate from Brahman.

Not knowing the conclusions of the Vedas, some people accept the material nature as substance, and others accept the spirit soul as substance, but actually Brahman is the substance. Brahman is the cause of all causes. The ingredients and the immediate cause of this manifested material world are Brahman, and we cannot make the ingredients of this world independent of Brahman. Furthermore, since the ingredients and the immediate cause of this material manifestation are Brahman, both of
them are truth, *satya*; there is no validity to the expression *brahma satyam jagan mithyā.* The world is not false.

*Jñānis* reject this world, and foolish persons accept this world as reality, and in this way they are both misguided. Although the body is not as important as the soul, we cannot say that it is false. Yet the body is temporary, and only foolish, materialistic persons, who do not have full knowledge of the soul, regard the temporary body as reality and engage in decorating this body. Both of these pitfalls—rejection of the body as false and acceptance of the body as all in all—can be avoided when one is fully situated in Kṛṣṇa consciousness. If we regard this world as false, we fall into the category of *asuras,* who say that this world is unreal, with no foundation and no God in control (*asatyam apratiṣṭhaṁ te jagad āhur anīśvaram*). As described in the Sixteenth Chapter of *Bhagavad-gītā,* this is the conclusion of demons.

**TEXT 19**


tvatto ’syā janma-sthiti-saṁyamān vibho
vadanty anihād aguṇād avikriyāt
tvayiśvare brahmanī no virudhyate
tvad-āśrayatvād upacaryate guṇaiḥ

*tvattah*—are from Your Lordship; *asya*—of the entire cosmic manifestation; *janma*—the creation; *sthiti*—maintenance; *saṁyamān*—and annihilation; *vibho*—O my Lord; *vadanti*—the learned Vedic scholars conclude; *anihāt*—who are free from endeavor; *aguṇāt*—who are unaffected by the modes of material nature; *avikriyāt*—who are unchanging in Your spiritual situation; *tvayi*—in You; *īśvare*—the Supreme Personality of Godhead; *brahmanī*—who are Parabrahman, the Supreme Brahman; *no*—not; *virudhyate*—there is a contradiction; *tvat-āśrayatvāt*—because of being controlled by You; *upacaryate*—
things are going on automatically; gunaiḥ—by the operation of the material modes.

TRANSLATION

O my Lord, learned Vedic scholars conclude that the creation, maintenance and annihilation of the entire cosmic manifestation are performed by You, who are free from endeavor, unaffected by the modes of material nature, and changeless in Your spiritual situation. There are no contradictions in You, who are the Supreme Personality of Godhead, Parabrahman. Because the three modes of material nature—sattva, rajas and tamas—are under Your control, everything takes place automatically.

PURPORT

As stated in the Vedas:

\[
\begin{align*}
na \ tasya \ kāryam \ karaṇam \ ca \ vidyate \\
nna \ tat-sameḥ \ cābhayadhikaḥ \ ca \ dṛṣyate \\
parāya śaktir \ vividhaiva \ śrūyate \\
svābhāvikī \ jñāna-bala-kriyā \ ca
\end{align*}
\]

"The Supreme Lord has nothing to do, and no one is found to be equal to or greater than Him, for everything is done naturally and systematically by His multifarious energies." (Śvetāśvatara Upaniṣad 6.8) Creation, maintenance and annihilation are all conducted personally by the Supreme Personality of Godhead, and this is confirmed in Bhagavad-gītā (mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram). Yet ultimately the Lord does not need to do anything, and therefore He is nirvikāra, changeless. Because everything is done under His direction, He is called srṣṭi-kartā, the master of creation. Similarly, He is the master of annihilation. When a master sits in one place while his servants work in different duties, whatever the servants are doing is ultimately an activity of the master, although he is doing nothing (na tasya kāryam karaṇam ca vidyate). The Lord’s potencies are so numerous that everything is nicely done. Therefore, He is naturally still and is not directly the doer of anything in this material world.
The Birth of Lord Kṛṣṇa

TEXT 20

The Lord being in the transcendental position maintains the three worlds, the upper, middle and lower planetary systems. By His personal energy He assumes the white form of Viṣṇu in goodness; for creation, which is surrounded by the quality of passion, He appears reddish; and at the end, when there is a need for annihilation, which is surrounded by ignorance, He appears blackish.

TRANSLATION

My Lord, Your form is transcendental to the three material modes, yet for the maintenance of the three worlds, You assume the white color of Viṣṇu in goodness; for creation, which is surrounded by the quality of passion, You appear reddish; and at the end, when there is a need for annihilation, which is surrounded by ignorance, You appear blackish.

PURPORT

Vasudeva prayed to the Lord, “You are called śuklam. Śuklam, or ‘whiteness,’ is the symbolic representation of the Absolute Truth because it is unaffected by the material qualities. Lord Brahmā is called rakta, or
red, because Brahmā represents the qualities of passion for creation. Darkness is entrusted to Lord Śiva because he annihilates the cosmos. The creation, annihilation and maintenance of this cosmic manifestation are conducted by Your potencies, yet You are always unaffected by those qualities.” As confirmed in the Vedas, *harir hi nirgunaḥ sāksāt*: the Supreme Personality of Godhead is always free from all material qualities. It is also said that the qualities of passion and ignorance are nonexistent in the person of the Supreme Lord.

In this verse, the three colors mentioned—sukla, rakta and krśna—are not to be understood literally, in terms of what we experience with our senses, but rather as representatives of sattva-guṇa, rajo-guṇa and tamo-guṇa. After all, sometimes we see that a duck is white, although it is in tamo-guṇa, the mode of ignorance. Illustrating the logic called *bakāndha-nyāya*, the duck is such a fool that it runs after the testicles of a bull, thinking them to be a hanging fish that can be taken when it drops. Thus the duck is always in darkness. Vyāsadeva, however, the compiler of the Vedic literature, is blackish, but this does not mean that he is in tamo-guṇa; rather, he is in the highest position of sattva-guṇa, beyond the material modes of nature. Sometimes these colors (sukla-raktas tathā pīṭaḥ) are used to designate the brāhmaṇas, ksatriyas, vaiśyas and śūdras. Lord Kṣirodakaśāyī Viṣṇu is celebrated as possessing a blackish color, Lord Śiva is whitish, and Lord Brahmā is reddish, but according to Śrila Sanātana Gosvāmī in the *Vaishnava-toṣanī-tikā*, this exhibition of colors is not what is referred to here.

The real understanding of sukla, rakta and krśna is as follows. The Lord is always transcendental, but for the sake of creation He assumes the color rakta as Lord Brahmā. Again, sometimes the Lord becomes angry. As He says in *Bhagavad-gītā* (16.19):

\[
\text{tān aham dviṣataḥ krūrān}
\text{saṁśāreṣu narādhamān}
\text{kṣipāmy ajasram aśubhān}
\text{āsurīśv eva yoniṣu}
\]

“Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life.” To destroy the demons, the Lord becomes
angry, and therefore He assumes the form of Lord Śiva. In summary, the Supreme Personality of Godhead is always beyond the material qualities, and we should not be misled into thinking otherwise simply because of sense perception. One must understand the position of the Lord through the authorities, or mahājanas. As stated in Śrīmad-Bhāgavatam (1.3.28), *ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam*.

**TEXT 21**

*tvam asya lokasya vibho rirakṣiṣur*  
*grhe ’vatīrṇo ’si mamākhiśvara*  
*rājanya-samjñāsura-koṭi-yūthapair*  
*nirvyūhyamānā nihaniṣyaye camūḥ*

* tvam—Your Lordship; asya—of this world; lokasya—especially of this *martya-loka*, the planet earth; vibho—O Supreme; rirakṣiṣuḥ—desiring protection (from the disturbance of the *asuras*); grhe—in this house; *avatīrṇaḥ asi*—have now appeared; mama—my; akhilaśvara—although You are the proprietor of the entire creation; rājanya-samjñā-asura-koṭi-yūtha-païḥ—with millions of demons and their followers in the roles of politicians and kings; nirvyūhyamānā—which are moving here and there all over the world; nihaniṣyase—will kill; camūḥ—the armies, paraphernalia, soldiers and retinues.

**TRANSLATION**

O my Lord, proprietor of all creation, You have now appeared in my house, desiring to protect this world. I am sure that You will kill all the armies that are moving all over the world under the leadership of politicians who are dressed as *kṣatriya* rulers but who are factually demons. They must be killed by You for the protection of the innocent public.
Kṛṣṇa appears in this world for two purposes, paritrāṇāya sādhūnām vināśāya ca duṣkrātāṁ: to protect the innocent, religious devotees of the Lord and to annihilate all the uneducated, uncultured asuras, who unnecessarily bark like dogs and fight among themselves for political power. It is said, kali-kāle nāma-rūpe kṛṣṇa avatāra. The Hare Kṛṣṇa movement is also an incarnation of Kṛṣṇa in the form of the holy name (nāma-rūpe). Every one of us who is actually afraid of the asuric rulers and politicians must welcome this incarnation of Kṛṣṇa: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Then we will surely be protected from the harassment of asuric rulers. At the present moment these rulers are so powerful that by hook or by crook they capture the highest posts in government and harass countless numbers of people on the plea of national security or some emergency. Then again, one asura defeats another asura, but the public continues to suffer. Therefore the entire world is in a precarious condition, and the only hope is this Hare Kṛṣṇa movement. Lord Nṛṣimhadeva appeared when Prahlāda was excessively harassed by his asuric father. Because of such asuric fathers—that is, the ruling politicians—it is very difficult to press forward the Hare Kṛṣṇa movement, but because Kṛṣṇa has now appeared in His holy name through this movement, we can hope that these asuric fathers will be annihilated and the kingdom of God established all over the world. The entire world is now full of many asuras in the guise of politicians, gurus, sādhus, yogs and incarnations, and they are misleading the general public away from Kṛṣṇa consciousness, which can offer true benefit to human society.

TEXT 22

अर्थं त्वसभ्यतव जन्म नौ गुर्दे
श्रुत्वान्सांस्ते न्यवधीत तुराशि
स तेजस्तारं पुरुषाः समर्पितं
श्रुताप्रवृत्तविशिष्टतुद्यायुः

| 22 |

āyaṁ tv asabhyaṁ tava janma nau grhe
śrutvāgraṁś te nyavādhīṁ sūreśvarā
The Birth of Lord Kṛṣṇa

sa te 'vatāram puruṣaiḥ samarpitāṁ
śrutvādhunaivābhisaraty udāyudhaḥ

ayam—this (rascal); tu—but; asabhyaḥ—who is not civilized at all (asura means “uncivilized,” and sura means “civilized”); tava—of Your Lordship; janma—the birth; nau—our; grhe—into the home; śrutvā—after hearing; agrajān te—all the brothers born before You; nyavadhit—killed; sura-īśvara—O Lord of the suras, the civilized persons; saḥ—he (that uncivilized Kāṁsa); te—Your; avatāram—appearance; puruṣaiḥ—by his lieutenants; samarpitam—being informed of; śrutvā—after hearing; adhunā—now; eva—indeed; abhisarati—will come immediately; udāyudhaḥ—with raised weapons.

TRANSLATION

O my Lord, Lord of the demigods, after hearing the prophecy that You would take birth in our home and kill him, this uncivilized Kāṁsa killed so many of Your elder brothers. As soon as he hears from his lieutenants that You have appeared, he will immediately come with weapons to kill You.

PURPORT

Kāṁsa has here been described as asabhya, meaning “uncivilized” or “most heinous,” because he killed the many children of his sister. When he heard the prophecy that he would be killed by her eighth son, this uncivilized man, Kāṁsa, was immediately ready to kill his innocent sister on the occasion of her marriage. An uncivilized man can do anything for the satisfaction of his senses. He can kill children, he can kill cows, he can kill brāhmaṇas, he can kill old men; he has no mercy for anyone. According to the Vedic civilization, cows, women, children, old men and brāhmaṇas should be excused if they are at fault. But asuras, uncivilized men, do not care about that. At the present moment, the killing of cows and the killing of children is going on unrestrictedly, and therefore this civilization is not at all human, and those who are conducting this condemned civilization are uncivilized asuras.

Such uncivilized men are not in favor of the Kṛṣṇa consciousness movement. As public officers, they declare without hesitation that the
chanting of the Hare Kṛṣṇa movement is a nuisance, although Bhagavad-gītā clearly says, satatam kīrtayanto māṁ yatantāḥ ca dṛḍha-vratāḥ. According to this verse, it is the duty of the mahātmaḥ to chant the Hare Kṛṣṇa mantra and try to spread it all over the world to the best of their ability. Unfortunately, society is in such an uncivilized state that there are so-called mahātmaḥ who are prepared to kill cows and children and stop the Hare Kṛṣṇa movement. Such uncivilized activities were actually demonstrated in opposition to the Hare Kṛṣṇa movement’s Bombay center, Hare Kṛṣṇa Land. As Kamsa was not expected to kill the beautiful child of Devakī and Vasudeva, the uncivilized society, although unhappy about the advancement of the Kṛṣṇa consciousness movement, cannot be expected to stop it. Yet we must face many difficulties in many different ways. Although Kṛṣṇa cannot be killed, Vasudeva, as the father of Kṛṣṇa, was trembling because in affection he thought that Kamsa would immediately come and kill his son. Similarly, although the Kṛṣṇa consciousness movement and Kṛṣṇa are not different and no asuras can check it, we are afraid that at any moment the asuras can stop this movement in any part of the world.

TEXT 23

śrī-śukadeva gosvāmi

atha—after this offering of prayers by Vasudeva; enam—this Kṛṣṇa; ātmajam—their son; vikṣya—observing; mahā-puruṣa-lakṣaṇam—with all the symptoms of the Supreme Personality of Godhead, Viṣṇu; devakī—Kṛṣṇa’s mother; tam—unto Him (Kṛṣṇa); upādhāvat—offered prayers; kaṁsāḥ—of
Having seen that her child had all the symptoms of the Supreme Personality of Godhead, Devaki, who was very much afraid of Kaṁsa and unusually astonished, began to offer prayers to the Lord.

The word suvismitā, meaning "astonished," is significant in this verse. Devakī and her husband, Vasudeva, were assured that their child was the Supreme Personality of Godhead and could not be killed by Kaṁsa, but because of affection, as they thought of Kaṁsa’s previous atrocities, they were simultaneously afraid that Kṛṣṇa would be killed. This is why the word suvismitā has been used. Similarly, we are also astounded upon thinking of whether this movement will be killed by the asuras or will continue to advance without fear.

Sūkadeva Gosvāmī continued: Thereafter, having seen that her child had all the symptoms of the Supreme Personality of Godhead, Devaki, who was very much afraid of Kaṁsa and unusually astonished, began to offer prayers to the Lord.

The word suvismitā, meaning "astonished," is significant in this verse. Devakī and her husband, Vasudeva, were assured that their child was the Supreme Personality of Godhead and could not be killed by Kaṁsa, but because of affection, as they thought of Kaṁsa’s previous atrocities, they were simultaneously afraid that Kṛṣṇa would be killed. This is why the word suvismitā has been used. Similarly, we are also astounded upon thinking of whether this movement will be killed by the asuras or will continue to advance without fear.
called; *avyaktam*-not perceivable by the material senses (*atah śrī-
krṣṇa-nāmādi na bhaved grāhyam indriyaiḥ); *ādyam*-You are the
original cause; *brahma*-You are known as Brahman; *jyotih*-light;
nirgunam*-without material qualities; nirvikāram*-without change,
the same form of Viṣṇu perpetually; *sattā-mātram*-the original sub-
stance, the cause of everything; nirviśeṣam*-You are present every-
where as the Supersoul (within the heart of a human being and within
the heart of an animal, the same substance is present); *nirīham*-with­
out material desires; *saḥ*-that Supreme Person; *tvam*-Your Lordship;
sāksāt*-directly; *viṣṇuḥ*-Lord Viṣṇu; *adhyātma-dīpah*-the light for
all transcendental knowledge (knowing You, one knows everything:
yasmin vijnāte sarvam evam vijnātam bhavati).

**TRANSLATION**

Śrī Devākī said: My dear Lord, there are different Vedas, some
of which describe You as unperceivable through words and the
mind. Yet You are the origin of the entire cosmic manifestation.
You are Brahman, the greatest of everything, full of effulgence
like the sun. You have no material cause, You are free from change
and deviation, and You have no material desires. Thus the Vedas
say that You are the substance. Therefore, my Lord, You are
directly the origin of all Vedic statements, and by understanding
You, one gradually understands everything. You are different
from the light of Brahman and Paramātmā, yet You are not dif­
ferent from them. Everything emanates from You. Indeed, You are
the cause of all causes, Lord Viṣṇu, the light of all transcendental
knowledge.

**PURPORT**

Viṣṇu is the origin of everything, and there is no difference between
Lord Viṣṇu and Lord Kṛṣṇa because both of Them are *viṣṇu-tattva.* From
the *Rg Veda* we understand, *om tad viṣṇoh paramam padam:* the
original substance is the all-pervading Lord Viṣṇu, who is also
Paramātmā and the effulgent Brahman. The living entities are also part
and parcel of Viṣṇu, who has various energies (*parāśya saktir vividhaiva
śrūyate svābhāvikī jñāna-bala-kriyā ca*). Viṣṇu, or Kṛṣṇa, is therefore
everything. Lord Kṛṣṇa says in the Bhagavad-gītā (10.8), aham sarvasya prabhavo mattaḥ sarvam pravartate: “I am the source of all spiritual and material worlds. Everything emanates from Me.” Kṛṣṇa, therefore, is the original cause of everything (sarva-kāraṇa-kāraṇam). When Viṣṇu expands in His all-pervading aspect, we should understand Him to be the nirākāra-nirviśeṣa-brahmājyoti.

Although everything emanates from Kṛṣṇa, He is ultimately a person. Aham ādīr hi devānām: He is the origin of Brahmā, Viṣṇu and Maheśvara, and from them many other demigods are manifested. Kṛṣṇa therefore says in Bhagavad-gītā (14.27), brahmaṇo hi pratiṣṭhāham: “Brahman rests upon Me.” The Lord also says:

\[
\text{ye īpy anya-devatā-bhaktā}
\]
\[
yajante śraddhayānvitāḥ
tyām eva kaunteya
\]
\[
yajanty avidhi-pūrvakam
\]

“Whatever a man may sacrifice to other gods, O son of Kuntī, is really meant for Me alone, but it is offered without true understanding.” (Bg. 9.23) There are many persons who worship different demigods, considering all of them to be separate gods, which in fact they are not. The fact is that every demigod, and every living entity, is part and parcel of Kṛṣṇa (mamaivāṁśo jīva-loke jīva-bhūtaḥ). The demigods are also in the category of living entities; they are not separate gods. But men whose knowledge is immature and contaminated by the modes of material nature worship various demigods, according to their intelligence. Therefore they are rebuked in Bhagavad-gītā (kāmaistais tair hṛta-jñānāḥ prapadyante īnya-devatāḥ). Because they are unintelligent and not very advanced and have not properly considered the truth, they take to the worship of various demigods or speculate according to various philosophies, such as the Māyāvāda philosophy.

Kṛṣṇa, Viṣṇu, is the actual origin of everything. As stated in the Vedas, yasya bhāṣā sarvam idaṁ vibhāti. The Absolute Truth is described later in the Śrīmad-Bhāgavatam (10.28.15) as satyam jñānam anantam yad brahma-jyotih sānatanam. The brahmājyoti is sanātana, eternal, yet it is dependent on Kṛṣṇa (brahmaṇo hi pratiṣṭhāham). The
Brahma-saṁhitā states that the Lord is all-pervading. Anāntara-stha-paramāṇu-cayāntara-stham: He is within this universe, and He is within the atom as Paramātmā. Yasya prabhā prabhavato jagad-ānākoti-koṭiśv aśeṣa-vasudhādī-vibhūti-bhinnam: Brahman is also not independent of Him. Therefore whatever a philosopher may describe is ultimately Kṛṣṇa, or Lord Viṣṇu (sarvam khalv idam brahma, param brahma param dhāma pavitraṁ paramaṁ bhavān). According to different phases of understanding, Lord Viṣṇu is differently described, but in fact He is the origin of everything.

Because Devakī was an unalloyed devotee, she could understand that the same Lord Viṣṇu had appeared as her son. Therefore, after the prayers of Vasudeva, Devakī offered her prayers. She was very frightened because of her brother’s atrocities. Devakī said, “My dear Lord, Your eternal forms, like Nārāyaṇa, Lord Rāma, Śeṣa, Varāha, Nṛsiṁha, Vāmana, Baladeva, and millions of similar incarnations emanating from Viṣṇu, are described in the Vedic literature as original. You are original because all Your forms as incarnations are outside of this material creation. Your form was existing before this cosmic manifestation was created. Your forms are eternal and all-pervading. They are self-effulgent, changeless and uncontaminated by the material qualities. Such eternal forms are evercognizant and full of bliss; they are situated in transcendental goodness and are always engaged in different pastimes. You are not limited to a particular form only; all such transcendental, eternal forms are self-sufficient. I can understand that You are the Supreme Lord Viṣṇu.” We may conclude, therefore, that Lord Viṣṇu is everything, although He is also different from everything. This is the acintya-bhedābheda-tattva philosophy.

TEXT 25

नाष्टे लोके द्वपराधावसाने
प्रहा-भूतेष्वादिपूर्तं गतेषु ।
व्यक्ते-व्यक्तं कालेवेण याते
भवानेकः शिश्यते-शेषसंजः: 1125.11

naṣṭe loke dvi-parādha-vasāne
mahā-bhūteṣu ādi-bhūtaṁ gateṣu
The Birth of Lord Kṛṣṇa

vyakte 'vyaktam kāla-vegena yāte
bhavān ekaḥ śisyate 'śeṣa-samjñah

naśte—after the annihilation; loke—of the cosmic manifestation; dviparārdha-avasāne—after millions and millions of years (the life of Brahmā); maha-bhūteṣu—when the five primary elements (earth, water, fire, air and ether); ādi-bhūtam gateṣu—enter within the subtle elements of sense perception; vyakte—when everything manifested;avyaktam—into the unmanifested; kāla-vegena—by the force of time; yāte—enters; bhavān—Your Lordship; ekaḥ—only one; śisyate—remains; aśeṣa-samjñah—the same one with different names.

TRANSLATION

After millions of years, at the time of cosmic annihilation, when everything, manifested and unmanifested, is annihilated by the force of time, the five gross elements enter into the subtle conception, and the manifested categories enter into the unmanifested substance. At that time, You alone remain, and You are known as Ananta Śeṣa-nāga.

PURPORT

At the time of annihilation, the five gross elements—earth, water, fire, air and ether—enter into the mind, intelligence and false ego (ahaṅkāra), and the entire cosmic manifestation enters into the spiritual energy of the Supreme Personality of Godhead, who alone remains as the origin of everything. The Lord is therefore known as Śeṣa-nāga, as Ādi-puruṣa and by many other names.

Devaki therefore prayed, "After many millions of years, when Lord Brahmā comes to the end of his life, the annihilation of the cosmic manifestation takes place. At that time the five elements—namely earth, water, fire, air and ether—enter into the mahat-tattva. The mahat-tattva again enters, by the force of time, into the nonmanifested total material energy; the total material energy enters into the energetic pradhāna, and the pradhāna enters into You. Therefore after the annihilation of the whole cosmic manifestation, You alone remain with Your transcendental name, form, quality and paraphernalia."
“My Lord, I offer my respectful obeisances unto You because You are the director of the unmanifested total energy, and the ultimate reservoir of the material nature. My Lord, the whole cosmic manifestation is under the influence of time, beginning from the moment up to the duration of the year. All act under Your direction. You are the original director of everything and the reservoir of all potent energies.”

TEXT 26

 yo 'yaṁ kālas tasya te 'vyakta-bandho
 cestāṁ āhuś cestate yena viśvam
 nimeśādir vatsarānto mahīyāṁ
 tam tvesānam kṣema-dhāma prapadye ॥२६॥

yaḥ—that which; ayam—this; kālaḥ—time (minutes, hours, seconds); tasya—of Him; te—of You; avyakta-bandho—O my Lord, You are the inaugurator of the unmanifested (the original mahat-tattva or prakṛti); cestāṁ—attempt or pastimes; āhuḥ—it is said; cestate—works; yena—by which; viśvam—the entire creation; nimeśa-ādiḥ—beginning with minute parts of time; vatsara-antaḥ—up to the limit of a year; mahīyāṁ—powerful; tam—unto Your Lordship; tvā īśānam—unto You, the supreme controller; kṣema-dhāma—the reservoir of all auspiciousness; prapadye—I offer full surrender.

TRANSLATION

O inaugurator of the material energy, this wonderful creation works under the control of powerful time, which is divided into seconds, minutes, hours and years. This element of time, which extends for many millions of years, is but another form of Lord Viṣṇu. For Your pastimes, You act as the controller of time, but
You are the reservoir of all good fortune. Let me offer my full surrender unto Your Lordship.

PURPORT

As stated in the *Brahma-samhitā* (5.52):

\[
yac-caḳṣur eṣa savitā sakala-grahāṇāṁ \\
rājā samasta-sura-mūrtir aṣeṣa-tejāḥ \\
yasyājñayā bhrāmati saṁbhṛta-kāla-cakro \\
govindaṁ ādi-puruṣam tam ahaṁ bhajāmi
\]

“The sun is the king of all planetary systems and has unlimited potency in heat and light. I worship Govinda, the primeval Lord, the Supreme Personality of Godhead, under whose control even the sun, which is considered to be the eye of the Lord, rotates within the fixed orbit of eternal time.” Although we see the cosmic manifestation as gigantic and wonderful, it is within the limitations of kāla, the time factor. This time factor is also controlled by the Supreme Personality of Godhead, as confirmed in *Bhagavad-gītā* (*mayādhyakṣena prakṛtih sūyate sa-carācaram*). *Prakṛti*, the cosmic manifestation, is under the control of time. Indeed, everything is under the control of time, and time is controlled by the Supreme Personality of Godhead. Therefore the Supreme Lord has no fear of the onslaughts of time. Time is estimated according to the movements of the sun (*savitā*). Every minute, every second, every day, every night, every month and every year of time can be calculated according to the sun’s movements. But the sun is not independent, for it is under time’s control. *Bhrāmati saṁbhṛta-kāla-cakrāḥ*: the sun moves within the *kāla-cakra*, the orbit of time. The sun is under the control of time, and time is controlled by the Supreme Personality of Godhead. Therefore the Lord has no fear of time.

The Lord is addressed here as *avyakta-bandhu*, or the inaugurator of the movements of the entire cosmic manifestation. Sometimes the cosmic manifestation is compared to a potter’s wheel. When a potter’s wheel is spinning, who has set it in motion? It is the potter, of course, although sometimes we can see only the motion of the wheel and cannot see the
potter himself. Therefore the Lord, who is behind the motion of the cosmos, is called *avyakta-bandhu*. Everything is within the limits of time, but time moves under the direction of the Lord, who is therefore not within time's limit.

**TEXT 27**

śrīmad-bhāgavatam [Canto 10, Ch. 3]

<table>
<thead>
<tr>
<th>Sūtra</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>27</td>
<td>No one in this material world has become free from the four principles birth, death, old age and disease, even by fleeing to various planets. But now that You have appeared, My Lord, death is fleeing in fear of You, and the living entities, having obtained shelter at Your lotus feet by Your mercy, are sleeping in full mental peace.</td>
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*martyaḥ*—the living entities who are sure to die; *mṛtyu-vyāla-bhītah*—afraid of the serpent of death; *palāyan*—running (as soon as a serpent is seen, everyone runs away, fearing immediate death); *lokān*—to the different planets; *sarvān*—all; *nirbhayam*—fearlessness; *nādhyagacchā*—do not obtain; *tvat-pāḍābjaṁ*—of Your lotus feet; *prāpya*—obtaining the shelter; *yadṛcchayā*—by chance, by the mercy of Your Lordship and Your representative, the spiritual master (*guru-kṛpā, kṛṣṇa-kṛpā*); *adya*—presently; *su-sthāḥ*—being undisturbed and mentally composed; *ṣete*—are sleeping; *mṛtyuḥ*—death; *asmāt*—from those persons; *apaiti*—flees.

**TRANSLATION**

No one in this material world has become free from the four principles birth, death, old age and disease, even by fleeing to various planets. But now that You have appeared, My Lord, death is fleeing in fear of You, and the living entities, having obtained shelter at Your lotus feet by Your mercy, are sleeping in full mental peace.
There are different categories of living entities, but everyone is afraid of death. The highest aim of the karmīs is to be promoted to the higher, heavenly planets, where the duration of life is very long. As stated in Bhagavad-gītā (8.17), sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ: one day of Brahmā equals 1,000 yugas, and each yuga consists of 4,300,000 years. Similarly, Brahmā has a night of 1,000 times 4,300,000 years. In this way, we may calculate Brahmā’s month and year, but even Brahmā, who lives for millions and millions of years (dvī-parārdhakāla), also must die. According to Vedic śāstra, the inhabitants of the higher planetary systems live for 10,000 years, and just as Brahmā’s day is calculated to equal 4,300,000,000 of our years, one day in the higher planetary systems equals six of our months. Karmīs, therefore, try for promotion to the higher planetary systems, but this cannot free them from death. In this material world, everyone from Brahmā to the insignificant ant must die. Therefore this world is called martya-loka. As Kṛṣṇa says in Bhagavad-gītā (8.16), ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna: as long as one is within this material world, either on Brahma-loka or on any other loka within this universe, one must undergo the kāla-cakra of one life after another (bhūtvā bhūtvā praliyate). But if one returns to the Supreme Personality of Godhead (yaṁ gatvā na nivartante), one need not reenter the limits of time. Therefore, devotees who have taken shelter of the lotus feet of the Supreme Lord can sleep very peacefully with this assurance from the Supreme Personality of Godhead. As confirmed in Bhagavad-gītā (4.9), tyaktvā dehaṁ punar janma naiti: after giving up the present body, a devotee who has understood Kṛṣṇa as He is need not return to this material world.

The constitutional position for the living entity is eternity (na hanyate hanyamāne sārire, nityāḥ sāśvato 'yam). Every living entity is eternal. But because of having fallen into this material world, one wanders within the universe, continually changing from one body to another. Caitanya Mahāprabhu says:

brahmāṇḍa bhramite kona bhāgyavān jīva

guru-kṛṣṇa prasāde pāya bhakti-latā-bija

(Cc. Madhya 19.151)
Everyone is wandering up and down within this universe, but one who is sufficiently fortunate comes in contact with Kṛṣṇa consciousness, by the mercy of the spiritual master, and takes to the path of devotional service. Then one is assured of eternal life, with no fear of death. When Kṛṣṇa appears, everyone is freed from fear of death, yet Devakī felt, “We are still afraid of Kaṁsa, although You have appeared as our son.” She was more or less bewildered as to why this should be so, and she appealed to the Lord to free her and Vasudeva from this fear.

In this connection, it may be noted that the moon is one of the heavenly planets. From the Vedic literature we understand that one who goes to the moon receives a life with a duration of ten thousand years in which to enjoy the fruits of pious activities. If our so-called scientists are going to the moon, why should they come back here? We must conclude without a doubt that they have never gone to the moon. To go to the moon, one must have the qualification of pious activities. Then one may go there and live. If one has gone to the moon, why should he return to this planet, where life is of a very short duration?

**TEXT 28**

-san tvam ghorād ugrasanātma-jānaṁ
bhādhi vastraṁ bhūtyā-vitrāsa-hāsi
rupam cedam pauruṣaṁ dhyāna-dhiśnyam
mā pratyakṣam māṁsa-dṛśāṁ kṛṣiṣṭhaṁ

**saḥ—Your Lordship; tvam—You; ghorāt—terribly fierce; ugrasanātma-jānaṁ—from the son of Ugrasena; naḥ—us; trāhi—kindly protect; trastān—who are very much afraid (of him); bhṛtya-vitrāsa-hā asi—You are naturally the destroyer of the fear of Your servants; rūpam—in Your Viṣṇu form; ca—also; idam—this; pauruṣaṁ—as the Supreme Personality of Godhead; dhyāna-dhiśnyam—who is appreciated by**
The Birth of Lord Kṛṣṇa

meditation; mā—not; prayākṣam—directly visible; māṁsa-dṛśām—to those who see with their material eyes; kṛṣṭḥāḥ—please be.

TRANSLATION

My Lord, because You dispel all the fear of Your devotees, I request You to save us and give us protection from the terrible fear of Kaṁsa. Your form as Viṣṇu, the Supreme Personality of Godhead, is appreciated by yogīs in meditation. Please make this form invisible to those who see with material eyes.

PURPORT

The word dhyāna-dhiṣṇyam is significant in this verse because the form of Lord Viṣṇu is meditated upon by yogīs (dhyānāvasthita-tad-gatena manasā paśyantī yaṁ yogīnaḥ). Devakī requested the Lord, who had appeared as Viṣṇu, to conceal that form, for she wanted to see the Lord as an ordinary child, like a child appreciated by persons who have material eyes. Devakī wanted to see whether the Supreme Personality of Godhead had factually appeared or she was dreaming the Viṣṇu form. If Kaṁsa were to come, she thought, upon seeing the Viṣṇu form he would immediately kill the child, but if he saw a human child, he might reconsider. Devakī was afraid of Ugrasena-ātmaja; that is, she was afraid not of Ugrasena and his men, but of the son of Ugrasena. Thus she requested the Lord to dissipate that fear, since He is always ready to give protection (abhayam) to His devotees. “My Lord,” she prayed, “I request You to save me from the cruel hands of the son of Ugrasena, Kaṁsa. I am praying to Your Lordship to please rescue me from this fearful condition because You are always ready to give protection to Your servitors.” The Lord has confirmed this statement in the Bhagavad-gītā by assuring Arjuna, “You may declare to the world, My devotee shall never be vanquished.”

While thus praying to the Lord for rescue, mother Devakī expressed her motherly affection: “I understand that this transcendental form is generally perceived in meditation by the great sages, but I am still afraid because as soon as Kaṁsa understands that You have appeared, he might harm You. So I request that for the time being You become invisible to
our material eyes.” In other words, she requested the Lord to assume the form of an ordinary child. “My only cause of fear from my brother Kaṁsa is due to Your appearance. My Lord Madhusūdana, Kaṁsa may know that You are already born. Therefore I request You to conceal this four-armed form of Your Lordship, which holds the four symbols of Viṣṇu—namely the conchshell, the disc, the club and the lotus flower. My dear Lord, at the end of the annihilation of the cosmic manifestation, You put the whole universe within Your abdomen; still, by Your unalloyed mercy, You have appeared in my womb. I am surprised that You imitate the activities of ordinary human beings just to please Your devotee.”

Devakī was so afraid of Kaṁsa that she could not believe that Kaṁsa would be unable to kill Lord Viṣṇu, who was personally present. Out of motherly affection, therefore, she requested the Supreme Personality of Godhead to disappear. Although because of the Lord’s disappearance Kaṁsa would harass her more and more, thinking that the child born of her was hidden somewhere, she did not want the transcendental child to be harassed and killed. Therefore she requested Lord Viṣṇu to disappear. Later, when harassed, she would think of Him within her mind.

TEXT 29

janma te mayy asau pāpo
mā vidyān madhusūdana
samudvije bhavat-dhetōṁ
kaṁsād aham adhīrā-dhīḥ

janma—the birth; te—of Your Lordship; mayi—in my (womb); asau—that Kaṁsa; pāpaḥ—extremely sinful; mā vidyāt—may be unable to understand; madhusūdana—O Madhusūdana; samudvije—I am full of anxiety; bhavat-dhetōṁ—because of Your appearance; kaṁsāt—because of Kaṁsa, with whom I have had such bad experience; aham—I; adhīrā-dhīḥ—have become more and more anxious.
TRANSLATION

O Madhusūdana, because of Your appearance, I am becoming more and more anxious in fear of Kaṁsa. Therefore, please arrange for that sinful Kaṁsa to be unable to understand that You have taken birth from my womb.

PURPORT

Devakī addressed the Supreme Personality of Godhead as Madhusūdana. She was aware that the Lord had killed many demons like Madhu who were hundreds and thousands of times more powerful than Kaṁsa, yet because of affection for the transcendental child, she believed that Kaṁsa could kill Him. Instead of thinking of the unlimited power of the Lord, she thought of the Lord with affection, and therefore she requested the transcendental child to disappear.

TEXT 30

उपसांहर विश्वात्मचद्रो रूपमलौकिकम् ।
शहुचक्कवदापबिखिया जुष्ठं चतुष्क्षेत्रम्॥३०॥

upasaṁhara viśvātman
ado rūpam alaukikam
śaṅkha-cakra-gadā-padma-
śriyā juṣṭam catur-bhujam

upasaṁhara—withdraw; viśvātman—O all-pervading Supreme Personality of Godhead; adaḥ—that; rūpam—form; alaukikam—which is unnatural in this world; śaṅkha-cakra-gadā-padma—of the conchshell, disc, club and lotus; śriyā—with these opulences; juṣṭam—decorated; catur-bhujam—four hands.

TRANSLATION

O my Lord, You are the all-pervading Supreme Personality of Godhead, and Your transcendental four-armed form, holding conchshell, disc, club and lotus, is unnatural for this world. Please
withdraw this form [and become just like a natural human child so that I may try to hide You somewhere].

PURPORT

Devakī was thinking of hiding the Supreme Personality of Godhead and not handing Him over to Kaṁsa as she had all her previous children. Although Vasudeva had promised to hand over every child to Kaṁsa, this time he wanted to break his promise and hide the child somewhere. But because of the Lord's appearance in this surprising four-armed form, He would be impossible to hide.

TEXT 31

viśvam yad etat sva-tanau niśānte
   yathā-avakāśam puruṣaḥ paro bhavān
   bibharti so 'yaṁ mama garbhagoh 'bhūd
   aho nr-lokasya vidambanam hi tat

viśvam—the entire cosmic manifestation; yat etat—containing all moving and nonmoving creations; sva-tanau—within Your body; niśā-ante—at the time of devastation; yathā-avakāśam—shelter in Your body without difficulty; puruṣaḥ—the Supreme Personality of Godhead; paraḥ—transcendental; bhavān—Your Lordship; bibharti—keep; saḥ—that (Supreme Personality of Godhead); ayam—this form; mama—my; garbha-gaḥ—came within my womb; abhūt—it so happened; aho—as; nr-lokasya—within this material world of living entities; vidambanam—it is impossible to think of; hi—indeed; tat—that (kind of conception).

TRANSLATION

At the time of devastation, the entire cosmos, containing all created moving and nonmoving entities, enters Your transcendental
body and is held there without difficulty. But now this transcendental form has taken birth from my womb. People will not be able to believe this, and I shall become an object of ridicule.

PURPORT

As explained in Caitanya-caritamrta, loving service to the Personality of Godhead is of two different kinds: aiśvarya-pūrna, full of opulence, and aiśvarya-sīthila, without opulence. Real love of Godhead begins with aiśvarya-sīthila, simply on the basis of pure love.

premañjana-cchurita-bhakti-vilocanena
santah sadaiva hṛdayeṣu vilokayanti
yam śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣam tam aham bhajāmi

(Brahma-samhitā 5.38)

Pure devotees, whose eyes are anointed with the ointment of premā, love, want to see the Supreme Personality of Godhead as Śyāmasundara, Muralidhara, with a flute swaying in His two hands. This is the form available to the inhabitants of Vrndāvana, who are all in love with the Supreme Personality of Godhead as Śyāmasundara, not as Lord Viṣṇu, Nārāyaṇa, who is worshiped in Vaikuṇṭha, where the devotees admire His opulence. Although Devakī is not on the Vrndāvana platform, she is near the Vrndāvana platform. On the Vrndāvana platform the mother of Kṛṣṇa is mother Yaśodā, and on the Mathurā and Dvārakā platform the mother of Kṛṣṇa is Devaki. In Mathurā and Dvārakā the love for the Lord is mixed with appreciation of His opulence, but in Vrndāvana the opulence of the Supreme Personality of Godhead is not exhibited.

There are five stages of loving service to the Supreme Personality of Godhead—śānta, dāsa, sakhyā, vātsalya and mādhurya. Devakī is on the platform of vātsalya. She wanted to deal with her eternal son, Kṛṣṇa, in that stage of love, and therefore she wanted the Supreme Personality of Godhead to withdraw His opulent form of Viṣṇu. Śrīla Viśvanātha Cakravartī Thākura illuminates this fact very clearly in his explanation of this verse.

Bhakti, bhagavān and bhakta do not belong to the material world. This is confirmed in Bhagavad-gītā (14.26):
māṁ ca yo ’vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samātityaitān
brahma-bhūyāya kalpate

“One who engages in the spiritual activities of unalloyed devotional service immediately transcends the modes of material nature and is elevated to the spiritual platform.” From the very beginning of one’s transactions in bhakti, one is situated on the transcendental platform. Vasudeva and Devaki, therefore, being situated in a completely pure devotional state, are beyond this material world and are not subject to material fear. In the transcendental world, however, because of pure devotion, there is a similar conception of fear, which is due to intense love.

As stated in Bhagavad-gītā (bhaktyā māṁ abhijānāti yāvān yaś cāsmi tattvataḥ) and as confirmed in Śrīmad-Bhāgavatam (bhaktyāham ekāyā grāhyāḥ), without bhakti one cannot understand the spiritual situation of the Lord. Bhakti may be considered in three stages, called guṇī-bhūta, pradhāni-bhūta and kevala, and according to these stages there are three divisions, which are called jñāna, jñānamayī and rati, or premā—that is, simple knowledge, love mixed with knowledge, and pure love. By simple knowledge, one can perceive transcendental bliss without variety. This perception is called māna-bhūti. When one comes to the stage of jñānamayī, one realizes the transcendental opulences of the Personality of Godhead. But when one reaches pure love, one realizes the transcendental form of the Lord as Lord Kṛṣṇa or Lord Rāma. This is what is wanted. Especially in the mādhurya-rasa, one becomes attached to the Personality of Godhead (śrī-vigraha-nīśtha-rūpādi). Then loving transactions between the Lord and the devotee begin.

The special significance of Kṛṣṇa’s bearing a flute in His hands in Vrajabhūmi, Vṛndāvana, is described as mādhuri ... virājate. The form of the Lord with a flute in His hands is most attractive, and the one who is most sublimely attracted is Śrīmatī Rādhārāṇī, Rādhikā. She enjoys supremely blissful association with Kṛṣṇa. Sometimes people cannot understand why Rādhikā’s name is not mentioned in Śrīmad-Bhāgavatam. Actually, however, Rādhikā can be understood from the word ārādhana, which indicates that She enjoys the highest loving affairs with Kṛṣṇa.
Not wanting to be ridiculed for having given birth to Viṣṇu, Devakī wanted Kṛṣṇa, with two hands, and therefore she requested the Lord to change His form.

TEXT 32

śrī-bhagavān uvāca
tvam eva pūrva-sarge 'bhūḥ
prśniḥ svāyambhuve sati
tadāyam sutapā nāma
prajāpatir akalmaśah

śrī-bhagavān uvāca—the Supreme Personality of Godhead said to Devakī; tvam—you; eva—indeed; pūrva-sarge—in a previous millennium; abhūḥ—became; prśniḥ—by the name Prśni; svāyambhuve—the millennium of Svāyambhuva Manu; sati—O supremely chaste; tadā—at that time; ayam—Vasudeva; sutapā—Sutapā; nāma—by the name; prajāpatiḥ—a Prajāpati; akalmaśah—a spotlessly pious person.

TRANSLATION

The Supreme Personality of Godhead replied: My dear mother, best of the chaste, in your previous birth, in the Svāyambhuva millennium, you were known as Prśni, and Vasudeva, who was the most pious Prajāpati, was named Sutapā.

PURPORT

The Supreme Personality of Godhead made it clear that Devakī had not become His mother only now; rather, she had been His mother previously also. Kṛṣṇa is eternal, and His selection of a father and mother from among His devotees takes place eternally. Previously also, Devakī had been the Lord’s mother and Vasudeva the Lord’s father, and they were named Prśni and Sutapā. When the Supreme Personality of Godhead appears, He accepts His eternal father and mother, and they accept
Kṛṣṇa as their son. This pastime takes place eternally and is therefore called nitya-līlā. Thus there was no cause for surprise or ridicule. As confirmed by the Lord Himself in Bhagavad-gītā (4.9):

\[
\begin{align*}
\text{janma karma ca me divyam} \\
evaṁ yo vetti tattvataḥ \\
\text{tyaktvā dehaṁ punar janma} \\
naiti māṁ eti so 'rjuna
\end{align*}
\]

“One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.” One should try to understand the appearance and disappearance of the Supreme Personality of Godhead from Vedic authorities, not from imagination. One who follows his imaginations about the Supreme Personality of Godhead is condemned.

\[
\begin{align*}
\text{avajānanti māṁ mūḍhā} \\
mānuśīṁ tanum āśritam \\
\text{param bhāvam ajānanto} \\
mama bhūta-maheśvaram
\end{align*}
\]

(Bg. 9.11)

The Lord appears as the son of His devotee by His param bhāvam. The word bhāva refers to the stage of pure love, which has nothing to do with material transactions.

TEXT 33

\[
\begin{align*}
yuvāṁ vai brahmaṇādiśtau \\
prāja-sarge yadā tataḥ \\
sanniyamyaṇendriya-grāmam \\
tepāthe paramaṁ tapaḥ
\end{align*}
\]

yuvāṁ—both of you (Pṛśni and Sutapa); vai—indeed; brahmaṇā ādiśtau—ordered by Lord Brahmā (who is known as Pitāmaha, the
father of the Prajāpatis); praļā-sarge—in the creation of progeny; yadā—when; tataḥ—thereafter; sannyāya—keeping under full control; indriya-grāmam—the senses; tepāthe—underwent; paramam—very great; tapah—austerity.

TRANSLATION

When both of you were ordered by Lord Brahmā to create progeny, you first underwent severe austerities by controlling your senses.

PURPORT

Here is an instruction about how to use one’s senses to create progeny. According to Vedic principles, before creating progeny one must fully control the senses. This control takes place through the garbhādhāna-saṁskāra. In India there is great agitation for birth control in various mechanical ways, but birth cannot be mechanically controlled. As stated in Bhagavad-gītā (13.9), janma-mṛtyu-jarā-vyādhi-duṣṭha-dośa-nu-darśanam: birth, death, old age and disease are certainly the primary distresses of the material world. People are trying to control birth, but they are not able to control death; and if one cannot control death, one cannot control birth either. In other words, artificially controlling birth is not any more feasible than artificially controlling death.

According to Vedic civilization, procreation should not be contrary to religious principles, and then the birthrate will be controlled. As stated in Bhagavad-gītā (7.11), dharmāviruddho bhūteṣu kāmo ’smi: sex not contrary to religious principles is a representation of the Supreme Lord. People should be educated in how to give birth to good children through saṁskāras, beginning with the garbhādhāna-saṁskāra; birth should not be controlled by artificial means, for this will lead to a civilization of animals. If one follows religious principles, he automatically practices birth control because if one is spiritually educated he knows that the aftereffects of sex are various types of misery (bahu-duṣṭha-bhāja). One who is spiritually advanced does not indulge in uncontrolled sex. Therefore, instead of being forced to refrain from sex or refrain from giving birth to many children, people should be spiritually educated, and then birth control will automatically follow.
If one is determined to make spiritual advancement, he will not beget a child unless able to make that child a devotee. As stated in *Śrīmad-Bhāgavatam* (5.5.18), *pitā na sa syāt*: one should not become a father unless one is able to protect his child from *mṛtyu*, the path of birth and death. But where is there education about this? A responsible father never begets children like cats and dogs. Instead of being encouraged to adopt artificial means of birth control, people should be educated in Kṛṣṇa consciousness because only then will they understand their responsibility to their children. If one can beget children who will be devotees and be taught to turn aside from the path of birth and death (*mṛtyu*-sāṁsāra-vartmani), there is no need of birth control. Rather, one should be encouraged to beget children. Artificial means of birth control have no value. Whether one begets children or does not, a population of men who are like cats and dogs will never make human society happy. It is therefore necessary for people to be educated spiritually so that instead of begetting children like cats and dogs, they will undergo austerities to produce devotees. This will make their lives successful.

**TEXTS 34–35**

| varṣa-vātātapa-hima- | sahamāna-śvāsa-rodha- |
| gharma-kāla-guṇān anu | vinirdhūta-manomala- |
| śirṇa-parṇānilāhrāv | upanāntena cetasā |
| mūrtah kāmān abhipṣantau | mad-ārādhanam ihatuḥ |

*varṣa*—the rain; *vāta*—strong wind; *ātapa*—strong sunshine; *hima*—severe cold; *gharma*—heat; *kāla-guṇān anu*—according to seasonal
changes; sahamānau—by enduring; śvāsarodha—by practicing yoga, controlling the breath; vinirdhūta—the dirty things accumulated in the mind were completely washed away; manah-malau—the mind became clean, free from material contamination; śīrṇa—rejected, dry; parṇa—leaves from the trees; anila—and air; āhārau—eating; upaśāntena—peaceful; cetasā—with a fully controlled mind; mattaḥ—from Me; kāmān abhipsantau—desiring to beg some benediction; mat—My; ārādhanaḥ—worship; thatuḥ—you both executed.

TRANSLATION
My dear father and mother, you endured rain, wind, strong sun, scorching heat and severe cold, suffering all sorts of inconvenience according to different seasons. By practicing prāṇāyāma to control the air within the body through yoga, and by eating only air and dry leaves fallen from the trees, you cleansed from your minds all dirty things. In this way, desiring a benediction from Me, you worshiped Me with peaceful minds.

PURPORT
Vasudeva and Devaki did not obtain the Supreme Personality of Godhead as their son very easily, nor does the Supreme Godhead accept merely anyone as His father and mother. Here we can see how Vasudeva and Devaki obtained Kṛṣṇa as their eternal son. In our own lives, we are meant to follow the principles indicated herewith for getting good children. Of course, it is not possible for everyone to get Kṛṣṇa as his son, but at least one can get very good sons and daughters for the benefit of human society. In Bhagavad-gītā it is said that if human beings do not follow the spiritual way of life, there will be an increase of varṇa-saṅkara population, population begotten like cats and dogs, and the entire world will become like hell. Not practicing Kṛṣṇa consciousness but simply encouraging artificial means to check the population will be futile; the population will increase, and it will consist of varṇa-saṅkara, unwanted progeny. It is better to teach people how to beget children not like hogs and dogs, but in controlled life.

Human life is meant not for becoming a hog or dog, but for tapo divyam, transcendental austerity. Everyone should be taught to undergo
austerity, tapasya. Although it may not be possible to undergo tapasya like that of Prśni and Sutapā, the śāstra has given an opportunity for a method of tapasya very easy to perform—the sākīrtaṇa movement. One cannot expect to undergo tapasya to get Kṛṣṇa as one’s child, yet simply by chanting the Hare Kṛṣṇa mahā-mantra (kīrītāṅga eva kṛṣṇasya), one can become so pure that one becomes free from all the contamination of this material world (mukta-sanāgāha) and goes back home, back to Godhead (param vraja). The Kṛṣṇa consciousness movement, therefore, is teaching people not to adopt artificial means of happiness, but to take the real path of happiness as prescribed in the śāstra—the chanting of the Hare Kṛṣṇa mantra—and become perfect in every aspect of material existence.

TEXT 36

Thus you spent twelve thousand celestial years performing difficult activities of tapasya in consciousness of Me [Kṛṣṇa consciousness].

TEXTS 37–38

Thus you spent twelve thousand celestial years performing difficult activities of tapasya in consciousness of Me [Kṛṣṇa consciousness].
The Birth of Lord Kṛṣṇa

TRANSLATION

O sinless mother Devakī, after the expiry of twelve thousand celestial years, in which you constantly contemplated Me within the core of your heart with great faith, devotion and austerity, I was very much satisfied with you. Since I am the best of all bestowers of benediction, I appeared in this same form as Kṛṣṇa to ask you to take from Me the benediction you desired. You then expressed your desire to have a son exactly like Me.

PURPORT

Twelve thousand years on the celestial planets is not a very long time for those who live in the upper planetary system, although it may be very
long for those who live on this planet. Sutapā was the son of Brahmā, and as we have already understood from Bhagavad-gītā (8.17), one day of Brahmā equals many millions of years according to our calculation (sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ). We should be careful to understand that to get Kṛṣṇa as one’s son, one must undergo such great austerities. If we want to get the Supreme Personality of Godhead to become one of us in this material world, this requires great penance, but if we want to go back to Kṛṣṇa (tyaktvā dehaṁ punar janma naiti māṁ eti so 'rjuna), we need only understand Him and love Him. Through love only, we can very easily go back home, back to Godhead. Śrī Caitanya Mahāprabhu therefore declared, premā pum-artho mahān: love of Godhead is the highest achievement for anyone.

As we have explained, in worship of the Lord there are three stages—jñāna, jñānamayi and rati, or love. Sutapā and his wife, Prṣṇi, inaugurated their devotional activities on the basis of full knowledge. Gradually they developed love for the Supreme Personality of Godhead, and when this love was mature, the Lord appeared as Viṣṇu, although Devakī then requested Him to assume the form of Kṛṣṇa. To love the Supreme Personality of Godhead more, we want a form of the Lord like Kṛṣṇa or Rāma. We can engage in loving transactions with Kṛṣṇa especially.

In this age, we are all fallen, but the Supreme Personality of Godhead has appeared as Caitanya Mahāprabhu to bestow upon us love of Godhead directly. This was appreciated by the associates of Śrī Caitanya Mahāprabhu. Rūpa Gosvāmī said:

namo maha-vadanyaya
krṣṇa-prema-pradāya te
krṣṇāya krṣṇa-caitanya-
nāmne gaura-twīse namah

In this verse, Śrī Caitanya Mahāprabhu is described as mahā-vadānaya, the most munificent of charitable persons, because He gives Kṛṣṇa so easily that one can attain Kṛṣṇa simply by chanting the Hare Kṛṣṇa maha-mantra. We should therefore take advantage of the benediction given by Śrī Caitanya Mahāprabhu, and when by chanting the Hare Kṛṣṇa mantra we are cleansed of all dirty things (ceto-darpana-mārjanam), we shall be able to understand very easily that Kṛṣṇa is the
only object of love (kīrtanaḥ eva krṣṇasya mukta-saṅgaḥ param vrajet).

Therefore, one need not undergo severe penances for many thousands of years; one need only learn how to love Kṛṣṇa and be always engaged in His service (sevonmukhe hi jīvādau svayam eva sphuraty adah). Then one can very easily go back home, back to Godhead. Instead of bringing the Lord here for some material purpose, to have a son or whatever else, if we go back home, back to Godhead, our real relationship with the Lord is revealed, and we eternally engage in our eternal relationship. By chanting the Hare Kṛṣṇa mantra, we gradually develop our eternal relationship with the Supreme Person and thus attain the perfection called svarūpa-siddhi. We should take advantage of this benediction and go back home, back to Godhead. Śrīla Narottama dāsa Ṭhākura has therefore sung, patita-pāvana-hetu tava avatāra: Caitanya Mahāprabhu appeared as an incarnation to deliver all fallen souls like us and directly bestow upon us love of Godhead. We must take advantage of this great benediction of the great Personality of Godhead.

TEXT 39

अजुष्ट्राम्यविष्यावनपत्यां च दम्पती ।
न वव्राथ्ये पवर्गम मे मोहिती देवमाययः ॥३९॥

ajuṣṭa-grāmya-visayāv
anapatyau ca dam-patī
da vavṛāthe 'pavargam me
mohitau deva-māyayā

ajuṣṭa-grāmya-visayau—for sex life and to beget a child like Me; anapatyau—because of possessing no son; ca—also; dam-patī—both husband and wife; na—never; vavṛāthe—asked for (any other benediction); apavargam—liberation from this world; me—from Me; mohitau—being so much attracted; deva-māyayā—by transcendental love for Me (desiring Me as your beloved son).

TRANSLATION

Being husband and wife but always sonless, you were attracted by sexual desires, for by the influence of devamāyā, transcendental
love, you wanted to have Me as your son. Therefore you never desired to be liberated from this material world.

PURPORT

Vasudeva and Devaki had been dam-pati, husband and wife, since the time of Sutapā and Prśnī, and they wanted to remain husband and wife in order to have the Supreme Personality of Godhead as their son. This attachment came about by the influence of devamāyā. Loving Krṣṇa as one’s son is a Vedic principle. Vasudeva and Devaki never desired anything but to have the Lord as their son, yet for this purpose they apparently wanted to live like ordinary grīhasthas for sexual indulgence. Although this was a transaction of spiritual potency, their desire appears like attachment for sex in conjugal life. If one wants to return home, back to Godhead, one must give up such desires. This is possible only when one develops intense love for the Supreme Personality of Godhead. Śrī Caitanya Mahāprabhu has said:

niṣkiñcana-sya bhagavad-bhajanomukhasya
pāram pāram jīgamāyor bhava-sāgarasya
(Cc. Madhya 11.8)

If one wants to go back home, back to Godhead, one must be niṣkiñcana, free from all material desires. Therefore, instead of desiring to have the Lord come here and become one’s son, one should desire to become free from all material desires (anyābhilāṣitā-śūnyam) and go back home, back to Godhead. Śrī Caitanya Mahāprabhu teaches us in His Śikṣāṭaka:

na dhanam na janaṁ na sundarīṁ
kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi

"O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service, birth after birth.” One should not ask the Lord to fulfill any materially tainted desires.
TEXT 40
गते पवित्र युवां लुभ्या वर्ष मत्तद्वशं सुतस् ।
ग्राम्यान्त्र भोगान् भुज्मान्त्र युवां ग्राम्यानसौरत्थः ॥४०॥

gate mayi yuvāṁ labdhvā
varam mat-sadrśam sutam
grāmyān bhogān abhuñjāthām
yuvāṁ prāpta-manorathau

gate mayi—after My departure; yuvāṁ—both of you (husband and wife); labdhvā—after receiving; varam—the benediction of (having a son); mat-sadrśam—exactly like Me; sutam—a son; grāmyān bhogān—engagement in sex; abhuñjāthām—enjoyed; yuvāṁ—both of you; prāpta—having been achieved; manorathau—the desired result of your aspirations.

TRANSLATION
After you received that benediction and I disappeared, you engaged yourselves in sex to have a son like Me, and I fulfilled your desire.

PURPORT
According to the Sanskrit dictionary Amara-kosā, sex life is also called grāmya-dharma, material desire, but in spiritual life this grāmya-dharma, the material desire for sex, is not very much appreciated. If one has a tinge of attachment for the material enjoyments of eating, sleeping, mating and defending, one is not niśkiṁcana. But one really should be niśkiṁcana. Therefore, one should be free from the desire to beget a child like Kṛṣṇa by sexual enjoyment. This is indirectly hinted at in this verse.
Since I found no one else as highly elevated as you in simplicity and other qualities of good character, I appeared in this world as Prśnigarbha, or one who is celebrated as having taken birth from Prśni.

PURPORT

In the Tretā-yuga the Lord appeared as Prśnigarbha. Śrila Viśvanātha Cakravarti Ṭhākura says, prśnigarbha iti so 'yam tretā-yugavatāro laksyate.

TEXT 42

tayoḥ punar evāham
adityāṁ āsa kaśyapāt
upendra iti vikhyāto
vāmanatvāc ca vāmanaḥ

tayoḥ—of you two, husband and wife; vām—in both of you; punah eva—even again; aham—I Myself; adityāṁ—in the womb of Aditi; āsa—appeared; kaśyapāt—by the semen of Kaśyapa Muni; upendraḥ—by the name Upendra; iti—thus; vikhyātaḥ—celebrated; vāmanatvāt ca—and because of being a dwarf; vāmanaḥ—I was known as Vāmana.
TRANSLATION

In the next millennium, I again appeared from the two of you, who appeared as My mother, Aditi, and My father, Kaśyapa. I was known as Upendra, and because of being a dwarf, I was also known as Vāmana.

TEXT 43

\[ \text{तृतीये भवेः स्वभावं तेन वपुषाध वामु} \]
\[ \text{जातो भूयत्योरेव सत्यं मे व्याहृतं सति} \]

tritiye 'smin bhave 'haṁ vai
tenāiva vapaṣātha vām
jāto bhūyas tayor eva
satyaṁ me vyāhṛtam sati

tritiye—for the third time; asmin bhave—in this appearance (as Kṛṣṇa); aham—I Myself; vai—indeed; tena—with the same personality; eva—in this way; vapaṣā—by the form; atha—as; vām—of both of you; jātaḥ—born; bhūyah—again; tayoh—of both of you; eva—indeed; satyaṁ—take as truth; me—My; vyāhṛtam—words; sati—O supremely chaste.

TRANSLATION

O supremely chaste mother, I, the same personality, have now appeared of you both as your son for the third time. Take My words as the truth.

PURPORT

The Supreme Personality of Godhead chooses a mother and father from whom to take birth again and again. The Lord took birth originally from Sutapā and Prśni, then from Kaśyapa and Aditi, and again from the same father and mother, Vasudeva and Devaki. “In other appearances also,” the Lord said, “I took the form of an ordinary child just to become your son so that we could reciprocate eternal love.” Jiva Gosvāmī has explained this verse in his Kṛṣṇa-sandarbha, Ninety-sixth Chapter, where he notes that in text 37 the Lord says, amunā vapaṣa, meaning “by this same form.” In other words, the Lord told Devaki, “This time I have
appeared in My original form as Śrī Kṛṣṇa.” Śrīla Jīva Gosvāmī says that the other forms were partial expansions of the Lord’s original form, but because of the intense love developed by Pṛśnī and Sutapā, the Lord appeared from Devakī and Vasudeva in His full opulence as Śrī Kṛṣṇa. In this verse the Lord confirms, “I am the same Supreme Personality of Godhead, but I appear in full opulence as Śrī Kṛṣṇa.” This is the purport of the words tenaiva vapuṣā. When the Lord mentioned the birth of Pṛśnigarbha, He did not say tenaiva vapuṣā, but He assured Devakī that in the third birth the Supreme Personality of Godhead Kṛṣṇa had appeared, not His partial expansion. Pṛśnigarbha and Vāmana were partial expansions of Kṛṣṇa, but in this third birth Kṛṣṇa Himself appeared. This is the explanation given in Śrī Kṛṣṇa-sandarbha by Śrīla Jīva Gosvāmī.

TEXT 44

एतत् वां दर्शितं रूपं प्रकृत्यज्ञन्मस्मरणाय मे।
नान्यथा मद्वर्त ज्ञानं मत्याहित्सेन जायते।।४४।।

etad vāṁ darśitam rūpaṁ
prāk-janma-smaraṇāya me
nānyathā mad-bhavam jñānam
martya-liṅgena jāyate

etat—this form of Viṣṇu; vāṁ—unto both of you; darśitam—has been shown; rūpaṁ—My form as the Supreme Personality of Godhead with four hands; prāk-janma—of My previous appearances; smaraṇāya—just to remind you; me—My; na—not; anyathā—otherwise; mat-bhavam—Viṣṇu’s appearance; jñānam—this transcendental knowledge; martya-liṅgena—by taking birth like a human child; jāyate—does arise.

TRANSLATION

I have shown you this form of Viṣṇu just to remind you of My previous births. Otherwise, if I appeared like an ordinary human child, you would not believe that the Supreme Personality of Godhead, Viṣṇu, has indeed appeared.
Devaki did not need to be reminded that the Supreme Personality of Godhead, Lord Viśṇu, had appeared as her son; she already accepted this. Nonetheless, she was anxious, thinking that if her neighbors heard that Viśṇu had appeared as her son, none of them would believe it. Therefore she wanted Lord Viśṇu to transform Himself into a human child. On the other hand, the Supreme Lord was also anxious, thinking that if He appeared as an ordinary child, she would not believe that Lord Viśṇu had appeared. Such are the dealings between devotees and the Lord. The Lord deals with His devotees exactly like a human being, but this does not mean that the Lord is one of the human beings, for this is the conclusion of nondevotees (avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam). Devotees know the Supreme Personality of Godhead under any circumstances. This is the difference between a devotee and a nondevotee. The Lord says, man-manā bhava mad-bhakto mad-yājī māṁ namaskuru: “Engage your mind always in thinking of Me, become My devotee, offer obeisances and worship Me.” A nondevotee cannot believe that simply by thinking of one person, one can achieve liberation from this material world and go back home, back to Godhead. But this is a fact. The Lord comes as a human being, and if one becomes attached to the Lord on the platform of loving service, one’s promotion to the transcendental world is assured.

TEXT 45

युवां मां पुत्रभावेन ब्रह्मभावेन चासक्तु ।
चिन्तयांतौ कुस्तस्य्रो यास्येते मद्यति पराम् ॥४५॥

yuvāṁ māṁ putra-bhāvena
brahma-bhāvena cāsaṁ
ca
yāsyethe mad-gatīṁ parām

yuvāṁ—both of you (husband and wife); māṁ—unto Me; putra-
brahma-bhāvena—as your son; brahma-bhāvena—knowing that I am the
putrabhāvena—as your son; brahma-bhāvena—knowing that I am the
Supreme Personality of Godhead; ca—and; asaṁ—constantly;
cintayantau—thinking like that; kṛta-snehau—dealing with love and
affection; yāsyeteh—shall both obtain; mat-gatim—My supreme abode; parām—which is transcendental, beyond this material world.

TRANSLATION

Both of you, husband and wife, constantly think of Me as your son, but always know that I am the Supreme Personality of Godhead. By thus thinking of Me constantly with love and affection, you will achieve the highest perfection: returning home, back to Godhead.

PURPORT

This instruction by the Supreme Personality of Godhead to His father and mother, who are eternally connected with Him, is especially intended for persons eager to return home, back to Godhead. One should never think of the Supreme Personality of Godhead as an ordinary human being, as nondevotees do. Kṛṣṇa, the Supreme Personality of Godhead, personally appeared and left His instructions for the benefit of all human society, but fools and rascals unfortunately think of Him as an ordinary human being and twist the instructions of Bhagavad-gītā for the satisfaction of their senses. Practically everyone commenting on Bhagavad-gītā interprets it for sense gratification. It has become especially fashionable for modern scholars and politicians to interpret Bhagavad-gītā as if it were something fictitious, and by their wrong interpretations they are spoiling their own careers and the careers of others. The Kṛṣṇa consciousness movement, however, is fighting against this principle of regarding Kṛṣṇa as a fictitious person and of accepting that there was no Battle of Kurukṣetra, that everything is symbolic, and that nothing in Bhagavad-gītā is true. In any case, if one truly wants to be successful, one can do so by reading the text of Bhagavad-gītā as it is. Śrī Caitanya Mahāprabhu especially stressed the instructions of Bhagavad-gītā: yāre dekha, tāre kaha ‘kṛṣṇa’-upadeśa. If one wants to achieve the highest success in life, one must accept Bhagavad-gītā as spoken by the Supreme Lord. By accepting Bhagavad-gītā in this way, all of human society can become perfect and happy.

It is to be noted that because Vasudeva and Devakī would be separated from Kṛṣṇa when He was carried to Gokula, the residence of Nanda
Mahārāja, the Lord personally instructed them that they should always think of Him as their son and as the Supreme Personality of Godhead. That would keep them in touch with Him. After eleven years, the Lord would return to Mathurā to be their son, and therefore there was no question of separation.

TEXT 46

Sukadeva Gosvāmi said: After thus instructing His father and mother, the Supreme Personality of Godhead, Kṛṣṇa, remained silent. In their presence, by His internal energy, He then transformed Himself into a small human child. (In other words, He transformed Himself into His original form: kṛṣṇas tu bhagavān svayam.)

PURPORT

As stated in Bhagavad-gītā (4.6), sambhavāmy ātma-māyayā: whatever is done by the Supreme Personality of Godhead is done by His spiritual energy; nothing is forced upon Him by the material energy. This is
the difference between the Lord and an ordinary living being. The Vedas say:

\[
\text{parāsyā saktir vividhaiva śrūyate}
\]
\[
\text{svābhāviki jñāna-bala-kriyā ca}
\]
\[Śvetāśvatara Upaniṣad 6.8\]

It is natural for the Lord to be untinged by material qualities, and because everything is perfectly present in His spiritual energy, as soon as He desires something, it is immediately done. The Lord is not a prākṛta-śiṣu, a child of this world, but by His personal energy He appeared like one. Ordinary people may have difficulty accepting the supreme controller, God, as a human being because they forget that He can do everything by spiritual energy (ātma-māyā). Nonbelievers say, “How can the supreme controller descend as an ordinary being?” This sort of thinking is materialistic. Śrila Jīva Gosvāmī says that unless we accept the energy of the Supreme Personality of Godhead as inconceivable, beyond the conception of our words and mind, we cannot understand the Supreme Lord. Those who doubt that the Supreme Personality of Godhead can come as a human being and turn Himself into a human child are fools who think that Kṛṣṇa’s body is material, that He is born and that He therefore also dies.

In Śrīmad-Bhāgavatam, Third Canto, Fourth Chapter, verses 28 and 29, there is a description of Kṛṣṇa’s leaving His body. Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī, “When all the members of the Yadu dynasty met their end, Kṛṣṇa also put an end to Himself, and the only member of the family who remained alive was Uddhava. How was this possible?” Śukadeva Gosvāmī answered that Kṛṣṇa, by His own energy, destroyed the entire family and then thought of making His own body disappear. In this connection, Śukadeva Gosvāmī described how the Lord gave up His body. But this was not the destruction of Kṛṣṇa’s body; rather, it was the disappearance of the Supreme Lord by His personal energy.

Actually, the Lord does not give up His body, which is eternal, but as He can change His body from the form of Viṣṇu to that of an ordinary human child, He can change His body to any form He likes. This does not mean that He gives up His body. By spiritual energy, the Lord can appear
in a body made of wood or stone. He can change His body into anything because everything is His energy (parāsyā śaktir vividhaiva śrūyate). As clearly said in Bhagavad-gītā (7.4), bhinnā prakṛtir aṣṭadhā: the material elements are separated energies of the Supreme Lord. If He transforms Himself into the arca-mūrti, the worshipable Deity, which we see as stone or wood, He is still Kṛṣṇa. Therefore the śāstra warns, arcye viṣṇau śilā-dhīr guruṣu nara-matiḥ. One who thinks that the worshipable Deity in the temple is made of wood or stone, one who sees a Vaiṣṇava guru as an ordinary human being, or one who materially conceives of a Vaiṣṇava as belonging to a particular caste is nārakī, a resident of hell. The Supreme Personality of Godhead can appear before us in many forms, as he likes, but we must know the true facts: janma karma ca me divyam evam yo vetti tattvataḥ (Bg. 4.9). By following the instructions of sādhu, guru and śāstra—the saintly persons, the spiritual master and the authoritative scriptures—one can understand Kṛṣṇa, and then one makes his life successful by returning home, back to Godhead.

**TEXT 47**

| तत्तथ Thānāś ca saurir bhagavat-pracoditaḥ |
| सुतम् samādāya sa sūtikā-grhāt |
| यदा bahir gantum iyeṣa tarhy ajā |
| yā yogamāyājani nanda-jāyayā |

**tataḥ—thereafter; ca—indeed; saurī—Vasudeva; bhagavat-pracoditaḥ—being instructed by the Supreme Personality of Godhead; sutam—his son; samādāya—carrying very carefully; saḥ—he; sūtikā-grhāt—from the maternity room; yadā—when; bahih gantum—to go outside; iyeṣa—desired; tarhi—exactly at that time; ajā—the transcendental energy, who also never takes birth; yā—who; yogamāyā—is known as Yogamāyā; ajani—took birth; nanda-jāyayā—from the wife of Nanda Mahārāja.**
TRANSLATION

Thereafter, exactly when Vasudeva, being inspired by the Supreme Personality of Godhead, was about to take the newborn child from the delivery room, Yogamāyā, the Lord’s spiritual energy, took birth as the daughter of the wife of Mahārāja Nanda.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura discusses that Kṛṣṇa appeared simultaneously as the son of Devakī and as the son of Yaśodā, along with the spiritual energy Yogamāyā. As the son of Devakī, He first appeared as Viṣṇu, and because Vasudeva was not in the position of pure affection for Kṛṣṇa, Vasudeva worshiped his son as Lord Viṣṇu. Yaśodā, however, pleased her son Kṛṣṇa without understanding His Godhood. This is the difference between Kṛṣṇa as the son of Yaśodā and as the son of Devakī. This is explained by Viśvanātha Cakravartī on the authority of Hari-vamśa.

TEXTS 48–49

तया हृतप्रत्ययस्वच्छलिषु
द्राःस्येः पौरेष्वपि शायतितेष्वथ

द्वारश्र सवः पिहिता दुरत्त्वया
हृतप्रत्यल्ले ले: ॥४८॥

ताः कृष्णावहे वसुदेव आगते
स्वप्न व्यवर्णतं यथा तमो रवे: ॥

वर्ष्प पर्जन्य उपायुगारितः
शेरोज्जन्यानां वारि निवार्ययः ॥४९॥

tayā hrta-pratyaya-sarva-vrttiṣu
dvāḥ-sthesu paureṣv api sāyitesv atha
dvāraṣ ca sarvāḥ pihitā duratyayā
brahat-kapāṭāyasa-kila-śṛṅkhalaiḥ
tāḥ kṛṣṇa-vāhe vasudeva āgate
svayam vyavaryanta yathā tamo raveḥ
The Birth of Lord Kṛṣṇa

vāvarṣa parjanya upāṁśu-garjitaḥ
śeṣo 'nvagād vāri nivārayan phañaiḥ

tayā—by the influence of Yogamāyā; hṛta-pratyaya—deprived of all sensation; sarva-vṛttiṣu—having all their senses; dvāh-sthesu—all the doormen; paureṣu api—as well as other members of the house; śāyiteṣu—sleeping very deeply; atha—when Vasudeva tried to take his transcendental son out of the confinement; dvāraḥ ca—as well as the doors; sarvāḥ—all; pihitāḥ—constructed; duratyaya—very hard and firm; brhat-kapāṭa—and on great doors; āyasa-kila-śrīkhalaiḥ—strongly constructed with iron pins and closed with iron chains; tāḥ—all of them; kṛṣṇa-vāhe—bearing Kṛṣṇa; vasudeve—when Vasudeva; āgate—appeared; svayam—automatically; vyavaryanta—opened wide; yathā—as; tamaḥ—darkness; raveḥ—on the appearance of the sun; vāvarṣa—showered rain; parjanyāḥ—the clouds in the sky; upāṁśu-garjitaḥ—very mildly resounding and raining very slightly; śeṣah—Ananta-nāga; anvagāṭ—followed; vāri—showers of rain; nivārayan—stopping; phañaiḥ—by spreading His hoods.

TRANSLATION

By the influence of Yogamāyā, all the doorkeepers fell fast asleep, their senses unable to work, and the other inhabitants of the house also fell deeply asleep. When the sun rises, the darkness automatically disappears; similarly, when Vasudeva appeared, the closed doors, which were strongly pinned with iron and locked with iron chains, opened automatically. Since the clouds in the sky were mildly thundering and showering, Ananta-nāga, an expansion of the Supreme Personality of Godhead, followed Vasudeva, beginning from the door, with hoods expanded to protect Vasudeva and the transcendental child.

PURPORT

Śeṣa-nāga is an expansion of the Supreme Personality of Godhead whose business is to serve the Lord with all necessary paraphernalia. When Vasudeva was carrying the child, Śeṣa-nāga came to serve the Lord and protect Him from the mild showers of rain.
Because of constant rain sent by the demigod Indra, the River Yamunā was filled with deep water, foaming about with fiercely whirling waves. But as the great Indian Ocean had formerly given way to Lord Rāmacandra by allowing Him to construct a bridge, the River Yamunā gave way to Vasudeva and allowed him to cross.
sutaṁ yaśodā-śayane nidhāya tat-
sutaṁ upādāya punar grhān agāt

nanda-vrajam—the village or the house of Nanda Mahārāja; saurīḥ—Vasudeva; upetya—reaching; tatra—there; tān—all the members; gopān—the cowherd men; prasuptān—were fast asleep; upalabhya—understanding that; nidrayā—in deep sleep; sutam—the son (Vasudeva’s son); yaśodā-śayane—on the bed where mother Yaśodā was sleeping; nidhāya—placing; tat-sutaṁ—her daughter; upādāya—picking up; punaḥ—again; grhān—to his own house; agāt—returned.

TRANSLATION
When Vasudeva reached the house of Nanda Mahārāja, he saw that all the cowherd men were fast asleep. Thus he placed his own son on the bed of Yaśodā, picked up her daughter, an expansion of Yogamāyā, and then returned to his residence, the prison house of Kaṁsa.

PURPORT
Vasudeva knew very well that as soon as the daughter was in the prison house of Kaṁsa, Kaṁsa would immediately kill her; but to protect his own child, he had to kill the child of his friend. Nanda Mahārāja was his friend, but out of deep affection and attachment for his own son, he knowingly did this. Śrīla Viśvanātha Cakravarti Ṭhākura says that one cannot be blamed for protecting one’s own child at the sacrifice of another’s. Furthermore, Vasudeva cannot be accused of callousness, since his actions were impelled by the force of Yogamāyā.

TEXT 52

Devakyāḥ śayane nyasya
vasudevo 'tha dārikām
pratimucya pador loham
āste pūrvavad āvṛtaḥ
devakyāḥ—of Devaki; śayane—on the bed; nyasya—placing; vasudevaḥ—Vasudeva; atha—thus; dārikām—the female child; pratimucya—binding himself again; padoḥ loham—iron shackles on the two legs; āste—remained; pūrva-vat—like before; āvṛtah—bound.

TRANSLATION

Vasudeva placed the female child on the bed of Devaki, bound his legs with the iron shackles, and thus remained there as before.

TEXT 53

Yaśodā nanda-patnī ca
jātam param abudhyata
na tat-liṅgam pariśrāntā
nidrayāpagata-smṛtiḥ

yaśodā—Yaśodā, Kṛṣṇa’s mother in Gokula; nanda-patnī—the wife of Nanda Mahārāja; ca—also; jātam—a child was born; param—the Supreme Person; abudhyata—could understand; na—not; tat-liṅgam—whether the child was male or female; pariśrāntā—because of too much labor; nidrayā—when overwhelmed with sleep; apagata-smṛtiḥ—having lost consciousness.

TRANSLATION

Exhausted by the labor of childbirth, Yaśodā was overwhelmed with sleep and unable to understand what kind of child had been born to her.

PURPORT

Nanda Mahārāja and Vasudeva were intimate friends, and so were their wives, Yaśodā and Devakī. Although their names were different, they were practically nondifferent personalities. The only difference is that Devakī was able to understand that the Supreme Personality of God-
head had been born to her and had now changed into Krṣṇa, whereas Yaśodā was not able to understand what kind of child had been born to her. Yaśodā was such an advanced devotee that she never regarded Krṣṇa as the Supreme Personality of Godhead, but simply loved Him as her own child. Devaki, however, knew from the very beginning that although Krṣṇa was her son, He was the Supreme Personality of Godhead. In Vṛndāvana, no one regarded Krṣṇa as the Supreme Personality of Godhead. When something very wonderful happened because of Krṣṇa’s activities, the inhabitants of Vṛndāvana—the cowherd men, the cowherd boys, Nanda Mahārāja, Yaśodā and the others—were surprised, but they never considered their son Krṣṇa the Supreme Personality of Godhead. Sometimes they suggested that some great demigod had appeared there as Krṣṇa. In such an exalted status of devotional service, a devotee forgets the position of Krṣṇa and intensely loves the Supreme Personality of Godhead without understanding His position. This is called kevala-bhakti and is distinct from the stages of jñāna and jñānamayī bhakti.

Thus end the Bhaktivedanta purports of the Tenth Canto, Third Chapter, of the Śrīmad-Bhāgavatam, entitled “The Birth of Lord Krṣṇa.”
CHAPTER FOUR

The Atrocities of King Kaṁsa

This chapter describes how Kaṁsa, following the advice of his demoniac friends, considered the persecution of small children to be very diplomatic.

After Vasudeva bound himself with iron shackles as before, all the doors of the prison house closed by the influence of Yogamāyā, who then began crying as a newborn child. This crying awakened the doorkeepers, who immediately informed Kaṁsa that a child had been born to Devakī. Upon hearing this news, Kaṁsa appeared with great force in the maternity room, and in spite of Devakī’s pleas that the child be saved, the demon forcibly snatched the child from Devakī’s hands and dashed the child against a rock. Unfortunately for Kaṁsa, however, the newborn child slipped away from his hands, rose above his head and appeared as the eight-armed form of Durgā. Durgā then told Kaṁsa, “The enemy you contemplate has taken birth somewhere else. Therefore your plan to persecute all the children will prove futile.”

According to the prophecy, the eighth child of Devakī would kill Kaṁsa, and therefore when Kaṁsa saw that the eighth child was a female and heard that his so-called enemy had taken birth elsewhere, he was struck with wonder. He decided to release Devakī and Vasudeva, and he admitted before them the wrongness of his atrocities. Falling at the feet of Devakī and Vasudeva, he begged their pardon and tried to convince them that because the events that had taken place were destined to happen, they should not be unhappy for his having killed so many of their children. Devakī and Vasudeva, being naturally very pious, immediately excused Kaṁsa for his atrocities, and Kaṁsa, after seeing that his sister and brother-in-law were happy, returned to his home.

After the night passed, however, Kaṁsa called for his ministers and informed them of all that had happened. The ministers, who were all demons, advised Kaṁsa that because his enemy had already taken birth somewhere else, all the children born within the past ten days in the
villages within Kaṁsa’s kingdom should be killed. Although the
demigods always feared Kaṁsa, they should not be treated leniently;
since they were enemies, Kaṁsa should try his best to uproot their exis-
tence. The demoniac ministers further advised that Kaṁsa and the
demons continue their enmity toward Viṣṇu because Viṣṇu is the original
person among all the demigods. The brāhmaṇas, the cows, the Vedas,
austerity, truthfulness, control of the senses and mind, faithfulness and
mercy are among the different parts of the body of Viṣṇu, who is the
origin of all the demigods, including Lord Brahmā and Lord Śiva.
Therefore, the ministers advised, the demigods, the saintly persons, the
cows and the brāhmaṇas should be systematically persecuted. Strongly
advised in this way by his friends, the demoniac ministers, Kaṁsa ap-
pproved of their instructions and considered it beneficial to be envious of
the brāhmaṇas. Following Kaṁsa’s orders, therefore, the demons began
committing their atrocities all over Vrajabhūmi.

TEXT 1

śrī-śuka uāca

bahir-antah-pura-dvārah
sarvāh pūrvavat āvṛtāh
tato bāla-dhvanim śrutvā
grha-pālāḥ samutthitāḥ

śrī-śuka uāca—Śrī Śukadeva Gosvāmī said; bahih-antah-pura-
dvārah—the doors inside and outside the house; sarvāh—all; pūrvva-
vat—like before; āvṛtāh—closed; tataḥ—thereafter; bāla-dhvanim—the
crying of the newborn child; śrutvā—hearing; grha-pālāḥ—all the
inhabitants of the house, especially the doormen; samutthitāḥ—
awakened.

TRANSLATION

Śukadeva Gosvāmī continued: My dear King Parikṣit, the doors
inside and outside the house closed as before. Thereafter, the in-
habitants of the house, especially the watchmen, heard the crying of the newborn child and thus awakened from their beds.

**PURPORT**

The activities of Yogamāyā are distinctly visible in this chapter, in which Devakī and Vasudeva excuse Kaṁsa for his many devious, atrocious activities and Kaṁsa becomes repentant and falls at their feet. Before the awakening of the watchmen and the others in the prison house, many other things happened. Kṛṣṇa was born and transferred to the home of Yaśodā in Gokula, the strong doors opened and again closed, and Vasudeva resumed his former condition of being shackled. The watchmen, however, could not understand all this. They awakened only when they heard the crying of the newborn child, Yogamāyā.

Śrīla Viśvanātha Cakravartī Ṭhākura has remarked that the watchmen were just like dogs. At night the dogs in the street act like watchmen. If one dog barks, many other dogs immediately follow it by barking. Although the street dogs are not appointed by anyone to act as watchmen, they think they are responsible for protecting the neighborhood, and as soon as someone unknown enters it, they all begin to bark. Both Yogamāyā and Mahāmāyā act in all material activities (prakṛteḥ kriyamānāni guṇaiḥ karmāṇi sarvaśaḥ), but although the energy of the Supreme Personality of Godhead acts under the Supreme Lord’s direction (mayādhyakṣaṇa prakṛtiḥ sūyate sa-caracaram), doglike watchmen such as politicians and diplomats think that they are protecting their neighborhoods from the dangers of the outside world. These are the actions of māyā. But one who surrenders to Kṛṣṇa is relieved of the protection afforded by the dogs and doglike guardians of this material world.

**TEXT 2**

\[
\begin{align*}
te \ tu & \text{ tūraṇyupavrja} \\
\text{devakya} & \text{ garbha-ja} \\
\text{acakhya} & \text{ bhoja-rāja} \\
yad & \text{ udvignaḥ pratikṣate}
\end{align*}
\]
te—all the watchmen; tu—indeed; tūrṇam—very quickly; upavrajya—going before (the King); devakyāḥ—of Devaki; garbhajanma—the deliverance from the womb; tat—that (child); ācakhyuḥ—submitted; bhoja-rājya—unto the King of the Bhojas, Kamsa; yat—of whom; udvignah—with great anxiety; pratikṣate—was waiting (for the child’s birth).

TRANSLATION

Thereafter, all the watchmen very quickly approached King Karitsa, the ruler of the Bhoja dynasty, and submitted the news of the birth of Devaki’s child. Kamsa, who had awaited this news very anxiously, immediately took action.

PURPORT

Karilsa was very anxiously waiting because of the prophecy that the eighth child of Devaki would kill him. This time, naturally, he was awake and waiting, and when the watchmen approached him, he immediately took action to kill the child.

TEXT 3

sa talpāt tūrṇam utthāya
kālo 'yam iti vihvalaḥ
sūti-grham agāt tūrṇam
praskhalan mukta-mūrdhajaḥ

sah—he (King Karı̄śa); talpāt—from the bed; tūrṇam—very quickly; utthāya—getting up; kālaḥ ayam—here is my death, the supreme time; iti—in this way; vihvalaḥ—overwhelmed; sūti-grham—to the maternity home; agāt—went; tūrṇam—without delay; praskhalan—scattering; mukta—had become opened; mūrdha-jaḥ—the hair on the head.

TRANSLATION

Kamsa immediately got up from bed, thinking, “Here is Kāla, the supreme time factor, which has taken birth to kill me!” Thus
overwhelmed, Kaṁsa, his hair scattered on his head, at once approached the place where the child had been born.

PURPORT

The word kālaḥ is significant. Although the child was born to kill Kaṁsa, Kaṁsa thought that this was the proper time to kill the child so that he himself would be saved. Kāla is actually another name of the Supreme Personality of Godhead when He appears only for the purpose of killing. When Arjuna inquired from Kṛṣṇa in His universal form, “Who are You?” the Lord presented Himself as kāla, death personified to kill. By nature’s law, when there is an unwanted increase in population, kāla appears, and by some arrangement of the Supreme Personality of Godhead, people are killed wholesale in different ways, by war, pestilence, famine and so on. At that time, even atheistic political leaders go to a church, mosque or temple for protection by God or gods and submissively say, “God willing.” Before that, they pay no attention to God, not caring to know God or His will, but when kāla appears, they say, “God willing.” Death is but another feature of the supreme kāla, the Supreme Personality of Godhead. At the time of death, the atheist must submit to this supreme kāla, and then the Supreme Personality of Godhead takes away all his possessions (mṛtyuḥ sarva-haraś cāham) and forces him to accept another body (tathā dehāntara-prāptih). This the atheists do not know, and if they do know, they neglect it so that they may go on with their normal life. The Kṛṣṇa consciousness movement is trying to teach them that although for a few years one may act as a great protector or great watchman, with the appearance of kāla, death, one must take another body by the laws of nature. Not knowing this, they unnecessarily waste their time in their occupation as watchdogs and do not try to get the mercy of the Supreme Personality of Godhead. As it is clearly said, aprāpya mām nivartante mṛtyu-saṁsāra-vartmani: without Kṛṣṇa consciousness, one is condemned to continue wandering in birth and death, not knowing what will happen in one’s next birth.

TEXT 4

तमाह आतरं देवी कृपणा करूण सती ।
स्तुषेयं तव कल्याण खिंय मा हन्तुमहेंसि ॥ ४ ॥
tam āha bhrātaram devi
krpaṇā karunam satī
snuṣeyam tava kalyāṇa
striyam mā hantum arhasi

tam—unto Kaṁsa; āha—said; bhrātaram—her brother; devi—mother Devaki; krpaṇā—helplessly; karunam—piteously; satī—the chaste lady; snuṣā iyam tava—this child will be your daughter-in-law, the wife of your future son; kalyāṇa—O all-auspicious one; striyam—a woman; mā—not; hantum—to kill; arhasi—you deserve.

TRANSLATION
Devaki helplessly, piteously appealed to Kaṁsa: My dear brother, all good fortune unto you. Don’t kill this girl. She will be your daughter-in-law. Indeed, it is unworthy of you to kill a woman.

PURPORT
Kaṁsa had previously excused Devaki because he thought that a woman should not be killed, especially when pregnant. But now, by the influence of māyā, he was prepared to kill a woman—not only a woman, but a small, helpless newborn child. Devaki wanted to save her brother from this terrible, sinful act. Therefore she told him, “Don’t be so atrocious as to kill a female child. Let there be all good fortune for you.” Demons can do anything for their personal benefit, not considering what is pious or vicious. But Devaki, on the contrary, although safe because she had already given birth to her own son, Krṣṇa, was anxious to save the daughter of someone else. This was natural for her.

TEXT 5

bahavo hĩṁsitā bhrātaḥ
śiśavaḥ pāvakopamāḥ
tvayā daiva-nisṛṣṭenā
putrikaikā pradiyatām
The Atrocities of King Kamsa

bahavah—many; himsitaḥ—killed out of envy; bhrātaḥ—my dear brother; śiśavah—small children; pāvaka-upamāḥ—all of them equal to fire in brightness and beauty; tvayā—by you; daiva-nirṣṭena—as spoken by destiny; putrikā—daughter; ekā—one; pradiyatām—give me as your gift.

TRANSLATION

My dear brother, by the influence of destiny you have already killed many babies, each of them as bright and beautiful as fire. But kindly spare this daughter. Give her to me as your gift.

PURPORT

Here we see that Devakī first focused Kamsa's attention on his atrocious activities, his killing of her many sons. Then she wanted to compromise with him by saying that whatever he had done was not his fault, but was ordained by destiny. Then she appealed to him to give her the daughter as a gift. Devakī was the daughter of a kṣatriya and knew how to play the political game. In politics there are different methods of achieving success: first repression (dama), then compromise (sāma), and then asking for a gift (dāna). Devakī first adopted the policy of repression by directly attacking Kamsa for having cruelly, atrociously killed her babies. Then she compromised by saying that this was not his fault, and then she begged for a gift. As we learn from the history of the Mahābhārata, or “Greater India,” the wives and daughters of the ruling class, the kṣatriyas, knew the political game, but we never find that a woman was given the post of chief executive. This is in accordance with the injunctions of Manu-samhitā, but unfortunately Manu-samhitā is now being insulted, and the Āryans, the members of Vedic society, cannot do anything. Such is the nature of Kali-yuga.

Nothing happens unless ordained by destiny.

tasyaiva hetoh prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukham
kālena sarvatra gabhīra-rāmhasā
(Bhāg. 1.5.18)
Devaki knew very well that because the killing of her many children had been ordained by destiny, Kaṁsa was not to be blamed. There was no need to give good instructions to Kaṁsa. *Upadeśo hi murkhānāṁ prakopāya na sāntaye* (Cāṇakya Pandita). If a foolish person is given good instructions, he becomes more and more angry. Moreover, a cruel person is more dangerous than a snake. A snake and a cruel person are both cruel, but a cruel person is more dangerous because although a snake can be charmed by *mantras* or subdued by herbs, a cruel person cannot be subdued by any means. Such was the nature of Kaṁsa.

**TEXT 6**

नन्व अहम ते ह्य अवराजः दिनाः हतासुता प्रभो ।
दातुमहि सिं मन्दाया अन्गेमा चर्माम प्रजामः ॥ ६ ॥

*nanv aham te hy avarajā
dinā hata-suta prabho
dātum arhasi mandāyā
āngemāṁ caramāṁ prajāṁ*

*nanu—however; aham—I am; te—your; hi—indeed; avarajā—younger sister; dinā—very poor; hata-suta—deprived of all children; prabho—O my lord; dātum arhasi—you deserve to give (some gift); mandāyāḥ—to me, who am so poor; āṅga—my dear brother; imāṁ—this; caramāṁ—last; prajāṁ—child.*

**TRANSLATION**

My lord, my brother, I am very poor, being bereft of all my children, but still I am your younger sister, and therefore it would be worthy of you to give me this last child as a gift.

**TEXT 7**

श्रीभुक उवाच

उपमुखात्मजापेचं हदत्या दीनदीनवत् ॥
याचितस्तां चिनितर्नस्य हस्तादाचिचित्तेऽखलः ॥ ७ ॥
śrī-śuka uvāca
upaguhyātmajām evam
rudatya dīna-dīnavat
yācitas tāṁ vinirbhartsya
hastād acicchide khalah

śrī-śukah uvāca—Śrī Śukadeva Gosvāmi said; upaguhya—embracing; ātmajām—her daughter; evam—in this way; rudatya—by Devakī, who was crying; dīna-dīna-vat—very piteously, like a poor woman; yācitaḥ—being begged; tām—her (Devakī); vinirbhartsya—chastising; hastat—from her hands; acicchide—separated the child by force; khalah—Kāṁsa, the most cruel.

TRANSLATION
Śukadeva Gosvāmi continued: Piteously embracing her daughter and crying, Devakī begged Kāṁsa for the child, but he was so cruel that he chastised her and forcibly snatched the child from her hands.

PURPORT
Although Devakī was crying like a very poor woman, actually she was not poor, and therefore the word used here is dīnavat. She had already given birth to Kṛṣṇa. Therefore, who could have been richer than she? Even the demigods had come to offer prayers to Devakī, but she played the part of a poor, piteously afflicted woman because she wanted to save the daughter of Yaśodā.

TEXT 8

tam gṛhitvā caranayor
jāta-mātrāṁ svasuḥ sutāṁ
apothayac child-prṣthe
svārthonmālita-sauhrdaḥ
Having uprooted all relationships with his sister because of intense selfishness, Karītsa, who was sitting on his knees, grasped the newborn child by the legs and tried to dash her against the surface of a stone.

The child, Yogamāyā-devi, the younger sister of Lord Viṣṇu, slipped upward from Kaṁsa’s hands and appeared in the sky as Devi, the goddess Durgā, with eight arms, completely equipped with weapons.

Kāṁsa tried to dash the child downward against a piece of stone, but since she was Yogamāyā, the younger sister of Lord Viṣṇu, she slipped upward and assumed the form of the goddess Durgā. The word anujā,
meaning “the younger sister,” is significant. When Viṣṇu, or Kṛṣṇa, took birth from Devakī, He must have simultaneously taken birth from Yaśodā also. Otherwise how could Yogamāya have been anujā, the Lord’s younger sister?

**TEXTS 10–11**

<table>
<thead>
<tr>
<th>divya-srag-ambarālepa-</th>
<th>ratnābharaṇa-bhūṣitā</th>
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<tr>
<td>ratna-abharaṇa-bhūṣitā</td>
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<tr>
<td>dhanuḥ-sūleṣu-carmāśi-</td>
<td>sāṅkha-cakra-gadā-dharā</td>
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<td>sāṅkha-cakra-gadā-dharā</td>
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<td>siddha-cāraṇa-gandharvair</td>
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<tr>
<td>apsaraḥ-kinnaroragaiḥ</td>
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<tr>
<td>upāhṛtoru-balibhiḥ</td>
<td>stūyamānedam abravīt</td>
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</tbody>
</table>

*divya-srag-ambarā-ālepa—*she then assumed the form of a demigoddess, completely decorated with sandalwood pulp, flower garlands and a nice dress; *ratna-abharaṇa-bhūṣitā—*decorated with ornaments of valuable jewels; *dhanuḥ-sūleṣu-carmāṇi—*with bow, trident, arrows, shield and sword; *sāṅkha-cakra-gadā-dharā—*and holding the weapons of Viṣṇu (conchshell, disc and club); *siddha-cāraṇa-gandharvaiḥ—*by the Siddhas, Cāraṇas and Gandharvas; *apsaraḥ-kinnara-uragaiḥ—*and by the Apsaras, Kinnaras and Uragas; *upāhṛta-uru-balibhiḥ—*who brought all kinds of presentations to her; *stūyamāṇa—*being praised; *idam—*these words; *abravīt—*she said.

**TRANSLATION**

The goddess Durgā was decorated with flower garlands, smeared with sandalwood pulp and dressed with excellent garments and ornaments made of valuable jewels. Holding in her hands a bow, a
trident, arrows, a shield, a sword, a conchshell, a disc and a club, and being praised by celestial beings like Apsarās, Kinnaras, Uragas, Siddhas, Cāraṇas and Gandharvas, who worshiped her with all kinds of presentations, she spoke as follows.

TEXT 12

कि मया हतया मन्द्र जात: खलु तवान्तक्तन्।
यत्र क वा पूर्वशतुम्य हिंसीः कुपणान् बुध्या ॥ १२ ॥

kim mayā hatayā manda
jātaḥ khalu tavānta-kṛt
yatra kva vā pūrva-śatruḥ
mā himśiḥ krpaṇān vṛthā

kim—what is the use; mayā—me; hatayā—in killing; manda—O you fool; jātaḥ—has already been born; khalu—indeed; tava anta-kṛt—who will kill you; yatra kva vā—somewhere else; pūrva-śatruḥ—your former enemy; mā—do not; himśiḥ—kill; krpaṇān—other poor children; vṛthā—unnecessarily.

TRANSLATION

O Kaṁsa, you fool, what will be the use of killing me? The Supreme Personality of Godhead, who has been your enemy from the very beginning and who will certainly kill you, has already taken His birth somewhere else. Therefore, do not unnecessarily kill other children.

TEXT 13

इति प्रमाण्य तं देवी माया भगवती स्वविः।
बहुनामानिकेतेषु बहुनामा बभूव ह ॥ १३ ॥

iti prabhāṣya tam devi
māyā bhagavattī bhuvi
bahu-nāma-niketeṣu
bahu-nāmā babhūva ha
iti—in this way; prabhāśya—addressing; tam—Kanśa; devī—the goddess Durgā; māyā—Yogamāyā; bhagavatī—possessing immense power, like that of the Supreme Personality of Godhead; bhuvi—on the surface of the earth; bahu-nāma—of different names; niketeṣu—in different places; bahu-nāmā—different names; babhūva—became; ha—indeed.

TRANSLATION

After speaking to Kanśa in this way, the goddess Durgā, Yogamāyā, appeared in different places, such as Vārāṇasi, and became celebrated by different names, such as Annapūrṇā, Durgā, Kāli and Bhadrā.

PURPORT

The goddess Durgā is celebrated in Calcutta as Kāli, in Bombay as Mumbādevī, in Vārāṇasi as Annapūrṇā, in Cuttack as Bhadrakāli and in Ahmedabad as Bhadrā. Thus in different places she is known by different names. Her devotees are known as sāktas, or worshipers of the energy of the Supreme Personality of Godhead, whereas worshipers of the Supreme Personality of Godhead Himself are called Vaiṣṇavas. Vaiṣṇavas are destined to return home, back to Godhead, in the spiritual world, whereas the sāktas are destined to live within this material world to enjoy different types of material happiness. In the material world, the living entity must accept different types of bodies. Bhrāmayan sarva-bhūtāni yantrārūḍhāni māyāyā (Bg. 18.61). According to the living entity’s desire, Yogamāyā, or Māyā, the goddess Durgā, gives him a particular type of body, which is mentioned as yantra, a machine. But the living entities who are promoted to the spiritual world do not return to the prison house of a material body (tyaktvā deham punar janma naiti mām eti so 'rjuna). The words janma na eti indicate that these living entities remain in their original, spiritual bodies to enjoy the company of the Supreme Personality of Godhead in the transcendental abodes Vaikuṇṭha and Vṛndāvana.

TEXT 14

त्याभिनिःतमारूपृः केसः परमविषिः ||
देवकीं वचुदेवं च विन्यञ्ज प्रक्रितोऽज्जितू ||१४||
tayābhīhitam ākārṇya
kaṁśaḥ parama-viṣmitaḥ
devakīṁ vasudevam ca
vimucya praśritaḥ 'bravīt

*tayā*—by the goddess Durgā; *abhihitam*—the words spoken; *ākārṇya*—by hearing; *kaṁśaḥ*—Kaṁsa; *parama-viṣmitaḥ*—was struck with wonder; *devakīṁ*—unto Devakī; *vasudevam ca*—and Vasudeva; *vimucya*—releasing immediately; *praśritaḥ*—with great humility; *'bravīt*—spoke as follows.

**TRANSLATION**

After hearing the words of the goddess Durgā, Kaṁsa was struck with wonder. Thus he approached his sister Devakī and brother-in-law Vasudeva, released them immediately from their shackles, and very humbly spoke as follows.

**PURPORT**

Kaṁsa was astonished because the goddess Durgā had become the daughter of Devakī. Since Devakī was a human being, how could the goddess Durgā become her daughter? This was one cause of his astonishment. Also, how is it that the eighth child of Devakī was a female? This also astonished him. *Asuras* are generally devotees of mother Durgā, Śakti, or of demigods, especially Lord Śiva. The appearance of Durgā in her original eight-armed feature, holding various weapons, immediately changed Kaṁsa’s mind about Devakī’s being an ordinary human. Devakī must have had some transcendental qualities; otherwise why would the goddess Durgā have taken birth from her womb? Under the circumstances, Kaṁsa, struck with wonder, wanted to compensate for his atrocities against his sister Devakī.

**TEXT 15**

अहो मगिन्याः ह्यम मया वां वत पापमनि ।
पुरुषाद्व व्यापत्य बहवो हिसिताः सुताः ॥१५॥
The Atrocities of King Kaṁsa

Text 16

aho bhaginy aho bhāma
mayā vāṁ bata pāpmanā
puruṣāda ivāpatyam
bahavo hiṁsitāḥ sutāḥ

aho—alas; bhagini—my dear sister; aho—alas; bhāma—my dear brother-in-law; mayā—by me; vāṁ—of you; bata—indeed; pāpmanā—because of sinful activities; puruṣa-adaḥ—a Rākṣasa, man-eater; iva—like; apatyam—child; bahavaḥ—many; hiṁsitāḥ—have been killed; sutāḥ—sons.

TRANSLATION

Alas, my sister! Alas, my brother-in-law! I am indeed so sinful that exactly like a man-eater [Rākṣasa] who eats his own child, I have killed so many sons born of you.

PURPORT

Rākṣasas are understood to be accustomed to eating their own sons, as snakes and many other animals sometimes do. At the present moment in Kali-yuga, Rākṣasa fathers and mothers are killing their own children in the womb, and some are even eating the fetus with great relish. Thus the so-called civilization is gradually advancing by producing Rākṣasas.

TEXT 16

sa tv aham tyakta-kāruṇyās
tyakta-jñāti-suhṛt khalāḥ
kān lokān vai gamisyāmi
brahma-heva mṛtaḥ svāsan

saḥ—that person (Kaṁsa); tu—indeed; aham—I; tyakta-kāruṇyaḥ—devoid of all mercy; tyakta-jñāti-suhṛt—my relatives and friends have been rejected by me; khalāḥ—cruel; kān lokān—which planets;
vai—indeed; gamiṣyāmi—shall go; brahma-hā iva—like the killer of a brāhmaṇa; mṛtaḥ śvasan—either after death or while breathing.

TRANSLATION

Being merciless and cruel, I have forsaken all my relatives and friends. Therefore, like a person who has killed a brāhmaṇa, I do not know to which planet I shall go, either after death or while breathing.

TEXT 17

दैवम् अपि अन्रतम् वाक्ति 

na martyā eva kevalam

yad-viśrambhād aham papaḥ

svasur nihatavān chiśūn

TRANSLATION

Alas, not only human beings but sometimes even providence lies. And I am so sinful that I believed the omen of providence and killed so many of my sister’s children.

TEXT 18

mā śocataṁ mahā-bhāgāv

ātmajāṁ sva-kṛtaṁ bhujaḥ
jāntavo na sadaikatra
daivādhīnās tadāsate

maḥaḥ-śocatam—kindly do not be aggrieved (for what happened in the past); mahā-bhāgau—O you who are learned and fortunate in spiritual knowledge; ātmajān—for your sons; sva-kṛtam—only because of their own acts; bhujāḥ—who are suffering; jāntavaḥ—all living entities; na—not; sadā—always; ekatra—in one place; daiva-adhīnāḥ—who are under the control of providence; tadā—hence; āsate—live.

TRANSLATION

O great souls, your children have suffered their own misfortune. Therefore, please do not lament for them. All living entities are under the control of the Supreme, and they cannot always live together.

PURPORT

Kamsa addressed his sister and brother-in-law as mahā-bhāgau because although he killed their ordinary children, the goddess Durgā took birth from them. Because Devakī bore Durgādevī in her womb, Kaṁsa praised both Devakī and her husband. Asuras are very devoted to the goddess Durgā, Kālī and so forth. Kaṁsa, therefore, truly astonished, appreciated the exalted position of his sister and brother-in-law. Durgā is certainly not under the laws of nature, because she herself is the controller of the laws of nature. Ordinary living beings, however, are controlled by these laws (prakṛteḥ kriyamāṇāṁ guṇaiḥ karmāṇi sarvaśaḥ). Consequently, none of us are allowed to live together for any long period. By speaking in this way, Kaṁsa tried to pacify his sister and brother-in-law.

TEXT 19

bhūvi bhaumāni bhūtaṁi yathā yāntyaṁ yanānti ca

bhūvi bhaumāni bhūtaṁi
yathā yāntyaṁ apayānti ca
nāyam ātmā tathaiteṣu
viparyeti yathaiva bhūḥ

bhūvi—on the surface of the world; bhaumāni—all material products from earth, such as pots; bhuṭāni—which are produced; yathā—as; yānti—appear (in form); apayānti—disappear (broken or mixed with the earth); ca—and; na—not; ayam ātmā—the soul or spiritual identity; tathā—similarly; eteṣu—among all these (products of material elements); viparyeti—is changed or broken; yathā—as; eva—certainly; bhūḥ—the earth.

TRANSLATION

In this world, we can see that pots, dolls and other products of the earth appear, break and then disappear, mixing with the earth. Similarly, the bodies of all conditioned living entities are annihilated, but the living entities, like the earth itself, are unchanging and never annihilated [na hanyate hanyamāne śarīre].

PURPORT

Although Kaṁsa is described as a demon, he had good knowledge of the affairs of ātma-tattva, the truth of the self. Five thousand years ago, there were kings like Kaṁsa, who is described as an asura, but he was better than modern politicians and diplomats, who have no knowledge about ātma-tattva. As stated in the Vedas, asaṅgo hy ayaṁ puruṣaḥ: the spirit soul has no connection with the changes of the material body. The body undergoes six changes—birth, growth, sustenance, by-products, dwindling and then annihilation—but the soul undergoes no such changes. Even after the annihilation of a particular bodily form, the original source of the bodily elements does not change. The living entity enjoys the material body, which appears and disappears, but the five elements earth, water, fire, air and ether remain the same. The example given here is that pots and dolls are produced from the earth, and when broken or destroyed they mingle with their original ingredients. In any case, the source of supply remains the same.

As already discussed, the body is made according to the desires of the soul. The soul desires, and thus the body is formed. Krṣṇa therefore says in Bhagavad-gītā (18.61):
"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.” Neither the Supersoul, Paramātmā, nor the individual soul changes its original, spiritual identity. The ātmā does not undergo birth, death or changes like the body. Therefore a Vedic aphorism says, asaṅgo hy ayaṁ puruṣah: although the soul is conditioned within this material world, he has no connections with the changes of the material body.

TEXT 20

yathānevaṁ-vido bheda
yata ātma-viparyayaḥ
deha-yoga-viyogau ca
saṁśrtir na nivartate

yathā—as; an-evam-vidah—of a person who has no knowledge (about ātma-tattva and the steadiness of the ātmā in his own identity, despite the changes of the body); bhedaḥ—the idea of difference between body and self; yataḥ—because of which; ātma-viparyayaḥ—the foolish understanding that one is the body; deha-yoga-viyogau ca—and this causes connections and separations among different bodies; saṁśrtiḥ—the continuation of conditioned life; na—not; nivartate—does stop.

TRANSLATION

One who does not understand the constitutional position of the body and the soul [ātmā] becomes too attached to the bodily concept of life. Consequently, because of attachment to the body and its by-products, he feels affected by union with and separation
from his family, society and nation. As long as this continues, one continues his material life. [Otherwise, one is liberated.]

PURPORT
As confirmed in *Śrīmad-Bhāgavatam* (1.2.6):

\[
\text{sa vai puṁsāṁ paro dharmo}
\]
\[
yato bhaktir adhokṣaje
\]
\[
ahaituky apratihatā
\]
\[
yayātmā suprasidati
\]

The word *dharma* means “engagement.” One who is engaged in the service of the Lord (*yato bhaktir adhokṣaje*), without impediment and without cessation, is understood to be situated in his original, spiritual status. When one is promoted to this status, one is always happy in transcendental bliss. Otherwise, as long as one is in the bodily concept of life, one must suffer material conditions. *Janma-mṛtyu-jarā-vyādhi-duḥkha-dosānudarśanam.* The body is subject to its own principles of birth, death, old age and disease, but one who is situated in spiritual life (*yato bhaktir adhokṣaje*) has no birth, no death, no old age and no disease. One may argue that we may see a person who is spiritually engaged twenty-four hours a day but is still suffering from disease. In fact, however, he is neither suffering nor diseased; otherwise he could not be engaged twenty-four hours a day in spiritual activities. The example may be given in this connection that sometimes dirty foam or garbage is seen floating on the water of the Ganges. This is called *nira-dharma*, a function of the water. But one who goes to the Ganges does not mind the foam and dirty things floating in the water. With his hand, he pushes away such nasty things, bathes in the Ganges and gains the beneficial results. Therefore, one who is situated in the spiritual status of life is unaffected by foam and garbage—or any superficial dirty things. This is confirmed by Śrīla Rūpa Gosvāmī:

\[
\text{thā yasya harer dāsyे}
\]
\[
karmaṇā manasā girā
\]
\[
nikhilāsv apy avasthāsu
\]
\[
jīvan-muktaḥ sa ucyate
\]
"A person acting in the service of Kṛṣṇa with his body, mind and words is a liberated person, even within the material world." (Bhakti-rasāmṛta-sindhu 1.2.187) Therefore, one is forbidden to regard the guru as an ordinary human being (guruṣu nara-matir... nārakī saḥ). The spiritual master, or acārya, is always situated in the spiritual status of life. Birth, death, old age and disease do not affect him. According to the Hari-bhakti-vilāsa, therefore, after the disappearance of an acārya, his body is never burnt to ashes, for it is a spiritual body. The spiritual body is always unaffected by material conditions.

TRANSLATION

My dear sister Devaki, all good fortune unto you. Everyone suffers and enjoys the results of his own work under the control of providence. Therefore, although your sons have unfortunately been killed by me, please do not lament for them.

PURPORT

As stated in the Brahma-saṁhitā (5.54):

yas tv indra-gopam athavendram aho sva-karma-
bandhānurūpa-phala-bhājanam ātanoti
Everyone, beginning from the small insect known as indra-gopa up to Indra, the King of the heavenly planets, is obliged to undergo the results of his fruitive activities. We may superficially see that one is suffering or enjoying because of some external causes, but the real cause is one’s own fruitive activities. Even when someone kills someone else, it is to be understood that the person who was killed met the fruitive results of his own work and that the man who killed him acted as the agent of material nature. Thus Kamsa begged Devaki’s pardon by analyzing the matter deeply. He was not the cause of the death of Devaki’s sons. Rather, this was their own destiny. Under the circumstances, Devaki should excuse Kamsa and forget his past deeds without lamentation. Kamsa admitted his own fault, but whatever he had done was under the control of providence. Kamsa might have been the immediate cause for the death of Devaki’s sons, but the remote cause was their past deeds. This was an actual fact.

TEXT 22

yāvad dhato 'smi hantāsmi-
ty ātmānam manyate 'sva-drk
tāvat tad-abhimāny aţno
bādhyā-bādhakatām iyāt

yāvat—as long as; hataḥ asmi—I am now being killed (by others); hantā asmi—I am the killer (of others); iti—thus; ātmānam—own self; manyate—he considers; a-sva-drk—one who has not seen himself (because of the darkness of the bodily conception of life); tāvat—for that long; tat-abhimāni—regarding himself as the killed or the killer; aţno—a foolish person; bādhyā-bādhakatām—the worldly transaction of being obliged to execute some responsibility; iyāt—continues.
TRANSLATION

In the bodily conception of life, one remains in darkness, without self-realization, thinking, “I am being killed” or “I have killed my enemies.” As long as a foolish person thus considers the self to be the killer or the killed, he continues to be responsible for material obligations, and consequently he suffers the reactions of happiness and distress.

PURPORT

By the grace of the Lord, Kaṁsa felt sincere regret for having unnecessarily persecuted such Vaiśṇavas as Devaki and Vasudeva, and thus he came to the transcendental stage of knowledge. “Because I am situated on the platform of knowledge,” Kaṁsa said, “understanding that I am not at all the killer of your sons, I have no responsibility for their death. As long as I thought that I would be killed by your son, I was in ignorance, but now I am free from this ignorance, which was due to a bodily conception of life.” As stated in Bhagavad-gītā (18.17):

\[
yasya nāhankṛto bhāvo \\
buddhir yasya na lipyate \\
hatvāpi sa imāl lokān \\
a na hanti na nibadhyate
\]

“One who is not motivated by false ego, whose intelligence is not entangled, though he kills men in this world, is not the slayer. Nor is he bound by his actions.” According to this axiomatic truth, Kaṁsa pleaded that he was not responsible for having killed the sons of Devakī and Vasudeva. “Please try to excuse me for such false, external activities,” he said, “and be pacified with this same knowledge.”

TEXT 23

\[
kṣamadhvaṁ mama daurātmyaṁ \\
sādhavo dīna-vatsalāḥ
\]
Kśamadhvam—kindly excuse; mama—my; daurātmyam—atrocious activities; sādхavaḥ—both of you are great saintly persons; dina-vatsalāḥ—and are very kind to poor, cripple-minded persons; iti uktvā—saying this; āśru-mukhāḥ—his face full of tears; pādau—the feet; śyālāḥ—his brother-in-law Kamsa; svasraḥ—of his sister and brother-in-law; atha—thus; agrahit—captured.

TRANSLATION

Kamsa begged, “My dear sister and brother-in-law, please be merciful to such a poor-hearted person as me, since both of you are saintly persons. Please excuse my atrocities.” Having said this, Kamsa fell at the feet of Vasudeva and Devaki, his eyes full of tears of regret.

PURPORT

Although Kamsa had spoken very nicely on the subject of real knowledge, his past deeds were abominable and atrocious, and therefore he further begged forgiveness from his sister and brother-in-law by falling at their feet and admitting that he was a most sinful person.

TEXT 24

mocayām āsa nigaḍād
viśrabdhaḥ kanyakā-girā
devakīṁ vasudevaṁ ca
darśayann ātma-sauḥrdam

mocayām āsa—Kamsa released them; nigaḍāt—from their iron shackles; viśrabdhaḥ—with full confidence; kanyakā-girā—in the words of the goddess Durgā; devakīṁ—toward his sister Devakī;
The Atrocities of King Kamsa

vasudevam ca—and his brother-in-law Vasudeva; darśayan—fully exhibiting; ātma-sauhrdham—his family relationship.

TRANSLATION

Fully believing in the words of the goddess Durgā, Kamsa exhibited his familial affection for Devaki and Vasudeva by immediately releasing them from their iron shackles.

TEXT 25

अतुः सप्तुतमस्य क्षान्तरोपा च देवकी |
व्यस्नुजाद वसुदेवज्ञ प्रहस्य तत्तवाच ह ||२५||

bhrātuḥ samanuṭaptasya
kṣānta-roṣā ca devakī
vyasṛjat vasudevaṁ ca
prahasya tam uvāca ha

bhrātuḥ—toward her brother Kamsa; samanuṭaptasya—because of his being regretful; kṣānta-roṣā—was relieved of anger; ca—also; devakī—Kṛṣṇa's mother, Devakī; vyasṛjat—gave up; vasudevaḥ ca—Vasudeva also; prahasya—smiling; tam—unto Kamsa; uvāca—said; ha—in the past.

TRANSLATION

When Devakī saw her brother actually repentant while explaining ordained events, she was relieved of all anger. Similarly, Vasudeva was also free from anger. Smiling, he spoke to Kamsa as follows.

PURPORT

Devakī and Vasudeva, both highly elevated personalities, accepted the truth presented by Kamsa that everything is ordained by providence. According to the prophecy, Kamsa would be killed by the eighth child of Devakī. Therefore, Vasudeva and Devakī saw that behind all these incidents was a great plan devised by the Supreme Personality of Godhead.
Because the Lord had already taken birth, just like a human child, and was in the safe custody of Yaśodā, everything was happening according to plan, and there was no need to continue their ill feeling toward Kaṁsa. Thus they accepted Kaṁsa’s words.

**TEXT 26**

एवमेतन्महाभाग। यथा वदसि देहिनाम्।
अज्ञानप्रभवाहंधि: खपरेति भिदा यतः॥२६॥

\begin{align*}
evan etan mahā-bhāga \\
yathā vadasi dehinām \\
ajñāna-prabhavāham-dhiḥ \\
sva-pareti bhidā yataḥ
\end{align*}

\textit{evam}—yes, this is right; \textit{etat}—what you have said; \textit{mahā-bhāga}—O great personality; \textit{yathā}—as; \textit{vadasi}—you are speaking; \textit{dehinām}—about living entities (accepting material bodies); \textit{ajñāna-prabhavā}—by the influence of ignorance; \textit{aham-dhiḥ}—this is my interest (false ego); \textit{sva-parā iti}—this is another’s interest; \textit{bhidā}—differentiation; \textit{yataḥ}—because of such a conception of life.

**TRANSLATION**

O great personality Kaṁsa, only by the influence of ignorance does one accept the material body and bodily ego. What you have said about this philosophy is correct. Persons in the bodily concept of life, lacking self-realization, differentiate in terms of “This is mine” and “This belongs to another.”

**PURPORT**

Everything is done automatically by the laws of nature, which work under the direction of the Supreme Personality of Godhead. There is no question of doing anything independently, for one who has put himself in this material atmosphere is fully under the control of nature’s laws. Our main business, therefore, should be to get out of this conditioned life and again become situated in spiritual existence. Only due to ignorance does a person think, “I am a demigod,” “I am a human being,” “I am a
dog,” “I am a cat,” or, when the ignorance is still further advanced, “I am God.” Unless one is fully self-realized, one’s life of ignorance will continue.

**TEXT 27**

श्रोकर्षभंभद्ययलोभमोहदान्तिनिता: 
भिन्नं न पद्यन्ति भवैरभवं प्रधानद्वारः: ||२७||

śoka-harṣa-bhaya-dveṣa-
lobha-moha-madānvitāḥ
mitho ghnantam na paśyanti
bhāvair bhāvam prthag-dṛśaḥ

śoka—lamentation; harṣa—jubilation; bhaya—fear; dveṣa—envy; lobha—greed; moha—illusion; mada—madness; anvitāḥ—endowed with; mithaḥ—one another; ghnantam—engaged in killing; na paśyanti—do not see; bhāvaiḥ—because of such differentiation; bhāvam—the situation in relation to the Supreme Lord; prthak-dṛśaḥ—persons who see everything as separate from the control of the Lord.

**TRANSLATION**

Persons with the vision of differentiation are imbued with the material qualities lamentation, jubilation, fear, envy, greed, illusion and madness. They are influenced by the immediate cause, which they are busy counteracting, because they have no knowledge of the remote, supreme cause, the Personality of Godhead.

**PURPORT**

Kṛṣṇa is the cause of all causes (sarva-kārana-kāraṇam), but one who has no connection with Kṛṣṇa is disturbed by immediate causes and cannot restrain his vision of separation or differences. When an expert physician treats a patient, he tries to find the original cause of the disease and is not diverted by the symptoms of that original cause. Similarly, a devotee is never disturbed by reverses in life. Tat te 'nukampāṁ susamikṣatamāṇah (Bhāg. 10.14.8). A devotee understands that when he is in distress, this is due to his own past misdeeds, which are now
acquiring reactions, although by the grace of the Supreme Personality of Godhead these are only very slight. *Karmāṇi nirdahati kintu ca bhakti-bhājaṁ* (Brahma-saṁhitā 5.54). When a devotee under the protection of the Supreme Personality of Godhead is to suffer because of faults in his past deeds, he passes through only a little misery by the grace of the Lord. Although the disease of a devotee is due to mistakes committed sometime in the past, he agrees to suffer and tolerate such miseries, and he depends fully on the Supreme Personality of Godhead. Thus he is never affected by material conditions of lamentation, jubilation, fear and so on. A devotee never sees anything to be unconnected with the Supreme Personality of Godhead. Śrīla Madhvacārya, quoting from the Bhaviṣya Purāṇa, says:

> bhagavad-darśanād yasya
> virodhād darśanāṁ prthakh
> prthag-dṛṣṭiḥ sa viṁśeyo
> na tu sad-bheda-darśanaḥ

**TEXT 28**

श्रीशुक उवाच

कंस एवं प्रसन्नाभ्यां विशुद्धं प्रतिभाषितं।
देवकीवसुदेवामुख्यातोविषयं गृहम् ।२८॥

srī-śuka uvāca

kaṁsa evaṁ prasannābhyaṁ
viśuddham pratibhāṣitaḥ
devakī-vasudevābhyaṁ
anujñāto 'viśad grham

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; kaṁsaḥ—King Kaṁsa; evam—thus; prasannābhyaṁ—who were very much appeased; viśuddham—in purity; pratibhāṣitaḥ—being answered; devakī-vasudevābhyaṁ—by Devakī and Vasudeva; anujñātaḥ—taking permission; aviṣat—entered; grham—his own palace.
TRANSLATION

Śukadeva Gosvāmī continued: Thus having been addressed in purity by Devaki and Vasudeva, who were very much appeased, Kaṁsa felt pleased, and with their permission he entered his home.

TEXT 29

\[ tasyāṁ rātryāṁ vyatītāyāṁ \]
\[ kaṁsa āhūya mantriṇah \]
\[ tebhya ācaṣṭa tat sarvam \]
\[ yad uktam yoga-nidrayā \]

\( tasyāṁ — that; rātryāṁ — night; vyatītāyāṁ — having passed; kaṁsaḥ — King Kaṁsa; āhūya — calling for; mantriṇah — all the ministers; tebhyaḥ — them; ācaṣṭa — informed; tat — that; sarvam — all; yat uktam — which was spoken (that Kaṁsa’s murderer was already somewhere else); yoga-nidrayā — by Yogamāyā, the goddess Durgā. \]

TRANSLATION

After that night passed, Kaṁsa summoned his ministers and informed them of all that had been spoken by Yogamāyā [who had revealed that He who was to slay Kaṁsa had already been born somewhere else].

PURPORT

The Vedic scripture Cauḍī describes māyā, the energy of the Supreme Lord, as nidrā: durgā devī sarva-bhūteṣu nidrā-rūpeṇa samāsthitaḥ. The energy of Yogamāyā and Mahāmāyā keeps the living entities sleeping in this material world in the great darkness of ignorance. Yogamāyā, the goddess Durgā, kept Kaṁsa in darkness about Kṛṣṇa’s birth and misled him to believe that his enemy Kṛṣṇa had been born elsewhere. Kṛṣṇa was born the son of Devakī, but according to the Lord’s original plan, as
prophesied to Brahmā, He went to Vṛndāvana to give pleasure to mother Yaśodā and Nanda Mahārāja and other intimate friends and devotees for eleven years. Then He would return to kill Kaṁsa. Because Kaṁsa did not know this, he believed Yogamāyā’s statement that Kṛṣṇa was born elsewhere, not of Devakī.

**TEXT 30**

आकर्ष्ये भर्तौ गदित्म्
तम अचुर देव-सत्रवत
deva-śatravāḥ
devān prati kṛtāmarṣā
daiteyā nāti-kovidāḥ

**TRANSLATION**

After hearing their master’s statement, the envious asuras, who were enemies of the demigods and were not very expert in their dealings, advised Kaṁsa as follows.

**PURPORT**

There are two different types of men—the asuras and the suras.
Those who are devotees of Lord Viṣṇu, Kṛṣṇa, are suras, or devas, whereas those who are opposed to the devotees are called asuras. Devotees are expert in all transactions (yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra samāsate surāh). Therefore they are called kovida, which means “expert.” Asuras, however, although superficially showing expertise in passionate activities, are actually all fools. They are neither sober nor expert. Whatever they do is imperfect. Moghāśā moghakarmāṇaḥ. According to this description of the asuras given in Bhagavad-gītā (9.12), whatever they do will ultimately be baffled. It was such persons who advised Kaṁsa because they were his chief friends and ministers.

**TEXT 31**

एवं चेतवति भोजेन्द्र पुराग्रामव्रजादिपु ।
अनिर्देशानृनिर्देशांश्च नित्यायामोऽवै शिष्टृः।३१॥

evam cet tarhi bhojendra
pura-grāma-vraja-ādiṣu
anirdaśān nirdaśāṁ ca
haniṣyāmo 'dyā vai śiśūn

**TRANSLATION**

If this is so, O King of the Bhoja dynasty, beginning today we shall kill all the children born in all the villages, towns and pasturing grounds within the past ten days or slightly more.

**TEXT 32**

किमुदयमेव करिष्यन्ति देवाः समर्भीवः ।
नित्याद्विद्यमनसः ज्याधोप्थेनुष्टवः।३२॥
kim udyamaih kariṣyanti
devaḥ samara-bhīravaḥ
nityam udvigna-manaso
jyā-ghoṣaih dhanuṣas tava

kim—what; udyamaih—by their endeavors; kariṣyanti—will do;
devaḥ—all the demigods; samara-bhīravaḥ—who are afraid of fighting;
nityam—always; udvigna-manasaḥ—with agitated minds; jyā-
ghoṣaih—by the sound of the string; dhanuṣaḥ—of the bow; tava—
your.

TRANSLATION

The demigods always fear the sound of your bowstring. They are constantly in anxiety, afraid of fighting. Therefore, what can they do by their endeavors to harm you?

TEXT 33

asyatas te śara-vrātair
hanyamanāḥ samantataḥ
jījīviṣava utṣrjya
palāyana-parā yayuḥ

asyataḥ—pierced by your discharged arrows; te—your; śara-vrā-
taiḥ—by the multitude of arrows; hanyamanāḥ—being killed; saman-
tataḥ—here and there; jījīviṣavāḥ—aspiring to live; utṣrjya—giving up the battlefield; palāyana-parāḥ—intent on escaping; yayuḥ—they fled (the fighting).

TRANSLATION

While being pierced by your arrows, which you discharged on all sides, some of them, who were injured by the multitude of arrows but who desired to live, fled the battlefield, intent on escaping.
TEXT 34

ケチト ハンダツトヨ デママ ニャスタフサ ディヴァウカサ
ムトカカコウサキハ ケチト ハトタハ イチ ウドナハ

kecit prañjalayo dtnā
nyasta-śastrā divaukasaḥ
mukta-kaccha-śikhāḥ kecid
bhtāḥ sma iti vādinaḥ

kecit—some of them; prañjalayah—folded their hands just to please you; dtnā—very poor; nyasta-śastrāḥ—being bereft of all weapons; divaukasaḥ—the demigods; mukta-kaccha-śikhāḥ—their garments and hair loosened and scattered; kecit—some of them; bhtāḥ—we are very much afraid; sma—so became; iti vādinaḥ—they spoke thus.

TRANSLATION

Defeated and bereft of all weapons, some of the demigods gave up fighting and praised you with folded hands, and some of them, appearing before you with loosened garments and hair, said, “O lord, we are very much afraid of you.”

TEXT 35

न त्वम विस्मृत्ता-शास्त्रास्त्रान विराथान भयसंप्रतान ।
हंस्य अन्यासक्ता-विमुख्तान भग्नाकपानयुध्यत् । ॥ ३५ ॥

na tvam vismṛta-śastrāstrān
virathān bhaya-sāmvrtaṁ
hamsy anyāsakta-vimukkhān
bhagna-cāpān ayudhyataḥ

na—not; tvam—Your Majesty; vismṛta-śastrāstrān—those who have forgotten how to use weapons; virathān—without chariots; bhaya-sāmvrtaṁ—bewildered by fear; hamsi—does kill; anyā-āsakta-vimukkhān—persons attached not to fighting but to some other subject matter;
bhagna-cāpān—their bows broken; ayudhyataḥ—and thus not fighting.

**TRANSLATION**

When the demigods are bereft of their chariots, when they forget how to use weapons, when they are fearful or attached to something other than fighting, or when their bows are broken and they have thus lost the ability to fight, Your Majesty does not kill them.

**PURPORT**

There are principles that govern even fighting. If an enemy has no chariot, is unmindful of the fighting art because of fear, or is unwilling to fight, he is not to be killed. Kamsa’s ministers reminded Kamsa that despite his power, he was cognizant of the principles of fighting, and therefore he had excused the demigods because of their incapability. “But the present emergency,” the ministers said, “is not intended for such mercy or military etiquette. Now you should prepare to fight under any circumstances.” Thus they advised Kamsa to give up the traditional etiquette in fighting and chastise the enemy at any cost.

**TEXT 36**

kim kṣema-śūrair vibudhair
asamyuga-vikatthanaiḥ
raho-juṣā kim hariṇā
śambhunā vā vanaukasā
kim indreṇālpī-vīryena
brahmaṇā vā tapasyatā

kim—what is there to fear; kṣema—in a place where there is a scarcity of the ability to fight; śūraiḥ—by the demigods; vibudhaiḥ—by such powerful persons; asamyuga-vikatthanaiḥ—by boasting and talking
uselessly, away from the fighting; rahaḥ-juṣā—who is living in a solitary place within the core of the heart; kim harinā—what is the fear from Lord Viṣṇu; sambhunā—(and what is the fear) from Lord Śiva; vā—either; vana-okasā—who is living in the forest; kim indreṇa—what is the fear from Indra; alpa-viryaṇa—he is not at all powerful (having no power to fight with you); brahmaṇā—and what is the fear from Brahmā; vā—either; tapasyatā—who is always engaged in meditation.

**TRANSLATION**

The demigods boast uselessly while away from the battlefield. Only where there is no fighting can they show their prowess. Therefore, from such demigods we have nothing to fear. As for Lord Viṣṇu, He is in seclusion in the core of the hearts of the yogis. As for Lord Śiva, he has gone to the forest. And as for Lord Brahmā, he is always engaged in austerities and meditation. The other demigods, headed by Indra, are devoid of prowess. Therefore you have nothing to fear.

**PURPORT**

Kamsa’s ministers told Kamsa that all the exalted demigods had fled in fear of him. One had gone to the forest, one to the core of the heart, and one to engage in tapasya. “Thus you can be free from all fear of the demigods,” they said. “Just prepare to fight.”

**TEXT 37**


tathāpi deveḥ sāpatnyān
nopeksyā iti manmahe
tatas tan-mūla-khanane
niyuṅkṣvāsmān anuvratān

tathā api—still; deveḥ—the demigods; sāpatnyāt—due to enmity; na upeksyāḥ—should not be neglected; iti manmahe—this is our opinion; tataḥ—therefore; tat-mūla-khanane—to uproot them completely;
niyuṅksva—engage; asmān—us; anuvratān—who are ready to follow you.

TRANSLATION

Nonetheless, because of their enmity, our opinion is that the demigods should not be neglected. Therefore, to uproot them completely, engage us in fighting with them, for we are ready to follow you.

PURPORT

According to moral instructions, one should not neglect to extinguish fire completely, treat diseases completely, and clear debts completely. Otherwise they will increase and later be difficult to stop. Therefore the ministers advised Kaṁsa to uproot his enemies completely.

TEXT 38

yathāmaṇyo 'ṁge samupeksito nṛbhir
na śakyate rūḍha-padaś cikitsitum
yathendriya-grāma upeksitas tathā
ripur mahan baddha-balo na cālyate

yathā—as; āmayah—a disease; āṅge—in the body; samupeksitaḥ—being neglected; nṛbhiḥ—by men; na—not; śakyate—is able; rūḍha-padaḥ—when it is acute; cikitsitum—to be treated; yathā—and as; indriya-grāmaḥ—the senses; upeksitaḥ—not controlled in the beginning; tathā—similarly; ripuḥ mahān—a great enemy; baddha-balaḥ—if he becomes strong; na—not; cālyate—can be controlled.

TRANSLATION

As a disease, if initially neglected, becomes acute and impossible to cure, or as the senses, if not controlled at first, are impossible to
control later, an enemy, if neglected in the beginning, later becomes insurmountable.

**TEXT 39**

\[ \text{मूलम् हि बिष्णुदेवानां यत्र धर्मः सनातनः } \] ।
\[ \text{ततः च गृह गोविष्णुस्तपः यज्ञः सदद्रौहिनः } \] ॥३९॥

\[ \text{mūlam hi viṣṇur devānāṁ} \]
\[ \text{yatra dharmaḥ sanātanaḥ} \]
\[ \text{tasya ca brahma-go-viprāḥ} \]
\[ \text{tapo yajñāḥ sa-dakṣīnāḥ} \]

*mūlam*—the foundation; *hi*—indeed; *viṣṇuḥ*—is Lord Viṣṇu; *devānāṁ*—of the demigods; *yatra*—wherein; *dharmaḥ*—religious principles; *sanātanaḥ*—traditional or eternal; *tasya*—of this (foundation); *ca*—also; *brahma*—brahminical civilization; *go*—cow protection; *viprāḥ*—brāhmaṇas; *tapāḥ*—austerity; *yajñāḥ*—performing sacrifices; *sa-dakṣīnāḥ*—with proper remuneration.

**TRANSLATION**

The foundation of all the demigods is Lord Viṣṇu, who lives and is worshiped wherever there are religious principles, traditional culture, the Vedas, cows, brāhmaṇas, austerities, and sacrifices with proper remuneration.

**PURPORT**

Here is a description of *sanātana-dharma*, eternal religious principles, which must include brahminical culture, *brāhmaṇas*, sacrifices and religion. These principles establish the kingdom of Viṣṇu. Without the kingdom of Viṣṇu, the kingdom of God, no one can be happy. *Na te viduh svārtha-gatir hi viṣṇum*: in this demoniac civilization, people unfortunately do not understand that the self-interest of human society lies in Viṣṇu. *Durāśayā ye bahir-artha-māninah*: thus they are involved in a hopeless hope. People want to be happy without God consciousness, or Kṛṣṇa consciousness, because they are led by blind leaders who lead
human society to chaos. The asuric adherents of Kamsa wanted to disrupt the traditional condition of human happiness and thus defeat the devatās, the devotees and demigods. Unless the devotees and demigods predominate, the asuras will increase, and human society will be in a chaotic condition.

**TEXT 40**

\[\text{तस्मात्सत्त्वत्तमः राजन ब्राह्मणानु ब्रह्मचारिणः}\]
\[\text{तपस्विनो यज्ञशीलानु गाढ्य हन्मह हविर्दुह्मा: 114011}\]

\[\text{tasmāt sarvātmanā rājan}\]
\[\text{brāhmaṇān brahma-vādinaḥ}\]
\[\text{tapasvino yajña-śilān}\]
\[\text{gāś ca hanmo havir-dughāḥ}\]

\[\text{tasmāt—therefore; sarva-ātmanā—in every respect; rājan—O King;}\]
\[\text{brāhmaṇān—the brāhmaṇas; brahma-vādinaḥ—who maintain the}\]
\[\text{brahminical culture, centered around Viṣṇu; tapasvinaḥ—persons who}\]
\[\text{are engaged in austerities; yajña-śilān—persons engaged in offering}\]
\[\text{sacrifices; gāḥ ca—cows and persons engaged in protecting cows;}\]
\[\text{hanmaḥ—we shall kill; havīḥ-dughāḥ—because they supply milk, from}\]
\[\text{which clarified butter is obtained for the offering of sacrifice.}\]

**TRANSLATION**

O King, we, who are your adherents in all respects, shall therefore kill the Vedic brāhmaṇas, the persons engaged in offering sacrifices and austerities, and the cows that supply milk, from which clarified butter is obtained for the ingredients of sacrifice.

**TEXT 41**

\[\text{विप्राः गावध वेदाध तपः सत्यं दमः शमः 1}\]
\[\text{श्रद्धा दया तितिशा च क्रत्वतः हरेत्सनुः 114111}\]

\[\text{viprā gāvaś ca vedāś ca}\]
\[\text{tapaḥ satyaṁ damaḥ śamaḥ}\]
śraddhā dayā titiṣṭā ca
kratavaḥ ca hares tanūḥ

viprāḥ—the brāhmaṇas; gāvah ca—and the cows; vedāḥ ca—and the Vedic knowledge; tapaḥ—austerity; satyam—truthfulness; damaḥ—control of the senses; śamaḥ—control of the mind; śraddhā—faith; dayā—mercy; titiṣṭā—tolerance; ca—as well as sacrifices; hareḥ tanūḥ—are the different parts of the body of Lord Viṣṇu.

TRANSLATION
The brāhmaṇas, the cows, Vedic knowledge, austerity, truthfulness, control of the mind and senses, faith, mercy, tolerance and sacrifice are the different parts of the body of Lord Viṣṇu, and they are the paraphernalia for a godly civilization.

PURPORT
When we offer our obeisances to the Personality of Godhead, we say:

namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya krṣṇāya
govindāya namo namaḥ

When Kṛṣṇa comes to establish real perfection in the social order, He personally gives protection to the cows and the brāhmaṇas (go-brāhmaṇa-hitāya ca). This is His first interest because without protection of the brāhmaṇas and the cows, there can be no human civilization and no question of happy, peaceful life. Asuras, therefore, are always interested in killing the brāhmaṇas and cows. Especially in this age, Kaliyuga, cows are being killed all over the world, and as soon as there is a movement to establish brahminical civilization, people in general rebel. Thus they regard the Kṛṣṇa consciousness movement as a form of “brainwashing.” How can such envious persons be happy in their godless civilization? The Supreme Personality of Godhead punishes them by keeping them in darkness, birth after birth, and pushing them lower and
lower into wretched conditions of hellish life. The Kṛṣṇa consciousness movement has started a brahminical civilization, but especially when it is introduced in the Western countries, the asuras try to impede it in many ways. Nonetheless, we must push forward this movement tolerantly for the benefit of human society.

TEXT 42

sa hi sarva-surādhyakṣo
hy asura-dvīḍ guhā-sayāḥ
tan-mūlā devatāḥ sarvāḥ
seśvarāḥ sa-catur-mukhāḥ
ayam vai tad-vadhopāyo
yat rṣīṇām vihimśanam

saḥ—He (Lord Viṣṇu); hi—indeed; sarva-sura-adhyakṣaḥ—the leader of all the demigods; hi—indeed; asura-dvīḍ—the enemy of the asuras; guhā-sayāḥ—He is the Supersoul within the core of everyone’s heart; tat-mūlāḥ—taking shelter at His lotus feet; devatāḥ—the demigods exist; sarvāḥ—all of them; sa-iśvarāḥ—including Lord Śiva; sa-catuḥ-mukhāḥ—as well as Lord Brahmā, who has four faces; ayam—this is; vai—indeed; tat-vadha-upāyah—the only means of killing Him (Viṣṇu); yat—which; rṣīṇām—of great sages, saintly persons, or Vaiṣṇavas; vihimśanam—suppression with all kinds of persecution.

TRANSLATION

Lord Viṣṇu, the Supersoul within the core of everyone’s heart, is the ultimate enemy of the asuras and is therefore known as asura-dvīḍ. He is the leader of all the demigods because all the demigods, including Lord Śiva and Lord Brahmā, exist under His protection. The great saintly persons, sages and Vaiṣṇavas also depend upon Him. To persecute the Vaiṣṇavas, therefore, is the only way to kill Viṣṇu.
The demigods and the Vaiṣṇavas especially are part and parcel of the Supreme Lord, Viṣṇu, because they are always obedient to His orders (om tad viṣṇoh paramaṁ padaṁ sadā paśyantī sūrayah). The demoniac followers of Kaṁsa thought that if the Vaiṣṇavas, saintly persons and sages were persecuted, the original body of Viṣṇu would naturally be destroyed. Thus they decided to suppress Vaiṣṇavism. The asuras perpetually struggle to persecute the Vaiṣṇavas because they do not want Vaiṣṇavism to spread. Vaiṣṇavas preach only devotional service, not encouraging karmīś, jñāṇīś and yogīś, because if one must liberate oneself from material, conditional life, one must ultimately become a Vaiṣṇava. Our Kṛṣṇa consciousness movement is directed with this understanding, and therefore the asuras always try to suppress it.

Śri-Sukadeva Gosvāmi continued: Thus, having considered the instructions of his bad ministers, Kaṁsa, who was bound by the laws...
of Yamarāja and devoid of good intelligence because he was a
demon, decided to persecute the saintly persons, the brāhmaṇas,
as the only way to achieve his own good fortune.

PURPORT
Śrīla Locana dāsa Ṭhākura has sung, āpana karama, bhuñjāye
śamana, kahaye locana dāsa. Instead of taking good instructions from
the sages and the sāstras, godless nondevotees act whimsically, according
to their own plans. Actually, however, no one has his own plans because
everyone is bound by the laws of nature and must act according to his
tendency in material, conditional life. Therefore one must change one’s
own decision and follow the decision of Kṛṣṇa and Kṛṣṇa’s devotees.
Then one is rescued from punishment by Yamarāja. Kaṁsa was not
uneducated. It appears from his talks with Vasudeva and Devakī that he
knew all about the laws of nature. But because of his association with bad
ministers, he could not make a clear decision about his welfare.
Therefore the Caitanya-caritāmṛta (Madhya 22.54) says:

‘sādu-saṅga,’ ‘sādu-saṅga’—sarva-sāstre kaya
lava-mātra sādu-saṅge sarva-siddhi haya

If one desires his real welfare, he must associate with devotees and
saintly persons and in this way rectify the material condition of his life.

TEXT 44
सन्दिश्य साधुलोकस् कुदने कदननिर्यानः ।
कामरूपसङ्क किमु दानवानु गुह्माविशात् ॥४४॥
sandiśya sādu-lokasya
kadane kadana-priyān
kāma-rūpa-dharān dikṣu
dānāvān grham āvīsat

sandiśya—after giving permission; sādu-lokasya—of the saintly
persons; kadane—in persecution; kadana-priyān—to the demons, who
were very expert at persecuting others; \( kāma-rūpa-dharān \)—who could assume any form, according to their own desire; \( dikṣu \)—in all directions; \( dānavaṅ \)—to the demons; \( grham āvīsat \)—Kamsa entered his own palace.

**TRANSLATION**

These demons, the followers of Kamsa, were expert at persecuting others, especially the Vaishnavas, and could assume any form they desired. After giving these demons permission to go everywhere and persecute the saintly persons, Kamsa entered his palace.

**TEXT 45**

```sanskrit
ते वै राज:प्रकृतयभिमसा मूढचेतसः ।
सतां विद्वेशमाचारादागतमृत्युषः ॥४५॥
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\( te \)—all the asuric ministers; \( vai \)—indeed; \( rajaḥ-prakṛtayaḥ \)—surcharged with the mode of passion; \( tamaśa \)—overwhelmed by the mode of ignorance; \( mūḍha-cetasaḥ \)—foolish persons; \( satām \)—of saintly persons; \( vidvēṣam \)—persecution; \( ācerur \)—executed; \( ārād āgata-mṛtyavaḥ \)—impending death having already overtaken them.

**TRANSLATION**

Surcharged with passion and ignorance and not knowing what was good or bad for them, the asuras, for whom impending death was waiting, began the persecution of the saintly persons.

**PURPORT**

As stated in Bhagavad-gītā (2.13):

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dehino ’smin yathā dehe
kaumāram yauvanam jarā
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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. Irresponsible persons, surcharged with passion and ignorance, foolishly do things that are not to be done (nünam pramattah kurute vikarma). But one should know the results of irresponsible actions, as explained in the next verse.

TEXT 46

My dear King, when a man persecutes great souls, all his benedictions of longevity, beauty, fame, religion, blessings and promotion to higher planets will be destroyed.

Thus end the Bhaktivedanta purports of the Tenth Canto, Fourth Chapter, of the Śrīmad-Bhāgavatam, entitled “The Atrocities of King Kamsa.”
CHAPTER FIVE

The Meeting of Nanda Mahārāja and Vasudeva

As described in this chapter, Nanda Mahārāja very gorgeously performed the birth ceremony for his newborn child. Then he went to Kaṁsa to pay taxes due and met his intimate friend Vasudeva.

There was great jubilation all over Vṛndāvana due to Kṛṣṇa’s birth. Everyone was overwhelmed with joy. Therefore the King of Vraja, Mahārāja Nanda, wanted to perform the birth ceremony for his child, and this he did. During this great festival, Nanda Mahārāja gave in charity to all present whatever they desired. After the festival, Nanda Mahārāja put the cowherd men in charge of protecting Gokula, and then he went to Mathurā to pay official taxes to Kaṁsa. In Mathurā, Nanda Mahārāja met Vasudeva. Nanda Mahārāja and Vasudeva were brothers, and Vasudeva praised Nanda Mahārāja’s good fortune because he knew that Kṛṣṇa had accepted Nanda Mahārāja as His father. When Vasudeva inquired from Nanda Mahārāja about the welfare of the child, Nanda Mahārāja informed him all about Vṛndāvana, and Vasudeva was very much satisfied by this, although he expressed his grief because Devaki’s many children had been killed by Kaṁsa. Nanda Mahārāja consoled Vasudeva by saying that everything happens according to destiny and that one who knows this is not aggrieved. Expecting many disturbances in Gokula, Vasudeva then advised Nanda Mahārāja not to wait in Mathurā, but to return to Vṛndāvana as soon as possible. Thus Nanda Mahārāja took leave of Vasudeva and returned to Vṛndāvana with the other cowherd men on their bullock carts.

TEXTS 1–2

श्रीशुकु उच्च.
नन्दस्तवात्मज उपस्थे जाताहादो महामना: ।
आहूय विश्राते वेदशान ल्यात्: शुचिरलक्ष्मृतः ॥ १ ॥

319
Sri-Suka uvaca

nandas tv atmaja utpanne
jatahlado mahā-manāḥ
āhūya viprān veda-jnān
snātaḥ sucir alankṛtaḥ

vācayitvā svastyayananāṁ
jāta-karmātmajasya vai
kārayāṁ āśa vidhivat
pitṛ-devārcanāṁ tathā

Śri Śukadeva Gosvāmi said: Nanda Maharaja was naturally very magnanimous, and when Lord Śrī Kṛṣṇa appeared as his son, he was overwhelmed by jubilation. Therefore, after bathing and purifying himself and dressing himself properly, he invited brāhmaṇas who were fully conversant in Vedic knowledge; after causing to be recited Vedic mantras (by the brāhmaṇas); the festival for the birth of the child; according to the Vedic regulations; the worship of the forefathers and the demigods; as well as.

TRANSLATION

Śukadeva Gosvāmi said: Nanda Mahārāja was naturally very magnanimous, and when Lord Śrī Kṛṣṇa appeared as his son, he was overwhelmed by jubilation. Therefore, after bathing and purifying himself and dressing himself properly, he invited brāhmaṇas who knew how to recite Vedic mantras. After having these qualified brāhmaṇas recite auspicious Vedic hymns, he arranged to have the Vedic birth ceremony celebrated for his newborn child according to the rules and regulations, and he also arranged for worship of the demigods and forefathers.
Srila Visvanatha Cakravarti Thakura has discussed the significance of the words *nandas tu*. The word *tu*, he says, is not used to fulfill the sentence, because without *tu* the sentence is complete. Therefore the word *tu* is used for a different purpose. Although Krishna appeared as the son of Devaki, Devaki and Vasudeva did not enjoy the *jata-karma*, the festival of the birth ceremony. Instead, this ceremony was enjoyed by Nanda Maharraja, as stated here (*nandas tv atmaja utpanne jatahlado mahamanah*). When Nanda Maharraja met Vasudeva, Vasudeva could not disclose, “Your son Krishna is actually my son. You are His father in a different way, spiritually.” Because of fear of Kansa, Vasudeva could not observe the festival for Krishna’s birth. Nanda Maharraja, however, took full advantage of this opportunity.

The *jata-karma* ceremony can take place when the umbilical cord, connecting the child and the placenta, is cut. However, since Krishna was brought by Vasudeva to the house of Nanda Maharraja, where was the chance for this to happen? In this regard, Visvanatha Cakravarti Thakura desires to prove with evidence from many *sstras* that Krishna actually took birth as the son of Yasoda before the birth of Yogamaya, who is therefore described as the Lord’s younger sister. Even though there may be doubts about the cutting of the umbilical cord, and even though it is possible that this was not done, when the Supreme Personality of Godhead appears, such events are regarded as factual. Krishna appeared as Varahadeva from the nostril of Brahma, and therefore Brahma is described as the father of Varahadeva. Also significant are the words *karayam asa vidhivat*. Being overwhelmed with jubilation over the birth of his son, Nanda Maharraja did not see whether the cord was cut or not. Thus he performed the ceremony very gorgeously. According to the opinion of some authorities, Krishna was actually born as the son of Yasodha. In any case, without regard for material understandings, we can accept that Nanda Maharraja’s celebration for the ceremony of Krishna’s birth was proper. This ceremony is therefore well known everywhere as Nandotsava.

**TEXT 3**

बेन्द्रां नियुते प्रादानु विश्रेष्टः समलुक्ते ।
तिलाद्रीनः सम र्रौढ़शातकौम्भाम्ब्रराज्यतानः ॥ ३ ॥
dhenūnām niyute prādād
vibrebhyaḥ samalāṅkṛte
tilādrīn sapta ratnaugha-
śātakaumbhāṁbarāvṛtān

dhenūnām—of milk-giving cows; niyute—two million; prādāt—gave in charity; vibrebhyaḥ—unto the brāhmaṇas; samalāṅkṛte—completely decorated; tilādrīn—hills of grain; sapta—seven; ratna-ogha-śātakaumbha-ambara-āvṛtān—covered with jewels and cloth embroidered with gold.

TRANSLATION

Nanda Mahārāja gave two million cows, completely decorated with cloth and jewels, in charity to the brāhmaṇas. He also gave them seven hills of grain, covered with jewels and with cloth decorated with golden embroidery.

TEXT 4

kālena snāna-śaucābhyyām
saṁskāraṁ tapasejyāyā
dsudhyanti dānaiḥ santuṣṭyā
dravyāny ātmāṁa-vidyayā
ekālena—by due course of time (the land and other material things become purified); snāna-śaucābhyyām—by bathing (the body becomes purified) and by cleansing (unclean things become purified); saṁskāraṁ—by purificatory processes (birth becomes purified); tapasā—by austerity (the senses become purified); ijjayā—by worship (the brāhmaṇas become purified); sudhyanti—become purified; dānaiḥ—by charity (wealth becomes purified); santuṣṭyā—by satisfaction (the mind becomes purified); dravyāni—all material possessions, such as cows, land and gold; ātmā—the soul (becomes purified); ātmā-vidyayā—by self-realization.
TRANSLATION

O King, by the passing of time, land and other material possessions are purified; by bathing, the body is purified; and by being cleansed, unclean things are purified. By purificatory ceremonies, birth is purified; by austerity, the senses are purified; and by worship and charity offered to the brāhmaṇas, material possessions are purified. By satisfaction, the mind is purified; and by self-realization, or Kṛṣṇa consciousness, the soul is purified.

PURPORT

These are śāstric injunctions concerning how one can purify everything according to Vedic civilization. Unless purified, anything we use will infect us with contamination. In India five thousand years ago, even in the villages such as that of Nanda Mahārāja, people knew how to purify things, and thus they enjoyed even material life without contamination.

TEXT 5

saumaṅgalya-giro viprāḥ
sūta-māgadha-vandinaḥ
gāyakāś ca jagur nedur
bheryo dundubhayo muhuḥ

saumaṅgalya-girah—whose chanting of mantras and hymns purified the environment by their vibration; viprāḥ—the brāhmaṇas; sūta—experts in reciting all the histories; māgadha—experts in reciting the histories of special royal families; vandinaḥ—general professional reciters; gāyakāḥ—singers; ca—as well as; jaguḥ—chanted; neduḥ—vibrated; bheryaḥ—a kind of musical instrument; dundubhayah—a kind of musical instrument; muhuḥ—constantly.

TRANSLATION

The brāhmaṇas recited auspicious Vedic hymns, which purified the environment by their vibration. The experts in reciting old
histories like the Purāṇas, the experts in reciting the histories of royal families, and general reciters all chanted, while singers sang and many kinds of musical instruments, like bheris and dundubhis, played in accompaniment.

**TEXT 6**

vrajaḥ sammrṣṭa-samṣikta-

dvārājira-grhāntaraḥ

citra-dhvaja-patākā-srak-
caila-pallava-toranaiḥ

vrajaḥ—the land occupied by Nanda Mahārāja; sammrṣṭa—very nicely cleaned; samṣikta—very nicely washed; dvāra—all the doors or entrances; ajira—courtyards; grha-antaraḥ—everything within the house; citra—variegated; dhvaja—of festoons; patākā—of flags; srak—of flower garlands; caila—of pieces of cloth; pallava—of the leaves of mango trees; toranaiḥ—(decorated) by gates in different places.

**TRANSLATION**

Vrajapura, the residence of Nanda Mahārāja, was fully decorated with varieties of festoons and flags, and in different places, gates were made with varieties of flower garlands, pieces of cloth, and mango leaves. The courtyards, the gates near the roads, and everything within the rooms of the houses were perfectly swept and washed with water.

**TEXT 7**

gāvo vrṣā vatsatarā

haridrā-taila-rūṣitāḥ


The cows, the bulls and the calves were thoroughly smeared with a mixture of turmeric and oil, mixed with varieties of minerals. Their heads were bedecked with peacock feathers, and they were garlanded and covered with cloth and golden ornaments.

PURPORT

The Supreme Personality of Godhead has instructed in Bhagavad-gita (18.44), krṣi-go-rakṣya-vānijyam vaiśya-karma-svabhāvajam: “Farming, cow protection and trade are the qualities of work for the vaiśyas.” Nanda Maharaja belonged to the vaiśya community, the agriculturalist community. How to protect the cows and how rich this community was are explained in these verses. We can hardly imagine that cows, bulls and calves could be cared for so nicely and decorated so well with cloths and valuable golden ornaments. How happy they were.

As described elsewhere in the Bhāgavatam, during Maharaja Yudhiṣṭhira’s time the cows were so happy that they used to muddy the pasturing ground with milk. This is Indian civilization. Yet in the same place, India, Bhāratavarṣa, how much people are suffering by giving up the Vedic way of life and not understanding the teachings of Bhagavad-gītā.
mahā-arha—extremely valuable; vastra-abharaṇa—with garments and ornaments; kañcuka—by a particular type of garment used in Vṛndāvana; uṣṇīṣa—with turbans; bhūṣitāḥ—being nicely dressed; gopāḥ—all the cowherd men; samāyayuḥ—came there; rājan—O King (Mahārāja Parikṣit); nānā—various; upāyana—presentations; pāṇayaḥ—holding in their hands.

TRANSLATION

O King Parikṣit, the cowherd men dressed very opulently with valuable ornaments and garments such as coats and turbans. Decorated in this way and carrying various presentations in their hands, they approached the house of Nanda Mahārāja.

PURPORT

When we consider the past condition of the agriculturalist in the village, we can see how opulent he was, simply because of agricultural produce and protection of cows. At the present, however, agriculture having been neglected and cow protection given up, the agriculturalist is suffering pitiably and is dressed in a niggardly torn cloth. This is the distinction between the India of history and the India of the present day. By the atrocious activities of ugra-karma, how we are killing the opportunity of human civilization!

TEXT 9

 acompāś cākarna muḍita yaśodāyāṃ
dviśa cakravartin muktaśvāmānādyatāmī
gopaś caṅkṣya muditā
yaśodāyāḥ sutodbhavam
atmānām bhūṣayām cakrur
vastrākalpāṇjanādibhiḥ
The gopi wives of the cowherd men were very pleased to hear that mother Yaśodā had given birth to a son, and they began to decorate themselves very nicely with proper dresses, ornaments, black ointment for the eyes, and so on.

TRANSLATION

Their lotuslike faces extraordinarily beautiful, being decorated with saffron and newly grown kuṅkuma flower; mukha-paṅkaja-bhūtayaḥ—exhibiting an extraordinary beauty in their lotuslike faces; balibhiḥ—with presentations in their hands; tvaritam—very quickly; jagmuḥ—went (to the house of mother Yaśodā); prthu-śronyaḥ—bearing full hips, fulfilling womanly beauty; calat-kucāḥ—their developed breasts were moving.

TRANSLATION

Their lotuslike faces extraordinarily beautiful, being decorated with saffron and newly grown kuṅkuma flower, the wives of the cowherd men hurried to the house of mother Yaśodā with presentations in their hands. Because of natural beauty, the wives had full hips and full breasts, which moved as they hurried along.
The cowherd men and women in the villages lived a very natural life, and the women developed a natural feminine beauty, with full hips and breasts. Because women in modern civilization do not live naturally, their hips and breasts do not develop this natural fullness. Because of artificial living, women have lost their natural beauty, although they claim to be independent and advanced in material civilization. This description of the village women gives a clear example of the contrast between natural life and the artificial life of a condemned society, such as that of the Western countries, where topless, bottomless beauty may be easily purchased in clubs and shops and for public advertisements. The word balibhiḥ indicates that the women were carrying gold coins, jeweled necklaces, nice cloths, newly grown grass, sandalwood pulp, flower garlands and similar offerings on plates made of gold. Such offerings are called bali. The words tvaritaṁ jagmuḥ indicate how happy the village women were to understand that mother Yaśodā had given birth to a wonderful child known as Kṛṣṇa.

**TEXT 11**

\begin{align*}
gopyaḥ & \text{sumrṣṭa-maṇi-kundala-niśka-kaṇṭhyas} \\
citrāmbaraḥ & \text{pathī śikhā-cyuta-mālya-varṣāḥ} \\
nandālayaṁ & \text{sa-valayā vrajatī virejur} \\
vyālola-kundala-payodhara-hāra-śobhāḥ
\end{align*}

gopyaḥ—the gopīs; su-mṛṣṭa—very dazzling; maṇi—made of jewels; kundala—wearing earrings; niśka-kaṇṭhyas—and having little keys and lockets hanging from their necks; citra-ambaraḥ—dressed with varieties of colored embroidery; pathī—on their way to Yaśodāmayi’s house; śikhā-cyuta—fell from their hair; mālya-varṣāḥ—a shower of
flower garlands; nanda-ālayam—to the house of Mahārāja Nanda; savalayāḥ—with bangles on their hands; vrajatiḥ—while going (in that costume); virejuḥ—they looked very, very beautiful; vyālola—moving; kunḍala—with earrings; payodhara—with breasts; hāra—with flower garlands; śobhāḥ—who appeared so beautiful.

TRANSLATION

In the ears of the gopīs were brilliantly polished jeweled earrings, and from their necks hung metal lockets. Their hands were decorated with bangles, their dresses were of varied colors, and from their hair, flowers fell onto the street like showers. Thus while going to the house of Mahārāja Nanda, the gopīs, their earrings, breasts and garlands moving, were brilliantly beautiful.

PURPORT

The description of the gopīs, who were going to the house of Mahārāja Nanda to welcome Kṛṣṇa, is especially significant. The gopīs were not ordinary women, but expansions of Kṛṣṇa’s pleasure potency, as described in the Brahma-saṁhitā:

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalabhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(5.37)

cintāmaṇi-prakara-sadmasu kalpa-vrksa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

(5.29)

Kṛṣṇa is always worshiped by the gopīs wherever He goes. Therefore Kṛṣṇa is so vividly described in Śrīmad-Bhāgavatam. Śrī Caitanya Mahā-prabhu has also described Kṛṣṇa in this way: ramyā kācid upāsanā
vrajavadhū-vaṛgeṇa yā kalpita. All these gopīs were going to offer Kṛṣṇa their presentations because the gopīs are eternal associates of the Lord. Now the gopīs were more jubilant because of the news of Kṛṣṇa’s appearance in Vṛndāvana.

TEXT 12

tā āśiṣāḥ prayuñjānās
   ciraṁ pāhīti bālake
haridrā-cūrṇa-tailādbhīh
siñcanyo 'janam ujjaguḥ


TRANSLATION

Offering blessings to the newborn child, Kṛṣṇa, the wives and daughters of the cowherd men said, “May You become the King of Vraja and long maintain all its inhabitants.” They sprinkled a mixture of turmeric powder, oil and water upon the birthless Supreme Lord and offered their prayers.

TEXT 13

avādyanta vicitrāṇi
vāditrāṇi mahotsave
The Meeting of Nanda Mahārāja and Vasudeva

\[ kṛṣṇe viśvesvare 'nante \]
\[ nandasya vrajam āgate \]

\[ avādyanta—vibrated in celebration of Vasudeva’s son; vicitrāṇi—various; vaditrāṇi—musical instruments; mahā-utsave—in the great festival; kṛṣṇe—when Lord Kṛṣṇa; viṣva-iśvare—the master of the entire cosmic manifestation; anante—unlimitedly; nandasya—of Mahārāja Nanda; vrajam—at the pasturing place; āgate—had so arrived. \]

TRANSLATION

Now that the all-pervading, unlimited Lord Kṛṣṇa, the master of the cosmic manifestation, had arrived within the estate of Mahārāja Nanda, various types of musical instruments resounded to celebrate the great festival.

PURPORT

The Lord says in Bhagavad-gītā (4.7):

\[ yadā yadā hi dharmasya \]
\[ glānir bhavati bhārata \]
\[ abhyutthanam adharmasya \]
\[ tadātmānam sṛjāmy aham \]

“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.” Whenever Kṛṣṇa comes, once in a day of Brahmā, He comes to the house of Nanda Mahārāja in Vṛndāvana. Kṛṣṇa is the master of all creation (sarva-loka-mahēśvaram). Therefore, not only in the neighborhood of Nanda Mahārāja’s estate, but all over the universe—and in all the other universes—musical sounds celebrated the auspicious arrival of the Lord.

TEXT 14
In gladness, the cowherd men enjoyed the great festival by splashing one another’s bodies with a mixture of curd, condensed milk, butter and water. They threw butter on one another and smeared it on one another’s bodies.

From this statement we can understand that five thousand years ago not only was there enough milk, butter and curd to eat, drink and cook with, but when there was a festival it would be thrown about without restriction. There was no limit to how extensively milk, butter, curd and other such products were used in human society. Everyone had an ample stock of milk, and by using it in many varied milk preparations, people would keep good health in natural ways and thus enjoy life in Kṛṣṇa consciousness.

TEXTS 15–16

nando mahā-manās tebhyo
vāso 'laṅkāra-go-dhanam
The great-minded Mahārāja Nanda gave clothing, ornaments and cows in charity to the cowherd men in order to please Lord Viṣṇu, and thus he improved the condition of his own son in all respects. He distributed charity to the sūtas, the māgadhās, the vandis, and men of all other professions, according to their educational qualifications, and satisfied everyone's desires.

Although it has become fashionable to speak of daridra-nārāyaṇa, the words viṣṇor ārādhanārthāya do not mean that all the people satisfied by Nanda Mahārāja in this great ceremony were Viṣṇus. They were not daridra, nor were they Nārāyaṇa. Rather, they were devotees of Nārāyaṇa, and by their educational qualifications they would satisfy
Nārāyaṇa. Therefore, satisfying them was an indirect way of satisfying Lord Viṣṇu. Mad-bhakta-pūjābhyadhike (Bhāg. 11.19.21). The Lord says, “Worshiping My devotees is better than worshiping Me directly.” The varṇāśrama system is entirely meant for viṣṇu-ārādhana, worship of Lord Viṣṇu. Varṇāśramācāravatā puruṣeṇa paraḥ pumān/ viṣṇur ārādhyate (Viṣṇu Purāṇa 3.8.9). The ultimate goal of life is to please Lord Viṣṇu, the Supreme Lord. The uncivilized man or materialistic person, however, does not know this aim of life. Na te viduḥ svārtha-gatim hi viṣṇum (Bhāg. 7.5.31). One’s real self-interest lies in satisfying Lord Viṣṇu. Not satisfying Lord Viṣṇu but instead attempting to become happy through material adjustments (bahir-artha-mānīnah) is the wrong way for happiness. Because Viṣṇu is the root of everything, if Viṣṇu is pleased, everyone is pleased; in particular, one’s children and family members become happy in all respects. Nanda Mahārāja wanted to see his newborn child happy. That was his purpose. Therefore he wanted to satisfy Lord Viṣṇu, and to satisfy Lord Viṣṇu it was necessary to satisfy His devotees, such as the learned brāhmaṇas, māgadhas and sūtas. Thus, in a roundabout way, ultimately it was Lord Viṣṇu who was to be satisfied.

TEXT 17

रोहिणि च महाभागा नन्दगोपाभिनन्दिता ।
व्यचरद दिव्यवासस्त्रहरा-भृत्ति ॥१७॥

rohini ca mahā-bhāgā
nanda-gopābhinanditā
vyacarat divya-vāsa-srak-
kanṭhābharaṇa-bhūṣitā

rohini—Rohini, the mother of Baladeva; ca—also; mahā-bhāgā—the most fortunate mother of Baladeva (greatly fortunate because of having the opportunity to raise Kṛṣṇa and Balarāma together); nanda-gopā-abhinanditā—being honored by Mahārāja Nanda and mother Yaśodā; vyacarat—was busy wandering here and there; divya—beautiful; vāsa—with a dress; srak—with a garland; kanṭha-ābharana—and with an ornament covering the neck; bhūṣitā—decorated.
TRANSLATION

The most fortunate Rohiṇī, the mother of Baladeva, was honored by Nanda Mahārāja and Yaśodā, and thus she also dressed gorgeously and decorated herself with a necklace, a garland and other ornaments. She was busy wandering here and there to receive the women who were guests at the festival.

PURPORT

Rohiṇī, another wife of Vasudeva’s, was also kept under the care of Nanda Mahārāja with her son Baladeva. Because her husband was imprisoned by Kaṁsa, she was not very happy, but on the occasion of Kṛṣṇa-janmāṣṭamī, Nandotsava, when Nanda Mahārāja gave dresses and ornaments to others, he also gave gorgeous garments and ornaments to Rohiṇī so that she could take part in the festival. Thus she also was busy receiving the women who were guests. Because of her good fortune in being able to raise Kṛṣṇa and Balarāma together, she is described as mahā-bhāgā, greatly fortunate.

TEXT 18

रोहिणि अनन्तोऽभया नन्दस्य व्रजः सर्वसङ्गद्विमानोऽर्जुनेन रामाक्रिश्चमभुवरूपः

तत आरब्या नन्दस्या व्रजः सर्वसङ्गद्विमानोऽर्जुनेन रामाक्रिश्चमभुवरूपः ॥१८॥

tata ārabhya nandasya
vrajaḥ sarva-samṛddhimān
harer nivāsātmā-gunai
ramākriḍam abhūn nrpa

tataḥ ārabhya—beginning from that time; nandasya—of Mahārāja Nanda; vrajaḥ—Vrajabhūmi, the land for protecting and breeding cows; sarva-samṛddhimān—became opulent with all kinds of riches; hareḥ nivāsa—of the residence of the Supreme Personality of Godhead; ātmagunaiḥ—by the transcendental qualities; ramā-ākrīdam—the place of pastimes for the goddess of fortune; abhūt—became; nrpa—O King (Mahārāja Parīkṣīt).
TRANSLATION

O Mahārāja Parikṣit, the home of Nanda Mahārāja is eternally the abode of the Supreme Personality of Godhead and His transcendental qualities and is therefore always naturally endowed with the opulence of all wealth. Yet beginning from Lord Kṛṣṇa’s appearance there, it became the place for the pastimes of the goddess of fortune.

PURPORT

As stated in the Brahma-saṁhitā (5.29), lākṣmi-sahasra śata-sam-bhrama-sevyamānaṁ govindam ādi-puruṣam tam aham bhajāmi. The abode of Kṛṣṇa is always served by hundreds and thousands of goddesses of fortune. Wherever Kṛṣṇa goes, the goddess of fortune naturally resides with Him. The chief of the goddesses of fortune is Śrīmatī Rādhārāṇī. Therefore, Kṛṣṇa’s appearance in the land of Vraja indicated that the chief goddess of fortune, Rādhārāṇī, would also appear there very soon. Nanda Mahārāja’s abode was already opulent, and since Kṛṣṇa had appeared, it would be opulent in all respects.

TEXT

गोपान् गोकुलरक्षणं निरुप्य मथुरा गतः ।
नन्दः कंसस्य वार्षिकं करं दातुं कुरुद्वाह ॥ १९ ॥

gopān gokula-rakṣāyām
nirūpya mathurāṁ gataḥ
nandaḥ kamāsasya vārṣikyaṁ
karaṁ dāturṁ kurūdvaha

gopān—the cowherd men; gokula-rakṣāyām—in giving protection to the state of Gokula; nirūpya—after appointing; mathurāṁ—to Mathurā; gataḥ—went; nandaḥ—Nanda Mahārāja; kamāsasya—of Kamsa; vārṣikyaṁ—yearly taxes; karaṁ—the share of profit; dāturṁ—to pay; kuru-udvaha—O Mahārāja Parikṣit, best protector of the Kuru dynasty.

TRANSLATION

Śukadeva Gosvāmi continued: Thereafter, my dear King Parikṣit, O best protector of the Kuru dynasty, Nanda Mahārāja ap-
pointed the local cowherd men to protect Gokula and then went to Mathurā to pay the yearly taxes to King Kaṁsa.

PURPORT

Because the killing of babies was going on and had already become known, Nanda Mahārāja was very much afraid for his newborn child. Thus he appointed the local cowherd men to protect his home and child. He wanted to go immediately to Mathurā to pay the taxes due and also to offer some presentation for the sake of his newborn son. For the protection of the child, he had worshiped various demigods and forefathers and given charity to everyone’s satisfaction. Similarly, Nanda Mahārāja wanted not only to pay Kaṁsa the yearly taxes but also to offer some presentation so that Kaṁsa too would be satisfied. His only concern was how to protect his transcendental child, Kṛṣṇa.

TEXT 20

vasudeva upaśrutya
bhrātaram nandam āgatam
jñātvā datta-karam rājñe
yayau tad-avamocanam

vasudevaḥ—Vasudeva; upaśrutya—when he heard; bhrātaram—that his dear friend and brother; nandam—Nanda Mahārāja; āgatam—had come to Mathurā; jñātvā—when he learned; datta-karam—had already paid the taxes; rājñe—unto the King; yayau—he went; tad-avamocanam—to the residential quarters of Nanda Mahārāja.

TRANSLATION

When Vasudeva heard that Nanda Mahārāja, his very dear friend and brother, had come to Mathurā and already paid the taxes to Kaṁsa, he went to Nanda Mahārāja’s residence.
**PURPORT**

Vasudeva and Nanda Mahārāja were so intimately connected that they lived like brothers. Furthermore, it is learned from the notes of Śrīpāda Madhvācārya that Vasudeva and Nanda Mahārāja were stepbrothers. Vasudeva’s father, Śūrasena, married a vaiśya girl, and from her Nanda Mahārāja was born. Later, Nanda Mahārāja himself married a vaiśya girl, Yaśodā. Therefore his family is celebrated as a vaiśya family, and Kṛṣṇa, identifying Himself as their son, took charge of vaiśya activities (kṛṣi-go-rakṣya-vāniyam). Balarāma represents plowing the land for agriculture and therefore always carries in His hand a plow, whereas Kṛṣṇa tends cows and therefore carries a flute in His hand. Thus the two brothers represent kṛṣi-rakṣya and go-rakṣya.

**TEXT 21**

तं दृश्वः सहसोधाय देहः श्राणभिरगतम् ।
श्रीतः प्रियतमं दोषम्यं सस्वजे प्रेमविहळः ॥२१॥

tam dṛṣṭvā sahasotthāya
dehah prāṇam ivāgatam
prītaḥ priyatamam dorbhyāṁ
sasvaje prema-vihvalaḥ

tam—him (Vasudeva); dṛṣṭvā—seeing; sahasā—suddenly; utthāya—getting up; dehaḥ—the same body; prāṇam—life; iva—as if; āgatam—had returned; prītaḥ—so pleased; priya-tamam—his dear friend and brother; dorbhyāṁ—by his two arms; sasvaje—embraced; prema-vihvalaḥ—overwhelmed with love and affection.

**TRANSLATION**

When Nanda Mahārāja heard that Vasudeva had come, he was overwhelmed with love and affection, being as pleased as if his body had regained its life. Seeing Vasudeva suddenly present, he got up and embraced him with both arms.

**PURPORT**

Nanda Mahārāja was older than Vasudeva. Therefore Nanda Mahārāja embraced him, and Vasudeva offered him namaskāra.
The Meeting of Nanda Maharaja and Vasudeva

TEXT 22

पुजित: सुकमालस्ये प्रत्यांपमांदत: ||
प्रसक्तधी: स्वात्मजयोरिष्टियाह विशाम्पते ||२२||

 пу́житаḥ sukham ā́śīnaḥ
pṛṣṭvā́nāmayaṁ ā́dṛtaḥ
prasakta-dhiḥ svātmajayor
idam āḥa viśāmpate

 пу́житаḥ—Vasudeva having been so dearly welcomed; sukham ā́śīnaḥ—having been given a place to sit comfortably; pṛṣṭvā—asking; anāmayaṁ—all-auspicious inquiries; ā́dṛtaḥ—being honored and respectfully received; prasakta-dhiḥ—because of his being very much attached; sva-ātmajayoh—to his own two sons, Kṛṣṇa and Balarāma; idam—the following; āḥa—inquired; viśām-pate—O Mahārāja Parikṣit.

TRANSLATION

O Mahārāja Parikṣit, having thus been received and welcomed by Nanda Mahārāja with honor, Vasudeva sat down very peacefully and inquired about his own two sons because of intense love for them.

TEXT 23

दिष्ट्या अरत: प्रवयस्त इत्नीप्रक्रजस्ते प्रजाशया निष्ठत्स्य प्रजा यत् समपद्यातं ||२३||

diṣṭyā bhrātaḥ pravayasa
idānīṁ aprajasya te
prajāśāyāḥ nivrtaṣya
prajā yat samapadyata

diṣṭyā—it is by great fortune; bhrātaḥ—O my dear brother; pravayasaḥ—of you whose age is now quite advanced; idānīṁ—at the present moment; aprajasya—of one who did not have a son before; te—of you; prajā-āśāyāḥ nivrtaṣya—of one who was almost hopeless of getting a son at this age; prajā—a son; yat—whatever; samapadyata—has been gotten by chance.
TRANSLATION

My dear brother Nanda Mahārāja, at an advanced age you had no son at all and were hopeless of having one. Therefore, that you now have a son is a sign of great fortune.

PURPORT

At an advanced age one generally cannot beget a male child. If by chance one does beget a child at this age, the child is generally female. Thus Vasudeva indirectly asked Nanda Mahārāja whether he had actually begotten a male child or a female child. Vasudeva knew that Yasodā had given birth to a female child, whom he had stolen and replaced with a male child. This was a great mystery, and Vasudeva wanted to determine whether this mystery was already known to Nanda Mahārāja. On inquiring, however, he was confident that the mystery of Kṛṣṇa’s birth and His being placed in the care of Yasodā was still hidden. There was no danger, since Kamsa at least could not learn what had already happened.

TEXT 24

दिष्ट्या सांसारक्रेयसिन् वर्तमानः पुनर्भवः ।
उपलब्धो महानंद दुर्लभं प्रियदर्शनम् ॥२४॥

diṣṭyā saṁsāra-cakre 'smin
vartamānah punar-bhavaḥ
upalabdho bhavān adya
durlabham priya-darśanam

diṣṭyā—it is also by great fortune; saṁsāra-cakre asmin—in this world of birth and death; vartamānah—although I was existing; punah-bhavaḥ—my meeting with you is just like another birth; upalabdhah—being obtained by me; bhavān—you; adya—today; durlabham—although it was never to happen; priya-darśanam—to see you again, my very dear friend and brother.

TRANSLATION

It is also by good fortune that I am seeing you. Having obtained this opportunity, I feel as if I have taken birth again. Even though
one is present in this world, to meet with intimate friends and dear relatives in this material world is extremely difficult.

**PURPORT**

Vasudeva had been imprisoned by Kaṁsa, and therefore, although present in Mathurā, he was unable to see Nanda Mahārāja for many years. Therefore when they met again, Vasudeva considered this meeting to be another birth.

**TEXT 25**

\[
\begin{align*}
naikatra priya-saṁvāsaḥ & \\
suḥṛdāṁ citra-karaṇām & \\
oghena vyūhyamānānāṁ & \\
plavānāṁ srotaso yathā &
\end{align*}
\]

*na*—not; *ekatra*—in one place; *priya-saṁvāsaḥ*—living together with dear friends and relatives; *suḥṛdāṁ*—of friends; *citra-karaṇām*—of all of us who have had varieties of reactions to our past karma; *oghena*—by the force; *vyūhyamānānāṁ*—carried away; *plavānāṁ*—of sticks and other objects floating in the water; *srotasaḥ*—of the waves; *yathā*—as.

**TRANSLATION**

Many planks and sticks, unable to stay together, are carried away by the force of a river’s waves. Similarly, although we are intimately related with friends and family members, we are unable to stay together because of our varied past deeds and the waves of time.

**PURPORT**

Vasudeva was lamenting because he and Nanda Mahārāja could not live together. Yet how could they live together? Vasudeva warns that all of us, even if intimately related, are carried away by the waves of time according to the results of past karma.
TEXT 26

कच्चित् पशव्यं निरुज्जं भूष्यभृत्रणवीरुध्यम्

शुद्धनं तद्धुना यत्रास्ते त्वं सुहृदवृत्तं।

kaccit paśavyaṁ nirujam
bhūry-ambu-tṛṇa-vīrudham
brhad vanam tad adhunā
yatrasse tvam suhṛd-vṛtaḥ

TRANSLATION

My dear friend Nanda Maharaja, in the place where you are living with your friends, is the forest favorable for the animals, the cows? I hope there is no disease or inconvenience. The place must be full of water, grass and other plants.

PURPORT

For human happiness, one must care for the animals, especially the cows. Vasudeva therefore inquired whether there was a good arrangement for the animals where Nanda Mahārāja lived. For the proper pursuit of human happiness, there must be arrangements for the protection of cows. This means that there must be forests and adequate pasturing grounds full of grass and water. If the animals are happy, there will be an ample supply of milk, from which human beings will benefit by deriving many milk products with which to live happily. As enjoined in Bhagavad-gītā (18.44), krṣi-go-raksya-vānijyaṁ vaiśya-karma-sva-bhāvajam. Without giving proper facilities to the animals, how can human society be happy? That people are raising cattle to send to the slaughterhouse is a great sin. By this demoniac enterprise, people are ruining their chance for a truly human life. Because they are not giving
any importance to the instructions of Kṛṣṇa, the advancement of their so-called civilization resembles the crazy efforts of men in a lunatic asylum.

TEXT 27

भ्रातरम् सुतः कुशिन्नात्रा सह भवद्र्षेः ।
तात्र भवन्ति मन्वानो भवद्भ्यापुपलालितः ||२७||

bhṛṭar mama sutah kaccin
mātrā saha bhavad-vraje
tātam bhavantam manvāno
bhavadbhyaṁ upalālitaḥ

bhṛṭaḥ—my dear brother; mama—my; sutah—son (Baladeva, born of Rohiṇī); kaccit—whether; mātrā saha—with His mother, Rohiṇī; bhavat-vraje—in your house; tātam—as father; bhavantam—unto you; manvānah—thinking; bhavadbhyaṁ—by you and your wife, Yaśodā; upalālitaḥ—properly being raised.

TRANSLATION

My son Baladeva, being raised by you and your wife, Yaśodādevi, considers you His father and mother. Is he living very peacefully in your home with His real mother, Rohiṇī?

TEXT 28

पुंसस्त्रिवर्गों विहितः सहदो बहुमावितः ।
न तेषु क्षित्यमानेषु त्रिवर्गोंथर्थीय कल्पते ||२८||

puṁsas tri-vargaḥ vihitah
suhrdau hy anubhāvitaḥ
na teṣu kliṣyamānesu
tri-vargaḥ 'rthāya kalpate

puṁsah—of a person; tri-vargah—the three aims of life (religion, economic development and sense gratification); vihitah—enjoined according to Vedic ritualistic ceremonies; suhrdah—toward relatives and
friends; *hi*—indeed; *anubhāvitah*—when they are properly in line; *na*—not; *teṣu*—in them; *kliṣyamāṇeṣu*—if they are actually in any difficulty; *tri-vargaḥ*—these three aims of life; *arthāya*—for any purpose; *kalpate*—does become so.

**TRANSLATION**

When one’s friends and relatives are properly situated, one’s religion, economic development and sense gratification, as described in the Vedic literatures, are beneficial. Otherwise, if one’s friends and relatives are in distress, these three cannot offer any happiness.

**PURPORT**

Vasudeva regretfully informed Nanda Mahārāja that although he had his wife and children, he could not properly discharge his duty of maintaining them and was therefore unhappy.

**TEXT 29**

श्रीनन्द उवाच

अहो ते देवकीपुत्राः कंसेन बहनो हताः।
एकावशिष्टावरजा कन्या सापि दिवम् गताः॥२९॥

*sri-nanda uvāca*
*aḥo ta devaki-putrāḥ*
*kamsena bahavo hatāḥ*
*ekāvaśiṣṭāvarajā*
*kanyā sāpi divam gatā*

*sri-nanda uvāca*—Nanda Mahārāja said; *aḥo*— alas; *te*—your; *devaki-putrāḥ*—all the sons of your wife Devaki; *kamsena*—by King Kamsa; *bahavo*—many; *hatāḥ*—have been killed; *ekā*—one; *avaśiṣṭā*—remaining child; *avarajā*—the youngest of all; *kanyā*—a daughter also; *sā api*—she also; *dvīm gatā*—gone to the heavenly planets.
TRANSLATION

Nanda Mahārāja said: Alas, King Kaṁsa killed so many of your children, born of Devakī. And your one daughter, the youngest child of all, entered the heavenly planets.

PURPORT

When Vasudeva understood from Nanda Mahārāja that the mystery of Kṛṣṇa’s birth and His having been exchanged with Yaśodā’s daughter was yet undisclosed, he was happy that things were going on nicely. By saying that Vasudeva’s daughter, his youngest child, had gone to the heavenly planets, Nanda Mahārāja indicated that he did not know that this daughter was born of Yaśodā and that Vasudeva had exchanged her with Kṛṣṇa. Thus the doubts of Vasudeva were dispelled.

TEXT 30

नूनं ब्रह्मजिवरस्यमदस्पष्टमो जनं \\  
अद्यमात्मनस्तत्त्वं यो वेद्य न स मुहयति ||२०||

nūnam hy adrṣṭa-niṣṭho ’yam  
adṛṣṭa-paramo janaḥ  
adṛṣṭam ātmanas tattvam  
yo veda na sa muhyati

nūnam—certainly; hi—indeed; adrṣṭa—unseen; niṣṭhaḥ ayam—something ends there; adrṣṭa—the unseen destiny; paramaḥ—ultimate; janaḥ—every living entity within this material world; adrṣṭam—that destiny; ātmanah—of oneself; tattvam—ultimate truth; yah—anyone who; veda—knows; na—not; saḥ—he; muhyati—becomes bewildered.

TRANSLATION

Every man is certainly controlled by destiny, which determines the results of one’s fruitive activities. In other words, one has a son or daughter because of unseen destiny, and when the son or
daughter is no longer present, this also is due to unseen destiny. Destiny is the ultimate controller of everyone. One who knows this is never bewildered.

PURPORT

Nanda Mahārāja consoled his younger brother Vasudeva by saying that destiny is ultimately responsible for everything. Vasudeva should not be unhappy that his many children had been killed by Kamsa or that the last child, the daughter, had gone to the heavenly planets.

TEXT 31

श्रीवसुदेव उवाच
करो वै वार्षिको द्वारा राजिया दर्शा वर्षां च वः ।
नेह स्थेर बहुतिथं सन्न्युत्पाताय गोकुले ॥३१॥

śrī-vasudeva uvāca
karo vai vārṣiko datto
rājñe drśṭā vayaṁ ca vah
neha stheyam bahu-titham
santy utpātāś ca gokule

śrī-vasudevaḥ uvāca—Śrī Vasudeva replied; karaḥ—the taxes; vai—indeed; vārṣikāḥ—yearly; dattāḥ—have already been paid by you; rājñe—to the King; drśṭāḥ—have been seen; vayaṁ ca—both of us; vah—of you; na—not; iha—in this place; stheyam—should be staying; bahu-titham—for many days; santi—may be; utpātāḥ ca—many disturbances; gokule—in your home, Gokula.

TRANSLATION

Vasudeva said to Nanda Mahārāja: Now, my dear brother, since you have paid the annual taxes to Kamsa and have also seen me, do not stay in this place for many days. It is better to return to Gokula, since I know that there may be some disturbances there.
TEXT 32

श्रीशुकु उपाचर

इति नन्दादयो गोप: प्रोक्तास्ते शौरिणा ययुः ।
अनोभिनन्दुस्तस्तमुहुष्य गोकुलम् ॥३२॥

śrī-śuka uvāca
iti nandādayo gopāḥ
proktās te saurinā yayuḥ
anobhir anādud-yuktais
tam anujñāpya gokulam

śrī-śukah uvāca—Śrī Śukadeva Gosvāmi said; iti—thus; nanda-
ādayaḥ—Nanda Mahārāja and his companions; gopāḥ—the cowherd
men; proktāḥ—being advised; te—they; saurinā—by Vasudeva;
yayuḥ—started from that place; anobhīḥ—by the bullock carts; anādū-
yuktaiḥ—yoked with oxen; tam anujñāpya—taking permission from
Vasudeva; gokulaḥ—for Gokula.

TRANSLATION

Śukadeva Gosvāmi said: After Vasudeva advised Nanda Mahārāja
in this way, Nanda Mahārāja and his associates, the cowherd men,
took permission from Vasudeva, yoked their bulls to the bullock
carts, and started riding for Gokula.

Thus end the Bhaktivedanta purports to the Tenth Canto, Fifth
Chapter, of the Śrīmad-Bhāgavatam, entitled “The Meeting of Nanda
Mahārāja and Vasudeva.”
Appendixes
The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvati Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Mathas (Vedic institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Thākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the Bhagavad-gītā, assisted the Gauḍīya Matha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda’s philosophical learning and devotion, the Gauḍīya Vaiṣṇava Society honored him in 1947 with the title “Bhaktivedanta.” In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the vānaprastha (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādha-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (sannyāsa) in 1959. At Rādha-Dāmodara, Śrīla Prabhupāda began work on his life’s masterpiece: a multivolume translation and commentary on the eighteen thousand verse Śrīmad-Bhāgavatam (Bhāgavata Purāṇa). He also wrote Easy Journey to Other Planets.

After publishing three volumes of Bhāgavatam, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.
In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred āśramas, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the Gurukula school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda’s most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world’s largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda’s most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic Śrī Caitanya-caritāmṛta.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.
References

The purports of Śrīmad-Bhāgavatam are all confirmed by standard Vedic authorities. The following authentic scriptures are specifically cited in this volume:


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_Caitanya-bhāgavata_, 199

_Caitanya-candrāmṛta_, 153

_Caitanya-caritāmṛta_, 20, 68, 101, 144, 146, 171, 192, 241, 258, 316

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_Hari-bhakti-sudhodaya_, 103, 175

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Glossary

A

Ācārya—a spiritual master who teaches by example.
Ārati—a ceremony for greeting the Lord with offerings of food, lamps, fans, flowers and incense.
Arcana—the devotional process of Deity worship.
Artha—economic development.
Āśrama—the four spiritual orders of life: celibate student, householder, retired life and renounced life.
Asuras—atheistic demons.
Avatāra—a descent of the Supreme Lord.

B

Bhagavad-gītā—the basic directions for spiritual life spoken by the Lord Himself.
Bhagavān—one who unlimitedly possesses all opulences; a term of address for the Supreme Personality of Godhead.
Bhāgavata-saptāha—a seven-day discourse on Śrīmad-Bhāgavatam.
Bhagavat-svarūpa—the personal form of the Lord.
Bhakta—a devotee.
Bhakti-yoga—linking with the Supreme Lord by devotional service.
Brahmacarya—celibate student life; the first order of Vedic spiritual life.
Brahman—the Absolute Truth; especially the impersonal aspect of the Absolute.
Brāhmaṇa—one wise in the Vedas who can guide society; the first Vedic social order.
Brahmāṇḍas—the universes.
Brahmāstra—a nuclear weapon produced by chanting mantras.

C

Catur-vyūha—the Lord’s plenary expansions Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha

355
D

Daivas—the demigods or godly persons.

Daridra-nārāyaṇa—“poor Nārāyaṇa,” an offensive term used by Māyāvādīs to equate poor men with the Supreme Personality of Godhead.

Dāsya-rasa—the servitorship relationship with the Lord.

Dharma—eternal occupational duty; religious principles.

E

Ekādaśī—a special fast day for increased remembrance of Kṛṣṇa, which comes on the eleventh day of both the waxing and waning moon.

G

Garbhadhāna-saṁskāra—Vedic purificatory ritual for obtaining good progeny; performed by husband and wife before child’s conception.

Goloka (Kṛṣṇaloka)—the highest spiritual planet, containing Kṛṣṇa’s personal abodes, Dvārakā, Mathurā and Vṛndāvana.

Gopīs—Kṛṣṇa’s cowherd girl friends, His most confidential servitors.

Gṛha-stha—regulated householder life; the second order of Vedic spiritual life.

Gṛṇī-bhūta—the first stage of bhakti.

Guru—a spiritual master.

H

Hare Kṛṣṇa mantra—See: Mahā-mantra

Hlaṇḍini-śakti—the Lord’s pleasure potency.

J

Jiva-tattva—the living entities, atomic parts of the Lord.

Jñāṇi—one who cultivates knowledge by empirical speculation.

K

Kāla-cakra—the wheel of time.

Kali-yuga (Age of Kali)—the present age, characterized by quarrel; it is last in the cycle of four and began five thousand years ago.
Kāma—lust.
Karatalās—hand cymbals used in kirtana.
Karma—fruitive action, for which there is always reaction, good or bad.
Karma-kāṇḍa-vicāra—the rituals for material prosperity prescribed in the Vedas.
Karmi—a person satisfied with working hard for flickering sense gratification.
Kevala—the third and highest stage of bhakti.
Kirtana—chanting the glories of the Supreme Lord.
Kṛṣṇaloka—See: Goloka
Kṣatriyas—a warrior or administrator; the second Vedic social order.

L
Loka—a planet.

M
Mādhurya-rasa—conjugal love relationship with the Lord.
Mahā-mantra—the great chanting for deliverance:
   Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
   Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
Mahā-roga—a severe illness.
Mahat-tattva—the total material energy, from which the material world is manifested.
Mantra—a sound vibration that can deliver the mind from illusion.
Mathurā—Lord Kṛṣṇa’s abode, surrounding Vṛndāvana, where He took birth and later returned to after performing His Vṛndāvana pastimes.
Māyā—illusion; forgetfulness of one’s relationship with Kṛṣṇa.
Māyāvādis—impersonal philosophers who say that the Lord cannot have a transcendental body.
Mṛdaṅga—a clay drum used for congregational chanting.
Mūḍha—a fool.
Muni—a sage.

N
Namaskāra—a polite greeting or address.
P

Param brahma—the Supreme Absolute Truth, Personality of Godhead. Paramparā—the chain of spiritual masters in disciplic succession. Pradhāna—the total material energy in its unmanifest state. Pradhānī-bhūta—the second and intermediate stage of bhakti. Prajāpatīs—the populators of the universe. Prāṇāyāma—control of the breathing process; performed in aṣṭānga-yoga. Prasāda—food spiritualized by being offered to the Lord.

R

Rākṣasas—man-eating demons.

S

Sac-cid-ānanda-vigraha—the Lord’s transcendental form, which is eternal, full of knowledge and bliss. Sādhu—a saintly person. Sākhyā-rasa—friend relationship with the Lord. Śaktyāvēśa-avatāra—an empowered incarnation of the Supreme Lord. Saṅkīrtana—public chanting of the names of God, the approved yoga process for this age. Sannyāsa—renounced life; the fourth order of Vedic spiritual life. Śānta-rasa—neutral relationship with the Supreme Lord. Śāstras—revealed scriptures. Śravaṇam kīrtanam viṣṇoh—the devotional processes of hearing and chanting about Lord Viṣṇu. Sudarśana-cakra—the disc weapon of the Supreme Lord. Śuddha-sattva—the state of pure, transcendental goodness (not to be confused with material goodness). Śūdra—a laborer; the fourth of the Vedic social orders. Svāmī—one who controls his mind and senses; title of one in the renounced order of life. Svarūpa-siddhi—the perfection of attaining one’s original, spiritual form.

T

Tapasya—austerity; accepting some voluntary inconvenience for a higher purpose.
Tilaka—auspicious clay marks that sanctify a devotee’s body as a temple of the Lord.

U

Ugra-karma—evil activities.

V

Vaikunṭha—the spiritual world.

Vaiṣṇava—a devotee of Lord Viṣṇu, Kṛṣṇa.

Vaiṣyas—farmers and merchants; the third Vedic social order.

Vānaprastha—one who has retired from family life; the third order of Vedic spiritual life.

Varṇa—the four occupational divisions of society: the intellectual class, the administrative class, the mercantile class, and the laborer class.

Varṇāśrama—the Vedic social system of four social and four spiritual orders.

Vātsalya-ṛasa—parental relationship with the Lord.

Vedas—the original revealed scriptures, first spoken by the Lord Himself.

Vimukta—persons liberated from the material world.

Viṣṇu, Lord—Kṛṣṇa’s expansion for the creation and maintenance of the material universes.

Viṣṇu-mūrtis—the various forms of the Lord.

Viṣṇu-tattva—the original Personality of Godhead’s primary expansions, each of whom is equally God.

Vṛndāvana—Kṛṣṇa’s personal abode, where He fully manifests His quality of sweetness.

Vyāsadeva—Kṛṣṇa’s incarnation, at the end of Dvāpara-yuga, for compiling the Vedas.

Y

Yajña—an activity performed to satisfy either Lord Viṣṇu or the demigods.

Yogi—a transcendentalist who, in one way or another, is striving for union with the Supreme.

Yugas—ages in the life of a universe, occurring in a repeated cycle of four.
Sanskrit Pronunciation Guide

Vowels

आ ा इ ई उ ऊ ऋ ऌ ल ए ऐ ऒ ओ औ
- म (anusvāra) ः (visarga)

Consonants

Gutturals: क का ख कha ग ga घ gha ङ ṇa
Palatals: छ ca च cha ज ja झ jha ञ ṇa
Cerebrals: ट ta ठ tha ड da ढ dha ण ṇa
Dentals: त ta थ tha द da ध dha न na
Labials: प pa फ pha ब ba भ bha म ma
Semivowels: य ya र ra ल la व va
Sibilants: श śa ष ša स sa
Aspirate: ह ha द ' (avagraha) – the apostrophe

The numerals are: ०-0 १-1 २-२ ३-३ ४-४ ५-५ ६-६ ७-७ ८-८ ९-९

The vowels above should be pronounced as follows:

a – like the a in organ or the u in but.
ä – like the a in far but held twice as long as short a.
i – like the i in pin.
ī – like the i in pique but held twice as long as short i.
u — like the u in push.
û — like the u in rule but held twice as long as short u.
्र — like the ri in rim.
רי — like ree in reed.
ḷ — like l followed by r (lr).
e — like the e in they.
ai — like the ai in aisle.
o — like the o in go.
au — like the ow in how.
र्म (anusvāra) — a resonant nasal like the n in the French word bon.
ह (visarga) — a final h-sound: aḥ is pronounced like aha; iḥ like ihi.

The vowels are written as follows after a consonant:

For example: क ka का kā कि ki की kī कु ku कू kū क्र kr क़ k̄ बे ke कै kai को ko कौ kau

The vowel “a” is implied after a consonant with no vowel symbol.
The symbol virāma (\) indicates that there is no final vowel: क्र

The consonants are pronounced as follows:

k — as in kite
kh — as in Eckhart
g — as in give
gh — as in dig-hard
ṅ — as in sing
ç — as in chair
ch — as in staunch-heart
j — as in joy

Cerebrals are pronounced with tongue to roof of mouth, but the following dentals are pronounced with tongue against teeth:
t — as in tub but with tongue against teeth.
th — as in light-heart but with tongue against teeth.
d – as in dove but with tongue against teeth.
dh – as in red-hot but with tongue against teeth.
n – as in nut but with tongue between teeth.
p – as in pine
ph – as in uphill (not f)

l – as in light
v – as in vine

b – as in bird
bh – as in rub-hard

s (palatal) – as in the s in the German word sprechen

m – as in mother

s (cerebral) – as the sh in shine

y – as in yes

s – as in sun

r – as in run

h – as in home

Generally two or more consonants in conjunction are written together in a special form, as for example: खा त्रा

There is no strong accentuation of syllables in Sanskrit, or pausing between words in a line, only a flowing of short and long (twice as long as the short) syllables. A long syllable is one whose vowel is long (a, i, u, e, ae, o, au), or whose short vowel is followed by more than one consonant (including anusvāra and visarga). Aspirated consonants (such as kha and gha) count as only single consonants.
### Index of Sanskrit Verses

This index constitutes a complete listing of the first and third lines of each of the Sanskrit poetry verses of this volume of *Śrīmad-Bhāgavatam*, arranged in English alphabetical order. The first column gives the Sanskrit transliteration, and the second and third columns, respectively, list the chapter-verse reference and page number for each verse.

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