ŚRĪMAD BHĀGAVATAM

of

KRŚṆA-DVAIPĀYANA VYĀSA

yad yujyate 'su-vasu-karma-manavo-vacobhir
dehātmajādisu nṛbhīs tad asat prthaktvāt
tair eva sad bhavati yat kriyate 'prthaktvāt
sarvasya tad bhavati mūla-niśecanaṁ yat

(p. 24)
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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, on 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 demonic face of society.

\[
\text{kaumāra ācāret prājño} \\
\text{dharmaḥ bhāgavatān iha} \\
\text{durlabham mānusāṁ janaṁ} \\
\text{tad āpy adhruvam arthadam} \\
\text{(Bhāg. 7.6.1)}
\]

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
Srimad-Bhagavatam

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 Bhagavatam or Srimad-Bhagavatam.

Srimad-Bhagavatam 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 accept God as a concrete principle.

Srimad-Bhagavatam begins with the definition of the ultimate source. It is a bona fide commentary on the Vedanta-sutra by the same author, Srila Vyasadeva, 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 as 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 Sri Krsna. 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 Srimad-Bhagavatam, but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of Srimad-Bhagavatam.

tad-vag-visargajanatagha-viplavo
yasmin pratislokam abaddhavat api
“On the other hand, that literature which is full with descriptions of the transcendental glories of the name, fame, form and pastimes of the unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung and accepted by purified men who are thoroughly honest.”

Oṁ tat sat

A. C. Bhaktivedanta Swami
“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 Śrila 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 Parikṣit in an assembly of learned saints on the bank of the Ganges at Hastināpura (now Delhi). Mahārāja Parikṣit was the emperor of the world and was a great rājaṛṣi (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 Parikṣit’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 Parikṣit, concerning everything from the nature of the self to the origin of the universe, held the assembled sages
Srīmad-Bhāgavatam

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 Sukadeva Gosvāmī first recited Srīmad-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 Srīmad-Bhāgavatam, as spoken by Sukadeva Gosvāmī to Mahārāja Parikṣit.

The reader of Srīmad-Bhāgavatam hears Sūta Gosvāmī relate the questions of Mahārāja Parikṣit and the answers of Sukadeva 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 Sukadeva 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, Sukadeva 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 Srīmad-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
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

Having taken possession of the container of nectar, the Supreme Personality of Godhead, in the beguiling form of Mohinî, smiled slightly and said, “My dear demons, if you accept whatever I may do, whether honest or dishonest, then I can take responsibility for dividing the nectar among you.” Because the chiefs of the demons were not very expert in deciding things, upon hearing the sweet words of Mohini-mûrti they immediately assented. Thus Mohinî-mûrti, wearing a most beautiful sari and tinkling ankle bells, entered the lavishly decorated arena. She walked very slowly because of Her big, low hips, and Her eyes moved restlessly due to youthful pride. Her breasts were like water jugs, Her thighs resembled the trunks of elephants and She carried a waterpot in Her hand. Her attractive nose and cheeks and Her ears, adorned with golden earrings, made Her face very beautiful. As She moved, Her sari’s border on Her breasts moved slightly aside. When the demigods and demons saw these beautiful features of Mohini-mûrti, who was glancing at them and slightly smiling, they were all completely enchanted. Having thus bewildered the demons with Her sweet words and charming beauty, Mohini-mûrti fulfilled Her plan by distributing all the nectar to the demigods, freeing them from invalidity, old age and death. (pp. 11–17)
Rāhu, the demon who causes eclipses of the sun and moon, covered himself with the dress of a demigod and thus entered the assembly of the demigods and drank nectar without being detected by anyone, even by the Supreme Personality of Godhead. The moon and the sun, however, because of permanent animosity toward Rāhu, understood the situation. Thus Rāhu was detected. Then the Supreme Lord, Hari (Mohini), using His disc, which was sharp like a razor, at once cut off Rāhu’s head. When Rāhu’s head was severed from his body, his body immediately died, but his head, having been touched by the nectar, became immortal. (pp. 20–21)
When the demigods could find no way to counteract the activities of the demons, they wholeheartedly meditated upon Lord Viṣṇu, the Supreme Personality of Godhead and the creator of the universe. Immediately the Lord became visible to the demigods. With eyes resembling the petals of a newly blossomed lotus, He appeared before them sitting on the back of Garuḍa, spreading His lotus feet over Garuḍa’s shoulders. He was dressed in yellow and decorated with the Kaustubha gem, an invaluable helmet and brilliant earrings. He was holding various weapons in His eight hands. As the dangers of a dream cease when the dreamer awakens, the illusions created by the jugglery of the demons were vanquished by the transcendental prowess of Lord Viṣṇu as soon as He entered the battlefield. But the demons were undaunted. Suddenly, the demon Kālanemi, seeing the Supreme Lord on the battlefield, took up his trident and prepared to discharge it at Garuḍa’s head. (pp. 58–61)
After hearing how the Supreme Personality of Godhead, Hari, had appeared in the form of a woman, captivated the demons and enabled the demigods to drink nectar, Lord Śīva went to the place where Madhusūdana, the Lord, resides. Accompanied by his wife, Umā, Lord Śīva went there to see the Lord's form of a woman. The Supreme Personality of Godhead welcomed Lord Śīva and Umā with great respect, and after being seated comfortably, Lord Śīva duly worshiped the Lord and smilingly spoke as follows: “My Lord, I have seen all kinds of incarnations You have exhibited by Your transcendental qualities, but I have never seen Your form of a beautiful young woman. My Lord, please show me that form of Yours, which You showed to the demons to captivate them completely and in this way enable the demigods to drink nectar. I am very eager to see that form.” When Lord Viṣṇu heard Śīva’s request, He smiled with gravity and replied as follows: “O Śīva, you have pleased Me by your worship, and now I shall show you My form of a beautiful woman, which is very much appreciated by those who are lusty. Since you want to see that form, I shall now reveal it in your presence.”

(pp. 98–119)
Those who are known as the impersonalist Vedāntists regard Kṛṣṇa as the impersonal Brahman. Others, known as Mīmāṁsaka philosophers, regard Him as religion. The Sāṁkhya philosophers regard Him as the transcendental person who is beyond prakṛti and puruṣa and who is the controller of even the demigods. Although these realizations are all partially true, it is only followers of the codes of devotional service known as the Pañcarātras who can know Kṛṣṇa completely—as the beloved cowherd boy of Vṛndāvana, who is always engaging in wonderful pastimes with His dear devotees, and whose unparalleled beauty attracts everyone in the three worlds. (pp. 110–111)
Desiring to conquer Indra, the King of heaven, Bali Mahārāja performed a special ritualistic ceremony called Visvajit. When ghee (clarified butter) was offered in the fire of sacrifice, there appeared from the fire a celestial chariot covered with gold and silk. There also appeared yellow horses like those of Indra, a flag marked with a lion, a gilded bow, two quivers of infallible arrows and celestial armor. Then Bali Mahārāja’s grandfather Prahlāda Mahārāja offered Bali a garland of flowers that would never fade, and Śukrācārya gave him a conchshell. (pp. 186–188)
When Bali Mahārāja assembled his own soldiers and the demon chiefs, who were equal to him in strength, opulence and beauty, they appeared as if they would swallow the sky and burn all directions with their vision. After thus gathering the demoniac soldiers, Bali Mahārāja departed for the opulent capital of Indra. Indeed, he seemed to make the entire surface of the world tremble. Upon reaching the abode of Indra, Bali Mahārāja assembled his soldiers outside the city’s walls and sounded the conchshell given him by his spiritual master, Śukrācārya, thus creating a fearful situation for the women protected by Indra. Seeing Bali’s indefatigable endeavor and understanding his motive, King Indra was struck with wonder. (pp. 190–199)
CHAPTER NINE

The Lord Incarnates as Mohini-mūrti

This chapter describes how the demons, being enchanted by the beauty of the Mohini form, agreed to hand over the container of nectar to Mohinīdevī, who tactfully delivered it to the demigods.

When the demons got possession of the container of nectar, an extraordinarily beautiful young woman appeared before them. All the demons became captivated by the young woman’s beauty and became attached to Her. Now, because the demons were fighting among themselves to possess the nectar, they selected this beautiful woman as a mediator to settle their quarrel. Taking advantage of their weakness in this regard, Mohini, the incarnation of the Supreme Personality of Godhead, got the demons to promise that whatever decision She might give, they would not refuse to accept it. When the demons made this promise, the beautiful woman, Mohini-mūrti, had the demigods and demons sit in different lines so that She could distribute the nectar. She knew that the demons were quite unfit to drink the nectar. Therefore, by cheating them She distributed all the nectar to the demigods. When the demons saw this cheating of Mohini-mūrti, they remained silent. But one demon, named Rāhu, dressed himself like a demigod and sat down in the line of the demigods. He sat beside the sun and the moon. When the Supreme Personality of Godhead understood how Rāhu was cheating, He immediately cut off the demon’s head. Rāhu, however, had already tasted the nectar, and therefore although his head was severed, he remained alive. After the demigods finished drinking the nectar, the Supreme Personality of Godhead assumed His own form. Śukadeva Gosvāmī ends this chapter by describing how powerful is the chanting of the holy names, pastimes and paraphernalia of the Supreme Personality of Godhead.

TEXT 1

श्रीयुक्त उवाच

तेज्योत्साहोऽसुरा: पार्व्य हर्तस्यकसौद्ध: ||
खिरन्तो दस्युधर्म्मण आवान्तो ददृश: स्यायम् || १ ||
śrī-śuka uvāca
te 'nyonyato 'surāḥ pātram
harantas tyakta-sauhṛdāḥ
kṣipanto dasyu-dharmāṇa
āyāntiṁ dadṛṣuḥ striyam

śrī-śukah uvāca—Śrī Śukadeva Gosvāmi said; te—the demons; anyonyataḥ—among themselves; asurāḥ—the demons; pātram—the container of nectar; harantaḥ—snatching from one another; tyakta-sauhṛdāḥ—became inimical toward one another; kṣipantaḥ—sometimes throwing; dasyu-dharmāṇaḥ—sometimes snatching like robbers; āyāntiṁ—coming forward; dadṛṣuḥ—saw; striyam—a very beautiful and attractive woman.

TRANSLATION
Śukadeva Gosvāmi said: Thereafter, the demons became inimical toward one another. Throwing and snatching the container of nectar, they gave up their friendly relationship. Meanwhile, they saw a very beautiful young woman coming forward toward them.

TEXT 2

aho rūpam aho dhāma
aho asyā navam vayah
iti te tām abhidrutyā
papraccuh jāta-hṛt-sayāḥ

aho—how wonderful; rūpam—Her beauty; aho—how wonderful; dhāma—Her bodily luster; aho—how wonderful; asyāḥ—of Her; navam—new; vayah—beautiful age; iti—in this way; te—those demons; tām—unto the beautiful woman; abhidrutyā—going before Her hastily; papraccuh—inquired from Her; jāta-hṛt-sayāḥ—their hearts being filled with lust to enjoy Her.
TRANSLATION

Upon seeing the beautiful woman, the demons said, “Alas, how wonderful is Her beauty, how wonderful the luster of Her body, and how wonderful the beauty of Her youthful age!” Speaking in this way, they quickly approached Her, full of lusty desires to enjoy Her, and began to inquire from Her in many ways.

TEXT 3

का त्वम् कुञ्जपलाशाक्षि कुतो वा किं चिकिर्षसि ।
कस्यासि वद वामोह मथनात्वे मनाःसि नः ॥ ३ ॥

kā tvam kañja-palāśākṣi
kuto vā kim cikirṣasi
kasyāṣi vada vāmoru
mathnatīva manāṁsi nah

kā—who; tvam—are You; kañja-palāśa-akṣi—having eyes like the petals of a lotus; kutaḥ—from where; vā—either; kim cikirṣasi—what is the purpose for which You have come here; kasya—of whom; asi—do You belong; vada—kindly tell us; vāma-ūru—O You whose thighs are extraordinarily beautiful; mathnati—agitating; iva—like; manāṁsi—within our minds; nah—our.

TRANSLATION

O wonderfully beautiful girl, You have such nice eyes, resembling the petals of a lotus flower. Who are You? Where do You come from? What is Your purpose in coming here, and to whom do You belong? O You whose thighs are extraordinarily beautiful, our minds are becoming agitated simply because of seeing You.

PURPORT

The demons inquired from the wonderfully beautiful girl, “To whom do You belong?” A woman is supposed to belong to her father before her marriage, to her husband after her marriage, and to her grown sons in
her old age. In regard to this inquiry, Śrīla Viśvanātha Cakravartī Thākura says that the question “To whom do You belong?” means “Whose daughter are You?” Since the demons could understand that the beautiful girl was still unmarried, every one of them desired to marry Her. Thus they inquired, “Whose daughter are You?”

TEXT 4

न वयं त्यमरायैः सिद्दगन्धर्यवङ्गायणे।
नास्य्यपुर्वार्ज्ज जानिमो लोकेष्वेश कुतो वृमिः ॥ ४ ॥

na vayaṁ tvāmarair daityaih
siddha-gandharva-cāraṇaih
nāśprṣṭa-pūrvāṁ jānimo
lokeśaiś ca kuto nṛbhīḥ

na—it is not; vayam—we; tvā—unto You; amaraṁ—by the demigods; daityaiḥ—by the demons; siddha—by the Siddhas; gandharva—by the Gandharvas; cāraṇaiḥ—and by the Cārānas; na—not; asprṣṭa-pūrvāṁ—never enjoyed or touched by anyone; jānimaḥ—know exactly; loka-tāsaiḥ—by the various directors of the universe; ca—also; kutaḥ—what to speak of; nṛbhīḥ—by human society.

TRANSLATION

What to speak of human beings, even the demigods, demons, Siddhas, Gandharvas, Cārānas and the various directors of the universe, the Prajāpatis, have never touched You before. It is not that we are unable to understand Your identity.

PURPORT

Even the asuras observed the etiquette that no one should address a married woman with lust. The great analyst Cāṇakya Paṇḍita says, mātrvat para-dāreṣu: one should consider another’s wife to be one’s mother. The asuras, the demons, took it for granted that the beautiful young woman, Mohini-mūrti, who had arrived before them, was certainly not married. Therefore they assumed that no one in the world, in-
including the demigods, the Gandharvas, the Cāraṇas and the Siddhas, had ever touched Her. The demons knew that the young girl was unmarried, and therefore they dared to address Her. They supposed that the young girl, Mohini-mūrti, had come there to find a husband among all those present (the Daityas, the demigods, the Gandharvas and so on).

TEXT 5

नूनम त्वं विधिनाः हुम्मः प्रेषितासि श्रीरिणाः ।
सर्वेन्द्रियमनः प्रीति विधातुं सज्ज्येन किम ॥ ५ ॥

nūnam tvam vidhinā subhrūḥ
preṣitāsi śarīrīnāṁ
sarvendriya-manaḥ-prūtim
vidhātum sa-grhena kim

nūnam—indeed; tvam—You; vidhinā—by Providence; su-bhrūḥ—O You with the beautiful eyebrows; preṣitā—sent; asi—certainly You are so; śarīrīnāṁ—of all embodied living entities; sarva—all; indriya—of the senses; manaḥ—and of the mind; prūtim—what is pleasing; vidhātum—to administer; sa-grhena—by Your causeless mercy; kim—whether.

TRANSLATION

O beautiful girl with beautiful eyebrows, certainly Providence, by His causeless mercy, has sent You to please the senses and minds of all of us. Is this not a fact?

TEXT 6

सा त्वं न: स्पर्ध्मानानामेकवस्तुनिः मानिनि ।
झातीनां बद्धवैरणां शं विभक्तसु समज्यमे ॥ ६ ॥

sā tvam naḥ spardhamānānāṁ
eka-vastuni mānini
jñātināṁ baddha-vairāṇāṁ
śaṁ vidhatsva sumadhyme
sā—as such You are; tvam—Your good self; nah—of all of us demons; spardhamānānām—of those who are becoming increasingly inimical; eka-vastuni—in one subject matter (the container of nectar); mānini—O You who are most beautiful in Your prestigious position; jñātīnām—among our family members; baddha-vairānām—increasingly becoming enemies; śam—auspiciousness; vidhatsva—must execute; su-madhyame—O beautiful thin-waisted woman.

TRANSLATION

We are now all engaged in enmity among ourselves because of this one subject matter—the container of nectar. Although we have been born in the same family, we are becoming increasingly inimical. O thin-waisted woman, who are so beautiful in Your prestigious position, we therefore request You to favor us by settling our dispute.

PURPORT

The demons understood that the beautiful woman had attracted the attention of them all. Therefore they unanimously requested Her to become the arbiter to settle their dispute.

TEXT 7

vayam kaśyapa-dāyadā
bhrātarāḥ kṛta-paurusāḥ
vibhajasva yathā-nyāyām
naiva bhedaḥ yathā bhavet

vayam—all of us; kaśyapa-dāyadā—descendants of Kaśyapa Muni; bhrātarāḥ—we are all brothers; kṛta-paurusāḥ—who are all able and competent; vibhajasva—just divide; yathā-nyāyām—according to law; na—not; eva—certainly; bhedaḥ—partiality; yathā—as; bhavet—should so become.
TRANSLATION

All of us, both demons and demigods, have been born of the same father, Kaśyapa, and thus we are related as brothers. But now we are exhibiting our personal prowess in dissension. Therefore we request You to settle our dispute and divide the nectar equally among us.

TEXT 8

इत्य उपांमन्त्रितो दैत्यमानोऽविद्युपहिरि: ।
प्रहस्य रुचिरापञ्चारिनीखचिदम्बरविद्यत् ॥ ८ ॥

ity upāmantrito daityair
māyā-yosid-vapur hariḥ
prahasya rucirāpañgair
nirikṣann idam abravit

iti—thus; upāmantritah—being fervently requested; daityaiḥ—by the demons; māyā-yosīt—the illusory woman; vapuḥ hariḥ—the incarnation of the Supreme Personality of Godhead; prahasya—smiling; rucira—beautiful; apāṅgaiḥ—by exhibiting attractive feminine features; nirikṣan—looking at them; idam—these words; abravit—said.

TRANSLATION

Having thus been requested by the demons, the Supreme Personality of Godhead, who had assumed the form of a beautiful woman, began to smile. Looking at them with attractive feminine gestures, She spoke as follows.

TEXT 9

श्रीभगवानुवाच

कथं दत्तसमयादाद: पुष्पल्प्या पथि सक्तत: ।
विभासं पंडितो जातु कामिनीखन याति हि ॥ ९ ॥

śrī-bhagavān uvāca
kathāṁ kaśyapa-dāyādāḥ
puṁścālayāṁ mayi saṅgatāḥ
viśvāsāṃ pañḍito jātū
kāminīṣu na yāti hi

śrī-bhagavān uvāca—the Supreme Personality of Godhead in the form of Mohini-mūrti said; katham—how is it so; kaśyapa-dāyādāḥ—you are all descendants of Kaśyapa Muni; pumāscalyām—unto a prostitute who agitates the minds of men; mayi—unto Me; saṅgatāḥ—you come in My association; viśvāsāṃ—faith; pañḍitaḥ—those who are learned; jātū—at any time; kāminīṣu—unto a woman; na—never; yāti—takes place; hi—indeed.

TRANSLATION

The Supreme Personality of Godhead, in the form of Mohini, told the demons: O sons of Kaśyapa Muni, I am only a prostitute. How is it that you have so much faith in Me? A learned person never puts his faith in a woman.

PURPORT

Cānaka Pañḍita, the great politician and moral instructor, said, viśvāso naiva kartavyah striṣu rāja-kuleṣu ca: “Never put your faith in a woman or a politician.” Thus the Supreme Personality of Godhead, who was pretending to be a woman, warned the demons against putting so much faith in Her, for She had appeared as an attractive woman ultimately to cheat them. Indirectly disclosing the purpose for which She had appeared before them, She said to the sons of Kaśyapa, “How is this? You were all born of a great rṣi, yet you are putting your faith in a woman who is loitering here and there like a prostitute, unprotected by father or husband. Women in general should not be trusted, and what to speak of a woman loitering like a prostitute?” The word kāminī is significant in this connection. Women, especially beautiful young women, invoke the dormant lusty desires of a man. Therefore, according to Manu-saṁhitā, every woman should be protected, either by her husband, by her father or by her grown sons. Without such protection, a woman will be exploited. Indeed, women like to be exploited by men. As soon as a woman is exploited by a man, she becomes a common prostitute. This is explained by Mohini-mūrti, the Supreme Personality of Godhead.
TEXT 10

The Lord Incarnates as Mohini-mūrti

sālavṛkṣaṇāṁ strīnāṁ ca
svairinīnāṁ sura-dviṣaḥ
sakhyāṇy āhur anityāni
nūtnāṁ nūtnāṁ vicinvatām

sālavṛkṣaṇāṁ—of monkeys, jackals and dogs; strīnāṁ ca—and of women; svairinīnāṁ—especially women who are independent; sura-dviṣaḥ—O demons; sakhyāṇi—friendship; āhur—it is said; anityāni—temporary; nūtnāṁ—new friends; nūtnāṁ—new friends; vicinvatām—all of whom are thinking.

TRANSLATION

O demons, as monkeys, jackals and dogs are unsteady in their sexual relationships and want newer and newer friends every day, women who live independently seek new friends daily. Friendship with such a woman is never permanent. This is the opinion of learned scholars.

TEXT 11

Śrī Śukadeva Gosvāmī said; iti—thus; te—those demons; kṣvelitaiḥ—by speaking as if jokingly; tasyāḥ—of Mohini-mūrti; āśvasta—grateful, with faith; manasaḥ—their minds; asuraḥ—all the demons; jahasur bhāva-gambhiram—although

śrī-śuka uvāca
iti te kṣvelitais tasyā
āśvasta-manaso ’surāḥ
jahasur bhāva-gambhiram
daduṣ cāṁra-bhājanam
Mohini-mūrti was full of gravity; \textit{daduh}—delivered; \textit{ca}—also; \textit{amṛta-bhājanam}—the container of nectar.

\textbf{TRANSLATION}

Śri Śukadeva Gosvāmi continued: After the demons heard the words of Mohini-mūrti, who had spoken as if jokingly, they were all very confident. They laughed with gravity, and ultimately they delivered the container of nectar into Her hands.

\textbf{PURPORT}

The Personality of Godhead in His form of Mohini was certainly not joking but talking seriously, with gravity. The demons, however, being captivated by Mohini-mūrti’s bodily features, took Her words as a joke and confidently delivered the container of nectar into Her hands. Thus Mohini-mūrti resembles Lord Buddha, who appeared \textit{sammohaya sura-dvīśām}—to cheat the \textit{asuras}. The word \textit{sura-dvīśām} refers to those who are envious of the demigods or devotees. Sometimes an incarnation of the Supreme Personality of Godhead cheats the atheists. Thus we see here that although Mohini-mūrti was speaking factually to the \textit{asuras}, the \textit{asuras} took Her words to be facetious. Indeed, they were so confident of Mohini-mūrti’s honesty that they immediately delivered the container of nectar into Her hands, as if they would allow Her to do with the nectar whatever She liked, whether She distributed it, threw it away or drank it Herself without giving it to them.

\textbf{TEXT 12}

tato grhītvāmrta-bhājanam harir
babhāsa īsat-smita-śobhayā girā
yady abhyupetam kva ca sădhu asādhu vā
kṛtam mayā vo vibhaje sudhām imām
The Lord Incarnates as Mohini-mūrti

Thereafter, the Supreme Personality of Godhead, having taken possession of the container of nectar, smiled slightly and spoke in attractive words. She said: My dear demons, if you accept whatever I may do, whether honest or dishonest, then I can take responsibility for dividing the nectar among you.

TRANSLATION

The Supreme Personality of Godhead cannot abide by anyone’s dictation. Whatever He does is absolute. The demons, of course, were deluded by the illusory potency of the Supreme Personality of Godhead, and thus Mohini-mūrti got them to promise that whatever She would do they would accept.

PURPORT

The Supreme Personality of Godhead cannot abide by anyone’s dictation. Whatever He does is absolute. The demons, of course, were deluded by the illusory potency of the Supreme Personality of Godhead, and thus Mohini-mūrti got them to promise that whatever She would do they would accept.
those words; tathā—let it be so; iti—thus; anvamaṁsata—agreed to accept.

**TRANSLATION**

The chiefs of the demons were not very expert in deciding things. Upon hearing the sweet words of Mohini-mūrti, they immediately assented. “Yes,” they answered. “What You have said is all right.” Thus the demons agreed to accept Her decision.

**TEXTS 14–15**

अयोपोष्य कृतस्त्राना हुत्वा च हविषाणलम्।
दुन्ता गोविन्दमूहुत्यं कृतस्त्रस्तयना दिजे:॥।१४॥
यथोपजोशं वासांसि परिश्रायःहतानि ते॥
कुशेशु प्रविषानसर्वे प्राग्रेष्यचिभिष्टिता:॥१५॥

_athoposya kṛta-snānā_
_hutvā ca haviṣānalam_
_dattvā go-vipra-bhūtebhyaḥ_
_kṛta-svastyayanā dvijaiḥ_

_yathopajośam vāsāmsi_
_paridhāyāhatāni te_
_kuśeśu prāviṣan sarve_
_prāg-agreṣv abhibhūṣitāḥ_

atha—thereafter; uposya—observing a fast; kṛta-snānāḥ—performing bathing; hutvā—offering oblations; ca—also; haviṣā—with clarified butter; analam—into the fire; dattvā—giving in charity; go-vipra-bhūtebhyaḥ—unto the cows, brāhmaṇas and living beings in general; kṛta-svastyayanāḥ—performing ritualistic ceremonies; dvijaiḥ—as dictated by the brāhmaṇas; yathā-upajośam—according to one’s taste; vāsāmsi—garments; paridhāya—putting on: āhatāni—first-class and new; te—all of them; kūṣeśu—on seats made of kuśa grass; prāviṣan—sitting on them; sarve—all of them; prāk-agreṣu—facing east; abhibhūṣitāḥ—properly decorated with ornaments.
The demigods and demons then observed a fast. After bathing, they offered clarified butter and oblations into the fire and gave charity to the cows and to the brāhmaṇas and members of the other orders of society, namely the kṣatriyas, vaiśyas and śūdras, who were all rewarded as they deserved. Thereafter, the demigods and demons performed ritualistic ceremonies under the directions of the brāhmaṇas. Then they dressed themselves with new garments according to their own choice, decorated their bodies with ornaments, and sat facing east on seats made of kuṣa grass.

The Vedas enjoin that for every ritualistic ceremony one must first become clean by bathing either in the water of the Ganges or Yamunā or in the sea. Then one may perform the ritualistic ceremony and offer clarified butter into the fire. In this verse the words paridhāya āhatāni are especially significant. A sannyāsī or a person about to perform a ritualistic ceremony should not dress himself in clothing sewn with a needle.

**TEXTS 16–17**

praṇaṁ-mukhesuṁ-paviṣṭeṣu
suresu ditijeṣu ca
dhūpāmodita-sālāyāṁ
justāyāṁ mālya-dīpakaiḥ

tasyāṁ narendra karabhorur uśad-duküla-
śronī-taṭālasa-gatir mada-vihvalākṣi
śā kujati kanaka-nūpura-śīñjitena
kumbha-stanī kalasa-pañīr athāviveśa

prāk-mukheśu—facing east; upaviṣṭeṣu—were sitting on their respective seats; suresu—all the demigods; diti-jeṣu—the demons; ca—also; dhūpa-āmodita-śālāyām—in the arena, which was full of the smoke of incense; jusṭāyām—fully decorated; mālya-dipakaiḥ—with flower garlands and lamps; tasyām—in that arena; nara-indra—O King; karabha-ūruḥ—having thighs resembling the trunks of elephants; uṣat-dukūla—dressed with a very beautiful sari; śroni-ṭaṭa—because of big hips; alasa-gatīḥ—stepping very slowly; mada-viṭhvala-aṅśi—whose eyes were restless because of youthful pride; sā—She; kujati—tinkling; kanaka-nūpura—of golden ankle bells; śīñjitena—with the sound; kumbha-stanī—a woman whose breasts were like water jugs; kalasa-pañīḥ—holding a waterpot in Her hand; atha—thus; āviveśa—entered the arena.

TRANSLATION

O King, as the demigods and demons sat facing east in an arena fully decorated with flower garlands and lamps and fragrant with the smoke of incense, that woman, dressed in a most beautiful sari, Her ankle bells tinkling, entered the arena, walking very slowly because of Her big, low hips. Her eyes were restless due to youthful pride, Her breasts were like water jugs, Her thighs resembled the trunks of elephants, and She carried a waterpot in Her hand.

TEXT 18

tāṁ śrī-sakhīṁ kanaka-kunḍalā-cārū-karna-
nāśā-kapola-vadanāṁ para-devatākhyāṁ
śanviśya sammumuhur utsmita-vikṣanena
devaśurā vigalita-stana-paṭṭikāntāṁ
The Lord Incarnates as Mohini-mūrti

tam—unto Her; śrī-sakhiṁ—appearing like a personal associate of the goddess of fortune; kanaka-kundala—with golden earrings; cāru—very beautiful; karna—ears; nāsā—nose; kapola—cheeks; vadanāṁ—face; para-devata-ākhyāṁ—the Supreme Lord, the Personality of Godhead, appearing in that form; saṁvīksya—looking at Her; sammumuhuh—all of them became enchanted; utsmita—slightly smiling; viksanena—glancing over them; deva-asurāḥ—all the demigods and demons; vigalita-stana-pattika-antām—the border of the sari on the breasts moved slightly.

TRANSLATION

Her attractive nose and cheeks and Her ears, adorned with golden earrings, made Her face very beautiful. As She moved, Her sari’s border on Her breasts moved slightly aside. When the demigods and demons saw these beautiful features of Mohini-mūrti, who was glancing at them and slightly smiling, they were all completely enchanted.

PURPORT

Śrila Viśvanātha Cakravārti Ṭhākura remarks here that Mohini-mūrti is the Supreme Personality of Godhead in a feminine form and that the goddess of fortune is Her associate. This form assumed by the Personality of Godhead challenged the goddess of fortune. The goddess of fortune is beautiful, but if the Lord accepts the form of a woman, He surpasses the goddess of fortune in beauty. It is not that the goddess of fortune, being female, is the most beautiful. The Lord is so beautiful that He can excel any beautiful goddess of fortune by assuming a female form.

TEXT 19

असुराणां सुभादानां सर्पनामिच दुर्नायम् ।
मत्वा जातिः प्राणशास्त्रानां न तान व्यभिचारतः ॥१९॥

asurāṇāṁ sudhā-dānaṁ
sarpāṇāṁ iva durnayam
matvā jāti-nṛsāṁśānāṁ
na tāṁ vyabhajad acyutah
asurāṅgāṁ—of the demons; sudhā-dānam—giving of the nectar; sarpāṅgāṁ—of snakes; iva—like; durṇayam—miscalculation; matvā—thinking like that; jāti-nṛṣaṁśāṅgāṁ—of those who are by nature very envious; na—not; tāṁ—the nectar; vyabhajat—delivered the share; acyutaḥ—the Supreme Personality of Godhead, who never falls down.

TRANSLATION

Demons are by nature crooked like snakes. Therefore, to distribute a share of the nectar to them was not at all feasible, since this would be as dangerous as supplying milk to a snake. Considering this, the Supreme Personality of Godhead, who never falls down, did not deliver a share of nectar to the demons.

PURPORT

It is said, sarpaḥ krūraḥ khalāḥ krūraḥ sarpāḥ krūrataḥ khalāḥ: “The snake is very crooked and envious, and so also is a person like a demon.” Mantrauṣadhi-vaśaḥ sarpaḥ khalāḥ kena nivāryate: “One can bring a snake under control with mantras, herbs and drugs, but an envious and crooked person cannot be brought under control by any means.” Considering this logic, the Supreme Personality of Godhead thought it unwise to distribute nectar to the demons.

TEXT 20

kalpayitvā prthak paṅktir
ubhayeśāṁ jagat-patiḥ
tāṁ copavesayāṁ āśa
sveśu sveśu ca paṅktisu

kalpayitvā—after arranging; prthak paṅktiḥ—different seats; ubhayeśāṁ—of both the demigods and the demons; jagat-patiḥ—the master of the universe; tāṁ—all of them; ca—and; upavesayāṁ āśa—
seated; sveṣu sveṣu—in their own places; ca—also; panktiṣu—all in order.

TRANSLATION

The Supreme Personality of Godhead as Mohini-mūrti, the master of the universe, arranged separate lines of sitting places and seated the demigods and demons according to their positions.

TEXT 21

daityān grhīta-kalaso
vaṁcayann upaśaṅcaraiḥ
dūra-sthān pāyayām āsa
jarā-mṛtyu-harāṁ sudhāṁ

daityān—the demons; grhīta-kalasaḥ—the Lord, who bore the container of nectar; vaṁcayan—by cheating; upaśaṅcaraiḥ—with sweet words; dūra-sthān—the demigods, who were sitting at a distant place; pāyayām āsa—made them drink; jarā-mṛtyu-harāṁ—which can counteract invalidity, old age and death; sudhāṁ—such nectar.

TRANSLATION

Taking the container of nectar in Her hands, She first approached the demons, satisfied them with sweet words and thus cheated them of their share of the nectar. Then She administered the nectar to the demigods, who were sitting at a distant place, to make them free from invalidity, old age and death.

PURPORT

Mohini-mūrti, the Personality of Godhead, gave the demigods seats at a distance. Then She approached the demons and spoke with them very graciously, so that they thought themselves very fortunate to talk with Her. Since Mohini-mūrti had seated the demigods at a distant place, the
demons thought that the demigods would get only a little of the nectar and that Mohini-mūrti was so pleased with the demons that She would give the demons all the nectar. The words vaṃcayann upasaṅcaraiḥ indicate that the Lord’s whole policy was to cheat the demons simply by speaking sweet words. The Lord’s intention was to distribute the nectar only to the demigods.

TEXT 22

te pālayantah samayam
asurāḥ sva-kṛtam nrpa
tuṣṇīm āsan kṛta-sneḥāḥ
strī-vivāda-jugupsayā
t—the demons; pālayantah—keeping in order; samayam—equilibrium; asurāḥ—the demons; sva-kṛtam—made by them; nrpa—O King; tuṣṇīm āsan—remained silent; kṛta-sneḥāḥ—because of having developed attachment to Mohini-mūrti; strī-vivāda—disagreeing with a woman; jugupsayā—because of thinking such an action as abominable.

TRANSLATION

O King, since the demons had promised to accept whatever the woman did, whether just or unjust, now, to keep this promise, to show their equilibrium and to save themselves from fighting with a woman, they remained silent.

TEXT 23

tasyām kṛtātipraṇayāḥ
praṇayāpāya-kātarāḥ
bahu-mānena cābaddhā
nōcuḥ kiṃcana vipriyam
The demons had developed affection for Mohini-mūrti and a kind of faith in Her, and they were afraid of disturbing their relationship. Therefore they showed respect and honor to Her words and did not say anything that might disturb their friendship with Her.

PURPORT

The demons were so captivated by the tricks and friendly words of Mohini-mūrti that although the demigods were served first, the demons were pacified merely by sweet words. The Lord said to the demons, "The demigods are very miserly and are excessively anxious to take the nectar first. So let them have it first. Since you are not like them you can wait a little longer. You are all heroes and are so pleased with Me. It is better for you to wait until after the demigods drink."

TEXT 24

\[\text{deva-linga-praticchannah} \]
\[\text{svarbhānur deva-saṁsadi} \]
\[\text{praviśṭah somam api♭} \]
\[\text{candra-arkāḥyaṁ ca sūcitaḥ} \]

deva-linga-praticchannah—covering himself with the dress of a demigod; svarbhānur—Rāhu (who attacks and eclipses the sun and moon); deva-saṁsadi—in the group of the demigods; praviśṭah—having entered; somam—the nectar; api♭—drank; candra-arkāḥyaṁ—by both the moon and the sun; ca—and; sūcitaḥ—was pointed out.
TRANSLATION

Rāhu, the demon who causes eclipses of the sun and moon, covered himself with the dress of a demigod and thus entered the assembly of the demigods and drank nectar without being detected by anyone, even by the Supreme Personality of Godhead. The moon and the sun, however, because of permanent animosity toward Rāhu, understood the situation. Thus Rāhu was detected.

PURPORT

The Supreme Personality of Godhead, Mohini-mūrti, was able to bewilder all the demons, but Rāhu was so clever that he was not bewildered. Rāhu could understand that Mohini-mūrti was cheating the demons, and therefore he changed his dress, disguised himself as a demigod, and sat down in the assembly of the demigods. Here one may ask why the Supreme Personality of Godhead could not detect Rāhu. The reason is that the Lord wanted to show the effects of drinking nectar. This will be revealed in the following verses. The moon and sun, however, were always alert in regard to Rāhu. Thus when Rāhu entered the assembly of the demigods, the moon and sun immediately detected him, and then the Supreme Personality of Godhead also became aware of him.

TEXT 25

चक्रेन शुरवतेऽरज जहार पिबात: सिरः ।
हरितेऽकन्यकस्तु सुधायपलवितोपतत ॥२५॥

cakṛena kṣura-dhārenā
drīrā pibataḥ śirah
haris tasya kobandhhas tu
sudhayāplāvito 'patat

cakreṇa—by the disc; kṣura-dhārenā—which was sharp like a razor; jahāra—cut off; pibataḥ—while drinking nectar; śirah—the head; hariḥ—the Supreme Personality of Godhead; tasya—of that Rāhu; kabandhaḥ tu—but the headless body; sudhayā—by the nectar; aplāvitaḥ—without being touched; apatat—immediately fell dead.
The Lord Incarnates as Mohini-mūrti

TRANSLATION

The Supreme Personality of Godhead, Hari, using His disc, which was sharp like a razor, at once cut off Rāhu’s head. When Rāhu’s head was severed from his body, the body, being untouched by the nectar, could not survive.

PURPORT

When the Personality of Godhead, Mohini-mūrti, severed Rāhu’s head from his body, the head remained alive although the body died. Rāhu had been drinking nectar through his mouth, and before the nectar entered his body, his head was cut off. Thus Rāhu’s head remained alive whereas the body died. This wonderful act performed by the Lord was meant to show that nectar is miraculous ambrosia.

TEXT 26

The head; tu—of course; amaratām—immortality; nītam—having obtained; ajāh—Lord Brahmā; graham—as one of the planets; aciklpat—recognized; yah—the same Rāhu; tu—indeed; parvāni—during the periods of the full moon and dark moon; candra-arkau—both the moon and the sun; abhidhāvati—chases; vaira-dhiḥ—because of animosity.

TRANSLATION

Rāhu’s head, however, having been touched by the nectar, became immortal. Thus Lord Brahmā accepted Rāhu’s head as one of the planets. Since Rāhu is an eternal enemy of the moon and the sun, he always tries to attack them on the nights of the full moon and the dark moon.
PURPORT

Since Rāhu had become immortal, Lord Brahmā accepted him as one of the grahas, or planets, like the moon and the sun. Rāhu, however, being an eternal enemy of the moon and sun, attacks them periodically during the nights of the full moon and the dark moon.

TEXT 27

पिताप्रयेक्ष्मतः देवेभावनाः लोकमानन: ||
पश्यतामुरुन्धराणां स्वं रूपं जगुहे हरि: ||२७||

pīta-prāye 'mrte devair
bhagavān loka-bhāvanaḥ
paśyatām asurendraṇām
svam rūpaṁ jagrhe hariḥ

pīta-prāye—when almost finished being drunk; amṛte—the nectar; devaiḥ—by the demigods; bhagavān—the Supreme Personality of Godhead as Mohini-mūrti; loka-bhāvanaḥ—the maintainer and well-wisher of the three worlds; paśyatām—in the presence of; asura-indraṇām—all the demons, with their chiefs; svam—own; rūpaṁ—form; jagrhe—manifested; hariḥ—the Supreme Personality of Godhead.

TRANSLATION

The Supreme Personality of Godhead is the best friend and well-wisher of the three worlds. Thus when the demigods had almost finished drinking the nectar, the Lord, in the presence of all the demons, disclosed His original form.

TEXT 28

एवं सुरासुरगणः समदेशकालः
हेतुष्कर्ममयगयोपि समे विकल्पः ||
तत्रारम्भु सुरगणः फलमण्डलः
थत्त्वादपकु जरजः अयणां देत्या: ||२८||
The Lord Incarnates as Mohini-mūrti

evāṁ surāsaṁ-gaṇāḥ sama-deśa-kāla-
hetu-artha-karma-matayo 'śi phale vikalpaḥ
tatramṛtaṁ sura-gaṇāḥ phalam aṁjasāpur
yat-pāda-paṅkaja-rajaḥ-śrayanāṁ na daityāḥ

evam—thus; sura—the demigods; asura-gaṇāḥ—and the demons;
sama—equal; deśa—place; kāla—time; hetu—cause; artha—objective;
karma—activities; matayaḥ—ambition; api—although one; phale—in
the result; vikalpaḥ—not equal; tatra—thereupon; amṛtaṁ—nectar;
sura-gaṇāḥ—the demigods; phalam—the result; aṁjasā—easily, totally
or directly; āpuḥ—achieved; yat—because of; pāda-paṅkaja—of the
lotus feet of the Supreme Personality of Godhead; rajaḥ—of the saffron
dust; śrayaṁ—because of receiving benedictions or taking shelter;
na—not; daityāḥ—the demons.

TRANSLATION

The place, the time, the cause, the purpose, the activity and the
ambition were all the same for both the demigods and the demons,
but the demigods achieved one result and the demons another. Be­
cause the demigods are always under the shelter of the dust of the
Lord’s lotus feet, they could very easily drink the nectar and get its
result. The demons, however, not having sought shelter at the
lotus feet of the Lord, were unable to achieve the result they
desired.

PURPORT

In Bhagavad-gītā (4.11) it is said, ye yathā māṁ prapradyante tāṁs
tathaiva bhajāmy āham: the Supreme Personality of Godhead is the
supreme judge who rewards or punishes different persons according
to their surrender unto His lotus feet. Therefore it can actually be seen that
although karmīś and bhaktas may work in the same place, at the same
time, with the same energy and with the same ambition, they achieve
different results. The karmīś transmigrate through different bodies in
the cycle of birth and death, sometimes going upward and sometimes
downward, thus suffering the results of their actions in the karma-
cakra, the cycle of birth and death. The devotees, however, because of
fully surrendering at the lotus feet of the Lord, are never baffled in their
attempts. Although externally they work almost like the karmīś, the
devotees go back home, back to Godhead, and achieve success in every effort. The demons or atheists have faith in their own endeavors, but although they work very hard day and night, they cannot get any more than their destiny. The devotees, however, can surpass the reactions of karma and achieve wonderful results, even without effort. It is also said, phalena pariciyate: one’s success or defeat in any activity is understood by its result. There are many karmīs in the dress of devotees, but the Supreme Personality of Godhead can detect their purpose. The karmīs want to use the property of the Lord for their selfish sense gratification, but a devotee endeavors to use the Lord’s property for God’s service. Therefore a devotee is always distinct from the karmīs, although the karmīs may dress like devotees. As confirmed in Bhagavad-gītā (3.9), yajñārthāt karmānto ‘nyatra loko ‘yam karma-bandhanah. One who works for Lord Viṣṇu is free from this material world, and after giving up his body he goes back home, back to Godhead. A karmī, however, although externally working like a devotee, is entangled in his nondevotional activity, and thus he suffers the tribulations of material existence. Thus from the results achieved by the karmīs and devotees, one can understand the presence of the Supreme Personality of Godhead, who acts differently for the karmīs and jñānīs than for the devotees. The author of Śrī Caitanya-caritāmṛta therefore says:

\[ \text{krṣṇa-bhakta—nīskāma, ataeva ‘śānta’} \\
\text{bhukti-mukti-siddhi-kāmī—sakali ‘aśānta’} \]

The karmīs who desire sense gratification, the jñānīs who aspire for the liberation of merging into the existence of the Supreme, and the yogīs who seek material success in mystic power are all restless, and ultimately they are baffled. But the devotee, who does not expect any personal benefit and whose only ambition is to spread the glories of the Supreme Personality of Godhead, is blessed with all the auspicious results of bhakti-yoga, without hard labor.
In human society there are various activities performed for the protection of one’s wealth and life by one’s words, one’s mind and one’s actions, but they are all performed for one’s personal or extended sense gratification with reference to the body. All these activities are baffled because of being separate from devotional service. But when the same activities are performed for the satisfaction of the Lord, the beneficial results are distributed to everyone, just as water poured on the root of a tree is distributed throughout the entire tree.

PURPORT

This is the distinction between materialistic activities and activities performed in Kṛṣṇa consciousness. The entire world is active, and this includes the karmīs, the jñānis, the yogīs and the bhaktas. However, all activities except those of the bhaktas, the devotees, end in bafflement and
a waste of time and energy. Mogha-sa mogha-karma-n mo gha-jnana vicetasah: if one is not a devotee, his hopes, his activities and his knowledge are all baffled. A nondevotee works for his personal sense gratification or for the sense gratification of his family, society, community or nation, but because all such activities are separate from the Supreme Personality of Godhead, they are considered asat. The word asat means bad or temporary, and sat means permanent and good. Activities performed for the satisfaction of Krsna are permanent and good, but asat activity, although sometimes celebrated as philanthropy, altruism, nationalism, this "ism" or that "ism," will never produce any permanent result and is therefore all bad. Even a little work done in Krsna consciousness is a permanent asset and is all-good because it is done for Krsna, the all-good Supreme Personality of Godhead, who is everyone's friend (suhrda-sarva-brhatn). The Supreme Personality of Godhead is the only enjoyer and proprietor of everything (bhokta-ra-sarva-loka-mahesvatam). Therefore any activity performed for the Supreme Lord is permanent. As a result of such activities, the performer is immediately recognized. Na ca tasmah manusyesu kaścin me priya-kṛttamaḥ. Such a devotee, because of full knowledge of the Supreme Personality of Godhead, is immediately transcendental, although he may superficially appear to be engaged in materialistic activities. The only distinction between materialistic activity and spiritual activity is that material activity is performed only to satisfy one's own senses whereas spiritual activity is meant to satisfy the transcendental senses of the Supreme Personality of Godhead. By spiritual activity everyone factually benefits, whereas by materialistic activity no one benefits and instead one becomes entangled in the laws of karma.

Thus ends the Bhaktivedanta purports of the Eighth Canto, Ninth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Lord Incarnates as Mohini-mūrti."
CHAPTER TEN

The Battle Between
the Demigods and the Demons

The summary of Chapter Ten is as follows. Because of envy, the fight between the demons and the demigods continued. When the demigods were almost defeated by demoniac maneuvers and became morose, Lord Viṣṇu appeared among them.

Both the demigods and the demons are expert in activities involving the material energy, but the demigods are devotees of the Lord, whereas the demons are just the opposite. The demigods and demons churned the ocean of milk to get nectar from it, but the demons, not being devotees of the Lord, could derive no profit. After feeding nectar to the demigods, Lord Viṣṇu returned to His abode on the back of Garuḍa, but the demons, being most aggrieved, again declared war against the demigods. Bali Mahārāja, the son of Virocana, became the commander in chief of the demons. In the beginning of the battle, the demigods prepared to defeat the demons. Indra, King of heaven, fought with Bali, and other demigods, like Vāyu, Agni and Varuṇa, fought against other leaders of the demons. In this fight the demons were defeated, and to save themselves from death they began to manifest many illusions through material maneuvers, killing many soldiers on the side of the demigods. The demigods, finding no other recourse, surrendered again to the Supreme Personality of Godhead, Viṣṇu, who then appeared and counteracted all the illusions presented by the jugglery of the demons. Heroes among the demons such as Kālanemi, Māli, Sumāli and Mālyavān fought the Supreme Personality of Godhead and were all killed by the Lord. The demigods were thus freed from all dangers.

TEXT 1

श्रीशुकु उवाच

इति द्राक्षदैतेया नविन्दबमृत्त गृप ।
युक्ता: कर्मणि यत्ताश्र वासुदेवपराङ्गुलाः ॥ १ ॥

27
śrī-śuka uvāca
iti dānava-daiteyā
nāvindann amṛtam nrpa
yuktāḥ karmanī yattās ca
vāsudeva-parāṁmukhāḥ

śrī-śukāḥ uvāca—Śrī Śukadeva Gosvāmi said; iti—thus; dānava-daiteyāḥ—the asuras and the demons; na—not; avindan—achieved (the desired result); amṛtam—nectar; nrpa—O King; yuktāḥ—all being combined; karmanī—in the churning; yattāḥ—engaged with full attention and effort; ca—and; vāsudeva—of the Supreme Personality of Godhead, Kṛṣṇa; parāṁmukhāḥ—because of being nondevotees.

TRANSLATION
Śukadeva Gosvāmi said: O King, the demons and Daityas all engaged with full attention and effort in churning the ocean, but because they were not devotees of Vāsudeva, the Supreme Personality of Godhead, Kṛṣṇa, they were not able to drink the nectar.

TEXT 2

sādhayitvāmṛtam rājan
pāyayitvā svakān surān
paśyatāṁ sarva-bhūtānāṁ
yayau garuḍa-vāhanāḥ

sādhayitvā—after executing; amṛtam—generation of the nectar; rājan—O King; pāyayitvā—and feeding; svakān—to His own devotees; surān—to the demigods; paśyatāṁ—in the presence of; sarva-bhūtānāṁ—all living entities; yayau—went away; garuḍa-vāhanāḥ—the Supreme Personality of Godhead, carried by Garuḍa.

TRANSLATION
O King, after the Supreme Personality of Godhead had brought to completion the affairs of churning the ocean and feeding the
nectar to the demigods, who are His dear devotees, He left the presence of them all and was carried by Garuḍa to His own abode.

**TEXT 3**

\[
\text{sapatnānāṁ parāṁ rddhim}
\]
\[
drśtvā te diti-nandanāḥ
\]
\[
amṛṣyamānā upetur
\]
\[
devān pratyudyatāyudhāḥ
\]

\text{sapatnānāṁ—of their rivals, the demigods; parāṁ—the best; rddhim—opulence; drśtvā—observing; te—all of them; diti-nandanāḥ—the sons of Diti, the Daityas; amṛṣyamānā—being intolerant; upetur—ran toward (just to create a disturbance); devān—the demigods; pratyudyata-āyudhāḥ—their weapons raised.}

**TRANSLATION**

Seeing the victory of the demigods, the demons became intolerant of their superior opulence. Thus they began to march toward the demigods with raised weapons.

**TEXT 4**

\[
tataḥ sura-ganāḥ sarve
\]
\[
sudhayā pūtayaidhitāḥ
\]
\[
pratisaṁyuyudhuh śastrair
\]
\[
nārāyaṇa-padāśrayāḥ
\]

\text{tataḥ—thereafter; sura-ganāḥ—the demigods; sarve—all of them; sudhayā—by the nectar; pūtayā—which had been drunk; edhitāḥ—being enlivened by such drinking; pratisaṁyuyudhuh—they}
counterattacked the demons; \textit{sastraiḥ}—by regular weapons; \textit{nārāyaṇapa-da-āśrayaḥ}—their real weapon being shelter at the lotus feet of Nārāyaṇa.

**TRANSLATION**

Thereafter, being enlivened because of drinking the nectar, the demigods, who are always at the shelter of the lotus feet of Nārāyaṇa, used their various weapons to counterattack the demons in a fighting spirit.

**TEXT 5**

\begin{verbatim}
tatra daivasuro nāma
raṇah parama-dārunah
rodhasy udanvato rājaṁs
tumulo roma-harṣaṇah
\end{verbatim}

\textit{tatra}—there (at the beach of the ocean of milk); \textit{daiva}—the demigods; \textit{asuraḥ}—the demons; \textit{nāma}—as they are celebrated; \textit{raṇah}—fighting; \textit{parama}—very much; \textit{dārunah}—fierce; \textit{rodhasi}—on the beach of the sea; \textit{udanvataḥ}—of the ocean of milk; \textit{rājaḥ}—O King; \textit{tumulaḥ}—tumultuous; \textit{roma-harṣaṇah}—hair standing on the body.

**TRANSLATION**

O King, a fierce battle on the beach of the ocean of milk ensued between the demigods and the demons. The fighting was so terrible that simply hearing about it would make the hair on one’s body stand on end.

**TEXT 6**

\begin{verbatim}
tatrānyonyaṁ sapatnās te
samrābdha-manaso raṇe
\end{verbatim}

\textit{tatrānyonyaṁ} sapatnās te
\textit{samrābdha-manaso} raṇe
TRANSLATION

Both parties in that fight were extremely angry at heart, and in enmity they beat one another with swords, arrows and varieties of other weapons.

PURPORT

There are always two kinds of men in this universe, not only on this planet but also in higher planetary systems. All the kings dominating planets like the sun and moon also have enemies like Rāhu. It is because of occasional attacks upon the sun and moon by Rāhu that eclipses take place. The fighting between the demons and demigods is perpetual; it cannot be stopped unless intelligent persons from both sides take to Kṛṣṇa consciousness.

TEXT 7

saṅkha-tūrya-mṛdaṅgānāṁ
bheri-ḍamariṇāṁ mahāṅ
hasty-aṅva-ratha-pattināṁ
nadatāṁ nisvano 'bhavat

saṅkha—of conchshells; tūrya—of big bugles; mṛdaṅgāṇāṁ—and of drums; bheri—of bugles; ḍamariṇāṁ—of kettledrums; mahāṅ—great and tumultuous; hasti—of elephants; aṅva—of horses; ratha-pattināṁ—of fighters on chariots or on the ground; nadatāṁ—all
of them making sounds together; nisvanah—a tumultuous sound; abhavat—so became.

TRANSLATION

The sounds of the conchshells, bugles, drums, bheris and damaris [kettledrums], as well as the sounds made by the elephants, horses and soldiers, who were both on chariots and on foot, were tumultuous.

TEXT 8

रथिनो रथिभिषत्र पतिभिः सह पत्तयः ||
हया हयैरिमश्चेवः समस्ज्ञन्त संयुगे || 8 ||

rathino rathibhīs tatra
pattibhiḥ saha pattayaḥ
hayā hayair ibhāś cebhaiḥ
samasajjanta samyuge

rathinah—fighters on chariots; rathibhiḥ—with the charioteers of the enemy; tatra—in the battlefield; pattibhiḥ—with the infantry soldiers; saha—with; pattayaḥ—the infantry of the enemy soldiers; hayāḥ—the horses; hayaiḥ—with the enemy’s soldiers; ibhāḥ—the soldiers fighting on the backs of elephants; ca—and; ibhah—fighting on the backs of elephants; samasajjanta—began to fight together on an equal level; samyuge—on the battlefield.

TRANSLATION

On that battlefield, the charioteers fought with the opposing charioteers, the infantry soldiers with the opposing infantry, the soldiers on horseback with the opposing soldiers on horseback, and the soldiers on the backs of elephants with the enemy soldiers on elephants. In this way, the fighting took place between equals.

TEXT 9

उद्धे केशीदिभेऽ केशिद्वरे युयु: खरे: ||
केशितु गौरयुक्ती बैद्धिकिनिकिरिमिर्ये: || 9 ||
The Battle Between the Demigods and Demons

uṣṭraiḥ kecid ibhaiḥ kecid apare yuyudhuḥ kharaiḥ kecid gaura-mukhair rksaiρ dvipibhir haribhir bhaṭāḥ

uṣṭraiḥ—on the backs of camels; kecit—some persons; ibhaiḥ—on the backs of elephants; kecit—some persons; apare—others; yuyudhuḥ—engaged in fighting; kharaiḥ—on the backs of asses; kecit—some persons; gaura-mukhaiḥ—on white-faced monkeys; rksaiḥ—on red-faced monkeys; dvipibhiḥ—on the backs of tigers; haribhiḥ—on the backs of lions; bhaṭāḥ—all the soldiers engaged in this way.

TRANSLATION

Some soldiers fought on the backs of camels, some on the backs of elephants, some on asses, some on white-faced and red-faced monkeys, some on tigers and some on lions. In this way, they all engaged in fighting.

TEXTS 10–12

gṛdhraiḥ kaṅkair bakair anye śyena-bhāsais timingilaḥ śarabhair mahiśaiḥ khadgair go-urṣair gavayārunaiḥ

śivābhir ākhubhiḥ kecit kṝkalāsaiḥ śaśair naraiḥ
King, some soldiers fought on the backs of vultures, eagles, ducks, hawks and bhāśa birds. Some fought on the backs of timiṅgilas, which can devour huge whales, some on the backs of śarabhas, and some on buffalo, rhinoceroses, cows, bulls, jungle cows and aruṇas. Others fought on the backs of jackals, rats, lizards, rabbits, human beings, goats, black deer, swans and boars. In this way, mounted on animals of the water, land and sky, including animals with deformed bodies, both armies faced each other and went forward.
citra-dhvaja-patai rājann
ātapatraiḥ sitāmalaḥ
mahā-dhanair vajra-daṇḍair
vyajanaiḥ bārha-cāmaraḥ

vātoddhūtottarosniṣaiḥ
arcirbhīr varma-bhūṣaṇaiḥ
spurudbhīr viśadaḥ śastraiḥ
sutarāṁ sūrya-raśmibhiḥ

deva-dānava-virānāṁ
dhvajinyau pāṇḍu-nandana
rejatur viśa-mālābhīr
yādasāṁ iva sāgarau

citra-dhvaja-pataiḥ—with very nicely decorated flags and canopies;  
rājan—O King; ātapatraiḥ—with umbrellas for protection from the sunshine;  
sita-amalaiḥ—most of them very clean and white; mahā- 
dhanaiḥ—by very valuable; vajra-daṇḍaiḥ—with rods made of valuable 
jewels and pearls; vyajanaiḥ—with fans; bārha-cāmaraḥ—with other 
fans made of peacock feathers; vātai—flapping with the breeze;  
uttara-uṣṇīṣaiḥ—with upper and lower garments; arcirbhīḥ—by the 
effulgence; varma-bhūṣaṇaiḥ—with ornaments and shields;  
spurudbhīḥ—shining; viśadaḥ—sharp and clean; śastraiḥ—with 
weapons; sutarāṁ—excessively; sūrya-raśmibhiḥ—with the dazzling il-
lumination of the sunshine; deva-dānava-virānāṁ—of all the heroes of
the parties of both the demons and the demigods; dhvajinyau—the two parties of soldiers, each one bearing his own flag; pāṇḍu-nandana—O descendant of Mahārāja Pāṇḍu; rejiṣaḥ—distinctly recognized; viṟa-mālabhiḥ—with garlands used by heroes; yādasaṁ—of aquatics; iva—just like; sāgarau—two oceans.

TRANSLATION

O King, O descendant of Mahārāja Pāṇḍu, the soldiers of both the demigods and demons were decorated by canopies, colorful flags, and umbrellas with handles made of valuable jewels and pearls. They were further decorated by fans made of peacock feathers and by other fans also. The soldiers, their upper and lower garments waving in the breeze, naturally looked very beautiful, and in the light of the glittering sunshine their shields, ornaments and sharp, clean weapons appeared dazzling. Thus the ranks of soldiers seemed like two oceans with bands of aquatics.

TEXTS 16–18

vairocano baliḥ saṅkhya
so ’surānām camū-patiḥ
yānāṁ vaihāyasam nāma
kāma-gaṁ maya-nirmitam

sarva-sāṅgrāmikopetam
sarvāścaryamayaṁ prabho
apratarkyam anirdeśyam
dṛṣyamānam adarśanam
ästhitas tad vimānāgryam
sarvānikādhipair vṛtaḥ
bāla-vyajana-chatrāgryai
reje candra ivodaye

vairocanah—the son of Virocana; baliḥ—Mahārāja Bali; saṁkhye—in
the battle; sak—he, so celebrated; asurāṇām—of the demons; camu­
patiḥ—commander in chief; yānam—airplane; vaihāyasam—called
Vaihāyasa; nāma—by the name; kāma-gam—able to fly anywhere he
desired; maya-nirmitam—made by the demon Maya; sarva—all;
sāṅgrāmika-upetam—equipped with all kinds of weapons required for
fighting with all different types of enemies; sarva-āscarya-mayaṃ—
wonderful in every respect; prabho—O King; apratarkyam—inexplicable;
anirdeśyam—in describable; drśyamānam—sometimes visible; adarśanam—sometimes not visible; ästhitāḥ—being seated on
such; tat—that; vimāna-agryam—excellent airplane; sarva—all;
anika-adhipaiḥ—by the commanders of soldiers; vṛtaḥ—surrounded;
bāla-vyajana-chatra-agryaiḥ—protected by beautifully decorated
umbrellas and the best of cāmaras; reje—brilliantly situated; candraḥ—the moon; iva—like; udaye—at the time of rising in the evening.

TRANSLATION
For that battle the most celebrated commander in chief, Mahārāja Bali, son of Virocana, was seated on a wonderful airplane
named Vaihāyasa. O King, this beautifully decorated airplane had
been manufactured by the demon Maya and was equipped with
weapons for all types of combat. It was inconceivable and in­
describable. Indeed, it was sometimes visible and sometimes not.
Seated in this airplane under a beautiful protective umbrella and
being fanned by the best of cāmaras, Mahārāja Bali, surrounded by
his captains and commanders, appeared just like the moon rising
in the evening, illuminating all directions.

TEXTS 19–24

तसासनस्वतः यानंवृद्धानां पत्योपसुरा: \\nनधुचि: शस्त्रो नाणो विपिनविरयोपुत्र: ||१९||
tasyāsan sarvato yānair
yūthānāṁ patayo 'surāḥ
namuciḥ śambaro bāno
vipracittir ayomukhāḥ
dvimūrdhā kālanābho 'tha
prahetir hetir ilvalaḥ
śakunir bhūtasantāpo
vajradamśtro virocanaḥ

hayagrīvaḥ saṅkusīrāḥ
kapilo meghadundubhiḥ
tārakaś cakradṛk śumbho
niśumbho jambha utkalaḥ

ariśto 'riśtanemiś ca
mayaś ca tripurādhipaḥ
anye pauloma-kāleya
nivātakavacādayaḥ

alabdha-bhāgāḥ somasya
kevalam kleśa-bhāgīnaḥ
surrounded Maharaja Bali on all sides were the commanders and captains of the demons, sitting on their respective chariots.

**TRANSLATION**

Surrounding Maharaja Bali on all sides were the commanders and captains of the demons, sitting on their respective chariots.
Among them were the following demons: Namuci, Śambara, Bāṇa, Vipracitti, Ayomukha, Dvimūrdhā, Kālanābha, Praheti, Heti, Ilvala, Śakuni, Bhūtasantāpa, Vajradāṁstra, Virocana, Hayagriva, Śāṅkuśirā, Kapila, Meghadundubhi, Tāraka, Cakrādṛk, Śumbha, Niśumbha, Jambha, Utkala, A्रिष, Aṛiṣṭanemi, Tripurādhipa, Maya, the sons of Puloma, the Kāleyas and Nivātakavaca. All of these demons had been deprived of their share of the nectar and had shared merely in the labor of churning the ocean. Now, they fought against the demigods, and to encourage their armies, they made a tumultuous sound like the roaring of lions and blew loudly on conchshells. Balahhit, Lord Indra, upon seeing this situation of his ferocious rivals, became extremely angry.

TEXT 25

एरावतं दिक-करिणमास्ति: शशे खराट्।
यया सत्त्वस्त्रणयुद्याप्रिमहपतिः।।२५।।

airāvatam dik-karīnāṃ
āruḍhāḥ suśubhe sva-rāṭḥ
yathā sravat-prasravāṇam
udayādrim ahar-patiḥ

airāvatam—Airāvata; dik-karīnāṃ—the great elephant who could go everywhere; āruḍhāḥ—mounted on; suśubhe—became very beautiful to see; sva-rāṭḥ—Indra; yathā—just as; sravat—flowing; prasravāṇam—waves of wine; udayā-adrīm—on Udayagiri; ahaḥ-patiḥ—the sun.

TRANSLATION

Sitting on Airāvata, an elephant who can go anywhere and who holds water and wine in reserve for showering, Lord Indra looked just like the sun rising from Udayagiri, where there are reservoirs of water.

PURPORT

On the top of the mountain called Udayagiri are large lakes from which water continuously pours in waterfalls. Similarly, Indra’s carrier,
Airāvata, holds water and wine in reserve and showers it in the direction of Lord Indra. Thus Indra, King of heaven, sitting on the back of Airāvata, appeared like the brilliant sun rising above Udayagiri.

**TEXT 26**

***tasyāsan sarvato devā***

nānā-vāha-dhvajāyudhāḥ

lokapālāḥ saha-gaṇair

vāyu-agni-varunādayāḥ

*tasya*—of Lord Indra; *āsan*—situated; *sarvataḥ*—all around; *devāḥ*—all the demigods; *nānā-vāha*—with varieties of carriers; *dvajā-āyudhāḥ*—and with flags and weapons; *loka-pālāḥ*—all the chiefs of various higher planetary systems; *saha*—with; *gaṇaiḥ*—their associates; *vāyu*—the demigod controlling air; *agni*—the demigod controlling fire; *varuṇa*—the demigod controlling water; *ādayāḥ*—all of them surrounding Lord Indra.

**TRANSLATION**

Surrounding Lord Indra, King of heaven, were the demigods, seated on various types of vehicles and decorated with flags and weapons. Present among them were Vāyu, Agni, Varuṇa and other rulers of various planets, along with their associates.

**TEXT 27**

*te 'nyonyam abhisamsṛtya***

ksipanto marmabhīr mithāḥ

āhvayanto viśanto 'gre

yuyudhur dvandvā-yodhināḥ

*te 'nyonyam abhisamsṛtya***

ksipanto marmabhīr mithāḥ

āhvayanto viśanto 'gre

yuyudhur dvandvā-yodhināḥ
te—all of them (the demigods and the demons); anyonyam—one another; abhisarīṁśṛtya—having come forward face to face; kṣiṁpantah—chastising one another; marmabhīḥ mithāḥ—with much pain to the cores of the hearts of one another; āhvaṁtāḥ—addressing one another; viṁsantāḥ—having entered the battlefield; agre—in front; yuyudhuḥ—fought; dvandva-yodhināḥ—two combatants chose each other.

TRANSLATION

The demigods and demons came before each other and reproached one another with words piercing to the heart. Then they drew near and began fighting face to face in pairs.

TEXT 28

yuyodha balir indrena
tārakaṇe guho 'syata
varuṇo hetināyudhyān
mitro rājan prahetinā

yuyodha—fought; baliḥ—Mahārāja Bali; indreṇa—with King Indra; tārakaṇa—with Tāraka; guhaḥ—Kārttikeya; asyata—engaged in fighting; varuṇah—the demigod Varuṇa; hetinā—with Heti; ayudhyat—fought one another; mitraḥ—the demigod Mitra; rājan—O King; prahetinā—with Praheti.

TRANSLATION

O King, Mahārāja Bali fought with Indra, Kārttikeya with Tāraka, Varuṇa with Heti, and Mitra with Praheti.

TEXT 29

vamṣapa kaṁnāmaṁ viśvakarmo māyeyo vā
śambrava yuyuge tvatvā saviśeṣa tu vidrohaḥ

vamṣapa—O Lord, who has created the living beings; viśvakarmo—Visvākarma, the architect; māyeyo—out of my hands; śambrava—O Lord, who has created the living beings; yuyuge—fought one another; tvatvā—out of your Own self; saviśeṣa—unlimitedly; tu—O Lord; vidrohaḥ—fought one another.
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yamas tu kālanābhena
viṣvakarmā mayena vai
śambaro yuyudhe tvāstra
savitrā tu virocanah

yamah—Yamarāja; tu—indeed; kālanābhena—with Kālanābha; viṣvakarmā—Viṣvakarmā; mayena—with Maya; vai—indeed; śambaraḥ—Śambara; yuyudhe—fought; tvāstra—with Tvaṣṭā; savitrā—with the sun-god; tu—indeed; virocanah—the demon Virocana.

TRANSLATION

Yamarāja fought with Kālanābha, Viṣvakarmā with Maya Dānava, Tvaṣṭā with Śambara, and the sun-god with Virocana.

TEXTS 30–31

 aparājitena namucir
 aśvinau vṛṣaparvanā
dūryo bali-sutair devo
 bāṇa-jyeṣṭhāiḥ śatena ca

 rāhuṇā ca tathā somah
 pulomnā yuyudhe 'nilah
 niśumbha-śumbhayor devī
 bhadrakāli tarasvini

 aparājitena—with the demigod Aparājita; namucih—the demon Namuci; aśvinau—the Aśvinī brothers; vṛṣaparvanā—with the demon Vṛṣaparvā; dūryaḥ—the sun-god; bali-sutaiḥ—with the sons of Bali; devaḥ—the god; bāṇa-jyeṣṭhāiḥ—the chief of whom is Bāṇa; śatena—numbering one hundred; ca—and; rāhuṇa—by Rāhu; ca—also;
tathā—as well as; somaḥ—the moon-god; pulomnā—Pulomā; yuyudhe—fought; anilah—the demigod Anila, who controls air; nīsumbha—the demon Nīsumbha; śumbhayoh—with Śumbha; devi—the goddess Durgā; bhadrakālī—Bhadra Kāli; tarasvinī—extremely powerful.

TRANSLATION

The demigod Aparājīta fought with Namuci, and the two Aśvinīkumāra brothers fought with Vṛṣaparvā. The sun-god fought with the one hundred sons of Mahārāja Bali, headed by Bāna, and the moon-god fought with Rāhu. The demigod controlling air fought with Pulomā, and Śumbha and Nīsumbha fought the supremely powerful material energy, Durgādevī, who is called Bhadra Kāli.

TEXTS 32–34

vrṣākapis tu jambhena
mahiśena vibhāvasuḥ
ilvalaḥ saha vātāpir
brahma-putrair arindama

kāmadevena durmarṣa
utkalo mātrbhīḥ saha
brhaspatiś coṣanasā
narakena śanaiścaraḥ

maruto nivātakavacaiḥ
kāleyair vasavo 'marāh
viśvedevaḥ tu paulomai
rudrāḥ krodhavaśaiḥ saha

vṛṣākapīḥ—Lord Śiva; tu—indeed; jambhena—with Jambha; mahiṣena—with Mahiṣāsura; vibhāvasuḥ—the fire-god; ilvalaḥ—the demon Ilvala; saha vātāpiḥ—with his brother, Vātāpi; brahma-putraḥ—with the sons of Brahmā, such as Vasiṣṭha; arim-dama—O Maharāja Parikṣit, suppressor of enemies; kāmadeva—with Kāmadeva; durmaṛṣaḥ—Durmaṛṣa; utkalaḥ—the demon Utkala; māṭṛbhiḥ saha—with the demigoddesses known as the Māṭṛkās; brhaspatiḥ—the demigod Bṛhaspati; ca—and; uśanasā—with Śukrācārya; naraṇa—with the demon known as Naraḥ; śanaiścaraḥ—the demigod Śani, or Saturn; marutaḥ—the demigods of air; nivātakavacaiḥ—with the demon Nivātakavaca; kāleyaiḥ—with the Kālakeyas; vasavaḥ amarāḥ—the Vasus fought; viśvedevaḥ—the Viśvedeva demigods; tu—indeed; paulomaiḥ—with the Paulomas; rudrāḥ—the eleven Rudras; krodhavaśaiḥ saha—with the Krodhavaśa demons.

TRANSLATION

O Maharāja Parikṣit, suppressor of enemies [Arindama], Lord Śiva fought with Jambha, and Vibhāvasu fought with Mahiṣāsura. Ilvala, along with his brother Vātāpi, fought the sons of Lord Brahmā. Durmaṛṣa fought with Cupid, the demon Utkala with the Māṭṛkā demigoddesses, Bṛhaspati with Śukrācārya, and Śanaiścara [Saturn] with Narakāsura. The Maruts fought Nivātakavaca, the Vasus fought the Kālakeya demons, the Viśvedeva demigods, and the Rudras fought the Krodhavaśa demons, who were victims of anger.

TEXT 35

त एवमाजात्सुरः सुरेन्द्रा
ढन्देन संहत्य च युध्मानाः।
अन्योन्नयामासाय निजधनुरोज्या
जिगीषवस्तीतिहणशरासितिस्तोऽरः॥९५॥
All of these demigods and demons assembled on the battlefield with a fighting spirit and attacked one another with great strength. All of them desiring victory, they fought in pairs, hitting one another severely with sharpened arrows, swords and lances.

**TEXT 36**

*bhuśundibhiś cakra-gadarṣṭi-paṭṭiśaiḥ
sakti-ulmukaiḥ praśa-paraśvadhaiḥ api
nistrimśa-bhallaiḥ parighaiḥ samudgaraiḥ
sabhindipālaś ca śirāṃsi cicchiduḥ* ||36||

*bhuśundibhiḥ*—with weapons called *bhuśundi*; *cakra*—with discs; *gadā*—with clubs; *ṛṣṭi*—with the weapons called *ṛṣṭi*; *paṭṭiśaiḥ*—with the weapons called *paṭṭiśa*; *sakti*—with the *sakti* weapons; *ulmukaiḥ*—with the weapons called *ulmukas*; *praśa*—with the *praśa* weapons; *paraśvadhaiḥ*—with the weapons called *paraśvadha*; *api*—also;
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Text 37

They severed one another’s heads, using weapons like bhusuṇḍis, cakras, clubs, ṛṣṭis, paṭṭiṣas, saktis, ulmukas, prāsas, paraśvadhas, nistrimśas, lances, parighas, mudgaras and bhindipālas.

TRANSLATION

They severed one another’s heads, using weapons like bhusuṇḍis, cakras, clubs, ṛṣṭis, paṭṭiṣas, saktis, ulmukas, prāsas, paraśvadhas, nistrimśas, lances, parighas, mudgaras and bhindipālas.

gajāḥ—elephants; turaṅgāḥ—horses; sa-rathāḥ—with chariots; podātayah—infantry soldiers; sāroha-vāhāḥ—carriers with the riders; vividhāḥ—varieties; vikhanditāḥ—cut to pieces; nikṛtta-bāhū—cut off arms; āru—thighs; śirodhara—necks; anghrayah—legs; chinna—cut up; dhvaja—flags; ivaśa—bows; tanutra—armor; bhūśanāḥ—ornaments.

TRANSLATION

The elephants, horses, chariots, charioteers, infantry soldiers and various kinds of carriers, along with their riders, were slashed to pieces. The arms, thighs, necks and legs of the soldiers were severed, and their flags, bows, armor and ornaments were torn apart.
TEXT 38

тешам падагхата-раханг-чърнитат
айодхана улаина утхитас тада
ренур дисах кхарн дюманам ка чаданан
ньварптатасрк-срутибхи париpltат

teṣām padāghāta-rathāṅga-cūrṇitā
āyodhanā ulbana utthitas tadā
renur disah khaṁ dyumaṁ ca chādayan
nyavartatāsrk-srutiḥ pariplutā
teṣām—of all the people engaged on the battlefield; padāghāta—because of beating on the ground by the legs of the demons and demigods; ratha-aṅga—and by the wheels of the chariots; cūrṇitā—which was made into pieces of dust; āyodhanat—from the battlefield; ulbana—very forceful; utthitā—rising; tadā—at that time; renuḥ—the dust particles; disah—all directions; kham—outer space; dyumanim—up to the sun; ca—also; chādayan—covering all of space up to that; nyavartata—dropped floating in the air; asṛk—of blood; srutibhiḥ—by particles; pariplutā—because of being widely sprinkled.

TRANSLATION

Because of the impact on the ground of the legs of the demons and demigods and the wheels of the chariots, particles of dust flew violently into the sky and made a dust cloud that covered all directions of outer space, as far as the sun. But when the particles of dust were followed by drops of blood being sprinkled all over space, the dust cloud could no longer float in the sky.

PURPORT

The cloud of dust covered the entire horizon, but when drops of blood sprayed up as far as the sun, the dust cloud could no longer float in the sky. A point to be observed here is that although the blood is stated to have reached the sun, it is not said to have reached the moon. Apparently, therefore, as stated elsewhere in Śrīmad-Bhāgavatam, the sun,
not the moon, is the planet nearest the earth. We have already discussed this point in many places. The sun is first, then the moon, then Mars, Jupiter and so on. The sun is supposed to be 93,000,000 miles above the surface of the earth, and from the Śrīmad-Bhāgavatam we understand that the moon is 1,600,000 miles above the sun. Therefore the distance between the earth and the moon would be about 95,000,000 miles. So if a space capsule were traveling at the speed of 18,000 miles per hour, how could it reach the moon in four days? At that speed, going to the moon would take at least seven months. That a space capsule on a moon excursion has reached the moon in four days is therefore impossible.

TEXT 39

गिरोमिः दूतकिरितकुण्डलेः:
संरम्भद्रग्निः: परिद्रग्निः: ।
महाभृजे: सामरणे: सहायुः:
सा प्रास्तुता भूः कराबरुभिः ॥३९॥

śirobhīr uddhūta-kirīṭa-kūḍalaiḥ
saṁrāmbha-drgbhīḥ paridaśṭa-dacchadaiḥ
mahā-bhujaīḥ sābharaṇaiḥ sahāyudhaiḥ
sā prāṣṭrī bhuḥ karabhaurubhīr babhau

śirobhīḥ—by the heads; uddhūta—separated, scattered from; kirīṭa—having their helmets; kūḍalaiḥ—and earrings; saṁrāmbha-drgbhīḥ—eyes staring in anger (although the heads were severed from their bodies); paridaśṭa—having been bitten by the teeth; dacchadaiḥ—the lips; mahā-bhujaīḥ—with big arms; sa-ābharaṇaiḥ—decorated with ornaments; saha-āyudhaiḥ—and with weapons in their hands, although the hands were severed; sā—that battlefield; prāṣṭrī—scattered; bhuḥ—the warfield; karabhā-ūrūbhīḥ—and with thighs and legs resembling the trunks of elephants; babhau—it so became.

TRANSLATION

In the course of the battle, the warfield became strewn with the severed heads of heroes, their eyes still staring and their teeth still
pressed against their lips in anger. Helmets and earrings were scattered from these severed heads. Similarly, many arms, decorated with ornaments and clutching various weapons, were strewn here and there, as were many legs and thighs, which resembled the trunks of elephants.

**TEXT 40**

कबन्धास तत्रा उपेतुः पतिताः सिरोंक्षिब्धिः।
उध्यातयुद्धां राजाराजेऽन्नुस्मृति भयो ॥४०॥

*kabandhas tatra utpetuh*
*patita-svaa-siro-ksibhih*
*udyatayudha-dordaindair*
*aadhavanto bhatan mrdhe*

*kabandhas*—trunks (bodies without heads); *tatra*—there (on the battlefield); *ca*—also; *utpetuh*—generated; *patita*—fallen; *sva-sira-aksibhih*—by the eyes in one’s head; *udyata*—raised; *ayudha*—equipped with weapons; *dordaindaih*—the arms of whom; *aadhavan-tah*—rushing toward; *bhatan*—the soldiers; *mrdhe*—on the battlefield.

**TRANSLATION**

Many headless trunks were generated on that battlefield. With weapons in their arms, those ghostly trunks, which could see with the eyes in the fallen heads, attacked the enemy soldiers.

**PURPORT**

It appears that the heroes who died on the battlefield immediately became ghosts, and although their heads had been severed from their bodies, new trunks were generated, and these new trunks, seeing with the eyes in the severed heads, began to attack the enemy. In other words, many ghosts were generated to join the fight, and thus new trunks appeared on the battlefield.
TRANSLATION

Mahārāja Bali then attacked Indra with ten arrows and attacked Airāvata, Indra’s carrier elephant, with three arrows. With four arrows he attacked the four horsemen guarding Airāvata’s legs, and with one arrow he attacked the driver of the elephant.

PURPORT

The word vāhān refers to the soldiers on horseback who protected the legs of the carrier elephants. According to the system of military arrangement, the legs of the elephant bearing the commander were also protected.

TEXT 42

sa tān āpatataḥ śakras
tāvadbhiḥ śighra-vikramah
ciccheda niśitair bhallair
asamprāptān hasann iva

saḥ—he (Indra); tān—arrows; āpatataḥ—while moving toward him and falling down; śakrabḥ—Indra; tāvadbhiḥ—immediately; śighra-vikramah—was practiced to oppress very soon; ciccheda—cut to pieces; niśitair—very sharp; bhallair—with another type of arrow;
asamprāptān—the enemy’s arrows not being received; hasan iva—as if smiling.

TRANSLATION

Before Bali Mahārāja’s arrows could reach him, Indra, King of heaven, who is expert in dealing with arrows, smiled and counteracted the arrows with arrows of another type, known as bhalla, which were extremely sharp.

TEXT 43

तस्य कर्मोत्तमम् वीक्ष्य दुर्मर्श: शक्तिमादवे ।
तां ज्वलन्तिः महोत्सकांहस्तायामश्चिन्नमिदा: || 1431 ||

tasya karma-upāntam vikṣya
durmarṣaḥ śaktim ādade
tāṁ jvalantīṁ maholkābhāṁ
hasta-sthāṁ acchinad dharīḥ

tasya—of King Indra; karma-uttamam—the very expert service in military art; vikṣya—after observing; durmarṣaḥ—being in a very angry mood; śaktim—the śakti weapon; ādade—took up; tāṁ—that weapon; jvalantim—blazing fire; mahā-ulka-ābhāṁ—appearing like a great firebrand; hasta-sthāṁ—while still in the hand of Bali; acchinat—cut to pieces; hariḥ—Indra.

TRANSLATION

When Bali Mahārāja saw the expert military activities of Indra, he could not restrain his anger. Thus he took up another weapon, known as śakti, which blazed like a great firebrand. But Indra cut that weapon to pieces while it was still in Bali’s hand.

TEXT 44

ततः शूरः ततः प्रासं तत्स्तोपलमुखः: ।
यदृ यन्नमेष समाद्यासर्वं तदंचिन्नाव: विष्णु: || 1441 ||

The brave Bali was enraged after observing the expert military actions of Indra. He then took up another weapon, known as Śakti, which blazed like a great firebrand. However, Indra cut that weapon to pieces while it was still in Bali’s hand.
tataḥ śūlam tataḥ prāsāṁ
tatas tomaram rṣṭayāḥ
yad yac chastram samādadyāt
sarvam tad acchinad vibhuḥ

tataḥ—thereafter; śūlam—lance; tataḥ—thereafter; prāsāṁ—the prāsa weapon; tataḥ—thereafter; tomaram—the tomara weapon; rṣṭayāḥ—the rṣṭi weapons; yat yat—whatever and whichever; sastram—weapon; samādadyāt—Bali Mahārāja tried to use; sarvam—all of them; tat—those same weapons; acchinat—cut to pieces; vibhuḥ—the great Indra.

TRANSLATION

Thereafter, one by one, Bali Mahārāja used a lance, prāsa, tomara, rṣṭis and other weapons, but whatever weapons he took up, Indra immediately cut them to pieces.

TEXT 45

sasarjāthaśūrīṁ māyāṁ
antardhāna-gato 'suraḥ
tataḥ prādūrabhūc chailaḥ
surānikopari prabho

sasarja—released; atha—now; āsurīṁ—demonic; māyāṁ—illusion; antardhāna—out of vision; gataḥ—having gone; asurāḥ—Bali Mahārāja; tataḥ—thereafter; prādūrabhūt—there appeared; sailaḥ—a big mountain; sura-anika-upari—above the heads of the soldiers of the demigods; prabho—O my lord.

TRANSLATION

My dear King, Bali Mahārāja then disappeared and resorted to demonic illusions. A giant mountain, generated from illusion, then appeared above the heads of the demigod soldiers.
TEXT 46

From that mountain fell trees blazing in a forest fire. Chips of stone, with sharp edges like picks, also fell and smashed the heads of the demigod soldiers.

TEXT 47

Mahoraga: samutpetur dandaṣṭakāḥ savṛścikāḥ
simha-vyāghra-varāhāḥ ca
mardayanto mahā-gajāḥ

mahā-uragāḥ—big serpents; samutpetuḥ—fell upon them; dandaṣṭakāḥ—other poisonous animals and insects; sa-vṛścikāḥ—with scorpions; simha—lions; vyāghra—tigers; varāhāḥ ca—and forest boars; mardayantāḥ—smashing; mahā-gajāḥ—great elephants.
Scorpions, large snakes and many other poisonous animals, as well as lions, tigers, boars and great elephants, all began falling upon the demigod soldiers, crushing everything.

**TRANSLATION**

O my King, many hundreds of male and female carnivorous demons, completely naked and carrying tridents in their hands, then appeared, crying the slogans “Cut them to pieces! Pierce them!”

**TEXT 49**

tato mahā-ghanā vyomni
  gambhira-paruṣa-svānāḥ
  aṅgārān mumucur vātair
  āhatāḥ stanayitnavaḥ
**TRANSLATION**

Fierce clouds, harassed by strong winds, then appeared in the sky. Rumbling very gravely with the sound of thunder, they began to shower live coals.

---

**TEXT 50**

SRŚTO DĀTYENA SUMAHĀN
VAHIH ŚVASANA-SĀRATHIḤ
SĀMVARTAKA IVĀTYUGRO
VIBUDHA-DHVAJINIM ADHĀK

**TRANSLATION**

A great devastating fire created by Bali Mahārāja began burning all the soldiers of the demigods. This fire, accompanied by blasting winds, seemed as terrible as the Sāmvartaka fire, which appears at the time of dissolution.
tataḥ samudra udvelah
sarvataḥ pratyadrśyata
pracāṇḍa-vātair uddhūta-
taraṅgāvarta-bhīṣaṇah

tataḥ—thereafter; samudraḥ—the sea; udvelah—being agitated; sarvataḥ—everywhere; pratyadrśyata—appeared before everyone's vision; pracāṇḍa—fierce; vātair—by the winds; uddhūta—agitated; taraṅgā—of the waves; āvarta—whirling water; bhīṣaṇah—ferocious.

TRANSLATION
Thereafter, whirlpools and sea waves, agitated by fierce blasts of wind, appeared everywhere, before everyone’s vision, in a furious flood.

TEXT 52

evam daityair mahā-māyair
alakṣya-gatibhi raṇe
srjyamānāsu māyāsu
viṣeduh sura-sainikāḥ

evam—thus; daityaiḥ—by the demons; mahā-māyaiḥ—who were expert in creating illusions; alakṣya-gatibhiḥ—but invisible; raṇe—in the fight; srjyamānāsu māyāsu—because of the creation of such an illusory atmosphere; viṣeduh—became morose; sura-sainikāḥ—the soldiers of the demigods.

TRANSLATION
While this magical atmosphere in the fight was being created by the invisible demons, who were expert in such illusions, the soldiers of the demigods became morose.
TEXT 53

na tat-pratividhim yatra
vidur indrādayo nrpa
dhīyātah prādurabhūt tatra
bhagavān viśva-bhāvanaḥ

na—not; tat-pratividhim—the counteraction of such an illusory atmosphere; yatra—wherein; vidūḥ—could understand; indra-ādayaḥ—the demigods, headed by Indra; nrpa—O King; dhīyātah—being meditated upon; prādurabhūt—appeared there; tatra—in that place; bhagavān—the Supreme Personality of Godhead; viśva-bhāvanaḥ—the creator of the universe.

TRANSLATION

O King, when the demigods could find no way to counteract the activities of the demons, they wholeheartedly meditated upon the Supreme Personality of Godhead, the creator of the universe, who then immediately appeared.

TEXT 54

tataḥ suparṇāṁsa-kṛtāṅghri-pallavaḥ
piśaṅga-vāsā nava-kañja-locanaḥ
adrśyatāśṭāyudha-bāhur ullaśac-
chri-kaustubhānarghya-kirīṭa-kūṇḍalaḥ

tataḥ—thereafter; suparṇa-amśa-kṛta-āṅghri-pallavaḥ—the Supreme Personality of Godhead, whose lotus feet spread over the two
shoulders of Garuḍa; piśāṅga-vāsāḥ—whose dress is yellow; nava-
kaṇṭha-locaṇaḥ—and whose eyes are just like the petals of a newly
blossomed lotus; adṛśyata—became visible (in the presence of the
demigods); aṣṭa-āyudha—equipped with eight kinds of weapons;
bāhuḥ—arms; ullasati—brilliantly exhibiting; śrī—the goddess of for-
tune; kaustubha—the Kaustubha gem; anarghya—of incalculable
value; kirīṭa—helmet; kuṇḍalaḥ—having earrings.

TRANSLATION

The Supreme Personality of Godhead, whose eyes resemble the
petals of a newly blossomed lotus, sat on the back of Garuḍa,
spreading His lotus feet over Garuḍa’s shoulders. Dressed in
yellow, decorated by the Kaustubha gem and the goddess of for-
tune, and wearing an invaluable helmet and earrings, the Supreme
Lord, holding various weapons in His eight hands, became visible
to the demigods.

TEXT 55

 tasmin praviśte 'sura-kūṭa-karmajā
māyā vinesur mahinā mahīyasah
svapno yathā hi pratibodha āgate
hari-smṛtiḥ sarva-vipad-vimokṣaṇam

 tasmin praviśte—upon the entrance of the Supreme Personality of
Godhead; asura—of the demons; kūṭa-karma-jā—because of the il-
lusory, magical activities; māyā—the false manifestations; vinesuḥ—
were immediately curbed; mahinā—by the superior power;
mahīyasah—of the Supreme Personality of Godhead, who is greater
than the greatest; svapnah—dreams; yathā—as; hi—indeed;
pratibodhe—when awakening; āgate—has arrived; hari-smṛtiḥ—
remembrance of the Supreme Personality of Godhead; sarva-vipat—of
all kinds of dangerous situations; *vimokṣāṇaṁ*—immediately vanquishes.

**TRANSLATION**

As the dangers of a dream cease when the dreamer awakens, the illusions created by the jugglery of the demons were vanquished by the transcendental prowess of the Supreme Personality of Godhead as soon as He entered the battlefield. Indeed, simply by remembrance of the Supreme Personality of Godhead, one becomes free from all dangers.

**TEXT 56**

\[ \text{drṣṭvā mṛdhe garuḍa-vāham ābhāri-vāha} \\
\text{āvidhya śūlam ahinod atha kālanemiḥ} \\
\text{tal lilayā garuḍa-mūrdhni patad grhitvā} \\
\text{tenāhanan nrpa savāham arim tryadhīśaḥ} \]

\[ \text{drṣṭvā—seeing; mṛdhe—on the battlefield; garuḍa-vāham—the} \]
\[ \text{Supreme Personality of Godhead, carried by Garuḍa; ābhāri-vāha—the} \]
\[ \text{demon, who was carried by a big lion; āvidhya—whirling around;} \]
\[ \text{śūlam—trident; ahinot—discharged at him; atha—thus; kālanemiḥ—the} \]
\[ \text{demon Kālanemi; tal—such an attack by the demon against the} \]
\[ \text{Supreme Lord; lilayā—very easily; garuḍa-mūrdhni—on the head of} \]
\[ \text{His carrier, Garuḍa; patad—while falling down; grhitvā—after taking it} \]
\[ \text{immediately, without difficulty; tena—and by the same weapon;} \]
\[ \text{ahanat—killed; nrpa—O King; sa-vāham—with his carrier; arim—the} \]
\[ \text{enemy; tri-adhīśaḥ—the Supreme Personality of Godhead, the proprietor of the three worlds.} \]

**TRANSLATION**

O King, when the demon Kālanemi, who was carried by a lion, saw that the Supreme Personality of Godhead, carried by Garuḍa,
was on the battlefield, the demon immediately took his trident, whirls it and discharged it at Garuḍa's head. The Supreme Personality of Godhead, Hari, the master of the three worlds, immediately caught the trident, and with the very same weapon he killed the enemy Kālanemi, along with his carrier, the lion.

**PURPORT**

In this regard, Śrīla Madhvācārya says:

\[
\text{kālanemy-ādayaḥ sarve} \\
\text{kariṇā niḥataḥ api} \\
\text{sukrenojjīvitaḥ santah} \\
\text{punastenaiva pātītaḥ}
\]

“Kālanemi and all the other demons were killed by the Supreme Personality of Godhead, Hari, and when Śukrācārya, their spiritual master, brought them back to life, they were again killed by the Supreme Personality of Godhead.”

**TEXT 57**

मालि सुमाल्यतिवली युधि पेततुर्- ।
चक्रेण कुच्छिरसावथ माल्यवास्तम् ।
आहस्य तिम्मगद्याहनद्येन्द्रेन्द्रे ।
तावभङ्गरेण्थिनेन्द्रेन्द्रेन्द्रेन्दौरिणादः ॥ ५७ ॥

māli sumālī atibalau yudhi petatur yat-
cakreṇa kṛttasaṁv atthā mālyavāṁs tam 
āhatya tigma-gadayaḥanad aṅdajendraṁ 
tāvac chiro 'cchinad arer nadato 'rinādyah

māli sumālī—two demons named Māli and Sumāli; ati-balau—very powerful; yudhi—on the battlefield; petatuh—fell down; yat-cakreṇa—by whose disc; kṛttasaṁv—their heads having been cut off; attha—thereupon; mālyavāṁ—Mālyavāṁ; tam—the Supreme Personality of Godhead; āhatya—attacking; tigma-gadaya—with a very sharp club; ahanat—attempted to attack, kill; aṅdaj-a-ja-indram—Garuḍa, the king
of all the birds, who are born from eggs; tāvat—at that time; śirah—the head; acchinat—cut off; areh—of the enemy; nadataḥ—roaring like a lion; ariṇā—by the disc; ādyah—the original Personality of Godhead.

TRANSLATION

Thereafter, two very powerful demons named Māli and Sumālī were killed by the Supreme Lord, who severed their heads with His disc. Then Mālyavān, another demon, attacked the Lord. With his sharp club, the demon, who was roaring like a lion, attacked Garuḍa, the lord of the birds, who are born from eggs. But the Supreme Personality of Godhead, the original person, used His disc to cut off the head of that enemy also.

Thus end the Bhaktivedanta purports of the Eighth Canto, Tenth Chapter, of the Śrīmad-Bhāgavatam, entitled “The Battle Between the Demigods and the Demons.”
CHAPTER ELEVEN

King Indra Annihilates the Demons

As described in this chapter, the great saint Nārada Muni, being very compassionate to the demons who had been killed by the demigods, forbade the demigods to continue killing. Then Śukrācārya, by his mystic power, renewed the lives of all the demons.

Having been graced by the Supreme Personality of Godhead, the demigods began fighting the demons again, with renewed energy. King Indra released his thunderbolt against Bali, and when Bali fell, his friend Jambhāsura attacked Indra, who then cut off Jambhāsura’s head with his thunderbolt. When Nārada Muni learned that Jambhāsura had been killed, he informed Jambhāsura’s relatives Namuci, Bala and Pāka, who then went to the battlefield and attacked the demigods. Indra, King of heaven, severed the heads of Bala and Pāka and released the weapon known as *kuliśa*, the thunderbolt, against Namuci’s shoulder. The thunderbolt, however, returned unsuccessful, and thus Indra became morose. At that time, an unseen voice came from the sky. The voice declared, “A dry or wet weapon cannot kill Namuci.” Hearing this voice, Indra began to think of how Namuci could be killed. He then thought of foam, which is neither moist nor dry. Using a weapon of foam, he was able to kill Namuci. Thus Indra and the other demigods killed many demons. Then, at the request of Lord Brahmā, Nārada went to the demigods and forbade them to kill the demons any longer. All the demigods then returned to their abodes. Following the instructions of Nārada, whatever demons remained alive on the battlefield took Bali Mahārāja to Asta Mountain. There, by the touch of Śukrācārya’s hand, Bali Mahārāja regained his senses and consciousness, and those demons whose heads and bodies had not been completely lost were brought back to life by the mystic power of Śukrācārya.

TEXT 1

श्रीगुरु उवाच

अथो सुरा: प्रत्युपतन्यचेतस: परम्पुंसा: परयानुकम्प्या ।
Sukadeva Gosvami said: Thereafter, by the supreme grace of the Supreme Personality of Godhead, Sri Hari, all the demigods, headed by Indra and Vayu, were brought back to life. Being enlivened, the demigods began severely beating the very same demons who had defeated them before.

TEXT 2

vairocanāya samrabdho
bhagavān pāka-śāsanaḥ
udayacchad yadā vajram
prajā hā heti cukrusuḥ

vairocanāya—unto Bali Mahārāja (just to kill him); samrabdhaḥ—being very angry; bhagavān—the most powerful; pāka-śāsanaḥ—
Indra; *udayacchat*—took in his hand; *yadā*—at which time; *vajram*—
the thunderbolt; *prajāh*—all the demons; *hā hā*—alas, alas; *iti*—thus;
*cukruśuh*—began to resound.

**TRANSLATION**

When the most powerful Indra became angry and took his thun-
derbolt in hand to kill Mahārāja Bali, the demons began lamenting,
“Alas, alas!”

**TEXT 3**

\[
\text{vajra-pāṇis tam āhedam} \\
\text{tirakṛtya purah-sthitam} \\
\text{manasvinam susampannam} \\
\text{vicarantam mahā-mṛdhe}
\]

*vajra-pāṇīḥ*—Indra, who always carries in his hand the thunderbolt;
tam—unto Bali Mahārāja; āha—addressed; idam—in this way;
tirakṛtya—chastising him; purah-sthitam—standing before him;
manasvinam—very sober and tolerant; su-sampannam—well equipped
with paraphernalia for fighting; vicarantam—moving; mahā-mṛdhe—
on the great battlefield.

**TRANSLATION**

Sober and tolerant and well equipped with paraphernalia for
fighting, Bali Mahārāja moved before Indra on the great bat-
tlefield. King Indra, who always carries the thunderbolt in his
hand, rebuked Bali Mahārāja as follows.
Indra said: O rascal, as a cheater sometimes binds the eyes of a child and takes away his possessions, you are trying to defeat us by displaying some mystic power, although you know that we are the masters of all such mystic powers.

TEXT 5

अरुरुक्षंति मायाभिः सुप्तिर्मुक्तिये दिवम्।
तान्द्रस्युज्जुवनोम्यथन्यूपसाखं पदादशः। ५ ॥

ārurukṣantī māyābhīḥ
utsirṣpaṁti ye divam
tān dasyūṇi vidhunomy ajñān
pūrvasmāc ca padāt adhaḥ

ārurukṣantī—persons who desire to come to the upper planetary systems; māyābhīḥ—by so-called mystic power or material advancement of science; utsirṣpaṁti—or want to be liberated by such false attempts; ye—such persons who; divam—the higher planetary system known as Svargaloka; tān—such rogues and ruffians; dasyūṇi—such thieves; vidhunomi—I force to go down; ajñān—rascals; pūrvasmāt—previous; ca—also; padāt—from the position; adhaḥ—downward.
TRANSLATION

Those fools and rascals who want to ascend to the upper planetary system by mystic power or mechanical means, or who endeavor to cross even the upper planets and achieve the spiritual world or liberation, I cause to be sent to the lowest region of the universe.

PURPORT

There are undoubtedly different planetary systems for different persons. As stated in Bhagavad-gītā (14.18), īrdhvaṁ gacchanti sattva-sthāḥ: persons in the mode of goodness can go to the upper planets. Those in the modes of darkness and passion, however, are not allowed to enter the higher planets. The word diivam refers to the higher planetary system known as Svargaloka. Indra, King of the higher planetary system, has the power to push down any conditioned soul attempting to go from the lower to the higher planets without proper qualifications. The modern attempt to go to the moon is also an attempt by inferior men to go to Svargaloka by artificial, mechanical means. This attempt cannot be successful. From this statement of Indra it appears that anyone attempting to go to the higher planetary systems by mechanical means, which are here called māyā, is condemned to go the the hellish planets in the lower portion of the universe. To go to the higher planetary system, one needs sufficient good qualities. A sinful person situated in the mode of ignorance and addicted to drinking, meat-eating and illicit sex will never enter the higher planets by mechanical means.

TEXT 6

saḥ—I am the same powerful person; aham—I; durmāyinaḥ—of you, who can perform so much jugglery with illusions; te—of you;
adya—today; vajrena—by the thunderbolt; sataparvanā—which has hundreds of sharp edges; śīrah—the head; hariṣye—I shall separate; manda-atman—O you with a poor fund of knowledge; ghaṭasva—just try to exist on this battlefield; jñātibhiḥ saha—with your relatives and assistants.

**TRANSLATION**

Today, with my thunderbolt, which has hundreds of sharp edges, I, the same powerful person, shall sever your head from your body. Although you can produce so much jugglery through illusion, you are endowed with a poor fund of knowledge. Now, try to exist on this battlefield with your relatives and friends.

**TEXT 7**

श्रीबलिर उवाच

साधृग्रामे वर्तमानानं कालोदितंकर्मणाम् ।
कीर्तिः जयो जयो मृत्युह सर्वेशा स्युरूक्रमात् ॥ ७ ॥

śrī-balir uvāca
saṅgrāme vartamānānāṁ
kāla-codita-karmanāṁ
kīrtir jayo 'jayo mṛtyuh
sarveśāṁ syur anukramāt

śrī-baliḥ uvāca—Bali Mahārāja said; saṅgrāme—in the battlefield; vartamānānāṁ—of all persons present here; kāla-codita—influenced by the course of time; karmanāṁ—for persons engaged in fighting or any other activities; kīrtih—reputation; jayah—victory; ajayah—defeat; mṛtyuh—death; sarveśām—of all of them; syuh—must be done; anukramāt—one after another.

**TRANSLATION**

Bali Mahārāja replied: All those present on this battlefield are certainly under the influence of eternal time, and according to their prescribed activities, they are destined to receive fame, victory, defeat and death, one after another.
PURPORT

If one is victorious on the battlefield, he becomes famous; and if one is not victorious but is defeated, he may die. Both victory and defeat are possible, whether on such a battlefield as this or on the battlefield of the struggle for existence. Everything takes place according to the laws of nature (prakṛteḥ kriyāmāṇāni gunaiḥ karmāṇi sarvaśaḥ). Since everyone, without exception, is subject to the modes of material nature, whether one is victorious or defeated he is not independent, but is under the control of material nature. Bali Mahārāja, therefore, was very sensible. He knew that the fighting was arranged by eternal time and that under time’s influence one must accept the results of one’s own activities. Therefore even though Indra threatened that he would now kill Bali Mahārāja by releasing the thunderbolt, Bali Mahārāja was not at all afraid. This is the spirit of a kṣatriya: yuddhe cāpy apalāyanam (Bg. 18.43). A kṣatriya must be tolerant in all circumstances, especially on the battlefield. Thus Bali Mahārāja asserted that he was not at all afraid of death, although he was threatened by such a great personality as the King of heaven.

TEXT 8

तत्तदं कालरथं जगत् पञ्चनि सरय: ।
न हृष्यनि न शोचनि तत्र यूयमपूषिता: ॥ ८ ॥

tad idam kāla-raśanaṁ
jagat paśyanti sūrayah
na hṛṣyanti na śocanti
tatra yūyam apanditāh

tat—therefore; idam—this whole material world; kāla-raśanaṁ—is moving because of time eternal; jagat—moving forward (this whole universe); paśyanti—observe; sūrayah—those who are intelligent by admission of the truth; na—not; hṛṣyanti—become jubilant; na—not; śocanti—lament; tatra—in such; yūyam—all of you demigods; apanditāḥ—not very learned (having forgotten that you are working under eternal time).
TRANSLATION

Seeing the movements of time, those who are cognizant of the real truth neither rejoice nor lament for different circumstances. Therefore, because you are jubilant due to your victory, you should be considered not very learned.

PURPORT

Bali Mahārāja knew that Indra, King of heaven, was extremely powerful, certainly more powerful than he himself. Nonetheless, Bali Mahārāja challenged Indra by saying that Indra was not a very learned person. In Bhagavad-gītā (2.11) Kṛṣṇa rebuked Arjuna by saying:

aśocyaṁ anvaśocas tvāṁ
prajñā-vādāṁ ca bhāsase
gatāsūn agatāsūṁ ca
nānuśocanti paṇḍitāḥ

"While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor the dead." Thus as Kṛṣṇa challenged Arjuna by saying that he was not a paṇḍita, or a learned person, Bali Mahārāja also challenged King Indra and his associates. In this material world, everything happens under the influence of time. Consequently, for a learned person who sees how things are taking place, there is no question of being sorry or happy because of the waves of material nature. After all, since we are being carried away by these waves, what is the meaning of being jubilant or morose? One who is fully conversant with the laws of nature is never jubilant or morose because of nature’s activities. In Bhagavad-gītā (2.14), Kṛṣṇa advises that one be tolerant: tāṁs titikṣasva bhārata. Following this advice of Kṛṣṇa’s, one should not be morose or unhappy because of circumstantial changes. This is the symptom of a devotee. A devotee carries out his duty in Kṛṣṇa consciousness and is never unhappy in awkward circumstances. He has full faith that in such circumstances, Kṛṣṇa protects His devotee. Therefore a devotee never deviates from his prescribed duty of devotional service. The material qualities of jubilation and moroseness are present even in the demigods, who are very highly
situated in the upper planetary system. Therefore, when one is undisturbed by the so-called favorable and unfavorable circumstances of this material world, he should be understood to be brahma-bhūta, or self-realized. As stated in Bhagavad-gītā (18.54), brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati: “One who is transcendently situated at once realizes the Supreme Brahman and becomes fully joyful.” When one is undisturbed by material circumstances, he should be understood to be on the transcendental stage, above the reactions of the three modes of material nature.

TEXT 9

न वयं मन्यमानानामात्मानं तत्र साधनम् || ९ ||

na vayam manyamānānām
tatātmanam tatra sādhanam

gīro vah sādhu-socyanāṁ
gṛhṇimo marma-tādanāḥ

na—not; vayam—we; manyamānānām—who are considering; ātmānam—the self; tatra—in victory or defeat; sādhanam—the cause; gīraḥ—the words; vah—of you; sādhu-socyanāṁ—who are to be pitied by the saintly persons; gṛhṇimāḥ—accept; marma-tādanāḥ—which afflict the heart.

TRANSLATION

You demigods think that your own selves are the cause of your attaining fame and victory. Because of your ignorance, saintly persons feel sorry for you. Therefore, although your words afflict the heart, we do not accept them.

TEXT 10

श्रीशुकु उवाच

इत्याशिष्य निःशुं बीरो नाराचैवर्मद्वः ||

आकर्णपुराणवदनामधैर्यरहं पुनः ||१००||
Śrī-Śukadeva Gosvāmī said: Mter thus rebuking Indra, King of heaven, with sharp words, Bali Mahārāja, who could subdue any other hero, drew back to his ear the arrows known as nārācas and attacked Indra with these arrows. Then he again chastised Indra with strong words.

TEXT 11

**evam nirākṛto devo**

vairiṇā tathya-vādīnā
nāṃrṣyat tad-adhikṣepam
totrāhata iva dvipah

**evam**—thus; **nirākṛtaḥ**—being defeated; **devaḥ**—King Indra; **vairiṇā**—by his enemy; **tathya-vādīnā**—who was competent to speak the truth; **na**—not; **amṛṣyat**—lamented; **tat**—of him (Bali); **adhikṣepam**—the chastisement; **totra**—by the scepter or rod; **āhataḥ**—being beaten; **iva**—just like; **dvipah**—an elephant.
TRANSLATION

Since Mahārāja Bali’s rebukes were truthful, King Indra did not at all become sorry, just as an elephant heated by its driver’s rod does not become agitated.

TEXT 12

prāharat kuliśam tasmā
amogham para-mardanaḥ
sayāno nyapatad bhūmau
chinna-pakṣa ivācalah

prāharat—inflicted; kuliśam—thunderbolt scepter; tasmai—unto him (Bali Mahārāja); amogham—infallible; para-mardanaḥ—Indra, who is expert in defeating the enemy; sa-yānah—with his airplane; nyapatat—fell down; bhūmau—on the ground; chinna-pakṣa—whose wings have been taken away; iva—like; acalaḥ—a mountain.

TRANSLATION

When Indra, the defeater of enemies, released his infallible thunderbolt scepter at Bali Mahārāja with a desire to kill him, Bali Mahārāja indeed fell to the ground with his airplane, like a mountain with its wings cut off.

PURPORT

In many descriptions in Vedic literature it is found that mountains also fly in the sky with wings. When such mountains are dead, they fall to the ground, where they stay as very large dead bodies.
sakhāyaṁ patitam drṣṭvā
jambho bali-sakhaḥ suhṛt
abhyayāt sauhrdāṁ sakhyur
hatasyāpi samācaran

sakhāyaṁ—his intimate friend; patitam—having fallen; drṣṭvā—after seeing; jambhaḥ—the demon Jambha; bali-sakhaḥ—a very intimate friend of Bali Mahārāja; suhṛt—and constant well-wisher; abhyayāt—appeared on the scene; sauhrdām—very compassionate friendship; sakhyuḥ—of his friend; hatasya—who was injured and fallen; api—although; samācaran—just to perform friendly duties.

TRANSLATION

When the demon Jambhāsura saw that his friend Bali had fallen, he appeared before Indra, the enemy, just to serve Bali Mahārāja with friendly behavior.

TEXT 14

The greatly powerful Jambhāsura, carried by a lion, approached Indra and forcefully struck him on the shoulder with his club. He also struck Indra’s elephant.

sah—Jambhāsura; saṁha-vāha—being carried by a lion; āsādya—coming before King Indra; gadām—his club; udyamya—taking up; ramhasā—with great force; jatru—on the base of the neck; atādayat—hit; śakram—Indra; gajam ca—as well as his elephant; su-mahā-balāḥ—the greatly powerful Jambhāsura.

TRANSLATION

The greatly powerful Jambhāsura, carried by a lion, approached Indra and forcefully struck him on the shoulder with his club. He also struck Indra’s elephant.
TEXT 15

गदाप्रहारव्यधितो मृशं विहलितो गजः ।
जानुभ्यां धरणीं स्पष्ट्वा कस्मलं परसं ययो ॥१५॥

gadā-prahāra-vyadhito
bhrāsm vihvalito gajah
jānubhyāṁ dharanīṁ sprṣṭvā
kaśmalāṁ paramāṁ yayau

gadā-prahāra-vyadhitaḥ—being aggrieved because of the blow from Jambhāsura’s club; bhrāsm—very much; vihvalitaḥ—upset; gajah—the elephant; jānubhyāṁ—with its two knees; dharanīṁ—the earth; sprṣṭvā—touching; kaśmalāṁ—unconsciousness; paramāṁ—ultimate; yayau—entered.

TRANSLATION

Being beaten by Jambhāsura’s club, Indra’s elephant was confused and aggrieved. Thus it touched its knees to the ground and fell unconscious.

TEXT 16

ततो रथो मातलिना हरिभिर्दशास्तैर्बीतः ।
आनीतो द्विपथ्यसूत्न्य रथामालहृहे विशः ॥१६॥

tato ratho mātalinā
haribhir daśa-śatair vrtaḥ
ānīto dvipam utṣṛjya
ratham āruruhe vibhuḥ

tataḥ—thereafter; rathah—chariot; mātalinā—by his chariot driver named Mātali; haribhiḥ—with horses; daśa-śataiḥ—by ten times one hundred (one thousand); vrtaḥ—yoked; ānītaḥ—being brought in; dvipam—the elephant; utṣṛjya—keeping aside; ratham—the chariot; āruruhe—got up; vibhuḥ—the great Indra.
TRANSLATION

Thereafter, Mātali, Indra’s chariot driver, brought Indra’s chariot, which was drawn by one thousand horses. Indra then left his elephant and got onto the chariot.

TEXT 17

तत्सा तद्धी बुध दानवासतमसः ||
शुलेन ज्वलता तामतु सम्यमानोधनस्मृते ||१७॥

tasya tat pūjayan karma
yantur dānava-sattamah
śūlena jvalatā taṁ tu
smayamāno ‘hanan mṛdhe

tasya—of Mātali; tat—that service (bringing the chariot before Indra); pūjayan—appreciating; karma—such service to the master; yantuḥ—of the chariot driver; dānava-sat-tamah—the best of the demons, namely Jambhāsura; śūlena—by his trident; jvalatā—which was blazing fire; taṁ—Mātali; tu—indeed; smayamānaḥ—smiling; ahanat—struck; mṛdhe—in the battle.

TRANSLATION

Appreciating Mātali’s service, Jambhāsura, the best of the demons, smiled. Nonetheless, he struck Mātali in the battle with a trident of blazing fire.

TEXT 18

सेसेह रुज दुरमर्षां सत्वातुम्बां मातलिः ||
इन्द्रो जम्भस्य सञ्कुद्धो वञ्चेणापाहरिच्छिरः ||१८॥

sehe rujam sudurnarṣāṁ
sattvam ālambya mātaliḥ
indro jambhasya saṅkruddho
vajreṇāpāharac chiraḥ

sehe—of; rujam—blazing; sudurnarṣāṁ—by his trident; sattvam—smiling; ālambya—by; mātaliḥ—Mātali; indro—Indra; jambhasya—of Jambhāsura; saṅkruddho—struck; vajreṇāpāharac—by his trident; chiraḥ—in the battle.
sehe—tolerated; rujam—the pain; su-durmarsām—intolerable; sattvam—patience; ālambya—taking shelter of; mātaliḥ—the charioteer Mātali; indraḥ—King Indra; jambhāsya—of the great demon Jambha; saṅkruddhah—being very angry at him; vajrēṇa—with his thunderbolt; apāharat—separated; širah—the head.

TRANSLATION

Although the pain was extremely severe, Mātali tolerated it with great patience. Indra, however, became extremely angry at Jamhhasura. He struck Jamhhasura with his thunderbolt and thus severed his head from his body.

TEXT 19

jambham śrutvā hatam tasya
jnātayo nāradād rṣeh
namucis ca balah pākas
tatrāpetus tvarāνvitāḥ

jambham—Jambhāsura; śrutvā—after hearing; hatam—had been killed; tasya—his; jnātayaḥ—friends and relatives; nāradāt—from the source Nārada; rṣeh—from the great saint; namucis—the demon Namuci; ca—also; balah—the demon Bala; pākah—the demon Pāka; tatra—there; āpetuh—immediately arrived; tvarā-anvitāḥ—with great haste.

TRANSLATION

When Nārada Rṣi informed Jambhāsura’s friends and relatives that Jambhāsura had been killed, the three demons named Namuci, Bala and Pāka arrived on the battlefield in great haste.

TEXT 20

vachomī: puruṣoiridrmanāstotasya māmśu
śrautaśākṛtvar maṇḍa dhāraṁśirvin svaratūḥ
vacobhiḥ paruṣair indram
ardayanto 'syā marmasu
śarair avākiran meghā
dhārābhīr iva parvatam

vacobhiḥ—with harsh words; paruṣaiḥ—very rough and cruel; indram—King Indra; ardayantah—chastising, piercing; asya—of Indra; marmasu—in the heart, etc.; śaraiḥ—with arrows; avākiran—covered all around; meghāḥ—clouds; dhārābhīr—with showers of rain; iva—just as; parvatam—a mountain.

TRANSLATION

Rebukiing Indra with harsh, cruel words that were piercing to the heart, these demons showered him with arrows, just as torrents of rain wash a great mountain.

TEXT 21

हरिन दास-शतां ऋजुः
हर्षवस्य बलः शरीः ।
तावदभिर अदयम आसा
युगप्पल हास्तवान् ॥२१॥

harīn daśa-śatāṇy ājau
haryaśvasya balah śaraiḥ
tāvadbhir ardayāṁ āsa
yugapal laghu-hastavān

harīn—horses; daśa-śatāṇi—ten times one hundred (one thousand); ājau—on the battlefield; haryaśvasya—of King Indra; balah—the demon Bala; śaraiḥ—with arrows; tāvadbhir—with so many; ardayāṁ āsa—put into tribulation; yugapat—simultaneously; laghu-hastavān—with quick handling.

TRANSLATION

Quickly handling the situation on the battlefield, the demon Bala put all of Indra’s one thousand horses into tribulation by simultaneously piercing them all with an equal number of arrows.
Shatamvan matalin pako rathān sāvayavam prthak
sakṛt sandhāna-mokṣena
tad adbhatam abhūd raṇe

śatābhyām mātalim pāko
rathāṁ sāvayavam prthak
sakṛt sandhāna-mokṣena
tad adbhatam abhūd raṇe

śatābhyām—with two hundred arrows; mātalim—unto the chariot driver Mātali; pākaḥ—the demon named Pāka; ratham—the chariot; sa-avayavam—with all paraphernalia; prthak—separately; sakṛt—once, at one time; sandhāna—by yoking the arrows to the bow; mokṣena—and releasing; tat—such an action; adbhatam—wonderful; abhūt—so became; raṇe—on the battlefield.

TRANSLATION

Pāka, another demon, attacked both the chariot, with all its paraphernalia, and the chariot driver, Mātali, by fitting two hundred arrows to his bow and releasing them all simultaneously. This was indeed a wonderful act on the battlefield.

TEXT 23

namucih pañca-daśabhiḥ
svārṇa-puṇkhair maheṣubhiḥ
āhatya vyanadat saṅkhye
satoya iva toyadaḥ

namucih—the demon named Namuci; pañca-daśabhiḥ—with fifteen; svarṇa-puṇkhair—with golden feathers attached; maheṣubhiḥ—very powerful arrows; āhatya—piercing; vyanadat—resounded; saṅkhye—
on the battlefield; *sa-toyah*—bearing water; *iva*—like; *toya-dah*—a cloud that delivers rain.

**TRANSLATION**

Then Namuci, another demon, attacked Indra and injured him with fifteen very powerful golden-feathered arrows, which roared like a cloud full of water.

**TEXT 24**

\[
\text{सर्वत्रः शर्कुटेन श्म्रं सर्वसार्थिस्मृः।}
\text{छादयामासुरसुर्या: प्राइत्यत्विमिवाम्बुद्धः॥२४॥}
\]

\[
\text{sarvatah śara-kūtena}
\text{śakram saratha-sārathim}
\text{chādayām āsuh asurāh}
\text{prāvṛt-sūryam ivāmbudāḥ}
\]

*sarvatah*—all around; *śara-kūtena*—by a dense shower of arrows; *śakram*—Indra; *sa-ratha*—with his chariot; *sārathim*—and with his chariot driver; *chādayām āsuh*—covered; *asurāh*—all the demons; *prāvṛt*—in the rainy season; *sūryam*—the sun; *iva*—like; *ambu-dāḥ*—clouds.

**TRANSLATION**

Other demons covered Indra, along with his chariot and chariot driver, with incessant showers of arrows, just as clouds cover the sun in the rainy season.

**TEXT 25**

\[
\text{अलर्थुपन्तसमतीव विभुता}
\text{विन्युक्तुदेववणा: सहानुगः।}
\text{अनायकः शशुरलेन निरिता}
\text{वणिकप्या भिन्ननवो यथार्थवे॥२५॥}
\]
alakṣayantas tam atīva vihvalā
vicuk ruṣur deva-gaṇāḥ sahānugāḥ
anāyakāḥ śatru-balena nirjītā
vanik-pathā bhinna-navo yathārṇave

The demigods, being severely oppressed by their enemies and being unable to see Indra on the battlefield, were very anxious. Having no captain or leader, they began lamenting like traders in a wrecked vessel in the midst of the ocean.

PURPORT

From this statement it appears that in the upper planetary system there is shipping and that traders there engage in navigation as their occupational duty. Sometimes, as on this planet, these traders are shipwrecked in the middle of the ocean. It appears that even in the upper planetary system, such calamities occasionally take place. The upper planetary system in the creation of the Lord is certainly not vacant or devoid of living entities. From Śrīmad-Bhāgavatam we understand that every planet is full of living entities, just as earth is. There is no reason to accept that on other planetary systems there are no living beings.
tatas turāśād iṣu-baddha-pañjarād
vinirgataḥ sāśva-ratha-dhvajāgranīḥ
babhau diṣāḥ kham prthivim ca rocayan
sva-tejasā sūrya iva kṣapātyaye

tataḥ—thereafter; turāśāt—another name of Indra; iṣu-baddha-pañjarāt—from the cage of the network of arrows; vinirgataḥ—being released; sa—with; a śva—horses; ratha—chariot; dhvaja—flag; agranīḥ—and chariot driver; babhau—became; diṣāḥ—all directions; kham—the sky; prthivīm—the earth; ca—and; rocayan—pleasing everywhere; sva-tejasā—by his personal effulgence; sūryāḥ—the sun; iva—like; kṣapā-atyaye—at the end of night.

TRANSLATION
Thereafter, Indra released himself from the cage of the network of arrows. Appearing with his chariot, flag, horses and chariot driver and thus pleasing the sky, the earth and all directions, he shone effulgently like the sun at the end of night. Indra was bright and beautiful in the vision of everyone.

TEXT 27

निरिक्ष्य प्रतनां देवः परार्माणिं रणे।
उदयचछद रिपुं हन्तुं वज्रं वज्रधरो रुषा॥२७॥

nirikṣya prtānāṁ devaḥ
parair abhyarditāṁ rāne
udayacchad ripum hantum
vajram vajra-dharo rusā

nirikṣya—after observing; prtānāṁ—his own soldiers; devaḥ—the demigod Indra; paraiḥ—by the enemies; abhyarditāṁ—put into great difficulties or oppressed; rāne—in the battlefield; udayacchad—took up; ripum—the enemies; hantum—to kill; vajram—the thunderbolt; vajra-dharah—the carrier of the thunderbolt; rusā—in great anger.
TRANSLATION
When Indra, who is known as Vajra-dhara, the carrier of the thunderbolt, saw his own soldiers so oppressed by the enemies on the battlefield, he became very angry. Thus he took up his thunderbolt to kill the enemies.

TEXT 28

sa tenaivāṣṭa-dhāreṇa
śirasi bala-pākayoh
jñātināṁ paśyatāṁ rājan
jahāra janayan bhayam

sah—he (Indra); tena—by that; eva—indeed; aṣṭa-dhāreṇa—by the thunderbolt; śirasi—the two heads; bala-pākayoh—of the two demons known as Bala and Pāka; jñātināṁ paśyatāṁ—while their relatives and soldiers were watching; rājan—O King; jahāra—(Indra) cut off; janayan—creating; bhayam—fear (among them).

TRANSLATION
O King Parīkṣit, King Indra used his thunderbolt to cut off the heads of both Bala and Pāka in the presence of all their relatives and followers. In this way he created a very fearful atmosphere on the battlefield.

TEXT 29

namucis tad-vadham drṣṭvā
śokāmarṣa-rusānvitaḥ
jighāṁsur indram nṝpate
cakāra paramodyamam
namuciḥ—the demon Namuci; tat—of those two demons; vadham—the massacre; drṣṭvā—after seeing; śoka-amarṣa—lamentation and grief; rusā-anvitaḥ—being very angry at this; jighāmsuḥ—wanted to kill; indram—King Indra; nr-pate—O Mahārāja Parikṣit; cakāra—made; parama—a great; udyamam—endeavor.

TRANSLATION

O King, when Namuci, another demon, saw the killing of both Bala and Pāka, he was full of grief and lamentation. Thus he angrily made a great attempt to kill Indra.

TEXT 30

�्रਸ trà smack, e en sā ṭha
ghaṭāvad dhema-bhūṣaṇam
pragrhyābhyadravat kruddho
hato ’siti vitarjayan
prāhiṇōd deva-rājāya
ninadan mṛga-rād iva

asmasāra-mayam—made of steel; śūlam—a spear; ghaṭā-vat—bound with bells; hema-bhūṣaṇam—decorated with ornaments of gold; pragṛhya—taking in his hand; abhyadravat—forcefully went; kruddhaḥ—in an angry mood; hataḥ asīiti—now you are killed; vitarjayan—roaring like that; prāhiṇoḥ—struck; deva-rājāya—unto King Indra; ninadan—resounding; mṛga-rād—a lion; iva—like.

TRANSLATION

Being angry and roaring like a lion, the demon Namuci took up a steel spear, which was bound with bells and decorated with ornaments of gold. He loudly cried, “Now you are killed!” Thus coming before Indra to kill him, Namuci released his weapon.
TEXT 31

तदापतदु गगनतः महाजवम्
विचिन्छदे हरिरिपः सहस्रः।

तमाहनन्दृप कुलिणेन कन्धरे
रूषानितसिद्धापति: चिरो हरनः॥३१॥

tadāpatad gagana-tale mahā-javam
vicicchide harir iṣubhiḥ sahasradhā
tam āhanan nrpa kuliṣena kandhare
rusānvitas tridaśa-patiḥ siro haran

-tadā—at that time; apatad—falling like a meteor; gagana-tale—beneath the sky or on the ground; mahā-javam—extremely powerful; vicicchide—cut to pieces; hariḥ—Indra; iṣubhiḥ—by his arrows; sahasradhā—into thousands of pieces; tam—that Namuci; āhanat—struck; nrpa—O King; kuliṣena—with his thunderbolt; kandhare—on the shoulder; rusā-anvitaḥ—being very angry; tridaśa-patiḥ—Indra, the King of the demigods; siraḥ—the head; haran—to separate.

TRANSLATION

O King, when Indra, King of heaven, saw this very powerful spear falling toward the ground like a blazing meteor, he immediately cut it to pieces with his arrows. Then, being very angry, he struck Namuci’s shoulder with his thunderbolt to cut off Namuci’s head.

TEXT 32

न तस्य हि त्वचमधि वज्र उज्जितो
विमेद े: सुरपतिनीजेते।।

तद्वजुतं परमतिवीरे इत्तमित
तिरस्कृतो नमुनबिनिरोपत्तचा॥३२॥

na tasya hi tvacam api vajra urjito
bibheda yah sura-patinaujaseritaḥ
**TRANSLATION**

Although King Indra hurled his thunderbolt at Namuci with great force, it could not even pierce his skin. It is very wonderful that the famed thunderbolt that had pierced the body of Vṛtrāsura could not even slightly injure the skin of Namuci's neck.

**TEXT 33**

\[
\text{tasmāt indro 'bibhec chatror vajraḥ pratihato yataḥ kim idam daiva-yogena bhūtaṁ loka-vimohanam}
\]

- tasmāt—therefore; indraḥ—the King of heaven; abībheṭ—became very fearful; śatroḥ—from the enemy (Namuci); vajraḥ—the thunderbolt; pratihataḥ—was unable to hit and returned; yataḥ—because; kim idam—what is this; daiva-yogena—by some superior force; bhūtam—it has happened; loka-vimohanam—so wonderful to the people in general.

**TRANSLATION**

When Indra saw the thunderbolt return from the enemy, he was very much afraid. He began to wonder whether this had happened because of some miraculous superior power.
PURPORT

Indra's thunderbolt is invincible, and therefore when Indra saw that it had returned without doing any injury to Namuci, he was certainly very much afraid.

TEXT 34

\[
\begin{aligned}
yena me pūrvam adṛṣṭām \\
pakṣa-cchedah prajātyaye \\
kṛto niviṣatāṁ bhāraiḥ \\
patatraih patataṁ bhuvi
\end{aligned}
\]

yena—by the same thunderbolt; me—by me; pūrvam—formerly; adṛṣṭām—of the mountains; pakṣa-cchedah—the cutting of the wings; prajā-atyaye—when there was killing of the people in general; kṛtaḥ—was done; niviṣatāṁ—of those mountains which entered; bhāraiḥ—by the great weight; patatraih—by wings; patataṁ—falling; bhuvi—on the ground.

TRANSLATION

Indra thought: Formerly, when many mountains flying in the sky with wings would fall to the ground and kill people, I cut their wings with this same thunderbolt.

TEXT 35

\[
\begin{aligned}
tapah-sāramayaṁ tvāśtram \\
vṛtro yena vipāṭitaḥ \\
anye cāpi balopetāḥ \\
sarvāśtrair aksatā-tvaciaḥ
\end{aligned}
\]

tapah—austerities; sāra-mayam—greatly powerful; tvāśtram—performed by Tvaṣṭā; vṛtraḥ—Vṛtraśura; yena—by which; vipāṭitaḥ—was
killed; anye—others; ca—also; api—indeed; bala-upetāḥ—very powerful persons; sarva—all kinds; astraiḥ—by weapons; akṣata—with without being injured; tvacaḥ—their skin.

TRANSLATION

Vṛtrāsura was the essence of the austerities undergone by Tvaṣṭā, yet the thunderbolt killed him. Indeed, not only he but also many other stalwart heroes, whose very skin could not be injured even by all kinds of weapons, were killed by the same thunderbolt.

TEXT 36

so 'yam pratihato vajro
mayā mukto 'sure 'lpake
nāharān tad ādade danḍam
brahma-tejo 'py akāraṇam

sah ayam—therefore, this thunderbolt; pratihataḥ—repelled; vajraḥ—thunderbolt; mayā—by me; muktaḥ—released; asure—unto that demon; alpake—less important; na—not; aham—I; tat—that; ādade—hold; danḍam—it is now just like a rod; brahma-tejaḥ—as powerful as a brahmāstra; api—although; akāraṇam—now it is useless.

TRANSLATION

But now, although the same thunderbolt has been released against a less important demon, it has been ineffectual. Therefore, although it was as good as a brahmāstra, it has now become useless like an ordinary rod. I shall therefore hold it no longer.

TEXT 37
iti śakram viśīdantam
āha vāg aśarīrini
nāyam śuṣkair atho nārdair
vadham arhati dānavaḥ

iti—in this way; śakram—unto Indra; viśīdantam—lamenting; āha—spoke; vāk—a voice; aśarīrini—without any body, or from the sky; na—not; ayam—this; śuṣkaiḥ—by anything dry; atho—also; na—nor; ārdraiḥ—by anything moist; vadham—annihilation; arhati—is befitting; dānavaḥ—this demon (Namuci).

TRANSLATION
Śukadeva Gosvāmī continued: While the morose Indra was lamenting in this way, an ominous, unembodied voice said from the sky, “This demon Namuci is not to be annihilated by anything dry or moist.”

TEXT 38

mayāsmai yad varo datto
mṛtyur naivārdra-śuṣkayoh
ato 'nyaś cintāniyas te
upāyo maghavan ripoh

mayā—by me; asmai—unto him; yat—because; varah—a benediction; dattāḥ—has been granted; mṛtyuḥ—death; na—not; eva—indeed; ārdra—by either a moist; śuṣkayoh—or by a dry medium; atah—therefore; anyah—something else, another; cintāniyah—has to be thought of; te—by you; upāyah—means; maghavan—O Indra; ripoh—of your enemy.

TRANSLATION
The voice also said, “O Indra, because I have given this demon the benediction that he will never be killed by any weapon that is dry or moist, you have to think of another way to kill him.”
TEXT 39

After hearing the ominous voice, Indra, with great attention, began to meditate on how to kill the demon. He then saw that foam would be the means, for it is neither moist nor dry.

TEXT 40

na śūskena na cārdreṇa
jahāra namuceḥ śirah
taṁ tuṣṭuvur muni-gaṇā
mālyaiś cāvākiran vibhum

na—neither; śūskena—by dry means; na—nor; ca—also; ārdreṇa—by a moist weapon; jahāra—he separated; namuceḥ—of Namuci; śirah—the head; taṁ—him (Indra); tuṣṭuvuḥ—satisfied; muni-gaṇāḥ—all the sages; mālyaiḥ—with flower garlands; ca—also; avākiran—covered; vibhum—that great personality.
TRANSLATION

Thus Indra, King of heaven, severed Namuci’s head with a weapon of foam, which was neither dry nor moist. Then all the sages satisfied Indra, the exalted personality, by showering flowers and garlands upon him, almost covering him.

PURPORT

In this regard, the sruti-mantras say, apāṁ phenena namuceḥ śīra indro 'dārayat: Indra killed Namuci with watery foam, which is neither moist nor dry.

TEXT 41

gandharva-mukhyau jagatur
viśvāvasu-parāvasū
deva-dundubhāyo nedur
nartakyo nanṛtur mudā

gandharva-mukhyau—the two chiefs of the Gandharvas; jagatuḥ—began to sing nice songs; viśvāvasu—named Viśvāvasu; parāvasū—named Parāvasu; deva-dundubhāyasya—the kettledrums beaten by the demigods; neduḥ—made their sound; nartakyaḥ—the dancers known as Apsaras; nanṛturḥ—began to dance; mudā—in great happiness.

TRANSLATION

Viśvāvasu and Parāvasu, the two chiefs of the Gandharvas, sang in great happiness. The kettledrums of the demigods sounded, and the Apsaras danced in jubilation.

TEXT 42

अन्येष्यापि प्रतिद्वानः नामकर्षणाय प्रभुः कथा ॥४२॥

Anayeshya prati dvanam narmkaranay prambhu katha ॥४२॥
anye 'py evam pratidvandvān
vāyu-agni-varuṇādayah
sūdayāṁ āsur asurān
mṛgān kesariṇo yathā

anye—others; api—also; evam—in this way; pratidvandvān—the opposing party of belligerants; vāyu—the demigod known as Vāyu; agni—the demigod known as Agni; varuṇa-ādayah—the demigod known as Varuṇa and others; sūdayāṁ āsuḥ—began to kill vigorously; asurān—all the demons; mṛgān—deer; kesariṇah—lions; yathā—just as.

TRANSLATION

Vāyu, Agni, Varuṇa and other demigods began killing the demons who opposed them, just as lions kill deer in a forest.

TEXT 43

brahmaṇa preṣito devān
devarṣir nārada nṛpa
vārayāṁ āsa vibudhān
drṣṭvā dānava-saṅkṣayam

brahmaṇa—by Lord Brahmā; preṣitah—sent; devān—unto the demigods; deva-rṣih—the great sage of the heavenly planets; nāradaḥ—Nārada Muni; nṛpa—O King; vārayāṁ āsa—forbade; vibudhān—all the demigods; drṣṭvā—after seeing; dānava-saṅkṣayam—the total annihilation of the demons.

TRANSLATION

O King, when Lord Brahmā saw the imminent total annihilation of the demons, he sent a message with Nārada, who went before the demigods to make them stop fighting.
TEXT 44

श्रीनारद उवाच

सबको मायाता प्राप्त नारायणसुन्दर्भं:।
श्रीया समेधिता: सर्वं उपारमत विग्रहात:॥४४॥

śrī-nārada uvāca
bhavadbhīṁ amṛtaṁ prāptam
nārāyaṇa-bhujāśrayaiḥ
śrīyā sameṣhitāḥ sarva
upāramata vigraḥāt

śrī-nārada uvāca—Nārada Muni prayed to the demigods; bhavadbhīḥ—by all of you; amṛtaṁ—nectar; prāptam—has been obtained; nārāyaṇa—of the Supreme Personality of Godhead; bhujāśrayaiḥ—being protected by the arms; śrīyā—by all fortune; sameṣhitāḥ—have flourished; sarva—all of you; upāramata—now cease; vigraḥāt—from this fighting.

TRANSLATION

The great sage Nārada said: All of you demigods are protected by the arms of Nārāyaṇa, the Supreme Personality of Godhead, and by His grace you have gotten the nectar. By the grace of the goddess of fortune, you are glorious in every way. Therefore, please stop this fighting.

TEXT 45

श्रीशुकु उवाच

संगम्य मन्युसंरस्मि मानयन्तो शुनेवर्चः:।
उपगौयमानानुचरैर्यथा: सर्वं त्रिविषयम् ॥४५॥

śrī-śuka uvāca
samyaṁya manyu-saṁrāmbham
mānayanto muner vacaḥ
upagīyamānānucarair
yayoḥ sarve triviṣṭapam
Śrī-Sukadeva Gosvāmī said: Accepting the words of Nārada, the demigods gave up their anger and stopped fighting. Being praised by their followers, they returned to their heavenly planets.

TRANSLATION

Śrī Śukadeva Gosvāmī said: Accepting the words of Nārada, the demigods gave up their anger and stopped fighting. Being praised by their followers, they returned to their heavenly planets.

TEXT 46

येतवशिष्या रणे तस्मी नारादानुगतेन ते ।
बलिं विपञ्चमादाय अस्तं निरिस्पुष्पमन ।४६॥

ye 'vasiṣṭā raṇe tasmin
nāradānumatena te
balim vipannam ādāya
astaṁ girim upāgaman

ye—some of the demons who; avaśiṣṭāḥ—remained; raṇe—in the fight; tasmin—in that; nārada-anumatena—by the order of Nārada; te—all of them; balim—Mahārāja Bali; vipannam—in reverses; adāya—taking; astam—named Asta; girim—to the mountain; upāgaman—went.

TRANSLATION

Following the order of Nārada Muni, whatever demons remained on the battlefield took Bali Mahārāja, who was in a precarious condition, to the hill known as Astagiri.

TEXT 47

तत्रात्विन्द्रस्तनुवास सिद्धान्तिप्रियोधरात ।
उज्ज्वला जीवमास संजीवन्या खविद्या ॥४७॥

...
**Text 48**

**King Indra Annihilates the Demons**

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\[tatravinasatavayayavan\]

\[vidyamana-sirodharan\]

\[usanah jivam asa\]

\[sanjivanyasva-vidyaya\]

**TRANSLATION**

There, on that hill, **Śukrācārya** brought to life all the dead demoniac soldiers who had not lost their heads, trunks and limbs. He achieved this by his own mantra, known as **Saṃjivani**.

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**TEXT 48**

\[baliś-cosanasā sprṣṭah\]

\[pratyāpannendriya-smṛtiḥ\]

\[parājito 'pi nākhidyal\]

\[loka-tattva-vicaksanah\]

**TRANSLATION**

Bali Mahārāja was very experienced in universal affairs. When he regained his senses and memory by the grace of Śukrācārya, he could understand everything that had happened. Therefore, although he had been defeated, he did not lament.
PURPORT

It is significant that Bali Mahārāja is here said to be very experienced. Although defeated, he was not at all sorry, for he knew that nothing can take place without the sanction of the Supreme Personality of Godhead. Since he was a devotee, he accepted his defeat without lamentation. As stated by the Supreme Personality of Godhead in Bhagavad-gītā (2.47),

karmany evadhirātras te mā phalesu kadācana. Everyone in Kṛṣṇa consciousness should execute his duty, without regard for victory or defeat. One must execute his duty as ordered by Kṛṣṇa or His representative, the spiritual master. Ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā. In first-class devotional service, one always abides by the orders and will of Kṛṣṇa.

Thus end the Bhaktivedanta purports of the Eighth Canto, Eleventh Chapter, of the Śrīmad-Bhāgavatam, entitled “King Indra Annihilates the Demons.”
CHAPTER TWELVE

The Mohini-mūrti Incarnation Bewilders Lord Śiva

This chapter describes how Lord Śiva was bewildered upon seeing the beautiful Mohini-mūrti incarnation of the Supreme Personality of Godhead and how he later came to his senses. When Lord Śiva heard about the pastimes performed by the Supreme Personality of Godhead, Hari, in the form of an attractive woman, he mounted his bull and went to see the Lord. Accompanied by his wife, Umā, and his servants, the bhūta-gaṇa, or ghosts, he approached the lotus feet of the Lord. Lord Śiva offered obeisances to the Supreme Lord as the all-pervading Lord, the universal form, the supreme controller of creation, the Supersoul, the resting place for everyone, and the completely independent cause of all causes. Thus he offered prayers giving truthful descriptions of the Lord. Then he expressed his desire. The Supreme Personality of Godhead is very kind to His devotees. Therefore, to fulfill the desire of His devotee Lord Śiva, He expanded His energy and manifested Himself in the form of a very beautiful and attractive woman. Upon seeing this form, even Lord Śiva was captivated. Later, by the grace of the Lord, he controlled himself. This demonstrates that by the power of the Lord’s external energy, everyone is captivated by the form of woman in this material world. Again, however, by the grace of the Supreme Personality of Godhead, one can overcome the influence of māyā. This was evinced by Lord Śiva, the topmost devotee of the Lord. First he was captivated, but later, by the grace of the Lord, he restrained himself. It is declared in this connection that only a pure devotee can restrain himself from the attractive feature of māyā. Otherwise, once a living entity is trapped by the external feature of māya, he cannot overcome it. After Lord Śiva was graced by the Supreme Lord, he circumambulated the Lord along with his wife, Bhavānī, and his companions, the ghosts. Then he left for his own abode. Śukadeva Gosvāmī concludes this chapter by describing the transcendental qualities of Uttamaśloka, the Supreme Personality of Godhead, and by
declaring that one can glorify the Lord by nine kinds of devotional service, beginning with sravanaṁ kirtanam.

TEXTS 1–2

Sukadeva Gosvami said: The Supreme Personality of Godhead, Hari, in the form of a woman, captivated the demons and enabled the demigods to drink the nectar. After hearing of these pastimes,
Lord Śiva, who is carried by a bull, went to the place where Madhusūdana, the Lord, resides. Accompanied by his wife, Umā, and surrounded by his companions, the ghosts, Lord Śiva went there to see the Lord’s form as a woman.

TEXT 3

sabhājito bhagavatā
sādaram somayā bhavah
sūpaviṣṭa uvācedam
pratipūjya smayan harim

sabhājitaḥ—well received; bhagavatā—by the Supreme Personality of Godhead, Viṣṇu; sa-ādaram—with great respect (as befitting Lord Śiva); sa-umayā—with Umā; bhavah—Lord Śambhu (Lord Śiva); su-upaviṣṭah—being comfortably situated; uvāca—said; idam—this; pratipūjya—offering respect; smayan—smiling; harim—unto the Lord.

TRANSLATION

The Supreme Personality of Godhead welcomed Lord Śiva and Umā with great respect, and after being seated comfortably, Lord Śiva duly worshiped the Lord and smilingly spoke as follows.

TEXT 4

śrī-mahādeva uvāca
deva-deva jagad-vaśīpiṇī
tvam ātmā hetur iṣvaraḥ
śrī-mahādevah uvāca—Lord Śiva (Mahādeva) said; deva-deva—O best demigod among the demigods; jagat-vyāpin—O all-pervading Lord; jagat-īśa—O master of the universe; jagat-maya—O my Lord, who are transformed by Your energy into this creation; sarveśām api—all kinds of; bhāvānām—situations; tvam—You; ātmā—the moving force; hetuḥ—because of this; īśvaraḥ—the Supreme Lord, Parameśvara.

TRANSLATION

Lord Mahādeva said: O chief demigod among the demigods, O all-pervading Lord, master of the universe, by Your energy You are transformed into the creation. You are the root and efficient cause of everything. You are not material. Indeed, You are the Supersoul or supreme living force of everything. Therefore, You are Parameśvara, the supreme controller of all controllers.

PURPORT

The Supreme Personality of Godhead, Viṣṇu, resides within the material world as the sattva-guṇa-avatāra. Lord Śiva is the tamo-guṇa-avatāra, and Lord Brahmā is the rajo-guṇa-avatāra, but although Lord Viṣṇu is among them, He is not in the same category. Lord Viṣṇu is deva-deva, the chief of all the demigods. Since Lord Śiva is in this material world, the energy of the Supreme Lord, Viṣṇu, includes Lord Śiva. Lord Viṣṇu is therefore called jagat-vyāpi, “the all-pervading Lord.” Lord Śiva is sometimes called Mahēśvara, and so people think that Lord Śiva is everything. But here Lord Śiva addresses Lord Viṣṇu as Jagad-īśa, “the master of the universe.” Lord Śiva is sometimes called Viśveśvara, but here he addresses Lord Viṣṇu as Jagad-maya, indicating that even Viśveśvara is under Lord Viṣṇu’s control. Lord Viṣṇu is the master of the spiritual world, yet He controls the material world also, as stated in Bhagavad-gītā (mayadhyakṣena prakṛtiḥ sūyate sacarācaram). Lord Brahmā and Lord Śiva are also sometimes called īśvara, but the supreme īśvara is Lord Viṣṇu, Lord Kṛṣṇa. As stated in Brahma-saṁhīta, īśvaraḥ paramah kṛṣṇaḥ: the Supreme Lord is Kṛṣṇa, Lord Viṣṇu. Everything in existence works in proper order because of Lord Viṣṇu. Āndāntara-stha-paramāṇu-cayāntara-stham. Even paramāṇu, the small atoms, work because of Lord Viṣṇu’s presence within them.
TEXT 5

The manifest, the unmanifest, false ego and the beginning, maintenance and annihilation of this cosmic manifestation all come from You, the Supreme Personality of Godhead. But because You are the Absolute Truth, the supreme absolute spirit soul, the Supreme Brahman, such changes as birth, death and sustenance do not exist in You.

PURPORT

According to the Vedic mantras, yato vā imāni bhūtāni jāyante: everything is an emanation of the Supreme Personality of Godhead. As stated by the Lord Himself in Bhagavad-gītā (7.4):

bhūmir āpo 'nalo vāyuḥ
kham mano buddhir eva ca
ahaṅkāra itiṣyam me
bhinnā prakṛtir aṣṭadhā

"Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight comprise My separated material energies." In other
words, the ingredients of the cosmic manifestation also consist of the energy of the Supreme Personality of Godhead. This does not mean, however, that because the ingredients come from Him, He is no longer complete. *Pūnasya pūnāṁ ādāya pūnāṁ evāvasīṣyate:* “Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance.” Thus the Lord is called *avaya,* inexhaustible. Unless we accept the Absolute Truth as *acintya-bhedābheda,* simultaneously one and different, we cannot have a clear conception of the Absolute Truth. The Lord is the root of everything. *Aham ādir hi devānām:* He is the original cause of all the *devas,* or demigods. *Aham sarvasya prabhavah:* everything emanates from Him. In all cases—nominative, objective, positive, negative and so on—whatever we may conceive of in this entire cosmic manifestation is in fact the Supreme Lord. For Him there are no such distinctions as “this is mine, and this belongs to someone else,” because He is everything. He is therefore called *avaya*—changeless and inexhaustible. Because the Supreme Lord is *avaya,* He is the Absolute Truth, the fully spiritual Supreme Brahman.

**TEXT 6**

तेवै चरणाम्भोज्ज श्रेयसङ्का निराशि: ||
विस्मृत्योमयतः सदं धनं: समुपासते || ६ ||

tava-va caraṇāmbhojam
śreyas-kāmā nirāsiṣāh
visṛjyobhayataḥ saṅgam
munayaḥ samupāsate

*tava*—Your; *eva*—indeed; *caraṇa-ambhojam*—lotus feet; *śreyah-kāmā*—persons desiring the ultimate auspiciousness, the ultimate goal of life; *nirāsiṣāh*—without material desire; *visṛjya*—giving up; *ubhayataḥ*—in this life and the next; *saṅgam*—attachment; *munayaḥ*—great sages; *samupāsate*—worship.

**TRANSLATION**

Pure devotees or great saintly persons who desire to achieve the highest goal in life and who are completely free from all material
desires for sense gratification engage constantly in the transcendental service of Your lotus feet.

PURPORT

One is in the material world when he thinks, “I am this body, and everything with reference to my body is mine.” Ato grha-kṣetra-sutāpta-vittair janasya moho ’yam ahaṁ mameti. This is the symptom of material life. In the materialistic conception of life, one thinks, “This is my house, this is my land, this is my family, this is my state,” and so on. But those who are munayah, saintly persons following in the footsteps of Nārada Muni, simply engage in the transcendental loving service of the Lord without any personal desire for sense gratification. Anyābhilāśitā-śūnyaṁ jñāna-karmādy-anāvṛtam. Either in this life or in the next, the only concern of such saintly devotees is to serve the Supreme Personality of Godhead. Thus they are also absolute because they have no other desires. Being freed from the dualities of material desire, they are called śreyas-kāmāḥ. In other words, they are not concerned with dharma (religiosity), artha (economic development), or kāma (sense gratification). The only concern of such devotees is mokṣa, liberation. This mokṣa does not refer to becoming one with the Supreme like the Māyāvādī philosophers. Caitanya Mahāprabhu explained that real mokṣa means taking shelter of the lotus feet of the Personality of Godhead. The Lord clearly explained this fact while instructing Śrīvabhauma Bhāṭṭācārya. Śrīvabhauma Bhāṭṭācārya wanted to correct the word muktī-pade in Śrīmad-Bhāgavatam, but Caitanya Mahāprabhu informed him that there is no need to correct any word in Śrīmad-Bhāgavatam. He explained that muktī-pade refers to the lotus feet of the Supreme Personality of Godhead, Viṣṇu, who offers muktī and is therefore called Mukunda. A pure devotee is not concerned with material things. He is not concerned with religiosity, economic development or sense gratification. He is interested only in serving the lotus feet of the Lord.
tvam brahma pūrnam amṛtam viguṇaṁ viśokam
ānanda-mātram avikāram ananyad anyat
viśvasya hetur udaya-sthiti-saṁyamānāṁ
ātmeśvaraś ca tad-apekṣatayānapekṣaḥ

tvam—Your Lordship; brahma—the all-pervading Absolute Truth; pūrnam—fully complete; amṛtam—never to be vanquished; viguṇaṁ—spiritually situated, free from the material modes of nature; viśokam—without lamentation; ānanda-mātram—always in transcendental bliss; avikāram—changeless; ananyat—separated from everything; anyat—yet You are everything; viśvasya—of the cosmic manifestation; hetuḥ—the cause; udaya—of the beginning; sthiti—maintenance; saṁyamānāṁ—and of all the directors controlling the various departments of the cosmic manifestation; ātma-iśvaraḥ—the Supersoul giving direction to everyone; ca—also; tat-apekṣatayā—everyone depends upon You; anapekṣaḥ—always fully independent.

TRANSLATION
My Lord, You are the Supreme Brahman, complete in everything. Being completely spiritual, You are eternal, free from the material modes of nature, and full of transcendental bliss. Indeed, for You there is no question of lamentation. Since You are the supreme cause, the cause of all causes, nothing can exist without You. Yet we are different from You in a relationship of cause and effect, for in one sense the cause and effect are different. You are the original cause of creation, manifestation and annihilation, and You bestow benedictions upon all living entities. Everyone depends upon You for the results of his activities, but You are always independent.

PURPORT
The Supreme Personality of Godhead says in Bhagavad-gītā (9.4):

mayā tatam idam sarvaṁ
jagad avyakta-mūrtinā
“By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.” This explains the philosophy of simultaneous oneness and difference, known as acintya-bhedabheda. Everything is the Supreme Brahman, the Personality of Godhead, yet the Supreme Person is differently situated from everything. Indeed, because the Lord is differently situated from everything material, He is the Supreme Brahman, the supreme cause, the supreme controller. Īśvaraḥ paramaḥ kṛṣṇaḥ sa-ca-cid-ānanda-vigrahaḥ. The Lord is the supreme cause, and His form has nothing to do with the material modes of nature. The devotee prays: “As Your devotee is completely free from all desires, Your Lordship is also completely free from desires. You are fully independent. Although all living entities engage in Your service, You do not depend on the service of anyone. Although this material world is created complete by You, everything depends on Your sanction. As stated in Bhagavad-gītā, mattab smṛtir jñānam apohanam ca: remembrance, knowledge and forgetfulness come from You. Nothing can be done independently, yet You act independently of the service rendered by Your servants. The living entities depend on Your mercy for liberation, but when You want to give them liberation, You do not depend on anyone else. Indeed, by Your causeless mercy, You can give liberation to anyone. Those who receive Your mercy are called kṛpā-siddha. To reach the platform of perfection takes many, many lives (bahūnāṁ janmāṇāṁ ante jñānavān māṁ prapadyate). Nonetheless, even without undergoing severe austerities, one can attain perfection by Your mercy. Devotional service should be unmotivated and free from impediments (ahaituky apratihataḥ yāyātmā suprasidati). This is the position of nirāsīṣaḥ, or freedom from expectations for results. A pure devotee continuously offers transcendental loving service to You, but You may nonetheless offer mercy to anyone, without depending on his service.”
ekas tvam eva sad asad dvayam advayam ca
svarnam krtakrtam iveha na vastu-bhedah
ajnanatas tvayi janair vihito vikalpo
yasmad guṇa-vyatikaro nirupādhikasya

**TRANSLATION**

My dear Lord, Your Lordship alone is the cause and the effect. Therefore, although You appear to be two, You are the absolute one. As there is no difference between the gold of a golden ornament and the gold in a mine, there is no difference between cause and effect; both of them are the same. Only because of ignorance do people concoct differences and dualities. You are free from material contamination, and since the entire cosmos is caused by You and cannot exist without You, it is an effect of Your transcendental qualities. Thus the conception that Brahman is true and the world false cannot be maintained.

**PURPORT**

Śrīla Viśvanātha Cakravartī Ṭhākura says that the living entities are representations of the Supreme Personality of Godhead's marginal potency whereas the various bodies accepted by the living entities are products of the material energy. Thus the body is considered material,
and the soul is considered spiritual. The origin of them both, however, is the same Supreme Personality of Godhead. As the Lord explains in Bhagavad-gītā (7.4–5):

bhūmir āpo 'nalo vāyuḥ  
kham mano buddhir eva ca  
ahankāra itityām me  
bhinnā prakṛtir aṣṭadhā  
apareyam itas tv anyām  
prakṛtim viddhi me parām  
jīva-bhūtāṁ mahā-bāho  
yayedaṁ dhāryate jagat

"Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight comprise My separated material energies. But besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe." Thus both matter and the living entities are manifestations of energy of the Supreme Lord. Since the energy and the energetic are not different and since the material and marginal energies are both energies of the supreme energetic, the Supreme Lord, ultimately the Supreme Personality of Godhead is everything. In this regard, the example may be given of gold that has not been molded and gold that has been molded into various ornaments. A gold earring and the gold in a mine are different only as cause and effect; otherwise they are the same. The Vedānta-sūtra describes that Brahman is the cause of everything. Janmādy asya yataḥ. Everything is born of the Supreme Brahman, from which everything emanates as different energies. None of these energies, therefore, should be considered false. The Māyāvādis' differentiation between Brahman and māyā is only due to ignorance.

Śrīmad Virarāghava Ācārya, in his Bhāgavata-candra-candrikā, describes the Vaiṣṇava philosophy as follows. The cosmic manifestation is described as sat and asat, as cit and acit. Matter is acit, and the living force is cit, but their origin is the Supreme Personality of Godhead, in whom there is no difference between matter and spirit. According to this
conception, the cosmic manifestation, consisting of both matter and spirit, is not different from the Supreme Personality of Godhead. *Idam hi viśvam bhagavān ivetaraḥ*: “This cosmic manifestation is also the Supreme Personality of Godhead, although it appears different from Him.” In *Bhagavad-gītā* (9.4) the Lord says:

\[
\begin{align*}
\text{mayā tatam idam sarvam} \\
\text{jagad avyakta-mūrtinā} \\
\text{mat-sthāni sarva-bhūtāni} \\
\text{na cāham teśu avasthitāḥ}
\end{align*}
\]

“Our Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.” Thus although someone may say that the Supreme Person is different from the cosmic manifestation, actually He is not. The Lord says, *mayā tatam idam sarvam*: “In My impersonal feature I am spread throughout the world.” Therefore, this world is not different from Him. The difference is a difference in names. For example, whether we speak of gold earrings, gold bangles or gold necklaces, ultimately they are all gold. In a similar way, all the different manifestations of matter and spirit are ultimately one in the Supreme Personality of Godhead. *Ekam evādvitiyam brahma*. This is the Vedic version (*Chāndogya Upaniṣad* 6.2.1). There is oneness because everything emanates from the Supreme Brahman. The example already given is that there is no difference between a golden earring and the gold mine as it is. The Vaiśeṣika philosophers, however, because of their Māyāvāda conception, create differences. They say, *brahma satyaṁ jagan mithyā*: “The Absolute Truth is real, and the cosmic manifestation is false.” But why should the *jagat* be considered *mithyā*? The *jagat* is an emanation from Brahman. Therefore the *jagat* is also truth.

Vaiśṇavas, therefore, do not consider the *jagat* to be *mithyā*; rather, they regard everything as reality in connection with the Supreme Personality of Godhead.

\[
\begin{align*}
anāsaktasya visayān \\
yathārham upayuñjataḥ \\
nirbandhaḥ kṛṣṇa-sambandhe \\
yuktaṁ vairāgyam ucyate
\end{align*}
\]
Things should be accepted for the Lord's service and not for one's personal sense gratification. If one accepts something without attachment and accepts it because it is related to Kṛṣṇa, one's renunciation is called yuktam vairāgyam. Whatever is favorable for the rendering of service to the Lord should be accepted and should not be rejected as a material thing.” (Bhakti-rasāmṛta-sindhu 1.2.255-256)
The jagat should not be rejected as mithyā. It is truth, and the truth is realized when everything is engaged in the service of the Lord. A flower accepted for one's sense gratification is material, but when the same flower is offered to the Supreme Personality of Godhead by a devotee, it is spiritual. Food taken and cooked for oneself is material, but food cooked for the Supreme Lord is spiritual prasāda. This is a question of realization. Actually, everything is given by the Supreme Personality of Godhead, and therefore everything is spiritual, but those who are not advanced in proper knowledge make distinctions because of the interactions of the three modes of material nature. In this regard, Śrila Jīva Gosvāmī says that although the sun is the only light, the sunshine, which is exhibited in seven colors, and darkness, which is the absence of sunshine, are not different from the sun, for without the existence of the sun such differentiations cannot exist. There may be varied nomenclature because of different conditions, but they are all the sun. The Purāṇas therefore say:

"Just as the illumination of a fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, Parabrahman, are spread all over this universe.” (Viṣṇu Purāṇa 1.22.53) Materially, we can directly perceive the sunshine spreading itself according to different names and activities, but
ultimately the sun is one. Similarly, *sarvam khalv idam brahma*: every­thing is an expansion of the Supreme Brahman. Therefore, the Supreme Lord is everything, and He is one without differentiation. There is no ex­istence separate from the Supreme Personality of Godhead.

**TEXT 9**

\[
tvām brahma kecid avayanty uta dharmam eke
eke param sad-asatoḥ puruṣāṁ paresāṁ
anye 'vayanti nava-śakti-yutam param tvāṁ
kecin mahā-puruṣām avyayam ātma-tantram
\]

\textit{tvām—You; brahma—the supreme truth, the Absolute Truth, Brah­man, kecit—some people, namely the group of Māyāvādis known as the Vedāntists; avayanti—consider; uta—certainly; dharmam—religion; eke—some others; eke—some others; param—transcendental; sat­asatoḥ—to both cause and effect; puruṣām—the Supreme Person; paresām—the supreme controller; anye—others; avayanti—describe; nava-śakti-yutam—endowed with nine potencies; param—transcendental; tvām—unto You; kecit—some; mahā-puruṣām—the Supreme Per­sonality of Godhead; avyayam—without loss of energy; ātma­tantram—supremely independent.}

**TRANSLATION**

Those who are known as the impersonalist Vedāntists regard You as the impersonal Brahman. Others, known as the Mīmāṁsaka philosophers, regard You as religion. The Sāṅkhya philosophers regard You as the transcendental person who is beyond prakṛti and puruṣa and who is the controller of even the demigods. The followers of the codes of devotional service known as the Pañcarātras regard You as being endowed with nine different
potencies. And the Patañjala philosophers, the followers of Patañjali Muni, regard You as the supreme independent Personality of Godhead, who has no equal or superior.

**TEXT 10**

नाहं परायुर्भ्यषयो न मरीचिमुख्याः
जानन्ति यद्विराच्यतं सत्त्वसर्गाः ||
यन्माययाः शुष्कविगतेश्व ईश्व दैत्य-
मात्यादयः किषुत श्रृष्टमद्रक्ष्णः ||१०१||

nāham parāyur rśayo na marici-mukhyā
dāniyati yad-viracitam khalu sattva-sargāḥ
yan-māyayā muṣita-cetasā iśa daitya-
martyāday āḥ kim uṣā svad-abhadra-vṛttāḥ

na—neither; aham—I; para-āyuḥ—that personality who lives for millions and millions of years (Lord Brahmā); rśayāḥ—the seven rṣis of the seven planets; na—nor; marici-mukhyāḥ—headed by Marici Rṣi; jānanti—know; yat—by whom (the Supreme Lord); viracitam—this universe, which has been created; khalu—indeed; sattva-sargāḥ—although born in the mode of material goodness; yat-māyayā—by the influence of whose energy; muṣita-cetasaḥ—their hearts are bewildered; iśa—O my Lord; daitya—the demons; martyā-ādayāḥ—the human beings and others; kim uṣā—what to speak of; śāsvat—always; abhadra-
vṛttāḥ—influenced by the base qualities of material nature.

**TRANSLATION**

O my Lord, I, who am considered to be the best of the demigods, and Lord Brahmā and the great rṣis, headed by Marici, are born of the mode of goodness. Nonetheless, we are bewildered by Your illusory energy and cannot understand what this creation is. Aside from us, what is to be said of others, like the demons and human beings, who are in the base modes of material nature [rajo-guṇa and tamo-guṇa]? How will they know You?
PURPORT

Factually speaking, even those who are situated in the material mode of goodness cannot understand the position of the Supreme Personality of Godhead. What then is to be said of those who are situated in rajo-guṇa and tamo-guṇa, the base qualities of material nature? How can we even imagine the Supreme Personality of Godhead? There are so many philosophers trying to understand the Absolute Truth, but since they are situated in the base qualities of material nature and are addicted to so many bad habits, like drinking, meat-eating, illicit sex and gambling, how can they conceive of the Supreme Personality of Godhead? For them it is impossible. For the present day, the pāñcarātrikī-vidhi as enunciated by Nārada Muni is the only hope. Śrīla Rūpa Gosvāmī, therefore, has quoted the following verse from the Brahma-yāmala:

śruti-smṛti-purānādi-
pāñcarātra-vidhīṁ vinā
aikāntikī harer bhaktir
utpātayaiva kalpate

“Devotional service of the Lord that ignores the authorized Vedic literatures like the Upaniṣads, Purāṇas and Nārada-pāñcarātra is simply an unnecessary disturbance in society.” (Bhakti-rasāmṛta-sindhu 1.2.101) Those who are very advanced in knowledge and are situated in the mode of goodness follow the Vedic instructions of the śruti and smṛti and other religious scriptures, including the pāñcarātrikī-vidhi. Without understanding the Supreme Personality of Godhead in this way, one only creates a disturbance. In this age of Kali, so many gurus have sprung up, and because they do not refer to the śruti-smṛti-purānādi-pāñcarātra-vidhi, they are creating a great disturbance in the world in regard to understanding the Absolute Truth. However, those who follow the pāñcarātrikī-vidhi under the guidance of a proper spiritual master can understand the Absolute Truth. It is said, pāñcarātrasya kṛṣṇasya vaktā tu bhagavān svayam: the pāñcarātra system is spoken by the Supreme Personality of Godhead, just like Bhagavad-gītā. Vāsudeva-śaranā vidur anjasaiva: the truth can be understood only by one who has taken shelter of the lotus feet of Vāsudeva.
Mohini-mūrti Bewilders Lord Śiva

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bg. 7.19) Only those who have surrendered to the lotus feet of Vāsudeva can understand the Absolute Truth.

"By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world." (Bhāg. 1.2.7) Therefore, Vāsudeva, Bhagavān Śrī Kṛṣṇa, personally teaches in Bhagavad-gītā:

"Abandon all varieties of religion and just surrender unto Me." (Bg. 18.66)

"One can understand the Supreme Personality as He is only by devotional service." (Bg. 18.55) The Supreme Personality of Godhead is not properly understood even by Lord Śiva or Lord Brahmā, what to speak of others, but He can be understood by the process of bhakti-yoga.
If one practices bhakti-yoga by taking shelter of Vāsudeva, Krṣna, simply by hearing Vāsudeva speak about Himself, one can understand everything about Him. Indeed, one can understand Him completely (samagram).

TEXT 11

sa tvam samihitam adāh sthiti-janma-nāśam
bhūtehitam ca jagataḥ bhava-bandha-mokṣau
vāyur yathā viṣati kham ca cara-carākhyam
sarvam tad-ātmakatayāvagamo 'varuntse

saḥ—Your Lordship; tvam—the Supreme Personality of Godhead; samihitam—which has been created (by You); adāḥ—of this material cosmic manifestation; sthiti-janma-nāśam—creation, maintenance and annihilation; bhūta—of the living entities; thitam ca—and the different activities or endeavors; jagataḥ—of the whole world; bhava-bandha-mokṣau—in being implicated and being liberated from material complications; vāyuḥ—the air; yathā—as; viṣati—enters; kham—in the vast sky; ca—and; cara-acara-ākhyam—and everything, moving and nonmoving; sarvam—everything; tat—that; ātmakatayā—because of Your presence; avagamaḥ—everything is known to You; avaruntse—You are all-pervading and therefore know everything.

TRANSLATION

My Lord, You are the supreme knowledge personified. You know everything about this creation and its beginning, maintenance and annihilation, and You know all the endeavors made by the living entities, by which they are either implicated in this material world or liberated from it. As the air enters the vast sky and also enters the bodies of all moving and nonmoving entities, You are present everywhere, and therefore You are the knower of all.
As stated in the *Brahma-samhitā*:

\[
\text{eko 'py asau racayitum jagad-anđa-kośiṁ} \\
\text{yac-chaktir asti jagad-anđa-cayā yad-antah} \\
\text{anđántara-stha-paramānu-cayāntara-sthaṁ} \\
\text{govindam ādi-puruṣāṁ tam ahaṁ bhajāmi}
\]

“I worship the Personality of Godhead, Govinda, who by one of His plenary portions enters the existence of every universe and every atomic particle and thus manifests His infinite energy unlimitedly throughout the material creation.” (Bs. 5.35)

\[
\text{ānanda-cinmaya-rasa-pratibhāvitābhhis} \\
\text{tābhir ya eva nija-rūpatayā kalābhiḥ} \\
\text{goloka eva nivasaty akhilātma-bhūto} \\
\text{govindam ādi-puruṣāṁ tam ahaṁ bhajāmi}
\]

“I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency [hlādini]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa.” (Bs. 5.37)

Although Govinda is always present in His abode (goloka eva nivasati), He is simultaneously present everywhere. Nothing is unknown to Him, and nothing can be hidden from Him. The example given here compares the Lord to the air, which is within the vast sky and within every body but still is different from everything.
so 'ham tad draṣṭum icchāmi
yat te yoṣid-vapur dhṛtam

avatārāḥ—incarnations; mayā—by me; draṣṭāḥ—have been seen; 
ramamāṇasya—while You demonstrate Your various pastimes; te—of 
You; guṇaiḥ—by the manifestations of transcendental qualities; saḥ— 
Lord Śiva; aham—I; tat—that incarnation; draṣṭum icchāmi—wish to 
see; yat—which; te—of You; yoṣit-vapurḥ—the body of a woman; 
dhṛtam—was accepted.

TRANSLATION

My Lord, I have seen all kinds of incarnations You have ex­
hibited by Your transcendental qualities, and now that You have 
appeared as a beautiful young woman, I wish to see that form of 
Your Lordship.

PURPORT

When Lord Śiva approached Lord Viṣṇu, Lord Viṣṇu inquired about 
the purpose for Lord Śiva’s coming there. Now Lord Śiva discloses his 
desire. He wanted to see the recent incarnation of Mohini-mūrti, which 
Lord Viṣṇu had assumed to distribute the nectar generated from the 
churning of the ocean of milk.

TEXT 13

yena sammohitā daityāḥ
pāyitāḥ cāṁrtam surāḥ
tad didrksava āyātāḥ
param kautūhalaṁ hi naḥ

yena—by such an incarnation; sammohitāḥ—were captivated; 
daityāḥ—the demons; pāyitāḥ—were fed; ca—also; amṛtam—nectar; 
surāḥ—the demigods; tat—that form; didrksavah—desiring to see; 
āyātāḥ—we have come here; param—very much; kautūhalaṁ—great 
eagerness; hi—indeed; naḥ—of ourselves.
TRANSLATION

My Lord, we have come here desiring to see that form of Your Lordship which You showed to the demons to captivate them completely and in this way enable the demigods to drink nectar. I am very eager to see that form.

TEXT 14

śrī-śuka uvāca
evam abhyarthito viṣṇur
bhagavān śūla-pāninā
prahasya bhāva-gambhiram
giriśam pratyabhāṣata

śrī-śuκa ha uvāca—Śrī Śukadeva Gosvāmī said; evam—in this way; abhyarthitaḥ—being requested; viṣṇuḥ bhagavān—Lord Viṣṇu, the Supreme Personality of Godhead; śūla-pāninā—by Lord Śiva, who carries a trident in his hand; prahasya—laughing; bhāva-gambhiram—with serious gravity; giriśam—unto Lord Śiva; pratyabhāṣata—replied.

TRANSLATION

Śukadeva Gosvāmī said: When Lord Viṣṇu was thus requested by Lord Śiva, who carries a trident in his hand, He smiled with gravity and replied to Lord Śiva as follows.

PURPORT

The Supreme Personality of Godhead, Viṣṇu, is known as Yogeśvara. Yatra yogeśvarah krṣṇah. Mystic yogīs want to acquire some power by practicing the yoga system, but Krṣna, the Supreme Personality of Godhead, is known as the Supreme Lord of all mystic power. Lord Śiva wanted to see the Mohini-mūrti, which was captivating the entire world, and Lord Viṣṇu was gravely thinking of how to captivate Lord Śiva also.
Therefore the word bhāva-gambhiram is used here. The illusory, material energy is represented by Durgādevī, who is the wife of Giriśa, or Lord Śiva. Durgādevi could not captivate Lord Śiva’s mind, but now that Lord Śiva wanted to see Lord Viṣṇu’s feminine form, Lord Viṣṇu, by His mystic power, would assume a form that would captivate even Lord Śiva. Therefore Lord Viṣṇu was grave and at the same time was smiling.

**TEXT 15**

श्रीभगवानुवाच  
कौतुहलय दैत्यानां योषिद्वेषो मया धृतः ।  
पञ्चता सुरकायर्याणि गते पीयृष्माजने ॥ १५ ॥

śrī-bhagavān uvāca  
kautuhalāya daityānāṁ  
yoṣid-veśo mayā dhṛtaḥ  
pasyatā sura-kāryāṇi  
gate pīyūṣa-bhājane

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; kautuhalāya—for the bewildering; daityānāṁ—of the demons; yoṣit-veśaḥ—the form of a beautiful woman; mayā—by Me; dhṛtaḥ—assumed; paśyatā—seeing that it is necessary for Me; sura-kāryāṇi—for executing the interests of the demigods; gate—having been taken away; pīyūṣa-bhājane—the jug of nectar.

**TRANSLATION**

The Supreme Personality of Godhead said: When the demons took away the jug of nectar, I assumed the form of a beautiful woman to bewilder them by directly cheating them and thus to act in the interest of the demigods.

**PURPORT**

When the Supreme Personality of Godhead assumed the form of the beautiful woman Mohini-mūrti, the demons were certainly captivated, but the demigods present were not. In other words, those who maintain a demoniac mentality are bewildered by the beauty of a woman, but those
who are advanced in Kṛṣṇa consciousness, or even those on the platform of goodness, are not bewildered. The Supreme Personality of Godhead knew that because Lord Śiva is not an ordinary person, he cannot be bewildered even by the most beautiful woman. Cupid himself tried to invoke Lord Śiva’s lusty desires in the presence of Pārvatī, but Lord Śiva was never agitated. Rather, the blazing fire from Lord Śiva’s eyes turned Cupid to ashes. Therefore, Lord Viṣṇu had to think twice about what kind of beautiful form would bewilder even Lord Śiva. Consequently He was smiling gravely, as stated in the previous verse (praḥasya bhāva-gambhiram). A beautiful woman generally cannot induce Lord Śiva to be lusty, but Lord Viṣṇu was considering whether there was any form of woman who could enchant him.

TEXT 16

तत्केतहं दर्शिष्यामि दिदृश्योः सुरसत्तमः।
कामिनां वहुः मन्तवयं सहस्रप्रभवोदयम्।

tat te ’ham darśayisyāmi
didṛkṣōḥ sura-sattama
kāmināṁ bahu mantavyam
saṅkalpa-prabhavodayam

tat—that; te—unto you; aham—I; darśayisyāmi—shall show; didṛkṣōḥ—desirous of seeing; sura-sattama—O best of the demigods; kāmināṁ—of persons who are very lusty; bahu—very much; mantavyam—an object of adoration; saṅkalpa—lusty desires; prabhava-udayam—causing to be strongly aroused.

TRANSLATION

O best of the demigods, I shall now show you My form that is very much appreciated by those who are lusty. Since you want to see that form, I shall reveal it in your presence.

PURPORT

Lord Śiva’s desiring to see Lord Viṣṇu reveal the most attractive and beautiful form of a woman was certainly a joking affair. Lord Śiva knew
that he could not be agitated by any so-called beautiful woman. “The Daityas may have been bewildered,” he thought, “but since even the demigods could not be agitated, what to speak of me, who am the best of all the demigods?” However, because Lord Śiva wanted to see Lord Viṣṇu’s form as a woman, Lord Viṣṇu decided to impersonate a woman and show him a form that would immediately put him in an ocean of lusty desires. In effect, therefore, Lord Viṣṇu told Lord Śiva, “I will show you My form as a woman, and if you become agitated by lusty desires, do not blame Me.” The attractive features of a woman are appreciated by those who are affected by lusty desires, but those who are above such desires, who are on the platform of Kṛṣṇa consciousness, are very difficult to bewilder. Nonetheless, by the supreme desire of the Personality of Godhead, everything can be done. This was to be a test of whether Lord Śiva could remain unagitated.

TEXT 17

Śrīsūkā uvāca

śrī-sūka uvāca

iti bruvāno bhagavāṁs
tatraivaṁantaradhiyata
sarvataṁ cāryamī caksur
bhava āste sahomayā

śrī-sukah uvāca—Śrī Śukadeva Gosvāmi said; iti—thus; bruvānah—while speaking; bhagavān—Lord Viṣṇu, the Supreme Personality of Godhead; tatra—there; eva—immediately; antaradhiyata—disappeared from the vision of Lord Śiva and his associates; sarvataḥ—everywhere; cārayan—moving; caksuḥ—the eyes; bhavaḥ—Lord Śiva; āste—remained; saha-umayā—with his wife, Umā.

TRANSLATION

Śukadeva Gosvāmi continued: After speaking in this way, the Supreme Personality of Godhead, Viṣṇu, immediately disapp
peared, and Lord Śiva remained there with Umā, looking for Him all around with moving eyes.

TEXT 18

ततो ददार्शपवने वार्षिकं
विचित्रपुष्पाल्लणिगदुमे ।
विक्रिडाति कन्दुकलीलया लसद-
दुकुलपर्यंत्तनित्वदेशकलाम् ॥१८॥

tato dadarśopavane vara-striyam
vicitra-puspārūṇa-pallava-drume
vikriḍātīṁ kanduka-lilāyā lasad-
dukūla-parysta-nitamba-mekhalām

Thereafter, in a nice forest nearby, full of trees with reddish-pink leaves and varieties of flowers, Lord Śiva saw a beautiful woman playing with a ball. Her hips were covered with a shining sari and ornamented with a belt.

TRANSLATION

Thereafter, in a nice forest nearby, full of trees with reddish-pink leaves and varieties of flowers, Lord Śiva saw a beautiful woman playing with a ball. Her hips were covered with a shining sari and ornamented with a belt.

TEXT 19

पश्चात्ततः तद्यथैः पदे पदे ।
प्रभुमानाभिष्म मध्यतःस्वतः
पदः वालं नयती ततस्ततः ॥१९॥
Because the ball was falling down and bouncing up, as She played with it Her breasts trembled, and because of the weight of those breasts and Her heavy flower garlands, Her waist appeared to be all but breaking at every step, as Her two soft feet, which were reddish like coral, moved here and there.

**TRANSLATION**

Because the ball was falling down and bouncing up, as She played with it Her breasts trembled, and because of the weight of those breasts and Her heavy flower garlands, Her waist appeared to be all but breaking at every step, as Her two soft feet, which were reddish like coral, moved here and there.
the woman’s face was decorated by broad, beautiful, restless eyes, which moved as the ball bounced here and there from Her hand. The two brilliant earrings on Her ears decorated Her shining cheeks like bluish reflections, and the hair scattered on Her face made Her even more beautiful to see.

TRANSLATION

As She played with the ball, the sari covering Her body became loose, and Her hair scattered. She tried to bind Her hair with Her beautiful left hand, and at the same time She played with the ball by striking it with Her right hand. This was so attractive that the
Supreme Lord, by His internal potency, in this way captivated everyone.

PURPORT

In Bhagavad-gītā (7.14) it is said, daivi hy eṣā guṇa-mayī mama māyā duratayā: the external potency of the Supreme Personality of Godhead is extremely strong. Indeed, everyone is fully captivated by her activities. Lord Śambhu (Śiva) was not to be captivated by the external potency, but because Lord Viṣṇu wanted to captivate Him also, He exhibited His internal potency to act the way that His external potency acts to captivate ordinary living entities. Lord Viṣṇu can captivate anyone, even such a strong personality as Lord Śambhu.

TEXT 22

तां वीष्णु देव इति कन्दुकलिलयेशद्
ब्रीडासप्तसितविस्फुरक्ताक्षरसुः ॥

श्रीप्रेमक्षणप्रतिसमीक्षणविहलात्मा
नात्मानन्मन्निक उमां खगणांश वेद ॥ २२॥

tāṁ vikṣya deva iti kanduka-lilayēśad-
vṛḍāśphuṭa-smita-visṛṣṭa-kaṭākṣa-muṣṭah
strī-preṇkṣana-pratisamīkṣana-vihvalatmā
nātmānām antika umāṁ svā-gaṇāṁ ca veda

tāṁ—Her; vikṣya—after observing; devaḥ—Lord Śambhu; iti—in this way; kanduka-lilayā—by playing with the ball; īṣat—slight; vṛḍā—by bashfulness; asphuṭa—not very distinct; smita—with smiling; visṛṣṭa—sent; kaṭākṣa-muṣṭah—defeated by the glances; strī-preṇkṣana—by glancing at that beautiful woman; pratisamīkṣana—and by constantly being watched by Her; vihvala-ātmā—whose mind was agitated; na—not; ātmānām—himself; antike—(situuated) nearby; umāṁ—his wife, mother Umā; svā-gaṇāṁ ca—and his associates; veda—Lord Śiva could understand.

TRANSLATION

While Lord Śiva observed the beautiful woman playing with the ball, She sometimes glanced at him and slightly smiled in bashful-
ness. As he looked at the beautiful woman and She watched him, he forgot both himself and Umā, his most beautiful wife, as well as his associates nearby.

PURPORT

The material bondage of this world is that a beautiful woman can captivate a handsome man and that a handsome man can captivate a beautiful woman. Such are the affairs that began when Lord Śiva observed the beautiful girl playing with the ball. In such activities, the influence of Cupid is very prominent. As both parties move their eyebrows and glance at one another, their lusty desires increase more and more. Such reciprocations of lusty desire took place between Lord Śiva and the beautiful woman, even though Umā and Lord Śiva’s associates were by Lord Śiva’s side. Such is the attraction between man and woman in the material world. Lord Śiva was supposed to be above all this attraction, but he was victimized by the captivating power of Lord Viṣṇu. Rṣabhadeva thus explains the nature of lusty attraction:

\[
purīṣah striyā mithunī-bhāvam etam
tayor mitho hṛdaya-granthim āhuḥ
ato grha-ksetra-sutāpta-vittair
janasya moho 'yam ahaṁ mameti
\]

“The attraction between male and female is the basic principle of material existence. On the basis of this misconception, which ties together the hearts of the male and female, one becomes attracted to his body, home, property, children, relatives and wealth. In this way one increases life’s illusions and thinks in terms of ‘I and mine.’” (Bhāg. 5.5.8)

When a man and woman exchange feelings of lust, both of them are victimized, and thus they are bound to this material world in various ways.

TEXT 23

तत्त्वाः करारााँ त स तु कुंकुमो यदाः
गतो विद्वर्तं तमत्तुर्वजस्तिः।
वासः संक्रं रघु मातृदेवरथः
मवसः देवसः किलानुस्यत: ||२३||
tasyāḥ karāgrāt sa tu kanduko yadā
    gato vidūram tam anuvrajasūrīyaḥ
    vāsah sasūtram laghu māruto harad
    bhavasya devasya kilānapāśyataḥ

tasyāḥ—of the beautiful woman; kara-agrāt—from the hand; saḥ—that; tu—but; kandukah—the ball; yadā—when; gataḥ—had gone; vidūram—far off; tam—that ball; anuvrajaḥ—began to follow; striyāḥ—of that woman; vāsah—the covering dress; sa-sūtram—with the belt; laghu—because of being very fine; mārutaḥ—the breeze; aharat—blew away; bhavasya—while Lord Śiva; devasya—the chief demigod; kila—indeed; anupaśyataḥ—was always looking.

TRANSLATION
When the ball leaped from Her hand and fell at a distance, the woman began to follow it, but as Lord Śiva observed these activities, a breeze suddenly blew away the fine dress and belt that covered her.

TEXT 24

Thus Lord Śiva saw the woman, every part of whose body was beautifully formed, and the beautiful woman also looked at him.
Therefore, thinking that She was attracted to him, Lord Śiva became very much attracted to Her.

PURPORT

Lord Śiva was observing every part of the woman’s body, and She was also glancing at him with restless eyes. Thus Śiva thought that She was also attracted to him, and now he wanted to touch Her.

TEXT 25

\[
\text{tayāpahṛta-vijñānas}
\]

\[
\text{tat-kṛta-smara-vihvalah}
\]

\[
\text{bhavānyā api paśyantyā}
\]

\[
\text{gata-hṛś tat-padam yayau}
\]

tayā—by Her; apahṛta—taken away; vijñānaḥ—good sense; tat-kṛta—done by Her; smara—by the smiling; vihvalah—having become mad for Her; bhavānyāḥ—while Bhavāni, the wife of Lord Śiva; api—although; paśyantyāḥ—was seeing all these incidents; gata-hṛś—bereft of all shame; tat-padam—to the place where She was situated; yayau—went.

TRANSLATION

Lord Śiva, his good sense taken away by the woman because of lusty desires to enjoy with Her, became so mad for Her that even in the presence of Bhavāni he did not hesitate to approach Her.

TEXT 26

\[
\text{sā tam āyāntam ālokya}
\]

\[
\text{vivastrā vṛḍitā bhṛśam}
\]

sā tam āyāntam ālokya
vivastrā vṛḍitā bhṛśam
The beautiful woman was already naked, and when She saw Lord Śiva coming toward Her, She became extremely bashful. Thus She kept smiling, but She hid Herself among the trees and did not stand in one place.

TRANSLATION

His senses being agitated, Lord Śiva, victimized by lusty desires, began to follow Her, just as a lusty elephant follows a she-elephant.
so 'nuvrajyātivegena
grhitvānicchatim striyam
keśa-bandha upāniya
bāhubhyāṁ pariśasvaje

sah—Lord Śiva; anuvrajya—following Her; ati-vegena—with great speed; grhitvā—catching; anicchatim—although She was not willing to be caught; striyam—the woman; keśa-bandhe—on the cluster of hair; upāniya—dragging Her near; bāhubhyāṁ—with his arms; pariśasvaje—embraced Her.

TRANSLATION
After following Her with great speed, Lord Śiva caught Her by the braid of Her hair and dragged Her near him. Although She was unwilling, he embraced Her with his arms.

TEXTS 29–30

sopagūḍhā bhagavatā
kariṇā kariṇī yathā
itas tataḥ prasarpanti
viprakīrṇa-śīroruhā

ātmānāṁ mocayitvāṅga
surārasabha-bhujāntarat
prādravat sā prthu-śroni
māyā deva-vinirmitā

sā—the woman; upagūḍhā—being captured and embraced; bhagavatā—by Lord Śiva; kariṇā—by a male elephant; kariṇī—a she-elephant; yathā—as; itaḥ tataḥ—here and there; prasarpanti—swirling
like a snake; viprakīrṇa—scattered; śīroruḥa—all the hair on Her head; ātmānam—Herself; mocayitvā—releasing; aṅga—O King; surarśabha—of the best of the demigods (Lord Śiva); bhujā-antarāt—from the entanglement in the midst of the arms; prādravat—began to run very fast; sā—She; prthu-śrōṇi—bearing very large hips; māyā—internal potency; deva-vinirmitā—exhibited by the Supreme Personality of Godhead.

TRANSLATION

Being embraced by Lord Śiva like a female elephant embraced by a male, the woman, whose hair was scattered, swirled like a snake. O King, this woman, who had large, high hips, was a woman of yogamāyā presented by the Supreme Personality of Godhead. She released Herself somehow or other from the fond embrace of Lord Śiva’s arms and ran away.

TEXT 31

asyaṇaḥ padavim n Grüro
viṣṇor adbhuta-karmanah
pratyapadyata kāmena
vairīneva vinirjitaḥ

asya—of He who is the Supreme Lord; asau—Lord Śiva; padavim—the place; rudraḥ—Lord Śiva; viṣṇoh—of Lord Viṣṇu; adbhuta-karmanah—of He who acts very wonderfully; pratyapadyata—began to follow; kāmena—by lusty desire; vairīna īva—as if by an enemy; vinirjitaḥ—being harassed.

TRANSLATION

As if harassed by an enemy in the form of lusty desires, Lord Śiva followed the path of Lord Viṣṇu, who acts very wonderfully and who had taken the form of Mohini.
PURPORT

Lord Śiva cannot be victimized by māyā. Therefore it is to be understood that Lord Śiva was being thus harassed by Lord Viṣṇu’s internal potency. Lord Viṣṇu can perform many wonderful activities through His various potencies.

parāsya saktir vividhaiva śrūyate
svābhāviki jñāna-bala-kriyā ca
(Śvetāśvatara Upaniṣad 6.8)

The Supreme Lord has various potencies, by which He can act very efficiently. To do anything expertly, He doesn’t even need to contemplate. Since Lord Śiva was being harassed by the woman, it is to be understood that this was being done not by a woman but by Lord Viṣṇu Himself.

TEXT 32

tasyānudhāvato retaś
caskandāmogha-retasah
śuśmiṇo yūthapasyeva
vāsitām anudhāvataḥ

tasya—of him (Lord Śiva); anudhāvataḥ—who was following; retaḥ—the semen; caskanda—discharged; amogha-retasah—of that person whose discharge of semen never goes in vain; śuśmiṇaḥ—mad; yūthapasya—of a male elephant; iva—just like; vāsitām—to a female elephant able to conceive pregnancy; anudhāvataḥ—following.

TRANSLATION

Just as a maddened bull elephant follows a female elephant who is able to conceive pregnancy, Lord Śiva followed the beautiful woman and discharged semen, even though his discharge of semen never goes in vain.
TEXT 33

yatra yatrapatan mahyāṁ
retas tasya mahātmanah
tāni rūpyasya hemnaś ca
kṣetrāny āsan mahī-pate

yatra—wherever; yatra—and wherever; apatat—fell; mahyāṁ—on
the surface of the world; retaḥ—the semen; tasya—of him; mahā-
ātmanah—of the great personality (Lord Śiva); tāni—all those places;
rūpyasya—of silver; hemnaḥ—of gold; ca—and; kṣetrāni—mines;
āsan—became; mahī-pate—O King.

TRANSLATION

O King, wheresoever on the surface of the globe fell the semen
of the great personality of Lord Śiva, mines of gold and silver later
appeared.

PURPORT

Śrīla Viśvanātha Cakravarti Ṭhākura comments that those who seek
gold and silver can worship Lord Śiva for material opulences. Lord Śiva
lives under a bael tree and does not even construct a house in which to
dwell, but although he is apparently poverty-stricken, his devotees are
sometimes opulently endowed with large quantities of silver and gold.
Parīkṣit Mahārāja later asks about this, and Śukadeva Gosvāmī replies.

TEXT 34

sarit-sarahṣu śaileṣu
vaneśu pavanēṣu ca
yatra kva cāsann rṣayās
tatra sannihito haraḥ
sarit—near the shores of the rivers; sarahsu—and near the lakes; šaileśu—near the mountains; vanesu—in the forests; upavanesu—in the gardens or small forests; ca—also; yatra—wherever; kva—anywhere; ca—also; āsan—were existing; ṛṣayāḥ—great sages; tatra—there; sannihitah—was present; haraḥ—Lord Śiva.

TRANSLATION

Following Mohini, Lord Śiva went everywhere—near the shores of the rivers and lakes, near the mountains, near the forests, near the gardens, and wherever there lived great sages.

PURPORT

Śrila Viśvanātha Cakravarti Ṭhākura remarks that Mohini-mūrti dragged Lord Śiva to so many places, especially to where the great sages lived, to instruct the sages that their Lord Śiva had become mad for a beautiful woman. Thus although they were all great sages and saintly persons, they should not think themselves free, but should remain extremely cautious about beautiful women. No one should think himself liberated in the presence of a beautiful woman. The śāstras enjoin:

\[
mātrā svasrā duhitrā vā \\
nāvivikṣāsano bhavet \\
balavān indriya-grāmo \\
vidvāṁsam api karṣati
\]

“One should not stay in a solitary place with a woman, even if she be his mother, sister or daughter, for the senses are so uncontrollably powerful that in the presence of a woman one may become agitated, even if he is very learned and advanced.” (Bhāg. 9.19.17)
TRANSLATION

O Mahārāja Parikṣit, best of kings, when Lord Śiva had fully discharged semen, he could see how he himself had been victimized by the illusion created by the Supreme Personality of Godhead. Thus he restrained himself from any further māyā.

PURPORT

Once one is agitated by lusty desires upon seeing a woman, those desires increase more and more, but when semen is discharged in the act of sex, the lusty desires diminish. The same principle acted upon Lord Śiva. He was allured by the beautiful woman Mohini-mūrti, but when his semen had been fully discharged, he came to his senses and realized how he had been victimized as soon as he saw the woman in the forest. If one is trained to protect his semen by observing celibacy, naturally he is not attracted by the beauty of a woman. If one can remain a brahma-cārī, he saves himself so much trouble in material existence. Material existence means enjoying the pleasure of sexual intercourse (yan maithunādi-grhamedhi-sukham). If one is educated about sex life and is trained to protect his semen, he is saved from the danger of material existence.
aparĳñeya-vīryasya
na mene tad u ādbhutam

atha—thus; avagata—being fully convinced about; māhātmyah—the greatness; ātmanah—of himself; jagat-ātmanah—and of the Supreme Personality of Godhead; aparĳñeya-vīryasya—who has unlimited potency; na—not; mene—did consider; tat—the miraculous activities of the Supreme Personality of Godhead in bewildering him; u ha—certainly; ādbhutam—as wonderful.

TRANSLATION

Thus Lord Śiva could understand his position and that of the Supreme Personality of Godhead, who has unlimited potencies. Having reached this understanding, he was not at all surprised by the wonderful way Lord Viṣṇu had acted upon him.

PURPORT

The Supreme Personality of Godhead is known as all-powerful because no one can excel Him in any activity. In Bhagavad-gītā (7.7) the Lord says, mattah parataram nānyat kiñcid asti dhanañjaya: “O conqueror of wealth, there is no truth superior to Me.” No one can equal the Lord or be greater than Him, for He is the master of everyone. As stated in Caitanya-caritāmṛta (Adi 5.142), ekale iṣvara kṛṣṇa, āra saba bhṛtya. The Supreme Personality of Godhead, Kṛṣṇa, is the only master of everyone, including even Lord Śiva, what to speak of others. Lord Śiva was already aware of the supreme power of Lord Viṣṇu, but when he was actually put into bewilderment, he felt proud to have such an exalted master.
Srimad-Bhagavatam  
[Canto 8, Ch. 12]

uvāca parama-prīto
bibhrat svāṁ pauruṣīṁ tanum

tam—him (Lord Śiva); aviklavam—without being agitated by the incident that had taken place; avṛṭdam—without being ashamed; ālaksya—seeing; madhu-sūdanaḥ—the Supreme Personality of Godhead, who is known as Madhusūdana, the killer of the demon Madhu; uvāca—said; parama-prītaḥ—being very pleased; bibhrat—assuming; svāṁ—His own; pauruṣīṁ—original; tanum—form.

TRANSLATION
Seeing Lord Śiva unagitated and unashamed, Lord Viṣṇu [Madhusūdana] was very pleased. Thus He resumed His original form and spoke as follows.

PURPORT
Although Lord Śiva was aghast at the potency of Lord Viṣṇu, he did not feel ashamed. Rather, he was proud to be defeated by Lord Viṣṇu. Nothing is hidden from the Supreme Personality of Godhead, for He is in everyone’s heart. Indeed, the Lord says in Bhagavad-gītā (15.15), sarvasya cāham hrdi sanniviṣṭo mattaḥ smṛtir ānānam apohanam ca: “I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness.” Whatever happened had taken place under the direction of the Supreme Personality of Godhead, and therefore there was no cause to be sorry or ashamed. Although Lord Śiva is never defeated by anyone, when defeated by Lord Viṣṇu he felt proud that he had such an exalted and powerful master.

TEXT 38

śrī-bhagavān uvāca
diṣṭyā tvam vibudha-śreṣṭha
svāṁ niṣṭhām ātmanā sthitah
TRANSLATION

The Supreme Personality of Godhead said: O best of the demigods, although you have been amply harassed because of My potency in assuming the form of a woman, you are established in your position. Therefore, may all good fortune be upon you.

PURPORT

Since Lord Śiva is the best of the demigods, he is the best of all devotees (vaishnavanam yathā śambhuḥ). His exemplary character was therefore praised by the Supreme Personality of Godhead, who gave His benediction by saying, “May all good fortune be upon you.” When a devotee becomes a little proud, the Supreme Lord sometimes exhibits His supreme power to dissipate the devotee’s misunderstanding. After being amply harassed by Lord Viṣṇu’s potency, Lord Śiva resumed his normal, unagitated condition. This is the position of a devotee. A devotee should not be agitated under any circumstances, even in the worst reverses. As confirmed in Bhagavad-gītā (6.22), yasmin sthito na duḥkhena gurunāpi vicālyate: because of his full faith in the Supreme Personality of Godhead, a devotee is never agitated, even in the greatest trials. This pridelessness is possible only for the first-class devotees, of whom Lord Śambhu is one.
ko nu me 'titarenu māyām
viṣaktas tvad-ṛte pumān
tāṁs tāṁ visṛjatīṁ bhāvān
dustarāṁ akṛtātmabhīḥ

kah—what; nu—indeed; me—My; atitaret—can surpass; māyām—illusory energy; viṣaktah—attached to material sense enjoyment; tvad-ṛte—except for you; pumān—person; tāṁ—unto the materially attached persons; visṛjatīṁ—in surpassing; bhāvān—reactions of material activities; dustarāṁ—very difficult to surmount; akṛta-ātmabhīḥ—by persons unable to control their senses.

TRANSLATION

My dear Lord Śambhu, who within this material world but you can surpass My illusory energy? People are generally attached to sense enjoyment and conquered by its influence. Indeed, the influence of material nature is very difficult for them to surmount.

PURPORT

Of the three chief demigods—Brahmā, Viṣṇu and Maheśvara—all but Viṣṇu are under the influence of māyā. In Caitanya-caritāmṛta, they are described as māyī, which means “under māyā’s influence.” But even though Lord Śiva associates with māyā, he is not influenced. The living entities are affected by māyā, but although Lord Śiva apparently associates with māyā, he is not affected. In other words, all living entities within this material world except for Lord Śiva are swayed by māyā. Lord Śiva is therefore neither viṣṇu-tattva nor jīva-tattva. He is between the two.

TEXT 40

सेवं गुणमयी माया न्त्वामयिमविश्वति ।
मया समेता कालेन कालहेष्ट्यं माणसः ॥४०॥

sevaṁ guṇa-mayī māyā
na tvāṁ abhibhaviṣyati
**TRANSLATION**

The material, external energy [māyā], who cooperates with Me in creation and who is manifested in the three modes of nature, will not be able to bewilder you any longer.

**PURPORT**

When Lord Śiva was present, his wife, Durgā, was also there. Durgā works in cooperation with the Supreme Personality of Godhead in creating the cosmic manifestation. The Lord says in Bhagavad-gītā (9.10),

\[\text{mayādhyakṣena prakṛtih sūyate sacarācaram: “The material energy [prakṛti] works under My direction, O son of Kuntī, and is producing all moving and unmoving beings.”} \]

Prakṛti is Durgā.

\[\text{srṣṭi-sthitī-pralaya-sādhana-saktir ekā} \]
\[\text{chāyeva yasya bhuvanāni bibharti durgā} \]

The entire cosmos is created by Durgā in cooperation with Lord Viṣṇu in the form of kāla, time. Sa iksata lokān nu srjā. Sa imaḷ lokān asṛjata. This is the version of the Vedas (Aitareya Upaniṣad 1.1.1–2). Māyā happens to be the wife of Lord Śiva, and thus Lord Śiva is in association with māyā, but Lord Viṣṇu here assures Lord Śiva that this māyā will no longer be able to captivate him.

**TEXT 41**

श्रीसुक उवाच

एवं मगवतं राजां श्रीवत्साङ्गेन सत्क्षणं।

आमन्यं तं परिक्रमण सङ्गणं खालवं यथौ ॥२१॥
Sukadeva Gosvami said: O King, having thus been praised by the Supreme Personality, who bears the mark of Srivatsa on His chest, Lord Siva circumambulated Him. Then, after taking permission from Him, Lord Siva returned to his abode, Kailasa, along with his associates.

PURPORT

Srila Visvanatha Cakravarti Thakura remarks that when Lord Siva was offering obeisances unto Lord Vishnu, Lord Vishnu arose and embraced him. Therefore the word Srivatsa is used here. The mark of Srivatsa adorns the chest of Lord Vishnu, and therefore when Lord Vishnu embraced Lord Siva while being circumambulated, the Srivatsa mark touched Lord Siva’s bosom.

TEXT 42

आत्मांशभूतां तां मार्यं मानानं मगवान्मवः ।
संमताश्चित्वायानां प्रीत्याच्छत्य मारत ॥४२॥

ātmāṁśa-bhūtāṁ tāṁ māyāṁ
bhavānim bhagavān bhavaḥ
sammatām rśi-mukhyānāṁ
prītyācaṣṭātha bhārata
ātma-amśa-bhūtām—a potency of the Supreme Soul; tām—unto her; māyām—the illusory energy; bhavānīm—who is the wife of Lord Śiva; bhagavān—the powerful; bhavaḥ—Lord Śiva; sammatām—accepted; rṣi-mukhyānām—by the great sages; prīyā—in jubilation; ācaśṭa—began to address; atha—then; bhārata—O Mahārāja Parikṣit, descendant of Bharata.

TRANSLATION

O descendant of Bharata Mahārāja, Lord Śiva, in jubilation, then addressed his wife, Bhavānī, who is accepted by all authorities as the potency of Lord Viṣṇu.

TEXT 43

ayi vyapaśyas tvam ajasya māyāṁ
parasya puṁsāḥ para-devatāyāḥ
aham kalānāṁ rṣabho 'pi muhye
yayāvaśo 'nye kim utāsvatantrāḥ

ayi—oh; vyapaśyah—have seen; tvam—you; ajasya—of the unborn; māyāṁ—the illusory energy; parasya puṁsāḥ—of the Supreme Person; para-devatāyāḥ—the Absolute Truth; aham—myself; kalānāṁ—of plenary portions; rṣabhaḥ—the chief; api—although; muhye—became bewildered; yayā—by her; avaśah—imperceptibly; anye—others; kim uta—what to speak of; avatārantrāḥ—fully dependent on māyā.

TRANSLATION

Lord Śiva said: O Goddess, you have now seen the illusory energy of the Supreme Personality of Godhead, who is the unborn master of everyone. Although I am one of the principal expansions
of His Lordship, even I was illusioned by His energy. What then is to be said of others, who are fully dependent on māyā?

**TEXT 44**

\[\text{yam mām aprīchas tvam upetya yogāt} \]
\[\text{samā-sahasrānta upāratam vai} \]
\[\text{sa eṣa sāksāt puruṣāḥ purāṇo} \]
\[\text{na yatra kālo viṣate na vedaḥ} \]

*yam*—about whom; *mām*—from me; *aprīchāḥ*—inquired; *tvam*—you; *upetya*—coming near me; *yogāt*—from performing mystic yoga; *samā*—years; *sahasra-ante*—at the end of one thousand; *upāratam*—ceasing; *vai*—indeed; *saḥ*—He; *eṣaḥ*—here is; *sāksāt*—directly; *puruṣāḥ*—the Supreme Person; *purāṇaḥ*—the original; *na*—not; *yatra*—where; *kālaḥ*—eternal time; *viṣate*—can enter; *na*—nor; *vedaḥ*—the Vedas.

**TRANSLATION**

When I finished performing mystic yoga for one thousand years, you asked me upon whom I was meditating. Now, here is that Supreme Person to whom time has no entrance and who the Vedas cannot understand.

**PURPORT**

Eternal time enters anywhere and everywhere, but it cannot enter the kingdom of god. Nor can the *Vedas* understand the Supreme Personality of Godhead. This is an indication of the Lord’s being omnipotent, omnipresent and omniscient.
TEXT 45

श्रीमुक्त उवाच

ti te bhiahitah tata
vikramah sarriga-dhanvanah
sindhor nirmathane yena
dhrtah prsthhe mahacala

śrī-śuka uvāca
iti te 'bhihitas tāta
vikramaḥ sārīga-dhanvanah
sindhor nirmathane yena
dhṛtaḥ prṣṭhe mahācālaḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; iti—thus; te—unto you; abhihitah—explained; tāta—my dear King; vikramah—prowess; sārīga-dhanvanah—of the Supreme Personality of Godhead, who carries the Śārīga bow; sindhoh—of the ocean of milk; nirmathane—in the churning; yena—by whom; dhṛtaḥ—was held; prṣṭhe—on the back; mahā-acalaḥ—the great mountain.

TRANSLATION

Śukadeva Gosvāmī said: My dear King, the person who bore the great mountain on His back for the churning of the ocean of milk is the same Supreme Personality of Godhead, known as Śārṅgadhanvā. I have now described to you His prowess.

TEXT 46

एतन्मुहः कृत्यते ्नुञ्चुप्यते

na riṣyate jātu samudyamah kvaicit
The endeavor of one who constantly hears or describes this narration of the churning of the ocean of milk will never be fruitless. Indeed, chanting the glories of the Supreme Personality of Godhead is the only means to annihilate all sufferings in this material world.
He who; sura-arīn—the enemies of the demigods; tam—unto Him; aham—I; upasrtaṇām—of the devotees; kāma-pūram—who fulfills all desires; nataḥ asmi—I offer my respectful obeisances.

TRANSLATION

Assuming the form of a young woman and thus bewildering the demons, the Supreme Personality of Godhead distributed to His devotees, the demigods, the nectar produced from the churning of the ocean of milk. Unto that Supreme Personality of Godhead, who always fulfills the desires of His devotees, I offer my respectful obeisances.

PURPORT

The instruction of this narration concerning the churning of the milk ocean is clearly manifested by the Supreme Personality of Godhead. Although He is equal to everyone, because of natural affection He favors His devotees. The Lord says in Bhagavad-gītā (9.29):

\[
\text{samo 'ham sarva-bhūteśu} \\
\text{na me dveśyo 'sti na priyah} \\
\text{ye bhajanti tu māṁ bhaktyā} \\
\text{mayi te teśu cāpy aham}
\]

"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him." This partiality of the Supreme Personality of Godhead is natural. A person cares for his children not because of partiality but in a reciprocation of love. The children depend on the father's affection, and the father affectionately maintains the children. Similarly, because devotees do not know anything but the lotus feet of the Lord, the Lord is always prepared to give protection to His devotees and fulfill their desires. He therefore says, kaunteya pratijānāthi na me bhaktah prāṇaśyati: "O son of Kuntī, declare it boldly that My devotee never perishes."

Thus end the Bhaktivedanta purports of the Eighth Canto, Twelfth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Mohini-mūrti Incarnation Bewilders Lord Śiva."
CHAPTER THIRTEEN

Description of Future Manus

Of the fourteen Manus, six Manus have already been described. Now, this chapter will consecutively describe each Manu from the seventh to the fourteenth.

The seventh Manu, who is the son of Vivasvān, is known as Śrāddhadeva. He has ten sons, named Ikṣvāku, Nabhaga, Dhṛṣṭa, Śaryāti, Nariśyanta, Nābhāga, Diśta, Taruṣa, Prśadhra and Vasumān. In this manvantara, or reign of Manu, among the demigods are the Ādityas, Vasus, Rudras, Viśvedevas, Maruts, Aśvini-kumāras and Rbhus. The king of heaven, Indra, is known as Purandara, and the seven sages are known as Kaśyapa, Atri, Vasiṣṭha, Viśvāmitra, Gautama, Jamadagni and Bharadvāja. During this period of Manu, the Supreme Personality of Godhead Viṣṇu appears from the womb of Aditi in His incarnation as the son of Kaśyapa.

In the period of the eighth Manu, the Manu is Sāvarṇi. His sons are headed by Nirmoka, and among the demigods are the Sutapās. Bali, the son of Virocana, is Indra, and Gālava and Paraśurāma are among the seven sages. In this age of Manu, the incarnation of the Supreme Personality of Godhead appears as Sārvabhauma, the son of Devaguhya and Sarasvati.

In the period of the ninth Manu, the Manu is Dakṣa-sāvarṇi. His sons are headed by Bhūtaketu, and among the demigods are the Maricigarbhas. Adbhuta is Indra, and among the seven sages is Dyutimān. In this period of Manu, the incarnation Rṣabha is born of Āyuśmān and Ambudhārā.

In the period of the tenth Manu, the Manu is Brahma-sāvarṇi. Among his sons is Bhūriṣeṇa, and the seven sages are Haviṣmān and others. Among the demigods are the Suvāsanas, and Śambhu is Indra. The incarnation in this period of Manu is Viṣvaksena, who is a friend of Śambhu and who is born from the womb of Viṣūcī in the house of a brāhmaṇa named Viśvasraṣṭā.
In the period of the eleventh Manu, the Manu is Dharma-sāvarṇi, who has ten sons, headed by Satyadharma. Among the demigods are the Vihaṅgas, Indra is known as Vaidṛta, and the seven sages are Aruṇa and others. In this manvantara, the incarnation is Dharmasetu, who is born of Vaidṛta and Āryaka.

In the period of the twelfth Manu, the Manu is Rudra-sāvarṇi, whose sons are headed by Devavān. The demigods are the Haritas and others, Indra is Rtaḥmā, and the seven sages are Tapomūrti and others. The incarnation in this manvantara is Sudhāmā, or Svadhmā, who is born from the womb of Sunṛtā. His father’s name is Satyasahā.

In the period of the thirteenth Manu, the Manu is Deva-sāvarṇi. Among his sons is Citrasena, the demigods are the Sukarmās and others, Indra is Divaspati, and Nirmoka is among the sages. The manvantara-avatāra is Yogēśvara, who is born of Devahotra and Brhatī.

In the period of the fourteenth Manu, the Manu is Indra-sāvarṇi. Among his sons are Uru and Gambhīra, the demigods are the Pavitras and others, Indra is Śuci, and among the sages are Agni and Bāhu. The incarnation of this manvantara is known as Brhadbhānu. He is born of Satrāyaṇa from the womb of Vitānā.

The total duration of the periods ruled by these Manus is calculated to be one thousand catur-yugas, or 4,300,000 times 1,000 years.

TEXT 1

श्रीशुक उवाच
मनुविवाहतः पुत्रः आदिनेव हतिय स्मुतः।
सप्तमो वर्तमानो यस्तदपत्यानि मे भूषु ॥ १ ॥

śrī-śuka uvāca
manur vivasvataḥ putraḥ
śrāddhadeva iti śrūtah
saptamā vartamāno yas
tad-apatyāni me śṛṇu

śrī-śuka uvāca—Śrī Śukadeva Gosvāmī said; manuh—Manu; vivasvataḥ—of the sun-god; putraḥ—son; śrāddhadevaḥ—as
Śrāddhadeva; *iti*—thus; *śrutah*—known, celebrated; *saptamah*—seventh; *vartamanah*—at the present moment; *yah*—he who; *tat*—his; *apatyāni*—children; *me*—from me; *śṛnu*—just hear.

TRANSLATION

Śukadeva Gosvāmi said: The present Manu, who is named Śrāddhadeva, is the son of Vivasvān, the predominating deity on the sun planet. Śrāddhadeva is the seventh Manu. Now please hear from me as I describe his sons.

TEXTS 2–3

इक्ष्वाकुर नाभागस् कावयोः सर्वो दिष्ट उच्यते || २ ॥
नरिष्णुतोष्य नामाणि: सस्मो दिष्ट उच्यते || ३ ॥

तत्रतथा पृष्ठ्रश्च दशमो बसुमानस्यतः ॥
मनोहैवस्ततस्तते दशपुत्राः: परान्तप || ३ ॥

*ikṣvākuḥ*—Ikṣvāku; *nabhagah*—Nabhaga; *ca*—also; *eva*—indeed; *dhrṣṭah*—Dhrṣṭa; *śaryātih*—Śaryāti; *eva*—certainly; *ca*—also; *narisyaṇtah*—Narisyaṇta; *atha*—as well as; *nābhāgaḥ*—Nābhāga; *saptamah*—the seventh one; *diṣṭaḥ*—Diṣṭa; *ucyte*—is so celebrated; *tarūṣah ca*—and Tarūṣa; *prṣadhraḥ ca*—and Prṣadhra; *daśamah*—the tenth one; *vaśumān*—Vasumān; *smṛtaḥ*—known; *manoh*—of Manu; *vaivasvatasya*—of Vaivasvata; *ete*—all these; *daśa-putrāḥ*—ten sons; *parantapa*—O King.
TRANSLATION

O King Parikṣit, among the ten sons of Manu are Ikṣvāku, Nabhaga, Dhrṣṭa, Śaryāti, Nāriśyanta and Nābhāga. The seventh son is known as Diṣṭa. Then come Taruṣa and Pṛṣadhra, and the tenth son is known as Vasumān.

TEXT 4

आदित्याः वसवो रुद्रा विश्वेदेशाः मरुद्राणाः: ।
अधिनाथाः राजजिन्द्रस्तेषां पुरुर्दाः: ॥ ४ ॥

ādityāḥ vasavo rudraḥ
viśvedevāḥ marud-gañāḥ
aśvināv ṛhavo rājann
indras teśāṁ purandaraḥ

ādityāḥ—the Ādityas; vasavo—the Vasus; rudrāḥ—the Rudras; viśvedevāḥ—the Viśvedevas; marut-gañāḥ—and the Maruts; aśvināu—the two Aśvinī brothers; ṛhavāḥ—the Ṛbhus; rājan—O King; indraḥ—the king of heaven; teśām—of them; purandaraḥ—Purandara.

TRANSLATION

In this manvantara, O King, the Ādityas, the Vasus, the Rudras, the Viśvedevas, the Maruts, the two Aśvinī-kumāra brothers and the Ṛbhus are the demigods. Their head king [Indra] is Purandara.

TEXT 5

कस्यपोत्रिन्तर्तिष्ठिनं विश्वामित्रोऽवृत्तं गौतम: ।
जयदग्धिर्महर्दाज इति समर्थयः स्मृताः: ॥ ५ ॥

kaṣyapapo 'trir vasiṣṭhaś ca
viśvāmitraḥ 'tha gautamaḥ
jamadagnir bharadvāja
iti saptarṣayāḥ smṛtāḥ

kaṣyapaḥ—Kaṣyapa; atrih—Atri; vasiṣṭhaḥ—Vasiṣṭha; ca—and; viśvāmitraḥ—Viśvāmitra; atha—as well as; gautamaḥ—Gautama;
jamadagnih—Jamadagni; bharadvājāḥ—Bharadvāja; iti—thus; sapta-
ṛṣayaḥ—the seven sages; smṛtāḥ—celebrated.

TRANSLATION
Kaśyapa, Atri, Vasiṣṭha, Viśvāmitra, Gautama, Jamadagni and
Bharadvāja are known as the seven sages.

TEXT 6

अत्रापि समवज्ञनं कस्यनादितिरभूत।
आदित्यानामवरजो विष्णुवीमनसृपयति॥ ६ ॥

atraḥ bhagavat-janma
kaśyapād aditer abhūt
ādityānāṁ avarajo
viṣṇur vāmana-rūpa-dhṛk

atra—in this Manu’s reign; api—certainly; bhagavat-janma—ap-
appearance of the Supreme Personality of Godhead; kaśyapāt—by Kaśyapa
Muni; aditeḥ—of mother Aditi; abhūt—became possible; ādityānāṁ—
of the Ādityas; avara-jaḥ—the youngest; viṣṇuḥ—Lord Viṣṇu Himself;
vāmana-rūpa-dhṛk—appearing as Lord Vāmana.

TRANSLATION
In this manvantara, the Supreme Personality of Godhead ap-
ppeared as the youngest of all the Ādityas, known as Vāmana, the
dwarf. His father was Kaśyapa and His mother Aditi.

TEXT 7

संक्षेपतो मयोक्तानि सममन्वतराणि ते नथीति
भविष्यप्रथ वश्यामितिविष्णो शत्रुयत्वतानिच। ॥ ७ ॥

saṅkṣepato mayoktāni
sapta-manvantarānī te
bhavisyāṇy atha vakṣyāmi
viṣṇoḥ śaktyānvitāni ca
sanākṣepataḥ—in brief; mayā—by me; uktāni—explained; sapta—seven; manu-antarāṇi—changes of Manu; te—unto you; bhāvīṣyāṇi—the future Manus; atha—also; vakṣyāmi—I shall speak; viṣṇoh—of Lord Viṣṇu; śaktyā anvītāni—empowered by the energy; ca—also.

TRANSLATION
I have briefly explained to you the position of the seven Manus. Now I shall describe the future Manus, along with the incarnations of Lord Viṣṇu.

TEXT 8
विवस्वतः ै जाये विष्कर्मशुतेः उमे ।
संज्ञा छाया च राजेन्द्र ये प्राग्यिहिते तव ॥ ८ ॥

vivasvataś ca dve jāye
viṣvakarma-sute ubhe
samjñā chāyā ca rājendra
ye prāg abhihite tava

vivasvataḥ—of Vivasvan; ca—also; dve—two; jāye—wives; viṣvakarma-sute—the two daughters of Viṣvakarmā; ubhe—both of them; samjñā—Samjñā; chāyā—Chāyā; ca—and; rāja-indra—O King; ye—both of whom; prāk—before; abhihite—described; tava—unto you.

TRANSLATION
O King, I have previously described [in the Sixth Canto] the two daughters of Viṣvakarmā, named Samjñā and Chāyā, who were the first two wives of Vivasvan.

TEXT 9
ततीयां वदवमेके तासां संज्ञासुताः ॥
यमो यमी शाद्रेवस्त्रायायाः तुतन्त्रत्रः ॥ ९ ॥

trtiyāṁ vadavāṁ eke
tāsāṁ samjñā-sutāṁ trayah
yamo yami śrāddhadevasa
chāyāyaś ca sutāṁ chṛṇu

tṛtiyāṁ—the third wife; vaḍavām—Vaḍavā; eke—some people;
tāsāṁ—of all three wives; samjñā-sutāṁ trayāḥ—three issues of
Samjñā; yamah—one son named Yama; yami—Yami, a daughter;
śrāddhadevah—Śrāddhadeva, another son; chāyāyaḥ—of Chāyā; ca—and;
sutāṁ—the sons; śṛṇu—just hear about.

TRANSLATION
It is said that the sun-god had a third wife, named Vaḍavā. Of the
three wives, the wife named Samjñā had three children—Yama,
Yami and Śrāddhadeva. Now let me describe the children of Chāyā.

TEXT 10

sāvarṇīs tapati kanyā
bhāryā samvaranāsya yā
śanaiścaraś tṛtiyo 'bhūd
aśvinau vaḍavātmajau

sāvarṇīḥ—Sāvarṇi; tapati—Tapati; kanyā—the daughter; bhāryā—
the wife; samvaranāsya—of King Saṁvarana; yā—she who;
śanaiścaraḥ—Śanaiścara; tṛtiyoḥ—the third issue; abhūt—took birth;
aśvinau—the two Aśvini-kumāras; vaḍavā-ātma-jau—the sons of the
wife known as Vaḍavā.

TRANSLATION
Chāyā had a son named Sāvarṇi and a daughter named Tapati,
who later became the wife of King Saṁvarana. Chāyā’s third child
is known as Śanaiścara [Saturn]. Vaḍavā gave birth to two sons,
namely the Aśvini brothers.
TEXT 11

अष्टमेःन्तर आयाते सावर्णिस्विता मनुः ।
निर्मोकविराजस्त्राया: सावर्णिन्तनया नृप ॥११॥

aṣṭame 'ntara āyāte
sāvarṇir bhavitā manuḥ
nirmoka-virajaskādyāḥ
sāvarṇi-tanayā nrpa

aṣṭame—the eighth; antare—Manu’s period; āyāte—when arrived;
sāvarṇiḥ—Sāvarṇi; bhavitā—will become; manuḥ—the eighth Manu;
nirmoka—Nirmoka; virajaska-ādyāḥ—Virajaska and others; sāvarṇi—
of Sāvarṇi; tanayāḥ—the sons; nrpa—O King.

TRANSLATION

O King, when the period of the eighth Manu arrives, Sāvarṇi will become the Manu. Nirmoka and Virajaska will be among his sons.

PURPORT

The present reign is that of Vaivasvata Manu. According to astronomical calculations, we are now in the twentith-eighth yuga of Vaivasvata Manu. Each Manu lives for seventy-one yugas, and fourteen such Manus rule in one day of Lord Brahma. We are now in the period of Vaivasvata Manu, the seventh Manu, and the eighth Manu will come into existence after many millions of years. But Śukadeva Gosvāmi, having heard from authorities, foretells that the eighth Manu will be Sāvarṇi and that Nirmoka and Virajaska will be among his sons. Śāstra can foretell what will happen millions and millions of years in the future.

TEXT 12

तत्र देवा: सुतपसो विरा अमृतप्रभा: ।
तेषां विरोचनसुतो चलिन्द्रों भविष्यति ॥१२॥

tatra devāḥ sutapaso
virājā amṛtaprabhāḥ
In the period of the eighth Manu, among the demigods will be the Sutapās, the Virajas and the Amṛtaprabhas. The king of the demigods, Indra, will be Bali Maharaja, the son of Virocana.

**TRANSLATION**

Bali Maharaja gave a gift of three paces of land to Lord Viṣṇu, and because of this charity he lost all the three worlds. Later, however, when Lord Viṣṇu is pleased because of Bali’s giving everything to Him, Bali Mahārāja will achieve the perfection of life.
PURPORT

In Bhagavad-gītā (7.3) it is stated, manusyaṇāṁ sahasreṣu kaścid yatati siddhaye: out of many millions of people, one may attempt to achieve success in life. This success is explained here. Rāddham indra-padarāṁ hitvā tataḥ siddhim avāpsyati. Siddhi consists of achieving the favor of Lord Viṣṇu, not the yoga-siddhis. The yoga-siddhis—ānimā, laghimā, mahimā, prāpti, prākāmya, iṣitva, vaṣitva and kāmā-vasāyitā—are temporary. The ultimate siddhi is to achieve the favor of Lord Viṣṇu.

TEXT 14

ṣoḍsau maṅgalaṁ baddhaḥ prieṇa sutale punah
nivesitaḥ dhike svargaḥ adhunāste sva-rād iva

yah—Bali Mahārāja; asau—he; bhagavatā—by the Personality of Godhead; baddhaḥ—bound; prītena—because of favor; sutale—in the kingdom of Sutala; punah—again; nivesitaḥ—situated; adhik—more opulent; svargaḥ—than the heavenly planets; adhunā—at the present moment; āste—is situated; sva-rāṭ iva—equal to the position of Indra.

TRANSLATION

With great affection, the Personality of Godhead bound Bali and then installed him in the kingdom of Sutala, which is more opulent than the heavenly planets. Mahārāja Bali now resides on that planet and is more comfortably situated than Indra.

TEXTS 15–16

galvo deśīmanāma dronapuṭra: kṛṣṭya ā
śvamukṣa: pitaśākṣaṁ maṅgaṁbādarāyaṇaḥ ||१५||
Text 17] Description of Future Manus

O King, during the eighth manvantara, the great personalities Gālava, Dipātīma, Paraśurāma, Aśvatthāma, Kṛpācārya, Rṣyaśṛngā, and our father, Vyāsa, the incarnation of Narayana, will be the seven sages. For the present, they are all residing in their respective āśramas.

TRANSLATION

O King, during the eighth manvantara, the great personalities Gālava, Dipātīma, Paraśurāma, Aśvatthāma, Kṛpācārya, Rṣyaśṛngā, and our father, Vyāsa, the incarnation of Narayana, will be the seven sages. For the present, they are all residing in their respective āśramas.

TEXT 17

devaguhyaḥ sarasvatyaṁ sārvabhauma iti prayuh

O King, during the eighth manvantara, the great personalities Gālava, Dipātīma, Paraśurāma, Aśvatthāma, Kṛpācārya, Rṣyaśṛngā, and our father, Vyāsa, the incarnation of Narayana, will be the seven sages. For the present, they are all residing in their respective āśramas.
In the eighth manvantara, the greatly powerful Personality of Godhead Sarvabhauma will take birth. His father will be Devaguhya, and His mother will be Sarasvati. He will take the kingdom away from Purandara [Lord Indra] and give it to Bali Maharaja.
TEXT 19

पारामर्शिकर्मोऽधि देवाह्रोपन्धुः स्नूतः ||
धुतिनिर्मुखालस्तृत्र भविष्यन्त्यृपत्ति: ||१९०\| ||

pārā-maricigarbhādyā
deva indro 'dbhutah smṛtah
dyutimat-pramukhās tatra
bhaviṣyanty rṣayas tataḥ

pārā—the Pāras; maricigarbha—the Maricigarbhas; adyāḥ—like that; devāḥ—the demigods; indrāḥ—the king of heaven; adbhutāḥ—Adbhuta; smṛtah—known; dyutimat—Dyutimān; pramukhāḥ—headed by; tatra—in that ninth period of Manu; bhaviṣyanti—will become; rṣayaḥ—the seven rṣis; tataḥ—then.

TRANSLATION

In this ninth manvantara, the Pāras and Maricigarbhas will be among the demigods. The king of heaven, Indra, will be named Adbhuta, and Dyutimān will be among the seven sages.

TEXT 20

आयुष्मतोमुष्यायामपर्यायो भगवत्कलः ||
भविष्यते येन संग्रहाः त्रिलोक्यं मोह्यतेदस्वतः ||२०। ||

āyuṣmato 'mbudhārāyām
rṣabho bhagavat-kalā
bhavitā yena saṁrāddhāṁ
tri-lokīṁ bhokṣyate 'dbhutāḥ

āyuṣmataḥ—of the father, Āyuṣmāṇ; ambudhārāyām—in the womb of the mother, Ambudhārā; rṣabhaḥ—Rṣabha; bhagavat-kalā—a partial incarnation of the Supreme Personality of Godhead; bhavitā—will be; yena—by whom; saṁrāddhāṁ—all-opulent; tri-lokīṁ—the three worlds; bhokṣyate—will enjoy; adbhutāḥ—the Indra of the name Adbhuta.
TRANSLATION

Ṛṣabhadeva, a partial incarnation of the Supreme Personality of Godhead, will take birth from his father, Āyuṣmāṇ, and his mother, Ambudhārā. He will enable the Indra named Adbhuta to enjoy the opulence of the three worlds.

TEXT 21

दशमो ब्रह्मसावर्णिरुपस्तो मुन: ||
तत्सुता भुरिषेणाद्या हविष्मात्रयात्रा दिजाः ||२११||

daśamo brahma-sāvarṇir
usahaan-suto manuḥ
tat-sutā bhūriṣenādyā
haviṣmat pramukhā dvijāḥ

daśamah—the tenth Manu; brahma-sāvarṇih—Brahma-sāvarṇi; upaśloka-sutah—born of Upaśloka; manuḥ—will be Manu; tat-sutā—his sons; bhūriṣena-ādyāḥ—Bhūriṣena and others; haviṣmat—Haviṣmāṇ; pramukhāḥ—headed by; dvijāḥ—the seven sages.

TRANSLATION

The son of Upaśloka known as Brahma-sāvarṇi will be the tenth Manu. Bhūriṣena will be among his sons, and the brāhmaṇas headed by Haviṣmāṇ will be the seven sages.

TEXT 22

हविष्मान्सुक्रताः सत्यो जयो यूर्तिस्यद्या दिजाः ||
सुवासनविरुध्दाया देवा: श्रम्भु: सुरेश्वर: ||२२१||

haviṣmāṇ sukṛtaḥ satyo
jayo mūrtis tādā dvijāḥ
suvaśana-viruddhādyā
devāḥ śambhuḥ sureśvarāḥ

haviṣmāṇ—Haviṣmāṇ; sukṛtaḥ—Sukṛta; satyāḥ—Satya; jayāḥ—Jaya; mūrtiḥ—Mūrti; tādā—at that time; dvijāḥ—the seven sages;
suvaśana—the Suvāsanas; viruddha—the Viruddhas; ādyāḥ—and so on; devāḥ—the demigods; sambhuḥ—Śambhu; sura-īśvarāḥ—Indra, king of the demigods.

TRANSLATION

Haviśmān, Sukṛta, Satya, Jaya, Mūrti and others will be the seven sages, the Suvāsanas and Viruddhas will be among the demigods, and Śambhu will be their king, Indra.

TEXT 23

viśvaksenaḥ viśūcyāṁ tu śambhoḥ sakhyam karisyati
jātaḥ svāṁśena bhagavān
gṛhe viśvasṛjō vibhuḥ

viśvaksenaḥ—Viśvaksena; viśūcyāṁ—in the womb of Viśucī; tu—then; śambhoḥ—of Śambhu; sakhyam—friendship; karisyati—will create; jātaḥ—being born; sva-āṁśena—by a plenary portion; bhagavān—the Supreme Personality of Godhead; gṛhe—in the home; viśvasṛjāḥ—of Viśvasraṣṭā; vibhuḥ—the supremely powerful Lord.

TRANSLATION

In the home of Viśvasraṣṭā, a plenary portion of the Supreme Personality of Godhead will appear from the womb of Viśucī as the incarnation known as Viśvaksena. He will make friends with Śambhu.

TEXT 24

manur vai dharma-sāvarṇir
ekādaśama ātmavān
anāgatās tat-sutās ca
satyadharma-ādayo daśa

manuḥ—the Manu; vai—indeed; dharma-sāvarṇīḥ—Dharma-sāvarṇī; ekādaśamah—eleventh; ātmavān—the controller of the senses; anāgatāh—will come in the future; tat—his; sutāḥ—sons; ca—and; satyadharma-ādayaḥ—Satyadharma and others; daśa—ten.

TRANSLATION

In the eleventh manvantara, the Manu will be Dharma-sāvarṇī, who will be extremely learned in spiritual knowledge. From him there will come ten sons, headed by Satyadharma.

TEXT 25

vihaṅgamāḥ kāmagamā
nirvāṇarucayāḥ surāḥ
indraś ca vaidhrītas teṣām
rṣayaś cāruṇādayaḥ

vihangamāḥ—the Vihangamas; kāmagamāḥ—the Kāmagamas; nirvāṇarucayāḥ—the Nirvāṇarucis; surāḥ—the demigods; indraḥ—the king of heaven, Indra; ca—also; vaidhrītaḥ—Vaidhrīta; teṣām—of them; rṣayaḥ—the seven sages; ca—also; aruṇa-ādayaḥ—headed by Aruṇa.

TRANSLATION

The Vihangamas, Kāmagamas, Nirvāṇarucis and others will be the demigods. The king of the demigods, Indra, will be Vaidhrīta, and the seven sages will be headed by Aruṇa.

TEXT 26

ārthakṣaḥ suktatattvā śārmśeśuśrītī śruttah: ||
vaiṭṭitayaḥ hariṁśobhikāḥ śārtyeśaḥ ||26||
The son of Āryaka known as Dharmasetu, a partial incarnation of the Supreme Personality of Godhead, will appear from the womb of Vaidhṛtā, the wife of Āryaka, and will rule the three worlds.

TRANSLATION

O King, the twelfth Manu will be named Rudra-sāvarṇi. Devavān, Upadeva and Devasreṣṭha will be among his sons.
TEXT 28

\[ \text{र्तधामाः च तत्रेन्द्रो देवाः हरितादयः।} \]
\[ \text{तत्पूर्वतपस्यानुबाहृत्राकादयः।॥२८॥} \]

र्तधामाः ca tatrendro
devāḥ ca haritādayaḥ
ṛṣayaḥ ca tapomūrtis
tapasvy āgnīdhra kadayaḥ

\( \text{र्तधामाः—र्तधामाः; ca—also; tatra—in that period; indraḥ—the} \)
\( \text{king of heaven; devāḥ—the demigods; ca—and; harita-ādayaḥ—} \)
\( \text{headed by the Haritas; } \text{ṛṣayaḥ ca—and the seven sages; tapomūrtiḥ—} \)
\( \text{Tapomūrti; tapasvī—Tapasvī; āgnīdhra—Āgnīdhra; ādayaḥ—and} \)
\( \text{so on.} \)

TRANSLATION

In this manvantara, the name of Indra will be R̄tadhāmā, and the
demigods will be headed by the Haritas. Among the sages will be
Tapomūrti, Tapasvī and Āgnīdhra.

TEXT 29

\[ \text{स्वद्हामाक्ष्यो हरेर अम्षाः।} \]
\[ \text{साधयिष्यति तन्मनोः।॥२९॥} \]

svadhāmākhyo harer amśaḥ
sādhayiṣyati tan-manoḥ
antarāṁ satyasahasaḥ
sunṛtāyāḥ suto vibhuḥ

\( \text{svadhāmā-ākhyāḥ—Svadhāmā; hareḥ amśaḥ—a partial incarnation} \)
\( \text{of the Supreme Personality of Godhead; sādhayiṣyati—will rule; tat-} \)
\( \text{manoḥ—of that Manu; antaram—the manvantara; satyasahasaḥ—of} \)
\( \text{Satyasahā; sunṛtāyāḥ—of Sunṛtā; sutah—the son; vibhuḥ—most} \)
\( \text{powerful.} \)
TRANSLATION

From the mother named Sunrtha and the father named Satyasahā will come Svadhāmā, a partial incarnation of the Supreme Personality of Godhead. He will rule that manvantara.

TEXT 30

\[
\text{manus trayodaśo bhāvyo}
\]
\[
deva-sāvānir ātmavān
citrasena-vicitrādyā
deva-sāvarṇi-dehājāḥ
\]

\[manuḥ—\text{the Manu; trayodaśah—thirteenth; bhāvyah—will become; deva-sāvāṇiḥ—Deva-sāvāṇi; ātmavān—well advanced in spiritual knowledge; citrasena—Citrasena; vicitra-ādyāḥ—and others, like Vicitra; deva-sāvarṇi—of Deva-sāvāṇi; deha-jāḥ—sons.}\]

TRANSLATION

The thirteenth Manu will be named Deva-sāvāṇi, and he will be very advanced in spiritual knowledge. Among his sons will be Citrasena and Vicitra.

TEXT 31

\[
devāḥ sukarma-sutrāma-
samjñā indro divaspatiḥ
nirmoka-tattvadarśādyā
bhavisyanty ṛṣayas tadā
\]

\[devāḥ—the demigods; sukarma—the Sukarmās; sutrāma-samjñāḥ—and the Sutrāmas; indraḥ—the king of heaven; divaspatiḥ—Divaspati;\]
nirmoka—Nirmoka; tattvadarśa-ādyāḥ—and others, like Tattvadarśa; bhavisyanti—will become; ṛṣayāḥ—the seven sages; tadā—at that time.

TRANSLATION

In the thirteenth manvantara, the Sukarmās and Sutrāmās will be among the demigods, Divaspati will be the king of heaven, and Nirmoka and Tattvadarśa will be among the seven sages.

TEXT 32

देवहोत्रस्य तनय उपहताः दिवसपतेः।
योगेश्वरों हरेरंशो ब्रह्मव्यां सम्भविष्यति॥३२॥

devahotrasya tanaya
upahartā divaspateḥ
yogeśvaro harer aṁśo
bṛhatyāṁ sambhavisyati

devahotrasya—of Devahotra; tanayaḥ—the son; upahartā—the benefactor; divaspateḥ—of Divaspati, the Indra at that time; yoga-īśvarah—Yogēśvara, the master of mystic powers; hareḥ aṁśaḥ—a partial representation of the Supreme Personality of Godhead; bṛhatyāṁ—in the womb of his mother, Bṛhati; sambhavisyati—will appear.

TRANSLATION

The son of Devahotra known as Yogēśvara will appear as a partial incarnation of the Supreme Personality of Godhead. His mother's name will be Bṛhati. He will perform activities for the welfare of Divaspati.

TEXT 33

मनुर्र इन्द्रसावर्गिकुदशम एष्यति ।
उरगम्मीरुद्रदाय। इन्द्रसावर्गिकीर्तिः॥३३॥

manur vā indra-sāvarṇiś
caturdaśama ēṣyati
urugambhira-budhadya
indrasavarṇi-viryajāh

manuḥ—the Manu; vā—either; indrasavarṇi—Indra-sāvarṇi;
caturdasāmahaḥ—fourteenth; esyati—will become; uru—Uru;
gambhira—Gambhira; budha-ādyāḥ—and others, such as Budha;
indrasavarṇi—of Indra-sāvarṇi; viryajāḥ—born of the semen.

**TRANSLATION**

The name of the fourteenth Manu will be Indra-sāvarṇi. He will have sons like Uru, Gambhira and Budha.

**TEXT 34**

pavitraḥ caṇḍuṣaḥ devāḥ
śucir indro bhavisyatī
agnir bāhuḥ śuciḥ suddho
māgadhādyās tapasvinah

pavitraḥ—the Pavitras; caṇḍaḥ—the Cāṇḍa; devāḥ—the demigods; śucih—Śuci; indraḥ—the king of heaven; bhavisyatī—will become; agniḥ—Agni; bāhuḥ—Bāhu; śucih—Śuci; suddhaḥ—Śuddha; māgadhā—Māgadha; ādyāḥ—and so on; tapasvinah—the sages.

**TRANSLATION**

The Pavitras and Cāṇḍa will be among the demigods, and Śuci will be Indra, the king of heaven. Agni, Bāhu, Śuci, Śuddha, Māgadha and others of great austerity will be the seven sages.

**TEXT 35**

satrasayanaḥ tanaye śrādasūltada hariḥ
vitatānaṃ maharajakrīyatnurṇitātita

satrasayanaḥ tanaye śrādasūltada hariḥ
vitatānaṃ maharajakrīyatnurṇitātita
satrāyaṇasya tanayo
bṛhadbhānus tadā hariḥ
vitānāyāṁ mahārāja
kriyā-tantūn vitāyitā

satrāyaṇasya—of Satrāyaṇa; tanayah—the son; bṛhadbhānus—Bṛhadbhānu; tadā—at that time; hariḥ—the Supreme Personality of Godhead; vitānāyāṁ—in the womb of Vitānā; mahā-rāja—O King; kriyā-tantūn—all spiritual activities; vitāyitā—will perform.

TRANSLATION

O King Parikṣit, in the fourteenth manvantara the Supreme Personality of Godhead will appear from the womb of Vitānā, and His father’s name will be Satrāyaṇa. This incarnation will be celebrated as Bṛhadbhānu, and He will administer spiritual activities.

TEXT 36

राजेन्द्रदेशीरताः त्रिकालाकुगाताः ते ।
प्रोक्तायेमित्वमित: कुल्यो युगसहसरपर्ययः ॥३६॥

rājāṁś caturdaśaitāṁ
tri-kālānugatāṁ te
proktāṁ ebhīr mitaḥ kalpo
yuga-sāhasra-parayāṁ

rājan—O King; caturdaśa—fourteen; etāṁ—all these; tri-kāla—the three periods of time (past, present and future); anugatāṁ—covering; te—to you; proktāṁ—described; ebhīr—by these; mitaḥ—estimated; kalpaḥ—one day of Brahma; yuga-sāhasra—one thousand cycles of four yugas; paryāyāṁ—consisting of.

TRANSLATION

O King, I have now described to you the fourteen Manus appearing in the past, present and future. The total duration of time
ruled by these Manus is one thousand yuga cycles. This is called a kalpa, or one day of Lord Brahmā.

Thus end the Bhaktivedanta purports of the Eighth Canto, Thirteenth Chapter, of the Śrīmad-Bhāgavatam, entitled “Description of Future Manus.”
CHAPTER FOURTEEN

The System of Universal Management

This chapter describes the duties allotted to Manu by the Supreme Personality of Godhead. All the Manus, as well as their sons, the sages, the demigods and the Indras, act under the orders of various incarnations of the Supreme Personality of Godhead. At the end of every catur-yuga, consisting of Satya-yuga, Dvāpara-yuga, Treta-yuga and Kali-yuga, the sages, acting under the orders of the Supreme Personality of Godhead, distribute the Vedic knowledge and thus reinstate eternal religious principles. Manu’s duty is to reestablish the system of religion. Manu’s sons execute Manu’s orders, and thus the entire universe is maintained by Manu and his descendants. The Indras are various rulers of the heavenly planets. Assisted by the demigods, they rule the three worlds. The Supreme Personality of Godhead also appears as incarnations in different yugas. He appears as Sanaka, Sanātana, Yājñavalkya, Dattātreya and others, and thus He gives instructions in spiritual knowledge, prescribed duties, principles of mystic yoga, and so on. As Marici and others, He creates progeny; as the king, He punishes the miscreants; and in the form of time, He annihilates the creation. One may argue, “If the all-powerful Supreme Personality of Godhead can do anything simply by His will, why has He arranged for so many personalities to manage?” How and why He does this cannot be understood by those who are under the clutches of māyā.

TEXT 1

श्रीराजोवाच

मन्वान्तरेषु भगवन्यथा मन्वादयस्तिवम् ।

यस्यन्निर्मितिः येन नियुक्तात्मदद्वस्मे ॥ १ ॥

śri-rājovāca

manvantareṣu bhagavan
yathā manv-ādayas tv ime

171
Mahārāja Parikṣit inquired: O most opulent Śukadeva Gosvāmī, please explain to me how Manu and the others in each manvantara are engaged in their respective duties, and by whose order they are so engaged.

TEXT 2

śrī-ṛṣih uvāca—Śrī Śukadeva Gosvāmī said; manavaḥ—all the Manus; manu-putrāḥ—all the sons of Manu; ca—and; munayaḥ—all the great sages; ca—and; mahī-pate—O King; indrāḥ—all the Indras; sura-gaṇāḥ—the demigods; ca—and; eva—certainly; sarve—all of them; puruṣa-śāsanāḥ—under the rule of the Supreme Person.

TRANSLATION

Śukadeva Gosvāmī said: The Manus, the sons of Manu, the great sages, the Indras and all the demigods, O King, are appointed by...
the Supreme Personality of Godhead in His various incarnations such as Yajña.

TEXT 3

यज्ञादयो या: कथिता: पौरुष्यस्तनो नृप ।
मन्वादयो जगद्यात्रां नवन्यामि: प्रचोदिता:॥ ३ ॥

yajñādayo yāḥ kathitāḥ
paurusyas tanavo nrpa
manu-ādayo jagad-yātram
nayanty ābhīḥ pracoditāḥ

yajña-ādayah—the Lord’s incarnation known as Yajña and others;
yāḥ—who; kathitāḥ—already spoken of; paurusyaḥ—of the Supreme Person;
tanavaḥ—incarnations; nrpa—O King; manu-ādayah—the Manus and others;
jagat-yātram—universal affairs; nayanti—conduct;
ābhīḥ—by the incarnations; pracoditāḥ—being inspired.

TRANSLATION

O King, I have already described to you various incarnations of the Lord, such as Yajña. The Manus and others are chosen by these incarnations, under whose direction they conduct the universal affairs.

PURPORT

The Manus execute the orders of the Supreme Personality of Godhead in His various incarnations.

TEXT 4

चतुर्युगान्ते कालेन प्रस्तावन्तिगन्तण्यथा ।
तपसा ऋषोपपस्यन्यतो धर्मेऽ सनातनः ॥ ४ ॥

catur-yugānte kālena
grastān chruti-ganān yathā
tapasā rṣayo 'paśyan
yato dharmaḥ sanātanaḥ
catuh-yuga-ante—at the end of every four yugas (Satya, Dvapara, Treta and Kali); kālena—in due course of time; grastān—lost; śrutigaṇān—the Vedic instruction; yathā—as; tapāsā—by austerity; rṣayāḥ—great saintly persons; apāṣyān—by seeing misuse; yataḥ—wherefrom; dharmāḥ—occupational duties; sanātanaḥ—eternal.

TRANSLATION

At the end of every four yugas, the great saintly persons, upon seeing that the eternal occupational duties of mankind have been misused, reestablish the principles of religion.

PURPORT

In this verse, the words dharmāḥ and sanātanaḥ are very important. Sanātana means “eternal,” and dharma means “occupational duties.” From Satya-yuga to Kali-yuga, the principles of religion and occupational duty gradually deteriorate. In Satya-yuga, the religious principles are observed in full, without deviation. In Treta-yuga, however, these principles are somewhat neglected, and only three fourths of the religious duties continue. In Dvapara-yuga only half of the religious principles continue, and in Kali-yuga only one fourth of the religious principles, which gradually disappear. At the end of Kali-yuga, the principles of religion, or the occupational duties of humanity, are almost lost. Indeed, in this Kali-yuga we have passed through only five thousand years, yet the decline of sanātana-dharma is very prominent. The duty of saintly persons, therefore, is to take up seriously the cause of sanātana-dharma and try to reestablish it for the benefit of the entire human society. The Kṛṣṇa consciousness movement has been started according to this principle. As stated in Śrīmad-Bhāgavatam (12.3.51):

\[
\begin{align*}
kaler doṣa-nidhe rājann \\
astī hy eko mahān guṇaḥ \\
kirtanād eva kṛṣṇasya \\
mukta-saṅgah param vrajet
\end{align*}
\]

The entire Kali-yuga is full of faults. It is like an unlimited ocean of faults. But the Kṛṣṇa consciousness movement is very authorized.
Therefore, following in the footsteps of Śrī Caitanya Mahāprabhu, who five hundred years ago inaugurated the movement of saṅkīrtana, kṛṣṇa-kīrtana, we are trying to introduce this movement, according to superior orders, all over the world. Now, if the inaugurators of this movement strictly follow the regulative principles and spread this movement for the benefit of all human society, they will certainly usher in a new way of life by reestablishing sanātana-dharma, the eternal occupational duties of humanity. The eternal occupational duty of the human being is to serve Kṛṣṇa. Jīvera ‘svarūpa’ haya—kṛṣnera ‘nitya-dāsa.’ This is the purport of sanātana-dharma. Sanātana means nitya, or “eternal,” and kṛṣṇa-dāsa means “servant of Kṛṣṇa.” The eternal occupational duty of the human being is to serve Kṛṣṇa. This is the sum and substance of the Kṛṣṇa consciousness movement.

TEXT 5

tato dharmam catuspādam
manavo hariṇoditāḥ
yuktāḥ saṅcārayanty addhā
sve sve kāle mahīṁ nṛpa

_tataḥ—thereafter (at the end of Kali-yuga); dharmam—the religious principle; catuḥ-pādam—in four parts; manavah—all the Manus; hariṇā—by the Supreme Personality of Godhead; uditāḥ—being instructed; yuktāḥ—being engaged; saṅcārayanti—reestablish; addhā—directly; sve sve—in their own; kāle—time; mahīṁ—within this world; nṛpa—O King.

TRANSLATION

Thereafter, O King, the Manus, being fully engaged according to the instructions of the Supreme Personality of Godhead, directly reestablish the principles of occupational duty in its full four parts.
PURPORT

Dharma, or occupational duty, can be established in its full four parts as explained in Bhagavad-gītā. In Bhagavad-gītā (4.1) the Lord says:

\[
\begin{align*}
\text{imām vivasvate yogan} & \\
\text{proktavān aham avayayam} & \\
\text{vivatsvān manave prāha} & \\
\text{manur ikṣvākave 'bravat} & \\
\end{align*}
\]

“[I instructed this imperishable science of yoga to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku.]” This is the process of disciplic succession. Following the same process, the Kṛṣṇa consciousness movement is teaching the principles of Bhagavad-gītā as it is, without deviation, all over the world. If the fortunate people of this time accept the instructions of Lord Kṛṣṇa, they will certainly be happy in Śrī Caitanya Mahāprabhu’s mission. Caitanya Mahāprabhu wanted everyone, at least in India, to become a preacher of this mission. In other words, one should become a guru and preach the Lord’s instructions all over the world for the peace and prosperity of humanity.

TEXT 6

पलयन्ति प्रजापाला यावदन्ते विभागशः ।
यज्ञभाग्यहुजो देवा ये च तत्रान्विताः ।

पलयान्ति—execute the order; praja-pālā—the rulers of the world, namely the sons and grandsons of Manu; yāvat antam—unto the end of Manu’s reign; vibhāgaśaḥ—in divisions; yajña-bhāga-bhujo devā—also, tatra anvitaḥ—engaged in that business; ca—also; taiḥ—by them.
TRANSLATION

To enjoy the results of sacrifices [yajñas], the rulers of the world, namely the sons and grandsons of Manu, discharge the orders of the Supreme Personality of Godhead until the end of Manu's reign. The demigods also share the results of these sacrifices.

PURPORT

As stated in Bhagavad-gītā (4.2):

\[ \text{evam paramparā-prāptam} \]
\[ \text{imāṁ rājarṣayo viduh} \]

"This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way." This paramparā system extends from Manu to Ikṣvāku and from Ikṣvāku to his sons and grandsons. The rulers of the world in the line of hierarchy execute the order of the Supreme Personality of Godhead in the paramparā system. Anyone interested in peaceful life must participate in this paramparā system and perform yajñas. As Gauḍīya Vaiṣṇavas in the paramparā system of Śrī Caitanya Mahāprabhu, we must perform saṅkīrtana-yajña all over the world (yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ). Śrī Caitanya Mahāprabhu is the incarnation of the Supreme Personality of Godhead in this age of Kali, and He will be easily satisfied if the saṅkīrtana movement is spread vigorously all over the world. This will also make people happy without a doubt.

TEXT 7

\[ \text{इन्द्रो भगवता दत्ताम} \]
\[ \text{त्रैलोक्यश्रियमूर्जिताम्} \]
\[ \text{भुजान: पाति लोकांश्रीन कामं लोके प्रवर्षति} \]

\[ \text{indro bhagavatā dattāṁ} \]
\[ \text{trailokyā-śriyam ūrjitāṁ} \]
\[ \text{bhuñjānāḥ pāti lokāṁs trīn} \]
\[ \text{kāmaṁ loke pravarṣati} \]
Indra, the King of heaven; bhagavata—by the Supreme Personality of Godhead; dattam—given; trailokya—of the three worlds; śriyam urjītām—the great opulences; bhuñjānāh—enjoying; pāti—maintains; lokān—all the planets; trīn—within the three worlds; kānam—as much as necessary; loka—within the world; pravarṣati—pours rain.

TRANSLATION

Indra, King of heaven, receiving benedictions from the Supreme Personality of Godhead and thus enjoying highly developed opulences, maintains the living entities all over the three worlds by pouring sufficient rain on all the planets.

TEXT 8

ṛṣi-rūpa-dharaḥ karma
yogam yogesa-rūpa-dhṛk

TRANSITION

In every yuga, the Supreme Personality of Godhead, Hari, assumes the form of Siddhas such as Sanaka to preach transcendental knowledge, He assumes the form of great saintly persons such as Yajñavalkya to teach the way of karma, and He assumes the form of great yogis such as Dattātreya to teach the system of mystic yoga.
PURPORT

For the benefit of all human society, not only does the Lord assume the form of Manu as an incarnation to rule the universe properly, but He also assumes the forms of a teacher, yogī, jñānī and so on, for the benefit of human society. The duty of human society, therefore, is to accept the path of action enunciated by the Supreme Lord. In the present age, the sum and substance of all Vedic knowledge is to be found in Bhagavad-gitā, which is personally taught by the Supreme Personality of Godhead, and the same Supreme Godhead, assuming the form of Śrī Caitanya Mahāprabhu, expands the teachings of Bhagavad-gitā all over the world. In other words, the Supreme Personality of Godhead, Hari, is so kind and merciful to human society that He is always anxious to take the fallen souls back home, back to Godhead.

TEXT 9

सर्गः प्रजेश्वरेण दस्यृङ्गहन्यातु स्वराज्यपु: ।
कालरुपेण सर्वेक्षामभावय पृथगुणः ॥ ९ ॥

sargam prajeśa-rūpeṇa
dasyūn hanyāt svarād-vapuḥ
kāla-rūpeṇa sarveśām
abhavāya prthak guṇah

sargam—creation of progeny; prajā-iṣa-rūpeṇa—in the form of the Prajāpati Marici and others; dasyūn—thieves and rogues; hanyāt—kills; sva-rāṭ-vapuḥ—in the form of the king; kāla-rūpeṇa—in the form of time; sarveśām—of everything; abhavāya—for the annihilation; prthak—different; guṇah—possessing qualities.

TRANSLATION

In the form of Prajāpati Marici, the Supreme Personality of Godhead creates progeny; becoming the king, He kills the thieves and rogues; and in the form of time, He annihilates everything. All the different qualities of material existence should be understood to be qualities of the Supreme Personality of Godhead.
TEXT 10

स्तुःमानो जनेत्रभिमार्गयया नामकृपया।
विमोहितात्मभिर्नानादार्शनेऽन्ति च देश्यते॥१०॥

stūyamāno janair ebhir
māyayā nāma-rūpayā
vimohitātmabhir nānā-
darsanair na ca dṛṣyate

stūyamānah—being sought; janaiḥ—by people in general; ebhiḥ—by all of them; māyayā—under the influence of māya; nāma-rūpayā—possessing different names and forms; vimohita—bewildered; ātmabhiḥ—by illusion; nānā—various; darsanaiḥ—by philosophical approaches; na—not; ca—and; dṛṣyate—the Supreme Personality of Godhead can be found.

TRANSLATION

People in general are bewildered by the illusory energy, and therefore they try to find the Absolute Truth, the Supreme Personality of Godhead, through various types of research and philosophical speculation. Nonetheless, they are unable to see the Supreme Lord.

PURPORT

Whatever actions and reactions take place for the creation, maintenance and annihilation of this material world are actually brought about by the one Supreme Person. There are many varieties of philosophers trying to search for the ultimate cause under different names and forms, but they are unable to find the Supreme Personality of Godhead, Kṛṣṇa, who explains in Bhagavad-gītā that He is the origin of everything and the cause of all causes (aham sarvasya prabhavaḥ). This inability is due to the illusory energy of the Supreme Lord. Devotees, therefore, accept the Supreme Personality of Godhead as He is and remain happy simply by chanting the glories of the Lord.

TEXT 11

एतत् कुप्विकर्प्पस्य प्रमाणं परिशीतितः॥
यत्र मन्तन्तराणामयाहुवद्धर्ष्टः पुराविदः॥११॥
etat kalpa-vikalpasya
pramaṇaḥ parikirtitam
yatra manvantarāny āhuḥ
caturḍāsa purāvidāḥ

etat—all these; kalpa—in one day of Lord Brahmā; vikalpasya—of the changes in a kalpa, such as the change of Manus; pramaṇam—evidences; parikirtitam—described (by me); yatra—wherein; manvantarāni—periods of Manu; āhuḥ—said; caturḍāsa—fourteen; purā-vidāḥ—learned scholars.

TRANSLATION

In one kalpa, or one day of Brahmā, there take place the many changes called vikalpas. O King, all of these have been previously described to you by me. Learned scholars who know the past, present and future have ascertained that in one day of Brahmā there are fourteen Manus.

Thus end the Bhaktivedanta purports of the Eighth Canto, Fourteenth Chapter, of the Śrīmad-Bhāgavatam, entitled “The System of Universal Management.”
CHAPTER FIFTEEN

Bali Mahārāja Conquers the Heavenly Planets

This chapter describes how Bali, after performing the Viśvajit-yajña, received the benediction of a chariot and various kinds of paraphernalia for war, with which he attacked the King of heaven. All the demigods, being afraid of him, left the heavenly planets and went away, following the instructions of their guru.

Mahārāja Parīksit wanted to understand how Lord Vāmanadeva, on the plea of taking three paces of land from Bali Mahārāja, took everything away from him and arrested him. Śukadeva Gosvāmī responded to this inquiry with the following explanation. In the fight between the demons and the demigods, as described in the Eleventh Chapter of this canto, Bali was defeated, and he died in the fight, but by the grace of Śukrācārya he regained his life. Thus he engaged himself in the service of Śukrācārya, his spiritual master. The descendants of Bhrigu, being pleased with him, engaged him in the Viśvajit-yajña. When this yajña was performed, from the fire of yajña came a chariot, horses, a flag, a bow, armor and two quivers of arrows. Mahārāja Prahlāda, Bali Mahārāja’s grandfather, gave Bali an eternal garland of flowers, and Śukrācārya gave him a conchshell. Bali Mahārāja, after offering obesances to Prahlāda, the brāhmaṇas and his spiritual master, Śukrācārya, equipped himself to fight with Indra and went to Indrapuri with his soldiers. Blowing his conchshell, he attacked the outskirts of Indra’s kingdom. When Indra saw Bali Mahārāja’s prowess, he went to his own spiritual master, Brhaspati, told him about Bali’s strength, and inquired about his duty. Brhaspati informed the demigods that because Bali had been endowed with extraordinary power by the brāhmaṇas, the demigods could not fight with him. Their only hope was to gain the favor of the Supreme Personality of Godhead. Indeed, there was no alternative. Under the circumstances, Brhaspati advised the demigods to leave the heavenly planets and keep themselves somewhere invisible. The
demigods followed his orders, and Bali Mahārāja, along with his associates, gained the entire kingdom of Indra. The descendants of Bhṛgu Muni, being very affectionate to their disciple Bali Mahārāja, engaged him in performing one hundred asvamedha-yajñas. In this way, Bali enjoyed the opulences of the heavenly planets.

TEXTS 1–2

श्रीराजोवाच

बलेः पदत्रयं भूमेः कस्मादहरिरस्तिस्त
भृतेश्वरः हुण्वारस्यायोऽद्वित्यतं तस्मात
एतत् वेदितुमिन्चामो महत् कौतुहलं हि नः
वाजेश्वरस्य पूर्णस्य बन्धनं चायण्यनागसः

śrī-rajovāca

baleḥ pada-trayam bhūmeḥ
kasmād dharir ayācata
bhūteśvaraḥ kṛpana-val
labdhārthe 'pi babandha tam

etad veditum icchāmo
mahat kautuḥalam hi nah
yācneśvarasya pūrṇasya
bandhanam cāpy anāgasaḥ

śrī-rāja uvāca—the King said; baleḥ—of Bali Mahārāja; pada-trayam—three steps; bhūmeḥ—of land; kasmāt—why; hariḥ—the Supreme Personality of Godhead (in the form of Vāmana); ayācata—begged; bhūtva-īśvaraḥ—the proprietor of all the universe; kṛpana-vat—like a poor man; labdha-arthaḥ—He got the gift; api—although; babandha—arrested; tam—him (Bali); etat—all this; veditum—to understand; icchāmaḥ—we desire; mahat—very great; kautuḥalam—eagerness; hi—indeed; nah—our; yācnaḥ—begging; īśvaraḥ—of the Supreme Personality of Godhead; pūrṇasya—who is full in everything;
bandhanam—arresting; ca—also; api—although; anāgasaḥ—of he who was faultless.

TRANSLATION

Mahārāja Parikṣit inquired: The Supreme Personality of Godhead is the proprietor of everything. Why did He beg three paces of land from Bali Mahārāja like a poor man, and when He got the gift for which He had begged, why did He nonetheless arrest Bali Mahārāja? I am very much anxious to know the mystery of these contradictions.

TEXT 3

śrī-śuka uvāca
parājita-śrīr asubhiś ca hapito
hindrena rājan bhrgubhiḥ sa jivitaḥ
sarvāṭmanā tān abhajad bhṛgūn balīḥ
śiśyoya mahātmārtha-nivedanena

śrī-śukah uvāca—Śrī Śukadeva Gosvāmi said; parājita—being defeated; śrīḥ—opulences; asubhiḥ ca—of life also; hapitaḥ—deprived; hi—indeed; indrena—by King Īndra; rājan—O King; bhṛgubhiḥ—by the descendants of Bhṛgu Muni; saḥ—he (Bali Mahārāja); jivitaḥ—brought back to life; sarva-āṭmanā—in full submission; tān—them; abhajat—worshiped; bhṛgūn—the descendants of Bhṛgu Muni; balīḥ—Mahārāja Bali; śiśyāḥ—a disciple; mahātmā—the great soul; artha-nivedanena—by giving them everything.

TRANSLATION

Śukadeva Gosvāmi said: O King, when Bali Mahārāja lost all his opulence and died in the fight, Śukrācārya, a descendant of Bhṛgu
Muni, brought him back to life. Because of this, the great soul Bali Mahārāja became a disciple of Śukrācārya and began to serve him with great faith, offering everything he had.

TEXT 4

tam brāhmaṇā bhṛgavaḥ priyamāṇā
ayājayan viśvajitā tri-ṇākam
jigīśamāṇam vidhinābhiśicya
mahābhiṣekeṇa mahānubhāvāḥ

tam—upon him (Bali Mahārāja); brāhmaṇā—all the brāhmaṇas; bhṛgavaḥ—the descendants of Bhṛgu Muni; priyamāṇā—being very pleased; ayājayan—engaged him in performing a sacrifice; viśvajitā—known as Viśvajit; tri-ṇākam—the heavenly planets; jigīśamāṇam—desiring to conquer; vidhinā—according to regulative principles; abhiśicya—after purifying; mahā-abhiṣekeṇa—by bathing him in a great abhiṣeka ceremony; mahā-anubhāvāḥ—the exalted brāhmaṇas.

TRANSLATION

The brāhmaṇa descendants of Bhṛgu Muni were very pleased with Bali Mahārāja, who desired to conquer the kingdom of Indra. Therefore, after purifying him and properly bathing him according to regulative principles, they engaged him in performing the yajña known as Viśvajit.
When ghee [clarified butter] was offered in the fire of sacrifice, there appeared from the fire a celestial chariot covered with gold and silk. There also appeared yellow horses like those of Indra, and a flag marked with a lion.
tasya—his grandfather, namely Prahlāda Mahārāja; dadau—gave; ca—and; mālām—a garland; amlāna-puṣpām—made of flowers that do not fade away; jala-jam—a conchshell (which is born in water); ca—as well as; śukraḥ—Śukrācārya.

TRANSLATION

A gilded bow, two quivers of infallible arrows, and celestial armor also appeared. Bali Mahārāja’s grandfather Prahlāda Mahārāja offered Bali a garland of flowers that would never fade, and Śukrācārya gave him a conchshell.

TEXT 7

evam sa viprājrīta-yodhanārthaḥ
taiḥ kalpita-svastyayano 'tha viprān
pradakṣiṇi-kṛtya kṛta-pranāmah
prahṛādam āmantrya namaḥ-cakāra

TRANSLATION

When Mahārāja Bali had thus performed the special ritualistic ceremony advised by the brāhmaṇas and had received, by their grace, the equipment for fighting, he circumambulated the
brāhmaṇas and offered them obesiances. He also saluted Prahlāda Mahārāja and offered obesiances to him.

TEXTS 8–9

अथारुह्य रथं दिन्यं भृगुदत्तं महाराजं।
सुरस्रादुश्रं संस्कृतं घन्नी हज्र्रूदुधिः॥ ८ ॥
हेमाकंडश्र्वाहुः सुरस्रादुश्रजुः॥ ९ ॥
राज रघुमर्त्तो विष्णुस्य श्रव हन्यवात्॥ ९ ॥

atha—thereupon; āruhya—getting on; ratham—the chariot; divyam—celestial; bhṛgu-dattaḥ—given by Śukrācārya; mahā-rathaḥ—Bali Mahārāja, the great charioteer; su-srak-dharaḥ—decorated with a nice garland; atha—thus; sañnahya—covering his body with armor; dhanvi—equipped with a bow; khadgī—taking a sword; dhṛta-īṣudhiḥ—taking a quiver of arrows; hema-āṅgada-lasat-bāhuḥ—decorated with golden bangles on his arms; sphurat-makara-kundalāḥ—decorated with brilliant earrings resembling sapphires; rarāja—illuminating; ratham ārūḍhah—getting on the chariot; dhiṣṇya-sthāḥ—situated on the altar of sacrifice; iva—like; havya-vāt—worshipable fire.

TRANSLATION

Then, after getting on the chariot given by Śukrācārya, Bali Mahārāja, decorated with a nice garland, put protective armor on his body, equipped himself with a bow, and took up a sword and a
quiver of arrows. When he sat down on the seat of the chariot, his arms decorated with golden bangles and his ears with sapphire earrings, he shone like a worshipable fire.

TEXTS 10–11

tulyaisvarya-bala-śrībhiḥ
sva-yūthaiḥ daitya-yūthapaḥ
pibadbhir iva kham drghbhir
dahadbhiḥ paridhin iva

vṛto vikarṣan mahatim
āsurīm dhvajinim vibhuḥ
yayāv indra-purim svṛddhāṁ
kampayann iva rodasī

_tulya-aiśvarya_-equal in opulence; _bala_-strength; _śrībhiḥ_-and in beauty; _sva-yūthaiḥ_-by his own men; _daitya-yūthapaḥ_-and by the chiefs of the demons; _pibadbhiḥ_-drinking; _iva_-as if; _kham_-the sky; _drghbhiḥ_-with the sight; _dahadbhiḥ_-burning; _paridhin_-all directions; _iva_-as if; _vṛtaḥ_-surrounded; _vikarṣan_-attracting; _mahatim_-very great; _āsurīm_-demonic; _dhvajinim_-soldiers; _vibhuḥ_-most powerful; _yayau_-went; _indra-purim_-to the capital of King Indra; _svṛddhāṁ_-very opulent; _kampayan_-causing to tremble; _iva_-as if; _rodasi_-the complete surface of the world.

TRANSLATION

When he assembled with his own soldiers and the demon chiefs, who were equal to him in strength, opulence and beauty, they appeared as if they would swallow the sky and burn all directions with their vision. After thus gathering the demoniac soldiers, Bali
Mahārāja departed for the opulent capital of Indra. Indeed, he seemed to make the entire surface of the world tremble.

**TEXT 12**

रम्यामुपवनोधानेः श्रीमद्भिरनन्दनादिभिः ।
कुजज्ञानमिश्रितनैर्निगर्बिन्मतमप्यातेः ।
प्रवालफलपुष्पोरुवारशायातर्युः ॥ १२॥

ramyām upavanodyānaiḥ
śrīmadbhir nandanādibhiḥ
kujjad-vihaṅga-mithunair
gāyan-matta-madhuvrataiḥ
pravāla-phala-puṣporu-
bhāra-sākhāmara-drumaiḥ

ramyām—very pleasing; upavana—with orchards; udyānaiḥ—and gardens; śrīmadbhīḥ—very beautiful to see; nandana-ādibhiḥ—such as Nandana; kujat—chirping; vihaṅga—birds; mithunaiḥ—with pairs; gāyat—singing; matta—mad; madhu-vrataiḥ—with bees; pravāla—of leaves; phala-puṣpa—fruits and flowers; uru—very great; bhāra—bearing the weight; sākhā—whose branches; amara-drumaiḥ—with eternal trees.

**TRANSLATION**

King Indra’s city was full of pleasing orchards and gardens, such as the Nandana garden. Because of the weight of the flowers, leaves and fruit, the branches of the eternally existing trees were bending down. The gardens were visited by pairs of chirping birds and singing bees. The entire atmosphere was celestial.

**TEXT 13**

हंससारस्यकाळास्तवकुक्तात् ॥
नरिन्यो यत्र क्रीदन्ति प्रमदा: सुरसेविता: ॥ १३॥
harṣa-sārasa-cakrāhva-karaṇḍava-kulākulaḥ
nalinyo yatra kriḍanti
pramadāḥ sura-sevitāḥ

harṣa—of swans; sārasa—cranes; cakrāhva—birds known as cakravākas; karaṇḍava—and water fowl; kula—by groups; ākulāḥ—congested; nalinyah—lotus flowers; yatra—where; kriḍanti—enjoyed sporting; pramadāḥ—beautiful women; sura-sevitāḥ—protected by the demigods.

TRANSLATION

Beautiful women protected by the demigods sported in the gardens, which had lotus ponds full of swans, cranes, cakravākas and ducks.

TEXT 14

ākāśa-gaṅgayā devyā
vṛtāṁ parikha-bhūtayā
prākāreṇāgni-varṇena
sāṭṭālenonnatena ca

ākāśa-gaṅgayā—by Ganges water known as Ākāśa-gaṅgā; devyā—the always-worshipable goddess; vṛtāṁ—surrounded; parikha-bhūtayā—as a trench; prākāreṇa—by ramparts; agni-varṇena—resembling fire; sa-āṭṭālena—with places for fighting; unnatena—very high; ca—and.

TRANSLATION

The city was surrounded by trenches full of Ganges water, known as Ākāśa-gaṅgā, and by a high wall, which was the color of fire. Upon this wall were parapets for fighting.
TEXT 15

रुक्मापट्टा-कपातैिस का
द्वाराँह स्पतिक-गोपुरासि
जुष्टाम विभक्ता-प्रपाठाम
विस्वकर्मा-विनिर्मितम्

rukma-patāta-kapātaiś ca
dvāraṁ śpатаika-gopuraih
juṣṭām vibhakta-prapathāṁ
viśvakarma-vinirmitāṁ

rukma-patāta—possessing plates made of gold; kapātaiḥ—the doors of which; ca—and; dvāraṁ—with entrances; śpataika-gopuraiḥ—with gates made of excellent marble; juṣṭām—linked; vibhakta-prapathāṁ—with many different public roads; viśvakarma-vinirmitāṁ—constructed by Viśvakarma, the heavenly architect.

TRANSLATION

The doors were made of solid gold plates, and the gates were of excellent marble. These were linked by various public roads. The entire city had been constructed by Viśvakarma.

TEXT 16

साभानिरक्ष्यावलिया विमानीन्यं संचारितम्
भूभासटेम्यावंभविविद्विद्वेदिम्

sabhā-catvara-rathyādhyāṁ
vimānair nyārubdair yutāṁ
śrīga-takair manimayair
vajra-vidruma-vedibhiḥ

sabhā—with assembly houses; catvara—courtyards; rathyā—and public roads; ādhyāṁ—opulent; vimānaiḥ—by airplanes; nyārubdaiḥ—not less than ten crores (one hundred million); yutāṁ—endowed; śrīga-ātakaiḥ—with crossroads; mani-mayaiḥ—made of pearls; vajra—made of diamonds; vidruma—and coral; vedibhiḥ—with places to sit.
TRANSLATION

The city was full of courtyards, wide roads, assembly houses, and not less than one hundred million airplanes. The crossroads were made of pearl, and there were sitting places made of diamond and coral.

TEXT 17

yatra nitya-vayo-rūpāḥ
syāmā viraja-vāsasah
bhrājante rūpavan-nāryo
hy arcirbhīr iva vahnayāḥ

yatra—in that city; nitya-vayah-rūpāḥ—who were ever beautiful and young; syāmā—possessing the quality of syāmā; viraja-vāsasah—always dressed with clean garments; bhrājante—glitter; rūpa-vat—well decorated; nāryah—women; hi—certainly; arcirbhīh—with many flames; iva—like; vahnayah—fires.

TRANSLATION

Everlastingly beautiful and youthful women, who were dressed with clean garments, glittered in the city like fires with flames. They all possessed the quality of syāmā.

PURPORT

Śrīla Viśvanātha Cakravartī Tḥākura gives a hint of the quality of the syāmā woman.

śīta-kāle bhaved uṣṇā
usma-kāle suṣītalāḥ
stanau sukaṭhinau yāsām
tāḥ syāmāḥ parikīrtitāḥ

A woman whose body is very warm during the winter and cool during the summer and who generally has very firm breasts is called syāmā.
TEXT 18

सुरुङ्गे-केशा-विभ्राष्टा-
नव-सागंधिका-व्रजम
yatra-modam upādāya
marga āvāti mārutaḥ

sura-stri—of the women of the demigods; keśa—from the hair; vibhrāṣṭa—fallen; nava-saugandhika—made of fresh, fragrant flowers; srajām—of the flower garlands; yatra—wherein; āmodam—the fragrance; upādāya—carrying; mārga—on the roads; āvāti—blows; mārutaḥ—the breeze.

TRANSLATION

The breezes blowing in the streets of the city bore the fragrance of the flowers falling from the hair of the women of the demigods.

TEXT 19

हेमजला-जालक्ष-निर्गच्छता-मेनागुरुगंधिना
पाण्डुरेण प्रतिम्भ्राष्टार्य यात्ति सुरप्रियाः

hema-jālākṣa-nirgacchad-
dhūmenāguru-gandhinā
pāṇḍureṇa praticchanna-
mārga yānti sura-priyāḥ

hema-jāla-akṣa—from dainty little windows made of networks of gold; nirgacchat—emanating; dhūmena—by smoke; aguru-gandhinā—fragrant due to burning incense known as aguru; pāṇḍureṇa—very white; praticchanna—covered; mārga—on the street; yānti—pass; sura-priyāḥ—beautiful public women known as Apsarās, celestial girls.
TRANSLATION

Apsaras passed on the streets, which were covered with the white, fragrant smoke of aguru incense emanating from windows with golden filigree.

TEXT 20

bucksavatanearamojanekendram
nantarapatakavalamamirajatam 1
shreemadprarthatmukhnaadita
baimaniksyorekalgunarama 112011

muktai-vitanaair manihema-ketubhir
nana-patakav-valabhibhir avartam
sikhanda-paravata-bhringa-naditam
vaimanika-stri-kala-gita-mangalam

muktai-vitanaih—by canopies decorated with pearls; manihema-ketubahih—with flags made with pearls and gold; nanapatakah—possessing various kinds of flags; valabhibhih—with the domes of the palaces; avartam—covered; sikhando—of birds like peacocks; paravata—pigeons; bhringa—bees; naditam—vibrated by the respective sounds; vaimanika—getting on airplanes; stri—of women; kala-gita—from the choral singing; mangalam—full of auspiciousness.

TRANSLATION

The city was shaded by canopies decorated with pearls, and the domes of the palaces had flags of pearl and gold. The city always resounded with the vibrations of peacocks, pigeons and bees, and above the city flew airplanes full of beautiful women who constantly chanted auspicious songs that were very pleasing to the ear.

TEXT 21
The city was filled with the sounds of mṛdaṅgas, conchshells, kettledrums, flutes and well-tuned stringed instruments all playing in concert. There was constant dancing and the Gandharvas sang. The combined beauty of Indrapuri defeated beauty personified.

**TRANSLATION**

The city was filled with the sounds of mṛdaṅgas, conchshells, kettledrums, flutes and well-tuned stringed instruments all playing in concert. There was constant dancing and the Gandharvas sang. The combined beauty of Indrapuri defeated beauty personified.

**TEXT 22**

**yāṁ na vrajanty adharmiṣṭhāḥ  
khālā bhūta-druhaḥ śaṭhāḥ  
mānīnāḥ kāmino lubdhā  
ebhir hinā vrajanti yat**

yāṁ—in the streets of the city; na—not; vrajanti—pass; adharmiṣṭhāḥ—irreligious persons; khālāḥ—envious persons; bhūta-druhaḥ—persons violent toward other living entities; śaṭhāḥ—cheaters;
TRANSLATION

No one who was sinful, envious, violent toward other living entities, cunning, falsely proud, lusty or greedy could enter that city. The people who lived there were all devoid of these faults.

TEXT 23

तां देवघानां स वरुणिनीपति-
बैहि समंताद रुढ़िए प्रतन्यया ।
आचार्यदत्तं जलजं महाश्वानं
दद्धमान प्रयुङ्यान भयाम इंद्र-योःताम ॥ २३ ॥

tāṁ—that; deva-dhānīṁ—place where Indra lived; saḥ—he (Bali Mahārāja); varūthini-patīḥ—the commander of the soldiers; bāhiḥ—outside; samantāṭ—in all directions; rurudhe—attacked; pṛtanyayā—by soldiers; ācārya-dattam—given by Śukrācārya; jala-jam—the conchshell; mahā-svanam—a loud sound; dadhmau—resounded; prayuṅjan—creating; bhayam—fear; indra-yoṣitāṁ—of all the ladies protected by Indra.

TRANSLATION

Bali Mahārāja, who was the commander of numberless soldiers, gathered his soldiers outside this abode of Indra and attacked it from all directions. He sounded the conchshell given him by his spiritual master, Śukrācārya, thus creating a fearful situation for the women protected by Indra.
TEXT 24

maghavāṁs tam abhipretya
baleḥ paramam udyamam
sarva-deva-gaṇopeto
gurum etad uvāca ha

maghavān—Indra; tam—the situation; abhipretya—understanding; baleḥ—of Bali Mahārāja; paramam udyamam—great enthusiasm; sarva-deva-gana—by all the demigods; upetah—accompanied; gurum—unto the spiritual master; etat—the following words; uvāca—said; ha—indeed.

TRANSLATION

Seeing Bali Mahārāja’s indefatigable endeavor and understanding his motive, King Indra, along with the other demigods, approached his spiritual master, Brhaspati, and spoke as follows.

TEXT 25

bhagavann udyamo bhūyān
baler naḥ pūrva-vairiṇaḥ
avisahyam imam manye
kenāsīte jesorjitaḥ

bhagavan—O my lord; udyamaḥ—enthusiasm; bhūyān—great; baleḥ—of Bali Mahārāja; naḥ—our; pūrva-vairiṇaḥ—past enemy; avisahyam—unbearable; imam—this; manye—I think; kena—by whom; āsīt—got; tejasā—prowess; ūrjitaḥ—achieved.
TRANSLATION
My lord, our old enemy Bali Mahārāja now has new enthusiasm, and he has obtained such astonishing power that we think that perhaps we cannot resist his prowess.

TEXT 26

\[
\text{naināṁ kaścit kuto vāpi prativyodhum adhiśvarahī}\\
\text{pibann iva mukhenedaṁ lihan iva diśo daśa}\\
\text{dahann iva diśo dṛgbiḥ}\\
\text{saṁvartāgnir ivotthitaḥ}\\
\]

\(na\)—not; \(enam\)—this arrangement; \(kaścit\)—anyone; \(kutah\)—from anywhere; \(vā api\)—either; \(prativyodhum\)—to counteract; \(adhiśvarah\)—capable; \(piban iva\)—as if drinking; \(mukhena\)—by the mouth; \(idam\)—this (world); \(lihan iva\)—as if licking up; \(diśaḥ daśa\)—all ten directions; \(dahann iva\)—as if burning; \(diśaḥ\)—all directions; \(dṛgbiḥ\)—by his vision; \(saṁvarta-agniḥ\)—the fire known as \(saṁvarta\); \(iva\)—like; \(utthitaḥ\)—now arisen.

TRANSLATION
No one anywhere can counteract this military arrangement of Bali’s. It now appears that Bali is trying to drink up the entire universe with his mouth, lick up the ten directions with his tongue, and raise fire in every direction with his eyes. Indeed, he has arisen like the annihilating fire known as saṁvartaka.

TEXT 27

\[
\text{brūhi kāraṇametaṁ dūrśvetvasa matriyoḥ}\\
\text{oṣṭaṁ sarvam teteṣāṁ yat etatsaṁguṇam}\\
\]

\(brūhi\)—told; \(kāraṇametaṁ\)—cause of; \(dūrśvetvasa\)—great homelessness; \(matriyoḥ\)—mother; \(oṣṭaṁ sarvam teteṣāṁ yat\)—all these, this; \(etatsaṁguṇam\)—such characteristic.
brūhi kāraṇam etasya
durdhārṣatvasya mad-riph
ojah saho balam tejo
yata etat samudyamaḥ

brūhi—kindly inform us; kāraṇam—the cause; etasya—of all this;
durdhārṣatvasya—of the formidableness; mat-riph—of my enemy;
ojah—prowess; sahaḥ—energy; balam—strength; tejah—influence;
yataḥ—wherefrom; etat—all this; samudyamaḥ—endeavor.

TRANSLATION

Kindly inform me. What is the cause for Bali Mahārāja’s strength, endeavor, influence and victory? How has he become so enthusiastic?

TEXT 28

श्रीगुरुस्वाच

जानामि मथुरेन्द्रोऽत्रतेतस्य कारणमु॥
शिष्यायोपमृतं तेजो भृगुमिन्दवादिमि: ॥२८॥

śri-gurur uvāca
jānāmi maghavaṁ chatror
unnater asya kāraṇam
śisyāyopabhṛtam tejo
bhṛgubhir brahma-vādibhiḥ

śri-guruh uvāca—Bṛhaspati said; jānāmi—I know; maghavaṁ—O Indra; śatroḥ—of the enemy; unnateḥ—of the elevation; asya—of him; kāraṇam—the cause; śisyāya—unto the disciple; upabhṛtam—endowed; tejah—power; bhṛgubhiḥ—by the descendants of Bhrigu; brahma-vādibhiḥ—all-powerful brāhmaṇas.

TRANSLATION

Bṛhaspati, the spiritual master of the demigods, said: O Indra, I know the cause for your enemy’s becoming so powerful. The
brāhmaṇa descendants of Bhṛgu Muni, being pleased by Bali Mahārāja, their disciple, endowed him with such extraordinary power.

PURPORT

Bṛhaspati, the spiritual master of the demigods, informed Indra, “Ordinarily, Bali and his forces could not achieve such strength, but it appears that the brāhmaṇa descendants of Bhṛgu Muni, being pleased with Bali Mahārāja, endowed them with this spiritual power.” In other words, Bṛhaspati informed Indra that Bali Mahārāja’s prowess was not his own but that of his exalted guru, Śukrācārya. We sing in our daily prayers, yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto ‘pi. By the pleasure of the spiritual master, one can get extraordinary power, especially in spiritual advancement. The blessings of the spiritual master are more powerful than one’s personal endeavor for such advancement. Narottama dāsa Thākura therefore says:

\[ \text{guru-mukha-padma-vākya, cittete kariyā aikya, āra nā kariha mane āśā} \]

Especially for spiritual advancement, one should carry out the bona fide order of the spiritual master. By the paramparā system, one can thus be endowed with the original spiritual power coming from the Supreme Personality of Godhead (evam paramparā-prāptam imam rājarṣayo viduḥ).

TEXT 29

\[ \text{ojasvinam baliṁ jetum na samarthośkati kṛṣṇa} \]
\[ \text{bhavaddhiḥ bhavatāpi vajjhitabhavāṁ hariṁ} \]
\[ \text{vijñapti n kopaṇeṇ bhratjōsmeṣṭitaṁ} \]
\[ \text{nās śatyaḥ puraṁ śaśāntanaṁ yathā jana} \]

\[ ojasvinam baliṁ jetum na samartho 'sti kaścana bhavadd-vidho bhavān vāpi varjyitveśvaram harim \]
Neither you nor your men can conquer the most powerful Bali. Indeed, no one but the Supreme Personality of Godhead can conquer him, for he is now equipped with the supreme spiritual power [brahma-tejas]. As no one can stand before Yamāraja, no one can now stand before Bali Mahārāja.

TEXT 30

\textit{tasman nilayam ustrīja
yūyaṁ sarve tri-viśṭapam}
yāta kālam pratikṣanto yataḥ śatroḥ viparyayah

\textit{tasmat—the therefore; nilayam—not visible; ustrīja—giving up; yūyaṁ—you; sarve—all; tri-viśṭapam—the heavenly kingdom; yāta—go somewhere else; kālam—time; pratikṣantaḥ—waiting for; yataḥ—whereof; śatroḥ—of your enemy; viparyayah—the reverse condition arrives.}
TRANSLATION

Therefore, waiting until the situation of your enemies is reversed, you should all leave this heavenly planet and go elsewhere, where you will not be seen.

TEXT 31

एष विप्रबलोकः समप्रत्यूजितविक्रमः ।
तेषायेवापमानेन सानुबन्धो विनान्खयति॥३१॥

esa vipra-balodarkaḥ
sampraty ūrjita-vikramaḥ
teśām evāpamānena
sānubandho vinaṅkṣyati

esah—this (Bali Mahārāja); vipra-bala-udarkaḥ—flourishing because of the brahminical power invested in him; samprati—at the present moment; ūrjita-vikramaḥ—extremely powerful; teśām—of the same brāhmaṇas; eva—indeed; apamānena—by insult; sa-anubandhaḥ—with friends and assistants; vinaṅkṣyati—will be vanquished.

TRANSLATION

Bali Mahārāja has now become extremely powerful because of the benedictions given him by the brāhmaṇas, but when he later insults the brāhmaṇas, he will be vanquished, along with his friends and assistants.

PURPORT

Bali Mahārāja and Indra were enemies. Therefore, when Brhaspati, the spiritual master of the demigods, predicted that Bali Mahārāja would be vanquished when he insulted the brāhmaṇas by whose grace he had become so powerful, Bali Mahārāja’s enemies were naturally anxious to know when that opportune moment would come. To pacify King Indra, Brhaspati assured him that the time would certainly come, for Brhaspati could see that in the future Bali Mahārāja would defy the orders of Śukrācārya in order to pacify Lord Viṣṇu, Vāmanadeva. Of course, to advance in Kṛṣṇa consciousness, one can take all risks. To please
Vāmanadeva, Bali Mahārāja risked defying the orders of his spiritual master, Śukrācārya. Because of this, he would lose all his property, yet because of devotional service to the Lord, he would get more than he expected, and in the future, in the eighth manvantara, he would occupy the throne of Indra again.

TEXT 32

एवं सुमान्त्रितार्थस्ते गुरुनार्थनुदर्शिना |
हिताः त्रिविशापम् जग्मुर्गव्यायः: कामरूपिणः: ||३२||

**evam**—thus; **suumantritārthaḥ**—being well advised; **arthāḥ**—about duties; **te**—they (the demigods); **guruṇāḥ**—by their spiritual master; **arthā-anudarśināḥ**—whose instructions were quite befitting; **hitvā**—giving up; **trī-viśāpaṁ**—the heavenly kingdom; **jagmuḥ**—went; **girvāṇaḥ**—the demigods; **kāma-rūpīnaḥ**—who could assume any form they liked.

**TRANSLATION**

Śukadeva Gosvāmi continued: The demigods, being thus advised by Brahmā for their benefit, immediately accepted his words. Assuming forms according to their desire, they left the heavenly kingdom and scattered, without being observed by the demons.

**PURPORT**

The word **kāma-rūpīnaḥ** indicates that the demigods, the inhabitants of the heavenly planets, can assume any form they desire. Thus it was not at all difficult for them to remain incognito before the eyes of the demons.
When the demigods had disappeared, Bali Mahārāja, the son of Virocana, entered the heavenly kingdom, and from there he brought the three worlds under his control.

TEXT 34

tam viṣva-jayinam sisyam
bhṛgavah sisyā-vatsalāḥ
satena hayamedhānām
anuvratam ayājayan

tam—unto him (Bali Mahārāja); viṣva-jayinam—the conqueror of the entire universe; sisyam—because of his being a disciple; bhṛgavah—the brāhmaṇas, descendants of Bhṛgu like Śukrācārya; sisyā-vatsalāḥ—being very pleased with the disciple; satena—by one hundred; hayamedhānām—sacrifices known as aṣvamedha; anuvratam—following the instruction of the brāhmaṇas; ayājayan—caused to execute.

TRANSLATION

The brāhmaṇa descendants of Bhṛgu, being very pleased with their disciple, who had conquered the entire universe, now engaged him in performing one hundred aṣvamedha sacrifices.
PURPORT

We have seen in the dispute between Mahārāja Pṛthu and Indra that when Mahārāja Pṛthu wanted to perform one hundred asvamedha-yajñas, Indra wanted to impede him, for it is because of such great sacrifices that Indra was made King of heaven. Here the brahmana descendants of Bhṛgu decided that although Mahārāja Bali was situated on the throne of Indra, he would not be able to stay there unless he performed such sacrifices. Therefore they advised Mahārāja Bali to perform at least as many asvamedha-yajñas as Indra. The word ayājayan indicates that all the brahmaṇas induced Bali Mahārāja to perform such sacrifices.

TEXT 35

| tatas tad-anubhāvena |
| bhuvana-traya-viśrutām |
| kirtim dikṣu vitanvānaḥ |
| sa reja uḍurāḍ iva |

When Bali Mahārāja performed these sacrifices, he gained a great reputation in all directions, throughout the three worlds. Thus he shone in his position, like the brilliant moon in the sky.

TRANSLATION

TEXT 36

When Bali Mahārāja performed these sacrifices, he gained a great reputation in all directions, throughout the three worlds. Thus he shone in his position, like the brilliant moon in the sky.
bubhuje ca śriyam svrddhāṁ
dvija-devopalambhitāṁ
krta-krtyam ivātmānāṁ
manyamāno mahāmanāḥ

bubhuje—enjoyed; ca—also; śriyam—opulence; svrddhāṁ—prosperity; dvija—of the brāhmaṇas; deva—as good as the demigods; upalamḥhitāṁ—achieved because of the favor; krta-krtyam—very satisfied by his activities; iva—like that; ivātmānam—himself; manyamānaḥ—thinking; mahā-manāḥ—the great-minded.

TRANSLATION

Because of the favor of the brāhmaṇas, the great soul Bali Mahārāja, thinking himself very satisfied, became very opulent and prosperous and began to enjoy the kingdom.

PURPORT

The brāhmaṇas are called dvija-deva, and kṣatriyas are generally called nara-deva. The word deva actually refers to the Supreme Personality of Godhead. The brāhmaṇas guide human society in becoming happy by satisfying Lord Viṣṇu, and according to their advice, the kṣatriyas, who are called nara-deva, keep law and order so that other people, namely the vaiśyas and śūdras, may properly follow regulative principles. In this way, people are gradually elevated to Kṛṣṇa consciousness.

Thus end the Bhaktivedanta purports of the Eighth Canto, Fifteenth Chapter, of the Śrīmad-Bhāgavatam, entitled “Bali Mahārāja Conquers the Heavenly Planets.”
CHAPTER SIXTEEN

Executing the Payo-vrata
Process of Worship

As described in this chapter, because Aditi, the mother of the demigods, was very afflicted, her husband, Kaśyapa Muni, told her how to observe vows in austerities for the benefit of her sons.

Since the demigods were not visible in the heavenly kingdom, their mother, Aditi, because of separation from them, was very much aggrieved. One day after many, many years, the great sage Kaśyapa emerged from a trance of meditation and returned to his āśrama. He saw that the āśrama was no longer beautiful and that his wife was very morose. Everywhere in the āśrama, he saw signs of lamentation. The great sage therefore inquired from his wife about the well-being of the āśrama and asked her why she looked so morose. After Aditi informed Kaśyapa Muni about the āśrama’s well-being, she told him that she was lamenting for the absence of her sons. She then requested him to tell her how her sons could return and reoccupy their positions. She wanted all good fortune for her sons. Moved by Aditi’s request, Kaśyapa Muni instructed her in the philosophy of self-realization, the difference between matter and spirit, and how to be unaffected by material loss. But when he saw that Aditi was not satisfied even after he had given these instructions, he advised her to worship Vāsudeva, Janārdana. He assured her that only Lord Vāsudeva could satisfy her and fulfill all her desires. When Aditi then expressed her desire to worship Lord Vāsudeva, Prajāpati Kaśyapa told her about a process of worship known as payo-vrata, which is executed in twelve days. Lord Brahmā had instructed him how to satisfy Lord Kṛṣṇa by this process, and thus he advised his wife to observe this vow and its regulative principles.

TEXT 1

श्रीशुक उवाच

एवं पुत्रेषु नप्पेषु देवमातादितिस्तदा ||
होते त्रिविष्ये दैत्ये: पर्यात्यदनायचत || १ ||
Sukadeva Gosvami said:

O King, when Aditi’s sons, the demigods, had thus disappeared from heaven and the demons had occupied their places, Aditi began lamenting, as if she had no protector.

TRANSLATION

After many, many days, the great powerful sage Kaśyapa Muni arose from a trance of meditation and returned home to see the āsrama of Aditi neither jubilant nor festive.
TEXT 3

स पतिनं दीपवदनं कृतासनपरिग्रहः ||
समाजितो यथायायमिदमाह कुरुदवः || ३ ||

sa patnim dina-vadanāṁ
kṛtāsana-parigrahaḥ
sabhājīta yathā-nyāyam
idam āha kurūdvaha

saḥ—Kaśyapa Muni; patnim—unto his wife; dina-vadanāṁ—having a dry face; kṛtā-āsana-parigrahaḥ—after accepting a sitting place; sabhājitah—being honored by Aditi; yathā-nyāyam—according to time and place; idam āha—spoke as follows; kuru-udvaha—O Mahārāja Parīkṣit, the best of the Kurus.

TRANSLATION

O best of the Kurus, when Kaśyapa Muni had been properly received and welcomed, he took his seat and then spoke as follows to his wife, Aditi, who was very morose.

TEXT 4

अप्य भ्राम्णं न विश्राणां भद्रे लोकेष्ठुतानागतम् ||
न धर्मेऽय न लोकस्य मृत्योश्चर्चानुचिन्तिनः || ४ ||

apy abhadram na viprānāṁ
bhadre loke 'dhunāgam
na dharmasya na lokasya
mṛtyoḥ chandānuvartinaḥ

api—whether; abhadram—ill fortune; na—not; viprānāṁ—of the brāhmaṇas; bhadre—O most gentle Aditi; loke—in this world; adhunā—at the present moment; āgam—has come; na—not; dharmasya—of religious principles; na—not; lokasya—of the people in general; mṛtyoḥ—death; chanda-anuvartinaḥ—who are followers of the whims of death.
TRANSLATION

O most gentle one, I wonder whether anything inauspicious has now taken place in regard to religious principles, the brāhmaṇas or the people in general, who are subject to the whims of death.

PURPORT

There are prescribed duties for all the inhabitants of this material world, especially for the brāhmaṇas but also for the people in general, who are subject to the whims of death. Kaśyapa Muni wondered whether the regulative principles, which are meant for the well-being of everyone, had been disobeyed. He accordingly continued his inquiries for seven verses.

TEXT 5

अपि वाकुशलं किन्चिद् गृहेः गृहमेधिनि ।
वर्मसार्थ्यं कामस्य यत्रं योगं हयोगिनाय

\[ api \text{ vākuśalam kīṅcid } \\
 grheṣu grha-medhini \\
 dharmasyārthasya kāmasya \\
 yatra yogō hy ayogināmü \]

\begin{align*}
api—& \text{I am wondering;} \\
vā—& \text{either;} \\
akuśalam—& \text{inauspiciousness;} \\
kīṅcit—& \text{some;} \\
grheṣu—& \text{at home;} \\
grha-medhini—& \text{O my wife, who are attached to household life;} \\
dharmasya—& \text{of the principles of religion;} \\
arthasya—& \text{of the economic condition;} \\
kāmasya—& \text{of satisfaction of desires;} \\
yatra—& \text{at home;} \\
yogō—& \text{the result of meditation;} \\
hī—& \text{indeed;} \\
ayoginām—& \text{even of those who are not transcendentalists.}
\end{align*}

TRANSLATION

O my wife, who are very much attached to household life, if the principles of religion, economic development and satisfaction of the senses are properly followed in household life, one’s activities are as good as those of a transcendentalist. I wonder whether there have been any discrepancies in following these principles.
PURPORT

In this verse, Aditi has been addressed by her husband, Kaśyapa Muni, as grha-medhini, which means “one who is satisfied in household life for sense gratification.” Generally, those who are in household life pursue sense gratification in the field of activities performed for material results. Such grhamedhis have only one aim in life—sense gratification. Therefore it is said, yan maithunādi-grhamedhi-sukham hi tuccham: the householder’s life is based on sense gratification, and therefore the happiness derived from it is very meager. Nonetheless, the Vedic process is so comprehensive that even in householder life one can adjust his activities according to the regulative principles of dharma, artha, kāma and mokṣa. One’s aim should be to achieve liberation, but because one cannot at once give up sense gratification, in the śāstras there are injunctions prescribing how to follow the principles of religion, economic development and sense gratification. As explained in Śrīmad-Bhāgavatam (1.2.9), dharmasya hy āpavargyasya nārtho 'rthāyo-pakalpate: “All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain.” Those who are in household life should not think that religion is meant to improve the process of the householder’s sense gratification. Household life is also meant for advancement in spiritual understanding, by which one can ultimately gain liberation from the material clutches. One should remain in household life with the aim of understanding the ultimate goal of life (tattva-jijnāsā). Then household life is as good as the life of a yogī. Kaśyapa Muni therefore inquired from his wife whether the principles of religion, economic development and sense gratification were being properly followed in terms of the śāstric injunctions. As soon as one deviates from the injunctions of the śāstra, the purpose of household life is immediately lost in confusion.

TEXT 6

अपि वातिययोग्यस्यत्वः कुटुम्बसाक्तका लयः ।
गृहद्याहितं याता: प्रत्येकाध्यानेन वा कृष्णः ॥ ६ ॥

api vātithayo 'bhyyetay
kutumbāsaktayā tvaya
Grhād apūjitā yātāh
pratyutthānena vā kvacit

*api*—whether; *vā*—either; *atithayah*—guests who come without an invitation; *abhhyetya*—coming to the home; *kutumba-āsaktayā*—who were too attached to the family members; *tvayā*—by you; *grhāt*—from the house; *apūjitāḥ*—without being properly welcomed; *yātāḥ*—went away; *pratyutthānena*—by standing up; *vā*—either; *kvacit*—sometimes.

**TRANSLATION**

I wonder whether because of being too attached to the members of your family, you failed to properly receive uninvited guests, who therefore were not welcomed and went away.

**PURPORT**

It is the duty of a householder to receive guests, even if a guest be an enemy. When a guest comes to one’s home, one should properly receive him by standing up and offering him a seat. It is enjoined, *grhe satrum api prāptam viśvastam akutobhayam*: if even an enemy comes to one’s home, one should receive him in such a way that the guest will forget that his host is an enemy. According to one’s position, one should properly receive anyone who comes to one’s home. At least a seat and a glass of water should be offered, so that the guest will not be displeased. Kaśyapa Muni inquired from Aditi whether disrespect had been shown to such guests, or *atithis*. The word *atithi* refers to one who comes without an invitation.

**TEXT 7**

Grheṣuyaṣyaṁ naṁcitā: saṁśeṣaṁipī
de niraṁcitāte nāṁ fēraṇaṁbhūṣaṁ: || 7 ||

*grheṣu yēṣu atithayo*
*nārcitāḥ salilair api*
yadi niryānti te nānām
*pherurāja-grhopamāḥ*
The Payo-<i>vrata</i> Process of Worship

**TRANSLATION**

Homes from which guests go away without having been received even with an offering of a little water are like those holes in the field which are the homes of jackals.

**PURPORT**

In a field there may be holes made by snakes and mice, but when there are very big holes, it may be supposed that jackals live there. Certainly no one goes to take shelter in such homes. Thus the homes of human beings where <i>atithīs</i>, uninvited guests, are not properly received are like the homes of jackals.

**TEXT 8**

अपि अग्नयाः तु वेलयाम न हुता हविषा सति ।
त्वयोद्विग्निः भद्रे प्रोषिते मधि कहिन्तित ॥ ८ ॥

ape agnayas tu velāyāṁ
na hutā haviśā sati
tvayodvigna-dhiyā bhadre
proṣite mayi karhicit

<i>api—</i>whether; <i>agnayaḥ—</i>fires; <i>tu—</i>indeed; <i>velāyām—in the fire</i> sacrifice; <i>na—not; hutāḥ—</i>offered; <i>haviśā—</i>by ghee; <i>sati—</i>O chaste woman; <i>tvaya—</i>by you; <i>udvigna-dhiyā—</i>because of some anxiety; <i>bhadre—</i>O auspicious woman; <i>proṣite—</i>was away from home; <i>mayi—</i>when I; <i>karhicit—</i>sometimes.

**TRANSLATION**

O chaste and auspicious woman, when I left home for other places, were you in so much anxiety that you did not offer oblations of ghee into the fire?
TEXT 9

yat-pūjayā kāma-dughān
yātī lokān grhānvitah
brāhmaṇo 'gniś ca vai viṣṇoh
sarva-devātmano mukham

yat-pūjayā—by worshiping the fire and brāhmaṇas; kāma-dughān—which fulfill one’s desires; yātī—one goes; lokān—to the destination of the higher planetary system; grha-anvītah—a person attached to household life; brāhmaṇah—the brāhmaṇas; agniḥ ca—and the fire; vai—indeed; viṣṇoh—of Lord Viṣṇu; sarva-deva-ātmanah—the soul of all the demigods; mukham—the mouth.

TRANSLATION

By worshiping the fire and the brāhmaṇas, a householder can achieve the desired goal of residing in the higher planets, for the sacrificial fire and the brāhmaṇas are to be considered the mouth of Lord Viṣṇu, who is the Supersoul of all the demigods.

PURPORT

According to the Vedic system, a fire sacrifice is held in order to offer oblations of ghee, grains, fruits, flowers and so on, so that Lord Viṣṇu may eat and be satisfied. The Lord says in Bhagavad-gītā (9.26):

patram puspam phalam toyam
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāṁ prayatātmah

“If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.” Therefore, all these items may be offered in the sacrificial fire, and Lord Viṣṇu will be satisfied. Similarly, brāhmaṇa-bhojana, feeding of the brāhmaṇas, is also recommended, for when the
brāhmaṇas eat sumptuous remnants of food after yajña, this is another way that Lord Viṣṇu Himself eats. Therefore the Vedic principles recommend that in every festival or ceremony one offer oblations to the fire and give sumptuous food for the brāhmaṇas to eat. By such activities, a householder may be elevated to the heavenly planets and similar places in the higher planetary systems.

TEXT 10

अपि सर्वे कुशलिनस्तव पुत्रा मनस्विनि ।
लक्ष्येऽस्यस्मात्मानां भवत्या लक्षणैरहम् ॥ १०॥

api sarve kuśalinah
tava putrā manasvini
lakṣaye 'svasthām ātmānam
bhavatyā lakṣaṇair aham

api—whether; sarve—all; kuśalinah—in full auspiciousness; tava—your; putrā—sons; manasvini—O great-minded lady; lakṣaye—I see; asvastham—not in tranquillity; ātmānam—the mind; bhavatyāh—of you; lakṣaṇaih—by symptoms; aham—I.

TRANSLATION

O great-minded lady, are all your sons faring well? Seeing your withered face, I can perceive that your mind is not tranquil. How is this so?

TEXT 11

श्रीदितिरड्याच

मद्रं द्विजगवां ब्रह्मनर्मक्षाय जनया च ।
त्रिवर्गस्त परं क्षेत्रं ग्रहमेधिन्युहा इमे इमे ॥ ११॥

śrī-aditir uvāca
bhadraṁ dvija-gavāṁ brahman
dharmasyāsyā janasya ca
Srī-aditi uvāca—Śrimati Aditi said; bhadram—all auspiciousness; dvija-gavām—of the brāhmaṇas and the cows; brahman—O brāhmaṇa; dharmasya asya—of the religious principles mentioned in śāstra; janasya—of the people in general; ca—and; tri-vargasya—of the three processes of elevation (dharma, artha and kāma); param—the supreme; kṣetram—field; grhamedhin—O my husband, who are attached to household life; grhāḥ—your home; ime—all these things.

TRANSLATION

Aditi said: O my respected brāhmaṇa husband, all is well with the brāhmaṇas, the cows, religion and the welfare of other people. O master of the house, the three principles of dharma, artha and kāma flourish in household life, which is consequently full of good fortune.

PURPORT

In household life one can develop the three principles of religion, economic development and sense gratification according to the regulations given in the śāstras, but to attain liberation one must give up household life and place himself in the transcendental renounced order. Kaśyapa Muni was not in the renounced order of life. Therefore he is addressed here once as brahman and another time as grhamedhin. Aditi, his wife, assured him that as far as household life was concerned, everything was going nicely, and the brāhmaṇas and cows were being honored and protected. In other words, there were no disturbances; household life was duly progressing.
agnayah—worshiping the fires; atithayah—receiving the guests; bhṛtyāḥ—satisfying the servants; bhikṣavāḥ—pleasing the beggars; ye—all of them who; ca—and; lipsavāḥ—as they desire (are taken care of); sarvam—all of them; bhagavataḥ—of you, my lord; brahman—O brāhmaṇa; anudhyānāt—from always thinking; na riṣyati—nothing is missed (everything is properly done).

TRANSLATION
O beloved husband, the fires, guests, servants and beggars are all being properly cared for by me. Because I always think of you, there is no possibility that any of the religious principles will be neglected.

TEXT 13
ko nu me bhagavan kāmo
na sampadyeta mānasah
yasyā bhavān prajādhyakṣa
evaṁ dharmān prabhāṣate

kah—what; nu—indeed; me—my; bhagavan—O lord; kāmaḥ—desire; na—not; sampadyeta—can be fulfilled; mānasah—within my mind; yasyāḥ—of me; bhavān—your good self; prajā-adhyakṣaḥ—Prajāpati; evaṁ—thus; dharmān—religious principles; prabhāṣate—talks.

TRANSLATION
O my lord, since you are a Prajāpati and are personally my instructor in the principles of religion, where is the possibility that all my desires will not be fulfilled?
tava-vi Marica manah-sarirajah
prajah imah sattva-rajah-tamo-jushah
samo bhavams tavs asuradishu prabho
tathapi bhaktam bhajate maheshvarah

tava—your; eva—indeed; mārīca—O son of Marici; manah-sarīra-jah—born either of your body or of your mind (all the demons and demigods); prajah—born of you; imah—all of them; sattva-rajah-tama-jusha—infected with sattva-gūna, rajo-gūna or tamo-gūna; samah—equal; bhavān—your good self; tāsu—to every one of them; asura-ādiṣu—beginning with the asuras; prabho—O my lord; tathā api—still; bhaktam—unto the devotees; bhajate—takes care of; mahā-īśvarah—the Supreme Personality of Godhead, the supreme controller.

TRANSLATION

O son of Marici, because you are a great personality you are equal toward all the demons and demigods, who are born either from your body or from your mind and who possess one or another of the three qualities—sattva-gūna, rajo-gūna or tamo-gūna. But although the Supreme Personality of Godhead, the supreme controller, is equal toward all living entities, He is especially favorable to the devotees.

PURPORT

In Bhagavad-gītā (9.29) the Lord says:

samo 'ham sarva-bhūteṣu
na me dveṣyo 'sti na priyah
Although the Supreme Personality of Godhead is equal toward everyone, He is especially inclined toward those who engage in His devotional service. The Lord says, *kaunteya pratijānihi na me bhaktah prāṇāṣyati:* “My dear son of Kuntī, please declare that My devotee will never be vanquished.” Elsewhere, Kṛṣṇa also says:

\[
\begin{align*}
\text{ye yathā mām prapadyante} \\
\text{tāṁs tathaiva bhajāmy aham} \\
\text{mama vartmānuvartante} \\
\text{manuṣyāḥ pārtha sarvaṣaḥ}
\end{align*}
\]

(Bg. 4.11)

Actually, everyone is trying to please the Supreme Personality of Godhead in various ways, but according to their methods of approach, the Supreme Lord endows them with different benedictions. Thus Aditi appealed to her husband by saying that since even the supreme controller favors His devotees and since Indra, Kaśyapa’s devoted son, was in difficulty, Kaśyapa should bestow his favor upon Indra.

**TEXT 15**

तस्माद इशा भजन्त्या मे श्रेयश्चिन्तय सुव्रत।
हृत्स्रियो हृत्सानसपत्त्यं पाहि न: प्रभो ॥१५॥

\[
\begin{align*}
tasmād īśa bhajantyā me \\
śreyas cintaya suvrata \\
hṛta-śriyo hṛta-sthānān \\
sapatnaīh pāhi nah prabho
\end{align*}
\]

tasmāt—therefore; īśa—O powerful controller; bhajantyāḥ—of your servitor; me—me; śreyah—auspiciousness; cintaya—just consider; suvrata—O most gentle one; hṛta-śriyah—bereft of all opulence; hṛta-sthānān—bereft of a residence; sapatnaīh—by the competitors; pāhi—please protect; nah—us; prabho—O my lord.
TRANSLATION

Therefore, most gentle lord, kindly favor your maidservant. We have now been deprived of our opulence and residence by our competitors, the demons. Kindly give us protection.

PURPORT

Aditi, the mother of the demigods, appealed to Kaśyapa Muni to give the demigods protection. When we speak of the demigods, this also includes their mother.

TEXT 16

parair vivāsitā sāhām
magnā vyasana-sāgare
aśvaryāṁ śīrīr yaśāḥ sthānam
hṛtāṁ prabalair mama

paraiḥ—by our enemies; vivāsitā—taken away from our residential quarters; sāḥ—the same; aham—I; magnā—drowned; vyasana-sāgare—in an ocean of trouble; aśvaryam—opulence; śīrīḥ—beauty; yaśāḥ—reputation; sthānam—place; hṛtāṁ—all taken away; prabalaiḥ—very powerful; mama—my.

TRANSLATION

The demons, our formidably powerful enemies, have taken away our opulence, our beauty, our fame and even our residence. Indeed, we have now been exiled, and we are drowning in an ocean of trouble.

TEXT 17

yathā tānī punaḥ sādho
prapadyeran mamātmajāḥ
tathā vidhehi kalyāṇam
dhiyā kalyāṇa-kṛttama

yathā—as; tāni—all of our lost things; punaḥ—again; sādho—O great saintly person; prapadyeṇa—can regain; mama—my; ātma-jāh—offspring (sons); tathā—so; vidhehi—kindly do; kalyāṇam—auspiciousness; dhiyā—by consideration; kalyāṇa-kṛttama—O you who are the best person to act for our welfare.

TRANSLATION

O best of sages, best of all those who grant auspicious benedic­tions, please consider our situation and bestow upon my sons the benedictions by which they can regain what they have lost.

TEXT 18

स्त्रीलक्ष उवाच
एवमर्यथिते दित्या कल्याणां सययिनि ।
अहो मायावलं विण्योः स्नेहबद्धितं जगत् ॥१८॥

śrī-śuka uvāca
evam abhyarthito 'dityā
kas tām āha smayann iva
aho māyā-balām viṣnoh
sneha-baddham idam jagat

śrī-śukah uvāca—Śrī Śukadeva Gosvāmi said; evam—in this way; abhyarthitah—being requested; adityā—by Aditi; kāh—Kaśyapa Muni; tām—unto her; āha—said; smayan—smiling; iva—just like; aho—alas; māyā-balām—the influence of the illusory energy; viṣnoh—of Lord Viṣṇu; sneha-baddham—influenced by this affection; idam—this; jagat—whole world.

TRANSLATION

Śukadeva Gosvāmi continued: When Kaśyapa Muni was thus requested by Aditi, he slightly smiled. “Alas,” he said, “how
powerful is the illusory energy of Lord Viṣṇu, by which the entire world is bound by affection for children!"

PURPORT

Kaśyapa Muni was surely sympathetic to his wife’s affliction, yet he was surprised at how the whole world is influenced by affection.

TEXT 19

क देहो भौतिकोऽन्त्मः क चात्मः प्रकट हि कारणम्।
कस्य के पति-पुत्राध्या मोह एव हि कारणम्॥ १९॥

kva deho bhautiko ’nātmā
kva cātmā prakṛteḥ paraḥ
kasya ke pati-putrādyā
moha eva hi kāraṇam

kva—where is; dehaḥ—this material body; bhautikāḥ—made of five elements; anātmā—not the spirit soul; kva—where is; ca—also; ātmā—the spirit soul; prakṛteḥ—to the material world; paraḥ—transcendental; kasya—of whom; ke—who is; pati—husband; putrādyāḥ—or son and so on; mohāḥ—illusion; eva—indeed; hi—certainly; kāraṇam—cause.

TRANSLATION

Kaśyapa Muni continued: What is this material body, made of five elements? It is different from the spirit soul. Indeed, the spirit soul is completely different from the material elements from which the body is made. But because of bodily attachment, one is regarded as a husband or son. These illusory relationships are caused by misunderstanding.

PURPORT

The spirit soul (ātmā or jīva) is certainly different from the body, which is a combination of five material elements. This is a simple fact, but it is not understood unless one is spiritually educated. Kaśyapa Muni
met his wife, Aditi, in the heavenly planets, but the same misconception extends throughout the entire universe and is also here on earth. There are different grades of living entities, but all of them are more or less under the impression of the bodily conception of life. In other words, all living entities in this material world are more or less devoid of spiritual education. The Vedic civilization, however, is based on spiritual education, and spiritual education is the special basis on which Bhagavad-gītā was spoken to Arjuna. In the beginning of Bhagavad-gītā, Kṛṣṇa instructed Arjuna to understand that the spirit soul is different from the body.

\begin{quote}
\textit{dehino 'smin yathā dehe}
\textit{kaumāram yauvanam jarā}
\textit{tathā dehāntara-prāptiṃ}
\textit{dhiras tatra na muhyati}
\end{quote}

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13) Unfortunately, this spiritual education is completely absent from modern human civilization. No one understands his real self-interest, which lies with the spirit soul, not with the material body. Education means spiritual education. To work hard in the bodily conception of life, without spiritual education, is to live like an animal. \textit{Nāyam deho deha-bhājāṃ nr-loke kaśṭāṁ kāmāṁ arhate vid-bhujāṁ ye} (Bhāg. 5.5.1). People are working so hard simply for bodily comforts, without education regarding the spirit soul. Thus they are living in a very risky civilization, for it is a fact that the spirit soul has to transmigrate from one body to another (\textit{tathā dehāntara-prāptiḥ}). Without spiritual education, people are kept in dark ignorance and do not know what will happen to them after the annihilation of the present body. They are working blindly, and blind leaders are directing them. \textit{Andhā yathāndhair upaniyamānās te 'piśata-trantyāṁ uru-dāmni baddhāḥ} (Bhāg. 7.5.31). A foolish person does not know that he is completely under the bondage of material nature and that after death material nature will impose upon him a certain type of body, which he will have to accept. He does not know that although in his present body he may be a very important man, he may next get the body
of an animal or tree because of his ignorant activities in the modes of material nature. Therefore the Kṛṣṇa consciousness movement is trying to give the true light of spiritual existence to all living entities. This movement is not very difficult to understand, and people must take advantage of it, for it will save them from the risky life of irresponsibility.

TEXT 20

उपतिथश्व पुरुषं भगवनं जनार्दनम्।
सर्वभूतगुहावासं वासुदेवं जगदगुरुम्।

upatiṣṭhasva puruṣam
bhagavatam janārdanam
sarva-bhūta-guhā-vāsam
vāsudevam jagad-gurum

upatiṣṭhasva—just try to worship; puruṣam—the Supreme Person; bhagavatam—the Personality of Godhead; janārdanam—who can kill all the enemies; sarva-bhūta-guhā-vāsam—living within the core of the heart of everyone; vāsudevam—Vāsudeva, Kṛṣṇa, who is all-pervading and is the son of Vasudeva; jagad-gurum—the spiritual master and teacher of the whole world.

TRANSLATION

My dear Aditi, engage in devotional service to the Supreme Personality of Godhead, who is the master of everything, who can subdue everyone's enemies, and who sits within everyone's heart. Only that Supreme Person—Kṛṣṇa, or Vāsudeva—can bestow all auspicious benedictions upon everyone, for He is the spiritual master of the universe.

PURPORT

With these words, Kaśyapa Muni tried to pacify his wife. Aditi made her appeal to her material husband. Of course, that is nice, but actually a material relative cannot do anything good for anyone. If anything good can be done, it is done by the Supreme Personality of Godhead, Vāsudeva. Therefore, Kaśyapa Muni advised his wife, Aditi, to begin
worshiping Lord Vāsudeva, who is situated in everyone’s heart. He is the friend of everyone and is known as Janārdana because He can kill all enemies. There are three modes of material nature—goodness, passion and ignorance—and above material nature, transcendental to material nature, is another existence, which is called śuddha-sattva. In the material world, the mode of goodness is considered the best, but because of material contamination, even the mode of goodness is sometimes overpowered by the modes of passion and ignorance. But when one transcends the competition between these modes and engages himself in devotional service, he rises above the three modes of material nature. In that transcendental position, one is situated in pure consciousness. Sattvam viśuddham vasudeva-śabdītam (Bhāg. 4.3.23). Above material nature is the position called vasudeva, or freedom from material contamination. Only in that position can one perceive the Supreme Personality of Godhead, Vāsudeva. Thus the vasudeva condition fulfills a spiritual necessity. Vāsudevah sarvam iti sa mahātmā sudurlabhah. When one realizes Vāsudeva, the Supreme Personality of Godhead, he becomes most exalted.

Paramātmā (Vāsudeva) is situated in everyone’s heart, as confirmed in Bhagavad-gītā. The Lord says:

teśāṁ satata-yuktaṁ
bhajatāṁ priti-pūrvkam
dadāmi buddhi-yogam taṁ
yena mām upayānti te

“To those who are constantly devoted and who worship Me with love, I give the understanding by which they can come to Me.” (Bg. 10.10)

īśvarah sarva-bhūtānāṁ
ḥṛd-deśe ’rjuna tiṣṭhāti

“The Supreme Lord is situated in everyone’s heart, O Arjuna.” (Bg. 18.61)
“The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries.” (Bg. 5.29)

Whenever one is perplexed, let him take shelter of the lotus feet of Vāsudeva, Kṛṣṇa, who will give the devotee intelligence to help him surpass all difficulties and return home, back to Godhead. Kaśyapa Muni advised his wife to seek shelter at the lotus feet of Vāsudeva, Kṛṣṇa, so that all her problems would be very easily solved. Thus Kaśyapa Muni was an ideal spiritual master. He was not so foolish that he would present himself as an exalted personality, as good as God. He was actually a bona fide guru because he advised his wife to seek shelter at the lotus feet of Vāsudeva. One who trains his subordinate or disciple to worship Vāsudeva is the truly bona fide spiritual master. The word jagad-guru is very important in this regard. Kaśyapa Muni did not falsely declare himself to be jagad-guru, although he actually was jagad-guru because he advocated the cause of Vāsudeva. Actually, Vāsudeva is jagad-guru, as clearly stated here (vāsudevaṁ jagad-gurum). One who teaches the instructions of Vāsudeva, Bhagavad-gitā, is as good as vāsudevaṁ jagad-gurum. But when one who does not teach this instruction—as it is—declares himself jagad-guru, he simply cheats the public. Kṛṣṇa is jagad-guru, and one who teaches the instruction of Kṛṣṇa as it is, on behalf of Kṛṣṇa, may be accepted as jagad-guru. One who manufactures his own theories cannot be accepted; he becomes jagad-guru falsely.
The Payo-vrata Process of Worship

sah—he (Vāsudeva); vidhāsyati—will undoubtedly fulfill; te—your; kāmān—desires; hariḥ—the Supreme Personality of Godhead; dīna—unto the poor; anukampanaḥ—very merciful; amoghaḥ—infallible; bhagavat-bhaktiḥ—devotional service unto the Supreme Personality of Godhead; na—not; itarā—anything but bhagavad-bhakti; iti—thus; matīḥ—opinion; mama—my.

TRANSLATION

The Supreme Personality of Godhead, who is very merciful to the poor, will fulfill all of your desires, for devotional service unto Him is infallible. Any method other than devotional service is useless. That is my opinion.

PURPORT

There are three kinds of men, who are called akiima, mokṣa-kāma and sarva-kāma. One who tries to get liberation from this material world is called mokṣa-kāma, one who wants to enjoy this material world to its fullest extent is called sarva-kāma, and one who has fulfilled all his desires and has no further material desires is called akāma. A bhakta has no desire. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam. He is purified and free from material desires. The mokṣa-kāmī wants to achieve liberation by merging into the existence of the Supreme Brahman, and because of this desire to merge into the existence of the Lord, he is not yet pure. And since those who want liberation are impure, what to speak of the karmīs, who have so many desires to fulfill? Nevertheless, the śāstra says:

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhiḥ
tīvrena bhakti-yogena
yajeta purusaṁ param

“Whether one desires everything or nothing or desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Kṛṣṇa, the Supreme Personality of Godhead, by rendering transcendental loving service.” (Bhāg. 2.3.10)

Kaśyapa Muni saw that his wife, Aditi, had some material desires for the welfare of her sons, but still he advised her to render devotional ser-
vice to the Supreme Personality of Godhead. In other words, everyone, regardless of whether he is a kārmi, jñānī, yogī or bhakta, should invariably take shelter of the lotus feet of Vāsudeva and render transcendental loving service unto Him so that all his desires will be duly fulfilled. Kṛṣṇa is dīna-anukampana: He is very merciful to everyone. Therefore if one wants to fulfill his material desires, Kṛṣṇa helps him. Of course, sometimes if a devotee is very sincere, the Lord, as a special favor to him, refuses to fulfill his material desires and directly blesses him with pure, unalloyed devotional service. It is said in Caitanya-caritāmṛta (Madhya 22.38–39):

krṣṇa kahe, —‘āmā bhaje, māge viśaya-sukha
amṛta chāḍi’ viṣa māge, —ei bāda mūrkha
āmi —vijña, ei mūrkle ‘viṣaya’ kene diba?
sva-caraṇāmṛta diyā ‘viṣaya’ bhulāiba

"Kṛṣṇa says, ‘If one engages in My transcendental loving service but at the same time wants the opulence of material enjoyment, he is very, very foolish. Indeed, he is just like a person who gives up ambrosia to drink poison. Since I am very intelligent, why should I give this fool material prosperity? Instead I shall induce him to take the nectar of the shelter of My lotus feet and make him forget illusory material enjoyment.’” If a devotee maintains some material desire and at the same time very sincerely desires to engage at the lotus feet of Kṛṣṇa, Kṛṣṇa may directly give him unalloyed devotional service and take away all his material desires and possessions. This is the Lord’s special favor to devotees. Otherwise, if one takes to Kṛṣṇa’s devotional service but still has material desires to fulfill, he may become free from all material desires, as Dhruva Mahārāja did, but this may take some time. However, if a very sincere devotee wants only Kṛṣṇa’s lotus feet, Kṛṣṇa directly gives him the position of suddha-bhakti, unalloyed devotional service.

TEXT 22

श्रीआदितिर्भवः
केनाइ विधिना ब्रह्मनुपस्थाये जगत्तपि| ।
यथा स तत्वसिद्धपरं विद्वद्यातुं मनोरथम् ।२२॥
śrī-aditir uvāca

kenāham vidhinā brahmann

upasthāsyē jagat-patim

yathā me satya-saṅkalpo

vidadhyāt sa manoratham

Śrīmati Aditi began to pray; kena—by which; aham—I; vidhinā—by regulative principles; brahma—O brähmana; upasthāsyē—can please; jagat-patim—the Lord of the universe, Jagannātha; yathā—by which; me—my; satya-saṅkalpaḥ—desire may actually be fulfilled; vidadhyāt—may fulfill; saḥ—He (the Supreme Lord); manoratham—ambitions or desires.

TRANSLATION

Śrīmati Aditi said: O brähmana, tell me the regulative principles by which I may worship the supreme master of the world so that the Lord will be pleased with me and fulfill all my desires.

PURPORT

It is said, "Man proposes, God disposes." Thus a person may desire many things, but unless these desires are fulfilled by the Supreme Personality of Godhead, they cannot be fulfilled. Fulfillment of desire is called satya-saṅkalpa. Here the word satya-saṅkalpa is very important. Aditi placed herself at the mercy of her husband so that he would give her directions by which to worship the Supreme Personality of Godhead so that all her desires would be fulfilled. A disciple must first decide that he should worship the Supreme Lord, and then the spiritual master will give the disciple correct directions. One cannot dictate to the spiritual master, just as a patient cannot demand that his physician prescribe a certain type of medicine. Here is the beginning of worship of the Supreme Personality of Godhead. As confirmed in Bhagavad-gītā (7.16):

catur-vidhā bhajante māṁ

janāḥ sukrtino 'ṛjuna

ārto jujñāsur arthārthi

jñāṇi ca bharatarṣabha
"O best among the Bhāratas, four kinds of pious men render devotional service unto Me—the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute." Aditi was ārta, a person in distress. She was very much aggrieved because her sons, the demigods, were bereft of everything. Thus she wanted to take shelter of the Supreme Personality of Godhead under the direction of her husband, Kaśyapa Muni.

TRANSLATION

O best of the brāhmaṇas, kindly instruct me in the perfect method of worshiping the Supreme Personality of Godhead in devotional service, by which the Lord may very soon be pleased with me and save me, along with my sons, from this most dangerous condition.

PURPORT

Sometimes less intelligent men ask whether one has to approach a guru to be instructed in devotional service for spiritual advancement. The answer is given here—indeed, not only here, but also in Bhagavad-gītā, where Arjuna accepted Kṛṣṇa as his guru (śīsyaḥ te 'ham śādhi mām tvām prapannam). The Vedas also instruct, tad-vijñānārthaṁ sa guruṁ evābhigacchet: one must accept a guru for proper direction if one is
seriously inclined toward advancement in spiritual life. The Lord says that one must worship the ācārya, who is the representative of the Supreme Personality of Godhead (ācāryaṁ māṁ vijāniyāt). One should definitely understand this. In Caitanya-caritāmṛta it is said that the guru is the manifestation of the Supreme Personality of Godhead. Therefore, according to all the evidence given by the śāstra and by the practical behavior of devotees, one must accept a guru. Aditi accepted her husband as her guru, so that he would direct her how to advance in spiritual consciousness, devotional service, by worshiping the Supreme Lord.

TEXT 24

Śrī-Kaśyapa uvāca

एतनं मंगवान्यं प्रजाकामस्य प्रवाहः |

यदाह ते प्रवक्ष्यामि व्रतं केशवतोषणम् ||२४||

śrī-kaśyapa uvāca etan me bhagavān prśṭaḥ
prajā-kāmasya padmajaḥ yad āha te pravakṣyāmi
vratam keśava-ṭoṣaṇam

śrī-kaśyapaḥ uvāca—Kaśyapa Muni said; etat—this; me—by me; bhagavān—the most powerful; prśṭaḥ—when he was requested; prajā-kāmasya—desiring offspring; padma-jaḥ—Lord Brahmā, who was born of a lotus flower; yat—whatever; āha—he said; te—unto you; pravakṣyāmi—I shall explain; vratam—in the form of worship; keśava-ṭoṣaṇam—by which Keśava, the Supreme Personality of Godhead, is satisfied.

TRANSLATION

Śri Kaśyapa Muni said: When I desired offspring, I placed inquiries before Lord Brahmā, who is born from a lotus flower. Now I shall explain to you the same process Lord Brahmā instructed me, by which Keśava, the Supreme Personality of Godhead, is satisfied.
PURPORT
Here the process of devotional service is further explained. Kaśyapa Muni wanted to instruct Aditi in the same process recommended to him by Brahmā for satisfying the Supreme Personality of Godhead. This is valuable. The guru does not manufacture a new process to instruct the disciple. The disciple receives from the guru an authorized process received by the guru from his guru. This is called the system of disciplic succession (evam parampara-prāptaṁ imam rājarṣayo viduh). This is the bona fide Vedic system of receiving the process of devotional service, by which the Supreme Personality of Godhead is pleased. Therefore, to approach a bona fide guru, or spiritual master, is essential. The bona fide spiritual master is he who has received the mercy of his guru, who in turn is bona fide because he has received the mercy of his guru. This is called the paramparā system. Unless one follows this paramparā system, the mantra one receives will be chanted for no purpose. Nowadays there are so many rascal gurus who manufacture their mantras as a process for material advancement, not spiritual advancement. Still, the mantra cannot be successful if it is manufactured. Mantras and the process of devotional service have special power, provided they are received from the authorized person.

TEXT 25

फाल्गुनस्यामले पक्षे द्रादशाहं पयोव्रतम् ।
अर्जेयेदरविन्दरां भक्त्या परमयान्वितः ||२५||

phālgunasyāmale pakṣe
dvādaśāhāṁ payo-vratam
arcayet aravinda-kśam
bhaktyā paramayānvitaḥ

phālgunasya—of the month of Phālguna (February and March); amale—during the bright; pakṣe—fortnight; dvādaśa-aham—for twelve days, ending with Dvādaśi, the day after Ekādaśi; payah-vratam—accepting the vow of taking only milk; arçayet—one should worship; aravinda-aḵsam—the lotus-eyed Supreme Personality of Godhead; bhaktyā—with devotion; paramayā—unalloyed; anvitaḥ—surcharged.
TRANSLATION

In the bright fortnight of the month of Phālguna [February and March], for twelve days ending with Dvādaśi, one should observe the vow of subsisting only on milk and should worship the lotus-eyed Supreme Personality of Godhead with all devotion.

PURPORT

Worshiping the Supreme Lord Viṣṇu with devotion means following arcana-mārga.

\[
\begin{align*}
\text{sṛavaṇaṁ kīrtanaṁ viṣnoḥ} \\
\text{smaraṇaṁ pāda-sevanam} \\
\text{arcanaṁ vandanāṁ dāśyaṁ} \\
\text{sakhyam ātma-nivedanam}
\end{align*}
\]

One should install the Deity of Lord Viṣṇu or Kṛṣṇa and worship Him nicely by dressing Him, decorating Him with flower garlands, and offering Him all kinds of fruits, flowers and cooked food, nicely prepared with ghee, sugar and grains. One should also offer a flame, incense and so on, while ringing a bell, as prescribed. This is called worship of the Lord. Here it is recommended that one observe the vow of subsisting only by drinking milk. This is called payo-vrata. As we generally perform devotional service on Ekādaśī by not eating grains, it is generally recommended that on Dvādaśi one not consume anything but milk. Payo-vrata and arcana devotional service to the Supreme Lord should be performed with a pure devotional attitude (bhakti). Without bhakti, one cannot worship the Supreme Personality of Godhead. Bhakti mām abhijānāti yāvān yaś cāsmin tattvatah. If one wants to know the Supreme Personality of Godhead and be directly connected with Him, knowing what He wants to eat and how He is satisfied, one must take to the process of bhakti. As recommended here also, bhakti paramayānvitah: one should be surcharged with unalloyed devotional service.

TEXT 26

सिनिवाल्यां मृदाहिन्य लायातुः कोडविदीर्दैर्या । 
यदि लभेत वै स्नोत्स्पेतं मनामुददिर्येत ॥२६॥
sinīvälyāṁ mṛdālipya
snāyāṁ kroḍa-vidirnayā
yadi labhyeta vai srotasy
etam mantram udirayet

sinīvälyāṁ—on the dark-moon day; mṛdā—with dirt; ālipya—smearing the body; snāyāṁ—one should bathe; kroḍa-vidirnayā—dug up by the tusk of a boar; yadi—if; labhyeta—it is available; vai—indeed; srotasi—in a flowing river; etam mantram—this mantra; udirayet—one should chant.

TRANSLATION

If dirt dug up by a boar is available, on the day of the dark moon one should smear this dirt on his body and then bathe in a flowing river. While bathing, one should chant the following mantra.

TEXT 27

tvam devy ādi-varāhena
rasāyāḥ sthānam icchātā
uddhṛtāsi nāmas tubhyam
pāpmānam me pranāsaya

tvam—you; devi—O mother earth; ādi-varāhena—by the Supreme Personality of Godhead in the form of a boar; rasāyāḥ—from the bottom of the universe; sthānam—a place; icchātā—desiring; uddhṛtā asi—you have been raised; nāmas tubhyam—I offer my respectful obeisances unto you; pāpmānam—all sinful activities and their reactions; me—of me; pranāsaya—please undo.

TRANSLATION

O' mother earth, you were raised by the Supreme Personality of Godhead in the form of a boar because of your desiring to have a
place to stay. I pray that you kindly vanquish all the reactions of my sinful life. I offer my respectful obeisances unto you.

TEXT 28

निर्वर्तितात्मनिययो देवमर्चेत् समाहितः।
अर्चायां खण्डिले खुण्डे जले वहीं गुरान्यः॥२८॥

nirvartitātma-niyamo
devam arcet samāhitah
arcāyāṁ sthandile sūrye
jale vahnau gurāv api

nirvartita—finished; ātma-niyamaḥ—the daily duties of washing, chanting other mantras and so on, according to one’s practice; devam—the Supreme Personality of Godhead; arcet—one should worship; samāhitah—with full attention; arcāyām—unto the Deities; sthandile—unto the altar; sūrye—unto the sun; jale—unto the water; vahnau—unto the fire; gurāv—unto the spiritual master; api—indeed.

TRANSLATION

Thereafter, one should perform his daily spiritual duties and then, with great attention, offer worship to the Deity of the Supreme Personality of Godhead, and also to the altar, the sun, water, fire and the spiritual master.

TEXT 29

नमस्तुमयं भगवते पुरुषाय महीयसे।
सर्वभूतनिवासाय वासुदेवाय साधिष्णे॥२९॥

namas tubhyam bhagavate
puruṣāya mahiyase
sarva-bhūta-nivāsāya
vāsudevāya sākṣiñe

namah tubhyam—I offer my respectful obeisances unto You; bhagavate—unto the Supreme Personality of Godhead; puruṣāya—the
Supreme Person; *mahīyase*—the best of all personalities; *sarva-bhūta-nivāsāya*—the person who lives in everyone’s heart; *vāsudevāya*—the Lord who lives everywhere; *sākṣīne*—the witness of everything.

**TRANSLATION**

O Supreme Personality of Godhead, greatest of all, who lives in everyone’s heart and in whom everyone lives, O witness of everything, O Vāsudeva, supreme and all-pervading person, I offer my respectful obeisances unto You.

**TEXT 30**

नमोऽयात्य शाक्ष्माय प्रधानपिर्याय च ।
 चतुर्विश्वात्सिद्धान्तः गुणांसंस्कृतान्यन्ति ॥३०॥

namo ’vyaktāya sūkṣmāya
pradhāna-puruṣāya ca
catur-viṁśad-guṇa-jñāya
guṇa-saṅkhyaḥ-saṅkhyāḥ-hetave

*namah*—I offer my respectful obeisances unto You; *avyaktaya*—who are never seen by material eyes; *sūkṣmāya*—transcendental; *pradhāna-puruṣāya*—the Supreme Person; *ca*—also; *catuh-viṁśat*—twenty-four; *guṇa-jñāya*—the knower of the elements; *guṇa-saṅkhyaḥ*—of the *saṅkhya-yoga* system; *hetave*—the original cause.

**TRANSLATION**

I offer my respectful obeisances unto You, the Supreme Person. Being very subtle, You are never visible to material eyes. You are the knower of the twenty-four elements, and You are the inaugurator of the *saṅkhya-yoga* system.

**PURPORT**

*Catur-viṁśad-guṇa*, the twenty-four elements, are the five gross elements (earth, water, fire, air and ether), the three subtle elements (mind, intelligence and false ego), the ten senses (five for working and
five for acquiring knowledge), the five sense objects, and contaminated consciousness. These are the subject matter of sāṅkhya-yoga, which was inaugurated by Lord Kapiladeva. This sāṅkhya-yoga was again propounded by another Kapila, but he was an atheist, and his system is not accepted as bona fide.

TEXT 31

नमो दिशिष्यों त्रिपदे चतुःप्रज्ञाय तन्तवे ।
ससहस्ताय यज्ञाय त्रयीविद्यात्मने नमः ||३१॥

namo dvi-sīrṣne tri-pade
catuḥ-śrṅgāya tantave
sapta-hastāya yajñāya
trayī-vidyātmāne namah

namah—I offer my respectful obeisances unto You; dvi-sīrṣne—who have two heads; tri-pade—who have three legs; catuḥ-śrṅgāya—who have four horns; tantave—who expand; sapta-hastāya—who have seven hands; yajñāya—unto the yajña-puruṣa, the supreme enjoyer; trayī—the three modes of Vedic ritualistic ceremonies; vidyā-ātmane—the Personality of Godhead, the embodiment of all knowledge; namah—I offer my respectful obeisances unto You.

TRANSLATION

I offer my respectful obeisances unto You, the Supreme Personality of Godhead, who have two heads [prāyaṇīya and udāyaniya], three legs [savana-traya], four horns [the four Vedas] and seven hands [the seven chandas, such as Gāyatri]. I offer my obeisances unto You, whose heart and soul are the three Vedic rituals [karma-kāṇḍa, jñāna-kāṇḍa and upāsanā-kāṇḍa] and who expand these rituals in the form of sacrifice.

TEXT 32

नमः विवाय र्व्राय नमः शक्तिघाय च ।
सर्वविद्यापितस्म भूतानां पतेये नमः ||३२॥
namah śivāya rudrāya
namah sakti-dharāya ca
sarva-vidyādhipataye
bhūtānām pataye namah

namah—I offer my respectful obeisances unto You; śivāya—the incarnation named Lord Śiva; rudrāya—the expansion named Rudra; namah—obeisances; sakti-dharāya—the reservoir of all potencies; ca—and; sarva-vidyā-adhipataye—the reservoir of all knowledge; bhūtānām—of the living entities; pataye—the supreme master; namah—I offer my respectful obeisances unto You.

**TRANSLATION**

I offer my respectful obeisances unto You, Lord Śiva, or Rudra, who are the reservoir of all potencies, the reservoir of all knowledge, and the master of everyone.

**PURPORT**

It is the system for one to offer obeisances unto the expansion or incarnation of the Lord. Lord Śiva is the incarnation of ignorance, one of the material modes of nature.

**TEXT 33**

namo hiranyagarbhāya
prānāya jagad-ātmane
yogaśvarya-śarirāya
namas te yoga-hetave

namah—I offer my respectful obeisances unto You; hiranyagarbhāya—situated as the four-headed Hiraṇyagarbha, Brahmā; prānāya—the source of everyone’s life; jagat-ātmane—the Supersoul of the entire universe; yoga-aiśvarya-śarirāya—whose body
is full of opulences and mystic power; namah te—I offer my respectful obeisances unto You; yoga-hetave—the original master of all mystic power.

TRANSLATION

I offer my respectful obeisances unto You, who are situated as Hiranyagarbha, the source of life, the Supersoul of every living entity. Your body is the source of the opulence of all mystic power. I offer my respectful obeisances unto You.

TEXT 34

नमस्त आदिदेवाय शास्त्रभूताय तेनमः ।
नारायणाय ऋषये नराय हरये नमः ॥३४॥

namas ta adi-devaya
saksi-bhutaya te namah
naraayanaya rṣaye
naraaya haraye namah

namah te—I offer my respectful obeisances unto You; adi-devaya—who are the original Personality of Godhead; saksi-bhutaya—the witness of everything within the heart of everyone; te—unto You; namah—I offer my respectful obeisances; naraayanaya—who take the incarnation of Nārāyaṇa; rṣaye—the sage; naraaya—the incarnation of a human being; haraye—unto the Supreme Personality of Godhead; namah—I offer my respectful obeisances.

TRANSLATION

I offer my respectful obeisances unto You, who are the original Personality of Godhead, the witness in everyone’s heart, and the incarnation of Nara-Nārāyaṇa Ṛṣi in the form of a human being. O Personality of Godhead, I offer my respectful obeisances unto You.

TEXT 35

नमो मरकत्यामवुषेदिविगतथिषये ।
केशवाय नमस्तुम्य नमस्ते पीतवासे ॥३५॥

I offer my respectful obeisances unto You, who are the original Personality of Godhead.
namo marakata-śyāma-vapuse 'dhigata-śriye keśavāya namas tubhyam namas te pīta-vāsase

TRANSLATION

My Lord, I offer my respectful obeisances unto You, who are dressed in yellow garments, whose bodily hue resembles the marakata gem, and who have full control over the goddess of fortune. O my Lord Keśava, I offer my respectful obeisances unto You.

TEXT 36

tvam sarva-varadāḥ puṁsām vareṇya varadarśabha atas te śreyase dhīrāḥ pāda-reṇum upāsate

tvam—You; sarva-vara-daḥ—who can give all kinds of benedictions; puṁsām—to all living entities; vareṇya—O most worshipable; vara-daṛṣṭva—O most powerful of all givers of benediction; atah—for this reason; te—Your; śreyase—the source of all auspiciousness; dhīrāḥ—the most sober; pāda-reṇum upāsate—worship the dust of the lotus feet.

TRANSLATION

O most exalted and worshipable Lord, best of those who bestow benediction, You can fulfill the desires of everyone, and therefore
those who are sober, for their own welfare, worship the dust of Your lotus feet.

**TEXT 37**

अन्वर्तन्त यं देवा: श्रीधर तत्पदपदयोऽ ||
सप्तहन्त इवामोद्भगवामेप्रसीदताम् ||३७||

anvavartanta yam devāḥ
śrīś ca tat-pāda-padmayoh
sprhayanta ivāmodam
bhagavān me praśīdatām

anvavartanta—engaged in devotional service; yam—unto whom; devāḥ—all the demigods; śrīḥ ca—and the goddess of fortune; tat-pāda-padmayoh—of the lotus feet of His Lordship; sprhayantah—desiring; iva—exactly; āmodam—celestial bliss; bhagavān—the Supreme Personality of Godhead; me—upon me; praśīdatām—may be pleased.

**TRANSLATION**

All the demigods, as well as the goddess of fortune, engage in the service of His lotus feet. Indeed, they respect the fragrance of those lotus feet. May the Supreme Personality of Godhead be pleased with me.

**TEXT 38**

एतैर मन्त्रामसंहिताय युक्तः पायोपस्पर्शनादिभिः ||३८||

etair mantrair hṛṣikeśam
āvāhana-puraskṛtam
arcayet chraddhayā yuktah
pādyopasparśanādibhiḥ

etaiḥ mantraḥ—by chanting all these mantras; hṛṣikeśam—unto the Supreme Personality of Godhead, the master of all senses; āvāhana—calling; puraskṛtam—honoring Him in all respects; arcayet—one should
worship; śraddhayā—with faith and devotion; yuktaḥ—engaged; pādyu-upasparśana-adibhiḥ—with the paraphernalia of worship (pādyu, arghya, etc.).

TRANSLATION

Kaśyapa Muni continued: By chanting all these mantras, welcoming the Supreme Personality of Godhead with faith and devotion, and offering Him items of worship [such as pādyu and arghya], one should worship Keśava, Hṛṣikeśa, Kṛṣṇa, the Supreme Personality of Godhead.

TEXT 39

अर्चित्वा गन्धमाल्याचि: पयसा सङ्गेष्टु विषुम्।
कवचोपवीताभरणपापपर्यंता न्ते।
गन्ध्यथूणादिभिस्वरूपे ध्रुवशास्त्रविधिया ॥ ३९॥

arcītām gandha-mālyādyaih
payasā snapayet vibhum
vastropavitābharana-
pādyopasparśanaṁ tatah
gandha-dhūpādibhiṣ cārīced
dvādaśākṣara-vidyayā
dvādaśākṣara-vidyayā
dvādaśākṣara-vidyayā

arcītā—worshiping in this way; gandha-mālyā-ādyaih—with incense, flower garlands, etc.; payasā—with milk; snapayet—should bathe; vibhum—the Lord; vastra—dress; upavīta—sacred thread; ābharana—ornaments; pādyā—water for washing the lotus feet; upasparśanaṁ—touching; tataḥ—thereafter; gandha—fragrance; dhūpa—incense; ādibhiṣ—with all of these; ca—and; arcet—should worship; dvādaśā-aksara-vidyayā—with the mantra of twelve syllables.

TRANSLATION

In the beginning, the devotee should chant the dvādaśākṣara-mantra and offer flower garlands, incense and so on. After worshiping the Lord in this way, one should bathe the Lord with
milk and dress Him with proper garments, a sacred thread, and ornaments. After offering water to wash the Lord’s feet, one should again worship the Lord with fragrant flowers, incense and other paraphernalia.

PURPORT

The dvādaśākṣara-mantra is om namo bhagavate vāsudevāya. While worshiping the Deity, one should ring a bell with his left hand and offer pādyā, arghya, vastra, gandha, mālā, abharaṇa, bhūṣaṇa and so on. In this way, one should bathe the Lord with milk, dress Him and again worship Him with all paraphernalia.

TEXT 40

श्रुतं पयासि नैवेद्यं शाल्यं विमवे सति ।
ससर्दिं सर्गु मच्छा जुहुयल्पूर्वविदया ||४०||

śrtam payasi naivedyam
śāly-annam vibhave sati
sasarpīḥ sagūḍam dattvā
juhuyān mūla-vidyayā

śṛtam—cooked; payasi—in milk; naivedyam—offering to the Deity; śāli-annam—fine rice; vibhave—if available; sati—in this way; sasarpīḥ—with ghee (clarified butter); sa-guḍam—with molasses; dattvā—offering Him; juhuyāt—should offer oblations in the fire; mūla-vidyayā—with chanting of the same dvādaśākṣara-mantra.

TRANSLATION

If one can afford to, one should offer the Deity fine rice boiled in milk with clarified butter and molasses. While chanting the same original mantra, one should offer all this to the fire.

TEXT 41

निवेदितं तदुभज्ज्यं दच्चा श्रद्धीत वासयम् ।
दच्चचाचमनमयित्वा ताम्बूर्यं च निवेद्येवत् ||४१||

niveditam tadubhujaya dachā shuddhit vasa'yam ।
dachchachamnamayitvā tamburuḥ ca nivedyevat ॥४१॥
niveditam tad-bhaktäya
dadyād bhuñjita vā svayam
dattvācamanam arcitvā
tāmbūlam ca nivedayet

niveditam—this offering of prasāda; tat-bhaktäya—unto His devotee; dadyāt—should be offered; bhuñjita—one should take; vā—either; svayam—personally; dattvā acamanam—giving water to wash the hands and mouth; arcitvā—in this way worshiping the Deity; tāmbūlam—betel nuts with spices; ca—also; nivedayet—one should offer.

TRANSLATION
One should offer all the prasāda to a Vaiṣṇava or offer him some of the prasāda and then take some oneself. After this, one should offer the Deity acamana and then betel nut and then again worship the Lord.

TEXT 42
japed astottara-śatam
stuvitä stutibhīḥ prabhum
kṛtvā pradaksinām bhūmāu
pranāmed daṇḍavan mudā

japet—should silently murmur; astottara-śatam—108 times; stuvita—should offer prayers; stutibhīḥ—by various prayers of glorification; prabhum—unto the Lord; kṛtvā—thereafter doing; pradaksinām—circumambulation; bhūmāu—on the ground; pranāmet—should offer obeisances; daṇḍavat—straight, with the whole body; mudā—with great satisfaction.

TRANSLATION
Thereafter, one should silently murmur the mantra 108 times and offer prayers to the Lord for His glorification. Then one
should circumambulate the Lord and finally, with great delight and satisfaction, offer obeisances, falling straight like a rod [daṇḍavat].

TEXT 43

कृत्वा शिरसि तच्छेठां देनमुद्रासयेत् ततः ।
द्वयरस्मोजयेद् विम्प्राण्यसेन एवोवितम् इर२३॥

kṛtvā śirasi tac-cheṣāṁ
devam udvāsayet tataḥ
dvy-avarāṁ bhojayed viprān
pāyasena yathocitam

kṛtvā—taking; śirasi—on the head; tat-śeṣāṁ—all the remnants (the water and flowers offered to the Deity); devam—unto the Deity; udvāsayet—should be thrown into a sacred place; tataḥ—thereafter; dvī-avarāṁ—a minimum of two; bhojayet—should feed; viprān—brāhmaṇas; pāyasena—with sweet rice; yathā-ucitam—as each deserves.

TRANSLATION

After touching to one’s head all the flowers and water offered to the Deity, one should throw them into a sacred place. Then one should feed at least two brāhmaṇas with sweet rice.

TEXTS 44–45

भूञ्जीत तैयुऽनुतः सेषः शेषं समाजते ।
ब्रह्मचर्य तद्रस्मयं कोषृते प्रथमेवहनि इर२४॥

स्मतः शुचियोऽयेन विधिना सुसमाहितः ।
पयसा शापित्वाचेंद्र यावदसमापनम् इर२५॥

bhuñjīta tair anujñātah
seṣtaḥ seṣāṁ sabhājitaḥ
brahmaṇaḥ atha tad-rātryāṁ
śvo bhūte prathame 'hani
Srimad-Bhagavatam

snātaḥ śucir yathoktena
vidhinā susamāhitah
payasā snāpayitvārced
yāvad vrata-samāpanam

bhūnjita—should take the prasāda; taiḥ—by the brāhmaṇas;
anujñātaḥ—being permitted; sa-istāḥ—with friends and relatives;
śeṣam—the remnants; sabhājītaih—properly honored; brahmacārī—
observance of celibacy; atha—of course; tat-rātryām—at night; śvah
bhūte—at the end of the night, when the morning comes; prathame
ahani—on the first day; snātaḥ—bathing; śucih—becoming purified;
yathā-uktena—as stated before; vidhinā—by following the regulative
principles; su-samāhitath—with great attention; payasā—with milk;
snāpayitvā—bathing the Deity; arcet—should offer worship; yāvad—as
long as; vrata-samāpanam—the period of worship is not over.

TRANSLATION

One should perfectly honor the respectable brāhmaṇas one has
fed, and then, after taking their permission, one should take
prasāda with his friends and relatives. For that night, one should
observe strict celibacy, and the next morning, after bathing again,
with purity and attention one should bathe the Deity of Viṣṇu with
milk and worship Him according to the methods formerly stated in
detail.

TEXT 46

payo-bhakṣa vratam idam
cares viṣṇu-arcanādṛtaḥ
pūrvavaj juhuyād agnirh
brāhmaṇāṁś cāpi bhojayet

payah-bhakṣaḥ—one who drinks milk only; vratam idam—this pro-
cess of worshiping with a vow; caret—one should execute; viṣṇu-ar-
cana-ādṛtaḥ—worshiping Lord Viṣṇu with great faith and devotion;
pūrva-vat—as prescribed previously; juhuyāt—one should offer oblations; agnim—into the fire; brāhmaṇān—unto the brāhmaṇas; ca api—as well as; bhojayet—should feed.

TRANSLATION

Worshiping Lord Viṣṇu with great faith and devotion and living only by drinking milk, one should follow this vow. One should also offer oblations to the fire and feed the brāhmaṇas as mentioned before.

TEXT 47

एवं त्वहरहः कुष्ठेऽद्वादशाः पयोव्रतम्।
हरेराराधनं होमस्यं द्विजतर्पणम्।

evān tv ahar ahaḥ kuryād
dvādaśāḥam payo-vratam
harer ārādhanam homam
arhaṇam dvija-tarpaṇam

evam—in this way; tu—indeed; ahaḥ ahaḥ—day after day; kuryāt—should execute; dvādaśa-aham—until twelve days; payah-vratam—the observance of the vrata known as payo-vrata; hareḥ ārādhanam—worshiping the Supreme Personality of Godhead; homam—by executing a fire sacrifice; arhaṇam—worshiping the Deity; dvija-tarpaṇam—and satisfying the brāhmaṇas by feeding them.

TRANSLATION

In this way, until twelve days have passed, one should observe this payo-vrata, worshiping the Lord every day, executing the routine duties, performing sacrifices and feeding the brāhmaṇas.

TEXT 48

प्रतिपदिन्मारम्य यावच्छुक्त्रयोदशीम्।
श्रवण्यं अवन्तैं स्वानं त्रिष्वं चरितं चरेत्।

pratipadine marmya yavachchu katu tyodashim
dharnyam avante svaanam triyavan charet
pratipat-dinam ārabhya
yāvac chukla-trayodaśim
brahmacaryam adhah-svapnam
snānam tri-savanam caret

pratipat-dinam—on the day of pratipat; ārabhya—beginning; yāvat—until; sukla—of the bright fortnight; trayodaśim—the thirteenth day of the moon (the second day after Ekādaśī); brahmacaryam—observing complete celibacy; adhah-svapnam—lying down on the floor; snānam—bathing; tri-savanam—three times (morning, evening and noon); caret—one should execute.

**TRANSLATION**

From pratipat until the thirteenth day of the next bright moon [sukla-trayodaśi], one should observe complete celibacy, sleep on the floor, bathe three times a day and thus execute the vow.

**TEXT 49**

वर्जयेदसदाराम्योगातुचार्चालयाः ||
अहिंसः सर्वभूतानां वासुदेवपरायणः ||४९||

varjayed asad-ālāpaṁ
bhogān ucca-avacāṁs tathā
ahimsāḥ sarva-bhūtānāṁ
vāsudeva-parāyaṇaḥ

varjayet—one should give up; asat-ālāpaṁ—unnecessary talk on material subject matters; bhogān—sense gratification; ucca-avacāṁ—superior or inferior; tathā—as well as; ahimsāḥ—without being envious; sarva-bhūtānāṁ—of all living entities; vāsudeva-parāyaṇaḥ—simply being a devotee of Lord Vāsudeva.

**TRANSLATION**

During this period, one should not unnecessarily talk of material subjects or topics of sense gratification, one should be com-
pletely free from envy of all living entities, and one should be a pure and simple devotee of Lord Vasudeva.

TEXT 50

\[\text{trayodaśyām ato viṣṇoh} \\
\text{snapanam pañcakair vibhoḥ} \\
\text{kārayec chāstra-dṛṣṭena} \\
\text{vidhinā vidhi-kovidaiḥ}\]

\textit{trayodaśyām}—on the thirteenth day of the moon; \textit{atho}—thereafter; \textit{viṣṇoh}—of Lord Viṣṇu; \textit{snapanam}—bathing; \textit{pañcakaiḥ}—by pañcāmṛta, five substances; \textit{vibhoḥ}—the Lord; \textit{kārayet}—one should execute; \textit{śāstra-dṛṣṭena}—enjoined in the scripture; \textit{vidhinā}—under regulative principles; \textit{vidhi-kovidaiḥ}—assisted by the priests who know the regulative principles.

TRANSLATION

Thereafter, following the directions of the śāstra with help from brāhmaṇas who know the śāstra, on the thirteenth day of the moon one should bathe Lord Viṣṇu with five substances [milk, yogurt, ghee, sugar and honey].

TEXTS 51–52

\[\text{pujām ca mahatim kuryād} \\
\text{vitta-sāthya-vivarjitaḥ} \\
\text{carum nirūpya payasi} \\
\text{śipiviśṭāya viṣṇave}\]

\textit{pujām}—sacrifice; \textit{ca mahati}—of great importance; \textit{kuryād}—is performed; \textit{vitta-sāthya-vivarjitaḥ}—without attachment; \textit{carum}—without any sense; \textit{nirūpya}—attached; \textit{payasi}—you should perform; \textit{śipiviśṭāya}—embracing the Supreme Personality of Godhead; \textit{viṣṇave}—to Lord Viṣṇu.
pūjām—worship; ca—also; mahatīṁ—very gorgeous; kuryāt—should do; vitta-sāṭhya—miserly mentality (not spending sufficient money); vivarjitaḥ—giving up; carum—grains offered in the yajña; nirūpya—seeing properly; payasi—with milk; śīpivistāya—unto the Supersoul, who is situated in the heart of every living entity; viṣṇave—unto Lord Viṣṇu; sūktena—by chanting the Vedic mantra known as Puruṣa-sūkta; tena—by that; puruṣam—the Supreme Personality of Godhead; yajeta—one should worship; su-samāhitāḥ—with great attention; naivedyaṃ—food offered to the Deity; ca—and; ati-guṇa-vat—prepared very gorgeously with all varieties of taste; dadyāt—should offer; puruṣa-tuṣṭi-dam—everything extremely pleasing to the Supreme Personality of Godhead.

TRANSLATION

Giving up the miserly habit of not spending money, one should arrange for the gorgeous worship of the Supreme Personality of Godhead, Viṣṇu, who is situated in the heart of every living entity. With great attention, one must prepare an oblation of grains boiled in ghee and milk and must chant the Puruṣa-sūkta mantra. The offerings of food should be of varieties of tastes. In this way, one should worship the Supreme Personality of Godhead.
The Payo-vrata Process of Worship

The Payo-vrata Process of Worship

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acāryam—the spiritual master; jñāna-sampannam—very advanced in spiritual knowledge; vastra-ābharana-dhenubhih—with clothing, ornaments and many cows; toṣayet—should satisfy; rtvijah—the priests recommended by the spiritual master; ca eva—as well as; tat viddhi—try to understand that; ārādhana—worship; hareh—of the Supreme Personality of Godhead.

TRANSLATION

One should satisfy the spiritual master [ācārya], who is very learned in Vedic literature, and should satisfy his assistant priests [known as hota, udgata, adhvaryu and brahma]. One should please them by offering them clothing, ornaments and cows. This is the ceremony called viṣṇu-ārādhana, or worship of Lord Viṣṇu.

TEXT 54

bhujete tu gūnapa sadannena suci-smite
anyāṁ ca brāhmaṇān chaktyā
ye ca tatra samāgatāh

bhujayer—should distribute prasāda; tān—unto all of them; gūnapa—by rich foods; sat-annena—with food prepared with ghee and milk, which is supposed to be very pure; suci-smite—O most pious lady; anyān ca—others also; brāhmaṇān—brāhmaṇas; śaktyā—as far as possible; ye—all of them who; ca—also; tatra—there (at the ceremonies); samāgatāh—assembled.

TRANSLATION

O most auspicious lady, one should perform all the ceremonies under the direction of learned ācāryas and should satisfy them and their priests. By distributing prasāda, one should also satisfy the brāhmaṇas and others who have assembled.
TEXT 55

\[ \text{dakṣiṇām gurave dadyād} \]
\[ \text{ṛtvigbhyaś ca yathārhataḥ} \]
\[ \text{annādyenāśva-pākāṁ ca} \]
\[ \text{prīnayet samupāgatān} \]

\textit{dakṣiṇām}—some contribution of money or gold; \textit{gurave}—unto the spiritual master; \textit{dadyāt}—one should give; \textit{ṛtvigbhyaḥ ca}—and to the priests engaged by the spiritual master; \textit{yathā-arhataḥ}—as far as possible; \textit{annā-adyena}—by distributing \textit{prasāda}; \textit{āśva-pākān}—even to the \textit{candālas}, persons habituated to eating the flesh of dogs; \textit{ca}—also; \textit{prīnayet}—one should please; \textit{samupāgatān}—because they have assembled there for the ceremony.

TRANSLATION

One should satisfy the spiritual master and assistant priests by giving them cloth, ornaments, cows and also some monetary contribution. And by distributing \textit{prasāda} one should satisfy everyone assembled, including even the lowest of men, the \textit{candālas} [eaters of dog flesh].

PURPORT

In the Vedic system, \textit{prasāda} is distributed, as recommended here, without discrimination as to who may take the \textit{prasāda}. Regardless of whether one be a \textit{brāhmaṇa}, \textit{śūdra}, \textit{vaisya}, \textit{kṣatriya}, or even the lowest of men, a \textit{candāla}, he should be welcome to accept \textit{prasāda}. However, when the \textit{candālas}, the lower class or poorer class, are taking \textit{prasāda}, this does not mean that they have become \textit{Nārāyaṇa} or \textit{Viṣṇu}. \textit{Nārāyaṇa} is situated in everyone’s heart, but this does not mean \textit{Nārāyaṇa} is a \textit{candāla} or poor man. The \textit{Māyāvāda} philosophy of accepting a poor man as \textit{Nārāyaṇa} is the most envious and atheistic movement in Vedic culture. This mentality should be completely given up. Everyone should be given the opportunity to take \textit{prasāda}, but this does not mean that everyone has the right to become \textit{Nārāyaṇa}. 
bhuktavatsu ca sarvesu
dinandha-krpanadisu
visnos tat prinanam vidvan
bhuunjita saha bandhubhih

bhuktavatsu—after feeding; ca—also; sarvesu—everyone present there; dina—very poor; andha—blind; krpana—those who are not brhma; adisu—and so on; visnoh—of Lord Viṣṇu, who is situated in everyone’s heart; tat—that (prasāda); prinanam—pleasing; vidvān—one who understands this philosophy; bhuunjita—should take prasāda himself; saha—with; bandhubhiḥ—friends and relatives.

TRANSLATION

One should distribute viṣṇu-prasāda to everyone, including the poor man, the blind man, the nondevotee and the non-brhmanā. Knowing that Lord Viṣṇu is very pleased when everyone is sumptuously fed with viṣṇu-prasāda, the performer of yajna should then take prasāda with his friends and relatives.

TEXT 57

nṛtya-vāditra-gitaiś ca
stutibhiḥ svasti-vācakaiḥ
kārayet tat-kathābhiś ca
pūjāṁ bhagavato ’nvaham

nṛtya—by dancing; vāditra—by beating the drum; gitaiḥ—and by singing; ca—also; stutibhiḥ—by chanting auspicious mantras; svasti-vācakaiḥ—by offering prayers; kārayet—should execute; tat-kathābhiḥ—by reciting the Bhāgavatam, Bhagavad-gītā and similar
TRANSLATION

Every day from pratipat to trayodaśi, one should continue the ceremony, to the accompaniment of dancing, singing, the beating of a drum, the chanting of prayers and all-auspicious mantras, and recitation of Srimad-Bhāgavatam. In this way, one should worship the Supreme Personality of Godhead.

TEXT 58

एतत्त्वयोग्यत्यं नाम पुरुषाराधनं परम्।
पितामहेनाभिहितं मया ते समुदाहरणम्॥५८॥

etat payo-vrataṁ nāma
puruṣārādhanam param
pitāmahenaabhīhitam
mayā te samudāhṛtam

etat—this; payaḥ-vratam—ceremony known as payo-vrata; nāma—by that name; puruṣa-ārādhanam—the process of worshiping the Supreme Personality of Godhead; param—the best; pitāmahena—by my grandfather, Lord Brahmā; abhihitam—stated; mayā—by me; te—unto you; samudāhṛtam—described in all details.

TRANSLATION

This is the religious ritualistic ceremony known as payo-vrata, by which one may worship the Supreme Personality of Godhead. I received this information from Brahmā, my grandfather, and now I have described it to you in all details.

TEXT 59
tvam cānena mahā-bhāge
samyač cīrṇena keśavam
ātmanā sūdhā-bhāvena
niyatātmā bhajāvyayam
tvam ca—you also; anena—by this process; mahā-bhāge—O greatly fortunate one; samyač cīrṇena—executed properly; keśavam—unto Lord Keśava; ātmanā—by oneself; sūdhā-bhāvena—in a pure state of mind; niyatātma—controlling oneself; bhaja—go on worshiping; avyayam—the Supreme Personality of Godhead, who is inexhaustible.

TRANSLATION
O most fortunate lady, establishing your mind in a good spirit, execute this process of payo-vrata and thus worship the Supreme Personality of Godhead, Keśava, who is inexhaustible.

TEXT 60

अय वे सर्वंयज्ञाव्य: सर्वततत्तिति स्मृतम्।
तपसारमिदं भद्रे दानं चेष्टरत्नयम्।६०।

ayam vai sarva-yajñākhyah
sarva-vratam iti sr̥tam
tapah-sāram idam bhadre
dānam āśvara-tarpaṇam

ayam—this; vai—indeed; sarva-yajña—all kinds of religious rituals and sacrifices; ākhyah—called; sarva-vratam—all religious ceremonies; iti—thus; sr̥tam—understood; tapah-sāram—the essence of all austerities; idam—this; bhadre—O good lady; dānam—acts of charity; ca—and; āśvara—the Supreme Personality of Godhead; tarpāṇam—the process of pleasing.

TRANSLATION
This payo-vrata is also known as sarva-yajña. In other words, by performing this sacrifice one can perform all other sacrifices automatically. This is also acknowledged to be the best of all ritualistic
ceremonies. O gentle lady, it is the essence of all austerities, and it is the process of giving charity and pleasing the supreme controller.

PURPORT

Ārādhanānāṁ sarvesāṁ viṣṇor ārādhanaṁ param. This is a statement made by Lord Śiva to Pārvatī. Worshiping Lord Viṣṇu is the supreme process of worship. And how Lord Viṣṇu is worshiped in this payo-vrata ceremony has now been fully described. The ultimate goal of life is to please Lord Viṣṇu by varṇāśrama-dharma. The Vedic principles of four varṇas and four āśramas are meant for worship of Viṣṇu (viṣṇur ārādhyate puṁsāṁ nānyat tat-toṣa-kāraṇam). The Kṛṣṇa consciousness movement is also viṣṇu-ārādhanam, or worship of Lord Viṣṇu, according to the age. The payo-vrata method of viṣṇu-ārādhanaṁ was enunciated long, long ago by Kaśyapa Muni to his wife, Aditi, in the heavenly planets, and the same process is bona fide on earth even now. Especially for this age of Kali, the process accepted by the Kṛṣṇa consciousness movement is to open hundreds and thousands of Viṣṇu temples (temples of Rādhā-Kṛṣṇa, Jagannātha, Balarāma, Sītā-Rāma, Gaura-Nitāi and so on). Performing prescribed worship in such temples of Viṣṇu and thus worshiping the Lord is as good as performing the payo-vrata ceremony recommended here. The payo-vrata ceremony is performed from the first to the thirteenth day of the bright fortnight of the moon, but in our Kṛṣṇa consciousness movement Lord Viṣṇu is worshiped in every temple according to a schedule of twenty-four hours of engagement in performing kirtana, chanting the Hare Kṛṣṇa mahā-mantra, offering palatable food to Lord Viṣṇu and distributing this food to Vaiṣṇavas and others. These are authorized activities, and if the members of the Kṛṣṇa consciousness movement stick to these principles, they will achieve the same result one gains by observing the payo-vrata ceremony. Thus the essence of all auspicious activities, such as performing yajña, giving in charity, observing vrata-s, and undergoing austerities, is included in the Kṛṣṇa consciousness movement. The members of this movement should immediately and sincerely follow the processes already recommended. Of course, sacrifice is meant to please Lord Viṣṇu. Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasah: in Kali-yuga, those who are intelligent perform the saṅkīrtana-yajña. One should follow this process conscientiously.
TEXT 61

त एव नियमः साक्षात एव च यमोत्तमः ।
तपो दानं वृत्त यज्ञो येन तुष्यत्यधोक्षजः ॥६१॥

ta eva niyamāḥ sākṣāt
ta eva ca yamottamāḥ
tapo dānam vrataṁ yajño
yena tusyaty adhokṣajaḥ

- that is; eva—indeed; niyamāḥ—all regulative principles; sākṣāt—directly; te—that is; eva—indeed; ca—also; yama-uttamāḥ—the best process of controlling the senses; tapaḥ—austerities; dānam—charity; vrataḥ—observing vows; yajñaḥ—sacrifice; yena—by which process; tusyati—is very pleased; adhokṣajaḥ—the Supreme Lord, who is not perceived by material senses.

TRANSLATION

This is the best process for pleasing the transcendental Supreme Personality of Godhead, known as Adhokṣaja. It is the best of all regulative principles, the best austerity, the best process of giving charity, and the best process of sacrifice.

PURPORT

The Supreme Lord says in Bhagavad-gītā (18.66):

sarva-dharmān pariyajya
mām ekaṁ śaraṇaṁ vraja
ahāṁ tvāṁ sarva-pāpebhya
mokṣayiśyāmi mā śucaḥ

“Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.” Unless one pleases the Supreme Personality of Godhead according to His demand, no good result will come from any of his actions.

dharmāḥ svanuṣṭhītaḥ puṁsāṁ
viśvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
srama eva hi kevalam

“The occupational activities a man performs according to his own position are only so much useless labor if they do not provoke attraction for the message of the Personality of Godhead.” (Bhāg. 1.2.8) If one is not interested in satisfying Lord Viṣṇu, Vāsudeva, all his so-called auspicious activities are fruitless. Moghāśā mogha-karmāno moghajñānā vicetasah: because he is bewildered, he is baffled in his hopes, baffled in his activities, and baffled in his knowledge. In this regard, Śrīla Viśvanātha Cakravartī remarks, napuṁsakam anapuṁsakenety-ādinaikatvam. One cannot equate the potent and the impotent. Among modern Māyāvādīs it has become fashionable to say that whatever one does or whatever path one follows is all right. But these are all foolish statements. Here it is forcefully affirmed that this is the only method for success in life. Īṣvara-tarpaṇāṁ vinā sarvam eva viphalam. Unless Lord Viṣṇu is satisfied, all of one’s pious activities, ritualistic ceremonies and yajñas are simply for show and have no value. Unfortunately, foolish people do not know the secret of success. Na te viduh svārtha-gatiṁ hi viṣṇum. They do not know that real self-interest ends in pleasing Lord Viṣṇu.

TEXT 62

tasmād etad vratam bhadre
prayatā śraddhayācara
bhagavān paritūṣṭas te
varān āśu vidhāsyati

tasmāt—therefore; etat—this; vratam—observance of a vrata ceremony; bhadre—my dear gentle lady; prayatā—by observing rules and regulations; śraddhayā—with faith; ācara—execute; bhagavān—the Supreme Personality of Godhead; paritūṣṭāḥ—being very satisfied; te—unto you; varān—benedictions; āśu—very soon; vidhāsyati—will bestow.
TRANSLATION

Therefore, my dear gentle lady, follow this ritualistic vow, strictly observing the regulative principles. By this process, the Supreme Person will very soon be pleased with you and will satisfy all your desires.

Thus end the Bhaktivedanta purports of the Eighth Canto, Sixteenth Chapter, of the Śrimad-Bhāgavatam, entitled “Executing the Payo-vrata Process of Worship.”
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 Sarasvāti Gosvāmi, 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 Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (sannyāsa) in 1959. At Rādhā-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 Śrīdhamā 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.
The purports of Śrīmad-Bhāgavatam are all confirmed by standard Vedic authorities. The following authentic scriptures are specifically cited in this volume:

*Aitareya Upaniṣad, 139*


*Bhāgavata-candra-candrikā, 107*

*Bhakti-rasāmṛta-sindhu, 108–109, 112*

*Brahma-saṁhitā, 100, 115*

*Brahma-yāmala, 112*

*Caitanya-caritāmṛta, 24, 135, 230, 233*

*Chāndogya Upaniṣad, 108*

*Manu-saṁhitā, 8*

*Śrīmad-Bhāgavatam, 48–49, 81, 103, 113, 125, 133, 174, 213, 225, 227, 229, 259–260*

*Śvetāsvatara Upaniṣad, 131*

*Vedānta-sūtra, 107*

*Viṣṇu Purāṇa, 109*
Acamana—purification by sipping water and chanting the names of the Lord.

Ācārya—a spiritual master who teaches by example.

Acit—without life or consciousness.

Ārati—a ceremony for greeting the Lord with offerings of food, lamps, fans, flowers and incense.

Arcanā—the devotional process of Deity worship.

Artha—economic development.

Asat—not eternal.

Āśrama—(1) the four spiritual orders of life: celibate student, householder, retired life and renounced life. (2) the residence of a saintly person.

Asuras—atheistic demons.

Avatāra—a descent of the Supreme Lord.

Bhagavad-gitā—the basic directions for spiritual life spoken by the Lord Himself.

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.

Brahmāstra—a nuclear weapon produced by chanting mantras.

Chandas—the different meters of Vedic hymns.

Cit—alive and conscious.
**D**

Dharma—eternal occupational duty; religious principles.

Dvādaśī—the twelfth day after the full or new moon.

**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**

Goloka (Krṣṇaloka)—the highest spiritual planet, containing Kṛṣṇa’s personal abodes, Dvārakā, Mathurā and Vṛndāvana.

Gopis—Kṛṣṇa’s cowherd girl friends, His most confidential servitors.

Grhaistha—regulated householder life; the second order of Vedic spiritual life.

Guru—a spiritual master.

**H**

Hare Kṛṣṇa mantra—See: Mahā-mantra

**J**

Jagat—the material universe.

Jīva-tattva—the living entities, atomic parts of the Lord.

Jñāna-kāṇḍa—the portion of the Vedas containing knowledge of Brahman, spirit.

Jñāni—one who cultivates knowledge by empirical speculation.

**K**

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.

Karatālas—hand cymbals used in kīrtana.

Karma—fruitive action, for which there is always reaction, good or bad.

Karma-kāṇḍa—a section of the Vedas prescribing fruitive activities for elevation to a higher material position.

Karmi—a person satisfied with working hard for flickering sense gratification.
Kirtana—chanting the glories of the Supreme Lord.
Krśnaloka—See: Goloka
Kṣatriyas—a warrior or administrator; the second Vedic social order.

M

Mahā-mantra—the great chanting for deliverance:
    Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
    Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
Mantra—a sound vibration that can deliver the mind from illusion.
Manvantara—the duration of each Manu’s reign (306,720,000 years);
    used as a standard division of history.
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.
Mokṣa—liberation.
Mrdaṅga—a clay drum used for congregational chanting.

P

Paramparā—the chain of spiritual masters in disciplic succession.
Prajāpatīs—the populators of the universe.
Prasāda—food spiritualized by being offered to the Lord.

R

Rāsa—the nonmaterial taste of a personal relationship with the Supreme
    Lord.
Rṣi—a sage.

S

Sac-cid-ānanda-vigraha—the Lord’s transcendental form, which is
    eternal, full of knowledge and bliss.
Saṅkirtana—public chanting of the names of God, the approved yoga
    process for this age.
Sannyāsa—renounced life; the fourth order of Vedic spiritual life.
Śāstras—revealed scriptures.
SAT—eternal.
SMRTI SCRIPTURES—supplementary explanations of the Vedas.
SRVANAM KIRTANAM VIṣṇOH—the devotional processes of hearing and chanting about Lord Viṣṇu.
SRUTI SCRIPTURES—the original Vedic literatures: the four Vedas and the Upaniṣads.
SŪDRA—a laborer; the fourth of the Vedic social orders.
SVĀMI—one who controls his mind and senses; title of one in the renounced order of life.

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
UPĀSANĀ-KĀṇḍA—a section of the Vedas prescribing worship of demigods.

V
VAIKUNṬHA—the spiritual world.
VAIṢṆAVA—a devotee of Lord Viṣṇu, Kṛṣṇa.
VAISYAS—farmers and merchants; the third Vedic social order.
VĀNAPRASTHA—one who has retired from family life; the third order of Vedic spiritual life.
VARNA—the four occupational divisions of society: the intellectual class, the administrative class, the mercantile and agricultural class, and the laborer class.
VARNĀŚRAMA—the Vedic system of four social and four spiritual orders.
VEDAS—the original revealed scriptures, first spoken by the Lord Himself.
VIṢṆU, LORD—Kṛṣṇa’s first expansion for the creation and maintenance of the material universes.
VIṢṆU-TATTVĀ—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—sacrifice; work done for the satisfaction of Lord Viṣṇu.

Yoga-siddhis—mystic powers.

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

अ आ धि हि ई उ ऊ ऋ ः उ ऊ ऋ ः लः ए ऐ ओ औ ा ा ि ि ि ि ि ि ि ि ि ि ि ि ि ि ि

तः म (anusvāra) ् (visarga)

Consonants

Gutturals: क ka ख kha ग ga घ gha ङ ्
Palatals: च ca छ cha ज ja झ jha ञ ्
Cerebrals: ट ta ठ tha ड da ढ dha ण ्
Dentals: त ta थ tha द da ध dha न ्
Labials: प pa फ pha ब ba भ bha म ma
Semivowels: य ya र ra ल la व va
Sibilants: श ša ष sa स sa
Aspirate: ह ha ् (avagraha) – the apostrophe

The vowels above should be pronounced as follows:

a – like the a in organ or the u in but.
ā – like the a in far but held twice as long as short a.
i – like the i in pin.
i – like the i in pique but held twice as long as short i.
u – like the u in push.
ū – like the u in rule but held twice as long as short u.
The consonants are pronounced as follows:

<table>
<thead>
<tr>
<th>Consonant</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>k</td>
<td>as in kite</td>
</tr>
<tr>
<td>jh</td>
<td>as in hedgehog</td>
</tr>
<tr>
<td>kh</td>
<td>as in Eckhart</td>
</tr>
<tr>
<td>ñ</td>
<td>as in canyon</td>
</tr>
<tr>
<td>g</td>
<td>as in give</td>
</tr>
<tr>
<td>t</td>
<td>as in tub</td>
</tr>
<tr>
<td>gh</td>
<td>as in dig-hard</td>
</tr>
<tr>
<td>th</td>
<td>as in light-heart</td>
</tr>
<tr>
<td>ñ</td>
<td>as in sing</td>
</tr>
<tr>
<td>d</td>
<td>as in dove</td>
</tr>
<tr>
<td>c</td>
<td>as in chair</td>
</tr>
<tr>
<td>dha</td>
<td>as in red-hot</td>
</tr>
<tr>
<td>ch</td>
<td>as in staunch-heart</td>
</tr>
<tr>
<td>j</td>
<td>as in joy</td>
</tr>
</tbody>
</table>

Cerebrals are pronounced with tongue to roof of mouth, but the following dentals are pronounced with tongue against teeth:

<table>
<thead>
<tr>
<th>Consonant</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>t</td>
<td>as in tub but with tongue against teeth.</td>
</tr>
<tr>
<td>th</td>
<td>as in light-heart but with tongue against teeth.</td>
</tr>
<tr>
<td>d</td>
<td>as in dove but with tongue against teeth.</td>
</tr>
<tr>
<td>dh</td>
<td>as in red-hot but with tongue against teeth.</td>
</tr>
<tr>
<td>n</td>
<td>as in nut but with tongue between teeth.</td>
</tr>
<tr>
<td>p</td>
<td>as in pine</td>
</tr>
<tr>
<td>l</td>
<td>as in light</td>
</tr>
<tr>
<td>ph</td>
<td>as in uphill (not f)</td>
</tr>
<tr>
<td>v</td>
<td>as in vine</td>
</tr>
<tr>
<td>b</td>
<td>as in bird</td>
</tr>
<tr>
<td>š (palatal)</td>
<td>as in the s in the German word sprechen</td>
</tr>
<tr>
<td>bh</td>
<td>as in rub-hard</td>
</tr>
<tr>
<td>m</td>
<td>as in mother</td>
</tr>
<tr>
<td>s</td>
<td>as in sun</td>
</tr>
<tr>
<td>y</td>
<td>as in yes</td>
</tr>
<tr>
<td>h</td>
<td>as in home</td>
</tr>
</tbody>
</table>

There is no strong accentuation of syllables in Sanskrit, only a flowing of short and long (twice as long as the short) syllables.
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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