śrī-vindhāvalir uvāca
kriḍārtham ātmana idam tri-jagat kṛtam te
svāmyam tu tatra kudhiyo 'para īśa kuryuh
kartuh prabhos tava kim asyata āvahanti
tyakta-hriyas tvad-avaropita-kartr-vādāh

(p.175)
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“Withdrawal of the Cosmic Creations”

(Part Three—Chapters 17–24)

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

by

His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

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

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

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

\[
\begin{align*}
\text{kaumāra ācaret prājno} \\
\text{dharmān bhāgavatān iha} \\
\text{durlabhāṁ mānuśaṁ janma} \\
\text{tad āpy adhruvam arthadam}
\end{align*}
\]

\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
merged to rest. Material science has tried to find the ultimate source of creation very insufficiently, but it is a fact that there is one ultimate source of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful Bhāgavatam or Śrīmad-Bhāgavatam.

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

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

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

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

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api
“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.”

Om tat sat

A. C. Bhaktivedanta Swami
Introduction

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

The timeless wisdom of India is expressed in the Vedas, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the Vedas were first put into writing five thousand years ago by 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 Parīkṣit in an assembly of learned saints on the bank of the Ganges at Hastināpura (now Delhi). Mahārāja Parīkṣit was the emperor of the world and was a great rājarṣi (saintly king). Having received a warning that he would die within a week, he renounced his entire kingdom and retired to the bank of the Ganges to fast until death and receive spiritual enlightenment. The Bhāgavatam begins with Emperor Parīkṣit’s sober inquiry to Śukadeva Gosvāmī: “You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die. Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me.”

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

The reader of Śrīmad-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 Saunaka Ṛṣi, 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 Saunaka Ṛṣi. 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 Śrīmad-Bhāgavatam to appreciate fully its profound message.

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

This edition of the Bhāgavatam is the first complete English translation of this important text with an elaborate commentary, and it is the first widely available to the English-speaking public. It is the product of
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
After Aditi had performed the ritualistic ceremony known as payovrata, the original Supreme Personality of Godhead, dressed in yellow garments and bearing a conchshell, disc, club and lotus in His four hands, appeared before her. At that time Aditi was so overwhelmed by transcendental bliss that she at once stood up and then fell to the ground like a rod to offer the Lord her respectful obeisances. When she arose, she was trembling, her eyes were filled with tears and her hair was standing on end, and thus she could not utter a word. She appeared to be drinking the Supreme Lord through her eyes. Finally she regained her composure and began offering her prayers to the Supreme Personality of Godhead in a faltering voice and with great love: “O master and enjoyer of all sacrificial ceremonies, O infallible and most famous person, whose name, when chanted, spreads all good fortune! O original Supreme Personality of Godhead, supreme controller, shelter of all holy places, You are the shelter of all poor, suffering living entities, and You have appeared to diminish their suffering. Please be kind to us and spread our good fortune.” (pp. 3–8)
First the Lord appeared in His original form, with ornaments and weapons in His hands. Then, in the presence of His father and mother, He assumed the form of Vāmana (a brāhmaṇa-dwarf and a brahmacāri) just like a theatrical actor. When the great sages saw Vāmana, they were very pleased. Thus they brought forward Kaśyapa Muni, the Prajāpatī, and performed all the ritualistic ceremonies, beginning with the birthday rites. When they reached the sacred thread ceremony, by which Vāmana formally took brahminical initiation, the sun-god personally uttered the Gāyatrī mantra, Brhaspati offered the sacred thread, and Kaśyapa Muni offered a straw belt. Mother earth gave Him a deerskin, the demigod of the moon gave Him a staff, His mother, Aditi, gave Him a loincloth, and the deity presiding over the heavenly kingdom offered Him an umbrella. Lord Brahmā offered Him a waterpot, the seven sages offered Him kuṣa grass, and mother Sarasvatī gave Him a string of Rudrākṣa beads. Kuvera, King of the Yakṣas, gave Him a begging pot, and mother Bhagavatī, the wife of Lord Śiva, gave Him His first alms. Having thus been welcomed by everyone, Lord Vāmanadeva, the best of the brahmacāris, exhibited His Brahman effulgence. Thus He surpassed in beauty that entire assembly, which was filled with great saintly brāhmaṇas. (pp. 37–41)
When Lord Vāmana appeared before Bali Mahārāja and begged for three steps of land, the King agreed. Then, greatly disturbed, Bali’s spiritual master, Śukrācārya, said: “O King Bali, this brahmacāri in the form of a dwarf is directly the imperishable Supreme Personality of Godhead, Viṣṇu. Accepting Kaśyapa Muni as His father and Aditi as His mother, He has now appeared to help the demigods and vanquish the demons. You have promised to give Him three steps of land in charity, but when you give it, He will occupy the three worlds. You are a rascal! You do not know what a great mistake you have made.” King Bali replied, “O great sage, great saintly persons like you, being completely aware of the Vedic principles, worship Lord Viṣṇu in all circumstances. Therefore, whether that same Lord Viṣṇu has come here to give me all benedictions or to punish me as an enemy, I must carry out His order and give Him the requested tract of land without hesitation.” Enraged, Śukrācārya said, “Although you have no knowledge, you have become a so-called learned person, and therefore you dare be so impudent as to disobey my order. Because you have disobeyed me, I curse you to lose all your opulence very soon.” (pp. 79–111)
As Bali Mahārāja and the members of the assembly watched in stunned amazement, the unlimited Supreme Personality of Godhead, who had assumed the form of Vāmana, began increasing in size, until everything in the universe was within His body, including the earth, the planetary systems, the sky, the oceans, the birds, beasts, human beings, the demigods and the great saintly persons. The Lord in His universal form thus stood before Bali Mahārāja holding a conchshell, sword, shield, flaming discus, arrow, bow, lotus flower and club. On the Lord’s feet, Bali Mahārāja saw the surface of the globe, on the surface of His calves all the mountains, on His bosom all the clusters of stars as well as the goddess of fortune, who held a lotus flower in her hand, and on His hair, the clouds. The Lord wore a yellow garment, covered by a belt, and He was decorated by a flower garland, surrounded by bees. Manifesting Himself in this way, the Supreme Personality of Godhead, whose activities are wonderful, covered the entire surface of the earth with one footstep, the sky with His body, and all directions with His arms. (pp. 116–126)
After the associates of Lord Vāmanadeva had defeated all the demons and driven them into the lower regions of the universe, Garuḍa arrested Bali Mahārāja with the snake-ropes of Varuṇa and brought him before the Lord. “O King of the demons,” said Vāmana, “you have promised to give Me three steps of land, but I have occupied the entire universe with two steps. Now think about where I should put My third.” Bali Mahārāja replied, “O best Personality of Godhead, if You think that my promise has become false, I shall certainly rectify matters to make it truthful. Please, therefore, place Your third lotus footstep on my head.” Just then Prahlāda Mahārāja, the grandfather of Bali, appeared in the assembly, like the moon rising in the nighttime. His dark body resembled black ointment for the eyes. His tall, elegant figure was dressed in yellow garments, he had long arms, and his beautiful eyes were like the petals of a lotus. He was very dear and pleasing to everyone. Being bound by the snake-ropes of Varuṇa, Bali Mahārāja could not offer befitting respect to Prahlāda Mahārāja. Rather, he simply offered respectful obeisances with his head, his eyes being inundated with tears and his face lowered in shame. (pp. 147–170)
Once, millions of years ago, the Supreme Personality of Godhead ap­peared in the form of a fish and warned the pious King Satyavrata of an impending inundation. After receiving instructions from Lord Matsya, King Satyavrata spread a mat of kuśa grass, sat down and meditated on the Lord for seven days. Thereafter, gigantic clouds pouring incessant water swelled the ocean more and more. Thus the ocean began to over­flow onto the land and inundate the entire world. Then, just as the Lord had predicted, when the world was flooded by the devastating water a magnificent boat mysteriously appeared before King Satyavrata and the seven great sages. (pp. 253–254)
While King Satyavrata constantly meditated upon the Supreme Personality of Godhead, a large golden fish with one horn appeared in the ocean of inundation. Following the instructions that the Supreme Lord had previously imparted to him, the King anchored the boat to the fish’s horn, using the serpent Vasuki as a rope. Thus being satisfied, the King began offering prayers to the Lord: “O Supreme Lord, for self-realization I surrender unto You, who are worshiped by the demigods as the supreme controller of everything. By Your instructions, exposing life’s purpose, kindly cut the knot from the core of my heart and let me know the destination of my life.” When King Satyavrata had thus prayed to the Supreme Personality of Godhead, who had assumed the form of a fish, the Lord, while moving in the water of inundation, explained to him the Absolute Truth. (pp. 256–270)
CHAPTER SEVENTEEN

The Supreme Lord
Agrees to Become Aditi’s Son

As explained in this chapter, the Supreme Personality of Godhead, being very pleased by the payo-urata ceremony performed by Aditi, appeared before her in full opulence. At her request, the Lord agreed to become her son.

After Aditi performed the payo-urata ceremony for twelve continuous days, the Lord, who was certainly very pleased with her, appeared before her with four hands and dressed in yellow garments. As soon as Aditi saw the Supreme Personality of Godhead present before her, she immediately got up, and with great ecstatic love for the Lord she fell to the ground to offer respectful obeisances. Aditi’s throat was choked because of ecstatic feelings, and her entire body trembled with devotion. Although she wanted to offer suitable prayers to the Lord, she could not do anything, and thus she remained silent for some time. Then, feeling solace, observing the beauty of the Lord, she offered her prayers. The Supreme Personality of Godhead, the Supersoul of all living entities, was very pleased with her, and He agreed to become her son by incarnating as a plenary expansion. He was already pleased by Kaśyapa Muni’s austerities, and thus He agreed to become their son and maintain the demigods. After giving His word of honor to this effect, the Lord disappeared. Following the order of the Supreme Personality of Godhead, Aditi engaged in the service of Kaśyapa Muni, who could see by samādhi that the Lord was within him and who thus placed his semen in the womb of Aditi. Lord Brahmā, who is known as Hiranyagarbha, understood that the Supreme Personality of Godhead had entered Aditi’s womb. Thus he offered prayers to the Lord.

TEXT 1

श्रीशुक उच्चाचः
इतयुक्ताः साधिती राजन सभ्यार्थ्येन वै ।
अन्तविष्णु वर्तमिदं द्वादशाहमतन्द्रितः ॥ १ ॥
Sukadeva Gosvami said: O King, after Aditi was thus advised by her husband, Kaśyapa Muni, she strictly followed his instructions without laziness and in this way performed the payo-vrata ritualistic ceremony.

PURPORT

For advancement in anything, especially in spiritual life, one must strictly follow the bona fide instructions of the teacher. Aditi did this. She strictly followed the instructions of her husband and guru. As confirmed in the Vedic injunctions, yasya deve para bhaktir yathä deve tathä gurau. One should have complete faith in the guru, who helps the disciple make progress in spiritual life. As soon as the disciple thinks independently, not caring for the instructions of the spiritual master, he is a failure (yasyāprasādān na gatiḥ kuto 'pi). Aditi very strictly followed the instructions of her husband and spiritual master, and thus she was successful.

TEXTS 2–3

विन्यन्त्रयकाया बुद्धया महापुरुषमिश्ररम्
प्रगृहस्त्रयुद्धकान्तमनस बुद्धिसारिगः
मन्यकाय्या बुद्धया भगवस्यखिलासमनि
वाहुदेवे समाधाय चचार ह पशोऽत्रतम्
With full, undiverted attention, Aditi thought of the Supreme Personality of Godhead and in this way brought under full control her mind and senses, which resembled forceful horses. She concentrated her mind upon the Supreme Lord, Vāsudeva. Thus she performed the ritualistic ceremony known as payo-vrata.

PURPORT

This is the process of bhakti-yoga.
“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through frutitive activities or philosophical speculation. That is called pure devotional service.” One simply has to concentrate upon the lotus feet of Vāsudeva, Kṛṣṇa (sa vai manāḥ kṛṣṇa-padāravindayoḥ). Then the mind and senses will be controlled, and one can engage himself fully in the devotional service of the Lord. The devotee does not need to practice the haṭha-yoga system to control the mind and senses; his mind and senses are automatically controlled because of unalloyed devotional service to the Lord.

TEXT 4

तस्याः प्रादुर्भृताः भगवानादिनिरूपः ||
पीतवासानास्मित्वा: श्रीकृष्णक्रियादारः || ४ ॥

tasyāḥ prādurbhūt tāta
bhagavān ādi-puruṣāḥ
piṭa-vāsāḥ catur-bāhuḥ
śaṅkha-cakra-gadā-dharāḥ

tasyāḥ—before her; prādurbhūt—appeared; tāta—my dear King; bhagavān—the Supreme Personality of Godhead; ādi-puruṣāḥ—the original person; piṭa-vāsāḥ—dressed in yellow garments; catur-bāhuḥ—with four arms; śaṅkha-cakra-gadā-dharāḥ—bearing the conchshell, disc, club and lotus flower.

TRANSLATION

My dear King, the original Supreme Personality of Godhead, dressed in yellow garments and bearing a conchshell, disc, club and lotus in His four hands, then appeared before Aditi.

TEXT 5

तं नेत्रगौर्ण वीण्य सहसोत्थाय सादरम् ॥
ननाम खुचि कायेन दण्डवत्सरीविविहला ॥ ५ ॥
The Lord Agrees to Become Aditi’s Son

tam netra-gocaram vikṣya
sahasotthāya sādaram
nanāma bhuvi kāyena
daṇḍavat-pritī-vihvalā

tam—Him (the Supreme Personality of Godhead); netra-gocaram—visible by her eyes; vikṣya—after seeing; sahasā—all of a sudden; utthāya—getting up; sa-ādaram—with great respect; nanāma—offered respectful obeisances; bhuvi—on the ground; kāyena—by the whole body; daṇḍa-vat—falling like a rod; pritī-vihvalā—almost puzzled because of transcendental bliss.

TRANSLATION

When the Supreme Personality of Godhead became visible to Aditi’s eyes, Aditi was so overwhelmed by transcendental bliss that she at once stood up and then fell to the ground like a rod to offer the Lord her respectful obeisances.

TEXT 6

सोत्साय बद्धान्जलिरितुं स्थिता
नोत्सेह आनन्दजलाकुलेषणा ।
बभूव तूष्णीं पुलकाकुलकृतिः
स्तदर्शनायुत्सवगात्रेपथः ॥ ६ ॥

sotthāya baddhāṅjalir iditum sthitā
notseha ānanda-jalākuleśaṇā
babhūva tūṣṇīṁ pulakākulākṛtis
tad-darśanātyutsava-gātra-vepathūḥ

sā—she; utthāya—standing up; baddha-aṅjaliḥ—with folded hands; iditum—to worship the Lord; sthitā—situated; na utsehe—could not endeavor; ānanda—from transcendental bliss; jala—with water; ākula-iksanaḥ—her eyes were filled; babhūva—remained; tūṣṇīṁ—silent; pulaka—with standing of the hairs of the body; ākula—overwhelmed; ākṛtih—her form; tat-darśana—by seeing the Lord;
ati-utsava—with great pleasure; gātra—her body; vepathuḥ—began to tremble.

**TRANSLATION**

Aditi stood silently with folded hands, unable to offer prayers to the Lord. Because of transcendental bliss, tears filled her eyes, and the hairs on her body stood on end. Because she could see the Supreme Personality of Godhead face to face, she felt ecstasy, and her body trembled.

**TEXT 7**

prītyā śanair gadgadayā girā harim
tuṣṭāva sā devy aditiḥ kurūdvaha
udvikṣatī sā pibatīva cakṣusā
ramā-patiṁ yajña-patiṁ jagat-patiṁ

*prītyā*—because of love; *śanaiḥ*—again and again; *gadgadayā*—faltering; *girā*—with a voice; *harim*—unto the Supreme Personality of Godhead; *tuṣṭāva*—pleased; *sā*—she; *devi*—the demigoddess; *aditiḥ*—Aditi; *kuru-udvaha*—O Mahārāja Parikṣit; *udvikṣatī*—while staring; *sā*—she; *pibatī iva*—appeared as if she were drinking; *cakṣusā*—through the eyes; *ramā-patiṁ*—unto the Lord, the husband of the goddess of fortune; *yajña-patiṁ*—unto the Lord, the enjoyer of all sacrificial ceremonies; *jagat-patiṁ*—the master and Lord of the entire universe.

**TRANSLATION**

O Mahārāja Parikṣit, the demigoddess Aditi then began offering her prayers to the Supreme Personality of Godhead in a faltering voice and with great love. She appeared as though drinking
through her eyes the Supreme Lord, who is the husband of the goddess of fortune, the enjoyer of all sacrificial ceremonies, and the master and Lord of the entire universe.

**PURPORT**

After observing the *payo-vrata*, Aditi was certain that the Lord had appeared before her as Ramā-pati, the husband of all good fortune, just to offer her sons all opulences. She had performed the *yajña* of *payo-vrata* under the direction of her husband, Kaśyapa, and therefore she thought of the Lord as Yajña-pati. She was completely satisfied to see the master and Lord of the entire universe come before her to fulfill her desire.

**TEXT 8**

ṣrī-aditir uvāca

yajñēśa yajña-puruṣācyuta tirtha-pāda

āpanna-loka-vṛjinaḥ pādasya ity ādy apanna-loka-vṛjinaḥ pādasya ity ādy

ṣrī-aditih uvāca—the demigoddess Aditi said; *yajña-īśa*—O controller of all sacrificial ceremonies; *yajña-puruṣa*—the person who enjoys the benefits of all sacrifices; *acyuta*-infallible; *tirtha-pāda*-at whose lotus feet stand all the holy places of pilgrimage; *tīrtha-śravaḥ*—celebrated as the ultimate shelter of all saintly persons; *śravaṇa*-hearing about whom; *maṅgala*-is auspicious; *nāmadheya*-to chant His name is also auspicious; *āpanna*-surrendered; *loka*-of people; *vṛjina*-dangerous material position; *upaśama*-diminishing; *udaya*-who has appeared; *ādyas*-the original Personality of Godhead; *ṣam*-auspiciousness;
naḥ—our; kṛdhi—kindly bestow upon us; īśa—O supreme controller; bhagavan—O Lord; asi—You are; dīna-nāthaḥ—the only shelter of the downtrodden.

TRANSLATION

The goddess Aditi said: O master and enjoyer of all sacrificial ceremonies, O infallible and most famous person, whose name, when chanted, spreads all good fortune! O original Supreme Personality of Godhead, supreme controller, shelter of all holy places, You are the shelter of all poor, suffering living entities, and You have appeared to diminish their suffering. Please be kind to us and spread our good fortune.

PURPORT

The Supreme Personality of Godhead is the master of those who observe vows and austerities, and it is He who bestows benedictions upon them. He is worshipable for the devotee throughout the devotee’s life, for He never breaks His promises. As He says in Bhagavad-gītā (9.31), kaunteya pratijānīhi na me bhaktah praṇāśyati: “O son of Kunti, declare it boldly that My devotee never perishes.” The Lord is addressed here as acyuta, the infallible, because He takes care of His devotees. Anyone inimical to the devotees is certainly vanquished by the mercy of the Lord. The Lord is the source of the Ganges water, and therefore He is addressed here as tīrtha-pāda, indicating that all the holy places are at His lotus feet, or that whatever He touches with His foot becomes a holy place. Bhagavad-gītā, for example, begins with the words dharma-kṣetra kuru-kṣetra. Because the Lord was present on the Battlefield of Kurukṣetra, it became a dharma-kṣetra, a place of pilgrimage. Therefore the Pāṇḍavas, who were extremely religious, were assured of victory. Any place where the Supreme Personality of Godhead displays His pastimes, such as Vṛndāvana or Dvārakā, becomes a holy place. The chanting of the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—is pleasing to the ear, and it expands good fortune to the audience who hears it chanted. Owing to the presence of the Supreme Personality of Godhead, Aditi was fully assured that the troublesome condition created for her by the demons would now be ended.
viśvāya viśva-bhavana-sthiti-samyamāya
svairam grhīta-puru-sakti-guṇāya bhūmne
sva-sthāya śaśvad-upabṛnhita-pūrna-bodha-
vyaśādītātmā-tamase haraye namas te

viśvāya—unto the Supreme Personality of Godhead, who is actually the entire universe; viśva—of the universe; bhavana—creation; sthiti—maintenance; samyamāya—and annihilation; svairam—fully independent; grhīta—taking in hand; puru—completely; sakti-guṇāya—controlling the three modes of material nature; bhūmne—the supreme great; sva-sthāya—who is always situated in His original form; śaśvat—eternally; upabṛnhita—achieved; pūrna—complete; bodha—knowledge; vyāpādīta—completely vanquished; ātma-tamase—the illusory energy of Your Lordship; haraye—unto the Supreme Lord; namah te—I offer my respectful obeisances unto You.

TRANSLATION
My Lord, You are the all-pervading universal form, the fully independent creator, maintainer and destroyer of this universe. Although You engage Your energy in matter, You are always situated in Your original form and never fall from that position, for Your knowledge is infallible and always suitable to any situation. You are never bewildered by illusion. O my Lord, let me offer my respectful obeisances unto You.

PURPORT
In the Caitanya-caritāmṛta (Ādi 2.117) it is said:
Anyone trying to become fully Kṛṣṇa conscious must know the Lord’s glories as far as they are possible to understand. Here Aditi hints at these glories. The universe is nothing but the external potency of the Lord. This is confirmed in Bhagavad-gitā (9.4): mayā tatam idam sarvam. Whatever we see in this universe is but an expansion of the potency of the Supreme Personality of Godhead, just as the sunshine and heat all over the universe are expansions of the sun. When one surrenders unto the Supreme Personality of Godhead, he surpasses the influence of the illusory energy, for the Supreme Lord, being fully wise and being situated in the heart of everyone, especially in the heart of the devotee, gives one intelligence by which one is sure never to fall into illusion.

**TEXT 10**

आयु: परं वपुरमीमतुल्यलक्ष्मी-
द्वियोधृसा: सकलयोगमुनासात्मितवर्गः: ।
ज्ञानं च केवलमन्त्र मयेन्दित तुषात्
त्वचो नूणां किं चं सपलविदारुपशी:॥१०॥

āyuḥ paramaḥ vapur abhīṣtam atulya-lakṣmī
dyo-bhū-rasāḥ sakala-yoga-guṇās tri-vargaḥ
jñānam ca kevalam ananta bhavanti tuṣṭāt
tvatto nṛṇāṁ kim u sapatna-jayādir āśiḥ

āyuḥ—duration of life; param— as long as that of Lord Brahmā; vapuḥ—a particular type of body; abhīṣtam—the goal of life; atulya-lakṣmīḥ—unparalleled opulence in material existence; dyo—the upper planetary system; bhū—Bhūloka; rasāḥ—the lower planetary system; sakala—all kinds of; yoga-guṇāḥ—the eight mystic perfections; tri-vargaḥ—the principles of religiosity, economic development and sense gratification; jñānam—transcendental knowledge; ca—and; kevalam—complete; ananta—O unlimited one; bhavanti—all become possible; tuṣṭāt—by Your satisfaction; tvattaḥ—from You; nṛṇāṁ—of all living
entities; *kim u*—what to speak of; *sapatna*—enemies; *jaya*—conquering; *ādiḥ*—and others; *āśīḥ*—such benedictions.

**TRANSLATION**

O unlimited one, if Your Lordship is satisfied, one can very easily obtain a lifetime as long as that of Lord Brahmā, a body either in the upper, lower or middle planetary systems, unlimited material opulence, religion, economic development and satisfaction of the senses, full transcendental knowledge, and the eight yogic perfections, what to speak of such petty achievements as conquering one’s rivals.

**TEXT 11**

श्रीशुकु उवाच ।
अदित्येवं सुतो राजन्मगवान्मुक्तरक्षणः ।
क्षेत्रजः सर्वभूतानांमिति होवाच भारतः ॥११॥

śrī-śuka uvāca

adityaivarṁ stuto rājan
bhagavān puṣkarekṣaṇaḥ
kṣetra-jñaḥ sarva-bhūtānām
iti hovāca bhārata

śrī-śukha uvāca—Śrī Śukadeva Gosvāmi said; *adityā*—by Aditi; *evam*—thus; *stutah*—being worshiped; *rājan*—O King (Mahārāja Parikṣit); *bhagavān*—the Supreme Personality of Godhead; *puṣkara-ikṣaṇaḥ*—whose eyes are like lotus flowers; *kṣetra-jñaḥ*—the Supersoul; *sarva-bhūtānām*—of all living entities; *iti*—thus; *ha*—indeed; *uvāca*—replied; *bhārata*—O best of the Bharata dynasty.

**TRANSLATION**

Śukadeva Gosvāmi said: O King Parikṣit, best of the Bharata dynasty, when the lotus-eyed Lord, the Supersoul of all living entities, was thus worshiped by Aditi, He replied as follows.
TEXT 12

Śrī-bhagavān uvāca
deva-mātār bhavatīyā me
vijñātam cira-kāṁkṣitam
yat sapatnair hṛta-śrīnām
cyāvitānāṁ sva-dhāmataḥ

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; deva-mātār—O mother of the demigods; bhavatīyā—of you; me—by Me; vijñātam—understood; cira-kāṁkṣitam—what You have desired for a long time; yat—because; sapatnaiḥ—by the rivals; hṛta-śrīnām—of your sons, who are bereft of all opulences; cyāvitānāṁ—vanquished; sva-dhāmataḥ—from their own residential quarters.

TRANSLATION

The Supreme Personality of Godhead said: O mother of the demigods, I have already understood your long-cherished desires for the welfare of your sons, who have been deprived of all opulences and driven from their residence by their enemies.

PURPORT

The Supreme Personality of Godhead, being situated in everyone’s heart, and especially in the hearts of His devotees, is always ready to help devotees in adversity. Since He knows everything, He knows how things are to be adjusted, and He does the needful to relieve the suffering of His devotee.
The Lord Agrees to Become Aditi’s Son

The Lord agrees to become Aditi’s son.

Tan vinirjitya samare
Durmadan asurasabhān
Pratilabdha-jaya-sribhiḥ
Putrār icchasy upāsitum

Tan—them; vinirjitya—defeating; samare—in the fight; durmadan—puffed up by strength; asurasabhān—the leaders of the demons; pratilabdha—getting back; jaya—victory; sribhiḥ—as well as the opulences; putrāḥ—with your sons; icchasi—you are desiring; upāsitum—to come together and worship Me.

TRANSLATION

O Devi, O goddess, I can understand that you want to regain your sons and be together with them to worship Me, after defeating the enemies in battle and retrieving your abode and opulences.

TEXT 14

In trāyēṣṭhaḥ: Svataṇagnair yudhi vidvīṣām
Śrivophūtapriṃjasī dūṅkita: 11.14.1

Indra-jyeṣṭhailaḥ sva-tanayair
Hatānāṃ yudhi vidvīṣām
Strīyo rudantir āsādyā
Draṣṭum icchasi duḥkhitāḥ

Indra-jyeṣṭhailaḥ—persons of whom King Indra is the eldest; sva-tanayair—by your own sons; hatānām—who are killed; yudhi—in the fight; vidvīṣām—of the enemies; strīyo—wives; rudantir—lamenting; āsādyā—coming near the dead bodies of their husbands; draṣṭum icchasi—you want to see; duḥkhitāḥ—very much aggrieved.

TRANSLATION

You want to see the wives of the demons lamenting for the death of their husbands when those demons, the enemies of your sons, are killed in battle by the demigods, of whom Indra is the chief.
TEXT 15

आत्मजान्समर्द्धान्ति प्रत्याहर्त्यस्रियं ।
नाकप्रशस्तिजीवतो द्रष्टुमिच्छो।

atmajan susamrddhah tvam
pratyahirta-yaasah-sriyah
naka-prsthah adhisthaya
krdato dra$tum icchasi

atma-jan—your own sons; su-samrddhan—completely opulent; tvam—you; pratyahirta—having received back; yaasah—reputation; sriyah—opulence; naka-prsthah—in the heavenly kingdom; adhisthaya—situated; krdatah—enjoying their life; dra$tum—to see; icchasi—you are desiring.

TRANSLATION

You want your sons to regain their lost reputation and opulence and live again on their heavenly planet as usual.

TEXT 16

प्रायोधुना तेदसुर्युथनाथा
अपारणीया इति देवि मे मतिः ।
यतेतसुक्लेशरविप्रस्पुसा
न विक्रमस्त्रु सुखं ददाति।

prayo 'dhunah te 'sura-yutha-natha
apara-nilaya iti devi me matih
yat te 'nukuleśvara-vipra-guptah
na vikramas tatra sukham dadati

prayah—almost; adhunah—at the present moment; te—all of them; asura-yutha-natha—the chiefs of the demons; aparanilaya—unconquerable; iti—thus; devi—O mother Aditi; me—My; matih—opinion;
yat—because; te—all the demons; anukūla-īśvara-vipra-guptāḥ—protected by brāhmaṇas, by whose favor the supreme controller is always present; na—not; vikramaḥ—the use of power; tatra—there; sukham—happiness; dadāti—can give.

TRANSLATION

O mother of the demigods, in My opinion almost all the chiefs of the demons are now unconquerable, for they are being protected by brāhmaṇas, whom the Supreme Lord always favors. Thus the use of power against them now will not at all be a source of happiness.

PURPORT

When a person is favored by brāhmaṇas and Vaiṣṇavas, no one can defeat him. Even the Supreme Personality of Godhead does not interfere when one is protected by a brahmaṇa. It is said, go-brāhmaṇa-hitāya ca. The Lord’s first inclination is to give all benedictions to the cows and brāhmaṇas. Therefore if brāhmaṇas favor someone, the Lord does not interfere, nor can anyone interfere with the happiness of such a person.

TEXT 17

अथाप्युपायो मम देवि चिन्त्यः
सन्तोषितस्य नाराहिति गन्तुमन्याय
अद्वायुर्यं फलेन्तुक्ल्वत् ||१७||

atha—therefore; api—in spite of this situation; upāyah—one means; mama—by Me; devi—O goddess; cintyaḥ—must be considered; santōṣitaṁ satvamānuśaṁ gantum anyathā ādāna-yat phala-hetukatvāt

atha—therefore; api—in spite of this situation; upāyah—one means; mama—by Me; devi—O goddess; cintyaḥ—must be considered; santōṣitaṁ satvamānuśaṁ gantum anyathā ādāna-yat phala-hetukatvāt
gantum anyathā— to become otherwise; śraddhā-anurūpam—according to one’s faith and devotion; phala—of the result; hetukatvāt—from being the cause.

**TRANSLATION**

Yet because I have been satisfied by the activities of your vow, O goddess Aditi, I must find some means to favor you, for worship of Me never goes in vain but certainly gives the desired result according to what one deserves.

**TEXT 18**

`tvayārcaitaḥ cāham apatya-guptaye
payo-vratenānugunāṁ samuḍitaḥ
svārṇeṇa putratvam upetya te sutān
goptāsmiti mārīca-tapasy adhiṣṭhitaḥ`

`tvayā—by you; arcaitaḥ—being worshiped; ca—also; aham—I; apatya-guptaye—giving protection to your sons; payaḥ-vrataṇa—by the payo-vrata vow; anugunām—as far as possible; samuḍitaḥ—properly worshiped; svā-arṣeṇa—by My plenary portion; putra-tvam—coming your son; upetya—taking this opportunity; te sutān—to your other sons; gopta asmi—I shall give protection; mārīca—of Kaśyapa Muni; tapasi—in the austerity; adhiṣṭhitaḥ—situated.

**TRANSLATION**

You have prayed to Me and properly worshiped Me by performing the great payo-vrata ceremony for the sake of protecting your sons. Because of Kaśyapa Muni’s austerities, I shall agree to become your son and thus protect your other sons.
TEXT 19

उपाध्वा पतिः मद्रे प्रजापतिमेकल्पनम्।
मां च भावयति पत्यावेवरुपपवस्थितम्।१९॥

upadāhava patim bhadre
prajāpatim akalmaśam
māṁ ca bhaiyati patyāv
evaṁ rūpam avasthitam

upadāhava—just go worship; patim—your husband; bhadre—O gentle woman; prajāpatim—who is a Prajāpati; akalmaśam—very much purified because of his austerity; māṁ—Me; ca—as well as; bhaiyati—thinking of; patyāv—within your husband; evam—thus; rūpam—form; avasthitam—situated there.

TRANSLATION

Always thinking of Me as being situated within the body of your husband, Kaśyapa, go worship your husband, who has been purified by his austerity.

TEXT 20

नात्त्र परस्माः आश्वेरं पृष्ठापि कर्णचन।
सर्वं सम्पद्यते देवि देवगुहां सुसम्ब्रुतम्।२०॥

naitat parasmā ākhiedyam
prṣṭayāpi kathaṇcana
sarvam sampadyate devi
deva-guhyam susāṃvrtam

na—not; etat—this; parasmā—to outsiders; ākhiedyam—is to be disclosed; prṣṭayā api—even though questioned; kathaṇcana—by anyone; sarvam—everything; sampadyate—becomes successful; devi—O lady; deva-guhyam—very confidential even to the demigods; susāṃvrtam—very carefully kept confidential.
TRANSLATION

O lady, even if someone inquires, you should not disclose this fact to anyone. That which is very confidential is successful if kept secret.

TEXT 21

Śrī Śuka uvāca

etāvad uktvā bhagavāṁs
tatraivaṁtara-dhiyata
aditir durlabhāṁ labdhvā
harer janmātmāṁi prabhoh
upādihavat patiṁ bhaktyā
parayā krṭa-kṛtyavat

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmi said; etāvat—in this way; uktvā—saying (to her); bhagavāṁ—the Supreme Personality of Godhead; tatra eva—in that very spot; antah-adhiyata—disappeared; aditiḥ—Aditi; durlabhāṁ—a very rare achievement; labdhvā—getting; hareḥ—of the Supreme Personality of Godhead; janma—birth; ātmanī—in herself; prabhoh—of the Lord; upādihavat—immediately went; patim—unto her husband; bhaktyā—with devotion; parayā—great; krṭa-kṛtya-vat—thinking herself very successful.

TRANSLATION

Śukadeva Gosvāmi said: After speaking in this way, the Supreme Personality of Godhead disappeared from that very spot. Aditi, having received the extremely valuable benediction that the Lord would appear as her son, considered herself very successful, and with great devotion she approached her husband.
TEXT 22

sa vai samādhi-yogena
kaśyapas tad abudhyata
praviṣṭam ātmani harer
āṁśam hy avitathēkṣanāh

sah—Kaśyapa Muni; vai—indeed; samādhi-yogena—by mystic meditation; kaśyapaḥ—Kaśyapa Muni; tat—then; abudhyata—could understand; praviṣṭam—entered; ātmani—within himself; hareḥ—of the Supreme Lord; aṁśam—a plenary portion; hi—indeed; avitatha-ikṣanāḥ—whose vision is never mistaken.

TRANSLATION

Being situated in a meditational trance, Kaśyapa Muni, whose vision is never mistaken, could see that a plenary portion of the Supreme Personality of Godhead had entered within him.

TEXT 23

so 'dityāṁ viryam ādhatta
tapasā cira-sambhrātam
samāhita-manā rājan
dāruṇy agnim yathānilah

sah—Kaśyapa; adityāṁ—unto Aditi; viryam—semen; ādhatta—placed; tapasā—by austerity; cira-sambhrātam—restrained for long, long years; samāhita-manāḥ—being fully in trance upon the Supreme Personality of Godhead; rājan—O King; dāruṇi—as in firewood; agnim—fire; yathā—as; anilah—wind.
TRANSLATION

O King, as the wind promotes friction between two pieces of wood and thus gives rise to fire, Kasyapa Muni, whose transcendental position was fully absorbed in the Supreme Personality of Godhead, transferred his potency into the womb of Aditi.

PURPORT

A forest fire begins when two pieces of wood rub against one another, being agitated by the wind. Actually, however, fire belongs neither to the wood nor to the wind; it is always different from both. Similarly, here it is to be understood that the union of Kasyapa Muni and Aditi was not like the sexual intercourse of ordinary human beings. The Supreme Personality of Godhead has nothing to do with the human secretions of sexual intercourse. He is always completely aloof from such material combinations.

The Lord says in Bhagavad-gita (9.29), samo ‘ham sarva-bhūteśu: “I am equal toward all living entities.” Nonetheless, to protect the devotees and kill the demons, who were a disturbing element, the Lord entered the womb of Aditi. Therefore this is a transcendental pastime of the Lord. This should not be misunderstood. One should not think that the Lord became the son of Aditi the way an ordinary child is born because of sexual intercourse between man and woman.

Here it may also be appropriate to explain, in these days of controversy, the origin of life. The life force of the living entity—the soul—is different from the ovum and semen of the human being. Although the conditioned soul has nothing to do with the reproductive cells of man and woman, he is placed into the proper situation because of his work (karmaṇa daiva-netreṇa). Life is not, however, a product of two secretions, but is independent of all material elements. As fully described in Bhagavad-gita, the living entity is not subject to any material reactions. He can neither be burnt by fire, cut by sharp weapons, moistened by water, nor dried by the air. He is completely different from the physical elements, but by a superior arrangement he is put into these material elements. He is always aloof from material contact (asaṅgo hy ayaṁ puruṣaḥ) but because he is placed in a material condition, he suffers the reactions of the material modes of nature.
puruṣaḥ prakṛti-stho hi
bhūrike prakṛti-jān guṇān
dhāraṇaṁ guṇa-saṅgo'sya
sad-asad-yoni-janmasu

“The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil amongst various species.” (Bg. 13.22) Although the living entity is aloof from the material elements, he is put into material conditions, and thus he must suffer the reactions of material activities.

TEXT 24

अदितेथिषिन्ति गर्भं भगवतं सनातनम्।
हिरण्यगमों विज्ञाय समीङे गुह्यनामभिः॥२४॥

adīteḥ dhiṣṭhitam garbham
bhagavantam sanātanam
hiranyagarbho vijñāya
sāmīde guhya-nāmabhīḥ

aditeh—into the womb of Aditi; dhiṣṭhitam—being established; garbham—pregnancy; bhagavantam—unto the Supreme Personality of Godhead; sanātanam—who is eternal; hiranyagarbhaḥ—Lord Brahmā; vijñāya—knowing this; sāmīde—offered prayers; guhya-nāmabhīḥ—with transcendental names.

TRANSLATION

When Lord Brahmā understood that the Supreme Personality of Godhead was now within the womb of Aditi, he began to offer prayers to the Lord by reciting transcendental names.

PURPORT

The Supreme Personality of Godhead exists everywhere (aṇḍāntara-stha-paramāṇu-cayāntara-stham). Therefore when one chants His transcendental names—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—the Supreme Personality of Godhead is automatically pleased by such saṅkīrtana. It is not that the Supreme Personality of Godhead is absent; He is present there. And when a devotee utters the transcendental name, it is not a material sound. Therefore, the Supreme Personality of Godhead is naturally pleased. A devotee knows that the Lord is present everywhere and that one can please Him simply by chanting His holy name.

**TEXT 25**

श्रीब्रह्मोवाच

जयोरुगाय भगवन्नुरुक्रम नमोऽस्तु ते।

नमो ब्रह्मण्यदेवाय त्रिगुणाय नमो नमः। ॥ २५ ॥

śrī-brahmovāca
jayorugāya bhagavann
urukrama namo 'stu te
namo brahmanyā-devāya
tri-guṇāya namo namah

śrī-brahmā uvāca—Lord Brahmā offered prayers; jaya—all glories; urugāya—unto the Lord, who is constantly glorified; bhagavan—O my Lord; urukrama—whose activities are very glorious; namah astu te—I offer my respectful obeisances unto You; namah—my respectful obeisances; brahmanyā-devāya—unto the Lord of the transcendentalists; tri-guṇāya—the controller of the three modes of nature; namah namah—I offer my respectful obeisances unto You again and again.

**TRANSLATION**

Lord Brahmā said: O Supreme Personality of Godhead, all glories unto You, who are glorified by all and whose activities are all uncommon. I offer my respectful obeisances unto You, O Lord of the transcendentalists, controller of the three modes of nature. I offer my respectful obeisances unto You again and again.
TEXT 26

नमस्ते प्रश्नगर्भय वेदगर्भय वेधसे।
त्रिनाभया त्रिपश्ठया शिपिविस्तया विश्वे॥२६॥

namaḥ te prśni-garbha-yā
veda-garbha-yā vedhase
tri-nābhāya tri-prśṭhāya
si-pi-viśṭāya viṣṇave

namaḥ te—I offer my respectful obeisances unto You; prśni-garbha-yā—who formerly lived within the womb of Prśni (Aditi in her previous birth); veda-garbha-yā—who always remain within Vedic knowledge; vedhase—who are full of knowledge; tri-nābhāya—within the stem growing from whose navel live all the three worlds; tri-prśṭhāya—who are transcendental to the three worlds; si-pi-viśṭāya—who are within the cores of the hearts of all living entities; viṣṇave—unto the all-pervading Supreme Personality of Godhead.

TRANSLATION

I offer my respectful obeisances unto You, the all-pervading Lord Viśnu, who have entered the cores of the hearts of all living entities. All the three worlds reside within Your navel, yet You are above the three worlds. Formerly You appeared as the son of Prśni. To You, the supreme creator, who are understood only through Vedic knowledge, I offer my respectful obeisances.

TEXT 27

व्यालीतिल्लो सूधनस्य प्रध्य- 
मन्त्रशिक्षते पुरुषं यमाहुः।
कालो मंवानासिपतीः विभ्रं 
स्रोतो यथान्न्त:पतिवं गमीरसु॥२७॥

tvam ādir anto bhuvanasya madhyam
ananta-śaktim puruṣāṁ yam āhuḥ
kālo bhavān ākṣipatiśa viśvam
stroto yathāntah patitam gabhīram

tvam—Your Lordship; ādiḥ—the original cause; antaḥ—the cause of dissolution; bhuvanasya—of the universe; madhyam—maintenance of the present manifestation; ananta-śaktim—the reservoir of unlimited potencies; puruṣam—the Supreme Person; yam—whom; āhuḥ—they say; kālaḥ—the principle of eternal time; bhavān—Your Lordship; ākṣipati—attracting; īśa—the Supreme Lord; viśvam—the whole universe; strotāḥ—waves; yathā—as; antaḥ patitam—fallen within the water; gabhīram—very deep.

TRANSLATION

O my Lord, You are the beginning, the manifestation and the ultimate dissolution of the three worlds, and You are celebrated in the Vedas as the reservoir of unlimited potencies, the Supreme Person. O my Lord, as waves attract branches and leaves that have fallen into deep water, You, the supreme eternal time factor, attract everything in this universe.

PURPORT

The time factor is sometimes described as kāla-strota, waves of time. Everything in this material world is within the time factor and is being carried away by waves of attraction, which represent the Supreme Personality of Godhead.

TEXT 28

tvam vai prajānāṁ sthīrā-jāṅgamānāṁ
prajāpātīnāmasī sambhavīṣṇuḥ

dibhūksam dēv dibhubhyutānāṁ
parāyaṇam nairītvā mājñūṇaḥ||28||

tvam vai prajānāṁ sthīra-jaṅgamānāṁ
prajāpatināṁ asi sambhaviṣṇuḥ
divaukasāṁ deva divaś cyutānāṁ
parāyaṇaṁ naur iva majjato 'psu

tvam—Your Lordship; vai—indeed; praśanāṁ—of all living entities; sthira-jaṅgamānāṁ—either stationary or moving; praśapatīnāṁ—of all the Prajāpatis; asi—You are; sambhaviṣṇuḥ—the generator of everyone; diva-okasāṁ—of the inhabitants of the upper planetary system; deva—O Supreme Lord; divaḥ cyutānāṁ—of the demigods, who have now fallen from their residential quarters; parāyaṇam—the supreme shelter; nauḥ—boat; iva—like; majjataḥ—of one drowning; apsu—in the water.

TRANSLATION

My Lord, You are the original generator of all living entities, stationary or moving, and You are also the generator of the Prajāpatis. O my Lord, as a boat is the only hope for a person drowning in the water, You are the only shelter for the demigods, who are now bereft of their heavenly position.

Thus end the Bhaktivedanta purports of the Eighth Canto, Seventeenth Chapter, of the Śrīmad-Bhāgavatam, entitled “The Supreme Lord Agrees to Become Aditi’s Son.”
CHAPTER EIGHTEEN

Lord Vāmanadeva,
the Dwarf Incarnation

This chapter describes how Lord Vāmanadeva appeared and how He went to the sacrificial arena of Mahārāja Bali, who received Him well and fulfilled His desire by offering Him benedictions.

Lord Vāmanadeva appeared in this world from the womb of Aditi completely equipped with conchshell, disc, club and lotus. His bodily hue was blackish, and He was dressed in yellow garments. Lord Viṣṇu appeared at an auspicious moment on Śravaṇa-dvādaśī when the Abhijit star had arisen. At that time, in all the three worlds (including the higher planetary system, outer space and this earth), all the demigods, the cows, the brahmās and even the seasons were happy because of God’s appearance. Therefore this auspicious day is called Vijayā. When the Supreme Personality of Godhead, who has a sac-cid-ānanda body, appeared as the son of Kaśyapa and Aditi, both of His parents were very astonished. After His appearance, the Lord assumed the form of a dwarf (Vāmana). All the great sages expressed their jubilation, and with Kaśyapa Muni before them they performed the birthday ceremony of Lord Vāmana. At the time of Lord Vāmanadeva’s sacred thread ceremony, He was honored by the sun-god, Śrāvastī, the goddess presiding over the planet earth, the deity of the heavenly planets, His mother, Lord Brahmā, Kuvera, the seven rṣis and others. Lord Vāmanadeva then visited the sacrificial arena on the northern side of the Narmadā River, at the field known as Bhṛgukaccha, where brahmās of the Bhṛgu dynasty were performing yajñas. Wearing a belt made of muṇja straw, an upper garment of deerskin and a sacred thread and carrying in His hands a danda, an umbrella and a waterpot (kamandalu), Lord Vāmanadeva appeared in the sacrificial arena of Mahārāja Bali. Because of His transcendentally effulgent presence, all the priests were diminished in their prowess, and thus they all stood from their seats and offered prayers to Lord Vāmanadeva. Even Lord Śiva accepts on his head the Ganges water generated from the toe of Lord
Vāmanadeva. Therefore, after washing the Lord’s feet, Bali Mahārāja immediately accepted the water from the Lord’s feet on his head and felt that he and his predecessors had certainly been glorified. Then Bali Mahārāja inquired of Lord Vāmanadeva’s welfare and requested the Lord to ask him for money, jewels or anything He might desire.

TEXT 1

śrī-suka uvāca
ittham viriṇca-stuta-karma-viryaḥ
prādurbabhūvāmṛta-bhūr adityāṁ
catur-bhujāḥ śaṅkha-gadā-aja-cakraḥ
piśaṅga-vāsā nalināyatekṣāṇah

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; ittham—in this way; viriṇca-stuta-karma-viryaḥ—the Personality of Godhead, whose activities and prowess are always praised by Lord Brahmā; prādurbabhūva—became manifested; amṛta-bhūḥ—whose appearance is always deathless; adityāṁ—from the womb of Aditi; catur-bhujāḥ—having four arms; śaṅkha-gadā-abja-cakraḥ—decorated with conch-shell, club, lotus and disc; piśaṅga-vāsāḥ—dressed in yellow garments; nalinā-āyata-ūkṣāṇah—having blooming eyes like the petals of a lotus.

TRANSLATION

Śukadeva Gosvāmī said: After Lord Brahmā had thus spoken, glorifying the Supreme Lord’s activities and prowess, the Supreme Personality of Godhead, who is never subject to death like an ordinary living being, appeared from the womb of Aditi. His four
hands were decorated with a conchshell, club, lotus and disc, He was dressed in yellow garments, and His eyes appeared like the petals of a blooming lotus.

PURPORT

The word *amṛta-bhūḥ* is significant in this verse. The Lord sometimes appears like an ordinary child taking birth, but this does not mean that He is subject to birth, death or old age. One must be very intelligent to understand the appearance and activities of the Supreme Lord in His incarnations. This is confirmed in *Bhagavad-gītā* (4.9): *janma karma ca me divyam evaṁ yo vetti tattvataṁ*. One should try to understand that the Lord’s appearance and disappearance and His activities are all *divyam*, or transcendental. The Lord has nothing to do with material activities. One who understands the appearance, disappearance and activities of the Lord is immediately liberated. After giving up his body, he never again has to accept a material body, but is transferred to the spiritual world (*tyaktvā dehaṁ punar janma naiti māṁ eti so ‘rjuna*).

TEXT 2

śyāmāvadāto jhaśa-rāja-kunḍalau-
tviṣollasac-chṛi-vadanāmbujaḥ pumān
śrīvatsa-vakṣā balayāṅgadollasat-
kirīṭakāṇcī-guṇa-cāru-nūpuraḥ

śyāma-avadātaḥ—whose body is blackish and free from inebriety; jhaśa-rāja-kunḍala—of the two earrings, made in the shape of sharks; tviṣā—by the luster; uḷlassat—dazzling; śrī-vadana-ambujaḥ—having a beautiful lotus face; pumān—the Supreme Person; śrīvatsa-vakṣā—with the mark of Śrīvatsa on His bosom; balaya—bracelets; aṅgada—
arm bands; *ulasat*—dazzling; *kriṣṭa*—helmet; *kānci*—belt; *guna*—sacred thread; *cāru*—beautiful; *nūparaḥ*—ankle bells.

**TRANSLATION**

The body of the Supreme Personality of Godhead, blackish in complexion, was free from all inebrieties. His lotus face, decorated with earrings resembling sharks, appeared very beautiful, and on His bosom was the mark of Śrīvatsa. He wore bangles on His wrists, armlets on His arms, a helmet on His head, a belt on His waist, a sacred thread across His chest, and ankle bells decorating His lotus feet.

**TEXT 3**

मधुव्रताविग्नितयोऽवरोधिण ख्या ।

विराजितः श्रीवनमालयाम हरिः ।

प्रजापतेवेष्मतमः खरोचिषा

विनाषयनूर कण्ठनिविष्टकौस्तुब्हम् ॥ ३ ॥

*madhu-vrata-vrāta-vighuṣṭayā svayā*

*virājitaḥ śrī-vanamālayā hariḥ*

*prajāpateśvaṁśmatam: kh-rociṣa*

*vināśayan kaṇṭha-niviṣṭa-kaustubhah*

*madhu-vrata*—of bees always hankering for honey; *vrāta*—with a bunch; *vighuṣṭayā*—resounding; *svayā*—uncommon; *virājitaḥ*—situated; *śrī*—beautiful; *vana-mālayā*—with a flower garland; *hariḥ*—the Supreme Lord; *prajāpateḥ*—of Kaśyapa Muni, the Prajāpati; *veśma-tamaḥ*—the darkness of the house; *sva-rociṣā*—by His own effulgence; *vināśayan*—vanishing; *kaṇṭha*—on the neck; *niviṣṭa*—worn; *kaustubhah*—the Kaustubha gem.

**TRANSLATION**

An uncommonly beautiful garland of flowers decorated His bosom, and because the flowers were extremely fragrant, a large group of bees, making their natural humming sounds, invaded
them for honey. When the Lord appeared, wearing the Kaustubha gem on His neck, His effulgence vanquished the darkness in the home of the Prajāpati Kaśyapa.

TEXT 4

దిశ: ప్రసేటు: సలిలాసాయాసాతాద
Prajā: Prahrṣṭa rta vo guṇānvitāḥ
dyaur antarikṣaṁ kṣitir agni-jihvā
gāvo dvijāḥ sañjahrṣur nagāḥ ca

dīsaḥ—all directions; praseduḥ—became happy; salila—of water; āśayāḥ—the reservoirs; tadā—at that time; prajāḥ—all living entities; praḥṛṣṭāḥ—very happy; rtavah—the seasons; guṇa-anvitāḥ—full of their respective qualities; dyauḥ—the upper planetary system; antarikṣam—outer space; kṣitiḥ—the surface of the earth; agni-jihvāḥ—the demigods; gāvah—the cows; dvijāḥ—the brāhmaṇas; sañjahrṣuḥ—all became happy; nagāḥ ca—and the mountains.

TRANSLATION

At that time, there was happiness in all directions, in the reservoirs of water like the rivers and oceans, and in the core of everyone's heart. The various seasons displayed their respective qualities, and all living entities in the upper planetary system, in outer space and on the surface of the earth were jubilant. The demigods, the cows, the brahmaṇas and the hills and mountains were all filled with joy.

TEXT 5

श्रोणायं भवणदाद्वयं मुहूतेंभिजिति प्रसुः
सरेतं नक्षत्रतारायाधकुस्तजन्म दक्षिणम्

Shrōṇaṁ bhavaṇaṇaṁ muhuṁ teṁ bhijitaṁ prasuḥ:
Sareteṁ naksatrataraṇaḥ kusṭa janma dakṣiṇam.

Lord Vāmanadeva, the Dwarf Incarnation
śrōṇāyāṁ śravaṇa dvādaśyāṁ
muhūrte 'bhijitiprabhuḥ
sarve nakṣatra-tārādyāś
cakrus taj-janma dakṣiṇam

śrōṇāyāṁ—when the moon was situated in the Śravaṇa lunar mansion; śravaṇa dvādaśyāṁ—on the twelfth lunar day of the bright fortnight in the month of Bhādra, the day famous as the Śravaṇa-dvādaśi; muhūrte—in the auspicious moment; abhijiti—in the first portion of the Śravaṇa lunar mansion known as the Abhijit-nakṣatra and in the Abhijit-muhūrta (occurring at midday); prabhuḥ—the Lord; sarve—all; nakṣatra—stars; tārā—planets; ādyāḥ—beginning with the sun and followed by the other planets; cakruḥ—made; tat-janma—the birthday of the Lord; dakṣiṇam—very munificent.

TRANSLATION

On the day of Śravaṇa dvādaśi [the twelfth day of the bright fortnight in the month of Bhādra], when the moon came into the lunar mansion Śravaṇa, at the auspicious moment of Abhijit, the Lord appeared in this universe. Considering the Lord’s appearance very auspicious, all the stars and planets, from the sun to Saturn, were munificently charitable.

PURPORT

Śrīla Viśvanātha Cakravarti Thākura, an expert astrologer, explains the word nakṣatra-tārādyāḥ. The word nakṣatra means ‘the stars,’” the word tāra in this context refers to the planets, and ādyāḥ means “the first one specifically mentioned.” Among the planets, the first is Śūrya, the sun, not the moon. Therefore, according to the Vedic version, the modern astronomer’s proposition that the moon is nearest to the earth should not be accepted. The chronological order in which people all over the world refer to the days of the week—Sunday, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday—corresponds to the Vedic order of the planets and thus circumstantiates the Vedic version. Apart from this, when the Lord appeared the planets and stars became situated very auspiciously, according to astrological calculations, to celebrate the birth of the Lord.
TEXT 6

dvādaśyām savitātiśhan
madhyandina-gato nrpa
vijayā-nāma sā proktā
yasyāṁ janma vidur hareḥ

dvādaśyāṁ—on the twelfth day of the moon; savitā—the sun; atiśhat—was staying; madhyam-dina-gataḥ—on the meridian; nrpa—O King; vijayā-nāma—by the name Vijaya; sā—that day; proktā—is called; yasyāṁ—on which; janma—the appearance; viduḥ—they know; hareḥ—of Lord Hari.

TRANSLATION

O King, when the Lord appeared—on dvādaśi, the twelfth day of the moon—the sun was at the meridian, as every learned scholar knows. This dvādaśi is called Vijaya.

TEXT 7

śaṅkha-duṇḍubhayo nedur
mrdaṅga-paṇavānakāh
citru-vāditra-tūryānāṁ
nirghoṣas tumuḷo 'bhavat

śaṅkha—conchshells; duṇḍubhayaḥ—kettledrums; neduḥ—vibrated; mrdaṅga—drums; paṇava-ānakāḥ—drums named paṇavas and ānakas; citra—various; vāditra—of these vibrations of musical sound; tūryānāṁ—and of other instruments; nirghoṣaḥ—the loud sound; tumuḷaḥ—tumultuous; abhavat—became.
TRANSLATION

Conchshells, kettledrums, drums, pañavas and anakas vibrated in concert. The sound of these and various other instruments was tumultuous.

TEXT 8

prītāś cāpsarasas 'nṛtyan
  gandharva-pravarā jaguḥ
  tuṣṭuvur munayo devā
  manavaḥ pitaro 'gnayaḥ

prītāḥ—being very pleased; ca—also; apsarasāḥ—the celestial dancing girls; anṛtyan—danced; gandharva-pravarāḥ—the best of the Gandharvas; jaguḥ—sang; tuṣṭuvuḥ—satisfied the Lord by offering prayers; munayaḥ—the great sages; devāḥ—the demigods; manavaḥ—the Manus; pitarāḥ—the inhabitants of Pitṛloka; agnayaḥ—the fire-gods.

TRANSLATION

Being very pleased, the celestial dancing girls [Apsarās] danced in jubilation, the best of the Gandharvas sang songs, and the great sages, demigods, Manus, Pitās and fire-gods offered prayers to satisfy the Lord.

TEXTS 9–10

siddha-vidyādhara-gaṇāḥ
  sakimpuruṣa-kinnaraḥ
Lord Vāmanadeva, the Dwarf Incarnation

cāraṇaḥ yaksā-rakṣāṁsi
suparnā bhujagottamāḥ

gāyanto 'tipraśamsanto
nṛtyanto vibudhānugāḥ
adityā āśrama-padam
kusumaiḥ samavākiran

siddha— the inhabitants of Siddhaloka; vidyādhara-ganāḥ— the inhabitants of Vidyādhara-loka; sa—with; kimpuruṣa— the inhabitants of Kimpuruṣa-loka; kinnaraḥ— the inhabitants of Kinnaraloka; cāraṇaḥ— the inhabitants of Cāraṇaloka; yaksā— the Yakṣas; rakṣāṁsi— the Rākṣasas; suparnāḥ— the Suparnas; bhujaga-uttamāḥ— the best of the inhabitants of the serpent loka; gāyantah— glorifying the Lord; atipraśamsantah— praising the Lord; nṛtyantah— dancing; vibudhānugāḥ— the followers of the demigods; adityāḥ— of Aditi; āśrama-padam— the place of residence; kusumaiḥ— by flowers; samavākiran— covered.

TRANSLATION

The Siddhas, Vidyādharas, Kimpuruṣas, Kinnaras, Cāraṇas, Yakṣas, Rākṣasas, Suparnas, the best of serpents, and the followers of the demigods all showered flowers on Aditi’s residence, covering the entire house, while glorifying and praising the Lord and dancing.
drṣṭvā—seeing; aditiḥ—mother Aditi; tam—Him (the Supreme Personality of Godhead); najā-garbha-sambhavam—born of her own womb; param—the Supreme; pumāṁsam—the Personality of Godhead; mudam—great happiness; āpa—conceived; vismitā—being very much astonished; grhita—accepted; deham—body, or transcendental form; nija-yoga-māyayā—by His own spiritual potency; prajāpatiḥ—Kaśyapa Muni; ca—also; āha—said; jaya—all glories; iti—thus; vismitah—being astonished.

TRANSLATION

When Aditi saw the Supreme Personality of Godhead, who had appeared from her own womb, having accepted a transcendental body by His own spiritual potency, she was struck with wonder and was very happy. Upon seeing the child, Prajāpati Kaśyapa exclaimed, “Jaya! Jaya!” in great happiness and wonder.

TEXT 12

yat tad vapur bhāti vibhūṣānāyudhair
avyakta-cid-vaikram adhārayad dhariḥ
babhūva tenaiva sa vāmano vaṭuḥ
sampaśyato divya-gatīr yathā naṭaḥ

yat—which; tat—that; vapuḥ—transcendental body; bhāti—manifests; vibhūṣana—with regular ornaments; āyudhaiḥ—and with weapons; avyakta—unmanifested; cit-vaikram—spiritually manifested; adhārayat—assumed; hariḥ—the Lord; babhūva—immediately became; tena—with that; eva—certainly; saḥ—He (the Lord); vāmanah—dwarf; vaṭuḥ—a brāhmaṇa brahmaṇcāri; sampaśyatoḥ—while both His father and mother were seeing; divya-gatih—whose movements are wonderful; yathā—as; naṭaḥ—a theatrical actor.
TRANSLATION

The Lord appeared in His original form, with ornaments and weapons in His hands. Although this ever-existing form is not visible in the material world, He nonetheless appeared in this form. Then, in the presence of His father and mother, He assumed the form of Vāmana, a brāhmaṇa-dwarf, a brahmaṇa-dwarf, a brahmaṇa-dwarf, just like a theatrical actor.

PURPORT

The word nataḥ is significant. An actor changes dress to play different parts, but is always the same man. Similarly, as described in the Brahma-saṁhitā (5.33, 39), the Lord assumes many thousands and millions of forms (advaitam acyutam anādim ananta-rūpam ādyam purāṇa-puruṣam). He is always present with innumerable incarnations (rāmādi-mūrtiśu kalā-niyamena tiṣṭhan nānāvatāram akarod bhuvaneśu kintu). Nonetheless, although He appears in various incarnations, they are not different from one another. He is the same person, with the same potency, the same eternity and the same spiritual existence, but He can simultaneously assume various forms. When Vāmanadeva appeared from the womb of His mother, He appeared in the form of Nārāyaṇa, with four hands equipped with the necessary symbolic weapons, and then immediately transformed Himself into a brahmaṇa-dwarf (vatu). This means that His body is not material. One who thinks that the Supreme Lord assumes a material body is not intelligent. He has to learn more about the Lord's position. As confirmed in Bhagavad-gītā (4.9), janma karma ca me divyam evam yo vetti tattvataḥ. One has to understand the transcendental appearance of the Lord in His original transcendental body (sac-cid-ānanda-vigraha).

TEXT 13

तम वटुम वामानम् हः मोदमाना महर्षयः ।
कर्मिणि कार्यामािः पुरस्कृत्य प्रजापतिवः || १२.३ ||

tam vatūṁ vāmanam drśtvā
modamānā maharṣayaḥ
karmāṇi kārayāṁ āsuḥ  
puraskṛtya prajāpatim

tam—Him; vaṭum—the brahmacāri; vāmanam—dwarf; dṛṣṭvā—seeing; modamānāḥ—in a happy mood; mahā-rṣayaḥ—the great saintly persons; karmāṇi—ritualistic ceremonies; kārayāṁ āsuḥ—performed; puraskṛtya—keeping in front; prajāpatim—Kaśyapa Muni, the Prajāpati.

TRANSLATION

When the great sages saw the Lord as the brahmacāri-dwarf Vāmana, they were certainly very pleased. Thus they placed before them Kaśyapa Muni, the Prajāpati, and performed all the ritualistic ceremonies, such as the birthday ceremony.

PURPORT

According to Vedic civilization, when a child is born in the family of a brāhmaṇa, the birthday ceremony, known as jāta-karma, is first performed, and then other ceremonies are also gradually performed. But when this vāmana-rūpa appeared in the form of a vaṭu, or brahmacāri, His sacred thread ceremony was also performed immediately.

TEXT 14

तस्योपनियमानस्य सावित्रीं साविताभ्रवित् ।
ब्रह्मसूत्रमेक्षां काश्यपोददात् ॥ १४ ॥

tasyopaniyamānasya  
śavitriṁ savitābravīt
bṛhaspatir brahma-sūtram  
mekhalāṁ kaśyapo ’dadāt

tasya—of Lord Vāmanadeva; upaniyamānasya—at the time of His being offered the sacred thread ceremony; śavitriṁ—the Gāyatrī mantra; savitā—the sun-god; abravīt—chanted; bṛhaspatih—Bṛhaspati, the guru of the demigods; brahma-sūtram—the sacred
thread; *mekhalaṁ*—the belt of straw; *kaśyapaḥ*—Kaśyapa Muni; *adadāt*—offered.

**TRANSLATION**

At the sacred thread ceremony of Vāmanadeva, the sun-god personally uttered the Gāyatri mantra, Brhaspati offered the sacred thread, and Kaśyapa Muni offered a straw belt.

**TEXT 15**

दुर्दृश्याजिनिः भूमिद्वारणं सोमो वनस्पतिः।
कौपिनाक्षातद्व माता योरं जगत: पते ॥ १५॥

*dadau kṛṣṇājinaṁ bhūmir daṇḍam somaṁ vanaspatih kaupinācchādanam mātā dyauś chatram jagataḥ pateḥ*

*dadau*—gave, offered; *kṛṣṇa-ajinaḥ*—the skin of a deer; *bhūmiḥ*—mother earth; *daṇḍam*—a brahmācāri’s rod; *somaḥ*—the moon-god; *vanah-patiḥ*—the king of the forest; *kaupina*—the underwear; *ācchādanam*—covering the body; *mātā*—His mother, Aditi; *dyauḥ*—the heavenly kingdom; *chatram*—an umbrella; *jagataḥ*—of the whole universe; *pateḥ*—of the master.

**TRANSLATION**

Mother earth gave Him a deerskin, and the demigod of the moon, who is the king of the forest, gave Him a brahma-daṇḍa [the rod of a brahmācāri]. His mother, Aditi, gave Him cloth for underwear, and the deity presiding over the heavenly kingdom offered Him an umbrella.

**TEXT 16**

कम्पिश्च वेदकर्ष्टः कुशानसम्पर्शो ददुः।
अक्षामां महाराज सरस्तवव्यव्यात्मनः ॥ १६॥
kamāndaluṁ veda-garbhaḥ
kūsaṁ sapta-rṣayō daudh
akṣa-mālāṁ mahāraja
sarasvaty avyayātmanah

kamāndalum—a waterpot; veda-garbhaḥ—Lord Brahmā; kūsa—kūsa grass; sapta-rṣayaḥ—the seven sages; daudh—offered; akṣa-mālāṁ—a string of Rudrakṣa beads; mahāraja—O King; sarasvatī—the goddess Sarasvatī; avyaya-ātmanah—to the Supreme Personality of Godhead.

TRANSLATION

O King, Lord Brahmā offered a waterpot to the inexhaustible Supreme Personality of Godhead, the seven sages offered Him kūsa grass, and mother Sarasvatī gave Him a string of Rudrakṣa beads.

TEXT 17

ṁiśāṁ bhagavati sākṣātumādādayambhikaḥ satī ||¹⁷||

tasmā ity upanitaya
yakṣa-raṭ pātrikāṁ adāt
bhikṣāṁ bhagavati sāksād
umādād ambikā sati

tasmai—unto Him (Lord Vāmanadeva); iti—in this way; upanitāya—who had undergone His sacred thread ceremony; yakṣa-raṭ—Kuvera, the treasurer of heaven and King of the Yakṣas; pātrikāṁ—a pot for begging alms; adāt—delivered; bhikṣām—alms; bhagavati—mother Bhavānī, the wife of Lord Śiva; sāksāt—directly; umā—Umā; adāt—gave; ambikā—the mother of the universe; sati—the chaste.

TRANSLATION

When Vāmanadeva had thus been given the sacred thread, Kuvera, King of the Yakṣas, gave Him a pot for begging alms, and
mother Bhagavatī, the wife of Lord Śiva and most chaste mother of the entire universe, gave Him His first alms.

TEXT 18

sa brahma-varcasenaivāṁ
sabhāṁ sambhāvīto vātuḥ
brahmaraṣi-gaṇa-saṇjuṣṭāṁ
atarocata māriṣāḥ

sah—He (Vāmanadeva); brahma-varcasena—by His Brahman effulgence; evam—in this way; sabhām—the assembly; sambhāvītaḥ—having been welcomed by everyone; vātuḥ—the brahmacārī; brahmaraṣi-gaṇa-saṇjuṣṭāṁ—filled with great brāhmaṇa sages; ati-arocata—surpassing, appeared beautiful; māriṣāḥ—the best of the brahmacārīs.

TRANSLATION

Having thus been welcomed by everyone, Lord Vāmanadeva, the best of the brahmacārīs, exhibited His Brahman effulgence. Thus He surpassed in beauty that entire assembly, which was filled with great saintly brāhmaṇas.

TEXT 19

samiddham āhitam vahnim
kṛtvā parisamūhanam
paristīrya samabhyaarcyā
samidbhīr ajuhod dvijāḥ

samiddham—blazing; āhitam—being situated; vahnim—the fire; kṛtvā—after making; parisamūhanam—properly; paristīrya—surpassing; samabhyaarcyā—after offering worship; samidbhīḥ—with
sacrificial offerings; *ajuhot*—completed the fire sacrifice; *dvijaḥ*—the best of the *brähmanas*.

**TRANSLATION**

After Lord Śrī Vāmanadeva set a sacrificial fire, He offered worship and performed a fire sacrifice on the sacrificial field.

**TEXT 20**

srutvāśvamedhair yajamānam ūrjitam
bālīṁ bhṛguṇāṁ upakalpitais tataḥ
jagāma tatrākhila-sāra-sambhrto
bhāreṇa gāṁ sannamayan pade pade

srutvā—after hearing; āśvamedhaiḥ—by āśvamedha sacrifices; yajamānam—the performer; ūrjitam—very glorious; bālīṁ—Bali Mahārāja; bhṛguṇāṁ—under the guidance of the *brähmanas* born in the Bhṛgu dynasty; upakalpitaiḥ—performed; tataḥ—from that place; jagāma—went; tatra—there; akhila-sāra-sambhrtaḥ—the Supreme Personality of Godhead, the essence of all creation; bhāreṇa—with the weight; gāṁ—the earth; sannamayan—depressing; pade pade—at every step.

**TRANSLATION**

When the Lord heard that Bali Mahārāja was performing āśvamedha sacrifices under the patronage of *brähmanas* belonging to the Bhṛgu dynasty, the Supreme Lord, who is full in every respect, proceeded there to show His mercy to Bali Mahārāja. By His weight, He pushed down the earth with every step.

**PURPORT**

The Supreme Personality of Godhead is *akhila-sāra-sambhṛta*. In other words, He is the proprietor of everything essential in this material
world. Thus although the Lord was going to Bali Mahārāja to beg something, He is always complete and has nothing to beg from anyone. Indeed, He is so powerful that in His full opulence He pressed down the surface of the earth at every step.

TEXT 21

तं नर्मदायाललो उत्तरे बलेः
ये ऋत्विजस्ते भृगुक्षुरसंज्ञे ।
प्रवर्त्येन्तो भृगवः कतृत्तमं न्याचक्षताराजूः दितं यथा रविं ॥ २१ ॥

tam narmadāyās tata uttare bale
ya rtvijas te bhrgukaccha-samjñake
pravartayanto bhrgavaḥ kratūttamam vyacakṣatārād uditam yathā ravim

tam—Him (Vāmanadeva); narmadāyāḥ—of the River Narmadā; tate—on the bank; uttare—northern; baleḥ—of Mahārāja Bali; ye—who; rtvijah—the priests engaged in ritualistic ceremonies; te—all of them; bhrgukaccha-samjñake—in the field named Bhrgukaccha; pravartayantaḥ—performing; bhrgavaḥ—all the descendants of Bhṛgu; kratu-uttamam—the most important sacrifice, named aśvamedha; vyacakṣata—they observed; ārāt—nearby; uditam—risen; yathā—like; ravim—the sun.

TRANSLATION

While engaged in performing the sacrifice in the field known as Bhṛgukaccha, on the northern bank of the Narmadā River, the brahminical priests, the descendants of Bhṛgu, saw Vāmanadeva to be like the sun rising nearby.

TEXT 22

त ऋत्विजो यजमान: सदस्या
हतचित्वेशो वामनेत्रसा नृप ।
te rtvija yajamanah sadasya
hata-tviso vamanatajas nrpa
suryah kilayati uta va vibhavasu
sanat-kumaro 'tha didrksayah krato

O King, because of Vamanadeva's bright effulgence, the priests, along with Bali Maharaja and all the members of the assembly, were robbed of their splendor. Thus they began to ask one another whether the sun-god himself, Sanat-kumara or the fire-god had personally come to see the sacrificial ceremony.
ittam—in this way; sa-śiṣyeṣu—with their disciples; bhṛguśu—among the Bhṛgus; anekadā—in many ways; vitarkyamāṇah—being talked and argued about; bhagavān—the Supreme Personality of Godhead; saḥ—that; vāmanah—Lord Vāmana; chatram—umbrella; sadāndam—with the rod; sa-jalam—filled with water; kamandalum—waterpot; viveśa—entered; bibhrat—taking in hand; hayamedha—of the aśvamedha sacrifice; vāṭam—the arena.

TRANSLATION

While the priests of the Bhṛgu dynasty and their disciples talked and argued in various ways, the Supreme Personality of Godhead, Vāmanadeva, holding in His hands the rod, the umbrella and a waterpot full of water, entered the arena of the aśvamedha sacrifice.

TEXTS 24–25

maunjyā mekhalayā vītam
upavītājinnottaram
jaṭilam vāmanam vipram
māyā-māṇavakam harim

praviṣṭam vikṣya bhṛgavah
saṣisyaś te sahāgnībhīḥ
pratyagṛhṇan samutthāya
saṅkṣiptās tasya tejasā

maunjyā—made of muṇja straw; mekhalayā—with a belt; vītam—circled; upavītā—sacred thread; aṇīna-uttaram—wearing a deerskin upper garment; jaṭilam—having matted locks of hair; vāmanam—Lord Vāmana; vipram—a brāhmaṇa; māyā-māṇavakam—the illusory son of
a human being; harim—the Supreme Personality of Godhead; praviṣṭam—entered; vikṣya—seeing; bhrgavaḥ—the priests who were descendants of Bhṛgu; sa-śisyāḥ—with their disciples; te—all of them; saha-agnibhiḥ—with the fire sacrifice; pratyagrhnān—properly welcomed; samutthāya—standing up; saṅkṣiptāḥ—being diminished; tasya—His; tejasā—by brilliance.

TRANSLATION

Appearing as a brāhmaṇa boy, wearing a belt of straw, a sacred thread, an upper garment of deerskin, and matted locks of hair, Lord Vāmanadeva entered the arena of sacrifice. His brilliant effulgence diminished the brilliance of all the priests and their disciples, who thus stood from their seats and welcomed the Lord properly by offering obeisances.

TEXT 26

yajamānaḥ pramudito
darśaniyam manoramam
rupānurūpavayavaṁ
tasmā āsanam āharat

yajamānaḥ—Bali Mahārāja, who had engaged all the priests in performing the sacrifice; pramuditaḥ—being very jubilant; darśaniyam—pleasing to see; manoramam—so beautiful; rūpa—with beauty; anurūpa—equal to His bodily beauty; avayavam—all the different parts of the body; tasmā—unto Him; āsanam—a sitting place; āharat—offered.

TRANSLATION

Bali Mahārāja, jubilant at seeing Lord Vāmanadeva, whose beautiful limbs contributed equally to the beauty of His entire body, offered Him a seat with great satisfaction.
TEXT 27

svāgatenābhinanyātha
pādau bhagavato baliḥ
avanijyārcayām āsa
mukta-saṅga-manoramam

su-āgatena—by words of welcome; abhinandya—welcoming; atha—thus; pādau—the two lotus feet; bhagavataḥ—of the Lord; baliḥ—Bali Mahārāja; avanijya—washing; arcayām āsa—worshiped; mukta-saṅga-manoramam—the Supreme Personality of Godhead, who is beautiful to the liberated souls.

TRANSLATION

Thus offering a proper reception to the Supreme Personality of Godhead, who is always beautiful to the liberated souls, Bali Mahārāja worshiped Him by washing His lotus feet.

TEXT 28

tat-pāda-saucam jana-kalmaśāpaham
sa dharma-vin mūrdhny adadhāt sumaṅgalam
yad deva-devo giriśaś candra-maulir
dadhāra mūrdhnā parayā ca bhaktyā

tat-pāda-saucam—the water that washed the lotus feet of the Lord; jana-kalmaśa-apaham—which washes away all the sinful reactions of
the people in general; saḥ—he (Bali Mahārāja); dharma-vit—completely aware of religious principles; mūrdhni—on the head; adadhāt—carried; su-maṅgalam—all-auspicious; yat—which; deva-devah—the best of the demigods; giriśaḥ—Lord Śiva; candra-maulih—who carries on his forehead the emblem of the moon; dadhāra—carried; mūrdhnā—on the head; parayā—supreme; ca—also; bhaktyā—with devotion.

TRANSLATION

Lord Śiva, the best of demigods, who carries on his forehead the emblem of the moon, receives on his head with great devotion the Ganges water emanating from the toe of Viṣṇu. Being aware of religious principles, Bali Mahārāja knew this. Consequently, following in the footsteps of Lord Śiva, he also placed on his head the water that had washed the Lord’s lotus feet.

PURPORT

Lord Śiva is known as Gaṅgā-dhara, or one who carries the water of the Ganges on his head. On Lord Śiva’s forehead is the emblem of the half-moon, yet to give supreme respect to the Supreme Personality of Godhead, Lord Śiva placed the water of the Ganges above this emblem. This example should be followed by everyone, or at least by every devotee, because Lord Śiva is one of the mahājana. Similarly, Mahārāja Bali also later became a mahājana. One mahājana follows another mahājana, and by following the paramparā system of mahājana activities one can become advanced in spiritual consciousness. The water of the Ganges is sanctified because it emanates from the toe of Lord Viṣṇu. Bali Mahārāja washed the lotus feet of Vāmanadeva, and the water with which he did so became equal to the Ganges. Bali Mahārāja, who perfectly knew all religious principles, therefore took that water on his head, following in the footsteps of Lord Śiva.

TEXT 29
sri-balir uvaca
svagataṁ te namas tubhyāṁ
brahman kim karavāma te
brahmaṁśiṁāṁ tapaḥ sākṣāṁ
manye tvārya vapur-dharam

sri-balih uvāca—Bali Mahārāja said; su-āgatam—all welcome; te—unto You; namah tubhyam—I offer my respectful obeisances unto You; brahman—O brāhmaṇa; kim—what; karavāma—can we do; te—for You; brahmaṁśiṁāṁ—of the great brāhmaṇa sages; tapaḥ—austerity; sākṣāt—directly; manye—I think; tvā—You; ārya—O noble one; vapuḥ-dharam—personified.

TRANSLATION
Bali Mahārāja then said to Lord Vāmanadeva: O brāhmaṇa, I offer You my hearty welcome and my respectful obeisances. Please let us know what we may do for You. We think of You as the personified austerity of the great brāhmaṇa-sages.

TEXT 30

अद्वन: पितरस्तुस्म ।
अद्व खिद्धु: कृत्यवर्यं यदृ भवानागतो गृहानव ।३०।

adya naḥ pitaras trpta
adya naḥ pāvitaṁ kulam
adya svītaḥ kratur ayaṁ
yad bhavān āgato grhān

adya—today; naḥ—our; pitarah—forefathers; trptaḥ—satisfied;
adya—today; naḥ—our; pāvitaṁ—purified; kulam—the whole family;
adya—today; su-iṣṭaḥ—properly executed; kratuḥ—the sacrifice;
ayam—this; yat—because; bhavān—Your Lordship; āgataḥ—arrived;
grhān—at our residence.

TRANSLATION
O my Lord, because You have kindly arrived at our home, all my forefathers are satisfied, our family and entire dynasty have been
sanctified, and the sacrifice we are performing is now complete because of Your presence.

TEXT 31

अधाप्यो मे सुहृता यथाविधि  
द्विजात्मज तत्ततरात्मनेनः।  
हतांहसो वार्मिरियं च भूरहो  
तथा पुनीता तदुमिः पदेस्तव ||३१||  

adyāgnayo me suhutā yathā-vidhi  
dvíjātma tvac-caraṇāvanajanaḥ  
hatāṁhaso vārbhir iyam ca bhūr aho  
tathā pūrītā tanaubhiḥ pādaīs tava

adya—today; agraṇaḥ—the sacrificial fires; me—executed by me; su-hutā—properly offered oblations; yathā-vidhi—in terms of the śāstric injunction; dvija-ātma—O son of a brāhmaṇa; tvat-caraṇāvanajanaḥ—which washed Your lotus feet; hata-amhasaḥ—who have become cleansed of all sinful reactions; vārbhiḥ—by the water; iyam—this; ca—also; bhūḥ—the surface of the globe; aho—oh; tathā—as well; punītā—sanctified; tanubhiḥ—small; padaḥ—by the touch of the lotus feet; tava—Your.

TRANSLATION

O son of a brāhmaṇa, today the fire of sacrifice is ablaze according to the injunction of the śāstra, and I have been freed from all the sinful reactions of my life by the water that has washed Your lotus feet. O my Lord, by the touch of Your small lotus feet the entire surface of the world has been sanctified.

TEXT 32

यदृ यदृ वरो वाज्ञातीत तद्नतीतिष्ठ ये  
त्वामधिन्यं निप्रसुतानुत्तक्ये ||
yad yad vaśo vāṁchasi tat prāticcha me
tvāṁ arthinaṁ vipra-sutānutarkaye
gāṁ kāṁcanam guṇavat dhāma mṛṣṭam
tathāṇna-peyam uta vā vipra-kanyāṁ
grāmān samṛddhāṁs turagān gajān vā
rathāṁs tathārhattama samprāticcha

yat yat—whatever; vaśo—O brahmacāri; vāṁchasi—You desire; 
tat—that; prāticcha—You may take; me—from me; tvāṁ—You;
arthinaṁ—desiring something; vipra-suta—O son of a brāhmaṇa; 
anutarkaye—I consider; gāṁ—a cow; kāṁcanam—gold; guṇavat 
dhāma—a furnished residence; mṛṣṭam—palatable; tathā—as well as; 
anna—food grains; peyam—drink; uta—indeed; vā—either; vipra- 
kanyāṁ—the daughter of a brāhmaṇa; grāmān—villages; samṛd-
dhān—prosperous; turagān—horses; gajān—elephants; vā—either; 
rathān—chariots; tathā—as well as; arhat-tama—O best of those who 
are worshipable; samprāticcha—You may take.

TRANSLATION

O son of a brāhmaṇa, it appears that You have come here to ask 
me for something. Therefore, whatever You want You may take 
from me. O best of those who are worshipable. You may take from 
me a cow, gold, a furnished house, palatable food and drink, the 
daughter of a brāhmaṇa for Your wife, prosperous villages, 
horses, elephants, chariots or whatever You desire.

Thus end the Bhaktivedanta purports of the Eighth Canto, Eighteenth 
Chapter, of the Śrimad-Bhāgavatam, entitled “Lord Vāmanadeva, the 
Dwarf Incarnation.”
CHAPTER NINETEEN

Lord Vāmanadeva
Begs Charity from Bali Mahārāja

This Nineteenth Chapter describes how Lord Vāmanadeva asked for three paces of land in charity, how Bali Mahārāja agreed to His proposal, and how Śukrācārya forbade Bali Mahārāja to fulfill Lord Vāmanadeva’s request.

When Bali Mahārāja, thinking Vāmanadeva to be the son of a brāhmaṇa, told Him to ask for anything He liked, Lord Vāmanadeva praised Hiraṇyakaśipu and Hiraṇyākṣa for their heroic activities, and after thus praising the family in which Bali Mahārāja had been born, He begged the King for three paces of land. Bali Mahārāja agreed to give this land in charity, since this was very insignificant, but Śukrācārya, who could understand that Vāmanadeva was Viṣṇu, the friend of the demigods, forbade Bali Mahārāja to give this land. Śukrācārya advised Bali Mahārāja to withdraw his promise. He explained that in subduing others, in joking, in responding to danger, in acting for the welfare of others, and so on, one could refuse to fulfill one’s promise, and there would be no fault. By this philosophy, Śukrācārya tried to dissuade Bali Mahārāja from giving land to Lord Vāmanadeva.

TEXT 1

śrī-śuka uvāca
iti vairocaner vākyaiṁ
dharma-yuktaiṁ sūnṛtam
nīśamya bhagavaṁ pritaiṁ
pratinandeyad abravīt

53
Śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; iti—thus; vairocaneḥ—of the son of Virocana; vākyam—the words; dharma-yuktam—in terms of religious principles; saḥ—He; sū-nṛtam—very pleasing; niśamya—hearing; bhagavān—the Supreme Personality of Godhead; prītāḥ—completely pleased; pratinandya—congratulating him; idam—the following words; abravit—said.

TRANSLATION
Śukadeva Gosvāmī continued: When the Supreme Personality of Godhead, Vāmanadeva, heard Bali Mahārāja speaking in this pleasing way, He was very satisfied, for Bali Mahārāja had spoken in terms of religious principles. Thus the Lord began to praise him.

TEXT 2

श्रीभगवानुवाच

वचस्तैत्त्वानविन ध्रुवं

कुलोचितं धर्मयुतं यशस्करम्

यस्य प्रमाणं भ्रागवं संपराये

पितामहं कुलुद्धं प्रशान्तं || 2 ||

śrī-bhagavān uvāca
vacas tavaitaj jana-deva sūnṛtam
kulocitam dharma-yutam yaśas-karam
yasya pramāṇam bhṛgavaḥ sāmparāye
pitāmahah kula-urdhah praśāntah

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; vacaḥ—words; tava—your; etat—this kind of; jana-deva—O King of the people; sū-nṛtam—very true; kula-ucitam—exactly befitting your dynasty; dharma-yutam—completely in accord with the principles of religion; yaśaḥ-karam—fit for spreading your reputation; yasya—of whom; pramāṇam—the evidence; bhṛgavaḥ—the brāhmaṇas of the Bhṛgu dynasty; sāmparāye—in the next world; pitāmahah—your grandfather; kula-urdhah—the oldest in the family; praśāntah—very peaceful (Prahlāda Mahārāja).
TRANSLATION

The Supreme Personality of Godhead said: O King, you are indeed exalted because your present advisors are the brāhmaṇas who are descendants of Bhṛgū and because your instructor for your future life is your grandfather, the peaceful and venerable Prahlāda Mahārāja. Your statements are very true, and they completely agree with religious etiquette. They are in keeping with the behavior of your family, and they enhance your reputation.

PURPORT

Prahlāda Mahārāja is a vivid example of a pure devotee. Someone might argue that since Prahlāda Mahārāja, even though very old, was attached to his family, and specifically to his grandson Bali Mahārāja, how could he be an ideal example? Therefore this verse uses the word praśāntaḥ. A devotee is always sober. He is never disturbed by any conditions. Even if a devotee remains in grhastha life and does not renounce material possessions, he should still be understood to be praśānta, sober, because of his pure devotion to the Lord. Śrī Caitanya Mahāprabhu therefore said:

\[
\text{kibā vipra, kibā nyāsī, śūdra kene naya yei kṛṣṇa-tattva-vettā, sei 'guru' haya}
\]

"Whether one is a brāhmaṇa, a sannyāsī or a śūdra—regardless of what he is—he can become a spiritual master if he knows the science of Kṛṣṇa." (Cc. Madhya 8.128) Anyone completely aware of the science of Kṛṣṇa, regardless of his status in life, is a guru. Thus Prahlāda Mahārāja is a guru in all circumstances.

Here His Lordship Vāmanadeva also teaches sannyāsīs and brahmacārīs that one should not ask more than necessary. He wanted only three paces of land, although Bali Mahārāja wanted to give Him anything He wanted.

TEXT 3

न िॆिषिन्कोले किषिनिषः सचः क्रुणः पुमानः ।
प्रत्यावह्याति प्रतिभुत्य गो वादातादिजातये ॥ ३ ॥
na hy etasmin kule kaścit
niḥsattvah krpanah pumān
pratyākhyātā pratiśrutya
yo vādātā dvijātaye

TRANSLATION

I know that even until now, no one taking birth in your family has been poor-minded or miserly. No one has refused to give charity to brahmanas, nor after promising to give charity has anyone failed to fulfill his promise.

TEXT 4

na santi tīrthe yudhi cārthinārthitāḥ
parāṁmukhā ye tv amanāvasvina nrpa
yuṣmat-kule yad yaśasāmalena
prahrāda udbhāti yatho dūpaḥ khe

na—not; santi—there are; tīrthe—in holy places (where charity is given); yudhi—in the battlefield; ca—also; arthinā—by a brahmaṇa or a kṣatriya; arthitāḥ—who have been asked; parāṁmukhā—who refused their prayers; ye—such persons; tu—indeed; amanāvasvinaḥ—such low-minded, low-grade kings; nrpa—O King (Bali Mahārāja); yuṣmat-kule—in your dynasty; yat—therein; yaśasā amalena—by im-
The Lord Begs Charity from Bali Mahārāja

peccable reputation; praḥrādāḥ—Prahlāda Mahārāja; udbhāti—arises; yathā—as; uḍupaḥ—the moon; khe—in the sky.

TRANSLATION

O King Bali, never in your dynasty has the low-minded king been born who upon being requested has refused charity to brahmaṇas in holy places or a fight to kṣatriyas on a battlefield. And your dynasty is even more glorious due to the presence of Prahlāda Mahārāja, who is like the beautiful moon in the sky.

PURPORT

The symptoms of a kṣatriya are given in Bhagavad-gītā. One of the qualifications is the willingness to give charity (dāna). A kṣatriya does not refuse to give charity when requested by a brahmaṇa, nor can he refuse to fight another kṣatriya. A king who does refuse is called low-minded. In the dynasty of Bali Mahārāja there were no such low-minded kings.

TEXT 5

yato jāto hiranyākṣaś
ca ran eka imaṁ mahīṁ
prativīram dig-vijaye
nāvindata gadāyudhaḥ

yataḥ—in which dynasty; jātaḥ—was born; hiranyākṣaḥ—the king named Hiranyākṣa; ca rāṇa—wandering; ekaḥ—alone; imaṁ—this; mahīṁ—surface of the globe; prativīram—a rival hero; dik-vijaye—for conquering all directions; na avindata—could not get; gadā-āyudhaḥ—bearing his own club.

TRANSLATION

It was in your dynasty that Hiranyākṣa was born. Carrying only his own club, he wandered the globe alone, without assistance, to conquer all directions, and no hero he met could rival him.
TEXT 6

When delivering the earth from the Garbhodaka Sea, Lord Viṣṇu, in His incarnation as a boar, killed Hiranyaṇyakṣa, who had appeared before Him. The fight was severe, and the Lord killed Hiranyaṇyakṣa with great difficulty. Later, as the Lord thought about the uncommon prowess of Hiranyaṇyakṣa, He felt Himself victorious indeed.

TEXT 7

niśamya—after hearing; tat-vadham—the killing of Hiranyaṇyakṣa; bhrātā—the brother; hiraṇyakaśipuḥ—Hiranyaṇyakaśipu; purā—formerly; hantum—just to kill; bhrāṭr-haṇam—the killer of his brother;
kruddhaḥ—very angry; jagāma—went; nilayam—to the residence; hareḥ—of the Supreme Personality of Godhead.

TRANSLATION
When Hiraṇyakaśipu heard the news of his brother’s being killed, with great anger he went to the residence of Viṣṇu, the killer of his brother, wanting to kill Lord Viṣṇu.

TEXT 8

Seeing Hiraṇyakaśipu coming forward bearing a trident in his hand like personified death, Lord Viṣṇu, the best of all mystics and the knower of the progress of time, thought as follows.

TEXT 9

yato yato 'ham tatrāsaṁ mṛtyuḥ prāṇa-bhratāṁ iva
ato ’ham asya hṛdayaṁ
pravekṣyāmi parāg-dṛśah

yataḥ yataḥ—wheresoever; aham—I; tatra—there indeed; asau—this Hiraṇyakaśipu; mṛtyuḥ—death; prāṇa-bhṛtām—of all living entities; iva—just like; atah—therefore; aham—I; asya—of him; hṛdayaṁ—with the core of the heart; pravekṣyāmi—shall enter; parāk-dṛśah—of a person who has only external vision.

TRANSLATION

Wheresoever I go, Hiraṇyakaśipu will follow Me, as death follows all living entities. Therefore it is better for Me to enter the core of his heart, for then, because of his power to see only externally, he will not see Me.

TEXT 10

evaṁ sa niścītya ripoh śariram
ādhāvato nirviviśe 'surendra
śvāśā-nilāntarhita-sūkṣma-dehas
tat-prāṇa-randhraṇa vivigna-cetāḥ

evaṁ—in this way; saḥ—He (Lord Viṣṇu); niścītya—deciding; ripoh—of the enemy; śariram—the body; ādhāvataḥ—who was running after Him with great force; nirviviśe—entered; asura-indra—O King of the demons (Mahārāja Bali); śvāśā-anīla—through the breathing; antarhita—invisible; sūkṣma-dehas—in his finer body; tat-prāṇa-randhraṇa—through the hole of the nostril; vivigna-cetāḥ—being very anxious.

TRANSLATION

Lord Vāmanadeva continued: O King of the demons, after Lord Viṣṇu made this decision, He entered the body of His enemy
Hiranñyakaśipu, who was running after Him with great force. In a subtle body inconceivable to Hiranñyakaśipu, Lord Viṣṇu, who was in great anxiety, entered Hiranñyakaśipu’s nostril along with his breath.

**PURPORT**

The Supreme Personality of Godhead is already in the core of everyone’s heart. Īśvaraḥ sarva-bhūtānāṁ hṛd-deṣe ’ṛjuna tiṣṭhati (Bg. 18.61). Logically, therefore, it was not at all difficult for Lord Viṣṇu to enter Hiranñyakaśipu’s body. The word vivigna-cetāḥ, “very anxious,” is significant. It is not that Lord Viṣṇu was afraid of Hiranñyakaśipu; rather, because of compassion, Lord Viṣṇu was in anxiety about how to act for his welfare.

**TEXT 11**

\[ sa tan-niketaṁ parimṛṣya śūnyam \\
\text{apaśyamānah kupito nanāda} \\
kṣmāṁ dyāṁ disāḥ kham vivarān samudrān \\
viṣṇum vicinvan na dadarśa vīrah \]

saḥ—that Hiranñyakaśipu; tat-niketam—the residence of Lord Viṣṇu; parimṛṣya—searching; śūnyam—vacant; apaśyamānah—not seeing Lord Viṣṇu; kupitah—being very angry; nanāda—cried very loudly; kṣmāṁ—on the surface of the earth; dyāṁ—in outer space; disāḥ—in all directions; kham—in the sky; vivarān—in all the caves; samudrān—all the oceans; viṣṇum—Lord Viṣṇu; vicinvan—searching for; na—not; dadarśa—did see; vīrah—although he was very powerful.

**TRANSLATION**

Upon seeing that the residence of Lord Viṣṇu was vacant, Hiranñyakaśipu began searching for Lord Viṣṇu everywhere. Angry
at not seeing Him, Hiranyakaśipu screamed loudly and searched the entire universe, including the surface of the earth, the higher planetary systems, all directions and all the caves and oceans. But Hiranyakaśipu, the greatest hero, did not see Viṣṇu anywhere.

**TEXT 12**

अपस्यन्निति होराच मयानविष्ठमिदं जगत।
भ्रात्रसे मे गतो नूनं यतो नावर्तते पुमान्।

*apaśyann iti hovāca*
*mayānviṣṭam idāṁ jagat*
*bhrāṭr-hā me gato nūnam*
*yato nāvartate pumān*

**TRANSLATION**

Unable to see Him, Hiranyakaśipu said, “I have searched the entire universe, but I could not find Viṣṇu, who has killed my brother. Therefore, He must certainly have gone to that place from which no one returns. [In other words, He must now be dead.]”

**PURPORT**

Atheists generally follow the Bauddha philosophical conclusion that at death everything is finished. Hiranyakaśipu, being an atheist, thought this way. Because Lord Viṣṇu was not visible to him, he thought that the Lord was dead. Even today, many people follow the philosophy that God is dead. But God is never dead. Even the living entity, who is part of God, never dies. *Na jāyate mriyate vā kadācit:* “For the soul there is never birth or death.” This is the statement of Bhagavad-gitā (2.20). Even the ordinary living entity never takes birth or dies. What then is to be said of...
the Supreme Personality of Godhead, who is the chief of all living entities? He certainly never takes birth or dies. Ajo 'pi sann avayayātmā (Bg. 4.6). Both the Lord and the living entity exist as unborn and inexhaustible personalities. Thus Hiranyakaśipu’s conclusion that Viṣṇu was dead was wrong.

As indicated by the words yato nāvartate pumān, there is certainly a spiritual kingdom, and if the living entity goes there, he never returns to this material world. This is also confirmed in Bhagavad-gītā (4.9): tyaktvā dehaṁ punar janma naiti māṁ eti so ‘ṛjuna. Materially speaking, every living entity dies; death is inevitable. But those who are karmīs, jñānis and yogīs return to this material world after death, whereas bhaktas do not. Of course, if a bhakta is not completely perfect he takes birth in the material world again, but in a very exalted position, either in a rich family or a family of the purest brāhmaṇas (sucināṁ śrīmatāṁ gehe), just to finish his development in spiritual consciousness. Those who have completed the course of Kṛṣṇa consciousness and are free from material desire return to the abode of the Supreme Personality of Godhead (yad gatvā na nivartante tad dhāma paramaṁ mama). Here the same fact is stated: yato nāvartate pumān. Any person who goes back home, back to Godhead, does not return to this material world.

**TEXT 13**

vairānubandha etāvān
āṁrtyor iha dehinām
ajñāna-prabhavo manyur
ahām-mānopabr̥n̄hitah

vaira-anubandhah—enmity; etāvān—so great; āṁrtyor—up to the point of death; iha—in this; dehinām—of persons too involved in the bodily concept of life; ajñāna-prabhavo—because of the great influence of ignorance; manyur—anger; aham-māna—by egotism; upabr̥n̄hitah—expanded.
Hiranyakasipu's anger against Lord Viṣṇu persisted until his death. Other people in the bodily concept of life maintain anger only because of false ego and the great influence of ignorance.

Generally speaking, even though the conditioned soul is angry, his anger is not perpetual but temporary. It is due to the influence of ignorance. Hiranyakasipu, however, maintained his enmity and his anger against Lord Viṣṇu until the point of death. He never forgot his vengeful attitude toward Viṣṇu for having killed his brother, Hiranyakṣa. Others in the bodily concept of life are angry at their enemies but not at Lord Viṣṇu. Hiranyakasipu, however, was everlastingly angry. He was angry not only because of false prestige but also because of continuous enmity toward Viṣṇu.

Your father, Virocana, the son of Mahārāja Prahlāda, was very affectionate toward brāhmaṇas. Although he knew very well that it was the demigods who had come to him in the dress of brāhmaṇas, at their request he delivered to them the duration of his life.
PURPORT
Mahārāja Virocana, Bali’s father, was so pleased with the brāhmaṇa community that even though he knew that those approaching him for charity were the demigods in the dress of brāhmaṇas, he nonetheless agreed to give it.

TEXT 15

bhavān ācaritān dharman
āsthito grhamedhibhiḥ
brāhmaṇaiḥ pūrvajaiḥ śūra
anyaiś coddāma-kirtibhiḥ

bhavān—your good self; ācaritān—executed; dharman—religious principles; āsthitaḥ—being situated; grhamedhibhiḥ—by persons in household life; brāhmaṇaiḥ—by the brāhmaṇas; pūrvajaiḥ—by your forefathers; śūraḥ—by great heroes; anyaiḥ ca—and others also; uddāma-kirtibhiḥ—very highly elevated and famous.

TRANSLATION
You also have observed the principles followed by great personalities who are householder brāhmaṇas, by your forefathers and by great heroes who are extremely famous for their exalted activities.

TEXT 16

tasmāt tvaśc ca mahim īṣad
vṛṇe 'ham varadarśabhāt
padāni triṇi daityendra
sammitāni padā mama
tasmāt—from such a person; tvattaḥ—from Your Majesty; mahim—land; iṣat—very little vrṇe—am asking for; aham—I; varadarṣabhāt—from the personality who can give charity munificently; padāni—footsteps; triṇi—three; daitya-indra—O King of the Daityas; sammitāni—to the measurement of; padā—by a foot; mama—My.

TRANSLATION

O King of the Daityas, from Your Majesty, who come from such a noble family and who are able to give charity munificently, I ask only three paces of land, to the measurement of My steps.

PURPORT

Lord Vāmanadeva wanted three paces of land according to the measurement of His footsteps. He did not want more than necessary. But although He pretended to be an ordinary human child, He actually wanted the land comprising the upper, middle and lower planetary systems. This was just to show the prowess of the Supreme Personality of Godhead.

TEXT 17

नान्यत तेन जानवदान्यां जगदि मारत्।
नैनः प्राप्ति वै विद्वान्यावदर्थप्रतिप्रणि।||१७||

nānyat te kāmaye rājan
vādānyāj jagad-iśvarāt
nainab prāpnoti vai vidvān
yāvat-artha-pratigrahaḥ

na—not; anyat—anything else; te—from you; kāmaye—I beg; rājan—O King; vādānyāt—who are so munificent; jagat-iśvarāt—who are the king of the entire universe; na—not; enaḥ—distress; prāpnoti—gets; vai—indeed; vidvān—one who is learned; yāvat-artha—as much as one needs; pratigrahaḥ—taking charity from others.

TRANSLATION

O King, controller of the entire universe, although you are very munificent and are able to give Me as much land as I want, I do not
want anything from you that is unnecessary. If a learned brāhmaṇa takes charity from others only according to his needs, he does not become entangled in sinful activities.

PURPORT

A brāhmaṇa or sannyāsī is qualified to ask charity from others, but if he takes more than necessary he is punishable. No one can use more of the Supreme Lord’s property than necessary. Lord Vāmanadeva indirectly indicated to Bali Mahārāja that he was occupying more land than he needed. In the material world, all distresses are due to extravagance. One acquires money extravagantly and also spends it extravagantly. Such activities are sinful. All property belongs to the Supreme Personality of Godhead, and all living beings, who are sons of the Supreme Lord, have the right to use the Supreme Father’s property, but one cannot take more than necessary. This principle should especially be followed by brāhmaṇas and sannyāsīs who live at the cost of others. Thus Vāmanadeva was an ideal beggar, for He asked only three paces of land. Of course, there is a difference between His footsteps and those of an ordinary human being. The Supreme Personality of Godhead, by His inconceivable prowess, can occupy the entire universe, including the upper, lower and middle planetary systems, by the unlimited measurement of His footsteps.

TEXT 18

srij-balir uvāca
aho brāhmaṇa-dāyāda
vācas te vrddha-sammatāh
tvaṁ bālo bāliṣa-matiḥ
svārtham praty abudho yathā

srij-balih uvāca—Bali Mahārāja said; aho—alas; brāhmaṇa-dāyāda—O son of a brāhmaṇa; vācaḥ—the words; te—of You; vrddha-
sammatāḥ—are certainly acceptable to learned and elderly persons; tvam—You; bālaḥ—a boy; bāliṣa-matiḥ—without sufficient knowledge; sva-artham—self-interest; prati—toward; abudhaḥ—not knowing sufficiently; yathā—as it should have been.

TRANSLATION

Bali Mahārāja said: O son of a brahmā, Your instructions are as good as those of learned and elderly persons. Nonetheless, You are a boy, and Your intelligence is insufficient. Thus You are not very prudent in regard to Your self-interest.

PURPORT

The Supreme Personality of Godhead, being full in Himself, actually has nothing to want for His self-interest. Lord Vāmanadeva, therefore, had not gone to Bali Mahārāja for His own self-interest. As stated in Bhagavad-gītā (5.29), bhoktaram yajña-tapasāṁ sarva-loka-mahēśvaram. The Lord is the proprietor of all planets, in both the material and spiritual worlds. Why should He be in want of land? Bali Mahārāja rightly said that Lord Vāmanadeva was not at all prudent in regard to His own personal interests. Lord Vāmanadeva had approached Bali not for His personal welfare but for the welfare of His devotees. Devotees sacrifice all personal interests to satisfy the Supreme Personality of Godhead, and similarly the Supreme Lord, although having no personal interests, can do anything for the interests of His devotees. One who is full in himself has no personal interests.

TEXT 19

māṁ vacobhiḥ samārañadhya
lokānām ekam iśvaram
pada-trayarī vrñite yo
'buddhimān dvīpa-dāsūṣam
The Lord Begs Charity from Bali Mahārāja

mām—me; vacobhiḥ—by sweet words; samārādhya—after sufficiently pleasing; lokānām—of all the planets in this universe; ekam—the one and only; īśvaram—master, controller; pada-trayam—three feet; vrñīte—is asking for; yāḥ—He who; abuddhimān—not very intelligent; dvīpa-dāsaṣam—because I can give You an entire island.

TRANSLATION

I am able to give You an entire island because I am the proprietor of the three divisions of the universe. You have come to take something from me and have pleased me by Your sweet words, but You are asking only three paces of land. Therefore You are not very intelligent.

PURPORT

According to Vedic understanding, the entire universe is regarded as an ocean of space. In that ocean there are innumerable planets, and each planet is called a dvīpa, or island. When approached by Lord Vāmanadeva, Bali Mahārāja was actually in possession of all the dvīpas, or islands in space. Bali Mahārāja was very pleased to see the features of Vāmanadeva and was ready to give Him as much land as He could ask, but because Lord Vāmanadeva asked only three paces of land, Bali Mahārāja considered Him not very intelligent.

TEXT 20

na pumān mām upavrajya
bhūyo yācītum arhati
tasmād vṛttikarīṁ bhūmīṁ
vaño kāmaṁ praticcha me

na—not; pumān—any person; mām—unto me; upavrajya—after approaching; bhūyaḥ—again; yācītum—to beg; arhati—deserves; tasmād—therefore; vṛttī-karīṁ—suitable to maintain Yourself;
bhūmim—such land; vāto—O small brahmacāri; kāmam—according to the necessities of life; pratīccha—take; me—from me.

TRANSLATION

O small boy, one who approaches me to beg something should not have to ask anything more, anywhere. Therefore, if You wish, You may ask from me as much land as will suffice to maintain You according to Your needs.

TEXT 21

śrī-bhagavān uvāca
yāvantō viśayāḥ preṣṭhās
tri-lokyāṁ ajitendriyam
na śaknuvanti te sarve
pratipūrayitum nrpa

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; yāvantah—as far as possible; viśayāḥ—the objects of sense enjoyment; preṣṭhāḥ—pleasing to anyone; tri-lokyāṁ—within these three worlds; ajita-indriyam—a person who is not self-controlled; na śaknuvanti—are unable; te—all those; sarve—taken together; pratipūrayitum—to satisfy; nrpa—O King.

TRANSLATION

The Personality of Godhead said: O my dear King, even the entirety of whatever there may be within the three worlds to satisfy one’s senses cannot satisfy a person whose senses are uncontrolled.

PURPORT

The material world is an illusory energy to deviate the living entities from the path of self-realization. Anyone who is in this material world is
extremely anxious to get more and more things for sense gratification. Actually, however, the purpose of life is not sense gratification but self-realization. Therefore, those who are too addicted to sense gratification are advised to practice the mystic yoga system, or āstāṅga-yoga system, consisting of yama, niyama, āsana, prānāyāma, pratyāhāra and so on. In this way, one can control the senses. The purpose of controlling the senses is to stop one’s implication in the cycle of birth and death. As stated by Rṣabhadeva:

\[
\text{nūnāṁ pramattaḥ kurute vikarman ātmanto ātmaman 'yam}
\]

“When a person considers sense gratification the aim of life, he certainly becomes mad after materialistic living and engages in all kinds of sinful activity. He does not know that due to his past misdeeds he has already received a body which, although temporary, is the cause of his misery. Actually the living entity should not have taken on a material body, but he has been awarded the material body for sense gratification. Therefore I think it not befitting an intelligent man to involve himself again in the activities of sense gratification, by which he perpetually gets material bodies one after another.” (Bhāg. 5.5.4) Thus according to Rṣabhadeva the human beings in this material world are just like madmen engaged in activities which they should not perform but which they do perform only for sense gratification. Such activities are not good because in this way one creates another body for his next life, as punishment for his nefarious activities. And as soon as he gets another material body, he is put into repeated suffering in material existence. Therefore the Vedic culture or brahminical culture teaches one how to be satisfied with possessing the minimum necessities in life.

To teach this highest culture, varṇāśrama-dharma is recommended. The aim of the varṇāśrama divisions—brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārya, gṛhastha, vānaprastha and sannyāsa—is to train one to control the senses and be content with the bare necessities. Here Lord Vāmanadeva, as an ideal brahmacāri, refuses Bali Mahārāja’s offer to give Him anything He might want. He says that without contentment
one could not be happy even if he possessed the property of the entire world or the entire universe. In human society, therefore, the brahminical culture, ksatriya culture and vaiśya culture must be maintained, and people must be taught how to be satisfied with only what they need. In modern civilization there is no such education; everyone tries to possess more and more, and everyone is dissatisfied and unhappy. The Kṛṣṇa consciousness movement is therefore establishing various farms, especially in America, to show how to be happy and content with minimum necessities of life and to save time for self-realization, which one can very easily achieve by chanting the mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

**TEXT 22**

![Image]

**TRANSLATION**

If I were not satisfied with three paces of land, then surely I would not be satisfied even with possessing one of the seven islands, consisting of nine varṣas. Even if I possessed one island, I would hope to get others.

**TEXT 23**

![Image]
The Lord Begs Charity from Bali Maharaja

sapta-dvipādhipatayo
nrpa vainya-gayādayah
arthaiḥ kāmaīr gataḥ nāntam
trsṇāyā iti naḥ śrutam

sapta-dvipa-adhipatayah—those who are proprietors of the seven islands; nrpaḥ—such kings; vainya-gaya-ādayaḥ—Mahārāja Pṛthu, Mahārāja Gaya and others; arthaiḥ—for fulfillment of ambition; kāmaīḥ—for satisfying one’s desires; gataḥ na—could not reach; antam—the end; trṣṇāyāḥ—of their ambitions; iti—thus; naḥ—by Us; śrutam—has been heard.

TRANSLATION

We have heard that although powerful kings like Mahārāja Pṛthu and Mahārāja Gaya achieved proprietorship over the seven dvipas, they could not achieve satisfaction or find the end of their ambitions.

TEXT 24

yadṛcchhayopapannena
santuṣṭo vartate sukham
nāsantuṣṭas tribhir lokair
ajitātmopasāditaiḥ

yadṛcchayā—as offered by the supreme authority according to one’s karma; upapannena—by whatever is obtained; suṣṭaḥ—one should be satisfied; vartate—there is; sukham—happiness; na—not; asantuṣṭaḥ—one who is dissatisfied; tribhīḥ lokaiḥ—even by possessing the three worlds; ajita-ātmā—one who cannot control his senses; upasāditaiḥ—even though obtained.

TRANSLATION

One should be satisfied with whatever he achieves by his previous destiny, for discontent can never bring happiness. A person
who is not self-controlled will not be happy even with possessing the three worlds.

PURPORT

If happiness is the ultimate goal of life, one must be satisfied with the position in which he is placed by providence. This instruction is also given by Prahlāda Mahārāja:

\[
\text{sukham aindriyakam daityā} \\
\text{deha-yogena dehinām} \\
\text{sarvatra labhyate daivād} \\
\text{yathā duḥkham ayatnataḥ}
\]

“My dear friends born of demoniac families, the happiness perceived with reference to the sense objects by contact with the body can be obtained in any form of life, according to one’s past fruitive activities. Such happiness is automatically obtained without endeavor, just as we obtain distress.” (Bhāg. 7.6.3) This philosophy is perfect in regard to obtaining happiness.

Real happiness is described in Bhagavad-gītā (6.21):

\[
\text{sukham ātyantikam yat tad} \\
\text{buddhi-grāhyam atindriyam} \\
\text{vetti yatra na caivāyam} \\
\text{sthitaś calati tattvataḥ}
\]

“In the spiritually joyous state, one is situated in boundless transcendental happiness and enjoys himself through transcendental senses. Established thus, one never departs from the truth.” One has to perceive happiness by the supersenses. The supersenses are not the senses of the material elements. Every one of us is a spiritual being (aham brahma smi), and every one of us is an individual person. Our senses are now covered by material elements, and because of ignorance we consider the material senses that cover us to be our real senses. The real senses, however, are within the material covering. Dehino 'smīn yathā dehe: within the covering of the material elements are the spiritual senses. Sarvopādhi-vinirmuktam tat-paratvena nirmalam: when the spiritual
senses are uncovered, by these senses we can be happy. Satisfaction of the spiritual senses is thus described: hṛṣikena hṛṣikeśa-sevanam bhaktir ucyate. When the senses are engaged in devotional service to Hṛṣikeśa, then the senses are completely satisfied. Without this superior knowledge of sense gratification, one may try to satisfy his material senses, but happiness will never be possible. One may increase his ambition for sense gratification and even achieve what he desires for the gratification of his senses, but because this is on the material platform, he will never achieve satisfaction and contentment.

According to brahminical culture, one should be content with whatever he obtains without special endeavor and should cultivate spiritual consciousness. Then he will be happy. The purpose of the Kṛṣṇa consciousness movement is to spread this understanding. People who do not have scientific spiritual knowledge mistakenly think that the members of the Kṛṣṇa consciousness movement are escapists trying to avoid material activities. In fact, however, we are engaged in real activities for obtaining the ultimate happiness in life. If one is not trained to satisfy the spiritual senses and continues in material sense gratification, he will never obtain happiness that is eternal and blissful. Śrīmad-Bhāgavatam (5.5.1) therefore recommends:

\[\text{tapo divyaṁ putrakā yena sattvaṁ suddhyed yasmād brahma-saukhyāṁ tv anantam}\\]

One must practice austerity so that his existential position will be purified and he will achieve unlimited blissful life.

**TEXT 25**

\[\text{पुमसंस्ते कं संस्तोत्साहं संतोषेन मुक्तये स्मरत: ॥ २५॥}\\
\[\text{puṁso 'yam saṁśrter hetur asantoṣo 'rtha-kāmayoh yadrccchayopapannena santoṣo muktaye smṛtaḥ}\\

Material existence causes discontent in regard to fulfilling one’s lusty desires and achieving more and more money. This is the cause for the continuation of material life, which is full of repeated birth and death. But one who is satisfied by that which is obtained by destiny is fit for liberation from this material existence.

TRANSLATION

A brahmana who is satisfied with whatever is providentially obtained is increasingly enlightened with spiritual power, but the spiritual potency of a dissatisfied brahmana decreases, as fire diminishes in potency when water is sprinkled upon it.
TEXT 27

तस्मात् त्रिनः पदाम्यः व्रते त्वाद् वरदर्शभात्
एतावतेव सिद्धोऽहं विचं यावत् ययाययोजनम् ॥२७॥

\[\text{tasmāt—because of being satisfied by things easily obtained; trīṇi—three; padāṁi—steps; eva—indeed; vrne—I ask; tvat—from your good self; varada-ṛṣabhāḥ—who are a munificent benedictor; etāvata eva—merely by such an endowment; siddhāḥ aham—I shall feel full satisfaction; vittam—achievement; yāvat—as far as; prayojanam—is needed.}\]

TRANSLATION

Therefore, O King, from you, the best of those who give charity, I ask only three paces of land. By such a gift I shall be very pleased, for the way of happiness is to be fully satisfied to receive that which is absolutely needed.

TEXT 28

श्रीशुकुः उवाच

हत्युक्तः स हस्याह वाङ्कात; प्रतिग्रह्यताम् ।
वामनाय महीं दातुः जग्राह जलमाजनम् ॥२८॥

\[\text{śrī-śuka uvāca—Śrī Śukadeva Gosvāmī said; ity uktah—thus being addressed; saḥ—he (Bali Mahārāja); hasan—smiling; āha—said; vāṅchātaḥ—as You have desired; prati-grhyatām—now take from me;}\]
vāmanāya—unto Lord Vāmana; mahim—land; dātum—to give; jagrāha—took; jala-bhājanam—the waterpot.

TRANSLATION

Śukadeva Gosvāmī continued: When the Supreme Personality of Godhead had thus spoken to Bali Mahārāja, Bali smiled and told Him, “All right. Take whatever You like.” To confirm his promise to give Vāmanadeva the desired land, he then took up his waterpot.

TEXT 29

viṣṇave kṣmāṁ pradāsyantam
uśanā asureśvaram
jānāṁ cikīrṣitam viṣṇoh
śisyam prāha vidāṁ varaḥ

viṣṇave—unto Lord Viṣṇu (Vāmanadeva); kṣmāṁ—the land; pradāsyantam—who was ready to deliver; uśanāḥ—Śukrācārya; asura-iśvaram—unto the King of the demons (Bali Mahārāja); jānāṁ—knowing well; cikīrṣitam—what was the plan; viṣṇoh—of Lord Viṣṇu; śisyam—unto his disciple; prāha—said; vidāṁ varaḥ—the best of the knowers of everything.

TRANSLATION

Understanding Lord Viṣṇu’s purpose, Śukrācārya, the best of the learned, immediately spoke as follows to his disciple, who was about to offer everything to Lord Vāmanadeva.

TEXT 30

श्रीशुक उवाच

एष वैरोचने साश्रयं मगवाणविष्णुर्वम: ।
क्रयप्राaditeratejāte deśvānām kāryaśāthk: ॥३०॥
Śrī-Śukra uvāca
esa vairocana sākṣād
bhagavān viṣṇur avyayāh
kaśyapād adītīr jāto
devānaṁ kārya-sādhakāḥ

Śrī-Śukra uvāca—Śukrācārya said; esa—this (boy in the form of a dwarf); vairocana—O son of Virocana; sākṣāt—directly; bhagavān—the Supreme Personality of Godhead; viṣṇuḥ—Lord Viṣṇu; avyayāḥ—without deterioration; kaśyapāḥ—from His father, Kaśyapa; aditeḥ—in the womb of His mother, Aditi; jātāḥ—was born; devānāṁ—of the demigods; kārya-sādhakāḥ—working in the interest.

TRANSLATION
Śukrācārya said: O son of Virocana, this brahmacāri in the form of a dwarf is directly the imperishable Supreme Personality of Godhead, Viṣṇu. Accepting Kaśyapa Muni as His father and Aditi as His mother, He has now appeared in order to fulfill the interests of the demigods.

TEXT 31

pratiśrutam tvayaitasmāḥ yad anartham ajānatā
na sādhu manye daityānāṁ mahān upagato 'nayaḥ

pratiśrutam—promised; tvaya—by you; etasmāḥ—unto Him; yat anartham—which is repugnant; ajānatā—by you who have no knowledge; na—not; sādhu—very good; manye—I think; daityānāṁ—of the demons; mahān—great; upagatāḥ—has been achieved; anayaḥ—in-auspiciousness.
TRANSLATION

You do not know what a dangerous position you have accepted by promising to give Him land. I do not think that this promise is good for you. It will bring great harm to the demons.

TEXT 32

एष ते स्थानमैवर्यं श्रियं तेजो यशः श्रुतम् ।
दास्यालिच्छिध श्रक्राय मायामाणवको हरिः ॥३२॥

eṣa te sthānam aिषवयाम
śriyam tejo yaṣəḥ śrutam
dāsyaty ācchidya śakrāya
māyā-māṇavako hariḥ

eṣaḥ—this person falsely appearing as a brahmacāri; te—of you; sthānam—the land in possession; aिषवयām—the riches; śriyam—the material beauty; tejāḥ—the material power; yaṣəḥ—the reputation; śrutam—the education; dāsyati—will give; ācchidya—taking from you; śakrāya—unto your enemy, Lord Indra; māyā—falsely appearing; māṇavakaḥ—a brahmacāri son of a living being; hariḥ—He is actually the Supreme Personality of Godhead, Hari.

PURPORT

Srīla Viśvanātha Cakravarti Ṭhākura explains in this regard that the very word hariḥ means “one who takes away.” If one connects himself with Hari, the Supreme Personality of Godhead, the Lord takes away all his miseries, and in the beginning the Lord also superficially appears to take away all his material possessions, reputation, education and beauty. As stated in Śrīmad-Bhāgavatam (10.88.8), yasyāham anugṛhnāmi
The Lord said to Mahārāja Yudhiṣṭhīra, 

"The first installment of My mercy toward a devotee is that I take away all his possessions, especially his material opulence, his money." This is the special favor of the Lord toward a sincere devotee. If a sincere devotee wants Kṛṣṇa above everything but at the same time is attached to material possessions, which hinder his advancement in Kṛṣṇa consciousness, by tactics the Lord takes away all his possessions. Here Śukrācārya says that this dwarf brahmacārī would take away everything. Thus he indicates that the Lord will take away all one's material possessions and also one's mind. If one delivers his mind to the lotus feet of Kṛṣṇa (sa vai manah kṛṣṇa-padāravindayoh), one can naturally sacrifice everything to satisfy Him. Although Bali Mahārāja was a devotee, he was attached to material possessions, and therefore the Lord, being very kind to him, showed him special favor by appearing as Lord Vāmana to take away all his material possessions, and his mind as well.

**TEXT 33**

\[
\text{ три́хи: крама́йтвокаш́и́пака́й: крами́сва́тй } \\
\text{ сарвасвам во́й нё́р во́йшьисе ка́тна́ } \]

\[
\text{tribhiḥ kramair imāl lokān} \\
\text{viśva-kāyaḥ kramisyati} \\
sarvasvam viṣṇave dattvā \\
mūḍha vartisyase katham}
\]

*tribhiḥ—three; kramaiḥ—by steps; imān—all these; lokān—three planetary systems; viśva-kāyaḥ—becoming the universal form; kramisyati—gradually He will expand; sarvasvam—everything; viṣṇave—unto Lord Viṣṇu; dattvā—after giving charity; mūḍha—O you rascal; vartisyase—you will execute your means of livelihood; katham—how.*

**TRANSLATION**

You have promised to give Him three steps of land in charity, but when you give it He will occupy the three worlds. You are a rascal! You do not know what a great mistake you have made. After
giving everything to Lord Viṣṇu, you will have no means of livelihood. How then shall you live?

PURPORT

Bali Mahārāja might argue that he had promised only three steps of land. But Śukrācārya, being a very learned brāhmaṇa, immediately understood that this was a plan of Hari, who had falsely appeared there as a brahmacārī. The words mūḍha vartiṣyase katham reveal that Śukrācārya was a brāhmaṇa of the priestly class. Such priestly brāhmaṇas are mostly interested in receiving remuneration from their disciples. Therefore when Śukrācārya saw that Bali Mahārāja had risked all of his possessions, he understood that this would cause havoc not only to the King but also to the family of Śukrācārya, who was dependent on Mahārāja Bali's mercy. This is the difference between a Vaiṣṇava and a smārta-brāhmaṇa. A smārta-brāhmaṇa is always interested in material profit, whereas a Vaiṣṇava is interested only in satisfying the Supreme Personality of Godhead. From the statement of Śukrācārya, it appears that he was in all respects a smārta-brāhmaṇa interested only in personal gain.

TEXT 34

क्रमतो गां पदैकेन द्वितीयेन दिबं बिमोः ।
खं च कायेन महता तात्त्येष्य कुतो गतिः ॥३४॥

kramato gam padaikenā
dvitiyena divaṁ vibhoḥ
kham ca kāyena mahatā
tārtīyasya kuto gatiḥ

kramataḥ—gradually; gām—the surface of the land; pada ekena—by one step; dvitiyena—by the second step; divam—the whole of outer space; vibhoḥ—of the universal form; kham ca—the sky also; kāyena—by the expansion of His transcendental body; mahatā—by the universal form; tārtīyasya—as far as the third step is concerned; kutaḥ—where is; gatiḥ—to keep His step.
TRANSLATION

Vāmanadeva will first occupy the three worlds with one step, then He will take His second step and occupy everything in outer space, and then He will expand His universal body to occupy everything. Where will you offer Him the third step?

PURPORT

Śukrācārya wanted to tell Bali Mahārāja how he would be cheated by Lord Vāmana. “You have promised three steps,” he said. “But with only two steps, all your possessions will be finished. How then will you give Him a place for His third step?” Śukrācārya did not know how the Lord protects His devotee. The devotee must risk everything in his possession for the service of the Lord, but he is always protected and never defeated. By materialistic calculations, Śukrācārya thought that Bali Mahārāja would under no circumstances be able to keep his promise to the brahmacāri, Lord Vāmanadeva.

TEXT 35

निष्ठाः ते नरके मन्ये ब्रह्माः प्रतिश्रुतम् ।
प्रतिश्रुतस्य योजनेऽः प्रतिपद्धितं सत्वन ॥३५॥

niṣṭhāṁ te nara ke manye
hy apradātuḥ pratiśrutam
pratiśrutasya yo ’nīśaḥ
pratipādayitum bhavān

niṣṭhām—perpetual residence; te—of you; nara ke—in hell; manye—I think; hi—indeed; apradātuḥ—of a person who cannot fulfill; pratiśrutam—what has been promised; pratiśrutasya—of the promise one has made; yah anīśaḥ—one who is unable; pratipādayitum—to fulfill properly; bhavān—you are that person.

TRANSLATION

You will certainly be unable to fulfill your promise, and I think that because of this inability your eternal residence will be in hell.
TEXT 36

न तदान प्रशांसन्ति येन शतिविशयते ।
दानं यज्ञस्य कर्म लोके शतिविशयते यत:॥३६॥

na tad dānam praśaṁsanti
yena vṛttir vipadyate
dānam yajñas tapah karma
loke vṛttimato yataḥ

na—not; tat—that; dānam—charity; praśaṁsanti—the saintly persons praise; yena—by which; vṛttih—one’s livelihood; vipadyate—becomes endangered; dānam—charity; yajñah—sacrifice; tapah—austerity; karma—fruitive activities; loke—in this world; vṛttimataḥ—according to one’s means of livelihood; yataḥ—as it is so.

TRANSLATION

Learned scholars do not praise that charity which endangers one’s own livelihood. Charity, sacrifice, austerity and fruitive activities are possible for one who is competent to earn his livelihood properly. [They are not possible for one who cannot maintain himself.]

TEXT 37

धर्माय यशस्याय श्रामाय खजनाय च ।
पशुधा विभवनितिषिपाधव्यत्र च मोदते ॥३७॥

dharmāya yaśase 'rthāya
kāmāya sva-janāya ca
pañcadhā vibhajan vittam
ihāmutra ca modate

dharmāya—for religion; yaśase—for one’s reputation; arthāya—for increasing one’s opulence; kāmāya—for increasing sense gratification; sva-janāya ca—and for maintaining one’s family members; pañcadhā—
for these five different objectives; *vibhajan*—dividing; *vittam*—his accumulated wealth; *iha*—in this world; *amutra*—the next world; *ca*— and; *modate*—he enjoys.

**TRANSLATION**

Therefore one who is in full knowledge should divide his accumulated wealth in five parts—for religion, for reputation, for opulence, for sense gratification and for the maintenance of his family members. Such a person is happy in this world and in the next.

**PURPORT**

The *sāstras* enjoin that if one has money one should divide all that he has accumulated into five divisions—one part for religion, one part for reputation, one part for opulence, one part for sense gratification and one part to maintain the members of his family. At the present, however, because people are bereft of all knowledge, they spend all their money for the satisfaction of their family. Śrīla Rūpa Gosvāmī taught us by his own example by using fifty percent of his accumulated wealth for Kṛṣṇa, twenty-five percent for his own self, and twenty-five percent for the members of his family. One’s main purpose should be to advance in Kṛṣṇa consciousness. This will include dharma, artha and kāma. However, because one’s family members expect some profit, one should also satisfy them by giving them a portion of one’s accumulated wealth. This is a sāstric injunction.

**TEXT 38**

```
ātra api bahuṛcāṁ gītam
śṛṇu me 'sura-sattama
satyam om iti yat proktam
yan nety āhānṛtāṁ hi tat
```

*atra api*—in this regard also (in deciding what is truth and what is not truth); *bahu-rcaiḥ*—by the *śruti*-mantras known as *Bahurca-śruti*,

which are evidence from the *Vedas*; *gītam*—what has been spoken; *śṛṇu*—just hear; *me*—from me; *asura-sattama*—O best of the *āsuras*; *satyam*—the truth is; *om iti*—preceded by the word *om*; *yat*—that which; *proktam*—has been spoken; *yat*—that which is; *na*—not preceded by *om*; *iti*—thus; *āha*—it is said; *anṛtam*—untruth; *hi*—indeed; *tat*—that.

**TRANSLATION**

One might argue that since you have already promised, how can you refuse? O best of the demons, just take from me the evidence of the *Bhārāca-śruti*, which says that a promise is truthful preceded by the word *om* and untruthful if not.

**TEXT 39**

**SUTRA:**

satyam puṣpa-phalam vidyād
ātma-vṛkṣasya gīyate
vṛkṣe ājivati tan na syād
anṛtam mūlam ātmanah

*satyam*—the factual truth; *puṣpa-phalam*—the flower and the fruit; *vidyāt*—one should understand; *ātma-vṛkṣasya*—of the tree of the body; *gīyate*—as described in the *Vedas*; *vṛkṣe ājivati*—if the tree is not living; *tat*—that (*puṣpa-phalam*); *na*—not; *syāt*—is possible; *anṛtam*—untruth; *mūlam*—the root; *ātmanah*—of the body.

**TRANSLATION**

The *Vedas* enjoin that the factual result of the tree of the body is the good fruits and flowers derived from it. But if the bodily tree does not exist, there is no possibility of factual fruits and flowers. Even if the body is based on untruth, there cannot be factual fruits and flowers without the help of the bodily tree.
PURPORT

This śloka explains that in relation to the material body even the factual truth cannot exist without a touch of untruth. The Māyāvādīs say, brahma satyam jagan mithyā: “The spirit soul is truth, and the external energy is untruth.” The Vaiṣṇava philosophers, however, do not agree with the Māyāvāda philosophy. Even if for the sake of argument the material world is accepted as untruth, the living entity entangled in the illusory energy cannot come out of it without the help of the body. Without the help of the body, one cannot follow a system of religion, nor can one speculate on philosophical perfection. Therefore, the flower and fruit (puspa-phalam) have to be obtained as a result of the body. Without the help of the body, that fruit cannot be gained. The Vaiṣṇava philosophy therefore recommends yukta-vairāgya. It is not that all attention should be diverted for the maintenance of the body, but at the same time one’s bodily maintenance should not be neglected. As long as the body exists one can thoroughly study the Vedic instructions, and thus at the end of life one can achieve perfection. This is explained in Bhagavad-gītā (8.6):

yāṁ yāṁ vāpi smaran bhāvāṁ tyajaty ante kalevaram. Everything is examined at the time of death. Therefore, although the body is temporary, not eternal, one can take from it the best service and make one’s life perfect.

TEXT 40

तद् यथा वृक्ष उन्मुलः शृण्यत्युद्वृत्तं सविरत ।
एवं नष्टान्तः तद्ध आत्मा शृणेन संशयः: ॥४०॥

tad yathā vrkṣa unmūlaḥ
śuṣyatī udvartate 'cirāt
evam naṣṭānṛtaḥ sadya
ātmā śuṣyen na saṁśayaḥ

yat—therefore; yathā—as; vrkṣaḥ—a tree; unmūlaḥ—being uprooted; śuṣyatī—dries up; udvartate—falls down; acirāt—very soon; evam—in this way; naṣṭa—lost; anṛtaḥ—the temporary body; sadyaḥ—immediately; ātmā—the body; śuṣyet—dries up; na—not; saṁśayāḥ—any doubt.
TRANSLATION

When a tree is uprooted it immediately falls down and begins to dry up. Similarly, if one doesn’t take care of the body, which is supposed to be untruth—in other words, if the untruth is uprooted—the body undoubtedly becomes dry.

PURPORT

In this regard, Śrīla Rūpa Gosvāmī says:

prāpañcikatayā buddhyā
hari-sambandhi-vastunāḥ
mumukṣubhiḥ parityāgo
vairāgyam phalgu kathyate

“One who rejects things without knowledge of their relationship to Kṛṣṇa is incomplete in his renunciation.” (Bhakti-rasāmṛta-sindhu 1.2.266) When the body is engaged in the service of the Lord, one should not consider the body material. Sometimes the spiritual body of the spiritual master is misunderstood. But Śrīla Rūpa Gosvāmī instructs, prapañcikatayā buddhyā hari-sambandhi-vastunāḥ. The body fully engaged in Kṛṣṇa’s service should not be neglected as material. One who does neglect it is false in his renunciation. If the body is not properly maintained, it falls down and dries up like an uprooted tree, from which flowers and fruit can no longer be obtained. The Vedas therefore enjoin:

om iti satyam nety anṛtasya tad etat-puspaṁ phalas vāco yat satyam saheśvaro yaśasvā kalyāṇa-kīrtir bhavitā. puspaṁ hi phalas vācaḥ satyam vadasya ahaṁ kātan-mūlaṁ vāco yad anṛtasya yad yathā vrksa āvīṁśaḥ śusyati, sa udvarata evam evanṛtasya vadāṁ āvīṁśaṁ ātmānaṁ karoti, sa śusyati sa udvarate, tasmād anṛtasya na vaded dayeta tv etena.

The purport is that activities performed with the help of the body for the satisfaction of the Absolute Truth (om tat sat) are never temporary, although performed by the temporary body. Indeed, such activities are everlasting. Therefore, the body should be properly cared for. Because
the body is temporary, not permanent, one cannot expose the body to being devoured by a tiger or killed by an enemy. All precautions should be taken to protect the body.

TEXT 41

parāg riktam apūrṇam vā
akṣaram yat tad om iti
yat kiñcid om iti brūyat
tena ricyeta vai pumān
bhikṣave sarvam om kurvan
nālam kāmena cātmane

parāk—that which separates; riktam—that which makes one free from attachment; apūrṇam—that which is insufficient; vā—either; akṣaram—this syllable; yat—that; tat—which; om—omkāra; iti—thus stated; yat—which; kiñcit—whatever; om—this word om; iti—thus; brūyat—if you say; tena—by such an utterance; ricyeta—one becomes free; vai—indeed; pumān—a person; bhikṣave—unto a beggar; sarvam—everything; om kurvan—giving charity by uttering the word om; na—not; alam—sufficiently; kāmena—for sense gratification; ca—also; ātmane—for self-realization.

TRANSLATION

The utterance of the word “om” signifies separation from one’s monetary assets. In other words, by uttering this word one becomes free from attachment to money because his money is taken away from him. To be without money is not very satisfactory, for in that position one cannot fulfill one’s desires. In other words, by using the word “om” one becomes poverty-stricken. Especially when one gives charity to a poor man or beggar, one remains unfulfilled in self-realization and in sense gratification.
PURPORT

Mahārāja Bali wanted to give everything to Vāmanadeva, who had appeared as a beggar, but Śukrācārya, being Mahārāja Bali’s familial spiritual master in the line of seminal succession, could not appreciate Mahārāja Bali’s promise. Śukrācārya gave Vedic evidence that one should not give everything to a poor man. Rather, when a poor man comes for charity one should untruthfully say, “Whatever I have I have given you. I have no more.” It is not that one should give everything to him. Actually the word om is meant for om tat sat, the Absolute Truth. Omkāra is meant for freedom from all attachment to money because money should be spent for the purpose of the Supreme. The tendency of modern civilization is to give money in charity to the poor. Such charity has no spiritual value because we actually see that although there are so many hospitals and other foundations and institutions for the poor, according to the three modes of material nature a class of poor men is always destined to continue. Even though there are so many charitable institutions, poverty has not been driven from human society. Therefore it is recommended here, bhikṣave sarvam om kurvan nālam kāmena cātmane. One should not give everything to the beggars among the poor.

The best solution is that of the Kṛṣṇa consciousness movement. This movement is always kind to the poor, not only because it feeds them but also because it gives them enlightenment by teaching them how to become Kṛṣṇa conscious. We are therefore opening hundreds and thousands of centers for those who are poor, both in money and in knowledge, to enlighten them in Kṛṣṇa consciousness and reform their character by teaching them how to avoid illicit sex, intoxication, meat-eating and gambling, which are the most sinful activities and which cause people to suffer, life after life. The best way to use money is to open such a center, where all may come live and reform their character. They may live very comfortably, without denial of any of the body’s necessities, but they live under spiritual control, and thus they live happily and save time for advancement in Kṛṣṇa consciousness. If one has money, it should not be squandered away on nothing. It should be used to push forward the Kṛṣṇa consciousness movement so that all of human society will become happy, prosperous and hopeful of being promoted back home, back to Godhead. The Vedic mantra in this regard reads as follows:
The Lord Begs Charity from Bali Mahārāja

parāg vā etad riktam akṣaraṁ yad etad om iti tad yat kiṁcid om iti āhātraivāsmai tad ricyate. sa yat sarvam om kuryād ricyād ātmānaṁ sa kāmebhya nālāṁ syāt.

TEXT 42

अथैतत् पूर्णमस्यात्मं यत् नेत्यनुर्व सतः।
सर्वं नेत्यनुर्व ब्रवावसं दुष्कीर्तिः भस्मृतः।||४२॥

atha-itat purṇam abhyātmaṁ
yac ca nety anṛtaṁ vacaḥ
sarvaṁ nety anṛtaṁ brūyāt
sa duṣkritiḥ śvasan mṛtaḥ

atha—therefore; etat—that; purṇam—completely; abhyātmaṁ—drawing the compassion of others by presenting oneself as always poverty-stricken; yat—that; ca—also; na—not; iti—thus; anṛtaṁ—false; vacaḥ—words; sarvaṁ—completely; na—not; iti—thus; anṛtaṁ—falsity; brūyāt—who should say; saḥ—such a person; duṣkritiḥ—infamous; śvasan—while breathing or while alive; mṛtaḥ—is dead or should be killed.

TRANSLATION

Therefore, the safe course is to say no. Although it is a falsehood, it protects one completely, it draws the compassion of others toward oneself, and it gives one full facility to collect money from others for oneself. Nonetheless, if one always pleads that he has nothing, he is condemned, for he is a dead body while living, or while still breathing he should be killed.

PURPORT

Beggars always present themselves as possessing nothing, and this may be very good for them because in this way they are assured of not losing their money and of always drawing the attention and compassion of others for the sake of collection. But this is also condemned. If one purposely continues this professional begging, he is supposed to be dead while breathing, or, according to another interpretation, such a man of
falsity should be killed while still breathing. The Vedic injunction in this regard is as follows: *athaitat pūrṇam abhyātmam yan neti sa yat sarvaṁ neti brūyāt pāpikāsyā kīrtir jāyate. sainam tatraiva hanyāt.* If one continuously poses himself as possessing nothing and collects money by begging, he should be killed (*sainam tatraiva hanyāt*).

**TEXT 43**

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strīṣu narma-vivāhe ca
vṛttī-arthe prāṇa-saṅkaṭe
go-brāhmaṇārthe hiṁsāyāṁ
nāṅṛtam syāj jugupsitam
```

strīṣu—to encourage a woman and bring her under control; narma-vivāhe—in joking or in a marriage ceremony; ca—also; vṛttī-arthe—for earning one’s livelihood, as in business; prāṇa-saṅkaṭe—or in time of danger; go-brāhmaṇā-arthe—for the sake of cow protection and brahminical culture; hiṁsāyāṁ—for any person who is going to be killed because of enmity; na—not; anṛtam—falsity; syāt—becomes; jugupsitam—abominable.

**TRANSLATION**

In flattering a woman to bring her under control, in joking, in a marriage ceremony, in earning one’s livelihood, when one’s life is in danger, in protecting cows and brahminical culture, or in protecting a person from an enemy’s hand, falsity is never condemned.

Thus end the Bhaktivedanta purports of the Eighth Canto, Nineteenth Chapter, of the Śrīmad-Bhāgavatam, entitled, “Lord Vāmanadeva Begs Charity from Bali Mahārāja.”
The summary of this Twentieth Chapter is as follows. Despite his knowledge that Lord Vāmanadeva was cheating him, Bali Mahārāja gave everything to the Lord in charity, and thus the Lord extended His body and assumed a gigantic form as Lord Viṣṇu.

After hearing the instructive advice of Śukrācārya, Bali Mahārāja became contemplative. Because it is the duty of a householder to maintain the principles of religion, economic development and sense gratification, Bali Mahārāja thought it improper to withdraw his promise to the brahmācārya. To lie or fail to honor a promise given to a brahmācārya is never proper, for lying is the most sinful activity. Everyone should be afraid of the sinful reactions to lying, for mother earth cannot even bear the weight of a sinful liar. The spreading of a kingdom or empire is temporary; if there is no benefit for the general public, such expansion has no value. Previously, all the great kings and emperors expanded their kingdoms with a regard for the welfare of the people in general. Indeed, while engaged in such activities for the benefit of the general public, eminent men sometimes even sacrificed their lives. It is said that one who is glorious in his activities is always living and never dies. Therefore, fame should be the aim of life, and even if one becomes poverty-stricken for the sake of a good reputation, that is not a loss. Bali Mahārāja thought that even if this brahmācārya, Vāmanadeva, were Lord Viṣṇu, if the Lord accepted his charity and then again arrested him, Bali Mahārāja would not envy Him. Considering all these points, Bali Mahārāja finally gave in charity everything he possessed.

Lord Vāmanadeva then immediately extended Himself into a universal body. By the mercy of Lord Vāmanadeva, Bali Mahārāja could see that the Lord is all-pervading and that everything rests in His body. Bali Mahārāja could see Lord Vāmanadeva as the supreme Viṣṇu, wearing a helmet, yellow garments, the mark of Śrīvatsa, the Kaustubha jewel, a
flower garland, and ornaments decorating His entire body. The Lord gradually covered the entire surface of the world, and by extending His body He covered the entire sky. With His hands He covered all directions, and with His second footstep He covered the entire upper planetary system. Therefore there was no vacant place where He could take His third footstep.

TEXT 1

Srīśūka uvāca

balir evaṁ grha-patiḥ
kulācāryena bhāśitaḥ
tuṣṭiṁ bhūtvā kṣanam rājan
uvacāvahito gurum

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmi said; baliḥ—Bali Mahāraja; evam—thus; grha-patiḥ—the master of the household affairs, although guided by the priests; kula-ācāryena—by the family ācārya or guide; bhāśitaḥ—being thus addressed; tuṣṭiṁ—silent; bhūtvā—becoming; kṣanam—for a moment; rājan—O King (Mahāraja Parikṣit); uvāca—said; avahitaḥ—after full deliberation; gurum—unto his spiritual master.

TRANSLATION

Śrī Śukadeva Gosvāmi said: O King Parikṣit, when Bali Mahāraja was thus advised by his spiritual master, Śukrācārya, his family priest, he remained silent for some time, and then, after full deliberation, he replied to his spiritual master as follows.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura remarks that Bali Mahāraja remained silent at a critical point. How could he disobey the instruction
of Śukrācārya, his spiritual master? It is the duty of such a sober per­sonality as Bali Mahārāja to abide by the orders of his spiritual master immediately, as his spiritual master had advised. But Bali Mahārāja also considered that Śukrācārya was no longer to be accepted as a spiritual master, for he had deviated from the duty of a spiritual master. According to śāstra, the duty of the guru is to take the disciple back home, back to Godhead. If he is unable to do so and instead hinders the disciple in going back to Godhead, he should not be a guru. Gurur na sa syāt (Bhāg. 5.5.18). One should not become a guru if he cannot enable his disciple to advance in Kṛṣṇa consciousness. The goal of life is to become a devotee of Lord Kṛṣṇa so that one may be freed from the bondage of material existence (tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna). The spiritual master helps the disciple attain this stage by developing Kṛṣṇa consciousness. Now Śukrācārya had advised Bali Mahārāja to deny the promise to Vāmanadeva. Under the circumstances, therefore, Bali Mahārāja thought that there would be no fault if he disobeyed the order of his spiritual master. He deliberated on this point—should he refuse to accept the advice of his spiritual master, or should he independently do everything to please the Supreme Personality of Godhead? He took some time. Therefore it is said, tūṣṭih bhūtvā kṣaṇam rājann uvācāvahito gurum. After deliberating on this point, he decided that Lord Viṣṇu should be pleased in all circumstances, even at the risk of ignoring the guru’s advice to the contrary.

Anyone who is supposed to be a guru but who goes against the principle of viṣṇu-bhakti cannot be accepted as a guru. If one has falsely accepted such a guru, one should reject him. Such a guru is described as follows (Mahābhārata, Udyoga 179.25):

\[
guror apy avaliptasya
kāryākāryam ajānataḥ
utpatha-pratipannasya
parityāgo vidhiyate
\]

Śrīla Jīva Gosvāmī has advised that such a useless guru, a family priest acting as guru, should be given up, and that the proper, bona fide guru should be accepted.
A scholarly brāhmaṇa expert in all subjects of Vedic knowledge is unfit to become a spiritual master without being a Vaiṣṇava, but if a person born in a family of a lower caste is a Vaiṣṇava, he can become a spiritual master.” (Padma Purāṇa)

TEXT 2

श्रीबलिरुवाच
सत्यं महोत्स्वं धर्मं गृहमेधिनाम्।
अर्थं कार्यं यशो विद्वित यो न बाध्यत कहिचित् ॥ २ ॥

śrī-balir uvāca
satyam bhagavatā proktam
dharmo 'yam grhamedhinām
artham kāmaṁ yaśo vṛttirṁ
yo na bādheta karhicit

śrī-baliḥ uvāca—Bali Mahārāja said; satyam—it is truth; bhagavatā—by Your Greatness; proktam—what has already been spoken; dharmah—a religious principle; 'yam—that is; grhamedhinām—especially for the householders; artham—economic development; kāmaṃ—sense gratification; yaśo vṛttirṁ—reputation and means of livelihood; yaḥ—which religious principle; na—not; bādheta—hinders; karhicit—at any time.

TRANSLATION

Bali Mahārāja said: As you have already stated, the principle of religion that does not hinder one’s economic development, sense gratification, fame and means of livelihood is the real occupational duty of the householder. I also think that this religious principle is correct.
PURPORT

Bali Mahārāja’s grave answer to Śukrācārya is meaningful. Śukrācārya stressed that one’s material means of livelihood and one’s material reputation, sense gratification and economic development must continue properly. To see to this is the first duty of a man who is a householder, especially one who is interested in material affairs. If a religious principle does not affect one’s material condition, it is to be accepted. At the present time, in this age of Kali, this idea is extremely prominent. No one is prepared to accept any religious principle if it hampers material prosperity. Śukrācārya, being a person of this material world, did not know the principles of a devotee. A devotee is determined to serve the Supreme Personality of Godhead to His full satisfaction. Anything that hampers such determination should certainly be rejected. This is the principle of bhakti. Ānukūlyasya saṅkalpaḥ prātikūlyasya varjanam (Cc. Madhya 22.100). To perform devotional service, one must accept only that which is favorable and reject that which is unfavorable. Bali Mahārāja had the opportunity to contribute everything he possessed to the lotus feet of Lord Vāmanadeva, but Śukrācārya was putting forward a material argument to hamper this process of devotional service. Under the circumstances, Bali Mahārāja decided that such hindrances should certainly be avoided. In other words, he decided immediately to reject the advice of Śukrācārya and go on with his duty. Thus he gave all his possessions to Lord Vāmanadeva.

TEXT 3

 saat sah vittalobhena
pratyacakse katham dvijam
pratisrutya dadamiti
prahradih kitavo yathā

saḥ—such a person as I am; ca—also; aham—I am; vitta-lobhena—for being allured by greed for money; pratyācakṣe—I shall cheat or say no when I have already said yes; katham—how; dvijam—especially to a
brāhmaṇa; pratiṣrūtya—after already having promised; dadāmi—that I shall give; iti—thus; praḥrādiḥ—I who am famous as the grandson of Mahārāja Prahlāda; kitavaḥ—an ordinary cheater; yathā—just like.

TRANSLATION

I am the grandson of Mahārāja Prahlāda. How can I withdraw my promise because of greed for money when I have already said that I shall give this land? How can I behave like an ordinary cheater, especially toward a brāhmaṇa?

PURPORT

Bali Mahārāja had already been blessed by his grandfather Prahlāda Mahārāja. Therefore, he was a pure devotee, although born in a family of demons. There are two kinds of highly elevated devotees, called sādhana-siddha and krāpa-siddha. Sādhana-siddha refers to one who has become a devotee by regular execution of the regulative principles mentioned in the sāstras, as ordered and directed by the spiritual master. If one regularly executes such devotional service, he will certainly attain perfection in due course of time. But there are other devotees, who may not have undergone all the required details of devotional service but who, by the special mercy of guru and Kṛṣṇa—the spiritual master and the Supreme Personality of Godhead—have immediately attained the perfection of pure devotional service. Examples of such devotees are the yajña-patnīs, Mahārāja Bali and Śukadeva Gosvāmī. The yajña-patnīs were the wives of ordinary brāhmaṇas engaged in fruitive activities. Although the brāhmaṇas were very learned and advanced in Vedic knowledge, they could not achieve the mercy of Kṛṣṇa-Balarāma, whereas their wives achieved complete perfection in devotional service, despite their being women. Similarly, Vairocani, Bali Mahārāja, received the mercy of Prahlāda Mahārāja, and by Prahlāda Mahārāja’s mercy he also received the mercy of Lord Viṣṇu, who appeared before him as a brahma-cāri beggar. Thus Bali Mahārāja became a krāpa-siddha because of the special mercy of both guru and Kṛṣṇa. Caitanya Mahāprabhu confirms this favor: guru-krṣṇa-prasāde pāya bhakti-latā-bīja (Cc. Madhya 19.151). Bali Mahārāja, by the grace of Prahlāda Mahārāja, got the seed of devotional service, and when that seed developed, he
achieved the ultimate fruit of that service, namely love of Godhead
(premā pum-artha mahān), immediately upon the appearance of Lord
Vāmanadeva. Bali Mahārāja regularly maintained devotion for the Lord,
and because he was purified, the Lord appeared before him. Because of
unalloyed love for the Lord, he then immediately decided, “I shall give
this little dwarf brāhmaṇa whatever He asks from me.” This is a sign of
love. Thus Bali Mahārāja is understood to be one who received the high-
est perfection of devotional service by special mercy.

TEXT 4

न हस्तायात् परोंस्परं इति होवाच भूरियम ।
सर्वं सोद्मलं मन्ये भन्तेस्वीकरं नरमं ॥ ४ ॥

na hy asatyāt paro 'dharma
iti hovāca bhūr iyam
sarvam sodhum alam manye
ṛte 'lika-param naram

na—not; hi—indeed; asatyāt—than compulsion to untruthfulness;
parah—more; adharmaḥ—irreligion; iti—thus; ha uvāca—indeed had
spoken; bhūḥ—mother earth; iyam—this; sarvam—everything;
sodhum—to bear; alam—I am able; manye—although I think; ṛte—ex-
cept; alika-param—the most heinous liar; naram—a human being.

TRANSLATION

There is nothing more sinful than untruthfulness. Because of
this, mother earth once said, “I can bear any heavy thing except a
person who is a liar.”

PURPORT

On the surface of the earth there are many great mountains and oceans
that are very heavy, and mother earth has no difficulty carrying them.
But she feels very much overburdened when she carries even one person
who is a liar. It is said that in Kali-yuga lying is a common affair:
māyaiva vyāvahārike (Bhāg. 12.2.3). Even in the most common deal-
ings, people are accustomed to speaking so many lies. No one is free from
the sinful reactions of speaking lies. Under the circumstances, one can just imagine how this has overburdened the earth, and indeed the entire universe.

TEXT 5

नाहं विशेषं निरयाचायं यदुधर्मार्थार्थवातः
न खण्डाव्यवनार्यमुत्पार्थिवयथा विप्रप्रलम्भनात्

nāham bibhemi nirayaṁ
nadhanīyād asukhārṇavat
na sthāna-cyavanāṁ mṛtyor
yathā vipra-pralambhanat

na—not; aham—I; bibhemi—I am afraid of; nirayaḥ—from a hellish condition of life; na—not; adhanyat—from a poverty-stricken condition; asukha-arṇavat—nor from an ocean of distresses; na—not; sthāna-cyavanat—from falling from a position; mṛtyoh—nor from death; yathā—as; vipra-pralambhanat—from the cheating of a brāhmaṇa.

TRANSLATION

I do not fear hell, poverty, an ocean of distress, falldown from my position or even death itself as much as I fear cheating a brāhmaṇa.

TEXT 6

यदु यद्रास्यति लोकेः सिन्संपरेतः धनादिकमः
तस्य त्यागे निमित्तं कि विप्रस्तुवेच तेन चेत

yat yat—whatsoever; hāsyati—will leave; loke—in the world; asmin—in this; samparetam—one who is already dead; dhanādikam—his wealth and riches; tasya—of such wealth; tyāge—in
renunciation; nimittam—the purpose; kim—what is; viptaḥ—the brähmana who is confidentially Lord Viṣṇu; tusyet—must be pleased; na—is not; tena—by such (riches); cet—if there is a possibility.

TRANSLATION

My lord, you can also see that all the material opulences of this world are certainly separated from their possessor at death. Therefore, if the brähmana Vāmanadeva is not satisfied by whatever gifts one has given, why not please Him with the riches one is destined to lose at death?

PURPORT

The word vipra means brähmana, and at the same time “confidential.” Bali Mahārāja had confidentially decided to give the gift to Lord Vāmanadeva without discussion, but because such a decision would hurt the hearts of the asuras and his spiritual master, Śukrācārya, he spoke equivocally. Bali Mahārāja, as a pure devotee, had already decided to give all the land to Lord Viṣṇu.

TEXT 7

śreyah kurvanti bhūtānāṁ
sādhavo dustyajāsubhīḥ
dadhyaṅ-śibi-prabhṛtāyah
ko vikalpo dharādiṣu

śreyah—activities of the utmost importance; kurvanti—execute; bhūtānāṁ—of the general mass of people; sādhavaḥ—the saintly persons; dustyaja—which are extremely hard to give up; asubhīḥ—by their lives; dadhyaṅ—Mahārāja Dadhici; śibi—Mahārāja Śibi; prabhṛtāyah—and similar great personalities; kaḥ—what; vikalpaḥ—consideration; dharā-ādiṣu—in giving the land to the brähmana.
TRANSLATION

Dadhici, Śibi and many other great personalities were willing to sacrifice even their lives for the benefit of the people in general. This is the evidence of history. So why not give up this insignificant land? What is the serious consideration against it?

PURPORT

Bali Mahārāja was prepared to give everything to Lord Viṣṇu, and Śukrācārya, being a professional priest, might have been anxiously waiting, doubting whether there had been any such instance in history in which one had given everything in charity. Bali Mahārāja, however, cited the tangible examples of Mahārāja Śibi and Mahārāja Dadhici, who had given up their lives for the benefit of the general public. Certainly one has attachment for everything material, especially one’s land, but land and other possessions are forcibly taken away at the time of death, as stated in Bhagavad-gītā (mṛtyuḥ sarva-haraḥ cāham). The Lord personally appeared to Bali Mahārāja to take away everything he had, and thus he was so fortunate that he could see the Lord face to face. Non-devotees, however, cannot see the Lord face to face; to such persons the Lord appears as death and takes away all their possessions by force. Under the circumstances, why should we not part with our possessions and deliver them to Lord Viṣṇu for His satisfaction? Śrī Cāṇakya Pāṇḍita says in this regard, san-nimitte varam tyāgo vināśe niyate sati (Cāṇakya-śloka 36). Since our money and possessions do not last but will somehow or other be taken away, as long as they are in our possession it is better to use them for charity to a noble cause. Therefore Bali Mahārāja defied the order of his so-called spiritual master.

TEXT 8

yair iyaṁ bubhuje brahmaṁ
daiyendraiṁ anivartibhiṁ
tēsāṁ kālo 'grasīl lokān
na yaśo 'dhigataṁ bhuvi
yaih—by whom; iyam—this world; bubhuje—was enjoyed; brahman—O best of the brähmanas; daitya-indraiḥ—by great heroes and kings born in demoniac families; anivartibhiḥ—by those who were determined to fight, either to lay down their lives or to win victory; teśām—of such persons; kālah—the time factor; agrasit—took away; lokān—all possessions, all objects of enjoyment; na—not; yāśaḥ—the reputation; adhigatam—achieved; bhuvi—in this world.

TRANSLATION

O best of the brähmanas, certainly the great demoniac kings who were never reluctant to fight enjoyed this world, but in due course of time everything they had was taken away, except their reputation, by which they continue to exist. In other words, one should try to achieve a good reputation instead of anything else.

PURPORT

In this regard, Cāṇakya Paṇḍita (Cāṇakya-sūtra 34) also says, āyuṣaḥ kṣaṇa eko 'pi na labhya svarga-kotibhiḥ. The duration of one’s life is extremely short, but if in that short lifetime one can do something that enhances his good reputation, that may continue to exist for many millions of years. Bali Mahārāja therefore decided not to follow his spiritual master’s instruction that he deny his promise to Vāmanadeva; instead, he decided to give the land according to the promise and be everlastingly celebrated as one of the twelve mahājanas (balir vaiyāsakir vayam).

TEXT 9

सुलभा युधिः विप्रशेः ब्राह्मणैत्यतंतुर्यजः।
न तथा तीर्था आयाते श्रद्धया ये धनतयजः॥ ९ ॥

sulabhā yudhi viprasē
hy anivṛttās tanu-tyajāḥ
na tatha tirtha āyāte
śraddhayā ye dhana-tyajāḥ

su-labhā—very easily obtained; yudhi—in the battlefield; viprāṣe—O best of the brähmanas; hi—indeed; anivṛttāḥ—not being afraid
of fighting; *tanu-tyajah*—and thus lay down their lives; *na*—not; *tathā*—as; *tirthe āyāte*—on the arrival of a saintly person who creates holy places; *śraddhayā*—with faith and devotion; *ye*—those who; *dhana-tyajah*—can give up their accumulated wealth.

TRANSLATION

O best of the brāhmaṇas, many men have laid down their lives on the battlefield, being unafraid of fighting, but rarely has one gotten the chance to give his accumulated wealth faithfully to a saintly person who creates holy places.

PURPORT

Many kṣatriyas have laid down their lives on the battlefield for their nations, but hardly a person can be found who has given up all his property and his accumulated wealth in charity to a person worthy of the gift. As stated in *Bhagavad-gītā* (17.20):

\[
\begin{align*}
dātavyam iti yad dānam \\
diyate 'nupakāriṇe \\
deśe kāle ca pātre ca \\
tad dānam sāttvikāṁ smṛtam
\end{align*}
\]

“That gift which is given out of duty, at the proper time and place, to a worthy person, and without expectation of return is considered to be charity in the mode of goodness.” Thus charity given in the proper place is called sāttvika. And above this charity in goodness is transcendental charity, in which everything is sacrificed for the sake of the Supreme Personality of Godhead. Vāmanadeva, the Supreme Personality of Godhead, had come to Bali Mahārāja for alms. How could one get such an opportunity to give charity? Therefore, Bali Mahārāja decided without hesitation to give the Lord whatever He wanted. One may get various opportunities to lay down his life on the battlefield, but such an opportunity as this is hardly ever obtained.

TEXT 10

मनस्कः कारुणिकः शोभनं
यदिधिकामोपनयेन दुर्गैतिः ।
By giving charity, a benevolent and merciful person undoubtedly becomes even more auspicious, especially when he gives charity to a person like your good self. Under the circumstances, I must give this little brahmacāri whatever charity He wants from me.

PURPORT

If one accepts a poverty-stricken position because of losing money in business, gambling, prostitution or intoxication, no one will praise him, but if one becomes poverty-stricken by giving all of his possessions in charity, he becomes adored all over the world. Aside from this, if a benevolent and merciful person exhibits his pride in becoming poverty-stricken by giving his possessions in charity for good causes, his poverty is a welcome and auspicious sign of a great personality. Bali Mahārāja decided that even though he would become poverty-stricken by giving everything to Vāmanadeva, this is what he would prefer.
yajanti—worship; yajña—who is the enjoyer of sacrifice; kratubhiḥ—by the different paraphernalia for sacrifice; yam—unto the Supreme Person; ādṛtāḥ—very respectfully; bhavantaḥ—all of you; āmnaya-vidhāna-kovidāḥ—great saintly persons fully aware of the Vedic principles of performing sacrifice; saḥ—that; eva—indeed; viṣṇuḥ—is Lord Viṣṇu, the Supreme Personality of Godhead; varadaḥ—either He is prepared to give benedictions; astu—He becomes; vā—or; paraḥ—comes as an enemy; dāsyāmi—I shall give; amuṣmai—unto Him (unto Lord Viṣṇu, Vāmanadeva); kṣitim—the tract of land; ıpsitām—whatever He has desired; mune—O great sage.

TRANSLATION

O great sage, great saintly persons like you, being completely aware of the Vedic principles for performing ritualistic ceremonies and yajñas, worship Lord Viṣṇu in all circumstances. Therefore, whether that same Lord Viṣṇu has come here to give me all benedictions or to punish me as an enemy, I must carry out His order and give Him the requested tract of land without hesitation.

PURPORT

As stated by Lord Śiva:

ārādhanānāṁ sarveśāṁ
viṣṇor ārādhanaṁ param
tasmāt parataraṁ devi
tadiyānāṁ samarcanam
(Padma Purāṇa)
Although in the Vedas there are recommendations for worshiping many demigods, Lord Viṣṇu is the Supreme Person, and worship of Viṣṇu is the ultimate goal of life. The Vedic principles of the varṇāśrama institution are meant to organize society to prepare everyone to worship Lord Viṣṇu.

\[\text{varṇāśramācāravatā} \]
\[\text{puruṣena paraḥ pumān} \]
\[\text{viṣṇur ārādhyate panthā} \]
\[\text{nānyat tat-toṣa-kāraṇam} \]

“The Supreme Personality of Godhead, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of varṇa and āśrama. There is no other way to satisfy the Supreme Personality of Godhead.” (Viṣṇu Purāṇa 3.8.9) One must ultimately worship Lord Viṣṇu, and for that purpose the varṇāśrama system organizes society into brahmanas, kṣatriyas, vaiśyas, sūdras, brahmacāris, grhastrhas, vānaprasthas and sannyāsīs. Bali Mahārāja, having been perfectly educated in devotional service by his grandfather Prahlāda Mahārāja, knew how things are to be done. He was never to be misguided by anyone, even by a person who happened to be his so-called spiritual master. This is the sign of full surrender. Bhaktivinoda Ṭhākura said:

\[\text{mārabi rākhabi—yo icchā tohārā} \]
\[\text{nitya-dāsa-prati tuyā adhikārā} \]

When one surrenders to Lord Viṣṇu, one must be prepared to abide by His orders in all circumstances, whether He kills one or gives one protection. Lord Viṣṇu must be worshiped in all circumstances.

**TEXT 12**

\[\text{yadāvya asāv adharmena} \]
\[\text{mām badhnīyād anāgasam} \]
tathāpy enam na hīṁsīsyey
bhītam brahma-tanum ripum

yadyapi—although; asau—Lord Viṣṇu; adharmena—crookedly, without reference to the straight way; mām—me; badhniyāt—kills; anāgasam—although I am not sinful; tathāpi—still; enam—against Him; na—not; hīṁsīsey—I shall take any retaliation; bhītam—because He is afraid; brahma-tanum—having assumed the form of a brāhmaṇa-brahmacārī; ripum—even though He is my enemy.

TRANSLATION

Although He is Viṣṇu Himself, out of fear He has covered Himself in the form of a brāhmaṇa to come to me begging. Under the circumstances, because He has assumed the form of a brāhmaṇa, even if He irreligiously arrests me or even kills me, I shall not retaliate, although He is my enemy.

PURPORT

If Lord Viṣṇu as He is had come to Bali Mahārāja and asked him to do something, Bali Mahārāja certainly would not have refused His request. But to enjoy a little humor between Himself and His devotee, the Lord covered Himself as a brahmacārī and thus came to Bali Mahārāja to beg for only three feet of land.

TEXT 13

एष वा उत्तमस्लोको न जिहासति यद्य यथा: ।
हत्वा मैनां हरेदु युद्धे शयित निहतो मया ॥१३॥

eṣa vā uttamaśloko
na jihāsati yad yaṣaḥ
hatvā maināṁ hared yuddhe
śayita nihato mayā
eṣaḥ—this (brahmacārī); vā—either; uttama-ślokaḥ—is Lord Viṣṇu, who is worshiped by Vedic prayers; na—not; jihāsati—desires to give up; yat—because; yaṣaḥ—perpetual fame; hatvā—after killing; mā—
me; enām—all this land; haret—will take away; yuddhe—in the fight; śayita—will lie down; niḥataḥ—being killed; maya—by me.

TRANSLATION

If this brāhmaṇa really is Lord Viṣṇu, who is worshiped by Vedic hymns, He would never give up His widespread reputation; either He would lie down having been killed by me, or He would kill me in a fight.

PURPORT

Bali Mahārāja’s statement that Viṣṇu would lie down having been killed is not the direct meaning, for Viṣṇu cannot be killed by anyone. Lord Viṣṇu can kill everyone, but He cannot be killed. Thus the real meaning of the words “lie down” is that Lord Viṣṇu would reside within the core of Bali Mahārāja’s heart. Lord Viṣṇu is defeated by a devotee through devotional service; otherwise, no one can defeat Lord Viṣṇu.

TEXT 14

śrī-śuka uvāca
evam aśraddhitam śisyam
anādeśakaram guruh
śaśāpa daiva-prahitah
satya-sandham manasvinam

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; evam—thus; aśraddhitam—who was not very respectful to the instruction of the spiritual master; śisyam—unto such a disciple; anāđeśa-karam—who was not prepared to carry out the order of his spiritual master; guruh—the spiritual master (Śukrācārya); śaśāpa—cursed; daiva-prahitah—being inspired by the Supreme Lord; satya-sandham—one who was fixed in his truthfulness; manasvinam—who was of a highly elevated character.
TRANSLATION

Śri Śukadeva Gosvāmi continued: Thereafter, the spiritual master, Śukrācārya, being inspired by the Supreme Lord, cursed his exalted disciple Bali Mahārāja, who was so magnanimous and fixed in truthfulness that instead of respecting his spiritual master's instructions, he wanted to disobey his order.

PURPORT

The difference between the behavior of Bali Mahārāja and that of his spiritual master, Śukrācārya, was that Bali Mahārāja had already developed love of Godhead, whereas Śukrācārya, being merely a priest of routine rituals, had not. Thus Śukrācārya was never inspired by the Supreme Personality of Godhead to develop in devotional service. As stated by the Lord Himself in Bhagavad-gītā (10.10):

teṣāṁ satata-yuktānāṁ
    bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogam taṁ
    yena mām upayānti te

“To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me.”

Devotees who actually engage in devotional service with faith and love are inspired by the Supreme Personality of Godhead. Vaiśṇavas are never concerned with ritualistic smārta-brāhmaṇas. Śrīla Sanātana Gosvāmī has therefore compiled Hari-bhakti-vilāsa to guide the Vaiśṇavas, who never follow the smārta-viddhī. Although the Supreme Lord is situated in the core of everyone’s heart, unless one is a Vaiśṇava, unless one is engaged in devotional service, one does not get sound advice by which to return home, back to Godhead. Such instructions are meant only for devotees. Therefore in this verse the word daiva-prahitaḥ, “being inspired by the Supreme Lord,” is important. Śukrācārya should have encouraged Bali Mahārāja to give everything to Lord Viṣṇu. This would have been a sign of love for the Supreme Lord. But he did not do so. On the contrary, he wanted to punish his devoted disciple by cursing him.
TEXT 15

Although you have no knowledge, you have become a so-called learned person, and therefore you dare be so impudent as to disobey my order. Because of disobeying me, you shall very soon be bereft of all your opulence.

PURPORT

Śrila Višvanātha Cakravartī Ṭhākura says that Bali Mahārāja was not pandita-māni, or one who falsely assumes himself learned; rather, he was pandita-mānya-jñāh, one who is so learned that all other learned persons worship him. And because he was so learned, he could disobey the order of his so-called spiritual master. He had no fear of any condition of material existence. Anyone cared for by Lord Viṣṇu does not need to care about anyone else. Thus Bali Mahārāja could never be bereft of all opulences. The opulences offered by the Supreme Personality of Godhead are not to be compared to the opulences obtained by karma-kāṇḍa. In other words, if a devotee becomes very opulent, it is to be understood that his opulence is a gift of the Supreme Personality of Godhead. Such opulence will never be vanquished, whereas the opulence achieved by one’s frutitive activity may be vanquished at any moment.
TEXT 16

Even after being cursed in this way by his own spiritual master, Bali Maharaja, being a great personality, never deviated from his determination. Therefore, according to custom, he first offered water to Vāmanadeva and then offered Him the gift of land he had promised.

TEXT 17

Vindhyatitdāgatya patni jālaka-mālini
āninye kalaśam haimam
avanejany-apām bhṛtam

Vindhyāvalih—Vindhyāvali; tadā—at that time; āgatya—coming there; patni—the wife of Mahārāja Bali; jālaka-mālini—decorated with a necklace of pearls; āninye—caused to be brought; kalaśam—a water-pot; haimam—made of gold; avanejani-apām—with water for the sake of washing the Lord’s feet; bhṛtam—filled.
TRANSLATION

Bali Mahārāja’s wife, known as Vindhyāvali, who was decorated with a necklace of pearls, immediately came and had a large golden waterpot brought there, full of water with which to worship the Lord by washing His feet.

TEXT 18

yajamānāḥ svayam tasya
śrīmat pāda-yugaṁ mudā
avanijyāvahaṁ mūrdhni
tad apah viśva-pāvaniḥ

yajamānāḥ—the worshiper (Bali Mahārāja); svayam—personally; tasya—of Lord Vāmanadeva; śrīmat pāda-yugaṁ—the most auspicious and beautiful pair of lotus feet; mudā—with great jubilation; avanijya—properly washing; avahat—took; mūrdhni—on his head; tat—that; apah—water; viśva-pāvaniḥ—which gives liberation to the whole universe.

TRANSLATION

Bali Mahārāja, the worshiper of Lord Vāmanadeva, jubilantly washed the Lord’s lotus feet and then took the water on his head, for that water delivers the entire universe.
tat karma sarve 'pi grñanta ārjavam
prasūna-varṣair vavṛṣur mudānvitāh

tadā—at that time; asura-indram—unto the King of the demons, Bali Mahārāja; divi—in the higher planetary system; devatā-gaṇāḥ—the residents known as the demigods; gandharva—the Gandharvas; vidyādhara—the Vidyādhara; siddha—the residents of Siddhaloka; cāraṇāḥ—the residents of Cāraṇaloka; tat—that; karma—action; sarve api—all of them; grñantaḥ—declaring; ārjavam—plain and simple; prasūna-varṣaiḥ—with a shower of flowers; vavṛṣuh—released; mudā-anvitaḥ—being very pleased with him.

TRANSLATION
At that time, the residents of the higher planetary system, namely the demigods, the Gandharvas, the Vidyādhara, the Siddhas and the Cāraṇas, all being very pleased by Bali Mahārāja’s simple, nonduplicitous act, praised his qualities and showered upon him millions of flowers.

PURPORT
Ārjavam—simplicity or freedom from duplicity—is a qualification of a brāhmaṇa and a Vaiśnava. A Vaiśnava automatically acquires all the qualities of a brāhmaṇa.

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

A Vaiśnava should possess the brahminical qualities such as satya, śama, dama, titikṣā and ārjava. There cannot be any duplicity in the character of a Vaiśnava. When Bali Mahārāja acted with unflinching faith and devotion unto the lotus feet of Lord Viṣṇu, this was very much appreciated by all the residents of the higher planetary system.

TEXT 20

नेतृत्वहुःन्द्रयः सहस्रो
गत्वाविकिष्ठपूर्णकिब्राः जगुः
The Gandharvas, the Kimpuruṣas and the Kinnarās sounded thousands and thousands of kettledrums and trumpets again and again, and they sang in great jubilation, declaring, “How exalted a person is Bali Mahārāja, and what a difficult task he has performed! Even though he knew that Lord Viṣṇu was on the side of his enemies, he nonetheless gave the Lord the entire three worlds in charity.”
bhūḥ kham diśo dyaur vivarāḥ payodhayas
tiryān-ṛ-devā ṛṣayo yad-āsata

tat—that; vāmanam—incarnation of Lord Vāmana; rūpaṁ—form; avardhata—began to increase more and more; adbhutam—certainly very wonderful; hareḥ—of the Supreme Personality of Godhead; anantasya—of the unlimited; guṇa-traya-ātmakaṁ—whose body is expanded by the material energy, consisting of three modes (goodness, passion and ignorance); bhūḥ—the land; kham—the sky; diśaḥ—all directions; dyauḥ—the planetary systems; vivarāḥ—different holes of the universe; payodhayāḥ—great seas and oceans; tiryak—lower animals, birds and beasts; ṛṇ—human beings; devāḥ—demigods; ṛṣayaḥ—great saintly persons; yat—wherein; āsata—lived.

TRANSLATION

The unlimited Supreme Personality of Godhead, who had assumed the form of Viṣṇu, then began increasing in size, acting in terms of the material energy, until everything in the universe was within His body, including the earth, the planetary systems, the sky, the directions, the various holes in the universe, the seas, the oceans, the birds, beasts, human beings, the demigods and the great saintly persons.

PURPORT

Bali Mahārāja wanted to give charity to Viṣṇu, but the Lord expanded His body in such a way that He showed Bali Mahārāja that everything in the universe is already in His body. Actually, no one can give anything to the Supreme Personality of Godhead, for He is full in everything. Sometimes we see a devotee offering Ganges water to the Ganges. After taking his bath in the Ganges, a devotee takes a palmful of water and offers it back to the Ganges. Actually, when one takes a palmful of water from the Ganges, the Ganges does not lose anything, and similarly if a devotee offers a palmful of water to the Ganges, the Ganges does not increase in any way. But by such an offering, the devotee becomes celebrated as a devotee of mother Ganges. Similarly, when we offer anything with devotion and faith, what we offer does not belong to us, nor does it enrich the opulence of the Supreme Personality of Godhead. But
if one offers whatever he has in his possession, he becomes a recognized devotee. In this regard, the example is given that when one’s face is decorated with a garland and sandalwood pulp, the reflection of one’s face in a mirror automatically becomes beautiful. The original source of everything is the Supreme Personality of Godhead, who is our original source also. Therefore when the Supreme Personality of Godhead is decorated, the devotees and all living entities are decorated automatically.

### TEXT 22

काये बलिस महाविभुते: सहार्त्विग-अचार्य-साधयएतत्।
ददार्श विस्व त्रिगुण गुणात्मके भूतेन्द्रियार्था जिवायुक्तम्।

kāye balis tasya mahā-vibhūteḥ sahartvig-ācārya-sadasya etat
dadarśa viśvarī tri-guṇam guṇātmake bhūtendriyārthāsaya-jīva-yuktam

kāye—in the body; baliḥ—Mahārāja Bali; tasya—of the Personality of Godhead; mahā-vibhūteḥ—of that person who is equipped with all wonderful opulences; saha-rtvik-ācārya-sadasyaḥ—with all the priests, ācāryas and members of the holy assembly; etat—this; dadarśa—saw; viśvam—the whole universe; tri-guṇam—made of three modes of material nature; guṇa-ātmake—in that which is the source of all such qualities; bhūta—with all the gross material elements; indriya—with the senses; artha—with the sense objects; āsaya—with mind, intelligence and false ego; jīva-yuktam—with all the living entities.

### TRANSLATION

Bali Mahārāja, along with all the priests, ācāryas and members of the assembly, observed the Supreme Personality of Godhead’s universal body, which was full of six opulences. That body contained everything within the universe, including all the gross
material elements, the senses, the sense objects, the mind, intelligence and false ego, the various kinds of living entities, and the actions and reactions of the three modes of material nature.

PURPORT

In Bhagavad-gītā, the Supreme Personality of Godhead says, aham sarvasya prabhavo mattaḥ sarvam pravartate: Kṛṣṇa is the origin of everything. Vāsudevaḥ sarvam iti: Kṛṣṇa is everything. Mat-sthāni sarva-bhūtāni na cāhāṁ teṣv avasthitāḥ: everything rests in the body of the Lord, yet the Lord is not everywhere. Māyāvādī philosophers think that since the Supreme Personality of Godhead, the Absolute Truth, has become everything, He has no separate existence. Their philosophy is called advaita-vāda. Actually, however, their philosophy is not correct. Here, Bali Mahārāja was the seer of the Personality of Godhead’s universal body, and that body was that which was seen. Thus there is dvaita-vāda; there are always two entities—the seer and the seen. The seer is a part of the whole, but he is not equal to the whole. The part of the whole, the seer, is also one with the whole, but since he is but a part, he cannot be the complete whole at any time. This acintya-bhedābheda—simultaneous oneness and difference—is the perfect philosophy proclaimed by Lord Śrī Caitanya Mahāprabhu.

TEXT 23

rasām acaṣṭāṅgḥri-tale 'tha pādayor
mahīṁ mahīḍhrāṁ puruṣasya jaṅgḥayaḥ
patattrino jānuni viśva-mūrtiṁ
ūrvor gaṇam mārutam indrasenaḥ

rasām—the lower planetary system; acaṣṭā—observed; aṅghri-tale—beneath the feet, or on the sole; aṭha—thereafter; pādayoḥ—on the
feet; mahīm—the surface of the land; mahūdrān—the mountains; puruṣasya—of the giant Personality of Godhead; jaṅghayoh—on the calves; patattrināḥ—the flying living entities; jānuni—on the knees; viśva-mūrteḥ—of the form of the gigantic Lord; ārvoh—on the thighs; gaṇam mārutam—varieties of air; indra-senāḥ—Bali Mahārāja, who had obtained the soldiers of King Indra and who was situated in the post of Indra.

TRANSLATION

Thereafter, Bali Mahārāja, who was occupying the seat of King Indra, could see the lower planetary systems, such as Rasātala, on the soles of the feet of the Lord’s universal form. He saw on the Lord’s feet the surface of the globe, on the surface of His calves all the mountains, on His knees the various birds, and on His thighs the varieties of air.

PURPORT

The universal situation is described herein in regard to the complete constitution of the Lord’s gigantic universal form. The study of this universal form begins from the sole. Above the soles are the feet, above the feet are the calves, above the calves are the knees, and above the knees are the thighs. Thus the parts of the universal body, one after another, are described herein. The knees are the place of birds, and above that are varieties of air. The birds can fly over the mountains, and above the birds are varieties of air.

TEXT 24

sandhyāṁ vibhorrātsi guhya ākṣat
prajāpatīti jaghane aṭma-mukhyān

sandhyāṁ vibhorrātsi guhya ākṣat
prajāpatīti jaghane aṭma-mukhyān
nābhyāṁ nabhaḥ kukṣiṣu sapta-sindhūn
urukramasyorasi carkṣa-mālāṁ

sandhyāṁ—the evening twilight; vibhoḥ—of the Supreme; vāsasi—in the garment; guhye—on the private parts; aikṣat—he saw; pra-jāpatīn—the various Prajāpatis, who had given birth to all living entities; jaghane—on the hips; ātma-mukhyān—the confidential ministers of Bali Mahārāja; nābhyāṁ—on the navel; nabhaḥ—the whole sky; kukṣiṣu—on the waist; sapta—seven; sindhūn—oceans; urukramasya—of the Supreme Personality of Godhead, who was acting wonderfully; urasi—on the bosom; ca—also; ṛkṣa-mālāṁ—the clusters of stars.

TRANSLATION

Bali Mahārāja saw beneath the garments of the Lord, who acts wonderfully, the evening twilight. In the Lord’s private parts he saw the Prajāpatis, and in the round portion of the waist he saw himself with his confidential associates. In the Lord’s navel he saw the sky, on the Lord’s waist he saw the seven oceans, and on the Lord’s bosom he saw all the clusters of stars.

TEXTS 25–29

हथज्ञ धर्म स्तनयोध्यारारे-
क्रृःतं स सत्यं च मनसयेन्दुम् ।

श्रियं च वक्रशरविन्दहस्तं
कप्ये च सामानि समस्तरेशान् ॥२५॥

इन्द्रप्रधानानमरान्युजेषु
तत्कर्णयोः कषुमो दौश मूर्धिं ।

केषेषु मेषान्तसन्त परिकायाः-
मश्योग वर्ग वदने च वविमु ॥२६॥

वाण्यं च छान्दासि रसे जलेषः
भृवोनिकेदं च बिधि च पश्मसु ॥
हर्द्य आङ्ग धर्मम पञ्चयो संयोगमर रत्नम सत्यम मनस्य सत्यमः श्रीयमः वक्ष्यमः अरविंदहस्तमः कांठीते संमानी समस्या सरस्यात्तरः सर्वाशि भूतानि ददर्श वीरः

इंद्रप्रधानं अमरान भुजेशु तत्कर्णयो हकुको दयाः स मुर्द्धनि केशेन मेघाः चवसानभि नासिकायाम अक्ष्णो भसु सुर्यां वदाने स वह्निम

वान्यनि च चन्दाभो रसे जलेशाम भ्रुवोर निषेधाम म विद्हिम च पक्षमसु अहां च रात्रिम च परास्य पुरिंशो मन्युं ललातेयां व होमम्

स्पर्शे च कामं नुप रेतसाम्भः पुष्ये तवष्म क्रमणेश्व यज्ञम् छायाशु मृत्युं हसिते च मायाः तन्तुरूस्म्योषधिजातियक्षः

नदीश्च नादीशु शिला नलेशु बुद्रावर्जः देवगणनास्तेष्वः

प्राणेशु गात्रे स्वरज्ञक्लमानि सवाणि भूतानि ददर्श वीरः

हर्द्य आङ्ग धर्मम पञ्चयो संयोगमर रत्नम सत्यम मनस्य सत्यमः श्रीयमः वक्ष्यमः अरविंदहस्तमः कांठीते संमानी समस्या सरस्यात्तरः सर्वाशि भूतानि ददर्श वीरः

इंद्रप्रधानं अमरान भुजेशु तत्कर्णयो हकुको दयाः स मुर्द्धनि केशेन मेघाः चवसानभि नासिकायाम अक्ष्णो भसु सुर्यां वदाने स वह्निम

वान्यनि च चन्दाभो रसे जलेशाम भ्रुवोर निषेधाम म विद्हिम च पक्षमसु अहां च रात्रिम च परास्य पुरिंशो मन्युं ललातेयां व होमम्

स्पर्शे च कामं नुप रेतसाम्भः पुष्ये तवष्म क्रमणेश्व यज्ञम् छायाशु मृत्युं हसिते च मायाः तन्तुरूस्म्योषधिजातियक्षः

नदीश्च नादीशु शिला नलेशु बुद्रावर्जः देवगणनास्तेष्वः

प्राणेशु गात्रे स्वरज्ञक्लमानि सवाणि भूतानि ददर्श वीरः

हर्द्य आङ्ग धर्मम पञ्चयो संयोगमर रत्नम सत्यम मनस्य सत्यमः श्रीयमः वक्ष्यमः अरविंदहस्तमः कांठीते संमानी समस्या सरस्यात्तरः सर्वाशि भूतानि ददर्श वीरः

इंद्रप्रधानं अमरान भुजेशु तत्कर्णयो हकुको दयाः स मुर्द्धनि केशेन मेघाः चवसानभि नासिकायाम अक्ष्णो भसु सुर्यां वदाने स वह्निम

वान्यनि च चन्दाभो रसे जलेशाम भ्रुवोर निषेधाम म विद्हिम च पक्षमसु अहां च रात्रिम च परास्य पुरिंशो मन्युं ललातेयां व होमम्

स्पर्शे च कामं नुप रेतसाम्भः पुष्ये तवष्म क्रमणेश्व यज्ञम् छायाशु मृत्युं हसिते च मायाः तन्तुरूस्म्योषधिजातियक्षः

नदीश्च नादीशु शिला नलेशु बुद्रावर्जः देवगणनास्तेष्वः

प्राणेशु गात्रे स्वरज्ञक्लमानि सवाणि भूतानि ददर्श वीरः
hrdi—within the heart; aṅga—my dear King Parikṣit; dharma—religion; stanayoh—on the bosom; murāreḥ—of Murāri, the Supreme Personality of Godhead; rtam—very pleasing words; ca—also; satyam—truthfulness; ca—also; manasi—in the mind; atha—thereafter; indum—the moon; śriyam—the goddess of fortune; ca—also; vakṣasi—on the chest; aravinda-hastām—who always carries a lotus flower in her hand; kaṇṭhe—on the neck; ca—also; sāmāni—all the Vedas (Saṁ, Yajur, Rk and Atharva); samasta-rephān—all sound vibrations; indra-pradhānān—heaped by King Indra; amarān—all the demigods; bhūjesu—on the arms; tat-karṇyoh—on the ears; kakubhaḥ—all the directions; dyauḥ ca—the luminaries; mūrdhni—on the top of the head; keśesu—within the hair; meghān—the clouds; śvasanam—breathing air; nāśikāyām—on the nostrils; aksṇoh ca—in the eyes; sūryam—the sun; vādane—in the mouth; ca—also; vahnim—fire; vāṇyām—in His speech; ca—also; chandāmsi—the Vedic hymns; rase—in the tongue; jala-īṣam—the demigod of the water; bhruvoh—on the eyebrows; niṣedham—warnings; ca—also; vidhim—regulative principles; ca—also; pakṣmasu—in the eyelids; ahaḥ ca—daytime; rātrim—night; ca—also; parasya—of the supreme; punṣah—of the person; manyum—anger; lalāte—on the forehead; adhare—on the lips; eva—indeed; lobham—greed; sparśe—in His touch; ca—also; kāmam—lusty desires; nrpa—O King; retasā—by semen; ambhaḥ—water; prṣṭhe—on the back; tu—but; adharmam—irreligion; kramaṇesu—in the wonderful activities; yajnām—fire sacrifice; chāyāsu—in the shadows; mṛtyum—death; hasite—in His smiling; ca—also; māyām—the illusory energy; tanu-ruheṣu—in the hair on the body; oṣadhi-jātayah—all species of drugs, herbs and plants; ca—and; nadiḥ—the rivers; ca—also; nādiṣu—in the veins; śilāḥ—stones; nakheṣu—in the nails; buddhau—in the intelligence; ajam—Lord Brahmā; deva-gaṇān—the demigods; rṣin ca—and the great sages; prāneṣu—in the senses; gātre—in the body; sthira-jaṅgamāni—moving and stationary; sarvāṇi—all of them; bhūtāni—living entities; dadarśa—saw; vi-raḥ—Bali Mahārāja.
TRANSLATION

My dear King, on the heart of Lord Murāri he saw religion; on the chest, both pleasing words and truthfulness; in the mind, the moon; on the bosom, the goddess of fortune, with a lotus flower in her hand; on the neck, all the Vedas and all sound vibrations; on the arms, all the demigods, headed by King Indra; in both ears, all the directions; on the head, the upper planetary systems; on the hair, the clouds; in the nostrils, the wind; on the eyes, the sun; and in the mouth, fire. From His words came all the Vedic mantras, on His tongue was the demigod of water, Varuṇadeva, on His eyebrows were the regulative principles, and on His eyelids were day and night. [When His eyes were open it was daytime, and when they were closed it was night.] On His forehead was anger, and on His lips was greed. O King, in His touch were lusty desires, in His semen were all the waters, on His back was irreligion, and in His wonderful activities or steps was the fire of sacrifice. On His shadow was death, in His smile was the illusory energy, and on the hairs of His body were all the drugs and herbs. In His veins were all the rivers, on His nails were all the stones, in His intelligence were Lord Brahmā, the demigods and the great saintly persons, and throughout His entire body and senses were all living entities, moving and stationary. Bali Mahārāja thus saw everything in the gigantic body of the Lord.

TEXT 30

sarvātmanīdaṁ bhuvanāṁ nirikṣya
sarveṣādvarṣaṁ kasmātaprakṛtaṁ
sudarśane cha cakram asahya-tejo
dhanuṣu ca śāṅgauṁ stanayitnu-ghoṣam
sarva-ātmani—in the supreme whole, the Supreme Personality of Godhead; idam—this universe; bhuvanam—the three worlds; nirikṣya—by observing; sarve—all; asurāḥ—the demons, the associates of Bali Mahārāja; kaśmalaṁ—lamentation; āpuḥ—received; anāga—O King; sudarśanam—named Sudarśana; cakram—the disc; asahya—unbearable; tejaḥ—the heat of which; dhanuḥ ca—and the bow; sārṅgam—named Śārṅga; stanayitnu—the resounding of assembled clouds; ghoṣam—sounding like.

TRANSLATION

O King, when all the demons, the followers of Mahārāja Bali, saw the universal form of the Supreme Personality of Godhead, who held everything within His body, when they saw in the Lord’s hand His disc, known as the Sudarśana cakra, which generates intolerable heat, and when they heard the tumultuous sound of His bow, all of these caused lamentation within their hearts.

TEXT 31

पर्जन्यगोसे गहल: पश्चान्यः
कौमोदकी विष्णुगात्र तरस्विनी ।
विद्याधरो शतचन्द्रयुक्त-
स्तूणेन्त्रमहाविश्वसायकाः । ३१ ॥

parjanya-ghoṣaḥ jalajaḥ pāṅcajayāḥ
kaumodaki viṣṇu-gadā tarasvinī
vidyādharo 'siḥ śata-candra-yuktas
tūnottamāv aksayasāyakau ca

parjanya-ghoṣaḥ—having a sound vibration like that of the clouds; jalajaḥ—the Lord’s conchshell; pāṅcajayāḥ—which is known as Pāṅcajanya; kaumodakī—known by the name Kaumodakī; viṣṇu-gadā—the club of Lord Viṣṇu; tarasvinī—with great force; vidyādharah—named Vidyādharā; 'siḥ—the sword; śata-candra-
yuktah—with a shield decorated with hundreds of moons; tuṇa-uttamau—the best of quivers; akṣayasāyakau—named Akṣayasāyaka; ca—also.

TRANSLATION

The Lord’s conchshell, named Pāṇcajanya, which made sounds like that of a cloud; the very forceful club named Kaumodakī; the sword named Vidyādhara, with a shield decorated with hundreds of moonlike spots; and also Akṣayasāyaka, the best of quivers—all of these appeared together to offer prayers to the Lord.

TEXTS 32–33

sunanda-mukhyā upatasthur īśam
pāṛṣada-mukhyāḥ saha-loka-pālāḥ
sphurat-kirītiṅgada-mina-kunḍalāḥ
śrīvatsa-ratnottama-mekhalāmbāraḥ

madhuvrata-srag-vanamālayāvrto
rarāja rājan bhagavāṃ urukramaḥ
kṣitiṁ padaikena baler vicakrame
nabhaḥ śāriṅeṇa diśās ca bāhubhīḥ

sunanda-mukhyāḥ—the associates of the Lord headed by Sunanda;
upatasthuḥ—began to offer prayers; īśam—unto the Supreme
Personality of Godhead; pārṣada-mukhyāḥ—other chiefs of the associates; saha-loka-pālāḥ—with the predominant deities of all the planets; sphurat-kirīṭa—with a brilliant helmet; aṅgada—bracelets; mīnakaṇḍālaḥ—and earrings in the shape of fish; śrīvatsa—the hair named Śrīvatsa on His bosom; ratna-uttama—the best of jewels (Kaustubha); mekhalā—belt; ambaraiḥ—with yellow garments; madhu-vrata—of bees; śrak—in which there was a garland; vanamālayā—by a flower garland; āvṛtaḥ—covered; rārāja—predominantly manifested; rājan—O King; bhagavān—the Supreme Personality of Godhead; urukramāḥ—who is prominent by His wonderful activities; kṣitim—the whole surface of the world; padā ekena—by one footstep; baleḥ—of Bali Mahārāja; vicakrame—covered; nabhaḥ—the sky; śarīreṇa—by His body; diśaḥca—and all directions; bāhubhiḥ—by His arms.

TRANSLATION
These associates, headed by Sunanda and other chief associates and accompanied by all the predominating deities of the various planets, offered prayers to the Lord, who wore a brilliant helmet, bracelets, and glittering earrings that resembled fish. On the Lord’s bosom were the lock of hair called Śrīvatsa and the transcendental jewel named Kaustubha. He wore a yellow garment, covered by a belt, and He was decorated by a flower garland, surrounded by bees. Manifesting Himself in this way, O King, the Supreme Personality of Godhead, whose activities are wonderful, covered the entire surface of the earth with one footstep, the sky with His body, and all directions with His arms.

PURPORT
One might argue, “Since Bali Mahārāja promised Vāmanadeva only the land occupied by His steps, why did Lord Vāmanadeva occupy the sky also?” In this regard, Śrīla Jīva Gosvāmī says that the steps include everything, downward and upward. When one stands up, he certainly occupies certain parts of the sky and certain portions of the earth below his feet. Thus there was nothing uncommon for the Supreme Personality of Godhead when He occupied the entire sky with His body.
As the Lord took His second step, He covered the heavenly planets. And not even a spot remained for the third step, for the Lord’s foot extended higher and higher, beyond Maharloka, Janaloka, Tapoloka and even Satyaloka.

PURPORT

When the Lord’s footstep exceeded the height of all the lokas, including Maharloka, Janaloka, Tapoloka and Satyaloka, His nails certainly pierced the covering of the universe. The universe is covered by the five material elements (bhūmir āpo ’nalo vāyuḥ kham). As stated in the śāstra, these elements are in layers, each ten times thicker than the previous one. Nonetheless, the nails of the Lord pierced through all these layers and made a hole penetrating into the spiritual world. From this
hole, the water of the Ganges infiltrated into this material world, and therefore it is said, pada-nakha-nira-janita-jana-pāvana (Daśāvatāra-stotra 5). Because the Lord kicked a hole in the covering of the universe, the water of the Ganges came into this material world to deliver all the fallen souls.

Thus end the Bhaktivedanta purports of the Eighth Canto, Twentieth Chapter, of the Śrīmad-Bhāgavatam, entitled “Bali Mahārāja Surrenders the Universe.”
CHAPTER TWENTY-ONE

Bali Mahārāja Arrested by the Lord

This chapter describes how Lord Viṣṇu, desiring to advertise the glories of Bali Mahārāja, arrested him for not fulfilling his promise in regard to the Lord’s third step.

With the second step the Supreme Personality of Godhead reached the topmost planet of the universe, Brahmaloka, which He diminished in beauty by the effulgence of His toenails. Thus Lord Brahmā, accompanied by great sages like Marici and the predominating deities of all the higher planets, offered humble prayers and worship to the Lord. They washed the Lord’s feet and worshiped Him with all paraphernalia. Ṛksarāja, Jāmbavān, played his bugle to vibrate the glories of the Lord. When Bali Mahārāja was deprived of all his possessions, the demons were very angry. Although Bali Mahārāja warned them not to do so, they took up weapons against Lord Viṣṇu. All of them were defeated, however, by Lord Viṣṇu’s eternal associates, and, in accordance with Bali Mahārāja’s order, they all entered the lower planets of the universe. Understanding Lord Viṣṇu’s purpose, Gāruḍa, the carrier of Lord Viṣṇu, immediately arrested Bali Mahārāja with the ropes of Varuṇa. When Bali Mahārāja was thus reduced to a helpless position, Lord Viṣṇu asked him for the third step of land. Because Lord Viṣṇu appreciated Bali Mahārāja’s determination and integrity, when Bali Mahārāja was unable to fulfill his promise, Lord Viṣṇu ascertained that the place for him would be the planet Sutala, which is better than the planets of heaven.

TEXT 1

श्रीगुरुं उच्चाच
सत्यं समीक्षयान्तमो नेष्ट्वुभि
हेतुभासद्वितिराश्वतोरस्यगात् ।

129
Sri-suka uvaca

Satyaṁ samikṣyābja-bhavo nakhendubhir
hata-svadhāma-dyutir āvṛto 'bhyagāt
marici-miśrā rṣayō brhad-vratāh
sanandanādyā nara-deva yogināḥ

Sri-suka uvaca—Sri Śukadeva Gosvāmi said; satyam—the planet Satyaloka; samikṣya—by observing; abja-bhavō—Lord Brahmā, who appeared on the lotus flower; nakhā-indubhīḥ—by the effulgence of the nails; hata—having been reduced; sva-dhāma-dyutīḥ—the illumination of his own residence; āvṛtaḥ—being covered; abhyagāt—came; marici-miśrāḥ—with sages like Marici; rṣayō—great saintly persons; brhad-vratāḥ—all of them absolutely brahmacārī; sanandana-ādyāḥ—like Sanaka, Sanatana, Sanandana and Sanat-kumāra; nara-deva—O King; yogināḥ—greatly powerful mystics.

TRANSLATION

Śukadeva Gosvāmi continued: When Lord Brahmā, who was born of a lotus flower, saw that the effulgence of his residence, Brahmaloka, had been reduced by the glaring effulgence from the toenails of Lord Vāmanadeva, he approached the Supreme Personality of Godhead. Lord Brahmā was accompanied by all the great sages, headed by Marici, and by yogīs like Sanandana, but in the presence of that glaring effulgence, O King, even Lord Brahmā and his associates seemed insignificant.

TEXTS 2–3

Bedaopaśveda nitya yamānītā-
əstākṣaṁtiḥaśabdabuṣjpuraseṣvināḥ:

Sha ca paṟe yogonāṣṭādityaḥ-
śānāśāṁ muni rūṇāhūkamāṇaḥ: || 2 ||
vedopaveda niyamā yamānāvītās
tarketihāsāṅga-purāṇa-samhitāh
ye cāpare yoga-samīra-dipita-
jñānāgninā randhita-karma-kalmaśāh

vavandire yat-smaraṅanubhāvataḥ
svāyambhuvam dhāma gatā akarmakam

athaṅghraye pronnamitāya viṣṇor
upāharat padma-bhavo 'rhaṇodakam
samarcyā bhaktyābhyagṛṇāc chuci-śravā
yan-nābhi-pānkeruha-sambhavaḥ svayam

veda—the four Vedas (Sāma, Yajur, Rg and Atharva), the original knowledge given by the Supreme Personality of Godhead; upavedāḥ—the complementary and supplementary Vedic knowledge, like Āyur-veda and Dhanur-veda; niyamāḥ—regulative principles; yama—controlling processes; anvitāḥ—fully expert in such matters; tarka—logic; itihāsa—history; āṅga—Vedic education; purāṇa—old history recorded in the stories of the Purāṇas; samhitāḥ—Vedic complementary studies like the Brahma-samhitā; ye—others; ca—also; apare—other than Lord Brahmā and his associates; yoga-samīra-dipita—ignited by the air of mystic yoga practice; jñāṇa-agñinā—by the fire of knowledge; randhita-karma-kalmaśāḥ—those for whom all pollution of fruitive activities has been stopped; vavandire—offered their prayers; yat-smaraṅa-anubhāvataḥ—simply by meditating on whom; svāyambhuvam—of Lord Brahmā; dhāma—the residence; gatāḥ—had achieved; akarmakam—which cannot be achieved by fruitive activities; aṭha—thereupon; anghraye—unto the lotus feet; pronnamitāya—
offered obeisances; viṣṇoh—of Lord Viṣṇu; upāharat—offered worship; padma-bhavaḥ—Lord Brahmā, who appeared from the lotus flower; arhaṇa-udakam—oblation by water; samarcyā—worshiping; bhaktyā—in devotional service; abhyagrāt—pleased him; śuci-sravaḥ—the most celebrated Vedic authority; yat-nābhi-pankeruha-sambhavaḥ svayam—Lord Brahmā, who personally appeared from the lotus in the navel of whom (the Personality of Godhead).

TRANSLATION

Among the great personalities who came to worship the lotus feet of the Lord were those who had attained perfection in self-control and regulative principles, as well as experts in logic, history, general education and the Vedic literature known as kalpa [dealing with old historical incidents]. Others were experts in the Vedic corollaries like Brahma-samhitā, all the other knowledge of the Vedas [Sāma, Yajur, Rg and Atharva], and also the supplementary Vedic knowledge [Āyur-veda, Dhanur-veda, etc.]. Others were those who had been freed of the reactions to fruitive activities by transcendental knowledge awakened by practice of yoga. And still others were those who had attained residence in Brahmaloka not by ordinary karma but by advanced Vedic knowledge. After devotedly worshiping the upraised lotus feet of the Supreme Lord with oblations of water, Lord Brahmā, who was born of the lotus emanating from Lord Viṣṇu’s navel, offered prayers to the Lord.

TEXT 4

धातुः कमण्डलुजलं तदुरुक्रमस्य
पादावनेनजनपित्रिन्तथा नरेन्द्र ।
सवर्धुनयुत्साधिसा पतती निमार्शिः
लोकत्रयं मगवतं विशदेव कीर्तिः ॥ ४ ॥

dhātuḥ kamandalu-jalam tad urukramasya
pādāvanejana-pavitrataya narendra
svardhuny abhūn nabhasi sā patatī nimārṣī
loka-trayam bhagavato viśadeva kirtih
dhātuḥ—of Lord Brahmā; kamāndalu-jalam—water from the kamāndalu; tat—that; urukramasya—of Lord Viṣṇu; pāda-avanejana-pavitratayā—because of washing the lotus feet of Lord Viṣṇu and thus being transcendentially pure; nara-indra—O King; svardhuni—the river named Svardhuni of the celestial world; abhūt—so became; nabhasi—in outer space; sā—that water; patati—flowing down; nimāṛṣṭi—purifying; loka-trayam—the three worlds; bhagavataḥ—of the Supreme Personality of Godhead; viṣadā—so purified; iva—just like; kirtiḥ—the fame or the glorious activities.

TRANSLATION

O King, the water from Lord Brahmā’s kamāndalu washed the lotus feet of Lord Vāmanadeva, who is known as Urukrama, the wonderful actor. Thus that water became so pure that it was transformed into the water of the Ganges, which went flowing down from the sky, purifying the three worlds like the pure fame of the Supreme Personality of Godhead.

PURPORT

Here we understand that the Ganges began when the water from Lord Brahmā’s kamāndalu washed the lotus feet of Lord Vāmanadeva. But in the Fifth Canto it is stated that the Ganges began when Vāmanadeva’s left foot pierced the covering of the universe so that the transcendental water of the Causal Ocean leaked through. And elsewhere it is also stated that Lord Nārāyaṇa appeared as the water of the Ganges. The water of the Ganges, therefore, is a combination of three transcendental waters, and thus the Ganges is able to purify the three worlds. This is the description given by Śrīla Viśvanātha Cakravartī Ṭhākura.

TEXT 5

bhābādyo lokanātha: svanātāya samārantam
sātuḥa brahmājāhu: sambhāvatamvibhūtye

brahmādayo loka-nāthāḥ
sva-nāṭhāya samādṛtāḥ
śānugā balim ājahru
saṅkṣiptātma-vibhūtaye

brahma-ādayaḥ—great personalities, headed by Lord Brahmā; loka-
nāthaḥ—the predominating deities of various planets; sva-nāthaḥ—
unto their supreme master; samādṛtāḥ—with great respect; sa-
ānumaḥ—with their respective followers; balim—different parapher-
nalia of worship; ājahruḥ—collected; saṅkṣipta-ātma-vibhūtaye—unto
the Lord, who had expanded His personal opulence but had now reduced
His size to the Vāmana form.

TRANSLATION

Lord Brahmā and all the predominating deities of the various
planetary systems began to worship Lord Vāmanadeva, their
supreme master, who had reduced Himself from His all-pervading
form to His original form. They collected all the ingredients and
paraphernalia for this worship.

PURPORT

Vāmanadeva first expanded Himself to the universal form and then
reduced Himself to the original Vāmana-rūpa. Thus He acted exactly
like Lord Kṛṣṇa, who, at the request of Arjuna, first showed His univer-
sal form and later resumed His original form as Kṛṣṇa. The Lord can
assume any form He likes, but His original form is that of Kṛṣṇa (kṛṣṇas
tu bhagavān svayam). According to the capacity of the devotee, the Lord
assumes various forms so that the devotee can handle Him. This is His
causeless mercy. When Lord Vāmanadeva resumed His original form,
Lord Brahmā and his associates collected various paraphernalia for wor-
ship with which to please Him.

TEXTS 6–7

[Translation of the texts]

Lord Brahmā and all the predominating deities of the various
planetary systems began to worship Lord Vāmanadeva, their
supreme master, who had reduced Himself from His all-pervading
form to His original form. They collected all the ingredients and
paraphernalia for this worship.
They worshiped the Lord by offering fragrant flowers, water, pāḍya and arghya, sandalwood pulp and aguru pulp, incense, lamps, fused rice, unbroken grains, fruits, roots and sprouts. While so doing, they offered prayers indicating the glorious activities of the Lord and shouted “Jaya! Jaya!” They also danced, played instruments, sang, sounded conchshells and beat kettledrums, in this way worshiping the Lord.
jāmbavān vrśa-rājas tu
bheri-sabdaih mano-javaḥ
vijayam dikṣu sarvāsu
mahotsavam aghoṣayat

jāmbavān—who was named Jambavan; vrśa-rājas tu—the king in the
form of a bear also; bheri-sabdaih—by sounding the bugle; mano-
javaḥ—in mental ecstasy; vijayam—victory; dikṣu—in all directions;
sarvāsu—everywhere; mahā-utsavam—festival; aghoṣayat—declared.

TRANSLATION
Jāmbavān, king of the bears, also joined in the ceremony.
Sounding his bugle in all directions, he declared a great festival
for Lord Vāmanadeva’s victory.

TEXT 9

mahim sarvam hrtam drstvā
tripada-vyāja-yācñayā
ūcuḥ sva-bhartur asura
dikṣitasyātyamarśitāḥ

mahim—land; sarvam—all; hrtam—lost; drstvā—after seeing; tripada-
vyāja-yācñayā—by simply asking three steps of land; ācuḥ—
said; sva-bhartur—a of their master; asura—the demons; dikṣitasya—
of Bali Mahārāja, who was so determined in the sacrifice; ati—very
much; amarśitāḥ—for whom the function was unbearable.

TRANSLATION
When the demoniac followers of Mahārāja Bali saw that their
master, who had been determined in performing sacrifice, had lost
all his possessions to Vāmanadeva, who had taken them away on
the plea of begging three paces of land, they were very angry and
spoke as follows.
TEXT 10

न वायं व्रह्मन्युविष्णुवर्मर्याविनां वरः ।
द्विजूप्रतिष्ठानो देवकार्यं चकिर्षति ॥१०॥

na vāyam brahma-bandhur
viṣṇur māyāvinām varaḥ
dvija-rūpa-pratirūpam
deva-kāryam cikīrṣati

na—not; vā—either; ayam—this; brahma-bandhuḥ—Vāmanadeva, in the form of a brāhmaṇa; viṣṇuḥ—He is Lord Viṣṇu Himself; māyāvinām—of all cheaters; varaḥ—the greatest; dvija-rūpa—by assuming the form of a brāhmaṇa; pratirūpam—is disguised for the purpose of cheating; deva-kāryam—the interest of the demigods; cikīrṣati—He is trying for.

TRANSLATION

“This Vāmana is certainly not a brāhmaṇa but the best of cheaters, Lord Viṣṇu. Assuming the form of a brāhmaṇa, He has covered His own form, and thus He is working for the interests of the demigods.

TEXT 11

अनेन याचमानेन श्रृणा वदुरुपिणा ।
सर्वस्वं नो हुतं भयुर्वत्स्तद्वं बहिः॥११॥

anena yācamānena
śatruṇā vaṭu-rūpiṇā
sarvasvam no hṛtam bhartur
nyasta-daṇḍasya barhiṣi

anena—by Him; yācamānena—who is in the position of a beggar; śatruṇā—by the enemy; vaṭu-rūpiṇā—in the form of a brahmачārī; sarvasvam—everything; nah—our; hṛtam—has been taken away; bhartur—of our master; nyasta—had been given up; daṇḍasya—of
whom the power of giving punishment; *barhiṣi*—because of taking the vow of a ritualistic ceremony.

**TRANSLATION**

“Our lord, Bali Mahārāja, because of his position in performing the yajña, has given up the power to punish. Taking advantage of this, our eternal enemy, Viṣṇu, dressed in the form of a brahmacāri beggar, has taken away all his possessions.

**TEXT 12**

satya-vratasya satatam
diksītasya višeṣataḥ
nānṛtāṁ bhāṣītur mākyaṁ
brahmanyasya dayāvataḥ

*satya-vratasya*—of Mahārāja Bali, who is fixed in truthfulness; *satatam*—always; *diksītasya*—of he who was initiated into performing yajña; *višeṣataḥ*—specifically; *na*—not; *anṛtāṁ*—untruth; *bhāṣītur*—to speak; *mākyaṁ*—is able; *brahmanyasya*—to the brahminical culture, or to the brāhmaṇa; *dayā-vataḥ*—of he who is always kind.

**TRANSLATION**

“Our lord, Bali Mahārāja, is always fixed in truthfulness, and this is especially so at present, since he has been initiated into performing a sacrifice. He is always kind and merciful toward the brāhmaṇas, and he cannot at any time speak lies.

**TEXT 13**

**TRANSLATION**

*Text 13*
tasmād asya vadho dharmano
bhartur ṣuṣrūṣāṇām ca naḥ
ity āyudhāṇi jagṛhur
baler anucarāṃsurāḥ

“Therefore it is our duty to kill this Vāmanadeva, Lord Viṣṇu. It is our religious principle and the way to serve our master.” After making this decision, the demoniac followers of Mahārāja Bali took up their various weapons with a view to killing Vāmanadeva.

O King, the demons, aggravated by their usual anger, took their lances and tridents in hand, and against the will of Bali Mahārāja they pushed forward to kill Lord Vāmanadeva.
TEXT 15

तानभिद्रवतो द्यृं दितिजानीक्षणं गुपः।
प्रहस्यानुचरोऽविष्णोऽपत्येष्विनन्दनदारुधा: ॥१५॥

tān abhidravato drśtvā
ditijāni kāpān nrpa
prahasyānuca rā viṣṇoh
pratyāśedhann udāyudhāh

TRANSLATION

O King, when the associates of Lord Viṣṇu saw the soldiers of the demons coming forward in violence, they smiled. Taking up their weapons, they forbade the demons to continue their attempt.

TEXTS 16–17

नन्द: सुनन्दोऽय जयो विजयः प्रभो बलः।
कुमुदः कुमुदाश्च विष्क्सेन: पततिर्रात् ॥१६॥
जयन्त: श्वतदेवश्च पुष्पदन्तोऽय सात्त्व:।
सर्वे नागायुतप्राणाश्चमूः ते जघुराहुरीम् ॥१७॥

nandah sunando 'tha jayo
vijayah prabalo balah
kumudah kumudākṣas ca
viṣvaksenaḥ patattrirāṭ

jayantah śrutadevaś ca
puspadanto 'tha sātvatah
sarve nāgāyuta-prānāś
camūṁ te jaghnur āsurim
nandah sunandah—the associates of Lord Viṣṇu such as Nanda and Sunanda; atha—in this way; jayah vijayah prabalāh balāh kumudāh kumudākṣaḥ ca viṣvaksenaḥ—as well as Jaya, Vijaya, Prabala, Bala, Kumada, Kumudākṣa and Viṣvaksena; patattri-rāt—Garudā, the king of the birds; jayantaḥ śrutadevaḥ ca puṣpadantaḥ atha sātvataḥ—Jayanta, Śrutadeva, Puṣpadanta and Sātvata; sarve—all of them; nāga-ayuta-prāṇāḥ—as powerful as ten thousand elephants; camūm—the soldiers of the demons; te—they; jaghnuḥ—killed; āsūrim—demoniac.

TRANSLATION

Nanda, Sunanda, Jaya, Vijaya, Prabala, Bala, Kumuda, Kumudākṣa, Viṣvaksena, Patattrirāt [Garuda], Jayanta, Śrutadeva, Puṣpadanta and Sātvata were all associates of Lord Viṣṇu. They were as powerful as ten thousand elephants, and now they began killing the soldiers of the demons.

TEXT 18

hanyamānān svakān dṛṣṭvā
puruṣānucaraib baliḥ
vārayām āsa saṁrabdhān
kāvya-sāpam anusmaran

hanyamānān—being killed; svakān—his own soldiers; dṛṣṭvā—after seeing; puruṣa-anucaraiḥ—by the associates of the Supreme Person; baliḥ—Bali Mahārāja; vārayām āsa—forbade; saṁrabdhān—even though they were very angry; kāvya-sāpam—the curse given by Śukrācārya; anusmaran—remembering.

TRANSLATION

When Bali Mahārāja saw that his own soldiers were being killed by the associates of Lord Viṣṇu, he remembered the curse of Śukrācārya and forbade his soldiers to continue fighting.
TEXT 19

he vipracitte he rāho
he neme śrūyatāṁ vacah
mā yudhyata nivartadhvam
na nah kālo ’yam artha-kṛt

he vipracitte—O Vipracitti; he rāho—O Rāhu; he neme—O Nemi; śrūyatāṁ—kindly hear; vacah—my words; mā—do not; yudhyata—fight; nivartadhvam—stop this fighting; na—not; nah—our; kālaḥ—favorable time; ayam—this; artha-kṛt—which can give us success.

TRANSLATION

O Vipracitti, O Rāhu, O Nemi, please hear my words! Don’t fight. Stop immediately, for the present time is not in our favor.

TEXT 20

yah prabhuh sarva-bhūtānāṁ
sukha-duḥkhopapattaye
tam nātivartitum daityāḥ
pauruṣair īśvaraḥ pumān

yah prabhuh—that Supreme Person, the master; sarva-bhūtānāṁ—of all living entities; sukha-duḥkha-upapattaye—for administering happiness and distress; tam—Him; na—not; ativartitum—to overcome; daityāḥ—O demons; pauruṣaiḥ—by human endeavors; īśvaraḥ—the supreme controller; pumān—a person.

TRANSLATION

O Daityas, by human efforts no one can supersede the Supreme Personality of Godhead, who can bring happiness and distress to all living entities.
TEXT 21

\[ yo \ no \ bhavāya \ prāg \ āsid \\
abhaṅgaya \ divaukasām \\
sa \ eva \ bhagavān \ adya \\
vartate \ tad-viparyayam \]

\textit{yah}—the time factor, which represents the Supreme Personality of Godhead; \textit{naḥ}—of us; \textit{bhavāya}—for the improvement; \textit{prāk}—formerly; \textit{āsit}—was situated; \textit{abhaṅgaya}—for the defeat; \textit{diva-okasām}—of the demigods; \textit{saḥ}—that time factor; \textit{eva}—indeed; \textit{bhagavān}—the representative of the Supreme Person; \textit{adya}—today; \textit{vartate}—is existing; \textit{tat-viparyayam}—just the opposite of our favor.

**TRANSLATION**

The supreme time factor, which represents the Supreme Person, was previously in our favor and not in favor of the demigods, but now that same time factor is against us.

TEXT 22

\[ balena \ sacivair \ buddhyā \\
durgair \ mantrauṣadha-dibhibhiḥ \\
sāmādibhir \ upāyaiś \ ca \\
kālam \ nātyeti \ vai \ janaḥ \]

\textit{balena}—by material power; \textit{ sacivair}—by the counsel of ministers; \textit{ buddhyā}—by intelligence; \textit{ durgair}—by fortresses; \textit{ mantrauṣadha-dibhibhiḥ}—by mystic chanting or the influence of drugs and herbs; \textit{ sāmādibhiḥ}—by diplomacy and other such means; \textit{ upāyaiś \ ca}—by similar other attempts; \textit{ kālam}—the time factor, representing the Supreme Lord; \textit{ na}—never; \textit{ nātyeti}—can overcome; \textit{ vai}—indeed; \textit{ janaḥ}—any person.
TRANSLATION

No one can surpass the time representation of the Supreme Personality of Godhead by material power, by the counsel of ministers, by intelligence, by diplomacy, by fortresses, by mystic mantras, by drugs, by herbs or by any other means.

TEXT 23

bhavadbhir nirjita hy ete
bahuśa 'nucara hareḥ
daivenarddhaṁ ta evādya
yudhi jītvā nadanti naḥ

bhavadbhīḥ—by all of you demons; nirjitaḥ—have been defeated; hi—indeed; ete—all these soldiers of the demigods; bahuśah—in great number; anucaraḥ—followers; hareḥ—of Lord Viṣṇu; daivena—by providence; rddhaiḥ—whose opulence was increased; te—they (the demigods); eva—indeed; adya—today; yudhi—in the fight; jītvā—defeating; nadanti—are vibrating in jubilation; naḥ—us.

TRANSLATION

Previously, being empowered by providence, you defeated a great number of such followers of Lord Viṣṇu. But today those same followers, having defeated us, are roaring in jubilation like lions.

PURPORT

_Bhagavad-gītā_ mentions five causes of defeat or victory. Of these five, _daiva_ (providence) is the most powerful (_na ca daivāt param balam_). Bali Mahārāja knew the secret of how he had formerly been victorious because providence was in his favor. Now, since that same providence was not in his favor, there was no possibility of his victory. Thus he very intelligently forbade his associates to fight.
TEXT 24

एतानं वयं विजेत्याऽयं यदि दैवं प्रसिद्धिः ।
तस्मात् कालं प्रतिश्चर्यं यो नौ मेवत्लाय कल्पते॥ २४॥

etān vayam vijesyāmo
yadi daivam prasīdati
tasmāt kālam pratikṣadhvam
yo no 'rthatvāya kalpate

etān—all these soldiers of the demigods; vayam—we; vijesyāmah—shall gain victory over them; yadi—if; daivam—providence; prasīdati—is in favor; tasmāt—therefore; kālam—that favorable time; pratikṣadhvam—wait until; yaḥ—which; naḥ—our; arthatvāya kalpate—should be considered in our favor.

TRANSLATION

Unless providence is in our favor, we shall not be able to gain victory. Therefore we must wait for that favorable time when our defeating them will be possible.

TEXT 25

श्रीशुकु उपाचर
पत्युनिगदितं शुल्क दैत्यदानवयूथमः ।
रसं निःविबन्धिन्य राजन् विष्णुपार्श्वदत्ताहि:॥ २५॥

śrī-śuka uvāca
patyur nigaditam śrutvā
daitya-dānava-yūthapāḥ
rasāṁ nirvīviśū rājan
viśnu-pārśada tāditāḥ

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; patyuḥ—of their master (Bali Mahārāja); nigaditam—what had been thus described; śrutvā—after hearing; daitya-dānava-yūtha-pāḥ—the leaders of the Daityas and demons; rasāṁ—the lower regions of the universe;
nirvīśuḥ—entered; rājan—O King; viṣṇu-pārśada—by the associates of Lord Viṣṇu; tādītāḥ—driven.

TRANSLATION

Śukadeva Gosvāmī continued: O King, in accordance with the order of their master, Bali Mahārāja, all the chiefs of the demons and the Daityas entered the lower regions of the universe, to which they were driven by the soldiers of Viṣṇu.

TEXT 26

atha tārkhya-suta jñātvā
virāṭ prabhu-cikīrṣitam
babandha vāruṇaiḥ pāśair
baliṁ sūtye 'hani kratau

atha—thereafter; tārkhya-sutaḥ—Garuḍa; jñātvā—knowing; virāṭ—the king of birds; prabhu-cikīrṣitam—the desire of Lord Viṣṇu as Vāmanadeva; babandha—arrested; vāruṇaiḥ—belonging to Varuṇa; pāśaiḥ—by the ropes; balim—Bali; sūtye—when soma-rasa is taken; ahaṇi—on the day; kratau—at the time of sacrifice.

TRANSLATION

Thereafter, on the day of soma-pāṇa, after the sacrifice was finished, Garuḍa, king of the birds, understanding the desire of his master, arrested Bali Mahārāja with the ropes of Varuṇa.

PURPORT

Garuḍa, the constant companion of the Supreme Personality of Godhead, knows the confidential part of the Lord’s desire. Bali Mahārāja’s tolerance and devotion were undoubtedly superexcellent. Garuḍa arrested Bali Mahārāja to show the entire universe the greatness of the King’s tolerance.
TEXT 27

हाहाकारो महानासिद्ध रोदस्योः सर्वतोदिशं ।
निग्रहयांसुरपतिं विष्णु न रमविष्णुः॥२७॥

hāhākāro mahān āsid
rodasyoh sarvato diṣam
nigrhyamāṇe 'śura-patau
viṣṇunā prabhaviṣṇunā
daha-kāraḥ—a tumultuous roar of lamentation; mahān—great;
āsit—there was; rodasyoh—in both the lower and upper planetary
systems; sarvataḥ—everywhere; diṣam—all directions; nigrhyamāṇe—
because of being suppressed; asura-patau—when Bali Maharaja, the
King of the demons; viṣṇunā—by Lord Viṣṇu; prabhaviṣṇunā—who is
the most powerful everywhere.

TRANSLATION

When Bali Maharaja was thus arrested by Lord Viṣṇu, who is the
most powerful, there was a great roar of lamentation in all direc-
tions throughout the upper and lower planetary systems of the
universe.

TEXT 28

तं च दृष्ट्व वाहणेः पार्श्वंगवानाह वामनः ।
नयशिष्यं विरुपत्तमादयाः स पु ॥२८॥

tam baddham vārunāḥ pāśair
bhagavān āha vāmanah
naṣṭa-śriyam sthira-prajñam
udāra-yaśasam nṛpa
tam—unto him; baddham—who was so arrested; vārunāḥ pāśaiḥ—
by the ropes of Varuṇa; bhagavān—the Supreme Personality of God-
head; āha—said; vāmanah—Vāmanadeva; naṣṭa-śriyam—unto Bali
Maharaja, who had lost his bodily luster; sthira-prajñam—but was all
the same determined in his decision; \textit{udāra-yaśasam}—the most magnanimous and celebrated; \textit{nrpa}—O King.

**TRANSLATION**

O King, the Supreme Personality of Godhead, Vāmanadeva, then spoke to Bali Mahārāja, the most liberal and celebrated personality whom He had arrested with the ropes of Varuṇa. Bali Mahārāja had lost all bodily luster, but he was nonetheless fixed in his determination.

**PURPORT**

When one is bereft of all his possessions, he is certainly reduced in bodily luster. But although Bali Mahārāja had lost everything, he was fixed in his determination to satisfy Vāmanadeva, the Supreme Personality of Godhead. In \textit{Bhagavad-gītā}, such a person is called \textit{sthita-prajña}. A pure devotee is never deviated from the service of the Lord, despite all difficulties and impediments offered by the illusory energy. Generally men who have wealth and opulence are famous, but Bali Mahārāja became famous for all time by being deprived of all his possessions. This is the special mercy of the Supreme Personality of Godhead toward His devotees. The Lord says, \textit{yasyāham anugrhṁ āhariṣye tad-dhanaṁ śanaiḥ}. As the first installment of His special favor, the Lord takes away all the possessions of His devotee. A devotee, however, is never disturbed by such a loss. He continues his service, and the Lord amply rewards him, beyond the expectations of any common man.

**TEXT 29**

\textit{padāni triṇi dattāni}
\textit{bhūmer mahyaṁ tvayāsura}
\textit{dvābhyaṁ krāntā mahi sarvā}
\textit{trītyam upakalpaya}

\textit{padāni}—footsteps; \textit{triṇi}—three; \textit{dattāni}—have been given; \textit{bhūmeḥ}—of land; \textit{mahyaṁ}—unto Me; \textit{tvayā}—by you; \textit{asura}—O King
of the demons; \textit{dvābhyaṁ}—by two steps; \textit{kr̥ntā}—have been occupied; \textit{mahī}—all the land; \textit{sarvā}—completely; \textit{tṛ̤tiyam}—for the third step; \textit{upakalpayā}—now find the means.

\textbf{TRANSLATION}

O King of the demons, you have promised to give Me three steps of land, but I have occupied the entire universe with two steps. Now think about where I should put My third.

\textbf{TEXT 30}

\textit{yaiva tu tapatya goldermanvinduḥ: sahodhāmiḥ.}

\textit{yaiva varṣati parjanyas tāvati bhūr iyaṁ tava}

\textit{yāvat}—as far as; \textit{tapati}—is shining; \textit{asau}—the sun; \textit{gobhiḥ}—by the sunshine; \textit{yāvat}—as long or as far as; \textit{induh}—the moon; \textit{sahodubhīḥ}—with the luminaries or stars; \textit{yāvat}—as far as; \textit{varṣati}—are pouring rain; \textit{parjanyaḥ}—the clouds; \textit{tāvati}—to that much distance; \textit{bhūḥ}—land; \textit{iyaṁ}—this; \textit{tava}—in your possession.

\textbf{TRANSLATION}

As far as the sun and moon shine with the stars and as far as the clouds pour rain, all the land throughout the universe is in your possession.

\textbf{TEXT 31}

\textit{padākena mayākrānto bhūrlokaḥ kham diśas tanoḥ}

\textit{padaikena mayākrānto bhūrlokaḥ kham diśas tanoḥ}
svarlokas te dvitiyena
paśyatas te svam ātmanā

padā ekena—by one step only; mayā—by Me; ākrāntaḥ—have been covered; bhūrlokaḥ—the entire planetary system known as Bhūrloka; kham—the sky; diśaḥ—and all directions; tanoḥ—by My body; svarlokaḥ—the upper planetary system; te—in your possession; dvitiyena—by the second step; paśyataḥ te—while you were seeing; svam—your own; ātmanā—by Myself.

TRANSLATION

Of these possessions, with one step I have occupied Bhūrloka, and with My body I have occupied the entire sky and all directions. And in your presence, with My second step, I have occupied the upper planetary system.

PURPORT

According to the Vedic description of the planetary system, all the planets move from east to west. The sun, the moon and five other planets, such as Mars and Jupiter, orbit one above another. Vāmanadeva, however, expanding His body and extending His steps, occupied the entire planetary system.

TEXT 32

pratiśrutam adātus te
niraye vāsa īṣyate
viśa tvāṁ nirayam tasmād
gurūnā cānumoditaḥ

pratiśrutam—what had been promised; adātuh—who could not give; te—of you; niraye—in hell; vāsaḥ—residence; īṣyate—prescribed; viśa—now enter; tvāṁ—yourself; nirayam—the hellish planet; tasmāt—therefore; gurūnā—by your spiritual master; ca—also; anumoditaḥ—approved.
Because you have been unable to give charity according to your promise, the rule is that you should go down to live in the hellish planets. Therefore, in accordance with the order of Śukrācārya, your spiritual master, now go down and live there.

**PURPORT**

It is said:

\[
\text{nārāyaṇa-parāḥ sarve na kutaścana bibhyati svarga-pavarga-narakēśv api tulyārtha-darśināḥ}
\]

“Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord.” (Bhāg. 6.17.28) A devotee engaged in the service of Nārāyaṇa is always in equilibrium. A devotee actually lives transcendently. Although he may appear to have gone to hell or heaven, he does not live in either place; rather, he always lives in Vaikūṇṭha (sa gunān samatītyaitān brahma-bhūyāya kalpate). Vāmanadeva asked Bali Mahārāja to go to the hellish planets, apparently just to show the entire universe how tolerant he was, and Bali Mahārāja did not hesitate to carry out the order. A devotee does not live alone. Of course, everyone lives with the Supreme Personality of Godhead, but because the devotee is engaged in His service, he actually does not live in any material condition. Bhaktivinoda Thākura says, kīta-janma hao yathā tuyā dāsa. Thus he prays to take birth as an insignificant insect in the association of devotees. Because devotees are engaged in the service of the Lord, anyone who lives with them also lives in Vaikūṇṭha.

**TEXT 33**

शुष्या मनोरथस्त्रयं दूरः स्वर्गं पत्तः यथ्य: |
प्रित्युप्त्यानान् योपर्कां चित्रलम्बने ||३३||
vṛthā manorathas tasya
dūraḥ svargaḥ pataty adhaḥ
pratiśrutasyādānena
yo 'rthinam vipralambhate

vṛthā—without any good result; manorathāḥ—mental concoction; tasya—of him; dūraḥ—far away; svargaḥ—elevation to the higher planetary system; patati—falls down; adhaḥ—to a hellish condition of life; pratiśrutasya—things promised; adānena—being unable to give; yaḥ—anyone who; arthīnām—a beggar; vipralambhate—cheats.

TRANSLATION

Far from being elevated to the heavenly planets or fulfilling one’s desire, one who does not properly give a beggar what he has promised falls down to a hellish condition of life.

TEXT 34

vipralabdhaḥ dadāmīti
tvayaḥ caḍhya-māninā
tad vyalika-phalam bhunīsva
nirayam katicit samāḥ

vipralabdhaḥ—now I am cheated; dadāmi—I promise I shall give you; iti—thus; tvayaḥ—by you; aham—I am; ca—also; aḍhya-māninā—by being very proud of your opulence; tat—therefore; vyalika-phalam—as a result of cheating; bhunīsva—you enjoy; nirayam—in hellish life; katicit—a few; samāḥ—years.

TRANSLATION

Being falsely proud of your possessions, you promised to give Me land, but you could not fulfill your promise. Therefore, because your promise was false, you must live for a few years in hellish life.
The false prestige of thinking "I am very rich, and I possess such vast property" is another side of material life. Everything belongs to the Supreme Personality of Godhead, and no one else possesses anything. This is the real fact. Īśāvāsyam idam sarvam yat kiñca jagatyāṁ jagat. Bali Mahārāja was undoubtedly the most exalted devotee, whereas previously he had maintained a misunderstanding due to false prestige. By the supreme will of the Lord, he now had to go to the hellish planets, but because he went there by the order of the Supreme Personality of Godhead, he lived there more opulently than one could expect to live in the planets of heaven. A devotee always lives with the Supreme Personality of Godhead, engaging in His service, and therefore he is always transcendental to hellish or heavenly residences.

Thus end the Bhaktivedanta purports of the Eighth Canto, Twenty-first Chapter, of the Śrīmad-Bhāgavatam, entitled "Bali Mahārāja Arrested by the Lord."
CHAPTER TWENTY-TWO

Bali Mahārāja
Surrenders His Life

The summary of this Twenty-second Chapter is as follows. The Supreme Personality of Godhead was pleased by the behavior of Bali Mahārāja. Thus the Lord placed him on the planet Sutala, and there, after bestowing benedictions upon him, the Lord agreed to become his doorman.

Bali Mahārāja was extremely truthful. Being unable to keep his promise, he was very much afraid, for he knew that one who has deviated from truthfulness is insignificant in the eyes of society. An exalted person can suffer the consequences of hellish life, but he is very much afraid of being defamed for deviation from the truth. Bali Mahārāja agreed with great pleasure to accept the punishment awarded him by the Supreme Personality of Godhead. In Bali Mahārāja’s dynasty there were many asuras who because of their enmity toward Viṣṇu had achieved a destination more exalted than that of many mystic yogīs. Bali Mahārāja specifically remembered the determination of Prahlāda Mahārāja in devotional service. Considering all these points, he decided to give his head in charity as the place for Viṣṇu’s third step. Bali Mahārāja also considered how great personalities give up their family relationships and material possessions to satisfy the Supreme Personality of Godhead. Indeed, they sometimes even sacrifice their lives for the satisfaction of the Lord, just to become His personal servants. Accordingly, by following in the footsteps of previous ācāryas and devotees, Bali Mahārāja perceived himself successful.

While Bali Mahārāja, having been arrested by the ropes of Varuṇa, was offering prayers to the Lord, his grandfather Prahlāda Mahārāja appeared there and described how the Supreme Personality of Godhead had delivered Bali Mahārāja by taking his possessions in a tricky way. While Prahlāda Mahārāja was present, Lord Brahmā and Bali’s wife, Vindhya-vali, described the supremacy of the Supreme Lord. Since Bali Mahārāja had given everything to the Lord, they prayed for his release.
The Lord then described how a nondevotee’s possession of wealth is a danger whereas a devotee’s opulence is a benediction from the Lord. Then, being pleased with Bali Mahārāja, the Supreme Lord offered His disc to protect Bali Mahārāja and promised to remain with him.

**TEXT 1**

śrī-śuka uvāca
evaṁ viprakṛto rājan
baliḥ bhagavatāsuraḥ
bhidyamāno ṣya abhinnātmā
pratyāhāvikaṁ vacaḥ

śrī-śuka uvāca—Śrī Śūkadeva Gosvāmī said; evaṁ—thus, as afore­
mentioned; viprakṛtaḥ—having been put into difficulty; rājan—O King;
baliḥ—Mahārāja Bali; bhagavatā—by the Personality of Godhead Vāmanadeva; asuraḥ—the King of the asuras; bhidyamānaḥ api—al­
though situated in this uncomfortable position; abhinnā-tātmā—without
being disturbed in body or mind; pratyāha—replied; aviklavaṁ—un­
disturbed; vacaḥ—the following words.

**TRANSLATION**

Śūkadeva Gosvāmī said: O King, although the Supreme Per­
sonality of Godhead was superficially seen to have acted
mischievously toward Bali Mahārāja, Bali Mahārāja was fixed in his
determination. Considering himself not to have fulfilled his prom­
ise, he spoke as follows.

**TEXT 2**

gaṇuṣṭṭhāṇe bhāvanā māmeraiṁ
vacho nyālokiṁ suvaṁya manvate
Bali Mahārāja said: O best Personality of Godhead, most worshipable for all the demigods, if You think that my promise has become false, I shall certainly rectify matters to make it truthful. I cannot allow my promise to be false. Please, therefore, place Your third lotus footstep on my head.

PURPORT

Bali Mahārāja could understand the pretense of Lord Vāmanadeva, who had taken the side of the demigods and come before him as a beggar. Although the Lord’s purpose was to cheat him, Bali Mahārāja took pleasure in understanding how the Lord will cheat His devotee to glorify the devotee’s position. It is said that God is good, and this is a fact. Whether He cheats or rewards, He is always good. Bali Mahārāja therefore addressed Him as Uttamaśloka. “Your Lordship,” he said, “You are always praised with the best of selected verses. On behalf of the demigods, You disguised Yourself to cheat me, saying that You wanted only three paces of land, but later You expanded Your body to such an
extent that with two footsteps You covered the entire universe. Because 
You were working on behalf of Your devotees, You do not regard this as 
cheating. Never mind. I cannot be considered a devotee. Nonetheless, be-
cause although You are the husband of the goddess of fortune You have 
come to me to beg, I must satisfy You to the best of my ability. So please 
do not think that I wanted to cheat You; I must fulfill my promise. I still 
have one possession—my body. You have taken my wealth, but still I 
have my body. When I place my body for Your satisfaction, please put 
Your third step on my head.” Since the Lord had covered the entire uni-
verse with two steps, one might ask how Bali Mahārāja’s head could be 
sufficient for His third step? Bali Mahārāja, however, thought that the 
possessor of wealth must be greater than the possession. Therefore al-
though the Lord had taken all his possessions, the head of Bali Mahārāja, 
the possessor, would provide adequate place for the Lord’s third step.

TEXT 3

बिभेमि नाहं निरयात् पदच्युतो 
न पाशवन्नयादु व्यसनादु दुरत्ययात् ।
नैवार्थकङ्क्षादु महतो विनियहा-
दसाधुवादादु भुजखुद्विजे यथा ॥ ३ ॥

bibhemi nāham nirayāt pada-cyuto
na pāśa-bandhād vyasanād duratyayāt
naivārtha-krcchrād bhavato vinigrahād
asādhu-vādād bhrāsam udvije yathā

bibhemi—I do fear; na—not; aham—I; nirayāt—from a position in 
hell; pada-cyutah—nor do I fear being deprived of my position; na—
nor; pāśa-bandhāt—from being arrested by the ropes of Varuṇa;
vyasanāt—nor from the distress; duratyayāt—which was unbearable 
for me; na—nor; eva—certainly; artha-krcchrāt—because of poverty, 
or scarcity of money; bhavatah—of Your Lordship; vinigrahāt—from 
the punishment I am now suffering; asādhu-vādāt—from defamation;
bhrāsam—very much; udvije—I become anxious; yathā—as.
TRANSLATION

I do not fear being deprived of all my possessions, living in hellish life, being arrested for poverty by the ropes of Varuṇa or being punished by You as much as I fear defamation.

PURPORT

Although Bali Mahārāja fully surrendered to the Supreme Personality of Godhead, he could not tolerate being defamed for cheating a brāhmaṇa-brahmacārī. Being quite alert in regard to his reputation, he thought deeply about how to prevent being defamed. The Lord, therefore, gave him the good counsel to prevent defamation by offering his head. A Vaiṣṇava does not fear any punishment. Nārāyaṇa-parāḥ sarve na kutaścana bibhyati (Bhāg. 6.17.28).

TEXT 4

puṃsāṁ śāhāvyātmar māṇye dandaṁhṛtmaḥmaṁsāṁjayaṁ pumāṁ
yam na mātā pitā bhrātā
suḥṛdāḥ cādiśanti hi

puṃsām—of men; śāhāvya-tamam—the most exalted; māṇye—I consider; dandaṁ—punishment; arhattama-arpitam—given by You, the supreme worshipable Lord; yam—which; na—neither; mātā—mother; pitā—father; bhrātā—brother; suḥṛdaḥ—friends; ca—also; ādiśanti—offer; hi—indeed.

TRANSLATION

Although a father, mother, brother or friend may sometimes punish one as a well-wisher, they never punish their subordinate like this. But because You are the most worshipable Lord, I regard the punishment You have given me as most exalted.
PURPORT

Punishment meted out by the Supreme Personality of Godhead is accepted by the devotee as the greatest mercy.

\[\text{tat te 'nukampāṁ susamikṣamāṇo} \]
\[\text{bhūnjāna evātma-kṛtam vipākam} \]
\[\text{hṛd-vāg-vapurbhir vidadhan namas te} \]
\[\text{jīveta yo mukti-pade sa dāya-bhāk} \]

“One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the karma of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances to You is certainly a bona fide candidate for liberation.” (Bhāg. 10.14.8) A devotee knows that so-called punishment by the Supreme Personality of Godhead is only His favor to correct His devotee and bring him to the right path. Therefore the punishment awarded by the Supreme Personality of Godhead cannot be compared to even the greatest benefit awarded by one’s material father, mother, brother or friend.

TEXT 5

\[\text{tvam nūnam asurāṇāṁ naḥ} \]
\[\text{parokṣaḥ paramo gurūḥ} \]
\[\text{yo no 'neka-madāndhānāṁ} \]
\[\text{vibhramśaṁ cakṣur ādiśat} \]

\text{tvam—Your Lordship; nūnam—indeed; asurāṇāṁ—of the demons; naḥ—as we are; parokṣaḥ—indirect; paramah—the supreme; gurūḥ—spiritual master; yah—Your Lordship; naḥ—of us; aneka—many; mada-andhānāṁ—blinded by material opulences; vibhramśam—destroying our false prestige; cakṣuh—the eye of knowledge; ādiśat—gave.}
TRANSLATION

Since Your Lordship is indirectly the greatest well-wisher of us demons, You act for our best welfare by posing as if our enemy. Because demons like us always aspire for a position of false prestige, by chastising us You give us the eyes by which to see the right path.

PURPORT

Bali Mahārāja considered the Supreme Personality of Godhead a better friend to the demons than to the demigods. In the material world, the more one gets material possessions, the more he becomes blind to spiritual life. The demigods are devotees of the Lord for the sake of material possessions, but although the demons apparently do not have the Supreme Personality of Godhead on their side, He always acts as their well-wisher by depriving them of their positions of false prestige. By false prestige one is misguided, so the Supreme Lord takes away their position of false prestige as a special favor.

TEXTS 6–7

yasmin vairānubandhena
vyūdhena vibudhetarāh
bahavo lebhire siddhiṁ
yāṁ u haikānta-yoginaḥ
tenāham nigṛhito 'smi
bhavatā bhūri-karmanā
baddhaś ca vāruṇaiḥ pāsair
nātivṛde na ca vyathe
yasmin—unto You; vaira-anubandhena—by continuously treating as an enemy; vyūdhena—firmly fixed by such intelligence; vibudha-itrarāḥ—the demons (those other than the demigods); bahavah—many of them; lebhire—achieved; siddhim—perfection; yām—which; u ha—it is well known; ekānta-yoginah—equal to the achievements of the greatly successful mystic yogīs; tena—therefore; aham—I; nigṛhitah asmi—although I am being punished; bhavatā—by Your Lordship; bhūri-karmaṇā—who can do many wonderful things; baddhaḥ ca—I am arrested and bound; vāruṇaiḥ pāśaiḥ—by the ropes of Varuṇa; na ati-vriḍe—I am not at all ashamed of this; na ca vyathe—nor am I suffering very much.

TRANSLATION

Many demons who were continuously inimical toward You finally achieved the perfection of great mystic yogīs. Your Lordship can perform one work to serve many purposes, and consequently, although You have punished me in many ways, I do not feel ashamed of having been arrested by the ropes of Varuṇa, nor do I feel aggrieved.

PURPORT

Bali Mahārāja appreciated the Lord’s mercy not only upon him but upon many other demons. Because this mercy is liberally distributed, the Supreme Lord is called all-merciful. Bali Mahārāja was indeed a fully surrendered devotee, but even some demons who were not at all devotees but merely enemies of the Lord attained the same exalted position achieved by many mystic yogīs. Thus Bali Mahārāja could understand that the Lord had some hidden purpose in punishing him. Consequently he was neither unhappy nor ashamed because of the awkward position in which he had been put by the Supreme Personality of Godhead.

TEXT 8

पितामहो मे भवदीयसंस्मातः
प्रहाद आविष्कृतसाधुवादः ।
भवद्विप्रक्षण विचित्रवैशारसः
संग्रापितस्वंपरसः स्खित्रा ॥ ८ ॥
Bali Mahārāja Surrenders His Life

$pitāmahoh$ me bhavadiya-sammataḥ
praḥrāda āvikṛta-sādhu-vādaḥ
bhavad-vipakṣena vicitra-vaiṣasam
samprāpitās tvām paramah sva-pitrā

$pitāmahoh$—grandfather; $me$—my; $bhavadiya-sammataḥ$—approved by the devotees of Your Lordship; $praḥrādaḥ$—Prahlāda Mahārāja; $āvikṛta-sādhu-vādaḥ$—famous, being celebrated everywhere as a devotee; $bhavat-vipakṣena$—simply going against You; $vicitra-vaiṣasam$—inventing different kinds of harassments; $samprāpitāḥ$—suffered; $tvām$—You; $paramah$—the supreme shelter; $sva-pitrā$—by his own father.

TRANSLATION

My grandfather Prahlāda Mahārāja is famous, being recognized by all Your devotees. Although harassed in many ways by his father, Hiranyakaśipu, he still remained faithful, taking shelter at Your lotus feet.

PURPORT

A pure devotee like Prahlāda Mahārāja, although harassed circumstantially in many ways, never gives up the shelter of the Supreme Personality of Godhead to take shelter of anyone else. A pure devotee never complains against the mercy of the Supreme Personality of Godhead. A vivid example is Prahlāda Mahārāja. Examining the life of Prahlāda Mahārāja, we can see how severely he was harassed by his own father, Hiranyakaśipu, yet he did not divert his attention from the Lord even to the smallest extent. Bali Mahārāja, following in the footsteps of his grandfather Prahlāda Mahārāja, remained fixed in his devotion to the Lord, despite the Lord’s having punished him.

TEXT 9

किमास्मानानेन जहाति योद्न्ततः
किं रिक्यहारः खजनाह्यदस्युमः ।
किं जायता संमुतिहेतुभूतया
मर्याद गेहः किमिदायुषो न्ययः ॥ ९ ॥
kim ātmanānena jahāti yo 'ntataḥ
kīm riktha-hāraiḥ svajanākhya-dasyubhiḥ
kim jāyayā saṁśṛti-hetu-bhūtayā
martyaśya gehaiḥ kim ihāyuṣo vyayah

kim—what is the use; ātmanā anena—of this body; jahāti—gives up; yah—which (body); antataḥ—at the end of life; kim—what is the use; riktha-hāraiḥ—the plunderers of wealth; svajana-ākhya-dasyubhiḥ—they who are actually plunderers but who pass by the name of relatives; kim—what is the use; jāyayā—of a wife; saṁśṛti-hetu-bhūtayā—who is the source of increasing material conditions; martyasya—of a person sure to die; gehaiḥ—of houses, family and community; kim—what is the use; iha—in which house; āyuṣaḥ—of the duration of life; vyayah—simply wasting.

TRANSLATION

What is the use of the material body, which automatically leaves its owner at the end of life? And what is the use of all one’s family members, who are actually plunderers taking away money that is useful for the service of the Lord in spiritual opulence? What is the use of a wife? She is only the source of increasing material conditions. And what is the use of family, home, country and community? Attachment for them merely wastes the valuable energy of one’s lifetime.

PURPORT

The Supreme Personality of Godhead, Kṛṣṇa, advises, sarva-dharmān parityajya mām ekam saranaṁ vraja: “Give up all other varieties of religion and just surrender unto Me.” The common man does not appreciate such a statement by the Supreme Personality of Godhead because he thinks that during his lifetime his family, society, country, body and relatives are everything. Why should one give up any one of them and take shelter of the Supreme Personality of Godhead? But from the behavior of great personalities like Prahlāda Mahārāja and Bali Mahārāja we understand that surrendering to the Lord is the right action for an intelligent person. Prahlāda Mahārāja took shelter of Viṣṇu against the will
of his father. Similarly, Bali Mahārāja took shelter of Vāmanadeva against the will of his spiritual master, Śukrācārya, and all the leading demons. People may be surprised that devotees like Prahlāda Mahārāja and Bali Mahārāja could seek shelter of the side of the enemy, giving up the natural affinity for family, hearth and home. In this connection, Bali Mahārāja explains that the body, which is the center of all material activities, is also a foreign element. Even though we want to keep the body fit and helpful to our activities, the body cannot continue eternally. Although I am the soul, which is eternal, after using the body for some time I have to accept another body (tathā dehāntara-prāptih), according to the laws of nature, unless I render some service with the body for advancement in devotional service. One should not use the body for any other purpose. One must know that if he uses the body for any other purpose he is simply wasting time, for as soon as the time is ripe, the soul will automatically leave the body.

We are very interested in society, friendship and love, but what are they? Those in the garb of friends and relatives merely plunder the hard-earned money of the bewildered soul. Everyone is affectionate toward his wife and is attached to her, but what is this wife? The wife is called stri, which means, "one who expands the material condition." If a person lives without a wife, his material conditions are less extensive. As soon as one marries and is connected with a wife, his material necessities increase.

\[ \begin{align*} 
\text{purūsah striyā mithunī-bhāvam etāṁ} \\
\text{tayor mitho hṛdaya-granthim āhūḥ} \\
\text{ato grha-kṣetra-sutāpa-vittair} \\
\text{janasya moho 'yam aham mameti} 
\end{align*} \]

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

Human life is meant for self-realization, not for increasing unwanted things. Actually, a wife increases unwanted things. One's lifetime, one's home and everything one has, if not properly used in the service of the
Lord, are all sources of material conditions of perpetual suffering under the threefold miseries (adhyātmika, adhibhautika and adhidaivika). Unfortunately, there is no institution in human society for education on this subject. People are kept in darkness about the goal of life, and thus there is a continuous struggle for existence. We speak of “survival of the fittest,” but no one survives, for no one is free under material conditions.

TEXT 10

ि:त्तमं स निष्ठित्वं पितामहो महाः
नगाधरोऽहो भवतः पादपूर्वः।
ध्यं प्रपेदेऽहुकतोमर्यं जनादु
भीतं स्वपश्रुषणम् सतमम् ||१०१||

*ittham sa niścitya pitāmaho mahān*
agādha-bodho bhavataḥ pada-padmam
dhruvam prapede hy akutobhayam janād
bhītah svapakṣa-kṣapanasya sattama

*ittham*—because of this (as stated above); *saḥ*—he, Prahlāda Mahārāja; *niścitya*—definitely deciding on this point; *pitāmahah*—my grandfather; *mahān*—the great devotee; *agādha-bodhah*—my grandfather, who received unlimited knowledge because of his devotional service; *bhavataḥ*—of Your Lordship; *pāda-padmam*—the lotus feet; *dhruvam*—the infallible, eternal shelter; *prapede*—surrendered; *hi*—indeed; *akutah-bhayam*—completely free of fear; *janāt*—from ordinary common people; *bhītah*—being afraid; *svapakṣa-kṣapanasya*—of Your Lordship, who kill the demons on our own side; *sat-tama*—O best of the best.

TRANSLATION

My grandfather, the best of all men, who achieved unlimited knowledge and was worshipable for everyone, was afraid of the common men in this world. Being fully convinced of the substantiability afforded by shelter at Your lotus feet, He took shelter of Your lotus feet, against the will of his father and demoniac friends, who were killed by Your own self.
TRANSLATION

Only by providence have I been forcibly brought under Your lotus feet and deprived of all my opulence. Because of the illusion created by temporary opulence, people in general, who live under material conditions, facing accidental death at every moment, do not understand that this life is temporary. Only by providence have I been saved from that condition.

PURPORT

Bali Mahārāja appreciated the actions of the Supreme Personality of Godhead, although all the members of the demoniac families except Prahlāda Mahārāja and Bali Mahārāja considered Viṣṇu their eternal traditional enemy. As described by Bali Mahārāja, Lord Viṣṇu was actually not the enemy of the family but the best friend of the family. The principle of this friendship has already been stated. Yasyāham anugṛhnāmi
the Lord bestows special favor upon His devotee by taking away all his material opulences. Bali Mahārāja appreciated this behavior by the Lord. Therefore he said, *daivena nītāḥ prasabham tyājita-śrīḥ:* “It is to bring me to the right platform of eternal life that You have put me into these circumstances.”

Actually, everyone should fear the so-called society, friendship and love for which he works so hard all day and night. As indicated by Bali Mahārāja by the words *janād bhītāḥ,* every devotee in Kṛṣṇa consciousness should always be afraid of the common man engaged in pursuing material prosperity. Such a person is described as *pramatta,* a madman chasing the will-o’-the-wisp. Such men do not know that after a hard struggle for life one must change his body, with no certainty of what kind of body he will receive next. Those who are completely established in Kṛṣṇa conscious philosophy and who therefore understand the aim of life will never take to the activities of the materialistic dog race. But if a sincere devotee somehow does fall down, the Lord corrects him and saves him from gliding down to the darkest region of hellish life.

\[
adānta-gobhir viśatāṁ tamisram
punaḥ punaṁ carvita-carvaṇānāṁ
\]

*(Bhāg. 7.5.30)*

The materialistic way of life is nothing but the repeated chewing of that which has already been chewed. Although there is no profit in such a life, people are enamored of it because of uncontrolled senses. *Nūnāṁ pramattāḥ kurute vikarma.* Because of uncontrolled senses, people fully engage in sinful activities by which they get a body full of suffering. Bali Mahārāja appreciated how the Lord had saved him from such a bewildered life of ignorance. He therefore said that his intelligence had been stunned. *Stabdha-matir na budhyate.* He could not understand how the Supreme Personality of Godhead favors His devotees by forcibly stopping their materialistic activities.

**TEXT 12**

श्रीलुक उवाच

tasyeṣvāḥ bhāṣmabhisya prahādo bhagavatīyaḥ

ājagam kuruṣhreṣṭha rajasāpatirnirghatīthiḥ ॥ २ ॥
sri-suka uvaca
tasyettham bhāsamāṇasya
prahrādo bhagavat-priyah
ājagāma kuru-sreṣṭha
rākā-patir ivotthitaḥ

sri-sukaḥ uvāca—Śrī Śukadeva Gosvāmī said; tasya—Bali Mahārāja; ittham—in this way; bhāsamāṇasya—while describing his fortunate position; prahrādaḥ—Mahārāja Prahlāda, his grandfather; bhagavat-priyah—the most favored devotee of the Supreme Personality of Godhead; ājagāma—appeared there; kuru-sreṣṭha—O best of the Kurus, Mahārāja Parīkṣit; rākā-patih—the moon; iva—like; utthitaḥ—having risen.

TRANSLATION
Śukadeva Gosvāmī said: O best of the Kurus, while Bali Mahārāja was describing his fortunate position in this way, the most dear devotee of the Lord, Prahlāda Mahārāja, appeared there, like the moon rising in the nighttime.

TEXT 13

tam indra-senaḥ sva-pitāmaham śriyā
virājamānam nalināyatekṣaṇam
prāmśum piśācāmbaram añjana-tviṣam
pralamba-bāhuṁ śubhagarṣabham aikṣata

tam—that Prahlāda Mahārāja; indra-senaḥ—Bali Mahārāja, who now possessed all the military force of Indra; sva-pitāmaham—unto his grandfather; śriyā—present with all beautiful features; virājamānam—standing there; nalinā-āyata-ikṣaṇam—with eyes as broad as the petals of a lotus; prāmśum—a very beautiful body; piśācāmbaram—
dressed in yellow garments; \textit{aṇjana-tviṣam}—with his body resembling black ointment for the eyes; \textit{pralamba-bāhum}—very long arms; \textit{subhaga-ṝṣabham}—the best of all auspicious persons; \textit{aikṣata}—he saw.

**TRANSLATION**

Then Bali Mahārāja saw his grandfather Prahlāda Mahārāja, the most fortunate personality, whose dark body resembled black ointment for the eyes. His tall, elegant figure was dressed in yellow garments, he had long arms, and his beautiful eyes were like the petals of a lotus. He was very dear and pleasing to everyone.

**TEXT 14**

\begin{align*}
\text{तस्मै बलिर्वर्षणपाश्यन्त्रः} & \\
\text{समहङ्गं नोपजहार पूर्ववत्} & \\
\text{ननाम मूर्धन्नाश्रिविलोलोचनः} & \\
\text{सत्रीडनीचीनमुखो बभूव ह} & \text{॥१४॥}
\end{align*}

\textit{tasmai balir varuṇa-pāśa-yantritaḥ}  \\
\textit{samarhaṇam nopajahāra pūrva-vat}  \\
\textit{nanāma mūrdhnāśru-vilola-locanaḥ}  \\
\textit{sa-vriḍa-nicīna-mukho babhūva ha}

\textit{tasmai}—unto Prahlāda Mahārāja; \textit{baliḥ}—Bali Mahārāja; \textit{vāruṇa-pāśa-yantritaḥ}—being bound by the ropes of Varuṇa; \textit{samarhaṇam}—befitting respect; \textit{na}—not; \textit{upajahāra}—offered; \textit{pūrva-vat}—like before; \textit{nanāma}—he offered obeisances; \textit{mūrdhnā}—with the head; \textit{aṣru-vilola-locanaḥ}—eyes inundated with tears; \textit{sa-vriḍa}—with shyness; \textit{nicīna}—downward; \textit{mukhaḥ}—face; \textit{babhūva ha}—he so became.

**TRANSLATION**

Being bound by the ropes of Varuṇa, Bali Mahārāja could not offer befitting respect to Prahlāda Mahārāja as he had before. Rather, he simply offered respectful obeisances with his head, his eyes being inundated with tears and his face lowered in shame.
PURPORT

Since Bali Maharaja had been arrested by Lord Vamanadeva, he was certainly to be considered an offender. Bali Maharaja seriously felt that he was an offender to the Supreme Personality of Godhead. Certainly Prahlada Maharaja would not like this. Therefore Bali Maharaja was ashamed and hung his head.

TEXT 15

sa tatra hāsinam udikṣya sat-patim
harim sunandādy-anugair upāsitam
upetya bhūmau śirasā mahā-manā
nanāma mūrdhnā pulakāśru-viklavaḥ

saḥ—Prahlada Maharaja; tatra—there; ha āśīnam—seated; udikṣya—after seeing; sat-patim—the Supreme Personality of Godhead, master of the liberated souls; harim—Lord Hari; sunanda-ādi-anugaiḥ—by His followers, like Sunanda; upāsitam—being worshiped; upetya—reaching nearby; bhūmau—on the ground; śirasā—with his head (bowed down); mahā-manāḥ—the great devotee; nanāma—offered obeisances; mūrdhnā—with his head; pulaka-aśru-viklavaḥ—agitated by tears of jubilation.

TRANSLATION

When the great personality Prahlada Maharaja saw that the Supreme Lord was sitting there, surrounded and worshiped by His intimate associates like Sunanda, he was overwhelmed with tears of jubilation. Approaching the Lord and falling to the ground, he offered obeisances to the Lord with his head.
TEXT 16

Srī-prahrāda uvāca
tvayāvā dattam padam aindram ūrjitaṁ
hṛtam tad evādyā tathaiva śobhanam
manye mahān asya kṛto hy anugraha
vibhramśito yac chriya ātma-mohanāt

Srī-prahrādaḥ uvāca—Prahlāda Mahārāja said; tvayā—by Your Lordship; eva—indeed; dattam—which had been given; padam—this position; aindram—of the King of heaven; ūrjitaṁ—very, very great; hṛtam—has been taken away; tat—that; eva—indeed; adya—today; tathā—as; eva—indeed; śobhanam—beautiful; manye—I consider; mahān—very great; asya—of him (Bali Mahārāja); kṛtaḥ—has been done by You; hi—indeed; anugrahaḥ—mercy; vibhramśītaḥ—being bereft of; yat—because; śriyaḥ—from that opulence; ātma-mohanāt—which was covering the process of self-realization.

TRANSLATION

Prahlāda Mahārāja said: My Lord, it is Your Lordship who gave this Bali the very great opulence of the post of heavenly king, and now, today, it is You who have taken it all away. I think You have acted with equal beauty in both ways. Because his exalted position as King of heaven was putting him in the darkness of ignorance, You have done him a very merciful favor by taking away all his opulence.

PURPORT

As it is said, yasyāham anugrhāṇāmi hariṣye tad-dhanam śanaḥ (Bhāg. 10.88.8). It is by the mercy of the Lord that one gets all material
opulence, but if such material opulence causes one to become puffed up and forget the process of self-realization, the Lord certainly takes all the opulence away. The Lord bestows mercy upon His devotee by helping him find out his constitutional position. For that purpose, the Lord is always ready to help the devotee in every way. But material opulence is sometimes dangerous because it diverts one’s attention to false prestige by giving one the impression that he is the owner and master of everything he surveys, although actually this is not the fact. To protect the devotee from such a misunderstanding, the Lord, showing special mercy, sometimes takes away his material possessions. Yasyāham anugṛhṇāmi hariṣye tad-dhanam śanaiḥ.

TEXT 17

yaya hi vidvān api muhyate yatas
tat ko vicaśte gatim ātmano yathā
tasmāi namas te jagad-īśvarāya vai
nārāyaṇāyākhila-loka-sākṣine

yayā—by which material opulence; hi—indeed; vidvān api—even a person fortunately advanced in education; muhyate—becomes bewildered; yataḥ—self-controlled; tat—that; kah—who; vicaśte—can search for; gatim—the progress; ātmanah—of the self; yathā—properly; tasmāi—unto Him; namah—I offer my respectful obeisances; te—unto You; jagat-īśvarāya—unto the Lord of the universe; vai—indeed; nārāyaṇāya—unto His Lordship Nārāyaṇa; akhila-loka-sākṣine—who are the witness of all creation.

TRANSLATION

Material opulence is so bewildering that it makes even a learned, self-controlled man forget to search for the goal of
self-realization. But the Supreme Personality of Godhead,
Nārāyaṇa, the Lord of the universe, can see everything by His will.
Therefore I offer my respectful obeisances unto Him.

PURPORT

The words ko vicaśe gatim ātmano yathā indicate that when one is
puffed up by the false prestige of possessing material opulence, he cer­
tainly neglects the goal of self-realization. This is the position of the
modern world. Because of so-called scientific improvements in material
opulence, people have entirely given up the path of self-realization.
Practically no one is interested in God, one’s relationship with God or
how one should act. Modern men have altogether forgotten such ques­
tions because they are mad for material possessions. If this kind of
civilization continues, the time will soon come when the Supreme Per­
sonality of Godhead will take away all the material opulences. Then
people will come to their senses.

TEXT 18

śrī-sukadeva Gosvāmī said; tasya—of Prahlāda
Mahārāja; anuśrṅvataḥ—so that he could hear; rājan—O King Parīkṣit;
prahrāḍasya—of Prahlāda Mahārāja; kṛta-āṅjaleḥ—who was standing
with folded hands; hiranyagarbhaḥ—Lord Brahmā; bhagavān—the
most powerful; uvāca—said; madhusūdanam—unto Madhusūdana, the
Personality of Godhead.
TRANSLATION

Śukadeva Gosvāmi continued: O King Parikṣit, Lord Brahmā then began to speak to the Supreme Personality of Godhead, within the hearing of Prahlāda Mahārāja, who stood nearby with folded hands.

TEXT 19

বদ্ধঁ বীর্য পতি সাধ্যী তত্পলী ভয়বিহুলা ।
প্রাণিয়ঃ প্রণতোপেন্দ্র বমাণেদঃ বাণুসুক্তি নৃপ ॥ ১৯॥

baddham vikṣya patim sādhvī
tat-patni bhaya-vihvalā
prāṇjaliḥ praṇatopendraṁ
babhāse 'vān-mukhi nrpa

baddham—arrested; vikṣya—seeing; patim—her husband; sādhvī—the chaste woman; tat-patni—Bali Mahārāja’s wife; bhaya-vihvalā—being very disturbed by fear; prāṇjaliḥ—with folded hands; praṇatāḥ—having offered obeisances; upendraṁ—unto Vāmanadeva; babhāse—addressed; avāk-mukhi—with face downward; nrpa—O Mahārāja Parikṣit.

TRANSLATION

But Bali Mahārāja’s chaste wife, afraid and aggrieved at seeing her husband arrested, immediately offered obeisances to Lord Vāmanadeva [Upendra]. She folded her hands and spoke as follows.

PURPORT

Although Lord Brahmā was speaking, he had to stop for a while because Bali Mahārāja’s wife, Vindhyāvali, who was very agitated and afraid, wanted to say something.

TEXT 20

श्रीवि-ध्याविलिस्वाच
क्रीडार्थायमतम इद्दं त्रिजंगत् कृतं ते
खःत्यं तु तत्र कुर्योपर ईश्व कृशः ॥
Srimati Vindhyāvali said: O my Lord, You have created the entire universe for the enjoyment of Your personal pastimes, but foolish, unintelligent men have claimed proprietorship for material enjoyment. Certainly they are shameless agnostics. Falsely claiming proprietorship, they think they can give charity and enjoy. In such a condition, what good can they do for You, who are the independent creator, maintainer and annihilator of this universe?

PURPORT

Bali Mahārāja’s wife, who was most intelligent, supported the arrest of her husband and accused him of having no intelligence because he had claimed proprietorship of the property of the Lord. Such a claim is a sign of demoniac life. Although the demigods, who are officials appointed by
the Lord for management, are attached to materialistic enjoyment, they never claim to be proprietors of the universe, for they know that the actual proprietor of everything is the Supreme Personality of Godhead. This is the qualification of the demigods. But the demons, instead of accepting the exclusive proprietorship of the Supreme Personality of Godhead, claim the property of the universe for themselves through demarcations of nationalism. “This part is mine, and that part is yours,” they say. “This part I can give in charity, and this part I can keep for my enjoyment.” These are all demoniac conceptions. This is described in Bhagavad-gītā (16.13): idam adya maya labdhham imaṁ prāpsyे manoratham. “Thus far I have acquired so much money and land. Now I have to add more and more. In this way I shall be the greatest proprietor of everything. Who can compete with me?” These are all demoniac conceptions.

Bali Mahārāja’s wife accused Bali Mahārāja by saying that although the Supreme Personality of Godhead had arrested him, showing him extraordinary mercy, and although Bali Mahārāja was offering his body to the Supreme Lord for the Lord’s third step, he was still in the darkness of ignorance. Actually the body did not belong to him, but because of his long-standing demoniac mentality he could not understand this. He thought that since he had been defamed for his inability to fulfill his promise of charity, and since the body belonged to him, he would free himself from defamation by offering his body. Actually, however, the body does not belong to anyone but the Supreme Personality of Godhead, by whom the body is given. As stated in Bhagavad-gītā (18.61):

\[
\begin{align*}
\text{iśvaraḥ sarva-bhūtānāṁ} \\
\text{hrd-deśe 'ṛjuna tiṣṭhati} \\
\text{bhrāmayan sarva-bhūtāni} \\
\text{yantrārūḍhāni māyayā}
\end{align*}
\]

The Lord is situated in the core of everyone’s heart, and, according to the material desires of the living entity, the Lord offers a particular type of machine—the body—through the agency of the material energy. The body actually does not belong to the living entity; it belongs to the Supreme Personality of Godhead. Under the circumstances, how could Bali Mahārāja claim that the body belonged to him?
Thus Vindhyāvali, Bali Mahārāja’s intelligent wife, prayed that her husband be released, by the Lord’s causeless mercy. Otherwise, Bali Mahārāja was nothing but a shameless demon, specifically described as *tyakta-hriyas tvad-avaropita-kartr-vādāḥ*, a foolish person claiming proprietorship over the property of the Supreme Person. In the present age, Kali-yuga, the number of such shameless men, who are agnostics disbelieving in the existence of God, has increased. Trying to defy the authority of the Supreme Personality of Godhead, so-called scientists, philosophers and politicians manufacture plans and schemes for the destruction of the world. They cannot do anything good for the world, and unfortunately, because of Kali-yuga, they have plunged the affairs of the world into mismanagement. Thus there is a great need for the Kṛṣṇa consciousness movement for the benefit of innocent people who are being carried away by propaganda of such demons. If the present status quo is allowed to continue, people will certainly suffer more and more under the leadership of these demoniac agnostics.

TEXT 21

śrī-brahmavacā
bhūta-bhāvana bhūtesa
deva-deva jaganmaya
muñcaināṁ hṛta-sarvasvam
nāyam arhati nigraham

śrī-brahmā uvāca—Lord Brahmā said; bhūta-bhāvana—O Supreme Being, well-wisher of everyone, who can cause one to flourish; bhūta-iśa—O master of everyone; deva-deva—O worshipable Deity of the demigods; jagat-maya—O all-pervading one; muñca—please release; enam—this poor Bali Mahārāja; hṛta-sarvasvam—now bereft of everything; na—not; ayam—such a poor man; arhati—deserves; nigraham—punishment.
TRANSLATION

Lord Brahmā said: O well-wisher and master of all living entities, O worshipable Deity of all the demigods, O all-pervading Personality of Godhead, now this man has been sufficiently punished, for You have taken everything. Now You can release him. He does not deserve to be punished more.

PURPORT

When Lord Brahmā saw that Prahlāda Mahārāja and Vindhyāvali had already approached the Lord to ask mercy for Bali Mahārāja, he joined them and recommended Bali Mahārāja’s release on the grounds of worldly calculations.

TEXT 22

क्र्त्स्ना तेः नेना दत्ता भुरं लोकाः वर्षिताः च
निवेदितं च सर्वेनाचालमात्माविक्लवया विया।२२।

kṛtsnā te 'nena dattā bhūr lokāḥ karmārjītāḥ ca ye
niveditam ca sarvasvam ātmāvīklavaya dhiyā

kṛtṣnāḥ—all; te—unto You; anena—by Bali Mahārāja; dattāḥ—have been given or returned; bhūḥ lokāḥ—all land and all planets; karmārjītāḥ ca—whatever he achieved by his pious activities; ye—all of which; niveditam ca—have been offered to You; sarvasvam—everything he possessed; ātmā—even his body; aviklavaya—without hesitation; dhiyā—by such intelligence.

TRANSLATION

Bali Mahārāja had already offered everything to Your Lordship. Without hesitation, he has offered his land, the planets and whatever else he earned by his pious activities, including even his own body.
TEXT 23
yat-pādayor aśaṭha-dhiḥ salilam pradāya
dūrvāṅkurair api vidhāya satim saparyām
apy uttamāṁ gatim asau bhajate tri-lokīṁ
dāśvāṁ aviklava-manāḥ katham ārtim rcchet

yat-pādayoh—at the lotus feet of Your Lordship; aśaṭha-dhiḥ—a
great-minded person who is without duplicity; salilam—water;
pradāya—offering; dūrvā—with fully grown grass; aṅkurair—and
with buds of flowers; api—although; vidhāya—offering; satim—most
exalted; saparyāṁ—with worship; api—although; uttamāṁ—the most
highly elevated; gatim—destination; asau—such a worshiper; bhajate
—deserves; tri-lokīṁ—the three worlds; dāśvāṁ—giving to You;
aviklava-manāḥ—without mental duplicity; katham—how; ārtim—the
distressed condition of being arrested; rcchet—he deserves.

TRANSLATION
By offering even water, newly grown grass, or flower buds at
Your lotus feet, those who maintain no mental duplicity can
achieve the most exalted position within the spiritual world. This
Bali Mahārāja, without duplicity, has now offered everything in
the three worlds. How then can he deserve to suffer from arrest?

PURPORT
In Bhagavad-gītā (9.26) it is stated:

patraṁ puspaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ
The Supreme Personality of Godhead is so kind that if an unsophisticated person, with devotion and without duplicity, offers at the lotus feet of the Lord a little water, a flower, a fruit or a leaf, the Lord accepts it. Then the devotee is promoted to Vaikunṭha, the spiritual world. Brahmā drew the Lord’s attention to this subject and requested that He release Bali Mahārāja, who was suffering, being bound by the ropes of Varuṇa, and who had already given everything, including the three worlds and whatever he possessed.

TEXT 24

The Supreme Personality of Godhead said: My dear Lord Brahmā, because of material opulence a foolish person becomes dull-minded and mad. Thus he has no respect for anyone within the three worlds and defies even My authority. To such a person I show special favor by first taking away all his possessions.
materialist becomes so proud that he has no regard for anyone and even refuses to accept the authority of the Supreme Personality of Godhead. The result of such a mentality is certainly very dangerous. To show special favor, the Lord sometimes makes an example of someone like Bali Maharaja, who was now bereft of all his possessions.

TEXT 25

yada kadacit jivatma
samsaran nija-karmabhih
nana-yonisv anaso 'yam
paurusim gatim avrajet

yadā—when; kadacit—sometimes; jīva-ātma—the living entity; samsaran—rotating in the cycle of birth and death; nija-karmabhiḥ—because of his own fruitive activities; nana-yonisv—in different species of life; anisah—not independent (completely under the control of material nature); ayam—this living entity; pauruṣim gatim—the situation of being human; āvrajet—wants to obtain.

TRANSLATION

While rotating in the cycle of birth and death again and again in different species because of his own fruitive activities, the dependent living entity, by good fortune, may happen to become a human being. This human birth is very rarely obtained.

PURPORT

The Supreme Personality of Godhead is fully independent. Thus it is not always a fact that a living being’s loss of all opulence is a sign of the Supreme Lord’s mercy upon him. The Lord can act any way He likes. He may take away one’s opulence, or He may not. There are varieties of forms of life, and the Lord treats them according to the circumstances, as He chooses. Generally it is to be understood that the human form of life is one of great responsibility.
puruṣaḥ prakṛti-stho hi
bhunkte prakṛtijān guṇān
kārayam guṇa-saṅgo 'syā
sad-asad-yoni-janasu

"The living entity in material nature follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil amongst various species." (Bg. 13.22) After thus rotating through many, many forms of life in the cycle of birth and death, the living being gets a chance for a human form. Therefore every human being, especially one belonging to a civilized nation or culture, must be extremely responsible in his activities. He should not risk degradation in the next life. Because the body will change (tathā dehāntara-prāptir), we should be extremely careful. To see to the proper use of life is the purpose of Kṛṣṇa consciousness. The foolish living entity declares freedom from all control, but factually he is not free; he is fully under the control of material nature. He must therefore be most careful and responsible in the activities of his life.

TEXT 26

janmā-vyāhāraprāptirvidyāśvayaiśvaryānāgrāhāṁ
yady asya na bhavet stambhas tatraṁ mad-anugrahāṁ

janma—by birth in an aristocratic family; karma—by wonderful activities, pious activities; vayāḥ—by age, especially youth, when one is capable of doing many things; rūpa—by personal beauty, which attracts everyone; vidyāḥ—by education; aiśvarya—by opulence; dhanaḥ—by wealth; adibhiḥ—by other opulences also; yady—if; asya—of the possessor; na—not; bhavet—there is; stambhaḥ—pride; tatra—in such a condition; ayam—a person; mad-anugrahaḥ—should be considered to have received My special mercy.
TRANSLATION

If a human being is born in an aristocratic family or a higher status of life, if he performs wonderful activities, if he is youthful, if he has personal beauty, a good education and good wealth, and if he is nonetheless not proud of his opulences, it is to be understood that he is especially favored by the Supreme Personality of Godhead.

PURPORT

When in spite of possessing all these opulences a person is not proud, this means that he is fully aware that all his opulences are due to the mercy of the Supreme Personality of Godhead. He therefore engages all his possessions in the service of the Lord. A devotee knows very well that everything, even his body, belongs to the Supreme Lord. If one lives perfectly in such Kṛṣṇa consciousness, it is to be understood that he is especially favored by the Supreme Personality of Godhead. The conclusion is that one’s being deprived of his wealth is not to be considered the special mercy of the Lord. If one continues in his opulent position but does not become unnecessarily proud, falsely thinking that he is the proprietor of everything, this is the Lord’s special mercy.

TEXT 27

māna-stambha-nimittānāṁ janmādīnāṁ samantataḥ
sarva-sreyah-pratipānāṁ hanta muhyen na mat-parah

māna—of false prestige; stambha—because of this impudence; nimittānāṁ—which are the causes; janmādīnāṁ—such as birth in a high family; samantataḥ—taken together; sarva-sreyah—for the supreme benefit of life; pratipānāṁ—which are impediments; hanta—also; muhyet—becomes bewildered; na—not; mat-parah—My pure devotee.
TRANSLATION

Although aristocratic birth and other such opulences are impediments to advancement in devotional service because they are causes of false prestige and pride, these opulences never disturb a pure devotee of the Supreme Personality of Godhead.

PURPORT

Devotees like Dhruva Mahārāja, who was given unlimited material opulence, have the special mercy of the Supreme Personality of Godhead. Once Kuvera wanted to give Dhruva Mahārāja a benediction, but although Dhruva Mahārāja could have asked him for any amount of material opulence, he instead begged Kuvera that he might continue his devotional service to the Supreme Personality of Godhead. When a devotee is fixed in his devotional service, there is no need for the Lord to deprive him of his material opulences. The Supreme Personality of Godhead never takes away material opulences achieved because of devotional service, although He sometimes takes away opulences achieved by pious activities. He does this to make a devotee prideless or put him in a better position in devotional service. If a special devotee is meant for preaching but does not give up his family life or material opulences to take to the service of the Lord, the Lord surely takes away his material opulences and establishes him in devotional service. Thus the pure devotee becomes fully engaged in propagating Kṛṣṇa consciousness.

TEXT 28

एष दानवदैत्यानामग्रणीः कीर्तिवर्धनः।
अजैशीदजयां मायां सीद्धभि न मुह्यति॥२८॥

esa dānava-daityānāṁ
granīḥ kīrti-vardhanaḥ
ajaiśid ajayāṁ māyāṁ
sidann api na muhyati

esaḥ—this Bali Mahārāja; dānava-daityānāṁ—among the demons and unbelievers; granīḥ—the foremost devotee; kīrti-vardhanaḥ—the
most famous; ājaśīt—has already surpassed; ajayām—the insurmountable; māyām—material energy; sīdān—being bereft (of all material opulences); api—although; na—not; muhyati—is bewildered.

**TRANSLATION**

Bali Mahārāja has become the most famous among the demons and nonbelievers, for in spite of being bereft of all material opulences, he is fixed in his devotional service.

**PURPORT**

In this verse, the words sīdān api na muhyati are very important. A devotee is sometimes put into adversity while executing devotional service. In adversity, everyone laments and becomes aggrieved, but by the grace of the Supreme Personality of Godhead, a devotee, even in the worst condition, can understand that he is going through a severe examination by the Personality of Godhead. Bali Mahārāja passed all such examinations, as explained in the following verses.

**TEXTS 29–30**

क्षिणरिक्षथस्न्युतः स्यानात्क्षिसो बद्धृश्यान्वित: ।
श्वतिरिथु परित्यक्तो यातनामस्य यायपित: ॥२९॥

गुरुत्त्वगतिर्नितित: श्वसो जहाँ सत्यं न सुवतः ।
छत्राहृतस्य मया धर्मो नायं त्यजति सत्यवाक् ॥३०॥

kṣīna-rikiṣṭha cyutaḥ sthānāt
kṣipto baddhaḥ ca śatrubhiḥ
ejñātibhiḥ ca parityakto
yātanāṃ anuyāpitaḥ
gurūna bhartsitah śapto
jahau satyaṁ na suvrataḥ
chalair ukto mayā dharma
nāyaṁ tyajati satya-vāk
Although bereft of his riches, fallen from his original position, defeated and arrested by his enemies, rebuked and deserted by his relatives and friends, although suffering the pain of being bound and although rebuked and cursed by his spiritual master, Bali Mahārāja, being fixed in his vow, did not give up his truthfulness. It was certainly with pretention that I spoke about religious principles, but he did not give up religious principles, for he is true to his word.

PURPORT
Bali Mahārāja passed the severe test put before him by the Supreme Personality of Godhead. This is further proof of the Lord’s mercy toward His devotee. The Supreme Personality of Godhead sometimes puts a devotee to severe tests that are almost unbearable. One could hardly even live under the conditions forced upon Bali Mahārāja. That Bali Mahārāja endured all these severe tests and austerities is the mercy of the Supreme Lord. The Lord certainly appreciates the devotee’s forbearance, and it is recorded for the future glorification of the devotee. This was not an ordinary test. As described in this verse, hardly anyone could survive such a test, but for the future glorification of Bali Mahārāja, one of the mahājanas, the Supreme Personality of Godhead not only tested him but also gave him the strength to tolerate such adversity. The Lord is so kind to His devotee that when severely testing him the Lord gives him the
necessary strength to be tolerant and continue to remain a glorious devotee.

TEXT 31

एष मे प्रापित: खानं हृद्यापममररिषि।
सावर्णेरन्तरसायं म्रवितेन्द्रो मदाश्रयः॥३१॥

eṣa me pṛāpitaḥ sthānam

dusprāpam amarair api

śāvarner antarasyāyam

bhavitendro mad-āśrayaḥ

*eṣah—Bali Mahārāja; me—by Me; pṛāpitaḥ—has achieved; sthānam—a place; dusprāpam—extremely difficult to obtain; amaraiḥ api—even by the demigods; śāvarner antarasyāyam—during the period of the Manu known as Sāvarṇi; ayam—this Bali Mahārāja; bhavitā—will become; indraḥ—the lord of the heavenly planet; mad-āśrayaḥ—completely under My protection.*

TRANSLATION

The Lord continued: Because of his great tolerance, I have given him a place not obtainable even by the demigods. He will become King of the heavenly planets during the period of the Manu known as Sāvarṇi.

PURPORT

This is the mercy of the Supreme Personality of Godhead. Even if the Lord takes away a devotee’s material opulences, the Lord immediately offers him a position of which the demigods cannot even dream. There are many examples of this in the history of devotional service. One of them is the opulence of Sudāma Vipra. Sudāma Vipra suffered severe material scarcity, but he was not disturbed and did not deviate from devotional service. Thus he was ultimately given an exalted position by the mercy of Lord Kṛṣṇa. Here the word mad-āśrayaḥ is very significant. Because the Lord wanted to give Bali Mahārāja the exalted position of Indra, the demigods might naturally have been envious of him and might have fought to disturb his position. But the Supreme Personality
of Godhead assured Bali Maharaja that he would always remain under the Lord’s protection (mad-āśrayaḥ).

TEXT 32

॥३२॥

तावत सुतालमध्यास्तं विभक्तकर्माविनिर्मितम ।
यदाधयो व्याधयश कृमसत्रा पराभवं ।
नोपसर्गा निवसतां संभवन्ति ममेक्षया ॥३२॥

tāvat sutalam adhyāstāṁ
viśvakarma-vinirmitam
yad ādhayo vyādhayaś ca
klamas tandrā parābhavaḥ
nopasargā nivasatāṁ
sambhavanti mamekṣaya

TRANSLATION

Until Bali Maharaja achieves the position of King of heaven, he shall live on the planet Sutala, which was made by Viśvakarma according to My order. Because it is especially protected by Me, it is free from mental and bodily miseries, fatigue, dizziness, defeat and all other disturbances. Bali Maharaja, you may now go live there peacefully.

PURPORT

Viśvakarma is the engineer or architect for the palatial buildings in the heavenly planets. Therefore, since he was engaged to construct the
residential quarters of Bali Mahārāja, the buildings and palaces on the planet Sutala must at least equal those on the heavenly planets. A further advantage of this place designed for Bali Mahārāja was that he would not be disturbed by any outward calamity. Moreover, he would not be disturbed by mental or bodily miseries. These are all extraordinary features of the planet Sutala, where Bali Mahārāja would live.

In the Vedic literatures we find descriptions of many different planets where there are many, many palaces, hundreds and thousands of times better than those of which we have experience on this planet earth. When we speak of palaces, this naturally includes the idea of great cities and towns. Unfortunately, when modern scientists try to explore other planets they see nothing but rocks and sand. Of course, they may go on their frivolous excursions, but the students of the Vedic literature will never believe them or give them any credit for exploring other planets.

TEXT 33

इन्द्रसेन महाराज याहि मो भद्रस्तु ते ।
सुतलं खर्गिमि: प्रार्थ्यं ज्ञातिमि: परिवारिति: \ ॥३३॥

indrasena mahārāja
yāhi bho bhadram astu te
sutalam svargibhiḥ prārthyaṁ
jñātibhiḥ parivāritaḥ

indrasena—O Mahārāja Bali; mahārāja—O King; yāhi—better go; bhoḥ—O King; bhadram—all auspiciousness; astu—let there be: te—unto you; sutalam—in the planet known as Sutala; svargibhiḥ—by the demigods; prārthyaṁ—desirable; jñātibhiḥ—by your family members; parivāritaḥ—surrounded.

TRANSLATION

O Bali Mahārāja [Indrasena], now you may go to the planet Sutala, which is desired even by the demigods. Live there peacefully, surrounded by your friends and relatives. All good fortune unto you.
PURPORT

Bali Maharaja was transferred from the heavenly planet to the planet Sutala, which is hundreds of times better than heaven, as indicated by the words svargibhiḥ prārthyaṁ. When the Supreme Personality of Godhead deprives His devotee of material opulences, this does not mean that the Lord puts him into poverty; rather, the Lord promotes him to a higher position. The Supreme Personality of Godhead did not ask Bali Maharaja to separate from his family; instead, the Lord allowed him to stay with his family members (jñātibhiḥ parivarātaḥ).

TEXT 34

न त्वाममिभविष्यति लोकेशा: किमुतापरे ।
स्वच्छासनातिगानु दैत्यांथरः भुदश्रिष्टिः || ३४ ||

na tvāṁ abhibhaviṣyaṁ
lokeśaḥ kim utāpare
tvac-chāsanātigān daityāṁ
ca kraṁ me südayiṣyatī
daṁ—unto you; abhibhaviṣyaṁ—will be able to conquer; loka-śāḥ—the predominating deities of the various planets; kim uta apare—what to speak of ordinary people; tvat-śāsana-atigān—who transgress your rulings; daityāṁ—such demons; cakram—disc; me—My; südayiṣyatī—will kill.

TRANSLATION

On the planet Sutala, not even the predominating deities of other planets, what to speak of ordinary people, will be able to conquer you. As far as the demons are concerned, if they transgress your rule, My disc will kill them.

TEXT 35

रक्षिष्ये सर्वतोऽहि त्वा सानुगं सपरिच्छदतः ।
सदा सशिनितं वीर तत्र मां द्रष्यते भवान् || ३५ ||
**TEXT 36**

\[\text{tatra dānava-daityaśānāṁ} \]
\[\text{saṅgāt te bhāva āsurāḥ} \]
\[\text{dṛṣṭvā mad-anubhāvam vai} \]
\[\text{sadyāḥ kuntho vināṅkṣyati} \]

**TRANSLATION**

Because there you will see My supreme prowess, your materialistic ideas and anxieties that have arisen from your association with the demons and Dānavas will immediately be vanquished.
PURPORT

The Lord assured Bali Mahārāja of all protection, and finally the Lord assured him of protection from the effects of bad association with the demons. Bali Mahārāja certainly became an exalted devotee, but he was somewhat anxious because his association was not purely devotional. The Supreme Personality of Godhead therefore assured him that his demoniac mentality would be annihilated. In other words, by the association of devotees, the demoniac mentality is vanquished.

\[
\text{satām prasaṅgān mama virya-saṁvido} \\
\text{bhavanti hṛt-karma-rasaśāyanāḥ kathāḥ} \\
\text{(Bhāg. 3.25.25)}
\]

When a demon associates with devotees engaged in glorifying the Supreme Personality of Godhead, he gradually becomes a pure devotee.

Thus end the Bhaktivedanta purports of the Eighth Canto, Twenty-second Chapter, of the Śrīmad-Bhāgavatam, entitled “Bali Mahārāja Surrenders His Life.”
CHAPTER TWENTY-THREE

The Demigods
Regain the Heavenly Planets

This chapter describes how Bali Mahārāja, along with his grandfather Prahlāda Mahārāja, entered the planet Sutala and how the Supreme Personality of Godhead allowed Indra to reenter the heavenly planet.

The great soul Bali Mahārāja experienced that the highest gain in life is to attain devotional service under the shelter of the Lord’s lotus feet in full surrender. Being fixed in this conclusion, his heart full of ecstatic devotion and his eyes full of tears, he offered obeisances to the Personality of Godhead and then, with his associates, entered the planet known as Sutala. Thus the Supreme Personality of Godhead satisfied the desire of Aditi and reinstalled Lord Indra. Prahlāda Mahārāja, being aware of Bali’s release from arrest, then described the transcendental pastimes of the Supreme Personality of Godhead in this material world. Prahlāda Mahārāja praised the Supreme Lord for creating the material world, for being equal to everyone and for being extremely liberal to the devotees, just like a desire tree. Indeed, Prahlāda Mahārāja said that the Lord is kind not only to His devotees but also to the demons. In this way he described the unlimited causeless mercy of the Supreme Personality of Godhead. Then, with folded hands, he offered his respectful obeisances unto the Lord, and after circumambulating the Lord he also entered the planet Sutala in accordance with the Lord’s order. The Lord then ordered Śukrācārya to describe Bali Mahārāja’s faults and discrepancies in executing the sacrificial ceremony. Śukrācārya became free from fruitive actions by chanting the holy name of the Lord, and he explained how chanting can diminish all the faults of the conditioned soul. He then completed Bali Mahārāja’s sacrificial ceremony. All the great saintly persons accepted Lord Vāmanadeva as the benefactor of Lord Indra because He had returned Indra to his heavenly planet. They accepted the Supreme Personality of Godhead as the maintainer of all the affairs of the universe. Being very happy, Indra, along with his associates, placed Vāmanadeva before him and reentered the heavenly planet.
in their airplane. Having seen the wonderful activities of Lord Viśṇu in the sacrificial arena of Bali Mahārāja, all the demigods, saintly persons, Pitās, Bhūtas and Siddhas glorified the Lord again and again. The chapter concludes by saying that the most auspicious function of the conditioned soul is to chant and hear about the glorious activities of Lord Viśṇu.

**TEXT 1**

**SRIṢUKA UVAṆ**

*istyaucanā prarājakumāraḥ*
*parākṣat sandhīyaḥ*

**TRANSLATION**

Śukadeva Gosvāmi said: When the supreme, ancient, eternal Personality of Godhead had thus spoken to Bali Mahārāja, who is universally accepted as a pure devotee of the Lord and therefore a
great soul, Bali Mahārāja, his eyes filled with tears, his hands folded and his voice faltering in devotional ecstasy, responded as follows.

**TEXT 2**

श्रीबलिरुवा

अहो प्रणामय क्रुत्: समुद्यमः
प्रपन्नभक्तारथविधिः समाहितः
यस्योक्तास्वद्यदुश्यामस्यरः
रङ्गःपुरस्तःसर्वसुरेवर्षितः

śrī-bali uvāca

aho pranāmāya kṛtaḥ samudyamah
prapanna-bhaktārtha-vidhau samāhitaḥ
yat loka-pālais tvad-anugraho 'marair
alabdha-pūrvo 'pasade 'sure 'rpitaḥ

śrī-bali uvāca—Bali Mahārāja said; aho—alas; pranāmāya—to offer my respectful obeisances; kṛtaḥ—I did; samudyamaḥ—only an endeavor; prapanna-bhakta-artha-vidhau—in the regulative principles observed by pure devotees; samāhitaḥ—is capable; yat—that; loka-pālaiḥ—by the leaders of various planets; tvat-anugrahaḥ—Your causeless mercy; amaraiḥ—by the demigods; alabdha-pūrvaḥ—not achieved previously; apasade—unto a fallen person like me; asure—belonging to the asura community; arpitaiḥ—endowed.

**TRANSLATION**

Bali Mahārāja said: What a wonderful effect there is in even attempting to offer respectful obeisances to You! I merely endeavored to offer You obeisances, but nonetheless the attempt was as successful as those of pure devotees. The causeless mercy You have shown to me, a fallen demon, was never achieved even by the demigods or the leaders of the various planets.
When Vāmanadeva appeared before Bali Mahārāja, Bali Mahārāja im­mediately wanted to offer Him respectful obeisances, but he was unable
to do so because of the presence of Śukrācārya and other demoniac asso­ciates. The Lord is so merciful, however, that although Bali Mahārāja did
not actually offer obeisances but only endeavored to do so within his
mind, the Supreme Personality of Godhead blessed him with more mercy
than even the demigods could ever expect. As confirmed in Bhagavad­
gītā (2.40), svalpam apy asya dharmasya trāyate mahato bhayāt:
“Even a little advancement on this path can protect one from the most
dangerous type of fear.” The Supreme Personality of Godhead is known
as bhāva-grāhī janārdana because He takes only the essence of a de­
votee’s attitude. If a devotee sincerely surrenders, the Lord, as the
Supersoul in everyone’s heart, immediately understands this. Thus even
though, externally, a devotee may not render full service, if he is inter­
nally sincere and serious the Lord welcomes his service nonetheless.
Thus the Lord is known as bhāva-grāhī janārdana because He takes the
essence of one’s devotional mentality.

TEXT 3

श्रीसुक उवाच

हरिमानल्य भ्रामाण समवं तत्य ।
विदेश सुतलं श्रीतो बलिमुक्त: सहासुरः ॥ ३ ॥

śrī-śuka uvāca

ity uktvā harim ānatya
brahmāṇāṁ sabhavam tataḥ
viveṣa sutalam prito
balir muktaḥ sahāsuraiḥ

śrī-śukah uvāca—Śrī Śukadeva Gosvāmi said; iti uktvā—saying this;
harim—unto the Supreme Personality of Godhead, Hari; ānatya—of­
ing obeisances; brahmāṇam—unto Lord Brahmā; sa-bhavam—with
Lord Śiva; tataḥ—thereafter; viveṣa—he entered; sutalam—the planet
Sutala; prito—being fully satisfied; balīḥ—Bali Mahārāja; muktaḥ—
thus released; saha asuraḥ—with his asura associates.
TRANSLATION

Śukadeva Gosvāmī continued: After speaking in this way, Bali Mahārāja offered his obeisances first to the Supreme Personality of Godhead, Hari, and then to Lord Brahmā and Lord Śiva. Thus he was released from the bondage of the nāga-pāśa [the ropes of Varuṇa], and in full satisfaction he entered the planet known as Sutala.

TEXT 4

एवमिन्द्राय भगवानु प्रत्यानीय त्रिविष्टपम्
पूर्यतिथादिते: काममशासत् सकलं जगत् || ४ ||

evam indraya bhagavan
pratyaniya trivishapam
pūrayitvāditeḥ kāmam
asāsat sakalam jagat

evam—in this way; indraya—unto King Indra; bhagavan—the Supreme Personality of Godhead; pratyaniya—giving back; trivishapam—his supremacy in the heavenly planets; pūrayitva—fulfilling; aditeḥ—of Aditi; kāmam—the desire; asāsat—ruled; sakalam—complete; jagat—universe.

TRANSLATION

Thus having delivered the proprietorship of the heavenly planets to Indra and having fulfilled the desire of Aditi, mother of the demigods, the Supreme Personality of Godhead ruled the affairs of the universe.

TEXT 5

लभ्यप्रसादं निर्मृतं पौत्रं वंशधरं बलिम्
निशाभ्यं भक्तिप्रवणं प्रहाद इत्यन्तवीतं || ५ ||
labdha-prasādam nirmuktam
pautram varṇo-dharam balim
When Prahlāda Mahārāja heard how Bali Mahārāja, his grandson and descendant, had been released from bondage and had achieved the benediction of the Lord, he spoke as follows in a tone of greatly ecstatic devotion.

TEXT 6

śrī-prahrāda uvāca
nemaṁ vīriñcō labhate prasādam
na śrīr na śarvāḥ kim utāpare 'nye
yan no 'surānām asī durga-pālo
viśvābhivandyair abhivanditāṅghriḥ

śrī-prahrādaḥ uvāca—Prahlāda Mahārāja said; na—not; imam—this; vīriñcaḥ—even Lord Brahmā; labhate—can achieve; prasādam—benediction; na—not; śrīḥ—the goddess of fortune; na—not; śarvāḥ—Lord Śiva; kim uta—what to speak of; apare anye—others; yat—which benediction; nah—of us; asurānām—the demons; asī—You have become; durga-pālaḥ—the maintainer; viśva-abhivandyaiḥ—by personalities like Lord Brahmā and Lord Śiva, who are worshiped all over the universe; abhivandita-aṅghriḥ—whose lotus feet are worshiped.
TRANSLATION

Prahlāda Mahārāja said: O Supreme Personality of Godhead,
You are universally worshiped; even Lord Brahmā and Lord Śiva
worship Your lotus feet. Yet although You are such a great per­
sonality, You have kindly promised to protect us, the demons. I
think that such kindness has never been achieved even by Lord
Brahmā, Lord Śiva or the goddess of fortune, Lakṣmī, what to
speak of other demigods or common people.

PURPORT

The word durga-pāla is significant. The word durga means “that
which does not go very easily.” Generally durga refers to a fort, which
one cannot very easily enter. Another meaning of durga is “difficulty.”
Because the Supreme Personality of Godhead promised to protect Bali
Mahārāja and his associates from all dangers, He is addressed here as
durga-pāla, the Lord who gives protection from all miserable conditions.

TEXT 7

yat-pāda-padma-makaranda-niśevanena
brahmādayah śaraṇadāśnuvate vibhūtiḥ
kasmād vayaṁ kuśrtyah khala-yonayastey
dākṣinīya-drṣṭi-padavim bhavatāḥ praṇītāḥ

yat—of whom; pāda-padma—of the lotus flower of the feet;
makaranda—of the honey; niśevanena—by tasting the sweetness of
rendering service; brahma-ādayah—great personalities like Lord
Brahmā; śaraṇa-da—O my Lord, supreme shelter of everyone;
asnuvate—enjoy; vibhūtiḥ—benedictions given by You; kasmāt—how;
vayam—we; kuṣrtyah—all the rogues and thieves; khala-yonayah—
born of an envious dynasty, namely that of the demons; te—those
asuras; dākṣiṇya-drṣṭi-padaṁ—the position bestowed by the merciful glance; bhavataḥ—of Your Lordship; praṇītāḥ—have achieved.

TRANSLATION

O supreme shelter of everyone, great personalities like Brahmā enjoy their perfection simply by tasting the honey of rendering service at Your lotus feet. But as for us, who are all rogues and debauchees born of an envious family of demons, how have we received Your mercy? It has been possible only because Your mercy is causeless.

TEXT 8

चिर्म तबेहितामहोमित्योगमाया-
लीलाविस्रस्त्वुष्कनय विशारदस्य
सर्वित्तन: समडोविष्ण: स्रमावो
भक्तप्रियो यदसि कप्यतस्वभावः ॥ 8 ॥

citram tavehitam aho 'mita-yogamāyā-
lilā-visṛṣṭa-bhuvanasya viśāradasya
sarvātmanah samadrśo 'viṣamaḥ svabhāvo
bhakta-priyo yad asi kalpataru-svabhāvah

citram—very wonderful; tava ihitam—all Your activities; aho—alas; amita—unlimited; yogamāyā—of Your spiritual potency; lilā—by the pastimes; visṛṣṭa-bhuvanasya—of Your Lordship, by whom all the universes have been created; viśāradasya—of Your Lordship, who are expert in all respects; sarva-ātmanah—of Your Lordship, who pervade all; sama-drśah—and who are equal toward all; avisamaḥ—without differentiation; svabhāvah—that is Your characteristic; bhakta-priyāḥ—under the circumstances You become favorable to the devotees; yat—because; asi—You are; kalpataru-svabhāvah—having the characteristic of a desire tree.

TRANSLATION

O my Lord, Your pastimes are all wonderfully performed by Your inconceivable spiritual energy; and by her perverted reflection, the material energy, You have created all the universes. As
the Supersoul of all living entities, You are aware of everything, and therefore You are certainly equal toward everyone. Nonetheless, You favor Your devotees. This is not partiality, however, for Your characteristic is just like that of a desire tree, which yields everything according to one’s desire.

**PURPORT**

The Lord says in *Bhagavad-gītā* (9.29):

\[
\text{samo 'ham sarva-bhūteṣu} \\
\text{na me deveṣyo 'sti na priyaḥ} \\
\text{ye bhajanti tu māṁ bhaktya} \\
\text{mayi te teṣu cāpy aham}
\]

“I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him.” The Supreme Personality of Godhead is certainly equal toward all living entities, but a devotee who fully surrenders at the lotus feet of the Lord is different from a nondevotee. In other words, everyone can take shelter at the lotus feet of the Lord to enjoy equal benedictions from the Lord, but nondevotees do not do so, and therefore they suffer the consequences created by the material energy. We can understand this fact by a simple example. The king or government is equal to all citizens. Therefore, if a citizen capable of receiving special favors from the government is offered such favors, this does not mean that the government is partial. One who knows how to receive favors from the authority can receive them, but one who does not neglects these favors and does not receive them. There are two classes of men—the demons and the demigods. The demigods are fully aware of the Supreme Lord’s position, and therefore they are obedient to Him, but even if demons know about the supremacy of the Lord they purposely defy His authority. Therefore, the Lord makes distinctions according to the mentality of the living being, but otherwise He is equal to everyone. Like a desire tree, the Lord fulfills the desires of one who takes shelter of Him, but one who does not take such shelter is distinct from the surrendered soul. One who takes shelter at the lotus feet of the Lord is favored by the Lord, regardless of whether such a person is a demon or a demigod.
TEXT 9

śrī-bhagavān uvāca
vatsa prahṛāda bhadrām te
prayāhi sutalālayam
modamānah sva-pautreṇa
jñātināṁ sukham āvahā

śrī-bhagavān uvāca—the Personality of Godhead said; vatsa—O My dear son; prahṛāda—O Prahlāda Mahārāja; bhadrām te—all auspiciousness unto you; prayāhi—please go; sutalālayam—to the place known as Sutala; modamānah—in a spirit of jubilation; sva-pautreṇa—with your grandson (Bali Mahārāja); jñātināṁ—of your relatives and friends; sukham—happiness; āvahā—just enjoy.

TRANSLATION

The Supreme Personality of Godhead said: My dear son Prahlāda, all good fortune unto you. For the time being, please go to the place known as Sutala and there enjoy happiness with your grandson and your other relatives and friends.

TEXT 10

nityam draṣṭāsi māṁ tatra
gadā-pañim avasthitam
mad-darsana-mahāhlāda-
dhvasta-karma-nibandhanaḥ

nityam—constantly; draṣṭā— the seer; asi—you shall be; māṁ—unto Me; tatra—there (in Sutalaloka); gadā-pañim—with a club in My hand;
avasthitam—situated there; mat-darśana—by seeing Me in that form; mahā-āhlāda—by the great transcendental bliss; dhvasta—having been vanquished; karma-nibandhanaḥ—the bondage of fruitive activities.

TRANSLATION

The Supreme Personality of Godhead assured Prahlāda Mahārāja: You shall be able to see Me there in My usual feature with conchshell, disc, club and lotus in My hand. Because of your transcendental bliss due to always personally seeing Me, you will have no further bondage to fruitive activities.

PURPORT

Karma-bandha, the bondage of fruitive activities, entails the repetition of birth and death. One performs fruitive activities in such a way that he creates another body for his next life. As long as one is attached to fruitive activities, he must accept another material body. This repeated acceptance of material bodies is called samsāra-bandhana. To stop this, a devotee is advised to see the Supreme Lord constantly. The kaniṣṭha-adhikārī, or neophyte devotee, is therefore advised to visit the temple every day and see the form of the Lord regularly. Thus the neophyte devotee can be freed from the bondage of fruitive activities.

TEXTS 11–12

श्रीशुकु उवाच

आज्ञा भगवतो राजन्याहादो बलिना सह।
वाद्यित्वमथमध्रो मूर्ध्यांकाय क्षताधिलः।॥ ११॥
परिक्रमादिपुरुषं सर्वारुचमूद्धि:।
प्रणस्तस्तदुःखात: प्रविवेश महाविलय।॥ १२॥

śrī-śuka uvāca

ājñāṁ bhagavato rājan
praḥrādo balinā saha
bādhūḥ ity amala-prajño
mūrdhny ādhāya kṛtānjaliḥ
Srimad-Bhagavatam

parikramyādi-puruṣam
sarvāsura-camūpatiḥ
praṇatas tad-anujñātāḥ
pravivesa mahā-bilam

śrī-śukha uvacā—Śrī Śukadeva Gosvāmi said; ājnām—the order; bhagavatāḥ—of the Supreme Personality of Godhead; rājan—O King (Mahārāja Parikṣit); prahrādāḥ—Mahārāja Prahlāda; balinā saha—accompanied by Bali Mahārāja; bāḍham—yes, sir, what You say is all right; iti—thus; amala-prajñāḥ—Prahlāda Mahārāja, who had clear intelligence; mūrdhni—on his head; ādhāya—accepting; kṛta-aṅjaliḥ—with folded hands; parikramya—after circumambulating; ādi-puruṣam—the supreme original person, Bhagavān; sarva-asura-camūpatiḥ—the master of all the chiefs of the demons; praṇataḥ—after offering obeisances; tat-anujñātāḥ—being permitted by Him (Lord Vāmana); pravivesa—entered; mahā-bilam—the planet known as Sutala.

TRANSLATION

Śrila Śukadeva Gosvāmi said: Accompanied by Bali Mahārāja, my dear King Parikṣit, Prahlāda Mahārāja, the master of all the chiefs of the demons, took the Supreme Lord’s order on his head with folded hands. After saying yes to the Lord, circumambulating Him and offering Him respectful obeisances, he entered the lower planetary system known as Sutala.

TEXT 13

atāhoṣanasam rājan
harir nārāyaṇo 'ntike
āśinam ṛtvijāṁ madhye
sadasā brahma-vādināṁ

atha—thereafter; āha—said; uṣanasam—unto Śukrācārya; rājan—O King; hariḥ—the Supreme Personality of Godhead; nārāyaṇaḥ—the
Lord; antike—nearby; āśīnam—who was sitting; rtvijām madhye—in the group of all the priests; sadasi—in the assembly; brahma-
vādinām—of the followers of Vedic principles.

TRANSLATION

Hari, the Supreme Personality of Godhead, Nārāyaṇa, thereafter addressed Śukrācārya, who was sitting nearby in the midst of the assembly with the priests [brahma, hotā, udgātā and adhvaryu]. O Mahārāja Parikṣit, these priests were all brahma-vādis, followers of the Vedic principles for performing sacrifices.

TEXT 14

brahman santanu śisyasya
karma-cchidram vitanvataḥ
yat tat karmasu vaiśamyam
brahma-drṣṭaṁ samam bhavet

brahman—O brāhmaṇa; santanu—please describe; śisyasya—of your disciple; karma-chidram—the discrepancies in the fruitive activities; vitanvataḥ—of he who was performing sacrifices; yat tat—that which; karmasu—in the fruitive activities; vaiśamyam—discrepancy; brahma-drṣṭaṁ—when it is judged by the brāhmaṇas; samam—equipoised; bhavet—it so becomes.

TRANSLATION

O best of the brāhmaṇas, Śukrācārya, please describe the fault or discrepancy in your disciple Bali Mahārāja, who engaged in performing sacrifices. This fault will be nullified when judged in the presence of qualified brāhmaṇas.

PURPORT

When Bali Mahārāja and Prahlāda Mahārāja had departed for the planet Sutala, Lord Viṣṇu asked Śukrācārya what the fault was in Bali
Mahārāja for which Śukrācārya had cursed him. It might be argued that since Bali Mahārāja had now left the scene, how could his faults be judged? In reply to this, Lord Viṣṇu informed Śukrācārya that there was no need for Bali Mahārāja’s presence, for his faults and discrepancies could be nullified if judged before the brahmaṇas. As will be seen in the next verse, Bali Mahārāja had no faults; Śukrācārya had unnecessarily cursed him. Nonetheless, this was better for Bali Mahārāja. Being cursed by Śukrācārya, Bali Mahārāja was deprived of all his possessions, with the result that the Supreme Personality of Godhead favored him for his strong faith in devotional service. Of course, a devotee is not required to engage in fruitive activities. As stated in the śāstra, sarvarhaṇam acyutejyā (Bhāg. 4.31.14). By worshiping Acyuta, the Supreme Personality of Godhead, one satisfies everyone. Because Bali Mahārāja had satisfied the Supreme Personality of Godhead, there were no discrepancies in his performance of sacrifices.

TEXT 15

Śri-śukra uvāca

kutas tat-karma-vaisamyam
yasya karmesvaro bhavān
yajñeṣo yajña-puruṣah
sarva-bhāvena pūjitah

śri-śukra uvāca—Śri Śukrācārya said; kutāḥ—where is that; tat—of him (Bali Mahārāja); karma-vaisamyam—discrepancy in discharging fruitive activities; yasya—of whom (Bali Mahārāja); karma-īśvaraḥ—the master of all fruitive activities; bhavān—Your Lordship; yajña-īśaḥ—You are the enjoyer of all sacrifices; yajña-puruṣaḥ—You are the person for whose pleasure all sacrifices are offered; sarva-bhāvena—in all respects; pūjitah—having worshiped.
TRANSLATION

Śukrācārya said: My Lord, You are the enjoyer and lawgiver in all performances of sacrifice, and You are the yajña-puruṣa, the person to whom all sacrifices are offered. If one has fully satisfied You, where is the chance of discrepancies or faults in his performances of sacrifice?

PURPORT

In Bhagavad-gītā (5.29) the Lord says, bhoktāram yajña-tapasāṁ sarva-loka-maheśvaram: the Lord, the supreme proprietor, is the actual person to be satisfied by the performance of yajñas. The Viṣṇu Purāṇa (3.8.9) says:

\[
\begin{align*}
\text{varṇāśramācāravatā} \\
puruṣena paraḥ pumān \\
viṣṇur ārādhhyate paṇṭhā \\
nanyat tat-toṣa-kāraṇam
\end{align*}
\]

All the Vedic ritualistic sacrifices are performed for the purpose of satisfying Lord Viṣṇu, the yajña-puruṣa. The divisions of society—brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacarya, grhastha, vānaprastha and sannyāsa—are all meant to satisfy the Supreme Lord, Viṣṇu. To act according to this principle of the varṇāśrama institution is called varṇāśramācāraṇa. In Śrīmad-Bhāgavatam (1.2.13), Sūta Gosvāmi says:

\[
\begin{align*}
\text{ataḥ pumbhir dvija-śreṣṭhā} \\
\text{varṇāśrama-vibhāgaśah} \\
\text{svanuṣṭhitasya dharmasya} \\
\text{samsiddhir hari-toṣaṇam}
\end{align*}
\]

"O best among the twiceborn, it is therefore concluded that the highest perfection one can achieve by discharging his prescribed duties according to caste divisions and orders of life is to please the Personality of Godhead." Everything is meant to satisfy the Supreme Personality of Godhead. Therefore, since Bali Mahārāja had satisfied the Lord, he had no faults, and Śukrācārya admitted that cursing him was not good.
TEXT 16

\[
\text{mantratas tantrataś chidram} \\
\text{deśa-kālārha-vastutaḥ} \\
\text{sarvarh karoti niśchidram} \\
\text{anusaṅkīrtanaṁ tava}
\]

\text{mantrataḥ—in pronouncing the Vedic mantras improperly;}  
\text{tantrataḥ—in insufficient knowledge for following regulative principles;}  
\text{chidram—discrepancy;}  
\text{deśa—in the matter of country;}  
\text{kāla—and time;}  
\text{arha—and recipient;}  
\text{vastutaḥ—and paraphernalia;}  
\text{sarvam—all these;}  
\text{karoti—makes;}  
\text{niśchidram—without discrepancy;}  
\text{anusaṅkīrtanam—constantly chanting the holy name;}  
\text{tava—of Your Lordship.}

TRANSLATION

There may be discrepancies in pronouncing the mantras and observing the regulative principles, and, moreover, there may be discrepancies in regard to time, place, person and paraphernalia. But when Your Lordship’s holy name is chanted, everything becomes faultless.

PURPORT

Śrī Caitanya Mahāprabhu has recommended:

\[
\text{harer nāma harer nāma} \\
\text{harer nāmaiva kevalam} \\
\text{kalau nāsty eva nāsty eva} \\
\text{nāsty eva gatir anyathā}
\]

“In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way.” (Brhan-nāradiya Purāṇa 38.126) In this age of Kali, it is extremely difficult to perform Vedic ritualistic
ceremonies or sacrifices perfectly. Hardly anyone can chant the Vedic *mantras* with perfect pronunciation or accumulate the paraphernalia for Vedic performances. Therefore the sacrifice recommended in this age is *saṅkīrtana*, constant chanting of the holy name of the Lord. *Yajñaḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ* (Bhāg. 11.5.29). Instead of wasting time performing Vedic sacrifices, those who are intelligent, those who possess good brain substance, should take to the chanting of the Lord’s holy name and thus perform sacrifice perfectly. I have seen that many religious leaders are addicted to performing *yajñas* and spending hundreds and thousands of rupees for imperfect sacrificial performances. This is a lesson for those who unnecessarily execute such imperfect sacrifices. We should take the advice of Śrī Caitanya Mahāprabhu (*yajñaḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*). Although Sukrācārya was a strict *brahmaṇa* addicted to ritualistic activities, he also admitted, *niṣchidram anusaṅkīrtanam tava*: “My Lord, constant chanting of the holy name of Your Lordship makes everything perfect.” In Kali-yuga the Vedic ritualistic ceremonies cannot be performed as perfectly as before. Therefore Śrīla Jiva Gosvāmī has recommended that although one should take care to follow all the principles in every kind of spiritual activity, especially in worship of the Deity, there is still a chance of discrepancies, and one should compensate for this by chanting the holy name of the Supreme Personality of Godhead. In our Kṛṣṇa consciousness movement we therefore give special stress to the chanting of the Hare Kṛṣṇa *mantra* in all activities.

**TEXT 17**

![Image](https://via.placeholder.com/150)

**tathāpi vadato bhūman**

**karisyāmy anuśāsanam**

**etac chreyaḥ param puṁsāṁ**

**yat tavājñānupālanam**

*tathāpi*—although there was no fault on the part of Bali Mahārāja; *vadataḥ*—because of Your order; *bhūman*—O Supreme; *karisyāmi*—I
must execute; anuśāsanam—because it is Your order; etat—this is; śreyah—that which is the most auspicious; param—supreme; pūṁśām—of all persons; yat—because; tava ājñā-anupālanam—to obey Your order.

TRANSLATION

Lord Viṣṇu, I must nonetheless act in obedience to Your order because obeying Your order is most auspicious and is the first duty of everyone.

TEXT 18

Sīra-gosvāmaṇa uvaca

pratirūpya harer ājñām
uśanā bhagavān iti
yajña-cchidram samādhatta
baler vipraśibhiḥ saha

śrī-sukadeva gosvāmi said; pratinandya—offering all obeisances; hareḥ—of the Personality of Godhead; ājñām—the order; uśanāḥ—Śukrācārya; bhagavān—the most powerful; iti—thus; yajña-cchidram—discrepancies in the performance of sacrifices; samādhatta—made it a point to fulfill; baleḥ—of Bali Mahārāja; vipraśibhiḥ—the best brāhmaṇas; saha—along with.

TRANSLATION

Śukadeva Gosvāmi continued: In this way, the most powerful Śukrācārya accepted the order of the Supreme Personality of Godhead with full respect. Along with the best brāhmaṇas, he began to compensate for the discrepancies in the sacrifices performed by Bali Mahārāja.

TEXT 19

etva baleḥśvi biṣhumā mahābhāmaḥ yuḥ prabhātrī

dvārī añāte mahendra avastya yatu pariḥītesu

and the powerful mahābhāmaḥ entered in the gate by the wishful mind of Bali Mahārāja.
evam bale merah mahan raja
bhiṣitvā vāmāno hariḥ
dadau bhrātre mahendrāya
tridivāṃ yat parair hṛtaṃ

evam—thus; baleḥ—from Bali Mahārāja; mahim—the land; rajaḥ—O King Parīkṣit; bhiṣitvā—after begging; vāmanāḥ—His Lordship Vāmana; hariḥ—the Supreme Personality of Godhead; dadau—delivered; bhrātre—unto His brother; mahā-inderāya—Indra, the King of heaven; tridivāṃ—the planetary system of the demigods; yat—which; paraiḥ—by others; hṛtaṃ—was taken.

TRANSLATION
O King Parīkṣit, thus having taken all the land of Bali Mahārāja by begging, the Supreme Personality of Godhead, Lord Vāmanadeva, delivered to His brother Indra all the land taken away by Indra’s enemy.

TEXTS 20–21

prajāpati-patir brahmā
devaṛi-pitr-bhūmipaiḥ
dakṣa-bhrigu-aṅgira-mukhyaīḥ
kumāreṇa bhavena ca

kaśyapasyāditeḥ prityai
sarva-bhūta-bhavāya ca
lokānāṃ loka-pālānāṃ
akarod vāmanāṃ patim

prajāpati-patih—the master of all Prajāpatis; brahmā—Lord Brahmā; deva—with the demigods; rṣi—with the great saintly persons; pīṭr—with the inhabitants of Pitṛloka; bhūmipaiḥ—with the Manus;
dakṣa—with Dakṣa; bhṛgu—with Bhṛgu Muni; āṅgirā—with Āṅgirā Muni; mukhyaiḥ—with all the chiefs of the various planetary systems; kumāreṇa—with Kāṛṭtikeya; bhavena—with Lord Śiva; ca—also; kaśyapasya—of Kaśyapa Muni; aditeḥ—of Aditi; prītyai—for the pleasure; sarva-bhūta-bhavāya—for the auspiciousness of all living entities; ca—also; lokānām—of all planetary systems; loka-pālānām—of the predominating persons in all planets; akarot—made; vāmanam—Lord Vāmana; patim—the supreme leader.

TRANSLATION

Lord Brahmā [the master of King Dakṣa and all other Pṛjāpatis], accompanied by all the demigods, the great saintly persons, the inhabitants of Pitṛloka, the Manus, the munis, and such leaders as Dakṣa, Bhṛgu and Āṅgirā, as well as Kāṛṭtikeya and Lord Śiva, accepted Lord Vāmanadeva as the protector of everyone. He did this for the pleasure of Kaśyapa Muni and his wife Aditi and for the welfare of all the inhabitants of the universe, including their various leaders.

TEXTS 22–23

vedānāṁ sarva-devānāṁ dharmasya yaśasah śriyah
māṅgalānm vratānām ca
kalpaṁ svargāpavargayoh

upendram kalpayāṁ cakre
patim sarva-ūbhūtaye
tadā sarvāni bhūtāni
bhṛṣāṁ mumudire nrpa

vedānāṁ—for the protection of all the Vedas; sarva-devānāṁ—of all the demigods; dharmasya—of all principles of religion; yaśasah—of
all fame; śriyāḥ—of all opulences; maṅgalānāṁ—of all auspiciousness; vratānāṁ ca—and of all vows; kalpam—the most expert; svarga-apavargayoh—of elevation to the heavenly planets or liberation from material bondage; upendraṁ—Lord Vāmanadeva; kalpayāṁ ca—they made it the plan; patim—the master; sarva-vibhūtaye—for all purposes; tadā—at that time; sarvāṇi—all; bhūtāni—living entities; bhrśam—very much; mumudire—became happy; nrpa—O King.

TRANSLATION

O King Parikṣit, Indra was considered the King of all the universe, but the demigods, headed by Lord Brahmā, wanted Upendra, Lord Vāmanadeva, as the protector of the Vedas, the principles of religion, fame, opulence, auspiciousness, vows, elevation to the higher planetary system, and liberation. Thus they accepted Upendra, Lord Vāmanadeva, as the supreme master of everything. This decision made all living entities extremely happy.

TEXT 24

\[
\text{tatas tv indraḥ puraskṛtya}
\text{deva-yānena vāmanam}
\text{loka-pālair divam ninye}
\text{brahmaṇā cānumoditaḥ}
\]

\[
tataḥ—thereafter; tu—but; indraḥ—the King of heaven; puraskṛtya—keeping forward; deva-yānena—by an airplane used by the demigods; vāmanam—Lord Vāmana; loka-pālaiḥ—with the chiefs of all other planets; divam—to the heavenly planets; ninye—brought; brahmaṇā—by Lord Brahmā; ca—also; anumoditaḥ—being approved.
\]

TRANSLATION

Thereafter, along with all the leaders of the heavenly planets, Indra, the King of heaven, placed Lord Vāmanadeva before him and, with the approval of Lord Brahmā, brought Him to the heavenly planet in a celestial airplane.
TEXT 25

prāpya tri-bhuvanam cendra
upendra-bhuja-pālitaḥ
śriyā paramayā juṣṭo
mumude gata-sādhvasaḥ

prāpya—after obtaining; tri-bhuvanam—the three worlds; ca—also; indraḥ—the King of heaven; upendra-bhuja-pālitaḥ—being protected by the arms of Vāmanadeva, Upendra; śriyā—by opulence; paramayā—by supreme; juṣṭaḥ—thus being served; mumude—enjoyed; gata-sādhvasaḥ—without fear of the demons.

TRANSLATION

Indra, King of heaven, being protected by the arms of Vāmanadeva, the Supreme Personality of Godhead, thus regained his rule of the three worlds and was reinstated in his own position, supremely opulent, fearless and fully satisfied.

TEXTS 26–27

brahmā śarvāḥ kumāraḥ bhūvādāḥ śruṇyore tṛṇaḥ
pitārāḥ sarvaḥ sūryāḥ śrimānādya senyāḥ
sūmataḥ karmāḥ tad vīṇāyāryeṇa parabhūtasya
vīṇānāṁ śāṁcit te jagnuvidhitāṁ vāścāśiṣye

brahmā śarvāḥ kumāraḥ ca
bhrgu-ādyā munayo nrpa
pitaraḥ sarva-bhūtāni
siddhā vaimānikās ca ye

sumahat karma tad viṣṇor
gāyantāḥ param adbhumam
The Demigods Regain the Heavenly Planets

dhiṣnyāṇi svāni te jagmur
aditim ca śaśamsire

brahmā—Lord Brahmā; sarvah—Lord Śiva; kumāraḥ ca—also Lord Kārttikeya; bhṛgu-ādyāḥ—headed by Bhṛgu Muni, one of the seven rṣis; munayah—the saintly persons; nrpa—O King; pitarah—the inhabitants of Pitrloka; sarva-bhūtāṇi—other living entities; siddhāḥ—the residents of Siddhaloka; vaimānikāḥ ca—human beings who can travel everywhere in outer space by airplane; ye—such persons; sumahat—highly praiseworthy; karma—activities; tat—all those (activities); viśnoḥ—done by Lord Viṣṇu; gāyantāḥ—glorifying; param adbhutam—uncommon and wonderful; dhiṣnyāṇi—to their respective planets; svāni—own; te—all of them; jagmuh—departed; aditim ca—as well as Aditi; śaśamsire—praised all these activities of the Lord.

TRANSLATION

Lord Brahmā, Lord Śiva, Lord Kārttikeya, the great sage Bhṛgu, other saintly persons, the inhabitants of Pitrloka and all other living entities present, including the inhabitants of Siddhaloka and living entities who travel in outer space by airplane, all glorified the uncommon activities of Lord Vāmanadeva. O King, while chanting about and glorifying the Lord, they returned to their respective heavenly planets. They also praised the position of Aditi.

TEXT 28

sarvam etan mayākhyātām
bhavataḥ kula-nandana
urukramasya caritāṁ
śrotīnām agha-mocanam

sarvam—all; etat—these incidents; mayā—by me; ākhyātām—have been described; bhavataḥ—of you; kula-nandana—O Mahārāja
Parikṣit, the pleasure of your dynasty; urukramasya—of the Supreme Personality of Godhead; caritam—activities; śrotām—of the audience; agha-mocanam—such hearing of the Lord’s activities certainly vanquishes the results of sinful activities.

TRANSLATION

O Mahārāja Parikṣit, pleasure of your dynasty, I have now described to you everything about the wonderful activities of the Supreme Personality of Godhead Vāmanadeva. Those who hear about this are certainly freed from all the results of sinful activities.

TEXT 29

पारं महिम्र उरुविक्रमतो गृणानो
यः पार्थिवानि विममे स रजांसि मर्याः।
किं जायमान उत जात उपाईनि मर्याः
इत्याह मन्त्रहृतिः पुरुषस्य यस्य ॥ २९ ॥

pāram mahimna uruvikramato grññano
yah pārthivāni vimame sa rajāmsi martyāḥ
kim jāyamāna uto jāta upaiti martyā
ty āha mantra-drk rśīḥ puruṣasya yasya

pāram—the measurement; mahimnaḥ—of the glories; uruvikramataḥ—of the Supreme Personality of Godhead, who acts wonderfully; grññanah—can count; yah—a person who; pārthivāni—of the whole planet earth; vimame—can count; saḥ—he; rajāmsi—the atoms; martyāḥ—a human being who is subject to death; kim—what; jāyamānaḥ—one who will take birth in the future; uto—either; jātaḥ—one who is already born; upaiti—can do; martyāḥ—a person subject to death; iti—thus; āha—said; mantra-drk—who could foresee the Vedic mantras; rśīḥ—the great saintly Vasiṣṭha Muni; puruṣasya—of the supreme person; yasya—of whom.
TRANSLATION

One who is subject to death cannot measure the glories of the Supreme Personality of Godhead, Trivikrama, Lord Viṣṇu, any more than he can count the number of atoms on the entire planet earth. No one, whether born already or destined to take birth, is able to do this. This has been sung by the great sage Vasiṣṭha.

PURPORT

Vasiṣṭha Muni has given a mantra about Lord Viṣṇu: na te viṣṇor jāyamāno na jāto mahimnāḥ pāram anantam āpa. No one can estimate the extent of the uncommonly glorious activities of Lord Viṣṇu. Unfortunately, there are so-called scientists who are subject to death at every moment but are trying to understand by speculation the wonderful creation of the cosmos. This is a foolish attempt. Long, long ago, Vasiṣṭha Muni said that no one in the past could measure the glories of the Lord and that no one can do so in the future. One must simply be satisfied with seeing the glorious activities of the Supreme Lord’s creation. The Lord therefore says in Bhagavad-gītā (10.42), viṣṭabhyāham idam kṛtsnam ekāṁśena sthito jagat: “With a single fragment of Myself, I pervade and support this entire universe.” The material world consists of innumerable universes, each one full of innumerable planets, which are all considered to be products of the Supreme Personality of Godhead’s material energy. Yet this is only one fourth of God’s creation. The other three fourths of creation constitute the spiritual world. Among the innumerable planets in only one universe, the so-called scientists cannot understand even the moon and Mars, but they try to defy the creation of the Supreme Lord and His uncommon energy. Such men have been described as crazy. Nūnām pramattāḥ kurute vikarma (Bhāg. 5.5.4). Such crazy men unnecessarily waste time, energy and money in attempting to defy the glorious activities of Urukkrama, the Supreme Personality of Godhead.
ya idam deva-devasya
harer abhuta-karmaṇaḥ
avatārā-nucaritam
śṛṇvan yāti parām gatim

yah—anyone who; idam—this; deva-devasya—of the Supreme Personality of Godhead, who is worshiped by the demigods; hareḥ—of Lord Kṛṣṇa, Hari; abhuta-karmaṇaḥ—whose activities are all wonderful; avatāra-anucaritam—activities performed in His different incarnations; śṛṇvan—if one continues to hear; yāti—he goes; parām gatim—to the supreme perfection, back home, back to Godhead.

TRANSLATION

If one hears about the uncommon activities of the Supreme Personality of Godhead in His various incarnations, he is certainly elevated to the higher planetary system or even brought back home, back to Godhead.

TEXT 31

kriyamāne karmaṇi dāve pītyeṣu maṅuse
yatṛ yatrāṅukirtyeta tat teśāṁ sukṛtam viduḥ

kriyamāne—upon the performance; karmaṇi—of a ritualistic ceremony; idam—this description of the characteristics of Vāmanadeva; dāive—to please the demigods; pītye—or to please the forefathers, as in a śrāddha ceremony; atha—either; maṅuse—for the pleasure of human society, as in marriages; yatra—wherever; yatra—whenever; anukirtyeta—is described; tat—that; teśāṁ—for them; sukṛtam—auspicious; viduḥ—everyone should understand.
TRANSLATION

Whenever the activities of Vāmanadeva are described in the course of a ritualistic ceremony, whether the ceremony be performed to please the demigods, to please one’s forefathers in Pitṛloka, or to celebrate a social event like a marriage, that ceremony should be understood to be extremely auspicious.

PURPORT

There are three kinds of ceremonies—specifically, ceremonies to please the Supreme Personality of Godhead or the demigods, those performed for social celebrations like marriages and birthdays, and those meant to please the forefathers, like the śrāddha ceremony. In all these ceremonies, large amounts of money are spent for various activities, but here it is suggested that if along with this there is recitation of the wonderful activities of Vāmanadeva, certainly the ceremony will be carried out successfully and will be free of all discrepancies.

Thus end the Bhaktivedanta purports of the Eighth Canto, Twenty-third Chapter, of the Śrīmad-Bhāgavatam, entitled “The Demigods Regain the Heavenly Planets.”
Matsya,
the Lord’s Fish Incarnation

This chapter describes the Supreme Personality of Godhead’s incarnation as a fish, and it also describes the saving of Maharaja Satyavrata from an inundation.

The Supreme Personality of Godhead expands Himself by svāṁśa (His personal expansions) and vibhinnāṁśa (His expansions as the living entities). As stated in Bhagavad-gītā (4.8), paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām: the Supreme Personality of Godhead appears on this planet for the protection of the sādhus, or devotees, and for the destruction of the miscreants, or nondevotees. He especially descends to give protection to the cows, the brāhmaṇas, the demigods, the devotees and the Vedic system of religion. Thus He appears in various forms—sometimes as a fish, sometimes a boar, sometimes Nṛśirhadeva, sometimes Vāmanadeva and so on—but in any form or incarnation, although He comes within the atmosphere of the material modes of nature, He is unaffected. This is a sign of His supreme controlling power. Although He comes within the material atmosphere, māyā cannot touch Him. Therefore, no material qualities can be attributed to Him in any degree.

Once, at the end of the previous kalpa, a demon named Hayagriva wanted to take the Vedic knowledge away from Lord Brahmā at the time of annihilation. Therefore the Supreme Personality of Godhead took the incarnation of a fish at the beginning of the period of Svāyambhuva Manu and saved the Vedas. During the reign of Cākṣuṣa Manu there was a king named Satyavrata, who was a great pious ruler. To save him, the Lord appeared as the fish incarnation for a second time. King Satyavrata later became the son of the sun-god and was known as Śrāddhadeva. He was established as Manu by the Supreme Personality of Godhead.

To receive the favor of the Supreme Personality of Godhead, King Satyavrata engaged in the austerity of subsisting only by drinking water. Once, while performing this austerity on the bank of the Kṛtamālā River
and offering oblations of water with the palm of his hand, he found a small fish. The fish appealed to the King for protection, asking the King to keep Him in a safe place. Although the King did not know that the small fish was the Supreme Personality of Godhead Himself, as a king he gave shelter to the fish and kept Him in a water jug. The fish, being the Supreme Personality of Godhead, wanted to show His potency to King Satyavrata, and thus He immediately expanded His body in such a way that He could no longer be kept in the jug of water. The King then put the fish in a big well, but the well was also too small. Then the King put the fish in a lake, but the lake was also unsuitable. Finally the King put the fish in the sea, but even the sea could not accommodate Him. Thus the King understood that the fish was no one else but the Supreme Personality of Godhead, and he requested the Lord to describe His incarnation as a fish. The Personality of Godhead, being pleased with the King, informed him that within a week there would be an inundation throughout the universe and that the fish incarnation would protect the King, along with the rṣis, herbs, seeds and other living entities, in a boat, which would be attached to the fish’s horn. After saying this, the Lord disappeared. King Satyavrata offered respectful obeisances to the Supreme Lord and continued to meditate upon Him. In due course of time, annihilation took place, and the King saw a boat coming near. After getting aboard with learned brāhmaṇas and saintly persons, he offered prayers to worship the Supreme Personality of Godhead. The Supreme Lord is situated in everyone’s heart, and thus he taught Mahārāja Satyavrata and the saintly persons about Vedic knowledge from the core of the heart. King Satyavrata took his next birth as Vaivasvata Manu, who is mentioned in Bhagavad-gītā. Vivasvān manave prāha: the sun-god spoke the science of Bhagavad-gītā to his son Manu. Because of being the son of Vivasvān, this Manu is known as Vaivasvata Manu.

TEXT 1

श्रीराजोव्यः
भगवद्गीतास्तविन्यासः हरेन्द्रतत्त्वंः ॥
अवतारकथामायाः मायामत्सयिन्यासः ॥ ९ ॥
śrī-rājovāca
bhagavaṅ chrotum icchāmi
harer adbhuta-karmaṇaḥ
avatāra-kathām ādyām
māyā-matsya-viḍambanam

śrī-rtā uvāca—King Parikṣit said; bhagavan—O most powerful; śrotum—to hear; icchāmi—I desire; hareḥ—of the Supreme Personality of Godhead, Hari; adbhuta-karmaṇaḥ—whose activities are wonderful; avatāra-kathām—pastimes of the incarnation; ādyām—first; māyā-matsya-viḍambanam—which is simply an imitation of a fish.

TRANSLATION
Mahārāja Parikṣit said: The Supreme Personality of Godhead, Hari, is eternally situated in His transcendental position, yet He descends to this material world and manifests Himself in various incarnations. His first incarnation was that of a great fish. O most powerful Śukadeva Gosvāmi, I wish to hear from you the pastimes of that fish incarnation.

PURPORT
The Supreme Personality of Godhead is all-powerful, yet He accepted the form of an uncommon fish. This is one of the ten original incarnations of the Lord.

TEXTS 2–3

ṛtārtam adadhād rūpam
mātyāṁ loka-jugupsitam
tamah-prakṛti-durmarṣaṁ
karma-grasta ivesvaraḥ

yad-artham adadhād rūpam
mātyāṁ loka-jugupsitam
tamah-prakṛti-durmarṣaṁ
dharme prakṛti-durmarṣaṁ
karma-grasta ivesvaraḥ
Srimad-Bhāgavatam

etan no bhagavan sarvam
yathāvad vaktum arhasi
uttamaśloka-caritam
sarva-loka-sukhāvaham

yat-artham—for what purpose; adadhat—accepted; rūpam—form; mātsyam—of a fish; loka-jugupsitam—which is certainly not very favorable in this world; tamaḥ—in the mode of ignorance; prakṛti—such behavior; durmārsam—which is certainly very painful and condemned; karma-grastah—one who is under the laws of karma; iva—like; īśvaraḥ—the Supreme Personality of Godhead; etat—all these facts; naḥ—unto us; bhagavan—O most powerful sage; sarvam—everything; yathāvart—properly; vaktum arhasi—kindly describe; uttamaśloka-caritam—the pastimes of the Supreme Personality of Godhead; sarva-loka-sukha-āvaham—by hearing of which everyone becomes happy.

TRANSLATION

What was the purpose for which the Supreme Personality of Godhead accepted the abominable form of a fish, exactly as an ordinary living being accepts different forms under the laws of karma? The form of a fish is certainly condemned and full of terrible pain. O my lord, what was the purpose of this incarnation? Kindly explain this to us, for hearing about the pastimes of the Lord is auspicious for everyone.

PURPORT

Parīkṣit Mahārāja’s question to Śukadeva Gosvāmī was based on this principle stated by the Lord Himself in Bhagavad-gītā (4.7):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānam srjāmy aham

“Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I
descend Myself.” The Lord appears in each incarnation to save the world from irreligious principles and especially to protect His devotees (paritṛṣṇāya sādhūnām). Vāmanadeva, for example, appeared to save the devotee Bali Mahārāja. Similarly, when the Supreme Personality of Godhead accepted the abominable form of a fish, He must have done so to favor some devotee. Parikṣit Mahārāja was eager to know about the devotee for whom the Supreme Lord accepted this form.

TEXT 4

Śrīsūta uvāca

śrī-sūta uvāca

ity ukto viṣṇu-rātena

bhagavān bādarāyaniḥ

uvāca caritam viṣṇor

matsya-rūpeṇa yat kṛtām

Śrī Śūta Gosvāmī said: When Parikṣit Mahārāja thus inquired from Śukadeva Gosvāmī, that most powerful saintly person began describing the pastimes of the Lord’s incarnation as a fish.

TRANSLATION

Śūta Gosvāmī said: When Parikṣit Mahārāja thus inquired from Śukadeva Gosvāmī, that most powerful saintly person began describing the pastimes of the Lord’s incarnation as a fish.

TEXT 5

śrīsūta uvāca

गोविन्दसुरसाधुनां छन्दसामपि चेष्वरः ।
रक्षामिच्छंतनूञ्नें धर्मसार्थाः चेव हि ॥ ५ ॥
śrī-śuka uvāca
go-vipra-sura-sādhunāṁ
chandasām api ṇeśvaraḥ
raksām icchams tanūr dhatte
dharmasyārthasya caiva hi

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; go—of the cows; vipra—of the brāhmaṇas; sura—of the demigods; sādhunāṁ—and of the devotees; chandasām api—even of the Vedic literature; ca—and; īśvaraḥ—the supreme controller; raksām—the protection; iccham—desiring; tanūḥ dhatte—accepts the forms of incarnations; dharmasya—of the principles of religion; arthasya—of the principles of the purpose of life; ca—and; eva—indeed; hi—certainly.

TRANSLATION
Śrī Śukadeva Gosvāmī said: O King, for the sake of protecting the cows, brāhmaṇas, demigods, devotees, the Vedic literature, religious principles, and principles to fulfill the purpose of life, the Supreme Personality of Godhead accepts the forms of incarnations.

PURPORT
The Supreme Personality of Godhead generally appears in various types of incarnations to give protection to the cows and brāhmaṇas. The Lord is described as go-brāhmaṇa-hitāya ca; in other words, He is always eager to benefit the cows and brāhmaṇas. When Lord Kṛṣṇa appeared, He purposefully became a cowherd boy and showed personally how to give protection to the cows and calves. Similarly, He showed respect to Sudāmā Vipra, a real brāhmaṇa. From the Lord’s personal activities, human society should learn how to give protection specifically to the brāhmaṇas and cows. Then the protection of religious principles, fulfillment of the aim of life and protection of Vedic knowledge can be achieved. Without protection of cows, brahminical culture cannot be maintained; and without brahminical culture, the aim of life cannot be fulfilled. The Lord, therefore, is described as go-brāhmaṇa-hitāya because His incarnation is only for the protection of the cows and
brāhmaṇas. Unfortunately, because in Kali-yuga there is no protection of the cows and brahminical culture, everything is in a precarious position. If human society wants to be exalted, the leaders of society must follow the instructions of Bhagavad-gītā and give protection to the cows, the brāhmaṇas and brahminical culture.

**TEXT 6**

उच्चावाचेषु भूतेषु चरन् बायुविरेष्ठरः।
नोर्चावचेष्टं मछले निर्गृहत्वादित्यो गुणे:॥ ६ ॥

uccāvaceṣu bhūteṣu
caran vāyur īveśvaraḥ
noccāvacatvam bhajate
nirguṇatvād dhiyo guṇaiḥ

**TRANSLATION**

Like the air passing through different types of atmosphere, the Supreme Personality of Godhead, although appearing sometimes as a human being and sometimes as a lower animal, is always transcendental. Because He is above the material modes of nature, He is unaffected by higher and lower forms.

**PURPORT**

The Supreme Personality of Godhead is the master of the material nature (mayādhyakṣena prakṛtiḥ sūyate sacarācaram). Therefore, being the supreme controller of the laws of nature, the Lord cannot be under their influence. An example given in this regard is that although the wind blows through many places, the air is not affected by the qualities
of these places. Although the air sometimes carries the odor of a filthy place, the air has nothing to do with such a place. Similarly, the Supreme Personality of Godhead, being all-good and all-auspicious, is never affected by the material qualities like an ordinary living entity. *Puruṣah prakṛti-stho hi bhūnte prakṛtijān guṇān* (Bg. 13.21). When the living entity is in the material nature, he is affected by its qualities. The Supreme Personality of Godhead, however, is not affected. Disrespectfully, one who does not know this considers the Supreme Personality of Godhead an ordinary living being (*avajānanti mām mūḍhāḥ*). *Param bhāvam ajānantaḥ*: such a conclusion is reached by the unintelligent because they are unaware of the transcendental qualities of the Lord.

**TEXT 7**

आसीदतीतकप्पाने श्राश्चैनमित्तिको नायः।
समुद्रोपस्ततात्त्व लोको भूरादयो नृप।

āsīd atīta-kalpānte
brāhmaḥ naimittiko layaḥ
samudrapalputās tatra
lokā bhūr-ādayo nrpa

āsīt—there was; atīta—past; kalpa-ante—at the end of the *kalpa*; brāhmaḥ—of Lord Brahmā’s day; naimittikaḥ—because of that; layaḥ—inundation; samudra—in the ocean; upaplūṭāḥ—were inundated; tatra—there; lokāḥ—all the planets; bhūh-ādayaḥ—Bhūḥ, Bhuvaḥ and Svāḥ, the three *lokas*; nrpa—O King.

**TRANSLATION**

O King Parīkṣit, at the end of the past millennium, at the end of Brahmā’s day, because Lord Brahmā sleeps during the night, annihilation took place, and the three worlds were covered by the water of the ocean.

**TEXT 8**

क्षतेनागतनिद्रस्य धातुः: शिष्यिष्येर्वेली।
पुख्तो निःसुतान् वेदान्त हयश्रीवोजनिकेशहरत॥८॥

क्षतेनागतनिद्रस्य धातुः—there was annihilation at the end of the night sleep of the Lord; शिष्यिष्येर्वेली—all the followers; पुख्तो निःसुतान्—all have been absorbed; वेदान्त—the Vedānta; हयश्रीवोजनिकेश—Hṛṣīkeśa.
Matsya, the Lord's Fish Incarnation

Text 9

$kālena$—because of time (the end of Brahmā’s day); $āgata-nidrasya$—when he felt sleepy; $dhātuḥ$—of Brahmā; $siṣayiṣoh$—desiring to lie down to sleep; $bali$—very powerful; $mukhataḥ$—from the mouth; $niḥṣrtan$—emanating; $vedan$—the Vedic knowledge; $hayagrīvah$—the great demon named Hayagrīva; $antike$—nearby; $aharat$—stole.

TRANSLATION

At the end of Brahmā’s day, when Brahmā felt sleepy and desired to lie down, the Vedas were emanating from his mouth, and the great demon named Hayagrīva stole the Vedic knowledge.

TEXT 9

$ज्ञात्वा तदुदानवेनद्रश्च हयाग्रीवस्य चेष्टितम् ।$
$दुधार शफरीरुपं भगवान् हरिरीवरः ॥ ९ ॥$

$jñātvā tad dānavendrasya$
$hayagrīvasya ceṣṭitam$
$dadhāra śapharī-rūpam$
$bhagavān harir īśvaraḥ$

$jñātvā$—after understanding; $tat$—that; $dānava-indrasya$—of the great demon; $hayagrīvasya$—of Hayagrīva; $ceṣṭitam$—activity; $dadhāra$—accepted; $śapharī-rūpam$—the form of a fish; $bhagavān$—the Supreme Personality of Godhead; $hariḥ$—the Lord; $īśvaraḥ$—the supreme controller.

TRANSLATION

Understanding the acts of the great demon Hayagrīva, the Supreme Personality of Godhead, Hari, who is full of all opulences, assumed the form of a fish and saved the Vedas by killing the demon.
PURPORT

Because everything was inundated by water, to save the Vedas it was necessary for the Lord to assume the form of a fish.

TEXT 10

tatra rāja-ṛṣiḥ kaścin
nāmā satyavrato mahān
nārāyaṇa-paro 'tapat
tapah sa salilāśanah

utra—in that connection; rāja-ṛṣiḥ—a king equally qualified as a great saintly person; kaścit—someone; nāmā—by the name; satyavrataḥ—Satyavrata; mahān—a great personality; nārāyaṇa-parah—a great devotee of Lord Nārāyaṇa, the Supreme Personality of Godhead; atapat—performed austerities; tapah—penances; saḥ—he; salila-āśanah—only drinking water.

TRANSLATION

During the Cākṣuṣa-manvantara there was a great king named Satyavrata who was a great devotee of the Supreme Personality of Godhead. Satyavrata performed austerities by subsisting only on water.

PURPORT

The Lord assumed one fish incarnation to save the Vedas at the beginning of the Svāyambhuva-manvantara, and at the end of the Cākṣuṣa-manvantara the Lord again assumed the form of a fish just to favor the great king named Satyavrata. As there were two incarnations of Varāha, there were also two incarnations of fish. The Lord appeared as one fish incarnation to save the Vedas by killing Hayagrīva, and He assumed the other fish incarnation to show favor to King Satyavrata.
TRANSLATION

In this [the present] millennium King Satyavrata later became the son of Vivasvān, the king of the sun planet, and was known as Śrāddhadeva. By the mercy of the Supreme Personality of Godhead, he was given the post of Manu.
TRANSLATION

One day while King Satyavrata was performing austerities by offering water on the bank of the River Kṛtamālā, a small fish appeared in the water in his palms.

TEXT 13

satyavrato 'njali-gatāṁ
saha toyena bhārata
utsasarja nadi-toye
śapharīṁ draviḍēśvarah

satyavrataḥ—King Satyavrata; añjali-gatāṁ—in the water held in the palms of the King; saha—with; toyena—water; bhārata—O King Parikṣit; utsasarja—threw; nadi-toye—in the water of the river; śapharīṁ—that small fish; draviḍa-īsvaraḥ—Satyavrata, the King of Dravida.

TRANSLATION

Satyavrata, the King of Dravīḍadesa, threw the fish into the water of the river along with the water in his palm, O King Parikṣit, descendant of Bharata.

TEXT 14

tam āha sātikarunāṁ
mahā-kāruṇikam nrpam
yādobyo jñāti-ghātitbyo
dināṁ māṁ dina-vatsala
katham visrjase rājan
bhītām asmin sarij-jale
tam—unto him (Satyavrata); āha—said; sā—that small fish; ati-karunām—extremely compassionate; mahā-kārunikam—extremely merciful; nrpac unto King Satyavrata; yādobyāḥ—to the aquatics; jnāti-ghātibhyaḥ—who are always eager to kill the smaller fish; dinām—very poor; mām—me; dīnā-vatsala—O protector of the poor; katham—why; visṛjase—you are throwing; rājan—O King; bhitāṁ—very much afraid; asmin—with within this; sarit-jale—in the water of the river.

TRANSLATION
With an appealing voice, the poor small fish said to King Satyavrata, who was very merciful: My dear King, protector of the poor, why are you throwing Me in the water of the river, where there are other aquatics who can kill Me? I am very much afraid of them.

PURPORT
In the Matsya Purāṇa it is said:

ananta-śaktir bhagavān
matsya-rūpi janārdanaḥ
kriḍārtham yācayām āsa
svayam satyavrataṁ nṛpac

“The Supreme Personality of Godhead possesses unlimited potency. Nonetheless, in His pastime in the form of a fish He begged protection from King Satyavrata.”

TEXT 15
	tam ātmanto 'nugrahārtham
	prītyā matsya-vapur-dharam
	ajānan rakṣanārthāya

śapharyāḥ sa mano dadhe
tam—unto the fish; ātmanaḥ—personal; anugraha-artham—to show favor; prītyā—very much pleased; matsya-vapuh-dharam—the Supreme Personality of Godhead, who had assumed the form of a fish; ajānan—without knowledge of this; rakṣana-arthāya—just to give protection; śapharyāḥ—of the fish; saḥ—the King; manah—mind; dadhe—decided.

TRANSLATION
To please himself, King Satyavrata, not knowing that the fish was the Supreme Personality of Godhead, decided with great pleasure to give the fish protection.

PURPORT
Here is an example of giving service to the Supreme Personality of Godhead even without knowledge. Such service is called ajñāta-sukṛti. King Satyavrata wanted to show his own mercy, not knowing that the fish was Lord Viṣṇu. By such unknowing devotional service, one is favored by the Supreme Personality of Godhead. Service rendered to the Supreme Lord, knowingly or unknowingly, never goes in vain.

TEXT 16


tasyā dinataram vākyam
āśrutya sa mahipatiḥ
kalaśapsu nidhāyaainām
dayālur ninye āśramam

tasyāḥ—of the fish; dīna-taram—pitiable; vākyam—words; āśrutya—hearing; saḥ—that; mahi-patiḥ—the King; kalaśa-apsu—in the water contained in the water jug; nidhāya—taking; enām—the fish; dayāluḥ—merciful; ninye—brought; āśramam—to his residence.
TRANSLATION

The merciful King, being moved by the pitiable words of the fish, placed the fish in a water jug and brought Him to his own residence.

TEXT 17

सा तु तत्रैकरात्रेण वर्धमाना कम्पादलौ ।
अलवध्वत्मवकासं वा हदमाह महीपतिम् ॥१७॥

*sā tu tatraika-rātreṇa
vardhamānā kamaṇḍalau
alabdhvātmāvakāśam vā
idam āha mahīpatim*

*sā—that fish; tu—but; tatra—therein; eka-rātreṇa—in one night; vardhamānā—expanding; kamaṇḍalau—in the waterpot; alabdhvā—without attaining; ātma-avakāśam—a comfortable position for His body; vā—either; idam—this; āha—said; mahī-patim—unto the King.*

TRANSLATION

But in one night that fish grew so much that He could not move His body comfortably in the water of the pot. He then spoke to the King as follows.

TEXT 18

नाहं कम्पादलावसिन्न क्रच्छ्रं वस्तुमिहोतसहे ।
कल्पयोकः सुविपुरं यत्राहं निवसे सुक्षम ॥१८॥

*nāhaṁ kamaṇḍalāv asmin
kṛcchrāṁ vastum ihotsahe
kalpayaukaḥ suvipulaṁ
yatrāhaṁ nivase sukham*

*na—not; aham—I; kamaṇḍalau—in this waterpot; asmin—in this; kṛcchrāṁ—with great difficulty; vastum—to live; iha—here; utsahe—*
like; *kalpaya*—just consider; *okah*—residential place; *su-vipulam*—more expanded; *yatra*—wherein; *aham*—I; *nivase*—can live; *sukham*—in pleasure.

**TRANSLATION**

O My dear King, I do not like living in this waterpot with such great difficulty. Therefore, please find some better reservoir of water where I can live comfortably.

**TEXT 19**

```plaintext
sa enāṁ tata ādāya
nyadhād audañcanodake
tatra kṣiptā muhūrtena
hasta-trayam avardhata
```

*sah*—the King; *enāṁ*—unto the fish; *tataḥ*—thereafter; *ādāya*—taking out; *nyadhāt*—placed; *audañcanadake*—in a well of water; *tatra*—therein; *kṣiptā*—being thrown; *muhūrtena*—within a moment; *hasta-trayam*—three cubits; *avardhata*—immediately developed.

**TRANSLATION**

Then, taking the fish out of the waterpot, the King threw Him in a large well. But within a moment the fish developed to the length of three cubits.

**TEXT 20**

```plaintext
na ma etad alam rājan
sukhaṁ vastum udañcanam
prthu dehi padam mahyam
yat tvāhaṁ śaraṇam gatā
```

*na ma etad alam rājan*—I do not like living in this waterpot with such great difficulty. *sukhaṁ vastum udañcanam*—therefore, please find some better reservoir of water where I can live comfortably. *prthu dehi padam mahyam*—within a moment; *yat tvāhaṁ śaraṇam gatā*—immediately developed.
na—not; me—unto Me; etat—this; alam—fit; rājan—O King; sukham—in happiness; vastum—to live; udañcanam—reservoir of water; prthu—very great; dehi—give; padam—a place; mahyam—unto Me; yat—which; tvā—unto you; aham—I; saranam—shelter; gatā—have taken.

TRANSLATION
The fish then said: My dear King, this reservoir of water is not fit for My happy residence. Please give Me a more extensive pool of water, for I have taken shelter of you.

TEXT 21

तत आदाय सा राज्या धिष्का राजनूर सरोवरे ।
दराष्ट्यात्मना सोद्यं महामीदोज्ञवर्भिः ॥२१॥

tata adāya sā rājña
kṣiptā rājan sarovare
tad āvṛtyātmanā so 'yam
mahā-mino 'nvavardhata

tatah—from there; adāya—taking away; sā—the fish; rājña—by the King; kṣiptā—being thrown; rājan—O King (Mahārāja Parikṣit); sarovare—in a lake; tat—that; āvṛtya—covering; ātmanā—by the body; sah—the fish; ayam—this; mahā-minah—gigantic fish; anvavardhata—immediately developed.

TRANSLATION
O Mahārāja Parikṣit, the King took the fish from the well and threw Him in a lake, but the fish then assumed a gigantic form exceeding the extent of the water.

TEXT 22

नैतन्मे स्वत्ये राजनुदर्कं सभिलोक्सः ।
निषेधिः रक्षायोगेन हृदे मामविद्यासिनि ॥२२॥
naitan me svastaye rājann
udakam salilaukasah
nidhehi rakṣa-yogena
hrade mām avidāsini

na—not; etat—this; me—unto Me; svastaye—comfortable; rājan—O King; udakam—water; salila-okasah—because I am a big aquatic; nidhehi—put; rakṣa-yogena—by some means; hrade—in a lake; mām—Me; avidāsini—perpetual.

TRANSLATION

The fish then said: O King, I am a large aquatic, and this water is not at all suitable for Me. Now kindly find some way to save Me. It would be better to put Me in the water of a lake that will never reduce.

TEXT 23

इत्युक्तः: सोइक्यनमर्थ्यं तत्र तत्राविदासिनि ।
जलाशयेदसमितं तं समुद्रं प्राक्षिपज्ञम् ॥२३॥

ity uktah so 'nayan matsyam
tatra tatraśvidāsini
jalaśaye 'sammitaṁ taraṁ
samudre prākṣipaj jhaśam

iti uktah—thus being requested; saḥ—the King; anayat—brought; matsyam—the fish; tatra—therein; tatra—therein; avidāsini—where the water never diminishes; jala-āśaye—in the reservoir of water; asammitam—unlimited; tam—unto the fish; samudre—in the ocean; prākṣipat—threw; jhaśam—the gigantic fish.

TRANSLATION

When thus requested, King Satyavrata took the fish to the largest reservoir of water. But when that also proved insufficient, the King at last threw the gigantic fish into the ocean.
TEXT 24

क्षिप्यमानुस तम अहेदाम
iha mām makarādayah
adantya atibalā vira
mām nehotsraṣṭum arhasi

kṣipyamāṇah—being thrown in the ocean; tam—unto the King; āha—the fish said; idam—this; iha—in this place; mām—Me; makarādayah—dangerous aquatics like sharks; adanti—will eat; ati-balāh—because of being too powerful; vira—O heroic King; mām—Me; na—not; iha—in this water; utsraṣṭum—to throw; arhasi—you deserve.

TRANSLATION

While being thrown in the ocean, the fish said to King Satyavrata: O hero, in this water there are very powerful and dangerous sharks that will eat Me. Therefore you should not throw Me in this place.

TEXT 25

एवं विमोहितस्तेन वदता वल्गुभारतिम्
तमाह को महानसानु मत्सरुपेन मोहयन्

evam—thus; vimohitah—bewildered; tena—by the fish; vadatā—speaking; valgu-bhāratim—sweet words; tam—unto him; āha—said; kaḥ—who; bhavān—You; asmān—us; matsya-rūpeṇa—in the form of a fish; mohayan—bewildering.
TRANSLATION

After hearing these sweet words from the Supreme Personality of Godhead in the form of a fish, the King, being bewildered, asked Him: Who are You, sir? You simply bewilder us.

TEXT 26

呐尔纳雅内耶塔拉切哈罗哈萨玛尼：
约？哈多皮

所为因果

طا

naivam viryo jalacaro
drșto 'smābhiḥ śruto 'pi vā
yo bhavān yojana-śatam
ahābhivyānaśe sarah

na—not; evam—thus; vihār—powerful; jala-carah—aquatic; drṣṭaḥ—seen; asmābhiḥ—by us; śrutaḥ api—nor heard of; vā—either; yah—who; bhavān—Your Lordship; yojana-śatam—hundreds of miles; ahnā—in one day; abhivyānaśe—expanding; sarah—water.

TRANSLATION

My Lord, in one day You have expanded Yourself for hundreds of miles, covering the water of the river and the ocean. Before this I had never seen or heard of such an aquatic animal.

TEXT 27

नूनम्

नर्भागवन साखादिरितियारणोत्तम्यः

अनुप्रहय भुतानां धत्से रूपं जलकसाम्

nunam tvam bhagavan saksad
dharir naraśyaṇo 'vyayaḥ
anugrahaḥya bhūtanam
dhatse rupam jalaukasam

nunam—certainly; tvam—You (are); bhagavān—the Supreme Personality of Godhead; saksat—directly; hariḥ—the Lord; naraśyaṇaḥ—
the Personality of Godhead; *avayayāḥ*—inexhaustible; *anugraḥāya*—to show mercy; *bhūtānām*—to all living entities; *dhatse*—You have assumed; *rūpam*—a form; *jala-okasām*—like an aquatic.

**TRANSLATION**

My Lord, You are certainly the inexhaustible Supreme Personality of Godhead, Nārāyaṇa, Śrī Hari. It is to show Your mercy to the living entities that You have now assumed the form of an aquatic.

**TEXT 28**

नमस्ते पुरुषेऽपि खित्युत्पत्तिप्रभेदः |
भक्तानां न: प्रपञ्चाणां गृहस्थो ब्राह्मणात्मात्मिकिपुरुष ||२८||

*namas te purusa-śreṣṭha  
sthity-upatty-apyayeśvara  
ḥaḥ prapannānāṁ  
mukhyo hy ātma-gatīr vibho*

**TRANSLATION**

O my Lord, master of creation, maintenance and annihilation, O best of enjoyers, Lord Viśṇu, You are the leader and destination of surrendered devotees like us. Therefore let me offer my respectful obeisances unto You.

**TEXT 29**

सवे लोकवतास्ते भूतानां भृतिहेतवः |
झातुमिच्छायदो हृदये यदर्थे भवतः गृहम् ||२९||
sarve lilāvatārās te
bhūtānām bhūti-hetavaḥ
jñātum icchāmy ado rūpaṁ
yad-arthaṁ bhavatā dhṛtam

sarve—everything; lilā—pastimes; avatāraḥ—incarnations; te—of
Your Lordship; bhūtānām—of all living entities; bhūti—of a flourishing
condition; hetavaḥ—the causes; jñātum—to know; icchāmi—I wish;
adah—this; rūpaṁ—form; yad-artham—for what purpose; bhavatā—by
Your Lordship; dhṛtam—assumed.

TRANSLATION

All Your pastimes and incarnations certainly appear for the
welfare of all living entities. Therefore, my Lord, I wish to know
the purpose for which You have assumed this form of a fish.

TEXT 30

न तेषवरिन्दासक पदोपुस्पर्णं
मुषा भवेत् सर्वसहृदयायायम्: ।
यथेतरे प्रयात्मनं सतां-
मदीद्रशो यवु युपुरुषयं हि न: ॥३०॥

na te 'ravindākṣa padopasaraṇaṁ
mrṣā bhavet sarva-suḥṛt-priyātmanaḥ
yathetaresām prthag-ātmanāṁ satām
adidrśo yad vapuṁ adbhuṭaṁ hi naḥ

na—never; te—of Your Lordship; aravinda-akṣa—My Lord, whose
eyes are like the petals of a lotus; pada-upasaraṇaṁ—worship of the
lotus feet; mrṣā—useless; bhavet—can become; sarva-suḥṛt—the friend
of everyone; priya—dear to everyone; ātmanaḥ—the Supersoul of
everyone; yathā—as; itaresām—of others (the demigods); prthak-
ātmanām—living entities who have material bodies different from the
soul; satām—of those who are spiritually fixed; adidrśah—You have
manifested; yat—that; vapuḥ—body; adbhuṭaṁ—wonderful; hi—in-
deed; naḥ—unto us.
TRANSLATION

O my Lord, possessing eyes like the petals of a lotus, the worship of the demigods, who are in the bodily concept of life, is fruitless in all respects. But because You are the supreme friend and dearmost Supersoul of everyone, worship of Your lotus feet is never useless. You have therefore manifested Your form as a fish.

PURPORT

The demigods like Indra, Candra and Sūrya are ordinary living entities who are differentiated parts and parcels of the Supreme Personality of Godhead. The Lord expands Himself through the living beings (nityo nityānām cetanās cetanānām). His personal viṣṇu-tattva forms, which are all spiritual, are called svāṁsā, and the living entities who are differentiated parts are called vibhinnāṁśa. Some of the vibhinnāṁśa forms are spiritual, and some are a combination of matter and spirit. The conditioned souls in the material world are different from their external bodies made of material energy. Thus the demigods living in the upper planetary systems and the living entities living in the lower planetary system are of the same nature. Nonetheless, those living as human beings on this planet are sometimes attracted to worshiping the demigods in the higher planetary systems. Such worship is temporary. As the human beings on this planet have to change their bodies (tathā dehāntara-prāptih), the living entities known as Indra, Candra, Varuṇa and so on will also have to change their bodies in due course of time. As stated in Bhagavad-gītā, antavat tu phalam teṣām tad bhavaty alpa-medhāsām: “Men of small intelligence worship the demigods, and their fruits are limited and temporary.” Kāmaṁ tais tair hṛta-jñānāṁ prapadyante ‘nya-devatāḥ: those who do not know the position of the demigods are inclined to worship the demigods for some material purpose, but the results of such worship are never permanent. Consequently, here it is said, yathetarēṣāṁ pṛthag-ātmānāṁ satāṁ, padopasaraṇāṁ mṛśā bhavet. In other words, if one is to worship someone else, he must worship the Supreme Personality of Godhead. Then his worship will never be fruitless. Svalpam apy asya dharmasya trāyate mahato bhayāt: even a slight attempt to worship the Supreme Personality of Godhead is a permanent asset. Therefore, as recommended in Śrīmad-Bhāgavatam, tyaktvā sva-dharmam caraṇāmbujam hareḥ. One should take to the
worship of the lotus feet of Hari, even if this means giving up the so-called occupational duty assigned because of the particular body one has accepted. Because worship in terms of the body is temporary, it does not bear any permanent fruit. But worship of the Supreme Personality of Godhead gives immense benefit.

TEXT 31

Srī Śuka uvāca

Sri mad-Bhagavatam [Canto 8, Ch. 24]

Sri Śukadeva Gosvāmī said: When King Satyavrata spoke in this way, the Supreme Personality of Godhead, who at the end of the yuga had assumed the form of a fish to benefit His devotee and enjoy His pastimes in the water of inundation, responded as follows.
TEXT 32

śrī-bhagavān uvāca
saptameḥ hy adyatanād uṛdhvam
ahany etad arindama
nimāṅkṣyatī apyayaṁabhodhau
trailokyam bhūr-bhuvādikam

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; saptame—on the seventh; hi—indeed; adyatanāt—from today; uṛdhvam—forward; ahani—on the day; etat—this creation; arindama—O King who can subdue your enemies; nimāṅkṣyatī—shall be inundated; apyayaṁabhodhau—in the ocean of destruction; trailokyam—the three lokas; bhūḥ-bhuva-ādikam—namely Bhūrloka, Bhuvarloka and Svarloka.

TRANSLATION

The Supreme Personality of Godhead said: O King, who can subdue your enemies, on the seventh day from today the three worlds—Bhūḥ, Bhuvaḥ and Svāḥ—will all merge into the water of inundation.

TEXT 33

tri-lokyāṁ liyamānāyaṁ
samvartāmbhāsi vai tadā
upasthāsyati nauḥ kācid
viśālā tvām mayeritā

tri-lokyāṁ—the three lokas; liyamānāyaṁ—upon being merged; samvartāmbhāsi—in the water of destruction; vai—indeed; tadā—at
that time; *upasthāsyati*—will appear; *nauḥ*—boat; *kācit*—one; *viśālā*—very big; *tvām*—unto you; *mayā*—by Me; *īrītā*—sent.

**TRANSLATION**

When all the three worlds merge into the water, a large boat sent by Me will appear before you.

**TEXTS 34–35**

![Text from Srimad-Bhagavatam Canto 8, Ch. 24](https://example.com/sb-c8-ch24)

**TRANSLATION**

Thereafter, O King, you shall collect all types of herbs and seeds and load them on that great boat. Then, accompanied by the seven
ṛṣis and surrounded by all kinds of living entities, you shall get aboard that boat, and without moroseness you shall easily travel with your companions on the ocean of inundation, the only illumination being the effulgence of the great ṛṣis.

TEXT 36

दोधूयमानां तां नावं समीरेन चलीयसा ।
उपस्थितस्य मे श्रुज्जे निबध्निहि महाहिना ॥३६॥

dodhūyamānāṁ tāṁ nāvaṁ
samīreṇa baliyasā
upasthitasya me śrīge
nibadhnihi mahāhinā
dodhūyamānāṁ—being tossed about; tāṁ—that; nāvaṁ—boat; samīreṇa—by the wind; baliyasā—very powerful; upasthitasya—situated nearby; me—of Me; śrīge—to the horn; nibadhnihi—bind; mahā-ahinā—by the large serpent (Vāsuki).

TRANSLATION

Then, as the boat is tossed about by the powerful winds, attach the vessel to My horn by means of the great serpent Vāsuki, for I shall be present by your side.

TEXT 37

अहं त्वामृषिभिः सार्थ सहनावमुदन्वति ।
विकर्षनू विचिरिष्यामि यावदु ब्राह्मी निशा प्रभो ॥३७॥

aham tvāṁ rṣibhiḥ sārdham
saha-nāvaṁ udanvati
vikarṣan vicarisyāmi
yāvad brāhma niśā prabho

aham—I; tvāṁ—unto you; rṣibhiḥ—with all the saintly persons; sārdham—all together; saha—with; nāvaṁ—the boat; udanvati—in
the water of devastation; \textit{vikārṣan}—contacting; \textit{vīcārisyāmi}—I shall travel; \textit{yāvat}—as long as; \textit{brahmī}—pertaining to Lord Brahmā; \textit{niśā}—night; \textit{prabho}—O King.

**TRANSLATION**

Pulling the boat, with you and all the rśis in it, O King, I shall travel in the water of devastation until the night of Lord Brahmā’s slumber is over.

**PURPORT**

This particular devastation actually took place not during the night of Lord Brahmā but during his day, for it was during the time of Cākṣuṣa Manu. Brahmā’s night takes place when Brahmā goes to sleep, but in the daytime there are fourteen Manus, one of whom is Cākṣuṣa Manu. Therefore, Śrīla Viśvanātha Cakravartī Thākura comments that although it was daytime for Lord Brahmā, Brahmā felt sleepy for a short time by the supreme will of the Lord. This short period is regarded as Lord Brahmā’s night. This has been elaborately discussed by Śrīla Rūpa Gosvāmī in his \textit{Laghu-bhāgavatāmṛta}. The following is a summary of his analysis. Because Agastya Muni cursed Svāyambhuva Manu, during the time of Svāyambhuva Manu a devastation took place. This devastation is mentioned in the \textit{Matsya Purāṇa}. During the time of Cākṣuṣa Manu, by the supreme will of the Lord, there was suddenly another pralaya, or devastation. This is mentioned by Mārkaṇḍeya Rṣi in the \textit{Viṣṇu-dharmottara}. At the end of Manu’s time there is not necessarily a devastation, but at the end of the Cākṣuṣa-

\begin{verbatim}
madhye manvantarasyaiva
muneḥ śāpān manuṁ prati
pralayo 'sau babhūveti
purāṇe kvacid īryate

ayam ākasmiko jātaś
cākṣuṣasyāntare manoḥ
\end{verbatim}
pralayah padmanabhhasya
lilayeti ca kutracit

sarva-manvantarasyante
pralayo niścitaṁ bhavet
viṣṇu-dharmottare tv etat
mārkaṇḍeeyena bhaśitam

manor ante layo nāsti
manave 'darśi māyayā
viṣṇuneti bruvānais tu
svāmibhir naiṣa manyate

TEXT 38

madiyam mahimānāṁ ca
param brahmaṁ śabditam
vetsyasāṁ anugṛhitam me
sampraśnaṁ vividhī tṛdi

madiyam—pertaining to Me; mahimānāṁ—glories; ca—and; param brahma— the Supreme Brahman, the Absolute Truth; iti—thus; śabditam—celebrated; vetsyasāṁ—you shall understand; anugṛhitam—being favored; me—by Me; sampraśnaṁ—by inquiries; vividhī—thoroughly explained; hṛdi—within the heart.

TRANSLATION

You will be thoroughly advised and favored by Me, and because of your inquiries, everything about My glories, which are known as param brahma, will be manifest within your heart. Thus you will know everything about Me.

PURPORT

As stated in Bhagavad-gītā (15.15), sarvasya cāham hṛdi sannivīśto mattaḥ smṛtir jñānam apohanaṁ ca: the Supreme Personality of
Godhead, Paramātmā, is situated in everyone’s heart, and from Him come remembrance, knowledge and forgetfulness. The Lord reveals Himself in proportion to one’s surrender to Him. Ye yathā mām praptasyante tāṁs tathaiva bhajāmy ahām. In responsive cooperation, the Lord reveals Himself in proportion to one’s surrender. That which is revealed to one who fully surrenders is different from what is revealed to one who surrenders partially. Everyone naturally surrenders to the Supreme Personality of Godhead, either directly or indirectly. The conditioned soul surrenders to the laws of nature in material existence, but when one fully surrenders to the Lord, material nature does not act upon him. Such a fully surrendered soul is favored by the Supreme Personality of Godhead directly. Mām eva ye praptasyante māyāṁ etāṁ taranti te. One who has fully surrendered to the Lord has no fear of the modes of material nature, for everything is but an expansion of the Lord’s glories (sarvam khalv idam brahma), and these glories are gradually revealed and realized. The Lord is the supreme purifier (param brahma param dhāma pavitraṁ paramam bhavān). The more one is purified and the more he wants to know about the Supreme, the more the Lord reveals to him. Full knowledge of Brahman, Paramātmā and Bhagavān is revealed to the pure devotees. The Lord says in Bhagavad-gītā (10.11):

teṣāṁ evāṅukampārtham
aham ajñānajāṁ tamaḥ
nāsāyāmy ātma-bhāvastho
jñāna-dipena bhāsvatā

“Out of compassion for them, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.”

TEXT 39

इत्थमादिश्य राजानं हरिन्तरलोक्यताः।
सोकेन्द्रवैश्वतं कालं यं हर्षीकेश आदिष्टाः ।

ittham ādiśya rājānāṁ
der harir antaradhiyata
so 'nvavaikṣata tāṁ kālāṁ
yaṁ hṛṣikeśa ādiśat
ittham—as aforementioned; ādiśya—instructing; rājānam—the King (Satyavrata); hariḥ—the Supreme Personality of Godhead; antara-adhyāyata—disappeared from that place; saḥ—he (the King); anvavaikṣata—began to wait for; tam kālam—that time; yam—which; hṛṣiṇa-īśāḥ—Lord Hṛṣiṇeṣa, the master of all the senses; ādiśat—instructed.

TRANSLATION

After thus instructing the King, the Supreme Personality of Godhead immediately disappeared. Then King Satyavrata began to wait for that time of which the Lord had instructed.

TEXT 40

अस्तिर्य दर्भान प्रक-कलान राजर्षिः प्रामुद्युक्ताः।
निसासदा हरेह पादाः चिन्तयान मत्सय-रूपिनः । १५०२

āstirya darbhān prāk-kulān
rājarśiḥ prāg-udaṇ-mukhaḥ
niṣasāda hareḥ pādau
chintayan matsya-rūpiṇaḥ

āstirya—spreading; darbhāna—kuśa grass; prāk-kulān—the upper portion facing east; rāja-rśiḥ—Satyavrata, the saintly King; prāk-udaṇ-mukhaḥ—looking toward the northeast (iśāna); niṣasāda—sat down; hareḥ—of the Supreme Personality of Godhead; pādau—upon the lotus feet; chintayan—meditating; matsya-rūpiṇaḥ—who had assumed the form of a fish.

TRANSLATION

After spreading kuśa with its tips pointing east, the saintly King, himself facing the northeast, sat down on the grass and began to meditate upon the Supreme Personality of Godhead, Viṣṇu, who had assumed the form of a fish.

TEXT 41

तत् समुद्र उदेलः सर्वते नावयन महीम् ।
वर्धीमानो महामेघार्क्षिणः समद्दश्यत ॥४१॥
tataḥ samudra udvelaḥ
sarvataḥ plāvayan mahīṁ
vardhamāno mahā-meghair
varsadbhīḥ samadrśyata

tataḥ—thereafter; samudraḥ—the ocean; udvelaḥ—overflowing;
sarvataḥ—everywhere; plāvayan—inundating; mahīṁ—the earth;
vardhamānaḥ—increasing more and more; mahā-meghair—by gigan-
tic clouds; varsadbhīḥ—incessantly pouring rain; samadrśyata—King
Satyavrata saw it.

TRANSLATION

Thereafter, gigantic clouds pouring incessant water swelled the
ocean more and more. Thus the ocean began to overflow onto the
land and inundate the entire world.

TEXT 42

dhyāyan bhagavad-ādesam
dadrse nāvam āgatāṁ
tām āruroha viprendrair
ādāyausadhi-virudhaḥ

dhyāyan—remembering; bhagavat-ādesam—the order of the
Supreme Personality of Godhead; dadrse—he saw; nāvam—a boat;
āgatāṁ—coming near; tām—aboard the boat; āruroha—got up; vipra-
indraiḥ—with the saintly brāhmaṇas; ādāya—taking; auṣadhi—herbs;
vinrudhaḥ—and creepers.

TRANSLATION

As Satyavrata remembered the order of the Supreme Personality
of Godhead, he saw a boat coming near him. Thus he collected
herbs and creepers, and, accompanied by saintly brāhmaṇas, he
got aboard the boat.
TEXT 43

तमृछुर्णयः प्रीता राजन् ध्यायस्व केशवम् ।
स वै न: संकटदसादविता शं विधास्ति ॥४३॥

tam ūcar munayah pritā
rājan dhyāyasva keśavam
sa vai nah saṅkaṭād asmād
avītā śam vidhāsyati

tam—unto the King; ūcar—said; munayah—all the saintly brāhmaṇas; pritā—being pleased; rājan—O King; dhyāyasva—meditate; keśavam—upon the Supreme Lord, Keśava; saḥ—His Lordship; vai—indeed; nah—us; saṅkaṭāt—from the great danger; asmāt—as now visible; avītā—will save; śam—auspiciousness; vidhāsyati—He will arrange.

TRANSLATION

The saintly brāhmaṇas, being pleased with the King, said to him: O King, please meditate upon the Supreme Personality of Godhead, Keśava. He will save us from this impending danger and arrange for our well-being.

TEXT 44

सोऽनुध्यातस्ततो राजा प्रादुर्गसीन्महर्ष्ये ।
एकश्रुष्ठरो मत्स्यो हैमो नियुतयोजनः ॥४४॥

so 'nudhyātas tato rājā
prādurāsin mahārṇave
eka-śṛṅga-dharo matsuḥ
haimo niyuta-yojanāḥ

sah—the Lord; anudhyātah—being meditated upon; tataḥ—thereafter (hearing the words of the saintly brāhmaṇas); rājā—by the King; prādurāsit—appeared (before him); mahā-arrāne—in the great ocean of inundation; eka-śṛṅga-dharah—with one horn; matsuḥ—a big fish; haimaḥ—made of gold; niyuta-yojanāḥ—eight million miles long.
TRANSLATION

Then, while the King constantly meditated upon the Supreme Personality of Godhead, a large golden fish appeared in the ocean of inundation. The fish had one horn and was eight million miles long.

TEXT 45

निबध्य नावं तत्त्‌त्रु यथोक्तो हरिणा पुरा ।
वर्त्रेणाहिना तुष्टसुध्धाव मधुसुदनसु ॥४५॥

nibandhyana nāvan tat-treṣṇa
yatho kuto harinā purā
varatrenāhinā tuṣṭas
tuṣṭāva madhusūdanam

nibandhya—anchoring; nāvan—the boat; tat-treṣṇa—onto the horn of the big fish; yathā-uktaḥ—as advised; harinā—by the Supreme Personality of Godhead; purā—before; varatrenā—used as a rope; ahinā—by the great serpent (of the name Vāsuki); tuṣṭaḥ—being pleased; tuṣṭāva—he satisfied; madhusūdanam—the Supreme Lord, the killer of Madhu.

TRANSLATION

Following the instructions formerly given by the Supreme Personality of Godhead, the King anchored the boat to the fish’s horn, using the serpent Vāsuki as a rope. Thus being satisfied, he began offering prayers to the Lord.

TEXT 46

श्रीराजोपाचं
अनालविद्योपहातत्मसविवं
तन्मूलससारपरिश्रमातरः ॥
यस्यकषयोपस्तुता यमान्तुस्य
विभुक्तिदो न: परमो गुरूमेववान् ॥४६॥
śrī-rājovāca

śrī-rājovāca

anādy-avidyopahatātma-samvidas
tan-mūla-samsāra-pariśramāturāḥ
yadvacchayopasṛtā yam āpnuyur
vimuktido naḥ paramo gurur bhavān

śrī-rājā uvāca—the King offered prayers as follows; anādi—from time immemorial; avidyā—by ignorance; upahata—has been lost; ātma-samvidah—knowledge about the self; tat—that is; mūla—the root; samsāra—material bondage; pariśrama—full of miserable conditions and hard work; āturāḥ—suffering; yadvacchayā—by the supreme will; upasṛtāḥ—being favored by the ācārya; yam—the Supreme Personality of Godhead; āpnuyuh—can achieve; vimuktī-daḥ—the process of liberation; naḥ—our; paramāḥ—the supreme; guruh—spiritual master; bhavān—Your Lordship.

TRANSLATION

The King said: By the grace of the Lord, those who have lost their self-knowledge since time immemorial, and who because of this ignorance are involved in a material, conditional life full of miseries, obtain the chance to meet the Lord’s devotee. I accept that Supreme Personality of Godhead as the supreme spiritual master.

PURPORT

The Supreme Personality of Godhead is actually the supreme spiritual master. The Supreme Lord knows everything about the suffering of the conditioned soul, and therefore He appears in this material world, sometimes personally, sometimes by an incarnation and sometimes by authorizing a living being to act on His behalf. In all cases, however, He is the original spiritual master who enlightens the conditioned souls who are suffering in the material world. The Lord is always busy helping the conditioned souls in many ways. Therefore He is addressed here as paramo gurur bhavān. The representative of the Supreme Personality of Godhead who acts to spread Kṛṣṇa consciousness is also guided by the Supreme Lord to act properly in executing the Lord’s order. Such a person may appear to be an ordinary human being, but because he acts on
behalf of the Supreme Personality of Godhead, the supreme spiritual master, he is not to be neglected as ordinary. It is therefore said, 

\[ \text{ācāryam māṁ vijāniyāt: an ācārya who acts on behalf of the Supreme Personality of Godhead should be understood to be as good as the Supreme Lord Himself.} \]

\[ \text{sāksād dharitvena samasta-śāstrair uktas tathā bhāvyata eva saddhiḥ kintu prabhor yah priya eva tasya vande guruḥ śri-caraṇāravindam} \]

Viśvanātha Cakravartī Ṭhākura has advised that the spiritual master acting on the Supreme Lord’s behalf must be worshiped as being as good as the Supreme Lord, for he is the Lord’s most confidential servant in broadcasting the Lord’s message for the benefit of the conditioned souls involved in the material world.

**TEXT 47**

\[ \text{jano 'budho 'yam nija-karma-bandhanaḥ sukhechchaya karma samihate 'sukham yat-sevaya tāṁ vidhunoty asan-matim granthirn sa bhindyād dhṛdayāṁ sa no guruḥ} \]

\[ \text{janaḥ—the conditioned soul subjected to birth and death; abudhaḥ—most foolish because of accepting the body as the self; ayam—he; nija-karma-bandhanaḥ—accepting different bodily forms as a result of his sinful activities; sukha-icchayā—desiring to be happy within this material world; karma—fruitive activities; samihate—plans; asukham—but it is for distress only; yat-sevaya—by rendering service unto whom; tāṁ—the entanglement of karma; vidhunoti—clears up; asat-matim—} \]
the unclean mentality (accepting the body as the self); *granthim*—hard knot; *saḥ*—His Lordship the Supreme Personality of Godhead; *bhindyat*—being cut off; *hrdayam*—in the core of the heart; *saḥ*—He (the Lord); *naḥ*—our; *guruḥ*—the supreme spiritual master.

**TRANSLATION**

In hopes of becoming happy in this material world, the foolish conditioned soul performs fruitive activities that result only in suffering. But by rendering service to the Supreme Personality of Godhead, one becomes free from such false desires for happiness. May my supreme spiritual master cut the knot of false desires from the core of my heart.

**PURPORT**

For material happiness, the conditioned soul involves himself in fruitive activities, which actually put him into material distress. Because the conditioned soul does not know this, he is said to be in *avidyā*, or ignorance. Because of a false hope for happiness, the conditioned soul becomes involved in various plans for material activity. Here Mahārāja Satyavrata prays that the Lord sever this hard knot of false happiness and thus become his supreme spiritual master.

**TEXT 48**

यत्‌-सेवायाग्नेऽनि रुद्र-रोनाम्‌
पुमान्‌ विज्ञानमत्मात्स्मात्स्मात‍
भजेत वर्णं निजमेष सोत्ययो
भूयात्‌ स इङ्गः परमो गुरुम्‌ पुरुषुः

*yat-sevayāgner iva rudra-rodanam*
*pumān vijahyān malam atmanas tamaḥ*
*bhajeta varṇam nijam esa so 'vyayo*
*bhūyāt sa īṣaḥ paramo guror guruḥ*

*yat-sevayā*—the Supreme Personality of Godhead, by serving whom; *agneḥ*—in touch with fire; *iva*—as it is; *rudra-rodanam*—a block of
silver or gold becomes purified; pumān—a person; vijahyāt—can give up; malam—all the dirty things of material existence; atmanah—of one’s self; tamah—the mode of ignorance, by which one performs pious and impious activities; bhajeta—may revive; varṇam—his original identity; nijam—one’s own; eṣah—such; saḥ—He; avyayah—inexhaustible; bhūyat—let Him become; saḥ—He; iṣah—the Supreme Personality of Godhead; paramah—the supreme; guroḥ guruḥ—the spiritual master of all other spiritual masters.

TRANSLATION

One who wants to be free of material entanglement should take to the service of the Supreme Personality of Godhead and give up the contamination of ignorance, involving pious and impious activities. Thus one regains his original identity, just as a block of gold or silver sheds all dirt and becomes purified when treated with fire. May that inexhaustible Supreme Personality of Godhead become our spiritual master, for He is the original spiritual master of all other spiritual masters.

PURPORT

In human life one is meant to undergo austerity to purify one’s existence. Tapo divyam putrāḥ yena sattvam śuddhyet. Because of contamination by the modes of material nature, one continues in the cycle of birth and death (kāraṇam guṇa-saṅgo ’syā sad-asad-yoni-janmasu). Therefore the purpose of human life is to purify oneself of this contamination so that one can regain his spiritual form and not undergo this cycle of birth and death. The recommended process of decontamination is devotional service to the Lord. There are various processes for self-realization, such as karma, jñāna and yoga, but none of them is equal to the process of devotional service. As gold and silver can be freed from all dirty contamination by being put into a fire but not merely by being washed, the living entity can be awakened to his own identity by performing devotional service (yat-sevayā), but not by karma, jñāna or yoga. Cultivation of speculative knowledge or practice of yogic gymnastics will not be helpful.

The word varṇam refers to the luster of one’s original identity. The original luster of gold or silver is brilliant. Similarly, the original luster
of the living being, who is part of the sac-cid-ānanda-vigraha, is the luster of ānanda, or pleasure. Ānandamayo 'bhyāsāt. Every living entity has the right to become ānandamaya, joyful, because he is part of the sac-cid-ānanda-vigraha, Kṛṣṇa. Why should the living being be put into tribulation because of dirty contamination by the material modes of nature? The living entity should become purified and regain his svarūpa, his original identity. This he can do only by devotional service. Therefore, one should adopt the instructions of the Supreme Personality of Godhead, who is described here as guror guruḥ, the spiritual master of all other spiritual masters.

Even though we may not have the fortune to contact the Supreme Lord personally, the Lord’s representative is as good as the Lord Himself because such a representative does not say anything unless it is spoken by the Supreme Personality of Godhead. Śrī Caitanya Mahāprabhu therefore gives a definition of guru. Yāre dekha, tāre kaha ‘kṛṣṇa’-upadeśa: the bona fide guru is he who advises his disciples exactly in accordance with the principles spoken by Kṛṣṇa. The bona fide guru is he who has accepted Kṛṣṇa as guru. This is the guru-paramparā system. The original guru is Vyāsadeva because he is the speaker of Bhagavad-gītā and Śrīmad-Bhāgavatam, wherein everything spoken relates to Kṛṣṇa. Therefore guru-pūjā is known as Vyāsa-pūjā. In the final analysis, the original guru is Kṛṣṇa, His disciple is Nārada, whose disciple is Vyāsa, and in this way we gradually come in touch with the guru-paramparā. One cannot become a guru if he does not know what the Personality of Godhead Kṛṣṇa or His incarnation wants. The mission of the guru is the mission of the Supreme Personality of Godhead: to spread Kṛṣṇa consciousness all over the world.

TEXT 49

न यत्प्रसादायुतभागलेश
मन्ये च देवा गुरवो जना: स्ययम् ।
कृः समेता: प्रभवति पुंस-स्तमाष्टम त्वां शारण प्रवेधे ||४९||

na yat-prasādāyuta-bhāga-lesam
anye ca devā guruvo janāḥ svayam
karmaḥ sanetaḥ prabhavanti puṁsas

tam īśvaraṁ tvāṁ śaṇāṁ prapadye

na—not; yat-prasāda—of the mercy of the Supreme Personality of Godhead; ayuta-bhāgā-leśam—only one ten-thousandth; anye—others; ca—also; devāḥ—even the demigods; guravaḥ—the so-called gurus; janāḥ—the total population; svayam—personally; kartum—to execute; sametāḥ—all together; prabhavanti—can become equally able; puṁsaḥ—by the Supreme Personality of Godhead; tam—unto Him; īśvaram—unto the Supreme Personality of Godhead; tvāṁ—unto You; śaṇāṁ—shelter; prapadye—let me surrender.

TRANSLATION

Neither all the demigods, nor the so-called gurus nor all other people, either independently or together, can offer mercy that equals even one ten-thousandth of Yours. Therefore I wish to take shelter of Your lotus feet.

PURPORT

It is said, kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ: people in general, being motivated by material desires, worship the demigods to get fructive results very quickly. People generally do not become devotees of Lord Viṣṇu, since Lord Viṣṇu never becomes the order-supplier of His devotee. Lord Viṣṇu does not give a devotee benedictions that will create a further demand for benedictions. By worshiping the demigods one may get results, but, as described in Bhagavad-gītā, antavat tu phalam teṣām tad bhavaty alpa-medhasāṃ: whatever great benedictions one may achieve from the demigods are all temporary. Because the demigods themselves are temporary, their benedictions are also temporary and have no permanent value. Those who aspire for such benedictions have a poor fund of knowledge (tad bhavaty alpa-medhasām). The benedictions of Lord Viṣṇu are different. By the mercy of the Lord Viṣṇu, one can be completely freed from material contamination and go back home, back to Godhead. Therefore the benedictions offered by the demigods cannot compare to even one ten-thousandth of the Lord’s benedictions. One should not, therefore, try to obtain benedictions from the demigods or false gurus. One should aspire only for the
benediction offered by the Supreme Personality of Godhead. As the Lord says in *Bhagavad-gītā* (18.66):

```
sarva-dharmān parityajya
māṁ ekaṁ āraṇam vraja
ahāṁ tvāṁ sarva-pāpebhyyo
mokṣayisyāmi mā śucah
```

“Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.” This is the greatest benediction.

**TEXT 50**

अचक्सुरन्यस्य यथायानीः कुत-तथा जनसयाविदुषोगुरो गुरुः।

लङ्केकहकस सर्वदशा समीक्षणो बृहत गुरुः खगति खुक्तसताम ||५०||

acaksur andhasya yathāgraniḥ kṛtas
tathā janasyāviduṣo 'budho guruh
tvam arka-ḍr̥k sarva-dr̥śāṁ samikṣaṇo
vr̥to gurur naḥ sva-gatim bubhutsatām

acaksuḥ—one who does not have his power of sight; andhasya—for such a blind person; yathā—as; agraniḥ—the leader, who goes first; kṛtaḥ—accepted; tathā—similarly; janasya—such a person; aviduṣaḥ—who has no knowledge of the goal of life; abudhaḥ—a foolish rascal; guruh—the spiritual master; tvam—Your Lordship; arka-ḍr̥k—appear like the sun; sarva-dr̥śāṁ—of all sources of knowledge; samikṣaṇaḥ—the complete seer; vṛtaḥ—accepted; guruh—the spiritual master; naḥ—our; sva-gatim—one who knows his real self-interest; bubhutsatām—such an enlightened person.

**TRANSLATION**

As a blind man, being unable to see, accepts another blind man as his leader, people who do not know the goal of life accept
someone as a guru who is a rascal and a fool. But we are interested in self-realization. Therefore we accept You, the Supreme Personality of Godhead, as our spiritual master, for You are able to see in all directions and are omniscient like the sun.

PURPORT

The conditioned soul, being wrapped in ignorance and therefore not knowing the goal of life, accepts a guru who can juggle words and make some display of magic that is wonderful to a fool. Sometimes a foolish person accepts someone as a guru because he can manufacture a small quantity of gold by mystic yogic power. Because such a disciple has a poor fund of knowledge, he cannot judge whether the manufacture of gold is the criterion for a guru. Why should one not accept the Supreme Personality of Godhead, Kṛṣṇa, from whom unlimited numbers of gold mines come into being? Aham sarvasya prabhavo mattah sarvam pravartate. All the gold mines are created by the energy of the Supreme Personality of Godhead. Therefore, why should one accept a magician who can manufacture only a small portion of gold? Such gurus are accepted by those who are blind, not knowing the goal of life. Mahārāja Satyavrata, however, knew the goal of life. He knew the Supreme Personality of Godhead, and therefore he accepted the Lord as his guru. Either the Supreme Lord or His representative can become guru. The Lord says, mām eva ye prapadyante māyām etām taranti te: “One can get relief from the clutches of māyā as soon as he surrenders unto Me.” Therefore it is the guru’s business to instruct his disciple to surrender to the Supreme Personality of Godhead if he wants relief from the material clutches. This is the symptom of the guru. This same principle was instructed by Śrī Caitanya Mahāprabhu: yāre dekha, tāre kaha ‘kṛṣṇa’-upadeśa. In other words, one is advised not to accept a guru who does not follow the path of instruction given by Lord Kṛṣṇa.
A materialistic so-called guru instructs his materialistic disciples about economic development and sense gratification, and because of such instructions the foolish disciples continue in the materialistic existence of ignorance. But Your Lordship gives knowledge that is eternal, and the intelligent person receiving such knowledge is quickly situated in his original constitutional position.
Vaikuṇṭhaloka, or the spiritual world, where there is no anxiety. Therefore, one should follow the instructions of the Supreme Personality of Godhead. Then, as stated in Bhagavad-gītā, tyaktvā deham punar janma naiti mām eti so 'ṛjuna: after giving up one’s body, one will return home, back to Godhead. The Lord lives in the spiritual world in His original personality, and a devotee who follows the instructions of the Lord approaches Him (mām eti). As a spiritual person, such a devotee returns to the Personality of Godhead and plays and dances with Him. That is the ultimate goal of life.

**TEXT 52**

tvam sarva-lokasya suhṛt priyeśvaro
ḥātma gurur jānanam abhiṣṭa-siddhiḥ
tathāpi loko na bhavantam andha-dhir
janāti santam hṛdi baddha-kāmaḥ

*tvam-* You, my dear Lord; *sarva-lokasya*—of all planets and their inhabitants; *suhṛt*—the most well-wishing friend; *priya*—the most dear; *iśvaraḥ*—the supreme controller; *hi*—also; *ātmā*—the supreme soul; *guruh*—the supreme teacher; *jānam*—the supreme knowledge; *abhiṣṭa-siddhiḥ*—the fulfillment of all desires; *tathā api*—still; *lokaḥ*—persons; *na*—not; *bhavantam*—unto You; *andha-dhir*—because of blind intelligence; *janāti*—can know; *santam*—situated; *hṛdi*—in his heart; *baddha-kāmaḥ*—because of being bewildered by material lusty desires.

**TRANSLATION**

My Lord, You are the supreme well-wishing friend of everyone, the dearmost friend, the controller, the Supersoul, the supreme instructor and the giver of supreme knowledge and the fulfillment
of all desires. But although You are within the heart, the foolish, because of lusty desires in the heart, cannot understand You.

PURPORT

Herein the reason for foolishness is described. Because the conditioned soul in this material world is full of materialistic lusty desires, he cannot understand the Supreme Personality of Godhead, although the Lord is situated in everyone’s heart (īśvāraḥ sarva-bhūtānāṁ hṛd-deśe 'ṛjuna tiṣṭhāti). It is because of this foolishness that one cannot take instructions from the Lord, although the Lord is ready to instruct everyone both externally and internally. The Lord says, dadāmi buddhi-yogāṁ taṁ yena mām upayānti te. In other words, the Lord can give instructions on devotional service by which one can return home, back to Godhead. Unfortunately, however, people do not take this devotional service. The Lord, being situated in everyone’s heart, can give one complete instructions on going back to Godhead, but because of lusty desires one engages himself in materialistic activities and does not render service to the Lord. Therefore one is bereft of the value of the Lord’s instructions. By mental speculation one can understand that one is not the body but a spirit soul, but unless one engages in devotional service, the real purpose of life is never fulfilled. The real purpose of life is to go back home, back to Godhead, and live with the Supreme Personality of Godhead, play with the Supreme Personality of Godhead, dance with the Supreme Personality of Godhead and eat with the Supreme Personality of Godhead. These are different items of ānanda, spiritual happiness in spiritual variegatedness. Even though one may come to the platform of brahma-bhūta and understand his spiritual identity by speculative knowledge, one cannot enjoy spiritual life without understanding the Supreme Personality of Godhead. This is indicated here by the word abhiṣṭa-siddhiḥ. One can fulfill the ultimate goal of life only by engaging in devotional service to the Lord. Then the Lord will give one proper instructions on how to go back home, back to Godhead.
tvam tvam aham deva-varam varenyam
prapadya iśam pratibodhanāya
chindhy artha-dīpair bhagavan vacobhir
granthin hṛdayyān vivṛṇu svam okaḥ

tvam—how exalted You are; tvām—unto You; aham—myself; deva-varam—worshiped by the demigods; vareṇyam—the greatest of all; prapadya—fully surrendering; iśam—unto the supreme controller; pratibodhanāya—for understanding the real purpose of life; chindhy—cut off; artha-dīpair—by the light of purposeful instruction; bhagavan—O Supreme Lord; vacobhir—by Your words; granthin—knots; hṛdayyān—fixed within the core of the heart; vivṛṇu—kindly explain; svam okaḥ—my destination in life.

TRANSLATION
O Supreme Lord, for self-realization I surrender unto You, who are worshiped by the demigods as the supreme controller of everything. By Your instructions, exposing life’s purpose, kindly cut the knot from the core of my heart and let me know the destination of my life.

PURPORT
Sometimes it is argued that people do not know who is a spiritual master and that finding a spiritual master from whom to get enlightenment in regard to the destination of life is very difficult. To answer all these questions, King Satyavrata shows us the way to accept the Supreme Personality of Godhead as the real spiritual master. The Supreme Lord has given full directions in Bhagavad-gītā about how to deal with everything in this material world and how to return home, back to Godhead. Therefore, one should not be misled by so-called gurus who are rascals and fools. Rather, one should directly see the Supreme Personality of Godhead as the guru or instructor. It is difficult, however, to understand Bhagavad-gītā without the help of the guru. Therefore the guru appears in the paramparā system. In Bhagavad-gītā (4.34) the Supreme Personality of Godhead recommends:
**TEXT 54**

**Śrīśukadeva Gosvāmi**

*sri-suka uvāca*

*ity uktavantam nrpatim*

*bhagavān ādi-pūrusah*

*matsya-rūpi mahāmbodhau*

*viharams tattvam abravit*

*sri-sukah uvāca—Śrī Śukadeva Gosvāmi said; iti—thus; uktavantam—being addressed by Mahārāja Satyavrata; nrpatim—unto the King; bhagavān—the Supreme Personality of Godhead; ādi-pūrusah—the
original person; matsya-rūpī—who had assumed the form of a fish; mahā-ambhodhau—in that water of inundation; viharan—while moving; tattvam abravīt—explained the Absolute Truth.

TRANSLATION
Sukadeva Gosvāmi continued: When Satyavrata had thus prayed to the Supreme Personality of Godhead, who had assumed the form of a fish, the Lord, while moving in the water of inundation, explained to him the Absolute Truth.

TEXT 55

purāṇa-samhitāṁ divyām
sāṅkhya-yoga-kriyāvatīṁ
satyavrataṁ rājarṣeṁ
ātma-guhyam aśeṣataḥ

purāṇa—the subject matter explained in the Purāṇas, the old histories, especially the Matsya Purāṇa; samhitāṁ—the Vedic instructions contained in Brahma-samhitā and other samhitās; divyām—all transcendental literatures; sāṅkhya—the philosophical way of sāṅkhya-yoga; yoga—the science of self-realization or bhakti-yoga; kriyāvatīṁ—practically applied in life; satyavrataṁ—of King Satyavrata; rājarṣeṁ—the great king and saint; ātma-guhyam—all the mysteries of self-realization; aśeṣataḥ—including all branches.

TRANSLATION
The Supreme Personality of Godhead thus explained to King Satyavrata the spiritual science known as sāṅkhya-yoga, the science by which one distinguishes between matter and spirit [in other words, bhakti-yoga], along with the instructions contained in the Purāṇas [the old histories] and the samhitās. The Lord explained Himself in all these literatures.
TEXT 56

अश्रौषिद र्षिभिः साकमात्मतत्त्वात्मसारमसारः ग्रंथ सनातनः।

अन्यायायो भगवाता शोकं ब्रह्म सनातनः।

aśrauṣid rṣibhiḥ sākam
atma-tattvam asaṁśayam
nāvy āsino bhagavatā
proktam brahma sanātanan

aśrauṣit—he heard; rṣibhiḥ—the great saintly persons; sākam—with;
atma-tattvam—the science of self-realization; asaṁśayam—without any
doubt (because it was spoken by the Supreme Lord); nāvy āsinaḥ—sitting
in the boat; bhagavatā—by the Supreme Personality of Godhead;
proktam—explained; brahma—all transcendental literatures;
sanātanan—eternally existing.

TRANSLATION

While sitting in the boat, King Satyavrata, accompanied by the
great saintly persons, listened to the instructions of the Supreme
Personality of Godhead in regard to self-realization. These in-
structions were all from the eternal Vedic literature [brahma].
Thus the King and sages had no doubt about the Absolute Truth.

TEXT 57

अति-प्रलयपाय उत्थिताय स वेधसे।
हत्वावरं हयाग्रिवं वेदान्त प्रत्याहरद्वरि:।

atita-pralayāpāya
uttātāya sa vedhase
hatvāsuram hayagrīvam
vedān pratyāharad dhariḥ

atita—passed; pralaya-apāye—at the end of the inundation;
uttātāya—to bring him to his senses after sleeping; saḥ—the Supreme
Lord; vedhase—unto Lord Brahmā; hatvā—after killing; asuram—the
demon; hayagrīvam—by the name Hayagrīva; vedān—all the Vedic records; pratyāharat—delivered; hariḥ—the Supreme Personality of Godhead.

TRANSLATION
At the end of the last inundation [during the period of Svāyambhuva Manu] the Supreme Personality of Godhead killed the demon named Hayagrīva and delivered all the Vedic literatures to Lord Brahmā when Lord Brahmā awakened from sleeping.

TEXT 58

sa tu satyavrato rājā
jñāna-vijñāna-saṁyutah
viśnoḥ prasādāt kalpe 'sminn
āsīt vaivasvato manuḥ

saḥ—he; tu—indeed; satyavrataḥ—Satyavrata; rājā—the King; jñāna-vijñāna-saṁyutah—enlightened in full knowledge and its practical use; viśnoḥ—of Lord Viṣṇu; prasādāt—by the mercy; kalpe asmin—in this period (ruled by Vaivasvata Manu); āsīt—became; vaivasvataḥ manuḥ—Vaivasvata Manu.

TRANSLATION
King Satyavrata was illuminated with all Vedic knowledge by the mercy of Lord Viṣṇu, and in this period he has now taken birth as Vaivasvata Manu, the son of the sun-god.

PURPORT
Śrīla Viśvanātha Cakravarti Ṭhākura gives his verdict that Satyavrata appeared in the Cākṣuṣa- manvantara. When the Cākṣuṣa- manvantara ended, the period of Vaivasvata Manu began. By the grace of Lord Viṣṇu, Satyavrata received instructions from the second fish incarnation and was thus enlightened in all spiritual knowledge.
TEXT 59

satyavrata-satya-vratasya raja-rarse of King Satyavrata; raja-rarse—of the great king;
maya-matsya-satya-sarngiina of the fish incarnation; sarngiina—who had one horn on His head; sarivdnam—the description or dealings; mahat-akhyaanam—the great story; srutv by hearing; macyeta—is delivered; kilbiisa—from all sinful reactions.

TRANSLATION

This story concerning the great King Satyavrata and the fish incarnation of the Supreme Personality of Godhead, Viṣṇu, is a great transcendental narration. Anyone who hears it is delivered from the reactions of sinful life.

TEXT 60

avatāram—incarnation; hare—of the Supreme Personality of Godhead; yath—whoever; ayam—he; kirtaya—narrates and chants; anvaham—daily; nara—he; such a person; sanikalpa—all ambitions; tasya—of him; sidhyanti—become successful; sa—he; such a person; yati—goes back; paramām gatim—back home to Godhead, the supreme place.
TRANSLATION

One who narrates this description of the Matsya incarnation and King Satyavrata will certainly have all his ambitions fulfilled, and he will undoubtedly return home, back to Godhead.

TEXT 61

प्रलयपयायति भातुः सुमुक्खकेश्वरेऽः
श्वेतिगणमपनीतं प्रत्युपादत्त हतवा
दितिजस्कथं यो ब्रह्म सत्यवरतानां
तमहमाविलहेतुं जिह्मीनं नतोदस्मि।।6।।

pralaya-payasi dhātuḥ supta-śaktēr mukhebhyaḥ
śruti-gaṇam apanītaṁ pratyupādatta hatvā
ditijam akathayad yo brahma satyavratānāṁ
tam aham akhila-hetum jihma-minam nato 'smi

pralaya-payasi—in the water of inundation; dhātuḥ—from Lord Brahmā; supta-śakteḥ—who was inert because of sleeping; mukhebhyaḥ—from the mouths; śruti-gaṇam—Vedic records; apanītam—stolen; pratyupādatta—gave back to him; hatvā—by killing; ditijam—the great demon; akathayat—explained; yah—one who; brahma—Vedic knowledge; satyavratānāṁ—for the enlightenment of Satyavrata and the great saintly persons; tam—unto Him; aham—I; akhila-hetum—unto the cause of all causes; jihma-minam—appearing as and pretending to be a great fish; nataḥ asmi—I offer my respectful obeisances.

TRANSLATION

I offer my respectful obeisances unto the Supreme Personality of Godhead, who pretended to be a gigantic fish, who restored the Vedic literature to Lord Brahmā when Lord Brahmā awakened from sleep, and who explained the essence of Vedic literature to King Satyavrata and the great saintly persons.
PURPORT

Here is a summary of Satyavrata’s meeting with the fish incarnation of Lord Viṣṇu. Lord Viṣṇu’s purpose was to take back all the Vedic literatures from the demon Hayagrīva and restore them to Lord Brahmā. Incidentally, by His causeless mercy, the Lord spoke with Satyavrata. The word *satyavrata-nām* is significant because it indicates that those on the level of Satyavrata can take knowledge from the *Vedas* delivered by the Supreme Personality of Godhead. Whatever is spoken by the Supreme Lord is accepted as *Veda*. As stated in *Bhagavad-gītā*, *vedānta-kṛd veda-vit*: the Supreme Personality of Godhead is the compiler of all Vedic knowledge, and He knows the purport of the *Vedas*. Therefore, anyone who takes knowledge from the Supreme Personality of Godhead, Kṛṣṇa, or from *Bhagavad-gītā* as it is, knows the purpose of the *Vedas* (*vedaiś ca sarvair aham eva vedyah*). One cannot understand Vedic knowledge from the *veda-vāda-ratās*, who read the *Vedas* and misconstrue their subject matter. One has to know the *Vedas* from the Supreme Personality of Godhead.

Thus end the Bhaktivedanta purports of the Eighth Canto, Twenty-fourth Chapter, of the *Śrīmad-Bhāgavatam*, entitled “Matsya, the Lord’s Fish Incarnation.”

—This commentary has been finished in our New Delhi center today, the first of September, 1976, the day of Rādhāstami, by the grace of the Supreme Personality of Godhead and the ācāryas. Śrīla Narottama dāsa Ṭhākura says, *tāndera caraṇa sevi bhakta-sane vāsa janame janame haya, ei abhilāsa*. I am attempting to present *Śrīmad-Bhāgavatam* in the English language by the order of my spiritual master, Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura, and by his grace the work of translation is gradually progressing, and the European and American devotees who have joined the Kṛṣṇa consciousness movement are helping me considerably. Thus we have expectations of finishing the great task before my passing away. All glories to Śrī Guru and Gaurāṅga.
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 Sarasvatī 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 Ṭhākura 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 Vaishnava 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 Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic Śrī Caitanya-caritāmṛta.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.
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Viṣṇu-dharmottara, 250

Viṣṇu Purāṇa, 107, 209

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Glossary

A

Ācārya—a spiritual master who teaches by example.
Ārati—a ceremony for greeting the Lord with offerings of food, lamps, fans, flowers and incense.
Arcana—the devotional process of Deity worship.
Arghya—the ceremonious offering of water or of other auspicious items in a conchshell.
Artha—economic development.
Āsrama—the four spiritual orders of life: celibate student, householder, retired life and renounced life.
Asuras—atheistic demons.
Avatāra—a descent of the Supreme Lord.

B

Bhagavad-gītā—the basic directions for spiritual life spoken by the Lord Himself.
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.

D

Daityas—a race of demons descending from Diti.
Dama—control of the senses.
Dharma—eternal occupational duty; religious principles.

E

Ekādaśī—a special fast day for increased remembrance of Kṛṣṇa, which comes on the eleventh day of both the waxing and waning moon.
G

Goloka (Kṛṣṇaloka)—the highest spiritual planet, containing Kṛṣṇa’s personal abodes, Dvārakā, Mathurā and Vṛndāvana.

Gopis—Kṛṣṇa’s cowherd girl friends, His most confidential servitors.

Gṛha—regulated householder life; the second order of Vedic spiritual life.

Guru—a spiritual master.

Guru-pūjā—worship of the spiritual master.

H

Hare Kṛṣṇa mantra—See: Mahā-mantra

J

Jaya—an exclamation meaning “All victory to you!” or “All glories to you!”

Jiva-tattva—the living entities, atomic parts of the Lord.

Jñāna—theoretical knowledge.

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.

Kalpa—daytime of Brahmā, 4,320,000,000 years.

Kāma—lust.

Kamaṇḍalu—water pot carried by sannyāsīs.

Karatalas—hand cymbals used in kirtana.

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.

Karmī—a person satisfied with working hard for flickering sense gratification.

Kirtana—chanting the glories of the Supreme Lord.

Kṛṣṇaloka—See: Goloka

Kṣatriyas—a warrior or administrator; the second Vedic social order.

Kuśa—auspicious grass used in Vedic rituals.

L

Lokas—planets.
M

Mahājana—the Lord’s authorized devotee, who by his teachings and behavior establishes the path of religion.

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.

Manus—fathers of the human species.

Manvantara—the duration of each Manu’s reign; used as a standard measurement 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.

Mrḍanga—a clay drum used for congregational chanting.

Munis—sages.

O

Omkāra—the sacred sound vibration from which expand all the Vedas; chanted as an invocation to all mantras.

P

Pādyā—water ceremoniously offered for washing feet.

Paramparā—the chain of spiritual masters in disciplic succession.

Prajāpatī—sages.

Prasāda—food spiritualized by being offered to the Lord.

R

Ṛṣis—sages.

S

Sac-cid-ānanda-vigraha—the Lord’s transcendental form, which is eternal, full of knowledge and bliss.

Śama—control of the mind.
Sāṁhitās—supplementary Vedic literatures expressing the conclusions of particular self-realized authorities.

Saṅkīrtana—public chanting of the names of God, the approved yoga process for this age.

Sannyāsa—renounced life; the fourth order of Vedic spiritual life.

Śāstras—revealed scriptures.

Satya-yuga—the first of the cycle of four ages of the universe.

Śloka—a Sanskrit rhymed and metered verse.

Smārtas—those who strictly follow Vedic injunctions without realization of the final conclusion of Vedic knowledge, devotional service to the Supreme Lord.

Soma—a heavenly elixir available on the moon.

Śravaṇam kīrtanaṁ viṣṇoh—the devotional processes of hearing and chanting about Lord Viṣṇu.

Śūdra—a laborer; the fourth of the Vedic social orders.

Śvāmi—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.

Titikṣā—the godly quality of tolerance.

V

Vaikuṇṭha—the spiritual world.

Vaiṣṇava—a devotee of Lord Viṣṇu, Kṛṣṇa.

Vaiśyas—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 class, and the laborer class.

Varnāśrama—the Vedic social system of four social and four spiritual orders.

Vedas—the original revealed scriptures, first spoken by the Lord Himself.
Veda-vāda-ratās—See: Smārtas
Viṣṇu, Lord—Krṣṇa’s expansion for the creation and maintenance of the material universes.
Viṣṇu-bhakti—devotional service to Lord Viṣṇu.
Viṣṇu-tattva—the original Personality of Godhead’s primary expansions, each of whom is equally God.
Vṛndāvana—Krṣṇa’s personal abode, where He fully manifests His quality of sweetness.
Vyāsadeva—Krṣṇa’s incarnation, at the end of Dvāpara-yuga, for compiling the Vedas.
Vyāsa-pūjā—worship of the compiler of the Vedas, Vyāsadeva; worship of the bona fide spiritual master as the representative of Vyāsadeva.

Y

Yajña—sacrifice; work done for the satisfaction of Lord Viṣṇu.
Yogī—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.
Yukta-vairāgya—real renunciation by utilizing everything in the service of God.
Sanskrit Pronunciation Guide

Vowels

अ आ अ ई उ ऊ ऋ ॠ व ृ ए ऐ ओ औ औ

॒ (anusvāra) ृ (visarga)

Consonants

Gutturals: क ka ख kha ग ga घ gha ङ ēn
Palatals: च ca छ cha ज ja झ jha ञ ēn
Cerebrals: ट ta ठ tha ड da ढ dha ण ēn
Dentals: त ta थ tha द da ध dha न ēn
Labials: प pa फ pha ब ba भ bha म ma
Semivowels: य ya र ra ल la व va
Sibilants: श śa ष sa स sa
Aspirate: ह ha Ṣ (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.
ī – 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:

- **k** - as in kite
- **kh** - as in Eckhart
- **g** - as in give
- **gh** - as in dig-hard
- **c** - as in chair
- **ch** - as in staunch-heart
- **j** - as in joy

- **jh** - as in hedgehog
- **ñ** - as in canyon
- **ṭ** - as in tub
- **ṭh** - as in light-heart
- **ḍ** - as in dove
- **ḍha** - as in red-hot
- **ṇ** - as rna (prepare to say the r and say na).

Cerebrals are pronounced with tongue to roof of mouth, but the following dentals are pronounced with tongue against teeth:

- **t** - as in tub but with tongue against teeth.
- **th** - as in light-heart but with tongue against teeth.
- **d** - as in dove but with tongue against teeth.
- **dh** - as in red-hot but with tongue against teeth.
- **n** - as in nut but with tongue between teeth.
- **p** - as in pine
- **ph** - as in uphill (not f)
- **b** - as in bird
- **bh** - as in rub-hard
- **m** - as in mother
- **y** - as in yes
- **r** - as in run

- **l** - as in light
- **v** - as in vine
- **ś** (palatal) - as in the s in the German word sprechen
- **ś** (cerebral) - as the sh in shine
- **s** - as in sun
- **h** - as in home

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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yad deva-devo girīsāś candra-maulir
yad yad dhāsyaṁ loke 'smīn
yad yad vaṭa vānchasī tat prāticeha me
yadā kādācī jīvātām

yādobyo jñātī-ghāṭibhyo
yadreçhā-lābha-ṭuṣṭasya
yadreçhayopapannena
yadreçhayopapannena
yadreçhayoparsāt yam āpnuyum

yady asya na bhavet stambhas
yady uttamasloka bhavāṁ māmeritaṁ
yadyapy asav adharme!

yajamānaṁ pramudito
yajamānaṁ svayam tasya
yan-madaṁ pui'sa stabdho
yajneśa yajna-purusāḥ

yajneśo yajna-puruṣaḥ
yal lokā-pālais tvad-anugrahaṁ 'marair
yam na mātā pitā bhṛtāṁ
yam vinirjitya krchrena
yan-madhaḥ puruṣaḥ stadbho

yam no 'surānām asi durgā-śaño
yasmin vairānubandhena
yassa pramānaṁ bhrgavah śampārye
yat kiccei om iti brilyat

yat-pādā-śadma-śakaranda
yat-pāda-yāsāvatārīyaṁ
yat-pāda-padma-makaraṁ
yat tatra yāsāvatārīyaṁ
yat pāda-yāsāvatārīyaṁ

yat pādāyor asaṁtha-dhiḥ salilam
yat sapatnair hṛtā-śrīrāṁ
yat sevāyām tāṁ vidhunoy asan-matīṁ
yat sevāyāgariva rudrā-rodanāṁ
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