ALL GLORY TO ŚRĪ GURU AND GĀURĀNGA

ŚRĪMAD BHĀGAVATAM

of

KRŚṆA-DVĀPĀYANA VYĀSA

सत्त्वेन प्रतिलभ्याय नैष्कर्म्येण विपश्चिता ।
नमः कैवल्यनाथय निर्वाणसुखसंविदे ॥

sattvena pratilabhyāya
naiṣkarmyena vipaścitā
damah kaivalya-nāthāya
nirvāṇa-sukha-samvīde (p. 84)
BOOKS by
His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

Bhagavad-gītā As It Is
Śrīmad-Bhāgavatam, Cantos 1–8 (24 Vols.)
Śrī Caitanya-caritāmṛta (17 Vols.)
Teachings of Lord Caitanya
The Nectar of Devotion
The Nectar of Instruction
Śrī Īsopaniṣad
Easy Journey to Other Planets
Kṛṣṇa Consciousness: The Topmost Yoga System
Kṛṣṇa, the Supreme Personality of Godhead (3 Vols.)
Perfect Questions, Perfect Answers
Dialectic Spiritualism—A Vedic View of Western Philosophy
Transcendental Teachings of Prahlād Mahārāja
Kṛṣṇa, the Reservoir of Pleasure
Life Comes from Life
The Perfection of Yoga
Beyond Birth and Death
On the Way to Kṛṣṇa
Rāja-vidyā: The King of Knowledge
Elevation to Kṛṣṇa Consciousness
Kṛṣṇa Consciousness: The Matchless Gift
Back to Godhead Magazine (Founder)

A complete catalog is available upon request

International Society for Krishna Consciousness
3764 Watseka Avenue
Los Angeles, California 90034
SRIMAD BHAGAVATAM

Eighth Canto
“Withdrawal of the Cosmic Creations”

(Part One—Chapters 1-8)

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

by

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

International Society for Krishna Consciousness
3764 Watseka Avenue
Los Angeles, California 90034

© 1976 Bhaktivedanta Book Trust

All Rights Reserved

Library of Congress Catalogue Card Number: 73-169353
International Standard Book Number: 0-912776-90-0

First printing, 1976: 20,000 copies

Printed in the United States of America
# Table of Contents

**Preface**

**Introduction**

---

**CHAPTER ONE**

**The Manus, Administrators of the Universe**

- **Chapter Summary**
- How to Confirm an Incarnation of God
- Real National Leaders Renounce Sense Gratification
- Perfect Communism: Everything Belongs to the Supreme
- Mental Conceptions Cannot Limit God
- The Supreme Teacher of Human Society

**CHAPTER TWO**

**The Elephant Gajendra’s Crisis**

- **Chapter Summary**
- The Waves of the Ocean of Milk Produce Emeralds
- Trikūṭa Mountain’s Heavenly Atmosphere
- Gajendra’s Pursuit of Sense Gratification
- A Crocodile Ruins Gajendra’s Illusory Enjoyment
- Gajendra Surrenders to the Supreme Controller

**CHAPTER THREE**

**Gajendra’s Prayers of Surrender**

- **Chapter Summary**
- Gajendra Remembers a *Mantra* from His Previous Life
- The Inconceivable Supreme Artist

*Bhakti-yoga: Pure Spiritual Activity*
The Only Shelter for All Transcendentalists 92
Kṛṣṇa Gives Whatever a Living Entity Wants 101
The Struggle for Existence Is Due to Ignorance 108
Lord Hari Rescues Gajendra 115

CHAPTER FOUR

Gajendra Returns to the Spiritual World 121
Chapter Summary 121
King Hūhū’s Life as a Crocodile 124
Gajendra Regains His Spiritual Body 132

CHAPTER FIVE

The Demigods Appeal to the Lord for Protection 143
Chapter Summary 143
The Lord’s Qualities Are Impossible to Count 147
Durvāsā Muni Curses the Demigods 153
Śvetadvipa, the Lord’s Abode in the Ocean of Milk 164
The Mental Wheel of Birth and Death 174
Kṛṣṇa’s Illusory Energy 177
Why the Moon Is Not a Desert 182
The Greatest Scholars Reject This Temporary World 190
Kṛṣṇa Consciousness Satisfies Everyone 199

CHAPTER SIX

The Demigods and Demons Declare a Truce 203
Chapter Summary 203
The Crystal-Clear Personal Beauty of the Lord 208
Bhakti-yoga: Direct Access to the Supreme 214
Table of Contents

The Diplomatic Logic of the Snake and the Mouse 225
The Demigods and Demons Uproot Mandara Mountain 234
The Lord Transports Mandara Mountain 237

CHAPTER SEVEN
Lord Śiva Saves the Universe by Drinking Poison 241

Chapter Summary 241
Demons Must Always Disagree with Demigods 243
The Appearance of Kūrma, the Tortoise Incarnation 248
The Supreme Lord, Ajita, Churns the Milk Ocean 255
The Demigods Offer Prayers to Lord Śiva 260
Inimitable Lord Śiva Reduces and Drinks the Poison 278

CHAPTER EIGHT
The Churning of the Milk Ocean 285

Chapter Summary 285
The Appearance of Lakṣmīdevī, the Goddess of Fortune 292
Lakṣmīdevī Chooses a Husband 302
Dhanvantari Appears, with a Jug of Nectar 312
The First Concern of a Nondevotee 317
The Mohini Incarnation 321

Appendixes 323

The Author 325
References 327
Glossary 329
Sanskrit Pronunciation Guide 335
Index of Sanskrit Verses 337
General Index 347
Preface

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

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

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

\[
\begin{align*}
\text{kaumāra ācaret prājño} \\
\text{dharmān bhāgavatān iha} \\
\text{durlabham mānuṣaṁ janma} \\
\text{tad apy adhruvam arthadam}
\end{align*}
\]

\text{Śrīm. 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 accept 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 as with an ordinary book. It should be gone through chapter by chapter, one after another. The reading matter is so arranged with its original Sanskrit text, its English transliteration, synonyms, translation and purports so that one is sure to become a God realized soul at the end of finishing the first nine cantos.

The Tenth Canto is distinct from the first nine cantos, because it deals directly with the transcendental activities of the Personality of Godhead Śrī Kṛṣṇa. 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.

\[\text{tad-vāg-visargo janatāgha-viplavo} \]
\[\text{yasmin pratiślokaṁ abaddhavyaḥ api} \]
nāmāny anantasya yaśo 'ṅkitāni yac
cḥṛṇvanti gāyanti grṇanti sādhavah
(Bhāg. 1.5.11)

“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 Śrīla Vyāsadeva, the “literary incarnation of God.” After compiling the Vedas, Vyāsadeva set forth their essence in the aphorisms known as Vedānta-sūtras. Śrīmad-Bhāgavatam is Vyāsadeva’s commentary on his own Vedānta-sūtras. It was written in the maturity of his spiritual life under the direction of Nārada Muni, his spiritual master. Referred to as “the ripened fruit of the tree of Vedic literature,” Śrīmad-Bhāgavatam is the most complete and authoritative exposition of Vedic knowledge.

After compiling the Bhāgavatam, Vyāsa impressed the synopsis of it upon his son, the sage Śukadeva Gosvāmī. Śukadeva Gosvāmī subsequently recited the entire Bhāgavatam to Mahārāja Parīkṣit in an assembly of learned saints on the bank of the Ganges at Hastināpura (now Delhi). Mahārāja Parīkṣit was the emperor of the world and was a great rājaṛṣi (saintly king). Having received a warning that he would die within a week, he renounced his entire kingdom and retired to the bank of the Ganges to fast until death and receive spiritual enlightenment. The Bhāgavatam begins with Emperor 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.”
Sukadeva Gosvāmī’s answer to this question, and numerous other questions posed by Mahārāja Parikṣit, concerning everything from the nature of the self to the origin of the universe, held the assembled sages in rapt attention continuously for the seven days leading to the King’s death. The sage Śūta 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 Naimiṣāraṇya. 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, Śūta 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 Śūta Gosvāmī relate the questions of Mahārāja Parikṣit and the answers of Sukadeva Gosvāmī. Also, Śūta Gosvāmī sometimes responds directly to questions put by Śaunaka Rṣi, the spokesman for the sages gathered at Naimiṣāraṇya. One therefore simultaneously hears two dialogues: one between Mahārāja Parikṣit and Sukadeva Gosvāmī on the bank of the Ganges, and another at Naimiṣāraṇya between Śūta Gosvāmī and the sages at Naimiṣāraṇya Forest, headed by Śaunaka Rṣi. Furthermore, while instructing King Parikṣit, Sukadeva Gosvāmī often relates historical episodes and gives accounts of lengthy philosophical discussions between such great souls as the saint Maitreya and his disciple Vidura. With this understanding of the history of the Bhāgavatam, the reader will easily be able to follow its intermingling of dialogues and events from various sources. Since philosophical wisdom, not chronological order, is most important in the text, one need only be attentive to the subject matter of 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.
Introduction

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
By the arrangement of providence, a strong crocodile once became angry at Gajendra, the King of the elephants, and attacked his leg in the water. Pulling one another in and out of the water, the powerful elephant and the crocodile fought for one thousand years. Because of being pulled into the water and fighting for many long years, Gajendra became diminished in his mental, physical and sensual strength. The crocodile, on the contrary, being an animal of the water, increased in enthusiasm, physical strength and sensual power. At last, Gajendra saw that he was helpless, and he prayed to the Lord for release. Understanding the elephant’s awkward condition, and moved by his heartfelt prayers, the Supreme Personality of Godhead, Nārāyaṇa, who lives everywhere, appeared before Gajendra accompanied by the demigods, who were also offering prayers to Him. Gajendra had been forcefully captured by the crocodile in the water and was feeling acute pain, but when he saw that Nārāyaṇa, wielding His disc, was coming in the sky on the back of Garuḍa, he immediately took a lotus flower in his trunk, and with great difficulty due to his painful condition, he uttered the following words: “O my Lord, Nārāyaṇa, master of the universe, O Supreme Personality of Godhead, I offer my respectful obeisances unto You.” (pp. 58–118)
Seeing Gajendra in such an aggrieved position, the unborn Supreme Personality of Godhead, Hari, immediately got down from the back of Garuđa by His causeless mercy and pulled the King of the elephants, along with the crocodile, out of the water. Then, in the presence of all the demigods, the Lord severed the crocodile's mouth from its body with His disc, thus freeing Gajendra. At once the crocodile assumed a very beautiful form as a Gandharva. In his previous life he had been King Hūhū, the best of the Gandharvas, but Devala Muni cursed him to become a crocodile. Now, having been delivered by the Supreme Personality of Godhead, he regained his original form. Gajendra's good fortune was even greater, for he had been touched directly by the hands of the Supreme Personality of Godhead, and this immediately freed him of all material ignorance and bondage. Thus he received the salvation of sārūpya-mukti, by which he achieved the same bodily features as the Lord, being dressed in yellow garments and possessing four hands. (pp. 120–126)
Gajendra, the King of the elephants, had formerly been a Vaiṣṇava king of the country known as Pāṇḍya, which is in the province of Drāvida (South India). In his previous life he was known as Indradyumna Mahārāja. Indradyumna had retired from family life and gone to the Malaya Hills, where he had a small cottage for his āśrama. He wore matted locks on his head and always engaged in austerities. Once, while observing a vow of silence, he was fully engaged in the worship of the Lord and absorbed in the ecstasy of love of Godhead when the great sage Agastya Muni arrived, surrounded by his disciples. When the munī saw that King Indradyumna remained silent and did not follow the etiquette of offering him a reception, he became very angry and spoke this curse against the King: “This King Indradyumna is not at all gentle. Being low and uneducated, he has insulted a brāhmaṇa. May he therefore enter the region of darkness and receive the dull, dumb body of an elephant.” (pp. 127–130)
The demigods and the demons made an armistice between them, arranging to produce nectar by churning the ocean of milk with Mandara Mountain. Thereafter, with great strength, the demons and the demigods, who were all very powerful and who had long, stout arms, uprooted Mandara Mountain. Crying very loudly, they brought it toward the ocean of milk. However, Mount Mandara was solid gold and thus extremely heavy, and because of conveying the great mountain for a long distance, King Indra, Mahārāja Bali and their associates became fatigued. Suddenly, the mountain slipped from their hands, fell down and smashed many demigods and demons. Most of them were killed, and the survivors were frustrated and disheartened, their arms, thighs and shoulders being broken. Therefore the Supreme Personality of Godhead, who knows everything, appeared there on the back of His carrier, Garuḍa. Observing that most of the demons and demigods had been crushed by the falling of the mountain, the Lord glanced over them and brought them back to life. Thus they became free from grief, and they even had no bruises on their bodies. Then the Lord very easily lifted Mount Mandara with one hand and placed it on the back of Garuḍa. (pp. 233–237)
Appearing like another great mountain, the Lord manifested Himself on the summit of Mount Mandara and held it with one hand. Then the demigods and the demons worked almost madly for the nectar, encouraged by the Lord, who was above and below the mountain and who had entered the demigods, the demons, the mountain itself, and the great thousand-headed serpent, Vāsuki. The entire ocean became turbulent from the violent churning, and the fish, tortoises and snakes became most agitated. While the ocean was being churned in this way, it first produced a fiercely dangerous poison called ḍālahāla. When that uncontrollable poison was forcefully spreading up and down in all directions, all the demigods, along with the Lord Himself, approached Lord Śiva. Feeling unsheltered and afraid, they sought shelter of him. They pleaded, “O greatest of all demigods, O Supersoul of all living entities and cause of happiness and prosperity, we have come to the shelter of your lotus feet. Now please save us from this fiery poison, which is spreading all over the three worlds.” When Lord Śiva, who is dedicated to auspicious, benevolent work for humanity, saw that the living entities were extremely disturbed by the poison, he became very compassionate. Thus he took the whole quantity of poison in his palm and drank it. The few drops of poison that scattered from Lord Śiva’s hand were drunk by many insects, snakes and plants, who became the first scorpions, cobras, poisonous drugs and other poisonous living entities in the world. (pp. 252-278)
PLATE SIX

The goddess of fortune, Raṃā, appeared like electricity, surpassing the lightning that might illuminate a marble mountain. Because of her exquisite beauty and her glories, everyone, including the demigods, the demons and the human beings, desired her. They were attracted because she is the source of all opulences, and thus they each worshiped her with their own special presentations: a suitable sitting place from Indra; pure water in golden waterpots from the Ganges and the Yamunā personified; all the herbs needed for installing the Deity from the land personified; milk, yogurt, ghee, urine and cow dung from the cows; everything produced during springtime from spring personified; flower garlands surrounded by bumblebees from Varuṇa; various decorative ornaments from Viśvakarmā; a necklace from Sarasvati; a lotus flower from Lord Brahmā; and earrings from the inhabitants of Nāgaloka. The great sages performed the bathing ceremony while the Gandharvas chanted all-auspicious Vedic mantras and the professional dancers danced and sang. The clouds personified blew conchshells and bugles, beat various drums, and played flutes and stringed instruments. And the great elephants carried big water jugs full of Ganges water and bathed the goddess of fortune, to the accompaniment of Vedic mantras chanted by learned brāhmaṇas. (pp. 292–300)
While the sons of Kaśyapa, both demons and demigods, were engaged in churning the ocean of milk, a very wonderful male person appeared, carrying a jug filled to the top with nectar. He was as strongly built as a lion; his arms were long, stout and strong; his neck, which was marked with three lines, resembled a conchshell; his eyes were reddish; and his complexion was blackish. He was very young, he was garlanded with flowers, and his entire body was fully decorated with various ornaments. He was dressed in yellow garments, and from his ears hung brightly polished earrings made of pearls. The tips of his hair were anointed with oil, and his chest was very broad. His body had all good features, and he was decorated with bangles. His name was Dhanvantari, a plenary portion of a plenary portion of Lord Viṣṇu. It is he who inaugurated the science of medicine in the universe, and it is he who very quickly cures the diseases of the ever-diseased living entities simply by His fame personified. As one of the demigods, he is permitted to take a share in sacrifices, and only because of him do the demigods achieve a long duration of life. (pp. 312–314)
CHAPTER ONE

The Manus, Administrators of the Universe

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

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

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

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

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

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

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

**TEXT 1**

श्रीराजोवचः

वायव्यस्येह गुरो वव्योष्य विस्तराण्युतः ।

यत्र विश्वमुनि सर्गो मनुस्यं नाव नः ॥ १ ॥

śrī-rājovāca

svāyambhuvasyēha guro

variśo 'yaṁ vistarāc chrutah

yatra viśva-srjāṁ sargo

manūn anyān vadasva naḥ

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

**TRANSLATION**

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

**TEXT 2**

मन्तन्त्रे हरेर्ज्ञाम कर्मोपि च महीयसः ।

गुणान्ति कवयो व्रहस्तानि नो वद मृग्वताम् ॥ २ ॥
manvantare harer janma
karmāṇi ca mahīyasah
grñanti kavayō brahmāms
tāni no vada śṛṇvatām

manvantare During the change of manvantaras (one Manu following another); hareḥ Of the Supreme Personality of Godhead; janma Appearance; karmāṇi And activities; ca Also; mahīyasah Of the supremely glorified; grñanti Describe; kavayaḥ The great learned persons who have perfect intelligence; brahman—O learned brāhmaṇa (Śukadeva Gosvāmi); tāni—All of them; naḥ—to us; vada—Please describe; śṛṇvatām—who are very eager to hear.

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

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

TEXT 3

यत yad yasminn antare brahman
हि hi atite 'nāgate 'dya vā

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

TRANSLATION

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

PURPORT

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

**TEXT 4**

**Śrī-ṛṣi uvāca**

śrī-ṛṣih uvāca

manavo 'smin vyatītāḥ saṭ
kalpe svāyambhuvādayāḥ
ādyas te kathito yatra
devādīnāṁ ca sambhavaḥ

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

**TRANSLATION**

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

**TEXT 5**

ākūtyāṁ devahūtyāṁ ca
duḥhitros tasya vai manoḥ
The Manus, Administrators of the Universe

Translation

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

Purport

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

Text 6

kṛtām purā bhagavataḥ
kapilasyānuvarṇitam
ākhyāsyey bhagavān yajño
yat cakāra kurūdvaha

kṛtām—already done; purā—before; bhagavataḥ—of the Supreme Personality of Godhead; kapilasya—Kapila, the son of Devahūti; anuvārṇitam—fully described; ākhyāsyey—I shall describe now; bhagavān—the Supreme Personality of Godhead; yajño—of the name Yajñapati or Yajñamūrti; yat—whatever; cakāra—executed; kurūdvaha—O best of the Kurus.
TRANSLATION

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

TEXT 7

\[
\text{viraktaḥ kāma-bhogeṣu} \\
\text{satārūpā-patiḥ prabhuḥ} \\
\text{visṛjayā rājyaṁ tapase} \\
\text{sabhāryo vanam āviṣat}
\]

\text{viraktaḥ}—without attachment; \text{kāma-bhogeṣu}—in sense gratification (in grhaṣṭha life); \text{satārūpā-patiḥ}—the husband of Satārūpā, namely Svāyambhuva Manu; \text{prabhuḥ}—who was the master or king of the world; \text{visṛjya}—after renouncing totally; \text{rājyaṁ}—his kingdom; \text{tapase}—for practicing austerities; \text{sa-bhāryaḥ}—with his wife; \text{vanam}—the forest; \text{āviṣat}—entered.

TRANSLATION

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

PURPORT

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

TEXT 8

\[\text{sunandāyāṁ} \varṣa-\text{śatam} \]
\[\text{padaikena bhuvam sprśan} \]
\[\text{tapyamānas tapo ghoram} \]
\[\text{idam anvāha bhārata} \]

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

TRANSLATION

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

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura comments that the word anvāha means that he chanted or murmured to himself, not that he lectured to anyone.
TEXT 9

śrī-manur uvāca
yena cetayate viśvam
viśvam cetayate na yam
yo jāgarti śayāne 'smin
nāyam tam veda veda saḥ

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

TRANSLATION

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

PURPORT

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

TEXT 10

आत्मावास्यं विस्वं यत् किञ्चित जगत्यां जगत्।
तैन त्यक्तेन भुञ्जिथास मा गुढः काहसिद्धनम्।

atmāvāsyam idaṁ viśvam
yat kiṁcit jagatyāṁ jagat
tena tyaktena bhuṇjīthā
mā grdhaḥ kasya svit dhanam

atma—the Supersoul; āvāsyam—living everywhere; idaṁ—this universe; viśvam—all universes, all places; yat—whatever; kiṁcit—everything that exists; jagatyāṁ—in this world, everywhere; jagat—everything, animate and inanimate; tena—by Him; tyaktena—allotted; bhuṇjīthāḥ—you may enjoy; mā—do not; grdhaḥ—accept; kasya svit—of anyone else; dhanam—the property.

TRANSLATION

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

PURPORT

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

\[
\text{imam vivasvate yogaṁ}
\text{proktavān aham arvayam}
\text{vivasvān manave prāha}
\text{manur ikṣvākave 'bravit}
\]

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

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

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

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

\[
iśvaraḥ sarva-bhūtānāṁ
deśe 'ṛjuna tiṣṭhāti
bhṛmāyan sarva-bhūtāni
yantrārūḍhāni māyayā
\]

“The Supreme Lord is situated in everyone’s heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.” The Lord, as the Supersoul, sits in everyone’s heart and observes the various desires of the individual soul. The Lord is so merciful that He gives the living entity the opportunity to enjoy varieties of desires in suitable bodies, which are nothing but machines (yantrārūḍhāni māyayā). These machines are manufactured by the material ingredients of the external energy, and thus the living entity enjoys or suffers according to his desires. This opportunity is given by the Supersoul.

Everything belongs to the Supreme, and therefore one should not usurp another’s property. We have a tendency to manufacture many things. Especially nowadays, we are building skyscrapers and developing other material facilities. We should know, however, that the ingredients of the skyscrapers and machines cannot be manufactured by anyone but the Supreme Personality of Godhead. The whole world is nothing but a combination of the five material elements (tejo-vāri-mṛdāṁ yathā vinimayāḥ). A skyscraper is a transformation of earth, water and fire. Earth and water are combined and burnt into bricks by fire, and a
skyscraper is essentially a tall construction of bricks. Although the bricks may be manufactured by man, the ingredients of the bricks are not. Of course, man, as a manufacturer, may accept a salary from the Supreme Personality of Godhead. That is stated here: 

\[
tena tyaktena bhuñjithāḥ.
\]

One may construct a big skyscraper, but neither the constructor, the merchant nor the worker can claim proprietorship. Proprietorship belongs to the person who has spent for the building. The Supreme Personality of Godhead has manufactured water, earth, air, fire and the sky, and one can use these and take a salary (tena tyaktena bhuñjithāḥ). However, one cannot claim proprietorship. This is perfect communism. Our tendency to construct great buildings should be used only for constructing large and valuable temples in which to install the Deity of the Supreme Personality of Godhead. Then our desire for construction will be fulfilled.

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

\[
yāvad bhriyeta jathāraṁ
tāvat svatvam hi dehināṁ
adhikaṁ yo 'bhimanyeta
sa steno daṇḍam arhati
\]

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

TEXT 11

yam paśyati na paśyantam
caksur yasya na risyati
tam bhūta-nilayāṁ devam
suparṇam upadhāvata

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

TRANSLATION

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

PURPORT

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

om ajñāna-timirāndhasya
jñānānājana-śalākayā
cakṣur unmititam yena
tasmai śri-gurave namah

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

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

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

**TEXT 12**

न यस्याचन्तौ मध्यं च ख: परो नान्तरं बहिः ।
विश्वास्मूनि यद यस्माद विश्वं च तद्भं महत ॥२॥

na yasyādy-antau madhyam ca
svaḥ paro nāntaram bahīḥ
viśvasyāmūni yad yasmād
viśvam ca tad rtam mahat

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

**TRANSLATION**

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

**PURPORT**

The Supreme Personality of Godhead, Kṛṣṇa, is described in the Brahma-saṁhitā (5.1):
“Krṣṇa, known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.” For the Lord’s existence there is no cause, for He is the cause of everything. He is in everything (mayā tatam idam sarvam), He is expanded in everything, but He is not everything. He is acintya-bhedābheda, simultaneously one and different. That is explained in this verse. In the material condition we have a conception of beginning, end and middle, but for the Supreme Personality of Godhead there are no such things. The universal cosmic manifestation is also the virāṭ-rūpa that was shown to Arjuna in Bhagavad-gītā. Therefore, since the Lord is present everywhere and all the time, He is the Absolute Truth and the greatest. He is complete in greatness. God is great, and how He is great is explained here.

**Text 13**

स विश्वकायः पुरुहुत हिंशः
सत्यं खयंयोतिरजः पुराणः ।
धनेयस्य जन्माधजयात्मशक्ति
तां विद्यायोदस्य निरीह आस्ते ॥ १३ ॥

sa viśva-kāyaḥ puru-hūta īśaḥ
satyam svayam-jyotir ajah purānāh
dhatte 'SYA janmādy-ajayātma-saktyā
tāṁ vidyayodasya niriha āste

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

**TRANSLATION**

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

**PURPORT**

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

Although the material and spiritual energies both belong to the Lord, He is impossible to understand as long as we are in the material energy. And when we come to the spiritual energy, He is very easy to know. As
stated in Śrīmad-Bhāgavatam (1.7.23): māyāṁ vyudasya cic-chaktyā kaivalye sthita ātmani. Although the external energy belongs to the Lord, when one is in the external energy (mama māyā duratyaya) He is very difficult to understand. However, when one comes to the spiritual energy, one can understand Him. Therefore in Bhagavad-gītā (18.55) it is said, bhaktyā mām abhijānāti yāvān yaś cāsmi tattvatāḥ: one who wants to understand the Supreme Personality of Godhead in reality must take to the platform of bhakti, or Kṛṣṇa consciousness. This bhakti consists of various activities (śravanaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam/arcanaṁ vandanam dāsyam sakhyam ātma-nivedanam), and to understand the Lord one must take to this path of devotional service. Even though the people of the world have forgotten God and may say that God is dead, this is not a fact. One can understand God when one takes to the Kṛṣṇa consciousness movement, and thus one can be happy.

TEXT 14

atha-ṣrayaḥ karmāṇi-ihante 'karma-hetave
ihamāno hi puruṣah
prasāyaḥ 'nihāṁ prapadyate

atha—therefore; ṣrayaḥ—in the beginning; karmāṇi—fruitive activities; ihante—execute; akarma—freedom from fruitive results; hetave—for the purpose of; ihamānaḥ—engaging in such activities; hi—indeed; puruṣah—a person; prāyaḥ—almost always; anihāṁ—liberation from karma; prapadyate—attains.

TRANSLATION

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

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

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

ataḥ pumbhir dvija-śreṣṭhā
varnāśrama-vibhāgaśaḥ
cvanuṣṭhitasya dharmasya
saṁsiddhir hari-ṭoṣaṇam

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

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

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

\[
\begin{align*}
ārurukṣor muner yogam & \\
karma kāraṇam ucyate & \\
yogārūḍhasya tasyaiva & \\
śamaḥ kāraṇam ucyate & \\
\end{align*}
\]

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

\[
\begin{align*}
karmendriyāni sarīnyamyā & \\
yā āste manasā smaran & \\
indriyārthān vimūḍhātma & \\
mithyācāraḥ sa ucyate & \\
\end{align*}
\]

“One who restrains the senses and organs of action, but whose mind dwells on sense objects, certainly deludes himself and is called a pretender.” (Bg. 3.6) One should act for Kṛṣṇa very seriously in order to become fully Kṛṣṇa conscious and should not sit down to imitate such great personalities as Haridāsa Ṭhākura. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura condemned such imitation. He said:

\[
\begin{align*}
duṣṭa mana! tumi kisera vaisnava? & \\
pratīśṭhāra tare, nirjanera ghare, & \\
tava hari-nāma kevala kaitava. & \\
\end{align*}
\]

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

TEXT 15

ihate bhagavān iṣo
na hi tatra visajjate
ātma-lābhena pūrnārtho
nāvasidanti ye 'nu tam

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

TRANSLATION

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

PURPORT

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

\[
\begin{align*}
mamaivāṁśo jīva-loke \\
jīva-bhūtaḥ sanātanaḥ \\
manah saṣṭhānindriyāni \\
prakṛti-sthāni karṣati
\end{align*}
\]

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

Following Kṛṣṇa's instructions is possible when one is a devotee, for Kṛṣṇa instructs that one should become a devotee. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru: "Always think of Me and become My devotee. Worship Me and offer your homage unto Me." (Bg. 18.65) Always thinking of Kṛṣṇa means chanting the Hare Kṛṣṇa mantra, but unless one is an initiated devotee he cannot do this. As soon as one becomes a devotee, he engages in Deity worship (mad-yājī). A devotee's business is to offer obeisances to the Lord and the spiritual master constantly. This principle is the recognized way to come to the platform of bhakti. As soon as one comes to this platform, he gradually understands the Supreme Personality of Godhead, and simply by understanding Kṛṣṇa one is liberated from material bondage.
TEXT 16

tam ihamānam nirahāṅkṛtam budham
nirāśiṣam pūrnam ananya-coditam
nṛṇ śikṣayantam niṣa-vartma-saṁsthitam
prabhum prapadye 'akhila-dharma-bhāvanam

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

TRANSLATION

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

PURPORT

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

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

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

\[
\text{vairāgya-vidyā-nīja-bhakti-yoga-}
\text{śiksārtham ekaḥ puruṣaḥ purāṇaḥ}
\text{śrī-kṛṣṇa-caitanya-śarīra-dhāri}
\text{kṛpāmbudhir yas tam ahaṁ prapadye}
\]
“Let me take shelter of the Supreme Personality of Godhead, Śrī Kṛṣṇa, who has descended in the form of Lord Caitanya Mahāprabhu to teach us real knowledge, His devotional service, and detachment from whatever does not foster Kṛṣṇa consciousness. He has descended because He is an ocean of transcendental mercy. Let me surrender unto His lotus feet.” (Caitanya-candrodaya-nāṭaka 6.74) In this age of Kali, people cannot follow the instructions of the Supreme Personality of Godhead, and therefore the Lord Himself takes the part of Śrī Kṛṣṇa Caitanya to teach personally how to become Kṛṣṇa conscious. He asks everyone to follow Him and to become a guru to deliver the fallen souls of Kali-yuga.

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

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

TEXT 17

Śrīgurū ṛṣya

इति मन्त्रोपनिषदं व्याहरतं समाहितं ।
दद्धाशुरा यात्रयाना जन्मधुम्स्यद्रवन् भुवाः ॥ १७॥

śrī-śuka uvāca

iti mantrpaniśadam
vyāharantam samāhitam
dṛṣtvāsurā yātudhānā
jagdhum abhyadravan kṣudhā

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

**TRANSLATION**

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

**TEXT 18**

*तांत्वथावसितानन वीष्क्य यदि सर्वप्रवचने द्विं*।
*यामेश्वरो देवेन्विश्वाशास्तु त्रिविश्वकमः॥१८॥*

`tāṁs tathāvasitān viśya
yajñaḥ sarva-gato hariḥ
yāmaiḥ parivrto devair
hatvāsāsat tri-viṣṭapam`

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

**TRANSLATION**

The Supreme Lord, Viṣṇu, who sits in everyone’s heart, appearing as Yajñapati, observed that the Rākṣasas and demons were going to devour Svāyambhuva Manu. Thus the Lord, accompanied by His sons named the Yāmas and by all the other demigods, killed the demons and Rākṣasas. He then took the post of Indra and began to rule the heavenly kingdom.
The various names of the demigods—Lord Brahmā, Lord Śiva, Lord Indra and so on—are not personal names; they are names of different posts. In this regard, we understand that Lord Viśnu sometimes becomes Brahmā or Indra when there is no suitable person to occupy these posts.

**TEXT 19**

\[
\text{svārociśo dvitiyās tu} \\
\text{manur agneḥ suto 'ḥavat} \\
\text{dyumat-suṇeṇa-rocismat} \\
\text{pramukhās tasya cātmajāḥ}
\]

\text{svārociśaḥ—Svārociśa; dvitiyāḥ—the second; tu—indeed; manuḥ—Manu; agneḥ—of Agni; sutaḥ—the son; abhavat—became; dyumat—Dyumat; suṇeṇa—Suṇeṇa; rocismat—Rociṣmat; pramukhāḥ—beginning with them; tasya—of him (Svārociśa); ca—also; ātma-jāḥ—sons.}

**TRANSLATION**

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

**PURPORT**

\[
\text{manvantaram manur devā} \\
\text{manu-putrāḥ sureśvarāḥ} \\
\text{ṛṣayo 'ṁśavatāraś ca} \\
\text{hareḥ śaḍ vidham ucyate}
\]

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

TEXT 20

तत्रेन्द्रो रोकनस्त्वासीय देवाश्र तुषिदाययः ।
उज्जस्तम्भादयः सस्त ऋषयो ब्रह्मवादिनः ॥२०॥

tatrendro rocanas tv āsīd
devās ca tuṣitādayaḥ
ūrja-stambhādayaḥ sapta
ṛṣayo brahma-vādinaḥ

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

TRANSLATION

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

TEXT 21

ऋषेष्टु वेदशिरस्तुषिता नाम पत्नयभूत ।
तस्याः जन्मे ततो देवो विहृतिभिःविश्वुः ॥२१॥

ṛṣes tu vedaśirasas
tuṣitā nāma patny abhūt
tasyāṁ jajñe tato devo
vibhur ity abhiv śrutarah
rṣeḥ—of the saintly person; tu—indeed; vedaśirasah—Vedaśira; tuṣitā—Tuṣitā; nāma—named; patnī—the wife; abhūt—begat; tasyām—in her (womb); jājñe—took birth; tataḥ—thereafter; devaḥ—the Lord; vibhuḥ—Vibhu; iti—thus; abhiviśrutah—celebrated as.

TRANSLATION

Vedaśira was a very celebrated rṣi. From the womb of his wife, whose name was Tuṣitā, came the avatarā named Vibhu.

TEXT 22

अयाशीतिसहस्राणि भुनयो ये भृत्ववतः ।
अन्विशिष्टेऽन्त तस्य कौमारकृिशचारिणः ||२२||

aṣṭāsiti-sahasrāṇi
munayo ye dhṛta-vratāḥ
anvasikṣan vrataṁ tasya
kaumāra-brahmacārīṇaḥ

aṣṭāsiti—eighty-eight; sahasrāṇi—thousand; munayāḥ—great saintly persons; ye—those who; dhṛta-vratāḥ—fixed in vows; anvasikṣan—took instructions; vrataṁ—vows; tasya—from him (Vibhu); kaumāra—who was unmarried; brahmaḥ—never married; brahmaḥ—and fixed in the brahmacārī stage of life.

TRANSLATION

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

TEXT 23

त्रितीय उत्तमो नाम प्रियवतस्तुतो मनुः ।
पवनः मुख्यो यह्नोनवायात्त्तुता पूर्प ||२३||

tritiya uttamo nāma
priyavrata-suto manuḥ
The Manus, Administrators of the Universe

TRANSLATION

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

TRANSLATION

During the reign of the third Manu, Pramada and other sons of Vasiṣṭha became the seven sages. The Satyas, Vedaśrutas and Bhadras became demigods, and Satyajit was selected to be Indra, the King of heaven.
dharmasya sūnṛtāyāṁ tu
bhagavān puruṣottamaḥ
satyasena iti khyāto
jātaḥ satyavrataiḥ saha

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

TRANSLATION

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

TEXT 26

so 'nṛta-vrata-duḥśilān
asato yakṣa-rākṣasān
bhūta-druho bhūta-gaṇāṁś
cāvadhit satyajit-sakhaḥ

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

TRANSLATION

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

**TEXT 27**

चतुर्थ उत्तम्म्रात्ता मनुनर्म्माच तामसः ।
प्रथुः ज्यातिनिः केतुरित्यायाः दशा तत्सुताः ॥२७॥

caturtha uttama-bhrātā
manur nāmnā ca tāmasah
prthuḥ khyātir narah ketur
ity ādyā daśa tat-sutāḥ

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

**TRANSLATION**

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

**TEXT 28**

सत्यका हरयो वीरा देवालिखितव इश्वरः ।
ज्योतिर्धामदाययः समस ऋषयस्तामसेन्तरे ॥२८॥

satyakā harayo virā
devās triśikha īsvaraḥ
jyotirdhāmādayah sapta
rṣayas tāmase 'ntare

satyakāḥ—the Satyakas; harayaḥ—the Haris; virāḥ—the Viras; devāḥ—the demigods; triśikhayḥ—Triśikha; īsvaraḥ—the King of heaven; jyotirdhāma-ādayah—headed by the celebrated Jyotirdhāma; sapta—seven; rṣayaḥ—sages; tāmase—the reign of Tāmasa Manu; antare—within.
TRANSLATION

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

TEXT 29

devā vaidhṛtayo nāma
vidhṛtes tanayā nrpa
naṣṭāḥ kālena yair vedā
vidhṛtāḥ svena tejasā

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

TRANSLATION

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

PURPORT

In the Tāmasa manvantara there were two kinds of demigods, and one of them was known as the Vaidṛtis. The duty of the demigods is to protect the authority of the Vedas. The word devatā refers to one who carries the authority of the Vedas, whereas Rākṣasas are those who defy the Vedic authority. If the authority of the Vedas is lost, the entire universe becomes chaotic. Therefore, it is the duty of the demigods, as well as kings and aides of governments, to give full protection to the Vedic authority; otherwise human society will be in a chaotic condition in which there cannot be peace or prosperity.
TEXT 30

तत्रापि जज्ञे मनवान्हरिण्यं हरिमेधहसः।
हरिरियाहतो येन गजेन्द्रो मोचितो प्रहात्।॥३०॥


tatrāpi jajñe bhagavān
harinyāṁ harimedhasah
harir ity āhṛto yena
gajendro mocito grahāt

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

TRANSLATION

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

TEXT 31

श्रीराजोवाच

बादरायण एततं ते श्रोतुमिच्छामहे वयम्।
हरियथा गजपति ग्राह्यातंममूच्छत।॥३१॥

śrī-rājovāca
bādarāyaṇa etat te
śrotum icchāmahe vayam
harir yathā gaja-patim
grāha-grastam amūmucat

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

TRANSLATION

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

TEXT 32

तत्कथासु महत पुण्य धन्य स्वस्त्ययनं शुभम्।
यत्र यत्रोत्तमश्लेषोऽभगवाननीयते हरिः ॥ ३२ ॥

tat-kathāsu mahat punyam
dhanyam svastyayanam śubham
yatra yatrottaṃsa-loko
bhagavān giyate hariḥ

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

PURPORT

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

TEXT 33

श्रीमूर्त उचाच
परीक्षितेवं स तु बाद्रायणि:
प्रायोपविष्टेन कथासु चोदितः।
उचाच विन्दः: प्रतिनन्दः पार्थिवं
मुदाघुनानां सदसि स स्रुत्ताम।

श्री-सुता uvāca
carikṣitaivaṁ sa tu bādarāyaṇiḥ
priya-paviṣṭena kathāsu coditaḥ
uvāca viprāḥ pratinandya pārthivam
mudā munināṁ sadasi sma śrīvatām

Śrī Śūta Gosvāmi said: O brāhmaṇas, when Parikṣit Mahārāja, who was awaiting impending death, thus requested Sukadeva Gosvāmi to speak, Sukadeva Gosvāmi, encouraged by the King's words, offered respect to the King and spoke with great pleasure in the assembly of sages, who desired to hear him.

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

The Elephant Gajendra’s Crisis

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

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

TEXT 1

श्रीशुकु उवाच
आसीद गिरिवरो राजंविक्रमं हति विषुतः ।
क्षीरोदेनायतः श्रीमान्योजनावप्रति विषुतः ॥ १ ॥
śri-śuka uvāca
āśīd girivaro rājaṁs
trikūṭa iti viṣruteḥ

41
Śūkadeva Gosvāmi said: My dear King, there is a very large mountain called Trikūṭa. It is ten thousand yojanas [eighty thousand miles] high. Being surrounded by the ocean of milk, it is very beautifully situated.

**TRANSLATION**

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

**TEXTS 2–3**

- **tāvatā visṛttah paryak**
  - tribhīḥ śṛṅgaiḥ payo-nidhim
  - diṣāḥ kham rocayann āste
  - raupyaśa-hiraṇmayaiḥ

- anyaiś ca kakubhaḥ sarvā
  - ratna-dhātu-vicitritaiḥ
  - nānā-drāma-lata-gulmair
  - nirghoṣair nirjhārāmbhasām

**Notes:**
- tāvatā—in that way; visṛttah—length and breadth (eighty thousand miles); paryak—all around; tribhīḥ—with three; śṛṅgaiḥ—peaks; payah-nidhim—situated on an island in the ocean of milk; diṣāḥ—all
directions; \textit{kham}—the sky; \textit{rocayan}—pleasing; \textit{āste}—standing; \textit{raupya}—made of silver; \textit{ayasa}—iron; \textit{hiranmaya}—and gold; \textit{anyai}—with other peaks; \textit{ca}—also; \textit{kakubha}—directions; \textit{sarvä}—all; \textit{ratna}—with jewels; \textit{dhātu}—and minerals; \textit{vicitrita}—decorated very nicely; \textit{nānā}—with various; \textit{drama-lata}—trees and creepers; \textit{gulmai}—and shrubs; \textit{nirghośai}—with the sounds of; \textit{nirjhara}—waterfalls; \textit{ambhasām}—of water.

\textbf{TRANSLATION}

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

\textbf{TEXT 4}

\begin{verbatim}
स चावनिज्यमानाहः समान्तत् पयजर्षिमि।
करोति श्यामलं भूमि हरिन्यक्तासमिमि।॥ ४ ॥
\end{verbatim}

\begin{verbatim}
sa cāvanijyamānāṅghriḥ
samantāt paya-ūrmibhiḥ
karoti śyāmalāṁ bhūmim
harin-marakatāśmabhiḥ
\end{verbatim}

\textit{sah}—that mountain; \textit{ca}—also; \textit{avanijyamāna-aṅghriḥ}—whose foot is always washed; \textit{samantā}—all around; \textit{payah-ūrmibhiḥ}—by waves of milk; \textit{karoti}—makes; \textit{śyāmalāṁ}—dark green; \textit{bhūmim}—ground; \textit{harit}—green; \textit{marakata}—with emerald; \textit{āsmabhiḥ}—stones.

\textbf{TRANSLATION}

The ground at the foot of the mountain is always washed by waves of milk that produce emeralds all around in the eight direc-
PURPORT

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

TEXT 5

siddha-cārāṇa-gandharvair
vidyādhara-mahoragaiḥ
kinnarair apsarobhiṣ ca
krīḍadbhir juṣṭa-kandaraḥ

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

TRANSLATION

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

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

TEXT 6

\[\begin{align*}
yatra \text{ } saṅgīta-sannādair & \\
nadad-guham amarsayā & \\
abhigargjanti harayaḥ & \\
slāghināḥ para-saṅkayā & \\
\end{align*}\]

\textit{yatra—in that mountain (Trikūṭa); saṅgīta—of singing; san-
nādaih—with the vibrations; nadat—resounding; guham—the caves; amarsayā—because of unbearable anger or envy; abhigargjanti—roar; harayaḥ—the lions; slāghināḥ—being very proud of their strength; para-saṅkayā—because of suspecting another lion.}

TRANSLATION

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

PURPORT

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

svayambhūr nāradaḥ śambhūḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhī smo
balir vaiyāsakir vayam

(Bhāg. 6.3.20)

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

TEXT 7

नानाराण्यश्चर्तासुंकुलद्रोण्ययून्यलक्ष्म: ॥
चित्रद्रुमसुरोग्यकलकणक्षिप्तिहः ॥ ७ ॥

nānāraṇyapaśu-vrāta-
saṅkula-drony-alanāṅkṛtaḥ
citra-druma-surodyāna-
kalakanṭha-vaṅgamaḥ

nānā—with varieties of; arāṇyapaśu—jungle animals; vrāta—with a multitude; saṅkula—filled; droni—with valleys; alaṅkṛtaḥ—very beautifully decorated; citra—with varieties of; druma—trees; surodaya—in gardens maintained by the demigods; kalakanṭha—sweetly chirping; vaṅgamaḥ—birds.
The valleys beneath Trikūṭa Mountain are beautifully decorated by many varieties of jungle animals, and in the trees, which are maintained in gardens by the demigods, varieties of birds chirp with sweet voices.

**TRANSLATION**

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

**PURPORT**

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

**TEXTS 9–13**

\[
\begin{align*}
\text{tasya dronyāṁ bhagavato} & \quad \text{varuṇasya mahātmanah} \\
\text{udyānam rūtumānam nāma} & \quad \text{ākriḍāṁ sura-yoṣītām} \\
\text{sarvato laṅkṛtāṁ divyair} & \quad \text{nitya-puṣpa-phala-drumbhī} \\
\text{mandāraṁ pārijātaiś ca} & \quad \text{pāṭalāsoka-campakaiḥ} \\
\text{cūtaiḥ piyālaiḥ panasair} & \quad \text{āmrair āmṛatakair api} \\
\text{kramukair nārikelaiś ca} & \quad \text{kharjūrair bijāpūrakaiḥ} \\
\text{madhukaiḥ śāla-tālaiś ca} & \quad \text{tamālaiṁ asanārjunaiḥ}
\end{align*}
\]
The Elephant Gajendra’s Crisis

In a valley of Trikūta Mountain there was a garden called R̄tumat. This garden belonged to the great devotee Varuṇa and was a sporting place for the damsels of the demigods. Flowers and fruits grew there in all seasons. Among them were mandāras,

TRANSLATION

In a valley of Trikūta Mountain there was a garden called R̄tumat. This garden belonged to the great devotee Varuṇa and was a sporting place for the damsels of the demigods. Flowers and fruits grew there in all seasons. Among them were mandāras,
pārijātas, pāṭalas, aśokas, campakas, cūtās, pīyālas, panasas, mangoes, āmrātakas, kramukas, coconut trees, date trees and pomegranates. There were madhukas, palm trees, tamālas, asanas, arjunas, ariṣṭas, udumbaras, plakṣas, banyan trees, kiṃśukas and sandalwood trees. There were also picumardas, kovidāras, saralas, sura-dārus, grapes, sugarcane, bananas, jambu, badaris, aṅgas, abhayas and āmalakis.

**TEXTS 14–19**

bilvaiḥ kapitthair jambirair
vrto bhallātakādibhiḥ
tasmin sarah suvipulam
lasat-kaṅcana-paṅkajam

kumudotpala-kaḥlára-
śatapatra-śriyorjitam
matta-ṣat-pada-nirghuṣṭam
śakuntaiṣ ca kala-svanaiḥ
Text 19] The Elephant Gajendra's Crisis

hamśa-kāraṇḍavākīrṇaṁ
cakrähvaiḥ sārasaṁ api
jalakukkuṭa-kovāṣṭi-
dātyūha-kulā-kūjitam

matsya-kacchapa-saṅcāra-
calat-padmā-rajah-payah
kadamba-vetasa-nalā-
nipa-vānjalakāir vṛtam

kundaiḥ kurubakāśokaiḥ
śīrṣaiḥ kūṭajēngudaiḥ
kubjakaiḥ svarṇa-yūthībhir
nāga-punnāga-jāṭibhiḥ

mallikā-śatapatraiś ca
mādhavī-jaḷakāḍibhiḥ
śobhitam tira-jaiś cânayair
nityartubhir alam drumaiḥ

bilvaiḥ—bilva trees; kapitthaiḥ—kapittha trees; jambiraiḥ—jambira trees; vṛtaiḥ—surrounded by; bhallātaka-ādibhiḥ—bhallātaka and other trees; tasmin—in that garden; saraiḥ—a lake; su-vipulam—which was very large; lasat—shining; kāṅcana—golden; paṅka-jam—filled with lotus flowers; kumudaiḥ—of kumuda flowers; utpala—utpala flowers; kahlāra—kahlāra flowers; śatapatra—and śatapatra flowers; śriyā—with the beauty; urjitam—excellent; matta—intoxicated; sat-pada—bees; nirghustam—hummed; sakuntaiḥ—with the chirping of birds; ca—and; kala-svanaiḥ—whose songs were very melodious; hamśa—swans; kāraṇḍava—kāraṇḍavas; ākīrṇam—crowded with; cakrāhvaiḥ—cakrāvakas; sārasaiḥ—cranes; api—as well as; jala-kukkuṭa—water chickens; kovāṣṭi—kovāṣṭis; dātyūha—dātyūhas; kula—flocks of; kūjitam—murmured; matsya—of the fish; kacchapa—and tortoises; saṅcāra—because of the movements; calat—agitating; padma—of the lotuses; rajah—by the pollen; payah—the water (was decorated); kadamba—kadambas; vetasa—vetasas; nala—nalas;
In that garden there was a very large lake filled with shining golden lotus flowers and the flowers known as kumuda, kahlāra, upala and śatapatra, which added excellent beauty to the mountain. There were also bilva, kapittha, jambira and bhallātaka trees. Intoxicated bumblebees drank honey and hummed with the chirping of the birds, whose songs were very melodious. The lake was crowded with swans, kārāṇḍavas, cakrāvakas, cranes, and flocks of water chickens, dātyūhas, koyaśīs and other murmuring birds. Because of the agitating movements of the fish and tortoises, the water was decorated with pollen that had fallen from the lotus flowers. The lake was surrounded by kadamba flowers, vetasa flowers, nalas, nīpas, vañjulakas, kundas, kurubakas, aśokas, sīriṇas, kūṭajas, iṅgudas, kubjakas, svarṇa-yūthīś, nāgas, punnāgas, jātīs, mallikās, śatapatras, jālakās and mādhavi-latās. The banks were also abundantly adorned with varieties of trees that yielded flowers and fruits in all seasons. Thus the entire mountain stood gloriously decorated.

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

TEXT 20

tatraikādā tad-giri-kānanāśrayaḥ
kareṇubhir vāraṇa-yūthapaś caran
sakaṇṭakariṁ kīcaka-venu-vetravad
viśāla-gulmaṁ prarujan vanaspatin

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

TRANSLATION

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

TEXT 21

yatadṛṣṭānaṁ nādūrasyo
Geneḍra

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

**TEXT 22**

vrkā varāhā mahiśarkṣa-śalyā
gopuccha-śālāvrka-markaṭās ca
anyatra kṣudrā harināḥ śaśādayaś
caranty abhitā yad-anugraheṇa

vrkāḥ—foxes; varāhāḥ—boars; mahīṣaḥ—buffaloes; ṛkṣaḥ—bears; śalyāḥ—porcupines; gopuccha—a type of deer; śālāvrka—wolves;
The Elephant Gajendra’s Crisis

markata—monkeys; ca—and; anyatra—elsewhere; kṣudrāḥ—small animals; harināḥ—deer; śaśa-ādayaḥ—rabbits and others; caranti—roaming (in the forest); abhītāḥ—without fear; yat-anugraheṇa—by the mercy of that elephant.

TRANSLATION

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

PURPORT

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

TEXTS 23–24

sa gharma-taptaḥ karibhiḥ kareṇubhir
vrto madacyut-karabhair anudrutaḥ
girim garimnā paritaḥ prakampayan
niṣevyamāno 'likulair madāśanaiḥ

saro 'nilam paṅkaja-remu-rūṣītam
jighran vidūrān mada-vihvalekṣanaiḥ
Surrounded by the herd’s other elephants, including females, and followed by the young ones, Gajapati, the leader of the elephants, made Trikıṭa Mountain tremble all around because of the weight of his body. He was perspiring, liquor dripped from his mouth, and his vision was overwhelmed by intoxication. He was being served by bumblebees who drank honey, and from a distance he could smell the dust of the lotus flowers, which was carried from the lake by the breeze. Thus surrounded by his associates, who were afflicted by thirst, he soon arrived at the bank of the lake.
The Elephant Gajendra’s Crisis

vigāhya tasminn amṛtāmbu nirmalam
hemāravindotpala-ruṣītam
papau nikāmaṁ nija-puṣkaroddhṛtam
ātmānam adbhīḥ snapayan gata-klamaḥ

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

TRANSLATION

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

TEXT 26

sa puṣkareṇo dṛttat̄shiṣeṣikāraṇāṁbhī-

nīpāyayansamānapayan yathā grhi

ghrṇī kareṇuḥ karabhāṁś ca durmado
nācaṣṭa kṛcchram kṛpano 'ja-māyāyā

saḥ—he (the leader of the elephants); puṣkareṇa—with his trunk; uddhṛta—by drawing out; śikara-ambubhīḥ—and sprinkling the water; nīpāyayan—causing them to drink; saṁnapayan—and bathing them; yathā—as; grhi—a householder; ghrṇi—always kind (to the members of his family); kareṇuḥ—to his wives, the female elephants;
karabhān—to the children; ca—as well as; durmadah—who is too attached to the members of his family; na—not; ācaśta—considered; kṛcchram—hardship; kṛpaṇah—being without spiritual knowledge; aja-māyāyā—because of the influence of the external, illusory energy of the Supreme Personality of Godhead.

TRANSLATION

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

TEXT 27

tam tatra kāścit nrpa daiva-codito
grāho balīyāṁś carane ruṣāghrahit
yadṛcchayāivam vyasanāṁ gato gajo
yathā-balam so 'tibalo vicakrame

tam—him (Gajendra); tatra—there (in the water); kāścit—someone; nrpa—O King; daiva-coditah—inspired by providence; grāhaḥ—crocodile; balīyāṁ—very powerful; carane—his foot; ruṣā—angrily; agrahīt—captured; yadṛcchayā—occurring due to providence; evam—such; vyasanāṁ—a dangerous position; gataḥ—having obtained; gajah—the elephant; yathā-balam—according to his strength; saḥ—he; ati-balah—with great endeavor; vicakrame—tried to get out.

TRANSLATION

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

TEXT 28

तथातुरं युथपति करेनवो
विक्रुण्यमाणं तरसा बलियसा
विक्रुण्यादीन्द्रियोपरेः गजः
पार्ष्णिग्रहासारितिं न चासकन ॥२८॥

tathā—then; āturam—that grave condition; yūtha-patim—the leader of the elephants; kareṇavah—his wives; vikrṣyamāṇam—being attacked; tarasā—by the strength; baliyasa—by the strength (of the crocodile); vicukruśur dīna-dhiyo 'pare gajāḥ
pārṣṇi-grahāḥ tārayitum na cāsakan

TRANSLATION

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

TEXT 29

नियुध्यतोपमिमेन्द्रनक्तो-
रिंकर्यतोरन्तरतो वहिमियः ॥
समाः सहस्रं न्यगमनं महीपते
सम्राणोष्ट्रमससतामरा: ॥२९॥
niyudhyator evam ibhendra-nakrayor
vikarsator antarato bahir mithah
samah sahasram vyagaman mahi-pate
saprana yo citram amamsatamarah

niyudhyato — fighting; evam — in this way; ibha-indra — of the elephant; nakraya — and the crocodile; vikarsa — pulling; antaratah — in the water; bahih — outside the water; mithah — one another; samah — years; sahasram — one thousand; vyagaman — passed; mahi-pate — O King; sa-prana yo — both alive; citram — wonderful; amamsata — considered; amarah — the demigods.

TRANSLATION

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

TEXT 30

ततो गजेन्द्रस्य मनोबलोऽजसां
कलेन दीर्घेण महानभूतं न्ययः 1
विक्र्यामणस्य जलेवसीदहो
विपर्ययोऽभूतं सकलं जलाकस्त: ||30||

tato gajendrasya mano-balaujasam
kalena dirghen mahan abhudo vyaya
vikrasyamansya jale 'vasidato
viparyayo 'bhum sakalam jalaukasah

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

TRANSLATION

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

PURPORT

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

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

TEXT 31

इत्यं गजेन्द्रः स यदाप संकटं प्राणस्य देही विच्छो यद्यच्छया ।
अपारयात्मकविमोक्षणे चिरं दध्याविमथुद्विमथाभ्यप्पद्यत ॥ ३१ ॥

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

PURPORT

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

\[
catur-vidhā bhajante mām  
janāḥ sukṛtino 'rjuna  
ārto jīnāsūr arthārthi  
jñānī ca bharatarśabha
\]

Four kinds of pious men—namely, one who is in danger, one who is in need of money, one who is searching for knowledge and one who is inquisitive—begin to take shelter of the Supreme Personality of Godhead in order to be saved or to advance. The King of the elephants, in his condition of danger, decided to seek shelter of the lotus feet of the Lord. After considerable thought, he intelligently arrived at this correct decision. Such a decision is not reached by a sinful man. Therefore in
**TEXT 32**

\[
\text{na mām ime jñātaya āturāṁ gajāḥ}
\]

\[
kutāḥ karinyāḥ prabhavanti mocitum
\]

\[
grāheṇa pāśena vidhātur āvṛto
\]

\[
'py ahaṁ ca tam yāmi param parāyaṇāṁ
\]

---

*Bhagavad-gītā* it is said that those who are pious (sukṛti) can decide that in a dangerous or awkward condition one should seek shelter of the lotus feet of Kṛṣṇa.

---

**TRANSLATION**

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

---

**PURPORT**

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

bālasya neha śaraṇāṁ pitarāu nṛśimha
nārātasya cāgadām udanvati majjato nauḥ
taptasya tat-pratīdhir ya ihāṅjāseṣas
tāvad viśho tanu-bhrītāṁ tvad-upēkṣitānāṁ
(Bhāg. 7.9.19)

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

TEXT 33

व: कथनेशो विनिवृत्तकोरगातुः
प्रचण्डवेगादभिधावतो ेभुवायमुः
भीतं प्रपन्नं परिपाये वद्य-रात्रीः
न्मृत्युः प्रागवर्त्तरं तमीमहि ||३३||
The Supreme Personality of Godhead is certainly not known to everyone, but He is very powerful and influential. Therefore, although the serpent of eternal time, which is fearful in force, endlessly chases everyone, ready to swallow him, if one who fears this serpent seeks shelter of the Lord, the Lord gives him protection, for even death runs away in fear of the Lord. I therefore surrender unto Him, the great and powerful supreme authority who is the actual shelter of everyone.

PURPORT

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

\[
\begin{align*}
\text{bhīśāsmād vātāh pavate} \\
\text{bhīśodeti sūryah} \\
\text{bhīśāsmād agniś candraś ca} \\
\text{mṛtyur dhāvati pañcamah}
\end{align*}
\]

(Taittiriya Upaniṣad 2.8)

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

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

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

Gajendra’s Prayers of Surrender

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

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

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

In this way the King of the elephants, Gajendra, offered prayers directly to the Supreme Personality of Godhead, without mistaking Him for one of the demigods. None of the demigods came to see him, not even Brahmā or Śiva. Rather, the Supreme Personality of Godhead, Nārāyaṇa, seated on Garuḍa, personally appeared before him. Gajendra, by lifting his trunk, offered obeisances to the Lord, and the Lord immediately pulled him from the water along with the crocodile who had captured his leg. Then the Lord killed the crocodile and thus rescued Gajendra.
TEXT 1

Sri Sukadeva Gosvami said: evam—thus; vyavasitah—fixed; buddhyah—by intelligence; samadhayah—for concentration; manah—the mind; hrdayi—in consciousness or in the heart; jajapa—he chanted; paramam—a supreme; japya—mantra he had learned from great devotees; prakjanmani—in his previous birth; anusikshitam—practiced.

TRANSLATION

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

PURPORT

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

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

purvabhyasena tenaiva
hriyate hy avaaso ’pi sah

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

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

**TEXT 2**

श्रीगजेन्द्र उवाच

ॐ नमो भगवते तस्मै यत एतचिद्रात्मकः ।
पुरुषायादिबीजाय परेशायाभिधीमहि || २ ||
śri-gajendra uvāca
om namo bhagavate tasmai
yata etac cid-ātmakam
puruṣāyādi-biśāya
paresāyābhidhīmahi
śri-gajendrāḥ uvāca—Gajendra, the King of elephants, said; om—O
my Lord; namāḥ—I offer my respectful obeisances unto You;
bhagavate—unto the Supreme Personality of Godhead; tasmai—unto
Him; yataḥ—from whom; etat—this body and the material manifesta-
tion; cit-ātmakam—is moving due to consciousness (the spirit soul);
puruṣāya—unto the Supreme Person; ādi-biśāya—who is the origin or
root cause of everything; para-īśāya—who is supreme, transcendental
and worshipable for such exalted persons as Brahmā and Śiva;
abhidhīmahi—let me meditate upon Him.

TRANSLATION

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

PURPORT

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

Oṁkāra (praṇava) is the symbolic sound representation of the Supreme Personality of Godhead. Oṁ tat sat iti nirdeśo brahmaṇas tri-vidhah smṛtaḥ: the three words oṁ tat sat immediately invoke the Supreme Person. Therefore Kṛṣṇa says that He is oṁkāra in all the Vedic mantras (praṇavah sarva-vedeṣu). The Vedic mantras are pronounced beginning with oṁkāra to indicate immediately the Supreme Personality of Godhead. Śrīmad-Bhāgavatam, for example, begins with the words oṁ namaḥ bhagavate vāsudevāya. There is no difference between the Supreme Personality of Godhead, Vāsudeva, and oṁkāra (praṇava). We should be careful to understand that oṁkāra does not indicate anything nirākāra, or formless. Indeed, this verse immediately says, oṁ namaḥ bhagavate. Bhagavān is a person. Thus oṁkāra is the representation of the Supreme Person. Oṁkāra is not meant to be impersonal, as the Māyāvādi philosophers consider it to be. This is distinctly expressed here by the word puruṣāya. The supreme truth addressed by oṁkāra is puruṣa, the Supreme Person; He is not impersonal. Unless He is a person, how can He control the great, stalwart controllers of this universe? Lord Viṣṇu, Lord Brahmā and Lord Śiva are the supreme controllers of this universe, but Lord Viṣṇu is offered obeisances even by Lord Śiva and Lord Brahmā. Therefore this verse uses the word pāreśāya, which indicates that the Supreme Personality of Godhead is worshiped by exalted demigods. Pāreśāya means parameśvāra. Lord Brahmā and Lord Śiva are īśvaras, great controllers, but Lord Viṣṇu is parameśvāra, the supreme controller.
TEXT 3

yasminn idam yataś cedam
yenedam ya idam svayam
yo 'smat parasmāc ca paras
tam prapadye svayambhuvam

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

TRANSLATION

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

PURPORT

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

iśvarah paramah krṣṇah
sac-cid-ānanda-vigrāhah
anādir ādir govindah
sarva-kāraṇa-kāraṇam

"Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes." (Bṛhad-āraṇyaka Upaniṣad 4.1.1)
The Lord is the cause for everything, but there is no cause for Him. Sarvam khalv idam brahma. Mat-sthāni sarva-bhūtāni na cāham teṣv avasthitah. Although He is everything, His personality is different from the cosmic manifestation.

TEXT 4

yaḥ svātmanīdaṁ nija-māyāyārpitaṁ
kvācid vibhātāṁ kva ca tat tirohitām
avidhadṛk sāksya ubhayāṁ tad īkṣate
sa ātma-mūlo 'vatu māṁ parāt-parāḥ

yaḥ—the Supreme Personality of Godhead who; sva-ātmani—in Him; idam—this cosmic manifestation; nija-māyayā—by His own potency; arpitam—invested; kvācit—sometimes, at the beginning of a kalpa; vibhātāṁ—it is manifested; kva ca—sometimes, during dissolu-
tion; *tat*—that (manifestation); *tirohitam*—not visible; *avidha-drk*—He sees everything (in all these circumstances); *sākṣi*—the witness; *ubhayam*—both (manifestation and annihilation); *tat iksate*—sees everything, without loss of sight; *sah*—that Supreme Personality of Godhead; *ātma-mūlah*—self-sufficient, having no other cause; *avatu*—please give protection; *mām*—unto me; *parāt-parah*—He is transcendental to transcendental, or above all transcendence.

**TRANSLATION**

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

**PURPORT**

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

**TEXT 5**

कालेन पश्चविमितेषु क्रत्तशो
लोकेषु पालेषु च सर्वेऽहेतुषु ।
तपस्तदासीद गहनं गमीरं
यत्तथा पारेभिभिराजज्ञेविश्वः || ५ ||

*kālena pañcatvam iteśu kṛtsnaśo*
lokeṣu pāleṣu ca sarvā-hetuṣu
tamas tadāsid gahanāṁ gabhirāṁ
yas tasya pāre 'bhivirajate vibhuḥ*
In due course of time, when all the causative and effective manifestations of the universe, including the planets and their directors and maintainers, are annihilated, there is a situation of dense darkness. Above this darkness, however, is the Supreme Personality of Godhead. I take shelter of His lotus feet.

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

TEXT 6

न यस्य देवस्य ऋषवः पदं विदु-
जन्तु: पुनः कोडह्नि गन्तुम्प्रितम्  ।
यथा नरसाक्षृतिप्रितवेद्यतो
दृष्ट्ययानुक्रमनः स भावतु ॥ ६ ॥
na yasya deva rśayaḥ padaṁ vidur
jantuḥ punaḥ ko 'rhati gantum īritum
yathā naṭasyākṛtibhir viceṣṭata
duratyāṅukramaṇaḥ sa māvatu

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

TRANSLATION

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

PURPORT

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

\[ \text{janma karma ca me divyam} \\
\text{evaṁ yo vetti tattvataḥ} \\
\text{tyaktvā deham punar janma} \\
\text{naiti māṁ eti so 'rjuna} \]

(Bg. 4.9)

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

**TEXT 7**

\[ \text{didṛkṣavo yasya padaṁ su maṅgalam} \\
\text{vimukta-saṅgā munayah susādhavaḥ} \\
\text{caranty aloka-vratam avraṇam vane} \\
\text{bhūtātma-bhūtāḥ suḥṛdaḥ sa me gatiḥ} \]

\[ \text{didṛkṣavaḥ—those who desire to see (the Supreme Personality of Godhead); yasya—of Him; padaṁ—the lotus feet; su- maṅgalam—all-auspicious; vimukta-saṅgā—persons who are completely disinfected of material conditions; munayah—great sages; su-sādhavaḥ—those who are highly elevated in spiritual consciousness; caranti—practice; aloka-vratam—vows of brahmacarya, vānaprasa or sannyāsa; avraṇam—without any fault; vane—in the forest; bhūtā-ātma-bhūtāḥ—those who are equal to all living entities; suḥṛdaḥ—those who are friends to every-} \]
one; sah—that same Supreme Personality of Godhead; me—my; gatiḥ—destination.

TRANSLATION

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

PURPORT

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

TEXTS 8–9

न विद्यते यस्य च जन्म कर्म वा
न नामस्ये गुणदोष एव वा
तथापि लोकाभ्यस्मे भवाय यः
ञ्जमाया तान्युकालमृच्छति ॥ ८ ॥
तस्मै नमं परेशाय ब्रह्मणेः पन्ततस्तक्ये ॥
अहुः योरूपपाय नम आश्वयकर्मेण ॥ ९ ॥
The Supreme Personality of Godhead has no material birth, activities, name, form, qualities or faults. To fulfill the purpose for which this material world is created and destroyed, He comes in the form of a human being like Lord Rāma or Lord Kṛṣṇa by His original internal potency. He has immense potency, and in various forms, all free from material contamination, He acts wonderfully. He is therefore the Supreme Brahman. I offer my respects to Him.

PURPORT

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

TEXT 10

नम आत्मप्रदीपय साक्षिणे परमात्मने ।
नमो गिरां विद्वाय मनस्स्वेतसामपिः ॥१०॥
namaḥ—I offer my respectful obeisances; ātma-pradīpāya—unto He who is self-effulgent or who gives enlightenment to the living entities; sākṣīne—who is situated in everyone’s heart as a witness; paramātmane—unto the Supreme Soul, the Supersoul; namaḥ—I offer my respectful obeisances; girām—by words; vidūrāya—who is impossible to reach; manasaḥ—by the mind; cetasām—or by consciousness; api—even.

TRANSLATION

I offer my respectful obeisances unto the Supreme Personality of Godhead, the self-effulgent Supersoul, who is the witness in everyone’s heart, who enlightens the individual soul and who cannot be reached by exercises of the mind, words or consciousness.

PURPORT

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

TEXT 11

सच्चेन प्रतिद्वंद्वय नैक्ष्कर्ष्येण विपशिता ।
नमः कैवल्यनाथाय निर्विर्भवसंविदे ॥११॥

sattvena pratilabhyāya
naiśkarmyena vipaścitā
namah kaivalya-nathaya
nirvaha-sukha-saumvide

sattvena—by pure devotional service; prati-labhyaya—unto the Supreme Personality of Godhead, who is achieved by such devotional activities; naiskarmyeṇa—by transcendental activities; vipaścitā—by persons who are sufficiently learned; namah—I offer my respectful obeisances; kaivalya-nāthaya—unto the master of the transcendental world; nirvāṇa—for one completely freed from material activities; sukhā—of happiness; saumvide—who is the bestower.

TRANSLATION

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

PURPORT

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

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

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

**TEXT 12**

नमः शान्ताय घोराय मुद्याय गुणधर्मिणे ।
निरविशेषाय साम्याय नमो ज्ञानवनाय च ॥१२॥

namahaṁ śāntāya ghorāya
mūḍhāya guṇa-dharme
nirvīśeśāya sāmyāya
namo jñāna-ghanāya ca

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

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

PURPORT

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

\[
yadā yadā hi dharmasya
\quad glānir bhavati bhārata
\quad abhyutthānam adharmasya
\quad tadātmānam srjāmy aham
\]

“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.” In the material world there is always the possibility of deviation from Kṛṣṇa consciousness, and therefore Kṛṣṇa and His devotees always act in various forms to curb such godlessness.

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

**TEXT 13**

```
क्षेत्रज्ञाय नमस्तुम्य सर्वाध्यक्षाय साक्षिणेः
पुरुषायत्ममूलाय मूलप्रकृतये नमः ॥१३॥
```

*kṣetra-jñāya namas tubhyāṁ
sarvādhyaksāya sākṣīne
puruṣāyātma-mūlāya
mūla-prakṛtaye nameḥ*

*kṣetra-jñāya*—unto the one who knows everything of the external body; *namah*—I offer my respectful obeisances; *tubhyāṁ*—unto You; *sarva*—everything; *adhyakṣāya*—who are superintending, managing; *sākṣīne*—who are the witness, Paramātmā, or *antaryāmi*; *puruṣāya*—the Supreme Person; *ātma-mūlāya*—who are the original source of everything; *mūla-prakṛtaye*—unto the *puruṣa-avatāra*, the origin of *prakṛti* and *pradhāna*; *namah*—I offer my respectful obeisances.

**TRANSLATION**

I beg to offer my respectful obeisances unto You, who are the Supersoul, the superintendent of everything, and the witness of all that occurs. You are the Supreme Person, the origin of material nature and of the total material energy. You are also the owner of the material body. Therefore, You are the supreme complete. I offer my respectful obeisances unto You.
In Bhagavad-gītā (13.3) the Lord says, kṣetra-jñāṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata: “O scion of Bharata, you should understand that I am also the knower in all bodies.” Every one of us is thinking, “I am this body” or “This is my body,” but actually the truth is different. Our bodies are given to us by the supreme proprietor. The living entity, who is also kṣetra-jña, or the knower of the body, is not the body’s only proprietor; the actual proprietor of the body is the Supreme Personality of Godhead, who is the supreme kṣetra-jña. For example, we may rent and occupy a house, but actually the owner of the house is the landlord. Similarly, we may be allotted a certain type of body as a facility with which to enjoy this material world, but the actual proprietor of the body is the Supreme Personality of Godhead. He is called sarvādhyakṣa because everything in the material world works under His supervision. This is confirmed in Bhagavad-gītā (9.10), wherein the Lord says, mayādhyakṣena prakṛtiḥ sūyate sacaracaram: “This material nature, working under My direction, O son of Kunti, is producing all moving and unmoving beings.” From prakṛti, or material nature, come so many varieties of living entities, including aquatics, plants, trees, insects, birds, animals, human beings and demigods. Prakṛti is the mother, and the Supreme Personality of Godhead is the father (aham bija-pradaḥ pitā).

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

sarva-yoniṣu kaunteya
mūrtayah sambhavanti yāḥ
tāsāṁ brahma mahad yonir
aham bija-pradaḥ pitā

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

TEXT 14

sarvendriya-guṇa-draṣṭre
sarva-pratyaya-hetave
asatā cchāyayoktāya
sad-ābhāsāya te namah

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

TRANSLATION

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

PURPORT

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

The word sarva-pratyaya-hetave is explained by Śrīla Viśvanātha Cakravartī Tḥākura, who says that a result gives one a glimpse of its cause. For example, since an earthen pot is the result of the actions of a potter, by seeing the earthen pot one can guess at the existence of the potter. Similarly, this material world resembles the spiritual world, and any intelligent person can guess how it is acting. As explained in Bhagavad-gitā, mayāḥdyakṣenam prakṛtiḥ sūyate sa-caracaram. The activities of the material world suggest that behind them is the superintendence of the Lord.

TEXT 15

नमो नमस्तेनिष्कारणाय निष्कारणायाज्ञुतकारणाय सर्वागमानायमहाण्वाय नमोऽपवर्गाय पराध्याय ॥१५॥

namo namas te 'khila-kāraṇāya
niṣkāraṇāyādbhuta-kāraṇāya
sārvāgamānnāya-mahārṇava ya
namo 'pavargāya parāyanāya

devotee addressing his Lord with the following prayer: namah—I offer my respectful obeisances; namah—again I offer my respectful obeisances; te—unto You; akhila-karana ya—unto the supreme cause of everything; niskara na ya—unto You who are causeless; adbhuta-karana ya—the wonderful cause of everything; sarva—all; agama-āmnāya—unto the source of the paramparā system of all Vedic knowledge; mahā-arṇava ya—the great ocean of knowledge, or the great ocean wherein all the rivers of knowledge merge; namah—I offer my obeisances; apavargāya—unto You who can give deliverance or liberation; para-ayanā ya—the shelter of all transcendentalists.

TRANSLATION

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

PURPORT

The Supreme Personality of Godhead is described herein as the wonderful cause. He is wonderful in the sense that although there may be unlimited emanations from the Supreme Personality of Godhead (janmādy asya yataḥ), He always remains complete (pūrnasya pūrnam ādāya pūrnam evāvasisyate). In our experience in the material world, if we have a bank balance of one million dollars, as we withdraw money from the bank the balance gradually diminishes until it becomes nil. However, the Supreme Lord, the Personality of Godhead, is so complete that although innumerable Personalities of Godhead expand from Him, He remains the same Supreme Personality of Godhead. Pūrnasya pūrnam ādāya pūrnam evāvasisyate. Therefore He is the wonderful cause. Govindam ādi-puruṣam tam aham bhajāmi.
"Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes." (Brahma-saṁhitā 5.1)

Even in this material world, we can understand that the sun has existed for millions of years and has given off heat and light since its creation, yet the sun still retains its power and never changes. What then is to be said of the supreme cause, param brahma, Kṛṣṇa? Everything emanates from Him perpetually, yet He maintains His original form (sac-cid-ānanda-vigrahaḥ). Kṛṣṇa personally says in Bhagavad-gītā (10.8), mattaḥ sarvaṁ pravartate: “Everything emanates from Me.” Everything emanates from Kṛṣṇa eternally, yet He is the same Kṛṣṇa and does not change. Therefore He is the shelter of all transcendentalists who are eager to get free from material bondage.

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

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhiḥ
tivreṇa bhakti-yogena
yajeta puruṣam param

“Whether one desires everything or nothing or desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Kṛṣṇa, the Supreme Personality of Godhead, by rendering transcendental loving service.” (Bhāg. 2.3.10) Param brahma, the Supreme Lord, and param dhāma, the supreme repose, is Kṛṣṇa. Therefore anyone who desires anything—whether he be a karmī, a jñāṇī or a yogī—should try to perceive the Supreme Personality of Godhead very seriously, and all of his desires will be fulfilled. The Lord says, ye yathā mām prapadyante tāṁs tathaiva bhajāmy aham: “As the living entities surrender unto Me, I reward them accordingly.” Even the karmī who wants everything for his enjoyment can get it from Kṛṣṇa. For Kṛṣṇa, supplying what he wants is
not at all difficult. Actually, however, one should worship Kṛṣṇa, the Supreme Personality of Godhead, for the sake of getting liberation.

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

TEXT 16

guṇāraṇi-cchanna-cid-uṣmapāya
tat-kṣobha-visphūrjita-mānasāya
naishkarmya-bhāvena vivarjītāgamāvsvayam-prakāśāya namas karomi

**TRANSLATION**

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

**PURPORT**

In *Bhagavad-gītā* (10.11) it is said:

\[
\text{teṣām evaṇuksamārtham} \\
\text{aham ajñāna-jaim tame} \\
\text{nāsayāmy ātma-bhāva-stho} \\
\text{jñāna-dīpena bhāsvatā}
\]

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

\[
yasyāsti bhaktir bhagavaty akiñcanā \\
sarvair guṇais tatra samāsate surāḥ
\]

*(Bhāg. 5.18.12)*

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

**TEXT 17**


drka prapanna-paśu-pāśa-vimokṣaṇāya  
muktāya bhūri-karuṇāya namo 'layāya  
svāṁśena sarva-tanu-bhr̥n-manasi pratīta- 
pratyag-ḍr̥se bhagavate br̥hate namas te

*mādrk*—like me; *prapanna*—surrendered; *paśu*—an animal; *pāśa*—from entanglement; *vimokṣaṇāya*—unto He who releases; *muktāya*—unto the Supreme, who is unattached by the contamination of material nature; *bhūri-karuṇāya*—who are unlimitedly merciful; *namah*—I offer my respectful obeisances; *alayāya*—who are never inattentive or idle (for the purpose of my deliverance); *sva-arṁśena*—by Your partial feature as Paramātmā; *sarva*—of all; *tanu-bhr̥n*—the living entities embodied in material nature; *manasi*—in the mind; *pratīta*—who are acknowledged; *pratyag-ḍr̥se*—as the direct observer (of all activities); *bhagavate*—unto the Supreme Personality of Godhead; *br̥hate*—who are unlimited; *namah*—I offer my respectful obeisances; *te*—unto You.

**TRANSLATION**

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

**PURPORT**

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

\[
\text{athavā bahunaitena} \\
\text{kīṁ jñātena tavārjuna} \\
\text{viṣṭabhyāham idam kṛṣṇam} \\
\text{ekāṁśena sthita jagat}
\]

“But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe.” Thus Kṛṣṇa says that the entire material world is maintained by His partial representation as Paramātma. The Lord enters every universe as Garbhodakāsāya Viṣṇu and then expands Himself as Kṣīrodakāsāya Viṣṇu to enter the hearts of all living entities and even enter the atoms. *Aṇḍāntara-stha-paramāṇu-cayāntara-stham*. Every universe is full of atoms, and the Lord is not only within the universe but also within the atoms. Thus within every atom the Supreme Lord exists in His Viṣṇu feature as Paramātma, but all the *viṣṇu-tattvas* emanate from Kṛṣṇa. As confirmed in *Bhagavad-gītā* (10.2), *aham ādir hi devānāṁ*: Kṛṣṇa is the ādi, or beginning, of the devas of this material world—Brahmā, Viṣṇu and Mahēśvara. Therefore He is described here as *bhagavate brhate*. Everyone is *bhagavān*—everyone possesses opulence—but Kṛṣṇa is *brhān bhagavān*, the possessor of unlimited opulence. *Īśvaraḥ paramah kṛṣṇah*. Kṛṣṇa is the origin of everyone. *Aham sarvasya prabhavaḥ*. Even Brahmā, Viṣṇu and Mahēśvara come from Kṛṣṇa. *Mattaḥ parataram nānyat kińcid asti dhanāṅjaya*: there is no personality superior to Kṛṣṇa. Therefore Viṣvanātha Cakravartī Tḥākura says that *bhagavate brhate* means “unto Śrī Kṛṣṇa.”
In this material world, everyone is a *pāśu*, an animal, because of the bodily conception of life.

\[
yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhiḥ kalatādisu bhauma ijya-dhiḥ
yat tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharah
\]

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

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

**TEXT 18**

आत्मात्माजासृहविजजनेषु सत्तं-
द्वैप्राप्याय गुपस्यविरुपिताय ।
ätma-atman: the mind and body; äpta-sons and daughters; āpta—friends and relatives; grha—home, community, society and nation; vitta—wealth; janesu—to various servants and assistants; saktaih—by those who are too attached; dusprapānaṁya—unto You, who are very difficult to achieve; guṇa-saṁga—by the three modes of material nature; vivarjitaṁya—who are not contaminated; mukta-ātmabhṛtaḥ—by persons who are already liberated; sva-hṛdaye—within the core of the heart; paribhāvitāya—unto You, who are always meditated upon; jñāna-ātmane—the reservoir of all enlightenment; bhagavate—unto the Supreme Personality of Godhead; namaḥ—I offer my respectful obeisances; īśvarāya—unto the supreme controller.

**TRANSLATION**

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

**PURPORT**

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

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

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

TEXT 19

यं भर्मकारथविषुधकाम
मजन्तं हस्यं गतिमार्ग्यं
किं चाशिषो रात्य्यि देहमङ्ग्यं
करोतु मेददश्याम विमोक्षणम ॥१९॥

yam dharma-kāmārtha-vimukti-kāmā
bhajanta iṣṭāṁ gatim āpnuvanti
kim cāsiṣo rāty api deham avyayāṁ
karotu me 'dabhra-dayo vimokṣaṇam

yam—the Supreme Personality of Godhead who; dharma-kāma-artha-vimukti-kāmāḥ—persons who desire the four principles of religion, economic development, sense gratification and salvation; bhajantaḥ—by worshiping; iṣṭāṁ—the objective; gatim—destination; āpnuvanti—can achieve; kim—what to speak of; ca—also; āśīṣaḥ—
other benedictions; \textit{rāti}—He bestows; \textit{api}—even; \textit{deham}—a body; \textit{avyayam}—spiritual; \textit{karotu}—may He bestow benediction; \textit{me}—unto me; \textit{adabhra-dayaḥ}—the Supreme Personality of Godhead, who is unlimitedly merciful; \textit{vimokṣaṇam}—liberation from the present danger and from the material world.

**TRANSLATION**

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

**PURPORT**

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

\begin{center}
\begin{small}
\textit{akāmaḥ sarva-kāmo vā}
\textit{mokṣa-kāma udāra-dhiḥ}
\textit{tīvrena bhakti-yogena}
\textit{yajeta puruṣam param}
\end{small}
\end{center}

(Bhāg. 2.3.10)

It is recommended that whatever one’s position—whether one demands no material profit, all material profit or ultimately liberation—one should offer his obedient devotional service to the Lord, and one will get what he desires. Kṛṣṇa is so kind. \textit{Ye yathā mām prapadyante tāṁs tathaiva bhajāmy aham}. The Lord reciprocates. Whatever even an ordinary living entity wants, Kṛṣṇa gives. Kṛṣṇa is situated in everyone’s heart, and He gives that which is desired by the living entity.
“The Supreme Lord is situated in everyone’s heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.” (Bg. 18.61) The Lord gives everyone an opportunity to fulfill his ambitions. Even such a devotee as Dhruva Mahārāja wanted the material benediction of a kingdom greater than that of his father, and although he received a spiritual body, he also got the kingdom, for the Supreme Personality of Godhead does not disappoint anyone who takes shelter of His lotus feet. Therefore, since Gajendra, King of the elephants, had surrendered to the Supreme Personality of Godhead to get free from the present danger and, indirectly, from the present danger of materialistic life, why should the Supreme Personality of Godhead not fulfill his desire?

**TEXTS 20–21**

\[\begin{align*}
\text{ekāntino yasya na kañcanarthāṁ} \\
vāñchanti ye vai bhagavat-prapannāḥ \\
aty-adbhutam tac-caritam sumangalam \\
gāyanta ānanda-samudra-magnāḥ
\end{align*}\]
Unalloyed devotees, who have no desire other than to serve the Lord, worship Him in full surrender and always hear and chant about His activities, which are most wonderful and auspicious. Thus they always merge in an ocean of transcendental bliss. Such devotees never ask the Lord for any benediction. I, however, am in danger. Thus I pray to that Supreme Personality of Godhead, who is eternally existing, who is invisible, who is the Lord of all great personalities, such as Brahmā, and who is available only by transcendental bhakti-yoga. Being extremely subtle, He is beyond the reach of my senses and transcendental to all external realization. He is unlimited, He is the original cause, and He is completely full in everything. I offer my obeisances unto Him.
“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fructive activities or philosophical speculation. That is called pure devotional service.” Unalloyed devotees have nothing to ask from the Supreme Personality of Godhead, but Gajendra, the King of the elephants, was circumstantially asking for an immediate benediction because he had no other way to be rescued. Sometimes, when there is no alternative, a pure devotee, being fully dependent on the mercy of the Supreme Lord, prays for some benediction. But in such a prayer there is also regret. One who always hears and chants about the transcendental pastimes of the Lord is always situated on a platform on which he has nothing to ask in terms of material benefits. Unless one is a completely pure devotee, one cannot enjoy the transcendental bliss derived from chanting and dancing in the ecstasy of the saṅkīrtana movement. Such ecstasy is not possible for an ordinary devotee. Lord Śrī Caitanya Mahāprabhu showed us how one can enjoy transcendental bliss simply by chanting, hearing and dancing in ecstasy. This is bhakti-yoga. Therefore the King of the elephants, Gajendra, said, ādhyātmika-yoga-gamyam, indicating that unless one is situated on this transcendental platform, one cannot approach the Supreme Lord. The benediction of being able to approach the Lord can be achieved after many, many births, yet Śrī Caitanya Mahāprabhu has awarded this benediction to everyone, even to the fallen souls who have no heritage of anything in spiritual life. That is actually being seen in the Kṛṣṇa consciousness movement. Therefore the path of bhakti-yoga is the spotless process by which to approach the Supreme Personality of Godhead. Bhaktyāham ekayā grahyah: only through devotional service can one approach the Supreme Lord. The Lord says in Bhagavad-gītā (7.1):

mayy āsakta-manāḥ pārtha
yogam yuñjan mad-āśrayah
“Now hear, O son of Pṛthā [Arjuna], how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt.” Simply by being attached to Kṛṣṇa consciousness and by thinking of the lotus feet of Kṛṣṇa constantly, one can fully understand the Supreme Personality of Godhead, without a doubt.

TEXTS 22–24

\[
yasya brahmādāyayo devā
vedā lokāś carācarāḥ
nāma-rūpa-vibhēdena
phalguyā ca kalayā kṛtāḥ
\]

\[
yathārciṣo ’gneh savitur gabhastayo
niryānti sarīyānty asakṛt sva-rociṣaḥ
tathā yato ’yam guna-sampravāho
buddhir manāḥ khāni śarīra-sargāḥ
\]

\[
na vai na devāsura-martya-tiryaṅ
na strī na saṇḍho na pumāṇ na jantuḥ
\]
nāyaṁ guṇaḥ karma na san na cāsan
niśedha-śeṣo jayatād aśeṣah

yasya—of the Supreme Personality of Godhead who; brahma-
ādayah—the great demigods, headed by Lord Brahmā; devaḥ—and
other demigods; vedāḥ—the Vedic knowledge; lokāḥ—different per-
sonalities; cara-acaraḥ—the moving and the nonmoving (like trees and
plants); nāma-rūpa—of different names and different forms;
vibhedena—by such divisions; phalgryā—who are less important; ca—
also; kalayā—by the parts; kṛtāḥ—created; yathā—as; arciṣaḥ—the
sparks; agneḥ—of fire; savitūḥ—from the sun; gabhastayaḥ—the shin-
ing particles; nirvāṇi—emanate from; samvāṇi—and enter into;
asakṛt—again and again; sva-rociṣaḥ—as parts and parcels; tathā—
similarly; yataḥ—the Personality of Godhead from whom; ayam—this;
guṇa-sampravāhaḥ—continuous manifestation of the different modes of
nature; buddhiḥ manaḥ—the intelligence and mind; khāṇi—the senses;
śārīra—of the body (gross and subtle); sargāḥ—the divisions; saḥ—that
Supreme Personality of Godhead; vai—indeed; na—is not; deva—
demigod; asura—demon; martya—human being; tiryak—bird or beast;
na—neither; stri—woman; na—nor; śaṅḍaḥ—neuter; na—neither;
pumān—man; na—nor; jantuḥ—living being or animal; na ayam—nor is He;
guṇaḥ—material quality; karma—fruitive activity; na—is not; sat—manifestation; na—nor; ca—also; asat—nonmanifestation;
niśedha—of the discrimination of neti neti (“not this, not this”); śeṣaḥ—He is the end; jayatāt—all glories unto Him; aśeṣaḥ—who is un-
limited.

TRANSLATION

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

**PURPORT**

This is a summary description of the Supreme Personality of God-
head’s unlimited potency. That supreme one is acting in different phases
by manifesting His parts and parcels, which are all simultaneously dif-
ferently situated by His different potencies (parāsyā śaktir vividhaiva
śrūyate). Each and every potency is acting quite naturally (svābhāviki
jñāna-bala-kriyā ca). Therefore the Lord is unlimited. Na tat-samaś
cābhyaḍhikaś ca drṣyate: nothing is equal to Him, nor is anything
greater than Him. Although He manifests Himself in so many ways, per-
sonally He has nothing to do (na tasya kāryaṁ karaṇaṁ ca vidyate), for
everything is done by expansions of His unlimited energies.

**TEXT 25**

जीविषे नाहिमहामया कि-
मन्तृविक्षारवेत्यथायोन्या
हच्छामि कारेन न यथ विप्रव-
तस्यात्मलोकावरणस्य मोक्षम

jiṣṭiṣe nāham ihāmuyā kim
antar bahiś cāvṛtayebha-yonyā
icchāmi kālena na yasya viplavas
tasyātma-lokāvaranasya mokṣam

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

**TRANSLATION**

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

**PURPORT**

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

```
om ajñāna-timirāṇḍhasya
jñānānjana-śalākayā
cakṣur unmilitam yena
tasmai śrī-gurave namaḥ
```

“I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance.” Although one may struggle for existence in this material world, to live forever is impossible. One must understand, however, that this struggle for existence is due to ignorance, for otherwise every living being is an eternal part of the Supreme Lord. There is no need to live as an elephant or man, American or Indian; one should desire only to achieve liberation from the cycle of birth and death. Because of ignorance, we consider every life offered by nature to be happy and pleasing, but in the degraded life within this material world, from the life of Lord Brahmā down to that of an ant, no one can actually be happy. We are making so many plans to live happily, but there cannot be any happiness in this material world, however we may try to make a permanent settlement in this life or that.
TEXT 26

so 'haṁ viśva-srjam viśvam
aviśvam viśva-vedasam
viśvātmānam ajam brahma
praṇato 'smi param padam

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

TRANSLATION

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

PURPORT

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

TEXT 27

yoga-randhita-karmāṇo hrdi yoga-vibhāvite
yogino yam prapaśyanti
yogeśam tam nato 'smy aham

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

TRANSLATION

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

PURPORT

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

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

premaṁjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeśu vilokayanti
yam śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam aham bhajāmi

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

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

TRANSLATION

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

PURPORT

Attachment, greed and lust are three formidable forces that prevent one from concentrating upon the lotus feet of the Supreme Personality of Godhead. These forces act because the Supreme Lord does not like to be realized by nondevotees and atheists. However, when one surrenders unto the lotus feet of the Lord, these impediments are withdrawn, and one can realize the Supreme Personality of Godhead. Therefore the Lord is the protector of the surrendered soul. One cannot become a devotee until one surrenders unto the Lord’s lotus feet. Then the Lord gives one the intelligence from within by which one can return home, back to Godhead.
TEXT 29

नायम वेद स्वात्मानं यच्छक्त्यांहिष्या हतम ।
तं दुरत्यांमहात्म्यं महावन्तमितोपस्यहम् ॥ २९,१॥

nāyaṁ veda svam ātmānam
yac-chaktyāham-dhiyā hatam
tam duratyaya-māhātmyam
bhagavantam ito 'smy aham

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

TRANSLATION

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

PURPORT

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

_brahma-bhūtaḥ prasannātmā_

_na śocati na kānkṣati_

_samaḥ sarvesu bhūteṣu_

_mad-bhaktim labhate parām_

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

TEXT 30

_श्रीशुकु उवाच_

_एवं गजेन्द्रयुपवन्तनिनिर्विशेषं_

_ब्रह्मादयो विविधलिङ्गभिदाभिमानातः: ।_

_नैते यदोपससुनिनिविलात्मकत्वातः_

_तत्रात्विलामनस्यो हरिराविरासीतः_ ||२०१||

_श्री-सुकाः उवाच ।_

_evam gajendram upavarṇita-nirviśeṣam_

_brahmadayaḥ vividha-linga-bhidabhimānāḥ_

_naite yadopasarspur nikhilātmakavāt_

_tatrākhilāmara-mayo harir āvirāṣīt_

श्री-सुकाः उवाच—श्री शुकेदव गोस्वामि said; evam—in this way; gajendram—unto the King of the elephants, Gajendra; upavarṇita—
whose description; *nirvīṣeṣam*—not directed to any particular person (but to the Supreme, although he did not know who the Supreme is); *brahmā-ādayah*—the demigods, beginning with Brahmā, Śiva, Indra and Candra; *vividha*-varieties; *linga-bhidā*-with separate forms; *abhimānāh*-considering themselves separate authorities; *na*-not; *ete*-all of them; *yadā*-when; *upasāruph*-approached; *nikhilā-ātmakatvāt*-because the Supreme Personality of Godhead is the Supersoul of everyone; *tatra*-there; *akhila*-of the universe; *amaramayāh*-consisting of the demigods (who are only external parts of the body); *hari*-the Supreme Personality of Godhead, who can take away everything; *āvīrāsīt*-appeared (before the elephant).

**TRANSLATION**

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

**PURPORT**

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

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

yathā taror mūla-niṣecanena
tṛpyanti tat-skandha-bhujopāśakhāḥ
prānopahārāc ca yathendriyānāṁ
tathaiva sarvārhaṇam acyutejyā

“As pouring water on the root of a tree energizes the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, so simply worshiping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality.” (Bhāg. 4.31.14) When the Supreme Personality of Godhead is worshiped, all the demigods are satisfied.
tam tadvad ārtam upalabhya jagan-nivāsaḥ
stotrāṁ niśamya divijaiḥ saha samstuvadbhiḥ
chandomayena garuḍena samuhyamānaś
cakrāyudho 'bhya gamad āśu yato gajendraḥ

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

TRANSLATION

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

PURPORT

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

TEXT 32

so ‘ntah-sarasv urubalena grhita ārto
 dsṛtvā garutmati harim kha upātta-cakram
 utkṣipyā sāmbuja-karam girām āha kṛcchrān
 nārāyaṇākhila-guro bhagavan namas te

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

TRANSLATION

Gajendra had been forcefully captured by the crocodile in the water and was feeling acute pain, but when he saw that Nārāyaṇa, wielding His disc, was coming in the sky on the back of Garuḍa, he immediately took a lotus flower in his trunk, and with great difficulty due to his painful condition, he uttered the following words: “O my Lord, Nārāyaṇa, master of the universe, O Supreme Personality of Godhead, I offer my respectful obeisances unto You.”
The King of the elephants was so very eager to see the Supreme Personality of Godhead that when he saw the Lord coming in the sky, with great pain and in a feeble voice he offered respect to the Lord. A devotee does not consider a dangerous position to be dangerous, for in such a dangerous position he can fervently pray to the Lord in great ecstasy. Thus a devotee regards danger as a good opportunity. Tat te 'nukampāṁ susamikṣamāṇah. When a devotee is in great danger, he sees that danger to be the great mercy of the Lord because it is an opportunity to think of the Lord very sincerely and with undiverted attention. Tat te 'nukampāṁ susamikṣamāṇo bhuñjāna evātma-kṛtam vipākam (Bhāg. 10.14.8). He does not accuse the Supreme Personality of Godhead for having let His devotee fall into such a dangerous condition. Rather, he considers that dangerous condition to be due to his past misdeeds and takes it as an opportunity to pray to the Lord and offer thanks for having been given such an opportunity. When a devotee lives in this way, his salvation—his going back home, back to Godhead—is guaranteed. We can see this to be true from the example of Gajendra, who anxiously prayed to the Lord and thus received an immediate chance to return home, back to Godhead.

TEXT 33

तं वीक्ष्यं पीडितमजं सहसावतीर्यं
स्राहामयुः सरसं कुष्योजहराः ।
ग्राहाद् विपातित्सुत्थादिरिणा गजन्द्रं
संपद्यतां हरिरमूमुचदुविन्त्रियाणामं ||२३॥

tam viṣeya piḍitam ajah sahasāvatīrya
sa-grāham āsu sarasaḥ kṛpayojjahāra
grāhāṛd vipātiṣṭha-mukhād arinā gajendraṁ
sampaśyatāṁ harir amūṁ ucard ucchriyānāṁ

tam—him (Gajendra); viṣeya—after seeing (in that condition); piḍitam—who was very aggrieved; ajah—the unborn, the Supreme Personality of Godhead; sahasā—all of a sudden; avatīrya—getting down (from the back of Garuḍa); sa-grāham—with the crocodile; āsu—
immediately; sarasah—from the water; kṛpayā—out of great mercy; ujjahāra—took out; grāḥāt—from the crocodile; vipāṭita—separated; mukhāt—from the mouth; ariṇā—with the disc; gajendram—Gajendra; sampāśyatām—who were looking on; hariḥ—the Supreme Personality of Godhead; amūm—him (Gajendra); ucat—saved; ucchiryāṇām—in the presence of all the demigods.

TRANSLATION

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

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

Gajendra Returns to the Spiritual World

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

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

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

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

TEXT 1

श्रीसुकु उवाच
tadā deva-rṣi-gandharvā
brahma-īśāna-purogamāḥ
mumucuḥ kusumāsāraṁ
śaṁsantaḥ karma tad dhareḥ

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

TRANSLATION

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

PURPORT

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

TEXT 2

नेदुर दुंढब्यायो दिव्याः
गंधर्वः नान्तुर जागुहः
रशयाः कारणाः सिद्धाः
तुष्टुवुहः पुरुषोऽत्तमः

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

TRANSLATION

There was a beating of kettledrums in the heavenly planets, the inhabitants of Gandharvaloka began to dance and sing, while great sages and the inhabitants of Cāraṇaloka and Siddhaloka offered prayers to the Supreme Personality of Godhead, Puruṣottama.
The best of the Gandharvas, King Hūhū, having been cursed by Devala Muni, had become a crocodile. Now, having been delivered by the Supreme Personality of Godhead, he assumed a very beautiful form as a Gandharva. Understanding by whose mercy this had happened, he immediately offered his respectful obeisances with his head and began chanting prayers just suitable for the transcendental Lord, the supreme eternal, who is worshiped by the choicest verses.

PURPORT

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

TEXT 5

सोऽनुकम्पित इशे न परिक्रम्य प्रणाम्य तथा
लोकसं पश्यतो लोकं स्मरणान्युजक्षितिभिः || ५ ||

so ‘nuñampita iśena
aparikramya praṇamya tam
lokasya paśyato lokam
svam agān mukta-kilbiṣaḥ

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

TRANSLATION

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

TEXT 6

गजेन्द्रे मंगवत्स्यश्रद्धा विमुक्तोज्ज्ञानवन्धनात् ||
प्राप्तो मंगवतो रूपं पीतवासायेनन्दुर्भुजः || ६ ||
Because Gajendra, King of the elephants, had been touched directly by the hands of the Supreme Personality of Godhead, he was immediately freed of all material ignorance and bondage. Thus he received the salvation of sārūpya-mukti, in which he achieved the same bodily features as the Lord, being dressed in yellow garments and possessing four hands.

PURPORT

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

TEXT 7

sa vai pūrvaṁ abhūd rājā
draviḍa-sattamah
indradyumna iti khyāto
viṣṇu-vrata-parāyah

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

TRANSLATION

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

TEXT 8

sa ekādārādhana-kāla ātmavān
gṛhīta-mauna-vrata īśvaraṁ harim

sa ekādārādhana-kāla ātmavān
gṛhīta-mauna-vrata īśvaraṁ harim
**TRANSLATION**

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

**TEXT 9**

\[ \text{yadrcchayā tatra mahā-yaśā munih} \\
\text{samāgamac chisya-ganaiḥ pariśritaḥ} \\
\text{taṁ viśya tūṣṇīṁ akṛtāraṇādikāṁ} \\
\text{rahasy upāsinam ṛṣiś cukopa ha} \]

*yadrcchayā*—out of his own will (without being invited); *tatra*—there; *mahā-yaśāḥ*—very celebrated, well-known; *munih*—Agastya Muni; *samāgamat*—arrived; *śisya-ganaiḥ*—by his disciples;
pariśritaḥ—surrounded; tam—him; vikṣya—seeing; tūṣṇīm—silent; akṛta-arhaṇa-ādikam—without offering a respectful reception; rahasi—in a secluded place; upāsinam—sitting in meditation; rṣiḥ—the great sage; cukopa—became very angry; ha—it so happened.

TRANSLATION

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

TEXT 10

तस्मा इमं शापमदासाद्वपः
रयं दुरात्माक्षतुबद्धिर्
विप्रावमान्ता विशाता वलिले
यथा गाजः सत्कर्मति: स पव

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

TRANSLATION

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

**PURPORT**

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

**TEXTS 11–12**

श्रीशुकु उवाच

एवं शल्प्ता गातोगस्यो भगवानु नुप सातुः ||

इद्ध्रयोपपि राजपिरिठि तुपर्याधारयन् ||११॥

आपना: कौञ्जरी योनिमात्मस्तितिविनाशिनीम् ।

हर्यर्चनानुभावेन यदाज्जतेरप्युस्मृति: ||१२॥

śrī-śuca uvāca
evaṁ śapta gato 'gastyo
bhagavān nrpa sānugaḥ
indradyumno 'pi rājarṣir
diśtaṁ tad upadhārayan

āpannaḥ kauṇjarim yonim
ātma-smṛti-vināśinim
hary-arcanānubhāvena
yad-gajatve 'py anusmrṭih
Śūkadeva Gōsvāmī continued: My dear King, after Agastya Muni had thus cursed King Indradyumna, the Muni left that place along with his disciples. Since the King was a devotee, he accepted Agastya Muni’s curse as welcome because it was the desire of the Supreme Personality of Godhead. Therefore, although in his next life he got the body of an elephant, because of devotional service he remembered how to worship and offer prayers to the Lord.

PURPORT

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

TEXT 13

एवं विमोक्ष्य गजयुथपमेजनाम-
स्तेनापि पार्षदगति गमितेन युक्तं: ।
गन्धर्वसिद्धाविभृिैरुपवियमानानान्
कर्मदुरुत्त ख्यवनं गरुःसनोड्गातः || १३ ॥

evam vimokṣya gaja-yūtha-pam abja-nābhas
tenāpi pārṣada-gatim gamitena yuktah
gandharva-siddha-vibudhair upagīyamāna-
karmādbhutam sva-bhavanam garudāsano ’gāt

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

TRANSLATION

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

PURPORT

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

\[\text{tat te 'nukampāṁ susamikṣamāṇo}\]
\[\text{bhuṇḍāna evātma-krtaṁ vipākam}\]
\[\text{hrd-vāg-vapurbhir vidadhan nams te}\]
\[\text{jīveta yo mukti-pade sa dāya-bhāk}\]

“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 unto You, is certainly a bona fide candidate for liberation.” A devotee who tolerates everything in this material world and patiently executes his devotional service can become mukti-pade sa dāya-bhāk, a bona fide candidate for liberation. The word dāya-bhāk refers to a hereditary right to the Lord’s mercy. A devotee must simply engage in devotional service, not caring about material situations. Then he automatically becomes a rightful candidate for promotion to Vaikuṇṭhaloka. The devotee who renders unalloyed service to the Lord gets the right to be promoted to Vaikuṇṭhaloka, just as a son inherits the property of his father.

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

TEXT 14

एतन महाराज तवेरितो मया
कृष्णनुभावो गजराजमोक्षणम्।
खयं यशस्य कलिकल्पपापेः
दुःखमनां कुर्वयं भृणवताम् ॥१४॥

etan maha-raja taverito maya
kṛṣṇanubhāvo gaja-raja-moksānām
svargyaṁ yaśasyāṁ kali-kalmaśāpahāṁ
duḥsvapna-nāsāṁ kuru-varya śṛṇvatām

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

**TRANSLATION**

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

**TEXT 15**

\[ yathānukīrtayanti etac \\
chreyas-kāmā dvijātayaḥ \\
śucayaḥ prātar utthāya \\
duḥsvapnādy-upaśāntaye \]

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

**TRANSLATION**

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

**PURPORT**

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

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

**TEXT 16**

![Image of Sanskrit text]
idam āha hariḥ prito
gajendraṁ kuru-sattama
śrṇvatāṁ sarva-bhūtānāṁ
sarva-bhūta-mayo vibhuḥ

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

TRANSLATION

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

TEXTS 17–24

श्रीभगवानवाच

ये मां त्वां च सर्वोदेश गिरिकिन्दरकान्तनमुः ।
वेन्द्रकीकरभेजनः गुल्मानि सुर्यादपानाः ||१७||
श्रुद्धावनीमां धित्त्वायानि भ्रमणो मे धित्त्ववंच ।
क्षीरोद्वेद मे प्रियं धाम स्वेतात्रीं च भास्वरमुः ||१८||
श्रीवच्छस्तः कौस्तुंभः माल्यं गद्दा कौन्यंकोर्कौंम ||
सुन्दरानं पाण्डुव्रजः सुपर्णं पतङ्गेथरम ॥१९॥
श्रेष्ठं च मत्तलं घुम्स्मां प्रियं देरीं प्रदात्याय ।
बह्यं नारदमृतं सर्वं प्रहादमेव ॥२०॥
मत्त्कूम्ब्रवराहाचैवर्तारः कुतानि मे ||
कर्मयथान्तपुरयानि धयं सोमं हुताशनमुः ॥२१॥
प्रणवं संत्यम्यंतः गोपिनाथं धर्ममन्यथ्यमुः ।
दाक्षायणीधर्मंदश्यः सोमकुम्भोपयोरथि ॥२२॥
śrī-bhagavān uvāca
ye mām tvām ca sarāś cedaṁ
giri-kandara-kānananam
vetra-kīcaka-venūnām
gulmāni sura-pādāpān

śrīgāṇimāni dhiṣṇyāni
brahmaṇo me śivasya ca
kṣirodām me priyam dhāma
śveta-dvīpaṁ ca bhāsvaram

śrīvatsam kaustubham mālām
gadām kaumodakīṁ mama
sudarśanam pāṇcajanyāṁ
suparṇam patageśvaram

śeṣaṁ ca mat-kalām sūkṣmāṁ
śriyaṁ devīṁ mad-āśrayāṁ
brahmāṇaṁ nāradam rśim
bhavāṁ prahṛādam eva ca

matsya-kūrma-varāhādyair
avatāraṁ kṛtāṁ me
karmāṇy ananta-punyāṁ
śuryam somam hutāśanam

praṇavaṁ satyam avyaktam
go-viprān dharmam avyayam
dākṣāyaṇīr dharma-patnīṁ
soma-kaśyapayor api
śrī-bhagavān uvāca—the Supreme Personality of Godhead said; ye—those who; mām—Me; tvām—you; ca—also; sarāḥ—lake; ca—also; idam—this; giri—hill (Trikūṭa Mountain); kandara—caves; kānaṇam—gardens; vetra—of cane; kīcaka—hollow bamboo; veṇūnām—and of another kind of bamboo; gulmāṇi—clusters; sura-pādapān—celestial trees; śṛṅgāṇi—the peaks; imāṇi—these; dhīṣṇyāṇi—abodes; brahma-raṇah—of Lord Brahmā; me—of Me; Śīvasya—of Lord Śiva; ca—also; kṣīrā-udam—the ocean of milk; me—My; priyam—very dear; dhāma—place; śvetavitam—known as the white island; ca—also; bhāsvaram—always brilliant with spiritual rays; śrīvatsam—the mark named Śrīvatsa; kaustubham—the Kaustubha gem; mālām—garland; gada—club; kaumodakī—known as Kaumodaki; mama—My; sudarśanam—Sudarśana disc; pāṅca-janyam—conchshell named Pāńcajanya; suparnam—Garuḍa; pataga-śvaram—the king of all birds; śesam—the resting place Śeṣa Nāga; ca—and; mat-kalām—My expanded part; sūkṣmām—very subtle; śrīyam devīm—the goddess of fortune; mat-aśrayām—all dependent upon Me; brahmaṇaḥ—Lord Brahmā; nāradam raṃ—the great saint Nārada Muni; bhavam—Lord Śiva; prahārad eva ca—as well as Prahlāda; matsuḥ—the Matsya incarnation; kūrma—the Kūrma incarnation; varāha—the boar incarnation; ādyaiḥ—and so on; avataraiḥ—by different incarnations; kṛtāṇi—done; me—My; karmāṇi—activities; ananta—unlimited; puṇyāṇi—auspicious, pious; sūryaḥ—the sungod; somam—the moon-god; hutāṣanam—the fire-god; pranaṉam—the oṁkāra mantra; satyam—the Absolute Truth; avyaktam—the total material energy; go-viprān—the cows and brahmaṇas; dharmam—
devotional service; \textit{avyayam}—never ending; \textit{dākṣāyaṇīḥ}—the daughters of Dakṣa; \textit{dharma-patnīḥ}—bona fide wives; \textit{soma}—of the moon-god; \textit{kāśyapayoh}—and of the great \textit{rṣi} Kaśyapa; \textit{api}—also; \textit{gāṅgām}—the River Ganges; \textit{sarasvatīm}—the River Sarasvati; \textit{nandām}—the River Nandā; \textit{kāлинdīm}—the River Yamunā; \textit{sita-vāraṇam}—the elephant Airāvata; \textit{dhṛuvam}—Dhruva Mahārāja; \textit{brahma-rṣīn}—great \textit{rṣis}; \textit{sapta}—seven; \textit{punya-ślokan}—extremely pious; \textit{ca}—and; \textit{mānavaṇ}—human beings; \textit{utthāya}—getting up; \textit{apara-rātra-ante}—at the end of the night; \textit{prayatāḥ}—being very careful; \textit{su-samāhitāḥ}—with concentrated minds; \textit{smaranti}—remember; \textit{mama}—My; \textit{rūpāni}—forms; \textit{mucyante}—are delivered; \textit{te}—such persons; \textit{arūpasāha}—from sinful reactions; \textit{akhilāt}—of all kinds.

**TRANSLATION**

The Supreme Personality of Godhead said: Freed from all sinful reactions are those who rise from bed at the end of night, early in the morning, and fully concentrate their minds with great attention upon My form; your form; this lake; this mountain; the caves; the gardens; the cane plants; the bamboo plants; the celestial trees; the residential quarters of Me, Lord Brahmā and Lord Śiva; the three peaks of Trikūṭa Mountain, made of gold, silver and iron; My very pleasing abode [the ocean of milk]; the white island, Śvetadvipa, which is always brilliant with spiritual rays; My mark of Śrīvatsa; the Kaustubha gem; My Vaijayanti garland; My club, Kaumodakī; My Sudarśana disc and Pāñcajanya conchshell; My bearer, Garuḍa, the king of the birds; My bed, Śeṣa Nāga; My expansion of energy the goddess of fortune; Lord Brahmā; Nārada Muni; Lord Śiva; Prahlāda; My incarnations like Matsya, Kūrma and Varāha; My unlimited all-auspicious activities, which yield piety to he who hears them; the sun; the moon; fire; the mantra omkāra; the Absolute Truth; the total material energy; the cows and brāhmaṇas; devotional service; the wives of Soma and Kaśyapa, who are all daughters of King Dakṣa; the Rivers Ganges, Sarasvati, Nandā and Yamunā [Kālindī]; the elephant Airāvata; Dhruva Mahārāja; the seven \textit{rṣis}; and the pious human beings.
TEXT 25

ये मां स्तुवन्त्येनानास्र प्रतिबुध्य निशात्यये ।
तेषां प्राणात्यये चाहि ददामि बिशुलं गतिम् ॥ २५॥

ye māṁ stu vanty anenaṅga
pratibudhya niśātyaye
teṣāṁ prānātāyaye cāham
dadāmi vipulāṁ gatim

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

TRANSLATION

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

TEXT 26

श्रीशुक उवाच

हर्षादिरंग हस्तिकेशः प्राम्भाय जलोत्तमम् ॥
हर्षगुल्विबुधानीकमारसोह खगाधिपम् ॥ २६॥

śrī-śuka uvāca
ity ādiṣṭha hṛṣikeśaḥ
prādhamāya jala jottamam
harṣayan vibudhāṇikam
ārūroha khagādhipam

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; ity—thus; ādiṣṭha—advising; hṛṣikeśaḥ—the Supreme Personality of Godhead, known as Hṛṣikeśa; prādhamāya—blowing; jala-ja-uttamam—the conchshell, the
best of the aquatics; harṣayan—pleasing; vibudha-anikam—the host of
demigods, headed by Lord Brahmā and Lord Śiva; āruroha—got up;
kharga-adhipam—on the back of Garuḍa.

TRANSLATION

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

Thus end the Bhaktivedanta purports of the Eighth Canto, Fourth Chapter, of the Śrimad-Bhāgavatam, entitled “Gajendra Returns to the Spiritual World.”
This chapter describes the fifth and sixth Manus, and it also describes the prayers of the demigods and the curse of Durvāsā Muni.

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

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

Mahārāja Parikṣit was very eager to hear about the churning of the ocean, and therefore Šukadeva Gosvāmī began to explain to him how the demigods, having been cursed by Durvāsā Muni, were defeated in battle by the asuras. When the demigods were deprived of their heavenly kingdom, they went to the assembly house of Lord Brahmā and informed Lord Brahmā of what had happened. Then Brahmā, along with all the demigods, went to the shore of the ocean of milk and offered prayers to Kūṉdakaśāyi Viṣṇu.
TEXT 1

Srīśukā uvāca
rajan uditam etat te
hareḥ karmāgha-nāśanam
gajendra-mokṣanam punyam
raivatam tv antaram śrnu

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

TRANSLATION

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

TEXT 2

pañcamo raivato nāma
manus tāmasa-sodaraḥ
bali-vindhyādayas tasya
sūtā hārjuna-pūrvakāḥ

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

**TRANSLATION**

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

**TEXT 3**

\[\text{vibhur indraḥ sura-ganā} \\
\text{rājan bhūtarayādayah} \\
\text{hiranyaromā vedaśirā} \\
\text{ūrdhvabāhu-ādayo dvījāh}\]

vibhuḥ—Vibhu; indraḥ—the King of heaven; sura-ganāḥ—the demigods; rājan—O King; bhūtaraya-ādayah—headed by the Bhūtarayas; hiranyaromā—Hiranyaromā; vedaśirā—Vedaśirā; ūrdhvabāhu—Ūrdhvabāhu; ādayah—and others; dvījāḥ—the brāhmaṇas or ṛṣis who occupied the seven planets.

**TRANSLATION**

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

**TEXT 4**

\[\text{patnī vikunṭhā śubhrasya} \\
\text{vaikuṇṭhāiḥ sura-sattamaḥ}\]

patnī vikunṭhā śubhrasya
vaikuṇṭhāiḥ sura-sattamaḥ
From the combination of Subhra and his wife, Vikuṇṭhā, there appeared the Supreme Personality of Godhead, Vaikuṇṭha, along with demigods who were His personal plenary expansions.

TRANSLATION

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

PURPORT

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

TEXT 6

तस्यानुभावम् कथितो गुणाश्र परमोद्यां ।
मौमानेर्गूण्डा विषमेयो विष्णोर्वर्णयेदुगुणात्। ॥ ६ ॥

tasyānubhāvah kathito
guṇās ca paramodayāh
bhaumān reṇūn sa vimame
yo viṣṇor varṇayed guṇān

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

TRANSLATION

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

PURPORT

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

TEXT 7

शस्था स काः सुकाः पुत्राः
काः सुकु धो नाम व आ मनुः
पुरुपुरुषसुधयुम्नात्मधाना:
प्रमुखाः काः सुकु धीमाजाः

śaśṭhāḥ—the sixth; ca—and; caḥ—is of Cakṣu; putraḥ—the son; caḥ—is Cakṣu; nāma—named; vai—indeed; manuḥ—Manu; pūru—Pūru; pūrūsa—Pūrūsa; suddyumna—Sudyumna; pramukhāḥ—headed by; cākṣuṣa-ätma-jāḥ—the sons of Cakṣuṣa.

TRANSLATION

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

TEXT 8

इन्द्रो मन्त्रपूर्वत्तर देवा आप्यादयो गणाः
प्रणयस्त्व वै राजनेविष्टद्वीरकादयः
indro mantradrumas tatra
deva āpyādayo gaṇāḥ
munayas tatra vai rājan
haviṣmad-virakādayaḥ

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

TRANSLATION

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

TEXT 9

In this sixth manvantara millennium, Lord Viṣṇu, the master of the universe, appeared in His partial expansion. He was begotten by Vairāja in the womb of his wife, Devasambhūti, and His name was Ajita.
TEXT 10

payodhiṁ yena nirmathya
surānāṁ sādhitā sudhā
bhramamāṇo 'mbhāsi dhṛtah
kūrma-rūpeṇa mandaraḥ

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

TRANSLATION

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

TEXTS 11-12

śrī-rājovāca

yathā bhagavatā brahman
mathiṁ kṣira-sāgarāṁ
yad-arthaṁ vā yataś cādrim
dadhārāmbucarātmanā

yathāmṛtam suraiḥ prāptam
kim cānyad abhavat tataḥ
etad bhagavataḥ karma
vadasva paramādbhutam

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

TRANSLATION

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

TEXT 13

tvayā saṅkathyamānena
mahimnā sātvatāṁ pateḥ
nātitrpyati me cittam
sucirāṁ tāpa-tāpitaṁ

tvayā—by Your Holiness; saṅkathyamānena—being described; mahimnā—by all the glories; sātvatāṁ pateḥ—of the Supreme Personality of Godhead, the master of the devotees; na—not; atī-trpyati—is sufficiently satisfied; me—my; cittam—heart; sucirāṁ—for such a long time; tāpa—by miseries; tāpitaṁ—being distressed.
TRANSLATION

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

TEXT 14

Śrīmad-Bhāgavatam

TRANSLATION

Śri Śūta Gosvāmi said: O learned brāhmaṇas assembled here at Naimiśāranya, when Śukadeva Gosvāmi, the son of Dvaipāyana, was thus questioned by the King, he congratulated the King and then endeavored to describe further the glories of the Supreme Personality of Godhead.
śrī-śuka uvāca
yadā yuddhe 'surair devā
badhyamānāḥ sitāyudhāḥ
gatāsavo nipatitā
nottiṣṭheran sma bhūrīṣaḥ

yadā durvāsāḥ śāpena
sendrā lokās trayo nrpa
niḥśrīkāś cābhavaṁs tatra
nesur ijjādayaḥ kriyāḥ

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

PURPORT

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

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

**TEXTS 17–18**

niśāmyaitat sura-gaṇā
dhāna-durmadāndha

mahendra-varunādayah
dhana-durmadāndha

nādiḥya-gacchan svayam mantrair
nādiḥya-gacchan svayam mantrair

mantrayanto viṁścitam
mantrayanto viṁścitam

tato brahma-sabhāṁ jagmur
sūryā-yājñaṇaṁ

tato brahma-sabhāṁ jagmur
sūryā-yājñaṇaṁ

meror mūrdhāni sarvaśāḥ
sarvaṁ viṁśayāṁ ca kruḥ

meror mūrdhāni sarvaśāḥ
sarvaṁ viṁśayāṁ ca kruḥ

praṇatāḥ parameśṭhine
dhana-durmadāndha

praṇatāḥ parameśṭhine
The Demigods Appeal to the Lord

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

TEXTS 19–20

sa viloKyendra-vāyv-ādin
niḥsattvān vigata-prabhān
lokān amaṅgala-prāyān
asurān ayathā vibhuḥ

samāhitena manasā
samāsmaran puruṣam param
uvācotphulla-vadano
devān sa bhagavān parisā}

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

TRANSLATION

Lord Indra, Varuṇa and the other demigods, seeing their lives in such a state, consulted among themselves, but they could not find any solution. Then all the demigods assembled and went together to the peak of Sumeru Mountain. There, in the assembly of Lord Brahmā, they fell down to offer Lord Brahmā their obeisances, and then they informed him of all the incidents that had taken place.
saḥ—Lord Brahmā; vilokya—looking over; indra-vāyu-ādin—all the
demigods, headed by Lord Indra and Vāyu; niḥsattvān—bereft of all
spiritual potency; vigata-prabhān—bereft of all effulgence; lokān—all
the three worlds; amaṅgala-prāyān—merged into misfortune;
asurān—all the demons; ayathāḥ—flourishing; vibhuḥ—Lord Brahmā,
the supreme within this material world; samāhitena—by full adjust­
ment; manasā—of the mind; saṁsmaran—remembering again and
again; puruṣam—the Supreme Person; param—transcendental;
vivoca—said; utphulla-vadanaḥ—bright-faced; devān—unto the
demigods; saḥ—he; bhagavān—the most powerful; parah—of the
demigods.

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

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

TEXT 21

अहं मवो युयययासुराद्यो
मनुष्यतित्रंग्रहसंपरंमेतचायः |
The Demigods Appeal to the Lord


dhahit bhavo yūyam atho ’surādayo
manuṣya-tiryag-druma-gharma-jātayāḥ
yasyāvatārāṁśa-kalā-visarjītā
vrajāma sarve śaṅgam tam avayayam

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

TRANSLATION

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

PURPORT

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

TEXT 22
TRANSLATION

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

PURPORT

This verse explains that the Supreme Personality of Godhead is equal to everyone. This is confirmed by the Lord Himself in Bhagavad-gītā (9.29):

"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him." Although the Lord is impartial, He gives special attention to His devotees. Therefore the Lord says in Bhagavad-gītā (4.8):
"To deliver the pious and to annihilate the miscreants, as well as to re-establish the principles of religion, I advent Myself millennium after millennium." The Lord has nothing to do with anyone's protection or destruction, but for the creation, maintenance and annihilation of this material world He apparently has to act either in goodness, in passion or in darkness. Actually, however, He is unaffected by these modes of material nature. He is the Supreme Lord of everyone. As a king sometimes punishes or rewards someone to maintain law and order, the Supreme Personality of Godhead, although having nothing to do with the activities of this material world, sometimes appears as various incarnations according to the time, place and object.

TEXT 23

अयं च तस्य स्थितिपालनस्यः
सचं ज्ञानसंय भवाय देविनाम्।
तस्माद व्रजाम्: शरणं जगद्गुरुः
खानां स नो धात्यति सुरिष्यः।

ayam ca tasya sthiti-pālana-kṣaṇaḥ
sattvaṁ juṣāṇasya bhavāya dehinām
tasmād vrajāmah śaraṇaṁ jagad-guruṁ
tvānāṁ sa no dhāsyati śaṁ sura-priyah

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

**TRANSLATION**

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

**PURPORT**

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

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

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

\[
\text{ṣaḥ—He (the Supreme Personality of Godhead); naha—unto us; dhāsyati—will give; śam—the good fortune we need; sura-priyāḥ—because He is naturally very dear to the devotees.}
\]

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

\[
\text{PURPORT} \quad \text{The material world is conducted by the three modes of nature, namely sattva-guṇa, rajo-guṇa and tamo-guṇa. By rajo-guṇa everything material is created, by sattva-guṇa everything material is maintained properly, and by tamo-guṇa, when the creation is improperly situated, everything is destroyed.}
\]

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

\[
\text{Surrendering unto the lotus feet of Kṛṣṇa means achieving complete purification. Kṛṣṇa says in Bhagavad-gītā (18.66):}
\]

\[
\text{ṣaḥ—He (the Supreme Personality of Godhead); naha—unto us; dhāsyati—will give; śam—the good fortune we need; sura-priyāḥ—because He is naturally very dear to the devotees.}
\]

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

\[
\text{PURPORT} \quad \text{The material world is conducted by the three modes of nature, namely sattva-guṇa, rajo-guṇa and tamo-guṇa. By rajo-guṇa everything material is created, by sattva-guṇa everything material is maintained properly, and by tamo-guṇa, when the creation is improperly situated, everything is destroyed.}
\]

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

\[
\text{Surrendering unto the lotus feet of Kṛṣṇa means achieving complete purification. Kṛṣṇa says in Bhagavad-gītā (18.66):}
\]

\[
\text{ṣaḥ—He (the Supreme Personality of Godhead); naha—unto us; dhāsyati—will give; śam—the good fortune we need; sura-priyāḥ—because He is naturally very dear to the devotees.}
\]
"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." Thus as soon as one surrenders unto the lotus feet of Kṛṣṇa, one certainly becomes free from all contamination.

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

\[
\text{kaler doṣa-nidhe rājann}
\text{asti hy eko mahān guṇah}
\text{kīrtanād eva kṛṣṇasya}
\text{mukta-saṅgah param vrajēt}
\]

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

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

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

*kaler doṣa-nidhe rājann
asti hy eko mahan guṇah
kīrtanād eva kṛṣṇasya
mukta-sāṅgah param vrajet*

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

Śrī Caitanya Mahāprabhu’s movement consists of spreading kṛṣṇa-saṅkīrtana. Param vijayate śri-kṛṣṇa-saṅkīrtanam: “All glories to the Śrī Kṛṣṇa saṅkīrtana!” Why is it so glorious? This has also been explained by Śrī Caitanya Mahāprabhu. Ceto-darpana-mārjanam: by the chanting of the Hare Kṛṣṇa mahā-mantra, one’s heart is cleansed. The whole difficulty is that in this age of Kali there is no sattva-guṇa and no clearance of the heart, and therefore people are making the mistake of identifying with their bodies. Even the big philosophers and scientists with whom we deal are practically all under the impression that they are their bodies. The other day we were discussing a prominent philosopher, Thomas Huxley, who was proud of being an Englishman. This means that he was in the bodily conception of life. Everywhere we find this same misunderstanding. As soon as one is in the bodily conception of life, one is nothing but an animal like a cat or a dog (sa eva go-kharah). Thus the most dangerous of the dirty things within our hearts is this misidentification of the body as the self. Under the influence of this misunderstanding, one thinks, “I am this body. I am an Englishman. I am an Indian. I am an American. I am Hindu. I am Muslim.” This misconception is the strongest impediment, and it must be removed. That is the instruction of Bhagavad-gitā and of Śrī Caitanya Mahāprabhu. Indeed, Bhagavad-gitā begins with this instruction:
"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13) Although the soul is within the body, nevertheless, because of misunderstanding and animal propensities one accepts the body as the self. Caitanya Mahaprabhu therefore says, *ceto-darpana-mārjanam*. To cleanse the core of the heart, which is full of misunderstanding, is possible only through *śrī-krṣṇa-saṅkīrtana*. The leaders of the Kṛṣṇa consciousness movement should very seriously take this opportunity to be kind to the fallen souls by delivering them from the misunderstanding of materialistic life.

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

\[
ābrahma-bhuvaṇāl loke
\]
\[
punar āvartino 'ṛjuna
\]

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

TEXT 24

श्रीशुकु उवाच
इत्याभāस्य सुरान्वेधः सह देवैररिन्दम ।
अजितस्य पदं साक्षात्स्मातं तमसं परम् ॥२४॥

śrī-śuka uvāca
ity ābhāsyā surān vedhāḥ
saha devair arindama
ajitasya padam sāksāt
jagāma tamasaḥ param

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

TRANSLATION

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

PURPORT

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

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

\[
\text{dvau bhūta-sargau loke 'smin } \\
\text{daiva āsura eva ca } \\
\text{viśṇu-bhaktah smṛto daiva } \\
\text{āsuras tad-viparyayah}
\]

Anyone who is a devotee of Lord Kṛṣṇa is called a deva, and others, even though they may be devotees of demigods, are called asuras. Rāvana, for example, was a great devotee of Lord Śiva, but he is described as an asura. Similarly, Hiranyakaśipu is described as a great devotee of Lord Brahmā, yet he was also an asura. Therefore, only the devotee of Lord Viṣṇu is called sura, not asura. Lord Kṛṣṇa is very much pleased with His devotees, even if they are not on the topmost stage of devotional service. Even on the lower stages of devotional service one is transcendental, and if one continues with devotional life, he continues to be a deva or sura. If one continues in this way, Kṛṣṇa will always be pleased with him and will give him all instructions so that he may very easily return home, back to Godhead.
Concerning *ajitasya padam*, the abode of the Supreme Personality of Godhead in the milk ocean of this material world, Śrīla Viśvanātha Cakravartī Thākura says: *padāṁ kṣīrodadhi-stha-śvetadvīpaṁ tamasah prakṛteḥ param.* The island known as Śvetadvīpa, which is in the ocean of milk, is transcendental. It has nothing to do with this material world. A city government may have a rest house where the governor and important government officers stay. Such a rest house is not an ordinary house. Similarly, although Śvetadvīpa, which is in the ocean of milk, is in this material world, it is *param padam*, transcendental.

**TEXT 25**

तत्राद्र्शा-स्वरुप्या श्रृतपूर्व्या वै प्रश्चः ।
स्तुतिमन्त्रां दैवीमिन्द्रिक्षत्ववहितेन्द्रियः ॥२५॥

tatrādṛśa-svarūpāya
śruta-pūrvāya vai prabhuh
stutim abruṭa daivībhīr
girbhis tv avahitendriyaḥ

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

**TRANSLATION**

There [at Śvetadvīpa], Lord Brahmā offered prayers to the Supreme Personality of Godhead, even though he had never seen the Supreme Lord. Simply because Lord Brahmā had heard about the Supreme Personality of Godhead from Vedic literature, with a fixed mind he offered the Lord prayers as written or approved by Vedic literature.
It is said that when Brahmā and the other demigods go to see the Supreme Personality of Godhead in Śvetadvipa, they cannot directly see Him, but their prayers are heard by the Lord, and the needful action is taken. This we have seen in many instances. The word ārt-a-pūrnāya is significant. We get experience by directly seeing or by hearing. If it is not possible to see someone directly, we can hear about him from authentic sources. Sometimes people ask whether we can show them God. This is ludicrous. It is not necessary for one to see God before he can accept God. Our sensory perception is always incomplete. Therefore, even if we see God, we may not be able to understand Him. When Kṛṣṇa was on earth, many, many people saw Him but could not understand that He is the Supreme Personality of Godhead. Avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam. Even though the rascals and fools saw Kṛṣṇa personally, they could not understand that He is the Supreme Personality of Godhead. Even upon seeing God personally, one who is unfortunate cannot understand Him. Therefore we have to hear about God, Kṛṣṇa, from the authentic Vedic literature and from persons who understand the Vedic version properly. Even though Brahmā had not seen the Supreme Personality of Godhead before, he was confident that the Lord was there in Śvetadvipa. Thus he took the opportunity to go there and offer prayers to the Lord.

These prayers were not ordinary concocted prayers. Prayers must be approved by Vedic literature, as indicated in this verse by the words daivībhī garbhīḥ. In our Kṛṣṇa consciousness movement we do not allow any song that has not been approved or sung by bona fide devotees. We cannot allow cinema songs to be sung in the temple. We generally sing two songs. One is śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gacādhara śrivāsādi-gaura-bhakta-vṛnda. This is bona fide. It is always mentioned in the Caitanya-caritāmyta, and it is accepted by the ācāryas. The other, of course, is the mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. We may also sing the songs of Narottama dāsa Ṭhākura, Bhaktivinoda Ṭhākura and Locana dāsa Ṭhākura, but these two songs—“śrī-kṛṣṇa-caitanya” and the Hare Kṛṣṇa mahā-mantra—are sufficient to please the Supreme Personality of Godhead, although we cannot see
Him. Seeing the Lord is not as important as appreciating Him from the authentic literature or the authentic statements of authorized persons.

TEXT 26

śrī-brahmovāca
avikriyam satyam anantam ādyam
guhā-śayam niskalam apratarkyam
mano-'grayānāṁ vacasā niruktam
namāmahe deva-varāṁ vareṇyam

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

TRANSLATION

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

PURPORT

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

anejad ekāṁ manasso javiyo
nainad devā āpnuvan pūrvam arṣat
tad dhāvato 'nyān atyeti tiṣṭhat
tasminn apo mātariśvā dadhāti

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

Because the Lord is situated in everyone’s heart and the individual living entity is not, never should the individual living entity be equated
with the Supreme Lord. In Bhagavad-gītā (15.15) the Lord says, sarvasya cāhāṁ hṛdi sannivīṣṭah: “I am situated in everyone’s heart.” This does not mean, however, that everyone is equal to the Lord. In the śruti-mantras it is also said, hṛdi hy ayaṁ atmā pratiśhitah. In the beginning of Śrīmad-Bhāgavatam it is said, satyam param dhīmahi. The Vedic mantras say, satyam jñānam anantam and nīskalam nīskriyam śāntaṁ niravadyam. God is supreme. Although naturally He does not do anything, He is doing everything. As the Lord says in Bhagavad-gītā:

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

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

mayādhyakṣena prakṛtiḥ
sūyate sacarācaram
hetunānena kaunteya
jagad viparivartate

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

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

svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
We belong to the disciplic succession of Brahmā, and therefore we are known as the Brahma-sampradāya. As the demigods follow Lord Brahmā to understand the Supreme Personality of Godhead, we also have to follow the authorities of the parampara system to understand the Lord.

**TEXT 27**

viṣṇuḥ svaḥ yatra na gṛdhrapakṣau
tam aksaram kham tri-yugam vrajamahe

vipaścitam praṇa-mano-dhiyātmanām
arthendriyābhāsam anidram avraṇam
chāyātapau yatra na gṛdhrapakṣau
tam aksaram kham tri-yugam vrajāmahe

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

**TRANSLATION**

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

PURPORT

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

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

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

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

\[
yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasah
\]

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

**TEXT 28**

\[
ajasya ca kram tv ajajeryamāṇam
manomayaṁ pañcadaśāram āśu
tri-nābhi vidyuc-calam āṣṭa-nemi
yad-ākṣam āhus tam rtaṁ prapadye
\]

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

TRANSLATION

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

PURPORT

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

\[
\text{apareyam itas tv anyāṁ} \\
\text{prakṛtiṁ viddhi me parāṁ} \\
\text{jīva-bhūtāṁ mahā-bāho} \\
\text{yayedām dhāryate jagat}
\]

The entire world is going on because the living entity, who is part and parcel of the Supreme Lord, is utilizing the material energy. Under the clutches of the material energy, the jīvātmā is revolving on the wheel of birth and death under the direction of the Supreme Personality of Godhead. The central point is the Supersoul. As explained in Bhagavad-gītā (18.61):

\[
\text{īśvaraḥ sarva-bhūtāṁ} \\
\text{ḥṛd-deśe 'ṛjuna tiṣṭhati} \\
\text{bhrāmayan sarva-bhūtāni} \\
\text{yantrārūḍhāni māyayā}
\]
"The Supreme Lord is situated in everyone’s heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." The material body of the living entity is a result of the conditioned soul’s activities, and because the supporter is the Supersoul, the Supersoul is the true reality. Every one of us, therefore, should offer respectful obeisances to this central reality. One should not be misguided by the activities of this material world and forget the central point, the Absolute Truth. That is the instruction given here by Lord Brahmā.

TEXT 29

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

TRANSLATION

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

PURPORT

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

TEXT 30

न यस्य कश्चातितितिति मायाम्
यस्य जनो युक्तति वेद नार्थमुः।
तं निर्जितात्मात्मण्यं परेऽः
नमाम भूतेषु सर्म चर्नमुः ॥३०॥
na yasya kaścātītītarti māyāṁ
yaya jano muhyati veda nārtham
tam nirjītātmā-guṇam pāresam
namāma bhūteṣu samāṁ carantam

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

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

TEXT 31

ime vayam yat-priyayaiva tanvā
sattvena sṛṣṭā bahir-antar-āviḥ
gatim na sūkṣmām ṛṣayaḥ ca vidmahe
kuto ’surādyā itara-pradhānāḥ

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

TRANSLATION

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

PURPORT

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

TEXT 32

पादो महायं खङ्कऽतेव यस्य ।
चतुर्विंशो यत्र हि भूतसर्गः ।
स वै महापूर्वं आत्मातन्त्रः
प्रसीद्तां ब्रह्म महाविभूति ||२२||
pādau mahīyaṁ sva-kṛtaiva yasya
   catur-vidho yatra hi bhūta-sargah
   sa vai mahā-pūruṣa ātma-tantraḥ
   prasīdatām brahma mahā-vibhūtiḥ

TRANSLATION

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

PURPORT

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

TEXT 33

अम्बहस तु यद-रेता उदार-विर्यम्
सिद्ध्यान्ति जीवन्त्युत वर्धमाना: ।
लोकायथोऽयाबिललोकपालः
प्रसीदतां न: स महाविभूतिः ॥३३॥

*ambhāḥ—the masses of water seen on this planet or on others; *tu—but; *yat-retāḥ—His semen; *udāra-viryaḥ—so powerful; *sidhyānti—are generated; *jīvantī—live; *uta—indeed; *vardhamānāḥ—flourish; *lokā—all the three worlds; *yatāḥ—from which; *atha—also; *akhilā-loka-pālāḥ—all the demigods throughout the universe; *prasīdatāṁ—may be pleased; *nah—upon us; *sah—He; *mahā-vibhūtiḥ—a person with unlimited potency.

TRANSLATION

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

PURPORT

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

TEXT 34

सोमं मनो यस्य समामनन्ति
दिवौकसां यो बलमन्य आयुः ।
ईशो नगाना प्रजनः प्रजानां
प्रसीदतां नः स महाविभूतिः ||३४||

somam mano yasya samāmananti
divaukasāṁ yo balam andha āyuḥ
iśo nagānāṁ prajanaḥ prajānāṁ
prasīdatāṁ naḥ sa mahā-vibhūtiḥ

somam—the moon; manah—the mind; yasya—of whom (of the Supreme Personality of Godhead); samāmananti—they say; divaukasāṁ—of the denizens of the upper planetary systems; yah—who; balam—the strength; andhah—the food grains; āyuḥ—the duration of life; iśah—the Supreme Lord; nagānām—of the trees; prajanaḥ—the source of breeding; prajānāṁ—of all living entities; prasīdatāṁ—may He be pleased; naḥ—upon us; saḥ—that Supreme Personality of Godhead; mahā-vibhūtiḥ—the source of all opulences.

TRANSLATION

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

PURPORT

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

**TEXT 35**

अग्निश्रृंखला यस्य तु जातेदा
जातः क्रियाकाण्डनिमित्तन्त
अन्तःसमुद्रसुपनस्वर्गातन्
प्रसीदतां नः स महाविसृति: ||३५||

agnir mukham yasya tu jāta-vedā
jātah kriyā-kāṇḍa-nimitta-janmā
antah-samudre 'nupacan sva-dhātūn
prasidatāṁ nah sa mahā-vibhūtiḥ

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

**TRANSLATION**

Fire, which is born for the sake of accepting oblations in ritualistic ceremonies, is the mouth of the Supreme Personality of Godhead. Fire exists within the depths of the ocean to produce wealth, and fire is also present in the abdomen to digest food and produce various secretions for the maintenance of the body. May that supremely powerful Personality of Godhead be pleased with us.
TEXT 36

yac-caksur āsīt taraṇir deva-yānam
trayīmayo brahmaṇa eṣa dhiṣṇyam
dvāram ca mukter amṛtam ca mṛtyuh
prasidatām naḥ sa mahā-vibhūtiḥ

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

TRANSLATION

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

PURPORT

The sun-god is considered to be the chief of the demigods. He is also considered to be the demigod who watches the northern side of the universe. He gives help for understanding the Vedas. As confirmed in Brahma-saṁhitā (5.52):
"The sun, full of infinite effulgence, is the king of all the planets and the image of the good soul. The sun is like the eye of the Supreme Lord. I adore the primeval Lord Govinda, in pursuance of whose order the sun performs his journey, mounting the wheel of time." The sun is actually the eye of the Lord. In the Vedic *mantras* it is said that unless the Supreme Personality of Godhead sees, no one can see. Unless there is sunlight, no living entity on any planet can see. Therefore the sun is considered to be the eye of the Supreme Lord. That is confirmed here by the words *yac-cakṣur āsīt* and in the *Brahma-samhitā* by the words *yac-cakṣur eṣa savitā*. The word *savitā* means the sun-god.

**TEXT 37**

\[
\begin{align*}
\text{prāṇād abhūd yasya carācarāṇām} \\
\text{prāṇah saho balam ojaś ca vāyuḥ} \\
\text{anvāsma samrājam ivānugā vayaṁ} \\
\text{prasīdatām naḥ sa mahā-vibhūtiḥ}
\end{align*}
\]

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

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

TEXT 38

श्रोत्राद् दिशो यस्य हृदस्य खानि
prasāritre khāṁ puruṣasya nābhyaḥ
prasādirīyātmāsaśubhārākapet:
prasiddhātāṁ nah sa mahā-vibhūtiḥ

śrotrād diśo yasya hṛdaś ca khāni
prasādirī kham puruṣasya nābhyaḥ
prasādirīyātmāsaśubhārākapet:
prasiddhātāṁ nah sa mahā-vibhūtiḥ

śrotrā—from the ears; diśaḥ—different directions; yasya—of whom; hṛdaḥ—from the heart; ca—also; khāni—the holes of the body; prasādirī—generated; kham—the sky; puruṣasya—of the Supreme Person; nābhyaḥ—from the navel; prāṇa—of the life force; indriya—senses; ātmā—mind; asu—vital force; sarīra—and body; ketāḥ—the shelter; prasiddhātāṁ—may be pleased; nah—upon us; saḥ—He; mahā-vibhūtiḥ—the supremely powerful.

TRANSLATION

May the supremely powerful Personality of Godhead be pleased with us. The different directions are generated from His ears, the holes of the body come from His heart, and the vital force, the senses, the mind, the air within the body, and the ether, which is the shelter of the body, come from His navel.
TEXT 39

balān mahendras tri-daśāḥ prasādān
manyor girīśo dhiṣanād vīraṁcaḥ
khebhyaś tu chandāṁsy rṣayo medhrataḥ kaḥ
prasīdatām naḥ sa mahā-vibhūtiḥ

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

TRANSLATION

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

TEXT 40

श्रीर्वक्षः: पितरस्वाभावासनः
धर्मः स्नानितिर: पुष्पतोभृतः
śrīr vākṣasaḥ pitarāḥ chāyayāsan
dharmāḥ stanaḥ itaraḥ prṣṭhato 'bhūt
dyaur yasya śīrṣaḥ 'psarasō vibhārāt
prasīdatāṁ naḥ sa mahā-vibhūtiḥ

śrīḥ—the goddess of fortune; vākṣasaḥ—from His chest; pitarāḥ—the inhabitants of Pitṛloka; chāyayā—from His shadow; āsan—became possible; dharmāḥ—the principle of religion; stanaḥ—from His bosom; itaraḥ—irreligion (the opposite of dharma); prṣṭhataḥ—from the back; abhūt—became possible; dyaūḥ—the heavenly planets; yasya—of whom; śīrṣaḥ—from the top of the head; apsarasaḥ—the inhabitants of Apsaroloka; vibhārāt—by His sense enjoyment; prasīdatāṁ—kindly be pleased; naḥ—upon us; saḥ—He (the Supreme Personality of Godhead); mahā-vibhūtiḥ—the greatest in all prowess.

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

TEXT 41
vipro mukhāḥ brahma ca yasya guhyāṁ
rājanyā āsīd bhujyor balaṁ ca
ūrvor viḍ ojo 'ṅgrir aveda-śūdram
prasīdatāṁ naḥ sa mahā-vibhūtiḥ
vipraḥ—the brāhmaṇas; mukhāt—from His mouth; brahma—the Vedic literatures; ca—also; yasya—of whom; guhyam—from His confidential knowledge; rājanyah—the kṣatriyas; āsīt—became possible; bhujayoh—from His arms; balam ca—as well as bodily strength; urvoh—from the thighs; viṭ—vaiśyas; ojah—and their expert productive knowledge; anighriḥ—from His feet; aveda—those who are beyond the jurisdiction of Vedic knowledge; śūdrau—the worker class; prasīdatām—may be pleased; naḥ—upon us; saḥ—He; mahā-vibhūtiḥ—the supremely powerful Personality of Godhead.

TRANSLATION

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

TEXT 42

lobho 'dharāt pritir upary abhūd dyutir
nastah paśavyah sparśena kāmah
bhruvor yamah paksma-bhavas tu kālah
prasīdatām naḥ sa mahā-vibhūtiḥ

lobhāḥ—greed; adharāt—from the lower lip; prītiḥ—affection; upari—from the upper lip; abhūt—became possible; dyutiḥ—bodily luster; nastah—from the nose; paśavyah—fit for the animals; sparśena—by the touch; kāmah—lusty desires; bhruvoḥ—from the eyebrows; yamah—Yamarāja became possible; paksma-bhavah—from the eyelashes; tu—but; kālah—eternal time, which brings death;
prasīdatāṁ—be pleased; naḥ—upon us; saḥ—He; mahā-vibhūtiḥ—the Supreme Personality of Godhead, who has great prowess.

TRANSLATION

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

TEXT 43

\[\text{dravyam vayaḥ karma gunān viśeṣam} \\
\text{yad-yogamāyā-viḥitān vadanti} \\
\text{yad durvibhāvyam prabudhāpabādham} \\
\text{prasīdatāṁ naḥ sa mahā-vibhūtih} \]

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

TRANSLATION

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

**PURPORT**

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

\[
\text{mām upetya punar janma}
\text{duḥkhālayam aśāśvatam}
\text{nāpnuwantī mahātmānaḥ}
\text{saṁsiddhiṁ paramāṁ gatāḥ}
\]

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

TEXT 44

नमोःस्तु तस्मा उपशान्तशक्तये
ख्यातज्ञालामप्रतिपूरितात्मने ।
गुणेषु मायार्चितेषु वृत्तिभि-
ने सज्ञानाय नमस्कृतये ||४४||

namo ’stu tasmā upaśānta-śaktaye
svārājya-lābha-pratipūritātmane
gunaśeṣu māyā-raciteṣu vṛttaḥ
na sajjamānāya nabhasvad-ūtaye

namah—our respectful obeisances; astu—let there be; tasmā—unto Him; upaśānta-śaktaye—who does not endeavor to achieve anything else, who is free from restlessness; svārājya—completely independent; lābha—of all gains; pratipūrita—fully achieved; ātmane—unto the Supreme Personality of Godhead; guṇeṣu—of the material world, which is moving because of the three modes of nature; māyā-raciteṣu—things created by the external energy; vṛttibhiḥ—by such activities of the senses; na sajjamānāya—one who does not become attached, or one who is above material pains and pleasures; nabhasvat—the air; ātaye—unto the Lord, who has created this material world as His pastime.

TRANSLATION

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

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

TEXT 45

**sa tvam no darśayātmānam**
**asmat-karana-gocaram**
**prapannānāṁ didrksūnāṁ**
**sasmitāṁ te mukhāmbujam**

*sah*—He (the Supreme Personality of Godhead); *tvam*—You are my Lord; *nāṁ*—to us; *darśaya*—be visible; *ātmānaṁ*—in Your original form; *asmat-karana-gocaram*—appreciable by our direct senses, especially by our eyes; *prapannānāṁ*—we are all surrendered unto You; *dīrksūnāṁ*—yet we wish to see You; *sasmitāṁ*—smiling; *te*—Your; *mukha-ambujam*—lotuslike face.

TRANSLATION

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

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

TEXT 46

tais taiḥ svecchā-bhūtaiḥ rūpaiḥ
kāle kāle svayaṁ vibho
karma durvisaham yan no
bhagavāṁs tat karoti hi

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

TRANSLATION

O Lord, O Supreme Personality of Godhead, by Your sweet will You appear in various incarnations, millennium after millennium, and act wonderfully, performing uncommon activities that would be impossible for us.
The Lord says in *Bhagavad-gītā* (4.7):

\[ \text{yadā yadā hi dharmasya} \\
\quad \text{glānir bhavati bhārata} \\
\quad \text{abhyutthānam adharmasya} \\
\quad \text{tadātmānam srjāmy aham} \]

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

**TEXT 47**

क्लेशभूर्य्याल्पासाराणि विफलानि वा ।  
देहिनां विश्वार्थानां न तथैवार्थितं त्वयिः॥४७॥

kleśa-bhūry-alpa-sārāṇi  
karmāṇi viphalāṇi vā  
dehināṁ viśayārātanāṁ  
na tathaivārpitaṁ tvayi

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

TRANSLATION

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

PURPORT

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

TEXT 48

नामः कर्मफल्योपि विफलायेक्षरापितः ।
कल्यंते पुरुषस्यैव स ह्मात्मा दयितो हितः ॥४८॥
nāvamah karma-kalpo ’pi
viphalāyeśvarārpitaḥ
kalpate puruṣasyaiva
sa hy ātmā dayito hitaḥ

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

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

PURPORT
In Bhagavad-gītā (2.40), the Lord says svalpam apy asya dharmasya trayate mahato bhayāt: this dharma, devotional service, is so important that even if performed to a very small, almost negligible extent, it can give one the supreme result. There are many instances in the history of the world in which even a slight service rendered to the Lord has saved a living entity from the greatest danger. Ajāmila, for example, was saved by the Supreme Personality of Godhead from the greatest danger, that of going to hell. He was saved simply because he chanted the name Nārāyaṇa at the end of his life. When Ajāmila chanted this holy name of the Lord, Nārāyaṇa, he did not chant knowingly; actually he was calling his youngest son, whose name was Nārāyaṇa. Nonetheless, Lord Nārāyaṇa took this chanting seriously, and thus Ajāmila achieved the result of ante nārāyaṇa-smṛtiḥ, remembering Nārāyaṇa at the end of life. If one somehow or other remembers the holy name of Nārāyaṇa, Kṛṣṇa or Rāma at the end of life, he immediately achieves the transcendental result of going back home, back to Godhead.
The Supreme Personality of Godhead is actually the only object of our love. As long as we are in this material world we have so many desires to fulfill, but when we come in touch with the Supreme Personality of Godhead, we immediately become perfect and fully satisfied, just as a child is fully satisfied when he comes to the lap of his mother. Dhruva Mahārāja went to the forest to achieve some material result by austerity and penance, but when he actually saw the Supreme Personality of Godhead he said, “I do not want any material benediction. I am completely satisfied.” Even if one wants some material benefit from serving the Supreme Personality of Godhead, this can be achieved extremely easily, without hard labor. Therefore the śāstra recommends:

\[
\text{akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhiḥ}
\text{tivreṇa bhakti-yogena yajeta puruṣaṁ param}
\]

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

**TEXT 49**

\[
yathā hi skandha-śākhānām taror mūlabasecanam evam ārādhanaṁ viṣṇoḥ sarveśām ātmanaḥ ca hi
\]

\[
yathā—as; hi—indeed; skandha—of the trunk; śākhānām—and of the branches; taroḥ—of a tree; mūla—the root; avasecanam—watering; evam—in this way; ārādhanaṁ—worship; viṣṇoḥ—of Lord Viṣṇu; sarveśām—of everyone; ātmanaḥ—of the Supersoul; ca—also; hi—in deed.
\]
TRANSLATION

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

PURPORT

As stated in the Padma Purāṇa:

\[
\text{ārādhanaṁ sarvēśāṁ} \\
\text{viṣṇor ārādhanaṁ param} \\
\text{tasmāt parataram devi} \\
\text{tadiyānāṁ samarcanam}
\]

“Of all types of worship, worship of Lord Viṣṇu is best, and better than the worship of Lord Viṣṇu is the worship of His devotee, the Vaṣṇava.”

There are many demigods worshiped by people who are attached to material desires \( (kāmās tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ) \). Because people are embarrassed by so many material desires, they worship Lord Śiva, Lord Brahmā, the goddess Kāli, Durgā, Gaṇeśa and Sūrya to achieve different results. However, one can achieve all these results simultaneously just by worshiping Lord Viṣṇu. As stated elsewhere in the Bhāgavatam (4.31.14):

\[
yathā taror mūla-niśecanena \\
trpyanti tat-skandha-bhujopāsvākhaḥ \\
prānopahārāc ca yathendriyāṇāṁ \\
tathaiva sarvārhaṇam acyutejyā
\]

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

**TEXT 50**

नमस्तुभ्यमन्नताय दुर्वितक्यात्मकर्माने ।
निर्गुणाय गुणेशाय सत्वस्याय च सामप्रतम ॥५०॥

namas tubhyam anantāya
durvitarkya-ātma-karmane
nirgūṇāya guṇeśāya
sattva-sthāya ca sāmpratam

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

**TRANSLATION**

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

**PURPORT**

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

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

The Demigods and Demons Declare a Truce

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

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

Lord Brahmā said: “The Supreme Personality of Godhead, being beyond birth and death, is eternal. He has no material qualities. Yet He is the ocean of unlimited auspicious qualities. He is subtler than the most subtle, He is invisible, and His form is inconceivable. He is worshipable for all the demigods. Innumerable universes exist within His form, and therefore He is never separated from these universes by time, space or circumstances. He is the chief and the pradhāna. Although He is the beginning, the middle and the end of the material creation, the idea of pantheism conceived by Mayāvādi philosophers has no validity. The Supreme Personality of Godhead controls the entire material manifestation through His subordinate agent, the external energy. Because of His inconceivable transcendental position, He is always the master of the material energy. The Supreme Personality of Godhead, in His various forms, is always present even within this material world, but the material qualities cannot touch Him. One can understand His position only by His instructions, as given in Bhagavad-gītā.” As stated in Bhagavad-gītā (10.10), dadāmi buddhi-yogāṁ tam. Buddhi-yoga means bhakti-yoga. Only through the process of bhakti-yoga can one understand the Supreme Lord.
When offered prayers by Lord Śiva and Lord Brahmā, the Supreme Personality of Godhead was pleased. Thus He gave appropriate instructions to all the demigods. The Supreme Personality of Godhead, who is known as Ajita, unconquerable, advised the demigods to make a peace proposal to the demons, so that after formulating a truce, the demigods and demons could churn the ocean of milk. The rope would be the biggest serpent, known as Vāsuki, and the churning rod would be Mandara Mountain. Poison would also be produced from the churning, but it would be taken by Lord Śiva, and so there would be no need to fear it. Many other attractive things would be generated by the churning, but the Lord warned the demigods not to be captivated by such things. Nor should the demigods be angry if there were some disturbances. After advising the demigods in this way, the Lord disappeared from the scene.

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

TEXT 1

श्रीशुके उवाच
एवं स्तुतः सुरगैर्मभवन् हरिरिमर: ||
तेशामाविरभूतः रजन्सहस्त्ताकोंदययुति: || 1 1
śrī-śuka uvāca
evaṁ stutah sura-ganair
bhagavān harir īśvaraḥ
The Demigods and Demons Declare a Truce 205

teṣām āvirabhūd rājan
sahasrārkodaya-dyutih

śrī-śukāḥ uvāca—Śrī Śukadeva Gosvāmī said; evam—in this way; stutah—being worshiped by prayers; sura-ganaiḥ—by the demigods; bhagavān—the Supreme Personality of Godhead; hariḥ—the vanquisher of all inauspiciousness; īśvarāḥ—the supreme controller; teṣām—in front of Lord Brahma and all the demigods; āvirabhūt—appeared there; rājan—O King (Parikṣit); sahasra—of thousands; arka—of suns; udaya—like the rising; dyutih—His effulgence.

TRANSLATION

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

TEXT 2

tenaiva sahasā sarve dēvaḥ: pratiḥatekṣaṇaḥ: 1
nāpasyaṅkham diṣaḥ kṣaunīm
ātmānaṁ ca kuto vibhum 11211

tena eva—because of this; sahasā—all of a sudden; sarve—all; devāḥ—the demigods; pratiḥata-ikṣaṇāḥ—their vision being blocked; na—not; apaśyan—could see; kham—the sky; diṣaḥ—the directions; kṣaunīm—land; ātmānaṁ ca—also themselves; kutah—and where is the question of seeing; vibhum—the Supreme Lord.

TRANSLATION

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

TEXTS 3–7

\[
\begin{align*}
\text{vīrīṇaḥ bhagavān dṛśtvā} & \quad \text{sah śarveṣa tāṁ tanum} \\
\text{sacchām marakata-śyāmāḥ} & \quad \text{kaṇja-garbhāraṇeṣṭaḥ} \\
\text{tapta-hemāvadātena} & \quad \text{lasat-kauśeya-vāśasā} \\
\text{prasanna-cāru-saruvāṇiṁ} & \quad \text{sumukhīṁ sundara-bhrumam} \\
\text{mahā-manī-kirītena} & \quad \text{keyūrābhyaṁ ca bhūṣitām} \\
\text{karṇābharāṇa-nirbhāṭa-} & \quad \text{karola-śri-mukhāmbujam} \\
\text{kapola-śri-mukhibhāja} & \quad \text{kāncikalāpa-valaya-} \\
\text{hāra-nūpura-śobhitām} & \quad \text{tubhāv devaprabhārḥ samārav puḥuḥ prame} \\
\text{suvimāragnaḥ tāṁ saquṁ sarvaśreṣṭhān nilnā} & \text{gante:} \quad \text{} \| 7 \| \\
\end{align*}
\]
kaustubhābharaṇām lakṣmīṁ
bibhṛatīṁ vana-mālīṁ

sudarṣānādibhiḥ svāstrair
mūrīmabhīr upāsītām
tuṣṭāva deva-pravarah
saśarvaḥ puruṣam param
sarvāmara-gaṇaḥ śākam
sarvāṅgair avanīṁ gataiḥ

vīrīṇcaḥ—Lord Brahmā; bhagavān—who is also addressed as bhagavān because of his powerful position; drṣṭvā—by seeing; saha—with; śarveṇa—Lord Śiva; tām—unto the Supreme Lord; tanum—His transcendental form; svacchāṁ—without material contamination; marakata-śyāmāṁ—with a bodily luster like the light of a blue gem; kaṇja-garbha-arūra-ikṣaṇāṁ—with pinkish eyes like the womb of a lotus flower; tapta-hema-avadatena—with a luster like that of molten gold; lasat—shining; kauśeya-vāsasā—dressed in yellow silk garments; prasanna-caru-sarva-arigāṁ—all the parts of whose body were graceful and very beautiful; su-mukhīṁ—with a smiling face; sundara-bhruvam—whose eyebrows were very beautifully situated; mahā-mañi-kirītāna—with a helmet bedecked with valuable jewels; kāṇci-kalāpa-valaya—ornaments like the belt on the waist and bangles on the hands; hāra-nūpura—with a necklace on the chest and ankle bells on the legs; sobhitām—all beautifully set; kaustubha-ābharaṇāṁ—whose chest was decorated with the Kaustubha gem; lakṣmīṁ—the goddess of fortune; bibhṛatīṁ—moving; vana-mālīṁ—with flower garlands; sudarṣana-ādibhiḥ—bearing the Sudarśana cakra and others; sva-astraiḥ—with His weapons; mūrīmabhīḥ—in His original form; upāsītāṁ—being worshiped; tuṣṭāva—satisfied; deva-pravarah—the chief of the demigods; saśarvaḥ—with Lord Śiva; puruṣam param—the Supreme Personality; sarva-amara-gaṇaḥ—accompanied by all the demigods; sākam—with; sarva-aṅgaiḥ—with all the parts of the body; avanīṁ—on the ground; gataiḥ—prostrated.
TRANSLATION

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

TEXT 8

śrī-brahmovāca

ajāta-janma-sthiti-samīyamāyā-
guṇāya nirvāṇa-sukhārṇavaṇa

āṇor animne ’parigāṇya-dhāmne
mahānubhāvāya nāmams te

śrī-brahmā uvāca—Lord Brahmā said; ajāta-janma-sthiti-
samīyamāya—unto the Supreme Personality of Godhead, who is never born but whose appearance in different incarnations never ceases; aguṇāya—never affected by the material modes of nature (sattva-guṇa,
The Demigods and Demons Declare a Truce

rajaguna and tamoguna; nirvāṇa-sukha-ārṇavāya—unto the ocean of eternal bliss, beyond material existence; anah animal—smaller than the atom; apariganyā-dhāmne—whose bodily features are never to be conceived by material speculation; mahā-anubhāvāya—whose existence is inconceivable; namah—offering our obeisances; namah—again offering our obeisances; te—unto You.

TRANSLATION

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

PURPORT

The Lord says in Bhagavad-gītā (4.6):

ajo 'pi sann avyayātmā
bhūtānām iśvaro 'pi san
prakṛtīṁ svām adhišṭhāya
sambhavāmy ātma-māyāya

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

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyyutthānam 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.” Thus although the Supreme Lord is unborn, there is no
cessation to His appearance in different forms as incarnations like Lord 
Krṣṇa and Lord Rāma. Since His incarnations are eternal, the various ac-
tivities performed by these incarnations are also eternal. The Supreme 
Personality of Godhead does not appear because He is forced to do so by 
karma like ordinary living entities who are forced to accept a certain type 
of body. It is to be understood that the Lord’s body and activities are all 
transcendental, being free from the contamination of the material modes 
of nature. These pastimes are transcendental bliss to the Lord. The word 
aparigāṇya-dhāmeṇe is very significant. There is no limit to the Lord’s 
appearance in different incarnations. All of these incarnations are eter-
nal, blissful and full of knowledge.

TEXT 9

रूपं तवेततुः पुरुषर्षभेज्यम् ।
श्रेयोऽर्थिभिः वैदिक-तान्त्रिकेन ।
योगेन धातः सह नास्त्रिलोकान् ।
पद्याम्यगुण्डलके ह विश्रमृतै ॥ ९ ॥

rūpaṁ tava-ätat puṣvarṣabhejyaṁ ।
śreyo ’ṛthibhir vaidika-tañtrikena ।
yogena dhātaḥ saha nas tri-lokān ।
paśyāmy amuśmin u ha viśva-mūrtau ॥ ९ ॥

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

TRANSLATION

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

PURPORT

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

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

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

TEXT 10

श्याम्र आसीत श्याम मध्य आसीत ।
श्यामन्त आसीदिद्मात्मतन्त्रे ।
श्यामादिन्त्तो जगातोक्ष्म मध्य ।
घरस्य मृत्तेव परः परस्मात् ॥५०॥

tvayy agra āsit tvayi madhya āsit
tvayy anta āsid idam ātmā-tantre
tvam ādir anto jagato 'syā madhyāṁ
ghaṭasya mṛtsneva paraḥ parasmāt

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

TRANSLATION

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

TEXT 11

tvam māyayātmābhayaṁ khaṇḍeṁ
nirmaṇa viścya taduṇa-prabhīṣṭaḥ
pasyantī yuṣṭa mānasā maniśino
 gunā-vyavāye 'py agunāṁ vipāścitaṁ

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

**TRANSLATION**

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

**PURPORT**

The Lord says in Bhagavad-gītā (9.10):

\[
\begin{align*}
\text{mayādhyakṣena prakṛtiḥ} \\
\text{sūyate sacarācaram} \\
\text{hetunānena kaunteya} \\
\text{ jagad viparivartate}
\end{align*}
\]

“This material nature, working under My direction, O son of Kuntī, is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again.” The material energy creates, maintains and devastates the entire cosmic manifestation because of directions given by the Supreme Personality of Godhead, who enters this universe as Garbhodakāśayi Viṣṇu but is untouched by the material qualities. In Bhagavad-gītā the Lord refers to māyā, the external energy, which creates this material world, as mama māyā, “My energy,” because this energy works under the full control of the Lord. These facts can be realized only by those who are well versed in Vedic knowledge and advanced in Kṛṣṇa consciousness.
TEXT 12

yathāagnim edhasy amṛtam ca gōṣu
bhuvy annam ambudyamane ca vṛttim
yogair manuṣyā adhiyanti hi tvāṁ
guṇeṣu buddhya kavayo vadanti

yathā—as; agnim—fire; edhasi—in wood; amṛtam—milk, which is like nectar; ca—and; gōṣu—from cows; bhuvī—on the ground; annam—food grains; ambu—water; udyamane—in enterprise; ca—also; vṛttim—livelihood; yogaiḥ—by practice of bhakti-yoga; manuṣyāḥ—human beings; adhiyanti—achieve; hi—indeed; tvāṁ—You; guṇeṣu—in the material modes of nature; buddhyā—by intelligence; kavayah—great personalities; vadanti—say.

TRANSLATION

As one can derive fire from wood, milk from the milk bag of the cow, food grains and water from the land, and prosperity in one’s livelihood from industrial enterprises, so, by the practice of bhakti-yoga, even within this material world, one can achieve Your favor or intelligently approach You. Those who are pious all affirm this.

PURPORT

Although the Supreme Personality of Godhead is nirguṇa, not to be found within this material world, the entire material world is pervaded by Him, as stated in Bhagavad-gitā (mayā tatam idam sarvam). The material world is nothing but an expansion of the Lord’s material energy, and the entire cosmic manifestation rests upon Him (mat-sthāni sarva-bhūtāni). Nonetheless, the Supreme Lord cannot be found here (na caḥam teṣv avasthitah). A devotee, however, can see the Supreme Personality of Godhead through the practice of bhakti-yoga. One ordinarily does not begin to practice bhakti-yoga unless he has practiced it in pre-
vious births. Moreover, one can begin *bhakti-yoga* only by the mercy of the spiritual master and Kṛṣṇa. *Guru-kr̄ṣṇa-prasāde pāya bhakti-latā-bija.* The seed of devotional service is obtainable by the mercy of guru, the spiritual master, and Kṛṣṇa, the Supreme Personality of Godhead.

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

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

The people of this age are inclined toward industrial enterprises for
comfortable living, but they refuse to endeavor to execute devotional service, by which they can achieve the ultimate goal of life by returning home, back to Godhead. Unfortunately, as it is said, na te viduḥ svārtha-gatiṁ hi viśnuṁ durāsayā ye bahir-artha-māninah. People without spiritual education do not know that the ultimate goal of life is to go back home, back to Godhead. Forgetting this aim of life, they are working very hard in disappointment and frustration (moghaśā mogha-karmāno mogha-jñāna vicetasaḥ). The so-called vaiśyas—the industrialists or businessmen—are involved in big, big industrial enterprises, but they are not interested in food grains and milk. However, as indicated here, by digging for water, even in the desert, we can produce food grains; when we produce food grains and vegetables, we can give protection to the cows; while giving protection to the cows, we can draw from them abundant quantities of milk; and by getting enough milk and combining it with food grains and vegetables, we can prepare hundreds of nectarean foods. We can happily eat this food and thus avoid industrial enterprises and joblessness.

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

yeṣāṁ tv anta-gataṁ pāpaṁ
ejanānāṁ punya-karmanām
tevandva-moha-nirmuktā
bhajante māṁ drāha-vratāḥ

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

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way."

**TEXT 13**

![Equation](image)

тан твам ван натх саумуjihанам
saroja-nabhistirepsitartham
drśtvā gatā nirvṛtam adya sarve
gajā davārthā iva gāngam ambhāḥ

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

**TRANSLATION**

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

**PURPORT**

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

**TEXT 14**

स तवं विधत्वाबिल्लोकपाति
वर्यं यद्यस्तव पादमूलम्।
समागतास्ते बहिर्नगर्तमनः
किं वान्यविज्ञाप्यमक्षेष्वसाक्षिणः॥ १४॥

sa tvam vidhatsvākhila-loka-pālā
vayaṁ yad arthāṁ tava pāda-mūlam
samāgatāṁ te bahir-antar-ātman
kim vānya-vijñāpyam aśeṣa-sākṣināṁ

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

**TRANSLATION**

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

**PURPORT**

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

**TEXT 15**

अहम गिरित्रश्च सुरादयो ये
दक्षादयोऽत्सेरिं केतवस्ते ।
किं च विद्यापेशः पृथ्विविभाता
विधत्त्र शं नो द्विजदेवमन्त्रः ॥२५॥

aham giritraś ca surādayo ye
dakṣādayo 'tāśe rāṇa ketavas te
kim vā vidāmesa prthag-vibhātā
vidhatsva śaṁ no dvija-deva-mantram
aham—I (Lord Brahmā); giritraḥ—Lord Śiva; ca—also; sura-ādayah—all the demigods; ye—as we are; dakṣa-ādayah—headed by Mahārāja Dakṣa; agneḥ—of fire; iva—like; ketavaḥ—sparks; te—of You; kim—what; vā—either; vidāma—can we understand; iṣa—O my Lord; prthak-vibhātāḥ—independently of You; vidhatṣva—kindly bestow upon us; śam—good fortune; nah—our; dvija-deva-mantram—the means of deliverance suitable for the brāhmaṇas and demigods.

TRANSLATION

I [Lord Brahmā], Lord Śiva and all the demigods, accompanied by the prajāpatis like Dakṣa, are nothing but sparks illuminated by You, who are the original fire. Since we are particles of You, what can we understand about our welfare? O Supreme Lord, please give us the means of deliverance that is suitable for the brāhmaṇas and demigods.

PURPORT

In this verse, the word dvija-deva-mantram is very important. The word mantra means “that which delivers one from the material world.” Only the dvijas (the brāhmaṇas) and the devas (the demigods) can be delivered from material existence by the instructions of the Supreme Personality of Godhead. Whatever is spoken by the Supreme Personality of Godhead is a mantra and is suitable for delivering the conditioned souls from mental speculation. The conditioned souls are engaged in a struggle for existence (manah ṣaṣṭhānindriyāṇi prakṛti-sthāni karṣati). Deliverance from this struggle constitutes the highest benefit, but unless one gets a mantra from the Supreme Personality of Godhead, deliverance is impossible. The beginning mantra is the Gāyatrī mantra. Therefore, after purification, when one is qualified to become a brāhmaṇa (dvija), he is offered the Gāyatrī mantra. Simply by chanting the Gāyatrī mantra, one can be delivered. This mantra, however, is suitable only for the brāhmaṇas and demigods. In Kali-yuga, we are all in a very difficult position, in which we need a suitable mantra that can deliver us from the dangers of this age. Therefore the Supreme Personality of Godhead, in His incarnation as Lord Caitanya, gives us the Hare Kṛṣṇa mantra.
"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way." In His Śikṣāśṭaka, Lord Caitanya says, param vijayote śrī-krṣṇa-saṅkīrtanaṃ: "All glories to the chanting of śrī-krṣṇa-saṅkīrtana!" The mahā-mantra—Hare Krṣṇa, Hare Krṣṇa, Krṣṇa Krṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—is directly chanted by the Lord Himself, who gives us this mantra for deliverance.

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

evam viriñcādibhir īditas tad
                  vijñāya teśāṁ hṛdayam yathaiva
                         jagāda jīmūta-gabhirayā girā
                                baddhānjalin saṁvṛta-sarva-kārakān

Śrī-Śukach uvāca—Śrī Śukadeva Gosvāmī said; evam—thus; viriñcā-

adibhiḥ—by all the demigods, headed by Lord Brahmā; īditaḥ—being

worshipped; tat vijñāya—understanding the expectation; teśām—of all of

them; hṛdayam—the core of the heart; yathā—as; eva—indeed;

jagāda—replied; jīmūta-gabhirayā—like the sound of clouds; girā—by

words; baddha-añjalīn—unto the demigods, who stood with folded

hands; saṁvṛta—restrained; sarva—all; kāraṅa—senses.

TRANSLATION

Śukadeva Gosvāmī continued: When the Lord was thus offered

prayers by the demigods, headed by Lord Brahmā, He understood

the purpose for which they had approached Him. Therefore, in a

deep voice that resembled the rumbling of clouds, the Lord

replied to the demigods, who all stood there attentively with

folded hands.

TEXT 17

एक एवेशवरस्तिसिन्सुरकायें सुरेक्षरः ।
विहर्तुकामस्तनाह समुद्रोन्मथनादिमि: ||१७||

eka eveśvāras tasmin
       sura-kārye sureśvaraḥ
       vihartu-kāmas tān āha
       samudronmathanādibhiḥ

ekah—alone; eva—indeed; īśvāraḥ—the Supreme Personality of

Godhead; tasmin—in that; sura-kārye—the activities of the demigods;

sura-īśvāraḥ—the Lord of the demigods, the Supreme Personality of

Godhead; vihartu—to enjoy pastimes; kāmaḥ—desiring; tān—unto the
demigods; āha—said; samudra-unmathana-ādibhiḥ—by activities of churning the ocean.

TRANSLATION

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

TEXT 18

śrī-bhagavān uvāca
hanta brahman aho śambho
he devā mama bhāṣitam
śṛṇuṭāvahitāḥ sarve
śreyo vah syād yathā surāḥ

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

TRANSLATION

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

TEXT 19

 yat dānavadṛśtyeśātvaḥ sannipātyeśvīyataḥ
kaśeṣōjñatvāṇiśceṣār्जयो भव आत्मनः

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

PURPORT

One word in this verse has two readings—kālena and kāvyena. Kālena means “favored by time,” and kāvyena means “favored by Śukrācārya,” Śukrācārya being the spiritual master of the Daityas. The demons and Daityas were favored in both ways, and therefore the demigods were advised by the Supreme Lord to execute a truce for the time being, until time favored them.
important duty; *ahi*—snake; *mūśika*—mouse; *vat*—like; *devāḥ*—O demigods; *hi*—indeed; *arthasya*—of interest; *padavīm*—position; *gataih*—so being.

**TRANSLATION**

O demigods, fulfilling one's own interests is so important that one may even have to make a truce with one's enemies. For the sake of one’s self-interest, one has to act according to the logic of the snake and the mouse.

**PURPORT**

A snake and a mouse were once caught in a basket. Now, since the mouse is food for the snake, this was a good opportunity for the snake. However, since both of them were caught in the basket, even if the snake ate the mouse, the snake would not be able to get out. Therefore, the snake thought it wise to make a truce with the mouse and ask the mouse to make a hole in the basket so that both of them could get out. The snake’s intention was that after the mouse made the hole, the snake would eat the mouse and escape from the basket through the hole. This is called the logic of the snake and the mouse.

**TEXT 21**

अमृतोपपादने यत्र: क्रियतामविलम्बितम् ।
यथा पीतस्य वै जन्तुमृत्युग्रस्तान्तरो भवेत् ॥ २१ ॥

*amṛtotpādane yatnaḥ kriyatāṁ avilambitam yasya pitasya vai jantur mṛtyu-grasto ’maro bhavet*

*amṛta-utpādane*—in generating nectar; *yatnaḥ*—endeavor; *kriyatāṁ*—do; *avilambitam*—without delay; *yasya*—of which nectar; *pitasya*—anyone who drinks; *vai*—indeed; *jantuh*—living entity; *mṛtyu-grastah*—although in imminent danger of death; *amaraḥ*—immortal; *bhavet*—can become.
TRANSLATION

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

TEXTS 22-23

$kṣiptvā kṣīrodadhau sarvā vīrūḍhāṇaḥ tātāḥ |
manṣāṃ mandirōktaṁ nṛṣa kṛtvā tu vāsunikūr \| 22\|$

śahayena mayā devā |
(nirmanthadhvam atandritāḥ |
$k̄l̄eśa-bhājo bhavisyanti |
daityā yūyam phala-grahāḥ

$kṣiptvā—putting; kṣīra-udadhau—in the ocean of milk; sarvā—all kinds of; vīrūḍh—creepers; trṇa—grass; lātā—vegetables; ausadhiḥ—and drugs; manthānaṁ—the churning rod; mandaram—Mandara Mountain; kṛtvā—making; netram—the churning rope; kṛtvā—making; tu—but; vāṣukīm—the snake Vāsuki; sahāyena—with a helper; mayā—by Me; devā—all the demigods; nirmanthadhvam—go on churning; atandritāḥ—very carefully, without diversion; kleśa-bhājaḥ—share-takers of sufferings; bhavisyanti—will be; daityāḥ—the demons; yūyam—but all of you; phala-grahāḥ—gainers of the actual result.

TRANSLATION

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

PURPORT

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

TEXT 24

yūyaṁ tad anumodadhvaṁ
yad icchanty asurāḥ surāḥ
na samrāmbheṇa sidhyanti
sarvārthāḥ sāntvayā yathā

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

TRANSLATION

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

TEXT 25

न भेत्तव्यं कालस्तुदात विषाजलधिषिषम्भवात् ।
लोभः कायों न यो जातु रोषः कामस्तु वस्तुः ॥२५॥
TRANSLATION

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

PURPORT

It appears that by the churning process many things would be generated from the ocean of milk, including poison, valuable gems, nectar and many beautiful women. The demigods were advised, however, not to be greedy for the gems or beautiful women, but to wait patiently for the nectar. The real purpose was to get the nectar.
Śrī-Śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; iti—thus; devān—all the demigods; samādiśya—advising; bhagavān—the Supreme Personality of Godhead; puruṣa-uttamaḥ—the best of all persons; teṣām—from them; antardadhē—disappeared; rājan—O King; svacchanda—free; gatiḥ—whose movements; īśvarah—the Personality of Godhead.

TRANSLATION

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

TEXT 27

अथ तस्मै भगवते नमस्कृत्य पितामहः ||
भवत्र जग्मतुः स्वं स्वं धामोपेयूर्विन्थ सुराः ||२७॥

atha tasmāi bhagavate
namaskṛtya pitāmahah
bhavaḥ ca jagmatuh svāṁ svāṁ
dhāmopeyur balīṁ surāḥ
dhāma—abodes; upayuḥ—approached; balīṁ—King Bali; surāḥ—all the other demigods.

TRANSLATION

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

TEXT 28

रेणारीन्यसंयताज्ञातश्रोभान्सनायकान्
न्योष्टुद्दैत्यरात् श्रोक्यं सम्भवित्वहकालवित् || २८॥
drṣṭvārīn apy asaṁyattāṁ
jāta-kṣobhāṁ sva-nāyakāṁ
nyāṣedhad daitya-rāt ślokāh
sandhi-vigraha-kālavīt

drṣṭvā—observing; arīn—the enemies; api—although; asaṁyattāṁ—without any endeavor to fight; jāta-kṣobhāṁ—who became agitated; sva-nāyakāṁ—his own captains and commanders; nyāṣedhat—prevented; daitya-rāt—the Emperor of the Daityas, Mahārāja Bali; ślokāh—very respectable and prominent; sandhi—for making negotiations; vigraha—as well as for fighting; kāla—the time; vīt—completely aware of.

TRANSLATION

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

PURPORT

Vedic etiquette enjoins: grhe śatrum api prāptaṁ viśvastam akutobhayam. When enemies come to their opponent’s place, they should be received in such a way that they will forget that there is animosity between the two parties. Bali Mahārāja was well conversant with the arts of peacemaking and fighting. Thus he received the demigods very well, although his commanders and captains were agitated. This kind of treatment was prevalent even during the fight between the Pāṇḍavas and the Kurus. During the day, the Pāṇḍavas and Kurus would fight with the utmost strength, and when the day was over they would go to each other’s camps as friends and be received as such. During such friendly meetings, one enemy would offer anything the other enemy wanted. That was the system.

TEXT 29

ते ब्रैोचनिमासीं गुसं चामुरयुथैः ।
श्रीया परम्या जुङ्ग जिताशेषयुपागमन् ॥२९॥
The Demigods and Demons Declare a Truce

TRANSLATION

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

TEXT 30

mahendraḥ śalaśaya vācā
sāntvayitvā mahā-matiḥ
abhyaḥāṣata tat sarvam
śikṣitam puruṣottamāt

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

TRANSLATION

After pleasing Bali Mahārāja with mild words, Lord Indra, the King of the demigods, who was most intelligent, very politely submitted all the proposals he had learned from the Supreme Personality of Godhead, Lord Viṣṇu.
The proposals submitted by King Indra were immediately accepted by Bali Maharaja and his assistants, headed by Sambara and Ariśtanemi, and by all the other residents of Tripura.

Purport

It appears from this verse that politics, diplomacy, the propensity to cheat, and everything that we find in this world in individual and social negotiations between two parties are also present in the upper planetary systems. The demigods went to Bali Maharaja with the proposal to manufacture nectar, and the Daityas, the demons, immediately accepted it, thinking that since the demigods were already weak, when the nectar was produced the demons would take it from them and use it for their own purposes. The demigods, of course, had similar intentions. The only difference is that the Supreme Personality of Godhead, Lord Viṣṇu, was on the side of the demigods because the demigods were His devotees, whereas the demons did not care about Lord Viṣṇu. All over the universe there are two parties—the Viṣṇu party, or God-conscious party, and the godless party. The godless party is never happy or victorious, but the God-conscious party is always happy and victorious.
TEXT 32

ततो देवासुर: कुत्वा संविदं कुतसौहदा: ||
उद्यमस्तरम् चकुरस्मृताथे परन्तप ||३२||

tato devāsuraḥ kṛtvā
saṁvidam kṛta-sauhṛdāḥ
udyamaṁ paramaṁ cakrur
amṛtarthe parantapa

**TRANSLATION**

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

**PURPORT**

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

saṁvid yuddhe pratiyāyām
ācāre nāmni toṣāne
sambhāṣane kriyākāre
sāṅketa-jñānayor api

The word saṁvit is variously used to mean “in fighting,” “in promis­
ing,” “for satisfying,” “in addressing,” “by practical action,”
“indication,” and “knowledge.”
TEXT 33

तत्स्ते मन्दरगिरिमोजसोत्स्वाभ दुर्मदाः |
नदन्तै उदधिः निन्यः: शक्तं: परिषवाहः ||३३||

tatas te mandara-girim
ojasotpātya durmadāḥ
nadanta udadhīṃ ninyuḥ
śaktāḥ parigha-bāhavah

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

TRANSLATION

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

TEXT 34

दुर्मारोद्रह्रान्ततः शक्तेरोचनादयः |
अपार्यन्तस्तं बोधुः विवशा विजहुः: पथि ||३४||

dūra-bhārodvaha-śrāntāḥ
śakra-vairocanādayah
apārayantas tam vodhum
vivasā vijahuḥ pathi

dūra—for a great distance; bhāra-udvaha—by carrying the great load; śrāntāḥ—being fatigued; śakra—King Indra; vairocanādayah—and Maharaja Bali (the son of Virocana) and others; apārayantaḥ—being unable; tam—the mountain; vodhum—to bear; vivasāḥ—being unable; vijahuḥ—gave up; pathi—on the way.
Because of conveying the great mountain for a long distance, King Indra, Mahārāja Bali and the other demigods and demons became fatigued. Being unable to carry the mountain, they left it on the way.

The mountain known as Mandara, which was extremely heavy, being made of gold, fell and smashed many demigods and demons.

By constitution, gold is heavier than stone. Since Mandara Mountain was made of gold and was therefore heavier than stone, the demigods and demons could not properly carry it to the ocean of milk.
The demigods and demons were frustrated and disheartened, and their arms, thighs and shoulders were broken. Therefore the Supreme Personality of Godhead, who knows everything, appeared there on the back of His carrier, Garuḍa.

TEXT 37

\[
giri-pāta-vinīśpiṣṭān
carloṣāma-dānavaṇā
ikṣayā jivayām āsa
nirjarān nirvraṇān yathā
\]

giri-pāta—because of the falling of Mandara Mountain; vinīśpiṣṭān—crushed; carloṣā—observing; amara—the demigods; dānavaṇā—and the demons; ikṣayā—simply by His glance; jivayām āsa—brought back to life; nirjarān—without aggrievement; nirvraṇān—without bruises; yathā—as.

TRANSLATION

Observing that most of the demons and the demigods had been crushed by the falling of the mountain, the Lord glanced over them and brought them back to life. Thus they became free from grief, and they even had no bruises on their bodies.
TEXT 38

गिरिम चारोप्य गरुङ्गे हस्तेनैकेन लीलया।
आरुह्य दर्याविधं सुरासुरगणेऽपि॥३८॥

girim cāropyā garuḍe
hastenaikena lilayā
āruhya prayayāv abdhiṁ
surāsura-gaṇair vṛtaḥ

*girim*—the mountain; *ca*—also; *āropyā*—placing; *garuḍe*—on the back of Garuḍa; *hastena*—by the hand; *ekena*—one; *lilayā*—very easily as His pastime; *āruhya*—getting on; *prayayau*—He went; *abdhim*—to the ocean of milk; *sura-asura-gaṇaiḥ*—by the demigods and asuras; *vṛtaḥ*—surrounded.

TRANSLATION

The Lord very easily lifted the mountain with one hand and placed it on the back of Garuḍa. Then, He too got on the back of Garuḍa and went to the ocean of milk, surrounded by the demigods and demons.

PURPORT

Here is proof of the omnipotence of the Supreme Personality of Godhead, who is above everyone. There are two classes of living entities—the demons and the demigods—and the Supreme Personality of Godhead is above them both. The demons believe in the “chance” theory of creation, whereas the demigods believe in creation by the hand of the Supreme Personality of Godhead. The omnipotence of the Supreme Lord is proved here, for simply with one hand He lifted Mandara Mountain, the demigods and the demons, placed them on the back of Garuḍa and brought them to the ocean of milk. Now, the demigods, the devotees, would immediately accept this incident, knowing that the Lord can lift anything, however heavy it might be. But although demons were also carried along with the demigods, demons, upon hearing of this incident, would say that it is mythological. But if God is all-powerful, why would it
be difficult for Him to lift a mountain? Since He is floating innumerable
planets with many hundreds and thousands of Mandara Mountains, why
can’t He lift one of them with His hand? This is not mythology, but the
difference between the believers and the faithless is that the devotees ac­
cept the incidents mentioned in the Vedic literatures to be true, whereas
the demons simply argue and label all these historical incidents
mythology. Demons would prefer to explain that everything happening
in the cosmic manifestation takes place by chance, but demigods, or de­
votees, never consider anything to be chance. Rather, they know that
everything is an arrangement of the Supreme Personality of Godhead.
That is the difference between the demigods and the demons.

TEXT 39

अवरोप्य गिरिः स्कन्धात् सुपर्णः पततां वरः ||
ययो जलान्तं उत्सिज्य हरिणा सं विसर्जितं: ||२९||

avaropya girim skandhat
suparnah patatam varah
yayau jalanta utsrjya
harina sa visarjita

avaropya—unloading; girim—the mountain; skandhat—from his
shoulder; suparnah—Garuḍa; patatam—of all the birds; varah—the
biggest or most powerful; yayau—went; jala-ante—where the water is;
utsrjya—placing; harina—by the Supreme Personality of Godhead;
sah—he (Garuḍa); visarjitaḥ—discharged from that place.

TRANSLATION

Thereafter, Garuḍa, the chief of birds, unloaded Mandara
Mountain from his shoulder and brought it near the water. Then
he was asked by the Lord to leave that place, and he left.

PURPORT

Garuḍa was asked by the Lord to leave that place because the snake
Vāsuki, who was to be used as the rope for churning, could not go there
in the presence of Garuḍa. Garuḍa, the carrier of Lord Viṣṇu, is not a
vegetarian. He eats big snakes. Vāsuki, being a great snake, would be natural food for Garuḍa, the chief of birds. Lord Viṣṇu therefore asked Garuḍa to leave so that Vāsuki could be brought to churn the ocean with Mandara Mountain, which was to be used as the churning rod. These are the wonderful arrangements of the Supreme Personality of Godhead. Nothing takes place by accident. Carrying Mandara Mountain on the back of a bird and putting it in its right position might be difficult for anyone, whether demigod or demon, but for the Supreme Personality of Godhead everything is possible, as shown by this pastime. The Lord had no difficulty lifting the mountain with one hand, and Garuḍa, His carrier, carried all the demons and demigods together by the grace of the Supreme Lord. The Lord is known as Yogesvara, the master of all mystic power, because of His omnipotence. If He likes, He can make anything lighter than cotton or heavier than the universe. Those who do not believe in the activities of the Lord cannot explain how things happen. Using words like “accident,” they take shelter of ideas that are unbelievable. Nothing is accidental. Everything is done by the Supreme Personality of Godhead, as the Lord Himself confirms in Bhagavad-gītā (9.10). Mayādhyakṣena prakṛtiḥ sūyate sacarācaram. Whatever actions and reactions occur within the cosmic manifestation all take place under the superintendence of the Supreme Personality of Godhead. However, because the demons do not understand the potency of the Lord, when wonderful things are done, the demons think that they are accidental.

Thus end the Bhaktivedanta purports of the Eighth Canto, Sixth Chapter, of the Śrīmad-Bhāgavatam, entitled “The Demigods and Demons Declare a Truce.”
CHAPTER SEVEN

Lord Śiva Saves the Universe by Drinking Poison

The summary of the Seventh Chapter is as follows. As described in this chapter, the Supreme Personality of Godhead, appearing in His incarnation as a tortoise, dove deep into the ocean to carry Mandara Mountain on His back. At first the churning of the ocean produced kālakūta poison. Everyone feared this poison, but Lord Śiva satisfied them by drinking it.

With the understanding that when the nectar was generated from the churning they would share it equally, the demigods and the demons brought Vāsuki to be used as the rope for the churning rod. By the expert arrangement of the Supreme Personality of Godhead, the demons held the snake near the mouth, whereas the demigods held the tail of the great snake. Then, with great endeavor, they began pulling the snake in both directions. Because the churning rod, Mandara Mountain, was very heavy and was not held by any support in the water, it sank into the ocean, and in this way the prowess of both the demons and the demigods was vanquished. The Supreme Personality of Godhead then appeared in the form of a tortoise and supported Mandara Mountain on His back. Then the churning resumed with great force. As a result of the churning, a huge amount of poison was produced. The prajāpatīs, seeing no one else to save them, approached Lord Śiva and offered him prayers full of truth. Lord Śiva is called Āsutoṣa because he is very pleased if one is a devotee. Therefore he easily agreed to drink all the poison generated by the churning. The goddess Durgā, Bhavāni, the wife of Lord Śiva, was not at all disturbed when Lord Śiva agreed to drink the poison, for she knew Lord Śiva’s prowess. Indeed, she expressed her pleasure at this agreement. Then Lord Śiva gathered the devastating poison, which was everywhere. He took it in his hand and drank it. After he drank the poison, his neck became bluish. A small quantity of the poison dropped from his hands to the ground, and it is because of this poison that there are poisonous snakes, scorpions, toxic plants and other poisonous things in this world.
TEXT 1

Śrī Śuṣka uvāca

tē nāga-rājaṁ āmantrya
phaḷa-bhāgena vāṣukīṁ
parivīya girāu tasmin
netram abdhīṁ mudānvitāḥ
ārebhīre surā yattā
amṛtarthe kurudvaha

śrī-śukāh uvāca—Śrī Śukadeva Gosvāmī said; te—all of them (the demigods and the demons); nāga-rājaṁ—the king of the Nāgas, snakes; āmantrya—inviting, or requesting; phala-bhāgena—by promising a share of the nectar; vāṣukīṁ—the snake Vāsuki; parivīya—encircling; girāu—Mandara Mountain; tasmin—unto it; netram—the churning rope; abdhīṁ—the ocean of milk; mudā anvitāḥ—all surcharged with great pleasure; ārebhīre—began to act; surāḥ—the demigods; yattāḥ—with great endeavor; amṛta-arthe—for gaining nectar; kuru-udvaha—O King Parikṣit, best of the Kurus.

TRANSLATION

Śukadeva Gosvāmī said: O best of the Kurus, Mahārāja Parikṣit, the demigods and demons summoned Vāsuki, king of the serpents, requesting him to come and promising to give him a share of the nectar. They coiled Vāsuki around Mandara Mountain as a churning rope, and with great pleasure they endeavored to produce nectar by churning the ocean of milk.

TEXT 2

हरि: पुरस्ताज्जगे पूर्व देवस्तोत्सववन् || २ ॥
The Personality of Godhead, Ajita, grasped the front portion of the snake, and then the demigods followed.

TRANSLATION

The leaders of the demons thought it unwise to hold the tail, the inauspicious portion of the snake. Instead, they wanted to hold the
front, which had been taken by the Personality of Godhead and the demigods, because that portion was auspicious and glorious. Thus the demons, on the plea that they were all highly advanced students of Vedic knowledge and were all famous for their birth and activities, protested that they wanted to hold the front of the snake.

**PURPORT**

The demons thought that the front of the snake was auspicious and that catching hold of that portion would be more chivalrous. Moreover, Daityas must always do the opposite of the demigods. That is their nature. We have actually seen this in relation to our Kṛṣṇa consciousness movement. We are advocating cow protection and encouraging people to drink more milk and eat palatable preparations made of milk, but the demons, just to protest such proposals, are claiming that they are advanced in scientific knowledge, as described here by the words svādhīyāya-śruta-sampannāḥ. They say that according to their scientific way, they have discovered that milk is dangerous and that the beef obtained by killing cows is very nutritious. This difference of opinion will always continue. Indeed, it has existed since days of yore. Millions of years ago, there was the same competition. The demons, as a result of their so-called Vedic study, preferred to hold the side of the snake near the mouth. The Supreme Personality of Godhead thought it wise to catch hold of the dangerous part of the snake and allow the demons to hold the tail, which was not dangerous, but because of a competitive desire, the demons thought it wise to hold the snake near the mouth. If the demigods were going to drink poison, the demons would resolve, “Why should we not share the poison and die gloriously by drinking it?”

In regard to the words svādhīyāya-śruta-sampannāḥ prakhyātā janma-karmabhiḥ, another question may be raised. If one is actually educated in Vedic knowledge, is famous for performing prescribed activities and has been born in a great aristocratic family, why should he be called a demon? The answer is that one may be highly educated and may have been born in an aristocratic family, but if he is godless, if he does not listen to the instructions of God, then he is a demon. There are many examples in history of men like Hiranyakaśipu, Rāvana and Kāṁsa who were well educated, who were born in aristocratic families and who were
very powerful and chivalrous in fighting, but who, because of deriding
the Supreme Personality of Godhead, were called Rākṣasas, or demons.
One may be very well educated, but if he has no sense of Kṛṣṇa con-
sciousness, no obedience to the Supreme Lord, he is a demon. That is de-
scribed by the Lord Himself in Bhagavad-gītā (7.15):

\[
\begin{align*}
na mām duṣkṛtino mūḍhāḥ \\
prapadyante narādhamāḥ \\
māyayāpahṛta-jñānā \\
āsuraṁ bhāvam āsritaḥ
\end{align*}
\]

“Those miscreants who are grossly foolish, lowest among mankind,
whose knowledge is stolen by illusion, and who partake of the atheistic
nature of demons, do not surrender unto Me.” Āsuraṁ bhāvam refers to
not accepting the existence of God or the transcendental instructions
of the Personality of Godhead. Bhagavad-gītā clearly consists of transcen-
dental instructions imparted directly by the Supreme Personality of God-
head. But asuras, instead of accepting these instructions directly, make
commentaries according to their own whimsical ways and mislead every-
one, without profit even for themselves. One should therefore be very
careful of demonic, godless persons. According to the words of Lord
Kṛṣṇa, even if a godless demon is very well educated, he must be con-
sidered a mūḍha, narādhamā and māyayāpahṛta-jñāna.

TEXT 4

\[\text{īti tūśnīṁ sthitāṁ daityāṁ} \]
\[\text{vilokya puruṣottamaḥ} \]
\[\text{smayāmāno viṣrjyāgram} \]
\[\text{pucchaṁ jagrāha sāmarah} \]

\text{īti—thus; tūśnīṁ—silently; sthitāṁ—staying; daityāṁ—the demons; vilokya—seeing; puruṣa-uttamaḥ—the Personality of Godhead; smayāmānaḥ—smiling; viṣrjya—giving up; agram—the front portion}
of the snake; *puccham*—the rear portion; *jagrāha*—grasped; *sa-amaraḥ*—with the demigods.

**TRANSLATION**

Thus the demons remained silent, opposing the desire of the demigods. Seeing the demons and understanding their motive, the Personality of Godhead smiled. Without discussion, He immediately accepted their proposal by grasping the tail of the snake, and the demigods followed Him.

**TEXT 5**

कृत्यान्विभागात् एवं कृष्यपनन्दनः ||
मम्मयः परङ्ग गत्त अग्न्ताधः पयोनिधिषिष्ठ || ५ ||

krta-sthāna-vibhāgās ta
evaṁ kaśyapa-nandanaḥ
mamanthuḥ paramam yattā
amṛtārthaḥ payo-nidhim

krta—adjusting; sthāna-vibhāgāḥ—the division of the places they were to hold; te—they; evam—in this way; kaśyapa-nandanaḥ—the sons of Kaśyapa (both the demigods and the demons); mamanthuḥ—churned; paramam—with great; yattā—endeavor; amṛta-arthatam—for getting nectar; payaḥ-nidhim—the ocean of milk.

**TRANSLATION**

After thus adjusting how the snake was to be held, the sons of Kaśyapa, both demigods and demons, began their activities, desiring to get nectar by churning the ocean of milk.

**TEXT 6**

मथ्यमानेनर्णोऽशोदित्रिनानाधारो हयोपदिवशत् ||
धियमाणोपिचलिमिगौर्वात् पाण्डुनन्दनः || ६ ||

mathyamāne 'rnavo 'drir
anādhāro hy apo 'viṣat
dhriyamāṇo 'pi balibhir

gauravat pāṇḍu-nandana

mathyamāne—while the churning was going on; arṇave—in the ocean of milk; saḥ—that; adriḥ—hill; anādhāraḥ—without being supported by anything; hi—indeed; apaḥ—in the water; akiṣat—drowned; dhriyamāṇaḥ—captured; api—although; balibhiḥ—by the powerful demigods and demons; gauravat—from being very heavy; pāṇḍu-nandana—O son of Pāṇḍu (Mahārāja Parikṣit).

TRANSLATION

O son of the Pāṇḍu dynasty, when Mandara Mountain was thus being used as a churning rod in the ocean of milk, it had no support, and therefore although held by the strong hands of the demigods and demons, it sank into the water.

TEXT 7

ते सुनिर्विन्ना-मनसा: परिमलानुभविष्वः ।
आसन स्व-पारुषे नष्टे दाइनातितिबलियसा ॥ ७ ॥

te sunirvinṇa-manasaḥ
parimlāṇa-mukha-śriyaḥ
āsan sva-pauruṣe naṣṭe
daivenātibilīyasā

te—all of them (the demigods and demons); sunirvinṇa-manasaḥ—their minds being very disappointed; parimlāṇa—dried up; mukha-śriyaḥ—the beauty of their faces; āsan—became; sva-pauruṣe—with their own prowess; naṣṭe—being lost; daivena—by a providential arrangement; ati-baliyasā—which is always stronger than anything else.

TRANSLATION

Because the mountain had been sunk by the strength of providence, the demigods and demons were disappointed, and their faces seemed to shrivel.
TEXT 8

vilokya vighneṣa-vidhiṁ tadēś-varo
duranta-vīryo 'vitathābhisandhiḥ
kṛtvā vapuḥ kacchapam abhūtam mahat
praviṣya toyam girim ujjhāra

vilokya—observing; vighna—the obstruction (the sinking of the mountain); iṣa-vidhiṁ—by the providential arrangement; tadā—then; iśvaraḥ—the Supreme Personality of Godhead; duranta-vīryaḥ—inconceivably powerful; avitatha—infallible; abhisandhiḥ—whose determination; kṛtvā—expanding; vapuḥ—body; kacchapam—tortoise; abhūtam—wonderful; mahat—very great; praviṣya—entering; toyam—the water; girim—the mountain (Mandara); ujjhāra—lifted.

TRANSLATION

Seeing the situation that had been created by the will of the Supreme, the unlimitedly powerful Lord, whose determination is infallible, took the wonderful shape of a tortoise, entered the water, and lifted the great Mandara Mountain.

PURPORT

Here is evidence that the Supreme Personality of Godhead is the supreme controller of everything. As we have previously described, there are two classes of men—the demons and the demigods—but neither of them are supremely powerful. Everyone has experienced that hindrances are imposed upon us by the supreme power. The demons regard these hindrances as mere accidents or chance, but devotees accept them to be acts of the supreme ruler. When faced with hindrances, therefore, devotees pray to the Lord. Tat te 'nukampāṁ susamāṅkṣamāṅo
bhūjāna evātma-kṛtaṁ vipākam. Devotees endure hindrances, accepting them to be caused by the Supreme Personality of Godhead and regarding them as benedictions. Demons, however, being unable to understand the supreme controller, regard such hindrances as accidental. Here, of course, the Supreme Personality of Godhead was present personally. It was by His will that there were hindrances, and by His will those hindrances were removed. The Lord appeared as a tortoise to support the great mountain. Kṣitir iha vipulatare tava tiṣṭhati prṣṭhe. The Lord held the great mountain on His back. Keśava dhrta-kūrma-śarīra jaya jagadīśa hare. Dangers can be created by the Supreme Personality of Godhead, and they can also be removed by Him. This is known to devotees, but demons cannot understand it.

TEXT 9

तमुत्थितं विक्ष्य कुलाचलं पुनः
समुदयता निर्मातितं सुरासुरं।
दधार प्रष्ठेन स लक्ष्योजनान्
प्रस्तारिणा द्रीप इवापरो महान् || 9 ||

tam utthitam vikṣya kulācalam punah
samudayatā nirmathitum surāsurāḥ
dadhāra prṣṭhena sa lakṣa-yojana-
prastārīnā dvīpa īvāparo mahān

tam—that mountain; utthitam—lifted; vikṣya—observing; kulācalam—known as Mandara; punah—again; samudayatāḥ—enlivened; nirmathitum—to churn the ocean of milk; sura-asurāḥ—the demigods and the demons; dadhāra—carried; prṣṭhena—by the back; saḥ—the Supreme Lord; lakṣa-yojana—one hundred thousand yojanas (eight hundred thousand miles); prastārīnā—extending; dvīpaḥ—a big island; īva—like; aparāḥ—another; mahān—very big.

TRANSLATION

When the demigods and demons saw that Mandara Mountain had been lifted, they were enlivened and encouraged to begin
churning again. The mountain rested on the back of the great tortoise, which extended for eight hundred thousand miles like a large island.

TEXT 10

ṣūrāṣureṇḍrāṇa-bhuja-vīrya-vepitam
paribhramantam girim anāga pṛṣṭhataḥ
bibhrat tad-āvartanam ādi-kacchapo
mene 'ṅga-kaṇḍūyanam aprameyāḥ

sura-asura-indraiḥ—by the leaders of the demons and the demigods; bhuja-vīrya—by the strength of their arms; vepitam—moving; paribhramantam—rotating; girim—the mountain; anāga—O Mahārāja Parīkṣit; pṛṣṭhataḥ—on His back; bibhrat—bore; tat—of that; āvartanam—the rotating; ādi-kacchapoḥ—as the supreme original tortoise; mene—considered; anāga-kaṇḍūyaṇam—as pleasing scratching of the body; aprameyāḥ—unlimited.

TRANSLATION

O King, when the demigods and demons, by the strength of their arms, rotated Mandara Mountain on the back of the extraordinary tortoise, the tortoise accepted the rolling of the mountain as a means of scratching His body, and thus He felt a pleasing sensation.

PURPORT

The Supreme Personality of Godhead is always the unlimited. Although the Supreme Personality of Godhead, in His body as a tortoise, held on His back the largest of mountains, Mandara-parvata, He did not feel any inconvenience. On the contrary, He apparently felt some itching, and thus the rotation of the mountain was certainly very pleasing.
TEXT 11

tathāsurān āvīsad āsureṇa
rūpeṇa teṣāṁ bala-viryam īrayan
uddipayan deva-gaṇāṁś ca viṣṇur
daivena nāgendram abodha-rūpah

tathā—thereafter; asurān—unto the demons; āvīsat—entered;
āsureṇa—by the quality of passion; rūpeṇa—in such a form; teṣāṁ—of
them; bala-viryam—strength and energy; īrayan—increasing;
uddipayan—encouraging; deva-gaṇān—the demigods; ca—also;
viṣṇuh—Lord Viṣṇu; daivena—by the feature of goodness; nāga-
indram—unto the King of the serpents, Vāsuki; abodha-rūpah—by
the quality of ignorance.

TRANSLATION

Thereafter, Lord Viṣṇu entered the demons as the quality of
passion, the demigods as the quality of goodness, and Vāsuki as the
quality of ignorance to encourage them and increase their various
types of strength and energy.

PURPORT

Everyone in this material world is under the different modes of ma-
terial nature. There were three different parties in the churning of
Mandara Mountain—the demigods, who were in the mode of goodness,
the demons, who were in the mode of passion, and the snake Vāsuki, who
was in the mode of ignorance. Since they were all becoming tired (Vāsuki
so much so that he was almost going to die), Lord Viṣṇu, to encourage
them to continue the work of churning the ocean, entered into them
according to their respective modes of nature—goodness, passion and ignorance.

**TEXT 12**

उपर्येनेन्द्रः गिरिराधिवान्य
आक्रम्य हस्तेन सहस्रादुः।
तस्य दिवि ब्रह्मभवेन्द्रमुख्यः-
रम्ये भवं दिवं सुमनोभिभृद्।॥ ३२॥

 Uphyangendra giri-rāṭ dvāra
 ākramya hastena sahasra-bāhuḥ
tasthau divi brahma-bhavendra-mukhyair
 abhiṣṭuvadbhhiḥ sumano-'bhivrṣṭah

upari—on the top of; agendram—the big mountain; giri-rāṭ—the king of mountains; iva—like; anyah—another; ākramya—catching; hastena—by one hand; sahasra-bāhuḥ—exhibiting thousands of hands; tasthau—situated; divi—in the sky; brahma—Lord Brahmā; bhava—Lord Śiva; indra—the King of heaven; mukhyaiḥ—headed by; abhiṣṭuvadbhhiḥ—offered prayers to the Lord; sumanaḥ—by flowers; abhivrṣṭaḥ—being showered.

**TRANSLATION**

Manifesting Himself with thousands of hands, the Lord then appeared on the summit of Mandara Mountain, like another great mountain, and held Mandara Mountain with one hand. In the upper planetary systems, Lord Brahmā and Lord Śiva, along with Indra, King of heaven, and other demigods, offered prayers to the Lord and showered flowers upon Him.

**PURPORT**

To balance Mandara Mountain while it was being pulled from both sides, the Lord Himself appeared on its summit like another great mountain. Lord Brahmā, Lord Śiva and King Indra then expanded themselves and showered flowers on the Lord.
TEXT 13

उपर्युक्तात्मनि गोत्रनेत्रयोः
परेण ते प्राप्तिस्वता समेधिता: ।
ममन्थुरत्वम् तरसा मदोत्कटा
महाद्रिणा क्षोभितनकचक्रम् ॥ १३ ॥

upary adhaś cātmani gotra-netrayoh
pareṇa te prāviśatā samedhitāḥ
mamanthur abdhim tarasā madotkaṭā
mahādrinā kṣobhita-nakra-cakram

upari—upward; adhaḥ ca—and downward; ātmani—unto the
demons and demigods; gotra-netrayoh—unto the mountain and Vāsuki,
who was used as a rope; pareṇa—the Supreme Personality of Godhead;
te—they; prāviśatā—entering them; samedhitāḥ—sufficiently agitated;
mamanthuḥ—churned; abdhim—the ocean of milk; tarasā—with great
strength; mada-utkaṭāḥ—being mad; mahā-adriṇā—with the great
Mandara Mountain; kṣobhita—agitated; nakra-cakram—all the alliga-
tors in the water.

TRANSLATION

The demigods and demons worked almost madly for the nectar,
encouraged by the Lord, who was above and below the mountain
and who had entered the demigods, the demons, Vāsuki and the
mountain itself. Because of the strength of the demigods and
demons, the ocean of milk was so powerfully agitated that all the
alligators in the water were very much perturbed. Nonetheless the
churning of the ocean continued in this way.

TEXT 14

अहीन्द्रसाहसकटोरहुद्भुव-
शास्राप्रभापाहतवेशसोखेरा: ।
पौलोमकलेणवलीवलादयो
दशाश्रिद्रुध्या सरला द्रामथनच् ॥ १४ ॥
ahindra-sāhasra-kaṭhora-dṛṅ-mukha-
śvāsāgni-dhūmāhata-varcaso 'surāḥ
pauloma-kāleya-balilvalādayo
davāgni-dagdhāḥ saralā ivābhavan

ahindra—of the King of serpents; sāhasra—by thousands; kaṭhora—very, very hard; dṛṅ—all directions; mukha—by the mouth; śvāsa—breathing; agni—fire coming out; dhūma—smoke; āhata—being affected; varcasah—by the rays; asurāḥ—the demons; pauloma—Pauloma; kāleya—Kāleya; bali—Bali; ilvala—Ilvala; adayāḥ—headed by; dava-agni—by a forest fire; dagdhāḥ—burned; saralāḥ—sarala trees; iva—like; abhavan—all of them became.

**TRANSLATION**

Vāsuki had thousands of eyes and mouths. From his mouths he breathed smoke and blazing fire, which affected the demons, headed by Pauloma, Kāleya, Bali and Ilvala. Thus the demons, who appeared like sarala trees burned by a forest fire, gradually became powerless.

**TEXT 15**

\[\text{devāṃś ca tac-chvāsa-śikhā-hata-prabhān}\\ \text{dhūmrāmbara-srag-vara-kaṅcukānanān}\\ \text{samabhyavarṣan bhagavad-vaśā ghanā}\\ \text{vavuḥ samudrormy-upagūḍha-vāyavaḥ}\\
\]

devāṃś—all the demigods; ca—also; tat—of Vāsuki; śvāsa—from the breathing; śikhā—by the flames; hata—being affected; prabhān—their bodily luster; dhūmrā—smoky; ambara—dress; srak-vara—excellent garlands; kaṅcuka—armaments; ānānān—and faces; samabhyavarṣan—sufficiently rained; bhagavad-vaśā—under the control of the
Supreme Personality of Godhead; ghanāḥ—clouds; vāvuh—blew; samudra—of the ocean of milk; ārmi—from the waves; upagūḍha—bearing fragments of water; vāyavah—breezes.

**TRANSLATION**

Because the demigods were also affected by the blazing breath of Vāsuki, their bodily lusters diminished, and their garments, garlands, weapons and faces were blackened by smoke. However, by the grace of the Supreme Personality of Godhead, clouds appeared on the sea, pouring torrents of rain, and breezes blew, carrying particles of water from the sea waves, to give the demigods relief.

**TEXT 16**

मध्यमानात् तथा सिन्धोऽदनः सुचरुयः
यदा सूचा न जायेत निर्मान्यायितः स्वयम् ॥ १६॥

mathyamānāt tathā sindhor
devasura-varūtha-paiḥ
yadā sudhā na jāyeta
nirmamanthājitaḥ svayam

mathyamānāt—sufficiently being churned; tathā—in this way; sindhoh—from the ocean of milk; deva—of the demigods; asura—and the demons; varūtha-paiḥ—by the best; yadā—when; sudhā—nectar; na jāyeta—did not come out; nirmamantha—churned; ajitaḥ—the Supreme Personality of Godhead, Ajita; svayam—personally.

**TRANSLATION**

When nectar did not come from the ocean of milk, despite so much endeavor by the best of the demigods and demons, the Supreme Personality of Godhead, Ajita, personally began to churn the ocean.

**TEXT 17**

मेघश्यामः कनकपरिधिः कर्णविद्योतविद्युः
नमुद्धिः आजटिद्वितिकः सम्भवः रक्तनेतः ॥
megha-śyāmāḥ kanaka-paridhiḥ karṇa-vidyota-vidyun mūrdhni bhrājat-vilulita-kacāḥ srag-dharo rakta-netraḥ jaitraiḥ dorbir jagad-abhaya-dair dandaśūkam grhitvā mathnan mathnā pratigirīḥ ivāśobhatātho dhṛta-adriḥ

megha-śyāmāḥ—blackish like a cloud; kanaka-paridhiḥ—wearing yellow garments; karṇa—on the ears; vidyota-vidyut—whose earrings shone like lightning; mūrdhni—on the head; bhrājat—gleaming; vilulita—disheveled; kacāḥ—whose hair; srag-dharo—wearing a flower garland; rakta-netraḥ—with red eyes; jaitraiḥ—with victorious; dorbir—with arms; jagat—to the universe; abhaya-dair—which give fearlessness; dandaśūkam—the snake (Vāsuki); grhitvā—after taking; mathnan—churning; mathnā—by the churning rod (Mandara Mountain); pratigirīḥ—another mountain; iva—like; asobhata—He appeared; atho—then; dhṛta-adriḥ—having taken the mountain.

TRANSLATION

The Lord appeared like a blackish cloud. He was dressed with yellow garments, His earrings shone on His ears like lightning, and His hair spread over His shoulders. He wore a garland of flowers, and His eyes were pinkish. With His strong, glorious arms, which award fearlessness throughout the universe, He took hold of Vāsuki and began churning the ocean, using Mandara Mountain as a churning rod. When engaged in this way, the Lord appeared like a beautifully situated mountain named Indranila.

TEXT 18

निर्मलायमानादूरधेरभूतिः
महोत्स्वमः हलहलाहम्प्रतः ।
सम्भान्तमीनोन्मकागहिकच्छपात
tīrṇikraṇaḥ tīrṇikraṇaḥkula ॥ १८॥
nirmathyamānāt udadher abhūd viṣam
maholbaṇāṁ hālahalāhvam agrataḥ
sambhrānta-mīnonmakarāhi-kacchapāt
timi-dvipa-grāha-timīṅgilākulat

nirmathyamānāt—while the activities of churning were going on;
udadheḥ—from the ocean; abhūt—there was; viṣam—poison; mahā-
ulbaṇam—very fierce; hālahalā-āhvam—by the name hālahala;
agrataḥ—at first; sambhrānta—agitated and going here and there;
mīnā—various kinds of fish; unmakara—sharks; ahi—different kinds
of snakes; kacchapāt—and many kinds of tortoises; timī—whales;
dvipa—water elephants; grāha—crocodiles; timīṅgilā—whales that can
swallow whales; ākulat—being very much agitated.

TRANSLATION

The fish, sharks, tortoises and snakes were most agitated and
perturbed. The entire ocean became turbulent, and even the large
aquatic animals like whales, water elephants, crocodiles and
timīṅgilā fish [large whales that can swallow small whales] came to
the surface. While the ocean was being churned in this way, it first
produced a fiercely dangerous poison called hālahala.

TEXT 19

तद्रुग्रेकां दिशि दिस्युपर्यां
विसर्परुस्सरिस्तवम्प्रः
भीताः प्रजादुदुवर्जः सेष्वरा
अरस्थ्यमाणा: शरणं सदाशिवम् ॥१९॥

tad ugal-vegāṁ diśi diśy upary adho
visarpad utsarpad asahyam aprati
bhūtaḥ prajā dudruvur aṅga seṣvarā
araksyamānaḥ śaraṇaṁ sadāśivam

tat—that; ugal-vegāṁ—very fierce and potent poison; diśi diśi—in
all directions; upari—upward; adhaḥ—downward; visarpat—curling;
King, when that uncontrollable poison was forcefully spreading up and down in all directions, all the demigods, along with the Lord Himself, approached Lord Śiva [Śadasiva]. Feeling unsheltered and very much afraid, they sought shelter of him.

PURPORT

One may question that since the Supreme Personality of Godhead was personally present, why did He accompany all the demigods and people in general to take shelter of Lord Śadasiva, instead of intervening Himself. In this connection Śrīla Madhvācārya warns:

\[
\text{ruprasya yaśaso 'rthāya svayām viṣṇur viṣam vibhūḥ na saṃjahre samartho } \pi \text{ vāyum coce praśāntaye}
\]

Lord Viṣṇu was competent to rectify the situation, but in order to give credit to Lord Śiva, who later drank all the poison and kept it in his neck, Lord Viṣṇu did not take action.

TEXT 20

\[
\text{vilokya tam deva-varaṁ tri-lokyā bhavāya devyābhimatam muninām}
\]
āśīnām adrāv apavarga-hetos
tapo juṣāṇām stutibhiḥ praṇemuh

vilokya—observing; tam—him; deva-varam—the best of the demigods; tri-lokyāḥ—of the three worlds; bhavāya—for the flourishing; devyā—with his wife, Bhavāṇi; abhimatam—accepted by; muninām—great saintly persons; āśīnām—sitting together; adrav—from the top of Kailāsa Hill; apavarga-hetōḥ—desiring liberation; tapaḥ—in austerity; juṣāṇām—being served by them; stutibhiḥ—by prayers; praṇemuh—offered their respectful obeisances.

TRANSLATION

The demigods observed Lord Śiva sitting on the summit of Kailāsa Hill with his wife, Bhavāṇi, for the auspicious development of the three worlds. He was being worshiped by great saintly persons desiring liberation. The demigods offered him their obeisances and prayers with great respect.

TEXT 21

SRI-PRAJĀPATAYA UCUH

śrī-prajāpataya ucuḥ
deva-deva mahā-deva
bhūtatman bhūta-bhāvana
trāhi nah śaraṇāpannāṁ
trailokya-dahanād viśāt

śrī-prajāpatayaḥ ucuḥ—the prajāpatis said; deva-deva—O Lord Mahādeva, best of the demigods; mahā-deva—O great demigod; bhūtātman—O life and soul of everyone in this world; bhūta-bhāvana—O the cause of the happiness and flourishing of all of them; trāhi—deliver; nah—us; śaraṇa-āpannān—who have taken shelter at your lotus feet; trailokya—of the three worlds; dahanāt—which is causing the burning; viśāt—from this poison.
TRANSLATION

The praṣṭāpatiś said: O greatest of all demigods, Mahādeva, Supersoul of all living entities and cause of their happiness and prosperity, we have come to the shelter of your lotus feet. Now please save us from this fiery poison, which is spreading all over the three worlds.

PURPORT

Since Lord Śiva is in charge of annihilation, why should he be approached for protection, which is given by Lord Viṣṇu? Lord Brahmā creates, and Lord Śiva annihilates, but both Lord Brahmā and Lord Śiva are incarnations of Lord Viṣṇu and are known as śaktyāvesa-avatāras. They are endowed with a special power like that of Lord Viṣṇu, who is actually all-pervading in their activities. Therefore whenever prayers for protection are offered to Lord Śiva, actually Lord Viṣṇu is indicated, for otherwise Lord Śiva is meant for destruction. Lord Śiva is one of the iṣvaras, or the controllers known as śaktyāvesa-avatāras. Therefore he can be addressed as having the qualities of Lord Viṣṇu.

TEXT 22

त्वेमेकः सर्वजगते ईश्वरे बन्धमोक्षयोः: ।
तं त्वामचन्ति कुशलः: प्रपन्नार्तिहरस्तु गुरुम् ||२२||

tvam ekaḥ sarva-jagata
iṣvara bandha-mokṣayoh
tam tvām arcanti kuśalāḥ
prapannārti-haram gurum

*tvam ekaḥ*—Your Lordship is indeed; *sarva-jagataḥ*—of the three worlds; *iṣvaraḥ*—the controller; *bandha-mokṣayoh*—of both bondage and liberation; *tam*—that controller; *tvām arcanti*—worship you; *kuśalāḥ*—persons who want good fortune; *prapanna-ārti-haram*—who can mitigate all the distresses of a sheltered devotee; *gurum*—you who act as a good advisor to all fallen souls.
TRANSLATION

O lord, you are the cause of bondage and liberation of the entire universe because you are its ruler. Those who are advanced in spiritual consciousness surrender unto you, and therefore you are the cause of mitigating their distresses, and you are also the cause of their liberation. We therefore worship Your Lordship.

PURPORT

Actually Lord Viṣṇu maintains and accomplishes all good fortune. If one has to take shelter of Lord Viṣṇu, why should the demigods take shelter of Lord Śiva? They did so because Lord Viṣṇu acts through Lord Śiva in the creation of the material world. Lord Śiva acts on behalf of Lord Viṣṇu. When the Lord says in Bhagavad-gītā (14.4) that He is the father of all living entities (aham bija-pradah pitā), this refers to actions performed by Lord Viṣṇu through Lord Śiva. Lord Viṣṇu is always unattached to material activities, and when material activities are to be performed, Lord Viṣṇu performs them through Lord Śiva. Lord Śiva is therefore worshiped on the level of Lord Viṣṇu. When Lord Viṣṇu is untouched by the external energy He is Lord Viṣṇu, but when He is in touch with the external energy, He appears in His feature as Lord Śiva.

TEXT 23

गुणमय्या स्वशक्त्यास्य सर्गस्थित्यप्यायान्विनिभो ||
धत्से यदा खर्ग्भृमन्न्न्रविण्णुस्ववाभिमान् ॥ २३॥

guṇa-mayyā sva-śaktyāsya
sarga-sthity-apyayān vibho
dhatse yadā sva-dṛk bhūman
brahma-vaṣṇu-śivābhīdham

guṇa-mayyā—acting in three modes of activity; sva-śaktyā—by the external energy of Your Lordship; asya—of this material world; sarga-sthiti-apyayān—creation, maintenance and annihilation; vibho—O lord; dhatse—you execute; yadā—when; sva-dṛk—you manifest
yourself; *bhūman*—O great one; *brahma-viṣṇu-śiva-abhidhām*—as Lord Brahmā, Lord Viṣṇu or Lord Śiva.

**TRANSLATION**

O lord, you are self-effulgent and supreme. You create this material world by your personal energy, and you assume the names Brahmā, Viṣṇu and Maheśvara when you act in creation, maintenance and annihilation.

**PURPORT**

This prayer is actually offered to Lord Viṣṇu, the *puruṣa*, who in His incarnations as the *guṇa-avatāras* assumes the names Brahmā, Viṣṇu and Maheśvara.

**TEXT 24**

{\text{\textit{tvam brahma paramam guhyam}}
\text{\textit{sad-asad-bhāva-bhāvanam}}
\text{\textit{nānā-śaktibhir ābhātas}}
\text{\textit{tvam ātmā jagad-īśvaraḥ}}

\textit{tvam—Your Lordship; brahma—impersonal Brahman; paramam—supreme; guhyam—confidential; sat-asat-bhāva-bhāvanam—the cause of varieties of creation, its cause and effect; nānā-śaktibhiḥ—with varieties of potencies; ābhātah—manifest; tvam—you are; ātmā—the Supersoul; jagat-īśvaraḥ—the Supreme Personality of Godhead.}

**TRANSLATION**

You are the cause of all causes, the self-effulgent, inconceivable, impersonal Brahman, which is originally Parabrahman. You manifest various potencies in this cosmic manifestation.

**PURPORT**

This prayer is offered to the impersonal Brahman, which consists of the effulgent rays of Parabrahman. Parabrahman is the Supreme Per-
sonality of Godhead (param brahma param dhāma pavitraṁ paramam bhavān). When Lord Śiva is worshiped as Parabrahman, the worship is meant for Lord Viṣṇu.

TEXT 25

त्वं ब्रह्मचारीदर्शिदिरात्मा
प्राणेन्द्रियद्रव्यवस्थः स्वाभः ।
कालः क्रतुः सत्यमृतं च धर्मे-
स्वरूपस्यं यत् त्रिवदामनन्ति ||२५॥

tvam śabda-yonir jagad-ādir ātmā
pṛānedriya-dravya-guṇah svabhāvaḥ
kālaḥ kratuḥ satyam rtaṁ ca dharmas
tvayy aksaram yat tri-vṛt-āmananti

Tvam—Your Lordship; śabda-yonih—the origin and source of Vedic literature; jagat-ādiḥ—the original cause of material creation; ātmā—the soul; prāṇa—the living force; indriya—the senses; dravya—the material elements; guṇaḥ—the three qualities; sva-bhāvaḥ—material nature; kālaḥ—eternal time; kratuḥ—sacrifice; satyam—truth; rtaṁ—truthfulness; ca—and; dharmas—two different types of religion; tvayi—unto you; aksaraṁ—the original syllable, omkāra; yat—that which; tri-vṛt—consisting of the letters a, u and m; āmananti—they say.

TRANSLATION

O lord, you are the original source of Vedic literature. You are the original cause of material creation, the life force, the senses, the five elements, the three modes and the mahat-tattva. You are eternal time, determination and the two religious systems called truth [satya] and truthfulness [ṛta]. You are the shelter of the syllable om, which consists of three letters “a-u-m.”

TEXT 26

अष्टि मूर्त्ति तेषां ब्रह्मचारीदृष्टात्मा
क्षिति बिद्रोहन्तोऽक्षिपत्तस्माः ||
agnir mukham te 'khila-devatātmā
kṣitim vidur loka-bhavāṅghri-paṅkajam
kālam gatiṁ te 'khila-devatāmano
dīṣaś ca karṇau rasanam jalesam

agnih—fire; mukham—mouth; te—of Your Lordship; akhila-devatā-ātmā—the origin of all demigods; kṣitim—the surface of the globe; viduḥ—they know; loka-bhava—O origin of all planets; aṅghri-paṅkajam—your lotus feet; kālam—eternal time; gatiṁ—progress; te—of Your Lordship; akhila-devatā-ātmanaḥ—the total aggregate of all the demigods; dīṣaḥ—all directions; ca—and; karṇau—your ears; rasanam—taste; jala-īsam—the demigod controller of the water.

TRANSLATION
O father of all planets, learned scholars know that fire is your mouth, the surface of the globe is your lotus feet, eternal time is your movement, all the directions are your ears, and Varuṇa, master of the waters, is your tongue.

PURPORT
In the śruti-mantras it is said, agnih sarva-devatāḥ: “Fire is the aggregate of all demigods.” Agni is the mouth of the Supreme Personality of Godhead. It is through Agni, or fire, that the Lord accepts all sacrificial oblations.

TEXT 27
nābhīr nabhas te śvasaṁ naṁ nabhasvāṁ
śūryaś ca caṅkṣūṁśi jalaṁ sma retaḥ
parāvarātmāśrayaṇam tavātmā  
somo mano dyaur bhagavan śiras te

nābhiḥ—navel; nabhaḥ—the sky; te—of Your Lordship; śvasanam—breathing; nabhasvān—the air; sūryaḥ ca—and the sun globe; cakṣuṁśi—your eyes; jalam—the water; sma—indeed; retaḥ—semen; para-avara-ātmā-āśrayaṇam—the shelter of all living entities, low and high; tava—your; ātmā—self; somaḥ—the moon; manah—mind; dyauḥ—the higher planetary systems; bhagavan—O Your Lordship; śiṣṭaḥ—head; te—of you.

TRANSLATION

O lord, the sky is your navel, the air is your breathing, the sun is your eyes, and the water is your semen. You are the shelter of all kinds of living entities, high and low. The god of the moon is your mind, and the upper planetary system is your head.

TEXT 28

कुक्षिः समुद्र गिरयोऽछिरपञ्चाक्षी 
रोमाणि सर्वोपशिवीरुवस् ।

छन्दांसि साश्रात् तव सप्त धातवः 
ख्रीमयात्मनु हृदयं सर्वेऽर्णः ॥२८॥

kukṣiḥ samudrā girayo 'sthi-saṁghā  
romāṇi sarvausoṣadhi-virudhas te  
chandāṃsi sāksat tava sapta dhātavas  
trayi-mayātman hṛdayāṁ sarva-dharmaḥ

kukṣiḥ—abdomen; samudrā—the oceans; girayaḥ—the mountains; asthi—bones; saṁghāḥ—combination; romāṇi—the hairs of the body; sarva—all; ausadhi—drugs; virudhaḥ—plants and creepers; te—your; chandāṃsi—Vedic mantras; sāksat—directly; tava—your; sapta—seven; dhātavah—layers of the body; trayi-maya-ātman—O three Vedas personified; hṛdayam—core of the heart; sarva-dharmaḥ—all kinds of religion.
TRANSLATION

O lord, you are the three Vedas personified. The seven seas are your abdomen, and the mountains are your bones. All drugs, creepers and vegetables are the hairs on your body, the Vedic mantras like Gāyatri are the seven layers of your body, and the Vedic religious system is the core of your heart.

TEXT 29

मुखानि पञ्चोपनिषद्‌तवेशः
शैलश्रद्धोतरमन्त्रवर्गः:  
यत्‌ तद्द्विगताय परमात्मत्वः
देव स्वयंज्योतिरवायतिस्ते ||२९||

mukhāni pañcōpaniṣadaḥ taveśa
yais trimśad-aśṭottara-mantra-vargah
yat tacent chivākhyam paramātma-tattvam
deva svayam-jyotir avasthitis te

mukhāni—faces; pañca—five; upaniṣadah—Vedic literatures;
tava—your; iśa—O lord; yaiḥ—by which; trimśat-aṭṭa-uttara-mantra-
vargah—in the category of thirty-eight important Vedic mantras; yat—
that; tat—as it is; śiva-ākhyam—celebrated by the name Śiva; parama-
ātma-tattvam—which ascertain the truth about Paramātma; deva—O
lord; svayam-jyotih—self-illuminated; avasthitih—situation; te—of
Your Lordship.

TRANSLATION

O lord, the five important Vedic mantras are represented by your five faces, from which the thirty-eight most celebrated Vedic mantras have been generated. Your Lordship, being celebrated as Lord Śiva, is self-illuminated. You are directly situated as the supreme truth, known as Paramātma.

PURPORT

The five mantras mentioned in this connection are as follows: (1) Purusā, (2) Aghora, (3) Sadyojāta, (4) Vāmadeva, and (5) Īśāna.
These five mantras are within the category of thirty-eight special Vedic mantras chanted by Lord Śiva, who is therefore celebrated as Śiva or Mahādeva. Another reason why Lord Śiva is called Śiva, which means “all-auspicious,” is that he is self-illuminated, exactly like Lord Viṣṇu, who is the Paramātmā. Because Lord Śiva is directly an incarnation of Lord Viṣṇu, he is situated as Lord Viṣṇu’s direct representative. This fact is corroborated by a Vedic mantra: patim viśvasyātmesvaram sāsvatam śivam acyutam. The Supersoul is called by many names, of which Maheśvara, Śiva and Acyuta are especially mentioned.

**TEXT 30**

<image of Sanskrit text>

**TRANSLATION**

O lord, your shadow is seen in irreligion, which brings about varieties of irreligious creations. The three modes of nature—goodness, passion and ignorance—are your three eyes. All the Vedic literatures, which are full of verses, are emanations from...
you because their compilers wrote the various scriptures after receiving your glance.

TEXT 31

न ते गिरित्राकिलोकस्याने- ।
विरिखचैवकृतसुरेन्द्रगम्यम् ।

न्योतिः परं यत्र राजस्तम्भ ।
सच्च न यदृ ज्ञा निरस्तमेदम् ॥ ३१ ॥

na te giri-trākhila-loka-pāla-
virīṇca-vaikuṇṭha-surendra-gamyam
jyotiḥ param yatra rajas tamaḥ ca
sattvam na yad brahma nirasta-bhedam

na—not; te—of Your Lordship; giri-tra—O King of the mountains; akhila-loka-pāla—all the directors of departments of material activities; virīṇca—Lord Brahmā; vaikuṇṭha—Lord Viṣṇu; sura-indra—the King of heaven; gamyam—they can understand; jyotih—effulgence; param—transcendental; yatra—wherein; rajaḥ—the mode of passion; tamaḥ ca—and the mode of ignorance; sattvam—the mode of goodness; na—not; yat brahma—which is impersonal Brahman; nirasta-bhedam—without distinction between demigods and human beings.

TRANSLATION

O Lord Girīśa, since the impersonal Brahman effulgence is transcendental to the material modes of goodness, passion and ignorance, the various directors of this material world certainly cannot appreciate it or even know where it is. It is not understandable even to Lord Brahmā, Lord Viṣṇu or the King of heaven, Mahendra.

PURPORT

The brahma-jyoti is actually the effulgence of the Supreme Personality of Godhead. As stated in Brahma-saṁhitā (5.40):
“I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes.” Although the impersonal feature of the Absolute is an expansion of the rays of the Supreme Personality of Godhead, He does not need to take care of the impersonalists who enter the brahmajyoti. Kṛṣṇa says in Bhagavad-gītā (9.4), mayā tatam idam sarvaṁ jagad avyakta-mūrtinā: “In My impersonal feature I pervade this entire universe.” Thus the avyakta-mūrti, the impersonal feature, is certainly an expansion of Kṛṣṇa’s energy. Māyāvādīs, who prefer to merge into this Brahman effulgence, worship Lord Śiva. The mantras referred to in text 29 are called mukhāni pañcopaniṣadas tavesā. Māyāvādīs take all these mantras seriously in worshiping Lord Śiva. These mantras are as follows: (1) tat puruṣāya vidmahe śaṁtyai, (2) mahā-devāya dhīmahi vidyāyai, (3) tan no rudrāḥ pratiśthāyai, (4) pracodayāt dhrtyai, (5) aghorebhyaḥ tamā..., (6) atha ghirebhyaḥ mohā..., (7) aghorebhyaḥ rakṣā..., (8) aghoratarebhyaḥ nīdrā..., (9) sarvebhyaḥ sarva-vyādhīyai, (10) sarva-sarvebhyaḥ mrtyave, (11) namas te 'stu kṣudhā..., (12) rudra-rūpebhyaḥ trṣṇā..., (13) vāmadevāya rajā..., (14) jyeṣṭhāya svāhā..., (15) śreṣṭhāya ratyai, (16) rudrāya kalyāṇyai, (17) kālāya kāmā..., (18) kala-vikaranāya sandhīnayai, (19) bala-vikaranāya kriyā..., (20) bala-yuḍdhīyai, (21) balacchāyā..., (22) pramaṇanāya dīṭrīyai, (23) sarva-bhūta-damanāya bhṛmānyai, (24) mahā-sōṣīnayai, (25) unmanāya jvarā..., (26) sadyojaṭām prapadyāmi siddhiyai, (27) sadyojātāyai vai namāḥ rddhīyai, (28) bhave dityai, (29) abhave lakṣmyai, (30) nāṭibhave medhā..., (31) bhajasva mām kāntyai, (32) bhava svadhā..., (33) udbhavāya prabhā..., (34) iśānāḥ sarva-vidyānāṁ śaṁtyai, (35) iśvarāḥ sarva-bhūtānāṁ abhaya-dā..., (36) brahmādhātipir brahmanodhipātipir brahman brahmaṣṭa-dā..., (37) śivo me astu marīcyai, (38) sadāśivāḥ juvālnyai.
The impersonal Brahman is unknown even to the other directors of
the material creation, including Lord Brahmā, Lord Indra and even Lord
Viṣṇu. This does not mean, however, that Lord Viṣṇu is not omniscient.
Lord Viṣṇu is omniscient, but He does not need to understand what is
going on in His all-pervading expansion. Therefore in Bhagavad-gītā the
Lord says that although everything is an expansion of Him (mayā tatam
idam sarvam), He does not need to take care of everything (na cāham
tev avasthitaḥ), since there are various directors like Lord Brahmā,
Lord Śiva and Indra.

TEXT 32

kāmādhvara-tripura-kālagarādy-aneka-
bhūta-druhāḥ kṣapayataḥ stutaye na tat te
yas tv anta-kāla idam ātma-kṛtaṁ sva-netra-
vahni-sphuliṅga-śikhaya bhasitāṁ na veda

kāma-adhvara—sacrifices for sense gratification (like Dakṣa-yajña,
the sacrifices performed by Dakṣa); tripura—the demon named
Tripūrasura; kālagarā—Kālagara; ādi—and others; aneka—many;
bhūta-druhāḥ—who are meant for giving trouble to the living entities;
kṣapayataḥ—being engaged in their destruction; stutaye—your prayer;
na—not; tat—that; te-speaking to you; yah tu—because; anta-kāla—at
the time of annihilation; idam—in this material world; ātma-kṛtaṁ—
done by yourself; sva-netra—by your eyes; vahni-sphuliṅga-śikhaya—
by the sparks of fire; bhasitāḥ—burned to ashes; na veda—I do not
know how it is happening.

TRANSLATION

When annihilation is performed by the flames and sparks
emanating from your eyes, the entire creation is burned to ashes.
Nonetheless, you do not know how this happens. What then is to
be said of your destroying the Dakṣa-yajña, Tripurāsura and the kālakūṭa poison? Such activities cannot be subject matters for prayers offered to you.

PURPORT

Since Lord Śiva considers the great acts he performs to be very unimportant, what was to be said of counteracting the strong poison produced by the churning? The demigods indirectly prayed that Lord Śiva counteract the kālakūṭa poison, which was spreading throughout the universe.

TEXT 33

\[ ye tv ātma-rāma-gurubhir hṛdi cintitāṅghri-
\text{dvandvam} \; \text{carantam} \; \text{umayā tapasābhītaptaṁ} \\
\text{katthanta ugra-paruśam niratam śmaśāne} \\
\text{te nūnām ūtim avidaiṁs tava hāta-lajjāḥ } \]

\( ye — \text{persons who}; \; tu — \text{indeed}; \; ātma-rāma-gurubhiḥ — \text{by those who are self-satisfied and who are considered to be spiritual masters of the world}; \; hṛdi — \text{within the heart}; \; cintita-āṅghri-dvandvam — \text{thinking of your two lotus feet}; \; \text{carantam} — \text{moving}; \; \text{umayā} — \text{with your consort, Umā}; \; \text{tapasā abhitaptam} — \text{highly advanced through practice of austerity and penance}; \; \text{katthante} — \text{criticize your acts}; \; \text{ugra-paruśam} — \text{not a gentle person}; \; \text{niratam} — \text{always}; \; \text{śmaśāne} — \text{in the crematorium}; \; \text{te} — \text{such persons}; \; \text{nūnām} — \text{indeed}; \; ūtim — \text{such activities}; \; \text{avidan} — \text{not knowing}; \; \text{tava} — \text{your activities}; \; \text{hāta-lajjāḥ} — \text{shameless}.\]

TRANSLATION

Exalted, self-satisfied persons who preach to the entire world think of your lotus feet constantly within their hearts. However,
when persons who do not know your austerity see you moving
with Umā, they misunderstand you to be lusty, or when they see
you wandering in the crematorium they mistakenly think that you
are ferocious and envious. Certainly they are shameless. They can-
not understand your activities.

PURPORT

Lord Śiva is the topmost Vaiṣṇava (vaiṣṇavānāṁ yathā śambhuḥ). It
is therefore said, vaiṣṇavera kriyā-mudrā vijñe nā bujhaya. Even the
most intelligent person cannot understand what a Vaiṣṇava like Lord
Śiva is doing or how he is acting. Those who are conquered by lusty
desires and anger cannot estimate the glories of Lord Śiva, whose posi-
tion is always transcendental. In all the activities associated with lusty
desires, Lord Śiva is an implement of ātma-rāma. Ordinary persons,
therefore, should not try to understand Lord Śiva and his activities. One
who tries to criticize the activities of Lord Śiva is shameless.

TEXT 34

tat tasya te sad-asatoḥ parataḥ parasya
nāñjhaḥ svarūpa-gamane prabhavanti bhūmnah
brahmādayaḥ kim uta samstavane vayaṁ tu
tat-sarga-sarga-viśayā api śakti-mātram

 tat—therefore; tasya—of that; te—of Your Lordship; sat-asatoḥ—of
the living entities, moving and not moving; parataḥ—transcendently
situated; parasya—very difficult to understand; na—nor; añjhaḥ—as it
is; svarūpa-gamane—to approach your reality; prabhavanti—it is possi-
ble; bhūmnah—O great one; brahma-ādayaḥ—even such persons as
Lord Brahmā; kim uta—what to speak of others; saṁstavane—in offer-
ing prayers; vayaṁ tu—as far as we are concerned; tat—of you; sarga-
sarga-visayāḥ—creations of the creation; api—although; śakti-mātram—to our ability.

**TRANSLATION**

Even personalities like Lord Brahmā and other demigods cannot understand your position, for you are beyond the moving and nonmoving creation. Since no one can understand you in truth, how can one offer you prayers? It is impossible. As far as we are concerned, we are creatures of Lord Brahmā’s creation. Under the circumstances, therefore, we cannot offer you adequate prayers, but as far as our ability allows, we have expressed our feelings.

**TEXT 35**

एतत् परं प्रपश्यामो न परं ते महेश्वर।
मुडनां हि लोकस्य व्यक्तिस्ते व्यक्तकर्मणः॥३५॥

etat param prapaśyāmo
na param te mahēśvara
mṛdanāya hi lokasya
vyaktis te 'vyakta-karmaṇaḥ

etat—all these things; param—transcendental; prapaśyāmaḥ—we can see; na—not; param—the actual transcendental position; te—of Your Lordship; mahā-īśvara—O great ruler; mṛdanāya—for the happiness; hi—indeed; lokasya—of all the world; vyaktiḥ—manifested; te—of Your Lordship; avyakta-karmaṇaḥ—which are activities are unknown to everyone.

**TRANSLATION**

O greatest of all rulers, your actual identity is impossible for us to understand. As far as we can see, your presence brings flourishing happiness to everyone. Beyond this, no one can appreciate your activities. We can see this much, and nothing more.

**PURPORT**

When the demigods offered these prayers to Lord Śiva, their inner purpose was to please him so that he would rectify the disturbing
situation created by the hālahala poison. As stated in Bhagavad-gītā (7.20), kāmais tais tair hṛta-jñānāh prapadyante 'nya-devatāḥ: when one worships demigods, this is certainly because of deep-rooted desires he wants fulfilled by the mercy of those demigods. People are generally attached to the worship of demigods for some motive.

TEXT 36

Srīgūḍa uvaça

तद्वैष्ठ व्यसनं तास्य कुपया भृजपीडितः:
सर्वभूतसुह्रद देव इदमाह सती प्रियाम् ॥३६॥

śrī-śuka uvaça
tad viksya vyasanam tāsāṁ
krpayā bhrśa-piditāh
sarva-bhūta-suhṛd deva
idam āha satīm priyām

śrī-śuka uvaça—Śrī Śukadeva Gosvāmī said; tat—this situation; viksya—seeing; vyasanam—dangerous; tāsāṁ—of all the demigods; kṛpayā—out of compassion; bhrśa-piditaḥ—greatly aggrieved; sarva-bhūta-suhṛt—the friend of all living entities; devaḥ—Mahādeva; idam—this; āha—said; satīm—unto Satīdevi; priyām—his very dear wife.

TRANSLATION

Śrīla Śukadeva Gosvāmī continued: Lord Śiva is always benevolent toward all living entities. When he saw that the living entities were very much disturbed by the poison, which was spreading everywhere, he was very compassionate. Thus he spoke to his eternal consort, Satī, as follows.

TEXT 37

Srīgīva uvaça

अहो वत महान्येतत् प्रजानां पत्य वैश्वसम् ।
श्रीरोदमथनोज्जुततात् कालकृष्टापस्यितम् ॥३७॥
śrī-śiva uvāca
ahō bata bhavāny etat
prajānāṁ paśya vaiśasam
kṣīroda-mathanaudbhūtāt
kālakūṭād upasthitam

śrī-śivaḥ uvāca—Śrī Śiva said; aḥo bata—how pitiable; bhavāni—my
dear wife, Bhavāni; etat—this situation; prajānāṁ—of all living en-
tities; paśya—just see; vaiśasam—very dangerous; kṣīra-uda—of the
ocean of milk; mathana-udbhūtāt—produced by the churning;
kālakūṭāt—because of the production of poison; upasthitam—the pres-
etent situation.

TRANSLATION
Lord Śiva said: My dear Bhavāni, just see how all these living en-
tities have been placed in danger because of the poison produced
from the churning of the ocean of milk.

TEXT 38

āsāṁ prāṇa-parīpsūnāṁ
vidheyaṁ abhayaṁ hi me
etāvān hi prabhor artho
yad dīna-paripālanam

āsāṁ—all of these living entities; prāṇa-parīpsūnāṁ—very strongly
desiring to protect their lives; vidheyaṁ—something must be done;
abhayaṁ—safety; hi—indeed; me—by me; etāvān—this much; hi—in-
deed; prabhoḥ—of the master; arthah—duty; yat—that which; dīna-
paripālanam—to give protection to suffering humanity.

TRANSLATION
It is my duty to give protection and safety to all living entities
struggling for existence. Certainly it is the duty of the master to
protect his suffering dependents.
TEXT 39

prāṇaiḥ svaiḥ prāṇinaḥ pānti
sādhavaḥ kṣaṇa-bhaṅguraiḥ
baddha-vaireṣu bhūteṣu
mohiteṣv ātma-māyayā

prāṇaiḥ—by lives; svaiḥ—their own; prāṇinaḥ—other living entities; pānti—protect; sādhavaḥ—devotees; kṣaṇa-bhaṅguraiḥ—temporary; baddha-vaireṣu—unnecessarily engaged in animosity; bhūteṣu—unto living entities; mohiteṣu—bewildered; ātma-māyayā—by the external energy of the Lord.

TRANSLATION

People in general, being bewildered by the illusory energy of the Supreme Personality of Godhead, are always engaged in animosity toward one another. But devotees, even at the risk of their own temporary lives, try to save them.

PURPORT

This is the characteristic of a Vaiṣṇava. Para-duḥkha-duḥkhi: a Vaiṣṇava is always unhappy to see the conditioned souls unhappy. Otherwise, he would have no business teaching them how to become happy. In materialistic life, people must certainly engage in activities of animosity. Materialistic life is therefore compared to saṁsāra-dāvānala, a blazing forest fire that automatically takes place. Lord Śiva and his followers in the paramparā system try to save people from this dangerous condition of materialistic life. This is the duty of devotees following the principles of Lord Śiva and belonging to the Rudra-sampradāya. There are four Vaiṣṇava sampradāyas, and the Rudra-sampradāya is one of them because Lord Śiva (Rudra) is the best of the Vaiṣṇavas (vaiṣṇavāṇāṁ yathā śambhuḥ). Indeed, as we shall see, Lord Śiva drank all the poison for the benefit of humanity.
TEXT 40

पुनः कृपयतो मद्रे सर्वात्मा प्रीयते हरि: ।
प्रीयते हरैं भगवति प्रीयेशं सचाराचरः ।
तस्मादिदं गरं शुद्धे प्रजानां खसिरस्तु मे ||४०।।

puṇsah kṛpayato bhadre
sarvātmā priyate hariḥ
prīte harau bhagavati
priye 'harṁ sacarācaraḥ
tasmād idam garam bhuṇje
prajānāṁ svastir astu me

 puṇsah—with a person; kṛpayataḥ—engaged in benevolent ac­tivities; bhadre—O most gentle Bhavāni; sarvātma—the Supersoul; priyate—becomes pleased; hariḥ—the Supreme Personality of Godhead; prīte—because of His pleasure; harau—the Supreme Lord, Hari; bhagavati—the Personality of Godhead; priye—also become pleased; aham—I; sa-cara-acaraḥ—with all others, moving and nonmoving; tasmāt—therefore; idam—this; garam—poison; bhuṇje—let me drink; prajānāṁ—of the living entities; svastiḥ—welfare; astu—let there be; me—by me.

TRANSLATION

My dear gentle wife Bhavāni, when one performs benevolent ac­tivities for others, the Supreme Personality of Godhead, Hari, is very pleased. And when the Lord is pleased, I am also pleased, along with all other living creatures. Therefore, let me drink this poison, for all the living entities may thus become happy because of me.

TEXT 41

श्रीशुक उवाच
एवमामन्यं महावान्मवानीं विश्वभावन: ।
तदृ विषं जगधुसारे मे प्रभावङ्गायमोदत ||४१।।
Śrī-śuka uvāca
evam āmantrya bhagavān
bhavāniṁ viśva-bhāvanah
tad viṣam jagdhum ārebhe
prabhāva-jñānvamodita

Śrī-śukāḥ uvāca—Śrī Śukadeva Gosvāmī said; evam—in this way; āmantrya—addressing; bhagavān—Lord Śiva; bhavānīm—Bhavānī; viśva-bhāvanah—the well-wisher of all the universe; tat viṣam—that poison; jagdhum—to drink; ārebhe—began; prabhāva-jñā—mother Bhavānī, who perfectly knew the capability of Lord Śiva; anvamodita—gave her permission.

TRANSLATION
Śrila Śukadeva Gosvāmī continued: After informing Bhavānī in this way, Lord Śiva began to drink the poison, and Bhavānī, who knew perfectly well the capabilities of Lord Śiva, gave him her permission to do so.

TEXT 42

tataḥ karatalī-kṛtya
vyāpi hālāhalam viṣam
abhakṣayat mahā-devah
krpayā bhūta-bhāvanah

Thereafter, Lord Śiva, who is dedicated to auspicious, benevolent work for humanity, compassionately took the whole quantity of poison in his palm and drank it.
Although there was such a great quantity of poison that it spread all over the universe, Lord Śiva had such great power that he reduced the poison to a small quantity so that he could hold it in his palm. One should not try to imitate Lord Śiva. Lord Śiva can do whatever he likes, but those who try to imitate Lord Śiva by smoking gaṇja and other poisonous things will certainly be killed because of such activities.

TEXT 43

\[
\text{tasyāpi darsayām āśa} \\
\text{sva-vīryaṁ jala-kalmaśaḥ} \\
\text{yac cakāra gale nilam} \\
\text{tac ca sādhhor vibhūśanam}
\]

tasya—of Lord Śiva; āpi—also; darsayām āśa—exhibited; sva-vīryam—its own potency; jala-kalmaśaḥ—that poison born of the water; yat—which; cakāra—made; gale—on the neck; nilam—bluish line; tat—that; ca—also; sādhoḥ—of the saintly person; vibhūśanam—ornament.

TRANSLATION

As if in defamation, the poison born from the ocean of milk manifested its potency by marking Lord Śiva’s neck with a bluish line. That line, however, is now accepted as an ornament of the Lord.

TEXT 44

\[
\text{tapyante loka-tāpena} \\
\text{sādhavaḥ práyaśo janāḥ} \\
\text{paramārādhanaṁ tad dhi} \\
\text{puruṣasyākhilatmanāḥ}
\]

tapyante loka-tāpena \\
sādhavaḥ práyaśo janāḥ \\
paramārādhanaṁ tad dhi \\
puruṣasyākhilatmanāḥ
tapyante—voluntarily suffer; loka-tāpena—because of the suffering of people in general; sādhavaḥ—saintly persons; prāyaścāḥ—almost always; janāḥ—such persons; parama-ārādhanaṁ—the topmost method of worshiping; tat—that activity; hi—indeed; puruṣasya —of the Supreme Person; akhila-ātmanaḥ—who is the Supersoul of everyone.

**TRANSLATION**

It is said that great personalities almost always accept voluntary suffering because of the suffering of people in general. This is considered the highest method of worshiping the Supreme Personality of Godhead, who is present in everyone’s heart.

**PURPORT**

Here is an explanation of how those engaged in activities for the welfare of others are very quickly recognized by the Supreme Personality of Godhead. The Lord says in Bhagavad-gītā (18.68–69), ya idaṁ paramaṁ guhyam mad-bhakteśv abhidhāsyati... na ca tasmān manusyeśu kaścin me priya-kṛttamaḥ: “One who preaches the message of Bhagavad-gītā to My devotees is most dear to Me. No one can excel him in satisfying Me by worship.” There are different kinds of welfare activities in this material world, but the supreme welfare activity is the spreading of Kṛṣṇa consciousness. Other welfare activities cannot be effective, for the laws of nature and the results of karma cannot be checked. It is by destiny, or the laws of karma, that one must suffer or enjoy. For instance, if one is given a court order, he must accept it, whether it brings suffering or profit. Similarly, everyone is under obligations to karma and it reactions. No one can change this. Therefore the sāstra says:

tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatāṁ upary adhaḥ

(Bhāg. 1.5.18)

One should endeavor for that which is never obtained by wandering up and down the universe as a result of the reactions of karma. What is that? One should endeavor to become Kṛṣṇa conscious. If one tries to spread Kṛṣṇa consciousness all over the world, he should be understood
to be performing the best welfare activity. The Lord is automatically very pleased with him. If the Lord is pleased with him, what is left for him to achieve? If one has been recognized by the Lord, even if he does not ask the Lord for anything, the Lord, who is within everyone, supplies him whatever he wants. This is also confirmed in Bhagavad-gītā (teṣām nityābhīhiyuktānāṁ yoga-kṣesam vahāmy aham). Again, as stated here, tapyante loka-tāpena sādhavaḥ prāyaśa janāḥ. The best welfare activity is raising people to the platform of Kṛṣṇa consciousness, since the conditioned souls are suffering only for want of Kṛṣṇa consciousness. The Lord Himself also comes to mitigate the suffering of humanity.

```
yadā yadā hi dharmasya
glānir bhavati bhārata
abhyyutthānam adharmasya
tadātmānaṁ srjāmy aham

paritrānāya sādhūnāṁ
vināsāya ca duṣkrātāṁ
dharma-samsthaṅpanārthāya
sambhavāmi yuge yuge```

“Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself. To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium.” (Bg. 4.7–8) All the śāstras conclude, therefore, that spreading the Kṛṣṇa consciousness movement is the best welfare activity in the world. Because of the ultimate benefit this bestows upon people in general, the Lord very quickly recognizes such service performed by a devotee.

**TEXT 45**

निशाम्य कर्म तत्तथमोदेःवदेवस्य मीहुः ।
प्रजा दासायणी ब्रह्मा वैकुण्ठस्य शर्वसेरे ॥४५॥

niśamya karma tac chambhor
deva-devasya mīḍhuṣaḥ
prajā dākṣāyaṇī brahmā
vaikuṇṭhaḥ ca śaśāṁsire

niśāmya—after hearing; karma—the act; tat—that; śambhoḥ—of Lord Śiva; deva-devasya—who is worshipable even for the demigods; mīḍhaśah—he who bestows great benedictions upon people in general; prajāḥ—the people in general; dākṣāyaṇī—Bhavāni, the daughter of Dakṣa; brahmā—Lord Brahmā; vaikuṇṭhaḥ ca—Lord Viṣṇu also; śaśāṁsire—praised very much.

TRANSLATION

Upon hearing of this act, everyone, including Bhavāni [the daughter of Mahārāja Dakṣa], Lord Brahmā, Lord Viṣṇu, and the people in general, very highly praised this deed performed by Lord Śiva, who is worshiped by the demigods and who bestows benedictions upon the people.

TEXT 46

prāśkannam pibataḥ pāner
yat kincij jagrhubh sma tat
vṛścikāhi-viṣa-aśadhyo
dandaśūkāḥ ca ye 'pare

prāśkannam—scattered here and there; pibataḥ—of Lord Śiva while drinking; pāner—from the palm; yat—which; kiṃcita—very little; jagrhubh—took the opportunity to drink; sma—indeed; tat—that; vṛścika—the scorpions; ahi—the cobras; viṣa-aśadhyah—poisonous drugs; dandaśūkāḥ ca—and animals whose bites are poisonous; ye—who; apare—other living entities.

TRANSLATION

Scorpions, cobras, poisonous drugs and other animals whose bites are poisonous took the opportunity to drink whatever little
poison had fallen and scattered from Lord Śiva’s hand while he was drinking.

PURPORT

Mosquitoes, jackals, dogs and other varieties of dandaśūka, or animals whose bites are poisonous, drank the poison of the samudra-manthana, the churned ocean, since it was available after it fell from the palms of Lord Śiva.

Thus end the Bhaktivedanta purports of the Eighth Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam, entitled “Lord Śiva Saves the Universe by Drinking Poison.”
CHAPTER EIGHT

The Churning of the Milk Ocean

This chapter describes how the goddess of fortune appeared during the churning of the ocean of milk and how she accepted Lord Viṣṇu as her husband. As described later in the chapter, when Dhanvantari appeared with a pot of nectar the demons immediately snatched it from him, but Lord Viṣṇu appeared as the incarnation Mohini, the most beautiful woman in the world, just to captivate the demons and save the nectar for the demigods.

After Lord Śiva drank all the poison, both the demigods and demons took courage and resumed their activities of churning. Because of this churning, first a surabhi cow was produced. Great saintly persons accepted this cow to derive clarified butter from its milk and offer this clarified butter in oblations for great sacrifices. Thereafter, a horse named Uccaiḥśrava was generated. This horse was taken by Bali Mahārāja. Then there appeared Airāvata and other elephants that could go anywhere in any direction, and she-elephants also appeared. The gem known as Kaustubha was also generated, and Lord Viṣṇu took that gem and placed it on His chest. Thereafter, a pariṇāta flower and the Apsaras, the most beautiful women in the universe, were generated. Then the goddess of fortune, Lakṣmī, appeared. The demigods, great sages, Gandharvas and others offered her their respectful worship. The goddess of fortune could not find anyone to accept as her husband. At last she selected Lord Viṣṇu to be her master. Lord Viṣṇu gave her a place to stay everlastingly at His chest. Because of this combination of Lakṣmī and Nārāyaṇa, all who were present, including the demigods and people in general, were very pleased. The demons, however, being neglected by the goddess of fortune, were very depressed. Then Vāruṇi, the goddess of drinking, was generated, and by the order of Lord Viṣṇu the demons accepted her. Then the demons and demigods, with renewed energy, began to churn again. This time a partial incarnation of Lord Viṣṇu called Dhanvantari appeared. He was very beautiful, and he carried a jug containing nectar. The demons immediately snatched the jug from
Dhanvantari’s hand and began to run away, and the demigods, being very morose, took shelter of Viṣṇu. After the demons snatched the jug from Dhanvantari, they began to fight among themselves. Lord Viṣṇu solaced the demigods, who therefore did not fight, but remained silent. While the fighting was going on among the demons, the Lord Himself appeared as the incarnation Mohini, the most beautiful woman in the universe.

**TEXT 1**

श्रीशुक उवाच

पीते गरे वृषार्केन श्रीतात्सदस्मरदातानवः ||
ममन्धुतसरसा सिन्धुं हविर्धानी ततोदभवत् || २ ||

śrī-śuka uvāca
pīṭe gare vṛṣāṅkeṇa
pritās te ’mara-dānavāḥ
mamanthuḥ tarasā sindhum
havirdhāni tato ’bhavat

śrī-śukah uvāca—Śrī Śukadeva Gosvāmī said; pīṭe—was drunk; gare—when the poison; vṛṣa-aṅkeṇa—by Lord Śiva, who sits on a bull; pritāḥ—being pleased; te—all of them; amara—the demigods; dānavāḥ—and the demons; mamanthuḥ—again began to churn; tarasā—with great force; sindhum—the ocean of milk; havirdhāni—the surabhi cow, who is the source of clarified butter; tataḥ—from that churning; abhavat—was generated.

**TRANSLATION**

Śukadeva Gosvāmī continued: Upon Lord Śiva’s drinking the poison, both the demigods and the demons, being very pleased, began to churn the ocean with renewed vigor. As a result of this, there appeared a cow known as surabhi.

**PURPORT**

The surabhi cow is described as havirdhāni, the source of butter. Butter, when clarified by melting, produces ghee, or clarified butter, which
is inevitably necessary for performing great ritualistic sacrifices. As stated in Bhagavad-gītā (18.5), _yajña-dāna-tapah-karma na tyājyaṁ kāryam eva tat_: sacrifice, charity and austerity are essential to keep human society perfect in peace and prosperity. _Yajña_, the performance of sacrifice, is essential; to perform _yajña_, clarified butter is absolutely necessary; and to get clarified butter, milk is necessary. Milk is produced when there are sufficient cows. Therefore in Bhagavad-gītā (18.44), cow protection is recommended (_krṣi-go-rakṣya-vāṇijyaṁ vaiṣya-karma svabhāva-jam_).

**TEXT 2**

_नामस्यानाहृतिम्युप्यौ जगृहुर्विभवाविदिनः।
यज्ञस देवयानां मेघ्याय हविशे नूपः॥ २ ॥_

tāṁ agni-hotrīṁ rṣayoh
jagrhuḥ brahma-vādinaḥ
yajñaśya deva-yañasya
medhyāya haviṣe nrpa

_tāṁ—that cow; agni-hotrīṁ—absolutely necessary for the production of yogurt, milk and ghee to offer as oblations in the fire; rṣayoh—sages who perform such sacrifices; jagrhuḥ—took in charge; brahma-vādinaḥ—because such sages know the Vedic ritualistic ceremonies; yajñaśya—of sacrifice; deva-yañasya—which fulfills the desire to be elevated to the higher planetary systems and to Brahmāloka; medhyāya—fit for offering oblations; haviṣe—for the sake of pure clarified butter; nrpa—O King.

**TRANSLATION**

O King Parīkṣit, great sages who were completely aware of the Vedic ritualistic ceremonies took charge of that surabhi cow, which produced all the yogurt, milk and ghee absolutely necessary for offering oblations into the fire. They did this just for the sake of pure ghee, which they wanted for the performance of sacrifices to elevate themselves to the higher planetary systems, up to Brahmāloka.
PURPORT

Surabhi cows are generally found on the Vaikuntha planets. As described in *Brahma-samhitā*, Lord Kṛṣṇa, on His planet, Goloka Vṛndāvana, engages in tending the *surabhi* cows (*surabhī abhipālayan-tam*). These cows are the Lord’s pet animals. From the *surabhi* cows one can take as much milk as one needs, and one may milk these cows as many times as he desires. In other words, the *surabhi* cow can yield milk unlimitedly. Milk is necessary for the performance of *yajña*. Sages know how to use milk to elevate human society to the perfection of life. Since cow protection is recommended everywhere in the *śāstras*, the *brahmavaḍīs* took charge of the *surabhi* cow, in which the demons were not very interested.

TEXT 3

```
तत उचाईश्रवा नाम हयोभृच्छन्त्रपाण्डुरः ।
तस्म्यनवलिः स्महां चक्रे नेन्द्र ईश्वराशिष्या ॥ ३ ॥
```

```
tata uccaiḥśravā nāma
hayo 'bhūc candra-pāṇḍurah
tasmin baliḥ sprhāṁ cakre
nendra īśvara-śikṣayā
tataḥ—thereafter; uccaiḥśravāḥ nāma—by the name Uccaiḥśravā; hayah—a horse; abhūt—was generated; candra-pāṇḍurah—being as white as the moon; tasmin—unto it; baliḥ—Mahārāja Bali; sprhāṁ cakre—desired to possess; na—not; indraḥ—the King of the demigods; īśvara-śikṣayā—by the previous advice of the Lord.
```

TRANSLATION

Thereafter, a horse named Uccaiḥśravā, which was as white as the moon, was generated. Bali Mahārāja desired to possess this horse, and Indra, the King of heaven, did not protest, for he had previously been so advised by the Supreme Personality of Godhead.
As the next result of the churning, the king of elephants, named Airāvata, was generated. This elephant was white, and with its four tusks it defied the glories of Kailāsa Mountain, the glorious abode of Lord Śiva.

TRANSLATION

TEXT 4

तत एरावतो नाम वारणेन्द्रो विनिर्गतः ।
दल्हैश्वरिः स्वेताद्वर्णमवलो महिमः ॥ ४ ॥

tata airāvato nāma
vāraṇendro vinirgataḥ
dantaiś caturbhiḥ svetādṛrer
haran bhagavato mahim

tataḥ—thereafter; airāvataḥ nāma—of the name Airāvata; vāraṇa-
indaḥ—the king of elephants; vinirgataḥ—was generated; dantaiḥ—
with its tusks; caturbhiḥ—four; śveta—white; adreḥ—of the mountain;
haran—defying; bhagavataḥ—of Lord Śiva; mahim—the glories.

TEXT 5

एरावनादयस्यात् दिग्गजा अम्बवन्तः ।
अभ्रस्यप्रभुतयो करिभर्वम्बवन्तः ॥५॥

airāvanādayas tv aṣṭau
dig-gajā abhavāṁs tataḥ
abhramu-prabhṛtayō 'ṣṭau ca
karīṇyas tv abhavan nṛpa

airāvana-ādayah—headed by Airāvana; tu—but; aṣṭau—eight; dik-
gajāh—elephants that could go in any direction; abhavan—were gener-
ated; tataḥ—thereafter; abhramu-prabhṛtayō—headed by the she-
elephant named Abhramu; aṣṭau—eight; ca—also; karīṇyaḥ—female
elephants; tu—indeed; abhavan—also generated; nṛpa—O King.
TRANSLATION

Thereafter, O King, eight great elephants, which could go in any direction, were generated. They were headed by Airāvana. Eight she-elephants, headed by Abhramu, were also generated.

PURPORT

The names of the eight elephants were Airava, Puṇḍarika, Vāmana, Kumuda, Aṇjana, Puṣpadanta, Sārvabhauma and Supratika.

TEXT 6

κौस्तुब्धाक्ष्यमम्भूदुर्तनं पद्मारागं महोदये: ॥
तसिन् मणी तुष्टं चक्रे वश्योक्षः लक्षणे हरिः: ॥
ततोभवतु पारिजात: सुरलोकविभूषणम् ॥
पूर्यत्बर्धिनयो योःथे: शब्दु शुचि यथा मचान् ॥ ६ ॥

kaustubhākhyam abhūd ratnam
padmarāgo mahodadheh
tasmin maṇau sprhāṃ cakre
vakṣo-laṅkarane hariḥ
tato 'bhavat pārijāṭah
sura-loka-vibhūṣaṇam
pūrayaty arthino yo 'rthaiḥ
śaśvad bhuvi yathā bhavān

kaustubha-ākhyam—known as Kaustubha; abhūt—was generated; ratnam—a valuable gem; padmarāgah—another gem, named Padmarāga; mahā-udadheh—from that great ocean of milk; tasmin—that; maṇau—jewel; sprhāṃ cakre—desired to possess; vakṣaḥ-laṅkarane—to decorate His chest; hariḥ—the Lord, the Supreme Personality of Godhead; tataḥ—thereafter; abhavat—was generated; pārijāṭah—the celestial flower named pārijāta; sura-loka-vibhūṣaṇam—which decorates the heavenly planets; pūrayati—fulfills; arthinaḥ—giving persons desiring material wealth; yah—that which; arthaḥ—by what is desired; śaśvat—always; bhuvi—on this planet; yathā—as; bhavān—Your Lordship (Mahārāja Parīkṣit).
TRANSLATION

Generated thereafter from the great ocean were the celebrated gems Kaustubha-maṇi and Padmarāga-maṇi. Lord Viṣṇu, to decorate His chest, desired to possess them. Generated next was the pārijāta flower, which decorates the celestial planets. O King, as you fulfill the desires of everyone on this planet by fulfilling all ambitions, the pārijāta fulfills the desires of everyone.

TEXT 7

तत्ताः पारसाः जाता निष्ककण्या: सुवासस: ||
रमण्यः खरिणां वन्यगतिलिलावलोकने: || ७ ||

tataḥ cāpsaraso jātā
niśka-kaṇṭhyah suvāsasah
ramanyah svarginām valgu-
gati-līlāvalokanaiḥ

tataḥ—thereafter; ca—also; apsarasah—the residents of Apsaroloka; jātāḥ—were generated; niśka-kaṇṭhyah—decorated with golden necklaces; su-vāsasah—dressed with fine clothing; ramanyah—extremely beautiful and attractive; svarginām—of the inhabitants of the heavenly planets; valgu-gati-līlā-avalokanaiḥ—moving very softly, they attract everyone’s heart.

TRANSLATION

Next there appeared the Apsarās [who are used as prostitutes on the heavenly planets]. They were fully decorated with golden ornaments and lockets and were dressed in fine and attractive clothing. The Apsarās move very slowly in an attractive style that bewilders the inhabitants of the heavenly planets.

TEXT 8

तत्ताः विरिभुतं साक्षात्स्री रमा भगवत्तरा ||
राजयन्ति दिशं: कान्त्या विचुत सोदामनी यथा: || ८ ||
Then there appeared the goddess of fortune, Ramā, who is absolutely dedicated to being enjoyed by the Supreme Personality of Godhead. She appeared like electricity, surpassing the lightning that might illuminate a marble mountain.

**PURPORT**

Śrī means opulence. Kṛṣṇa is the owner of all opulences.

This peace formula for the world is given in *Bhagavad-gītā* (5.29). When people know that the Supreme Lord, Kṛṣṇa, is the supreme enjoyer, the supreme proprietor and the most intimate well-wishing friend of all living entities, peace and prosperity will ensue all over the world. Unfortunately, the conditioned souls, being placed into illusion by the external energy of the Lord, want to fight with one another, and therefore peace is disturbed. The first prerequisite for peace is that all the wealth presented by Śrī, the goddess of fortune, be offered to the Supreme Personality of Godhead. Everyone should give up his false proprietorship over worldly possessions and offer everything to Kṛṣṇa. This is the teaching of the Kṛṣṇa consciousness movement.
TEXT 9

तस्यां चक्रः स्वहं सर्वं ससुरासुरसुरमानाः।
रूपांदत्यवयोवर्णमहिमाक्षिप्तसंचेतस् ॥ ९ ॥

tasyāṁ cakruḥ sprhāṁ sarve
sasurāsura-mānavaḥ
rūpaudārāya-vayo-varṇa-
mahimākṣipta-cetasah

tasyām—unto her; cakruḥ—did; sprhāṁ—desire; sarve—everyone; sasura-asura-mānavaḥ—the demigods, the demons and the human beings; rūpa-asudārya—by the exquisite beauty and bodily features; vayaḥ—youth; varṇa—complexion; mahimā—glories; ākṣipta—agitated; cetasah—their minds.

TRANSLATION

Because of her exquisite beauty, her bodily features, her youth, her complexion and her glories, everyone, including the demigods, the demons and the human beings, desired her. They were attracted because she is the source of all opulences.

PURPORT

Who in this world does not want to possess wealth, beauty and the social respectability that come from these opulences? People generally desire material enjoyment, material opulence and the association of aristocratic family members (bhoga-svarya-prasaktānām). Material enjoyment entails money, beauty and the reputation they bring, which can all be achieved by the mercy of the goddess of fortune. The goddess of fortune, however, never remains alone. As indicated in the previous verse by the word bhagavat-parā, she is the property of the Supreme Personality of Godhead and is enjoyable only by Him. If one wants the favor of the goddess of fortune, mother Lakṣmī, because she is by nature bhagavat-parā one must keep her with Nārāyaṇa. The devotees who always engage in the service of Nārāyaṇa (nārāyaṇa-parāyaṇa) can easily
achieve the favor of the goddess of fortune without a doubt, but materialists who try to get the favor of the goddess of fortune only to possess her for personal enjoyment are frustrated. Theirs is not a good policy. The celebrated demon Rāvana, for example, wanted to deprive Rāmacandra of Lakṣmī, Sītā, and thus be victorious, but the result was just the opposite. Sītā, of course, was taken by force by Lord Rāmacandra, and Rāvana and his entire material empire were vanquished. The goddess of fortune is desirable for everyone, including human beings, but one should understand that the goddess of fortune is the exclusive property of the Supreme Personality of Godhead. One cannot achieve the mercy of the goddess of fortune unless one prays both to her and to the supreme enjoyer, the Personality of Godhead.

TEXT 10

तस्या आसनमानिन्ये महेंद्रो महद्वदुतः ||
मूर्तिमययः सरिष्क्रेण्य हेमकुम्भर्जेष्ठं शुचि ||१०||

tasyā āsanam ānīnye
mahendro mahad-adbhutam
mūrtimayyaḥ saric-chreṣṭhā
hema-kumbhair jalam śuci

tasyāḥ—for her; āsanam—a sitting place; ānīnye—brought; mahā-indraḥ—the King of heaven, Indra; mahat—glorious; adbhutam—wonderful; mūrti-mayyaḥ—accepting forms; sarīt-śreṣṭhāḥ—the best of various sacred waters; hema—golden; kumbhaiḥ—with waterpots; jalam—water; śuci—pure.

TRANSLATION

The King of heaven, Indra, brought a suitable sitting place for the goddess of fortune. All the rivers of sacred water, such as the Ganges and Yamunā, personified themselves, and each of them brought pure water in golden waterpots for mother Lakṣmī, the goddess of fortune.
The land became a person and collected all the drugs and herbs needed for installing the Deity. The cows delivered five products, namely milk, yogurt, ghee, urine and cow dung, and spring personified collected everything produced in spring, during the months of Caitra and Vaisākha [April and May].

PURPORT

Pañca-gavya, the five products received from the cow, namely milk, yogurt, ghee, cow dung and cow urine, are required in all ritualistic ceremonies performed according to the Vedic directions. Cow urine and cow dung are uncontaminated, and since even the urine and dung of a cow are important, we can just imagine how important this animal is for human civilization. Therefore the Supreme Personality of Godhead, Kṛṣṇa, directly advocates go-rakṣya, the protection of cows. Civilized men who follow the system of varnāśrama, especially those of the vaiśya class, who engage in agriculture and trade, must give protection to the cows. Unfortunately, because people in Kali-yuga are mandāḥ, all bad,
and sumanda-matayah, misled by false conceptions of life, they are killing cows in the thousands. Therefore they are unfortunate in spiritual consciousness, and nature disturbs them in so many ways, especially through incurable diseases like cancer and through frequent wars and among nations. As long as human society continues to allow cows to be regularly killed in slaughterhouses, there cannot be any question of peace and prosperity.

TEXT 12

The great sages performed the bathing ceremony of the goddess of fortune as directed in the authorized scriptures, the Gandharvas chanted all-auspicious Vedic mantras, and the professional women dancers very nicely danced and sang authorized songs prescribed in the Vedas.

TRANSLATION

The great sages performed the bathing ceremony of the goddess of fortune as directed in the authorized scriptures, the Gandharvas chanted all-auspicious Vedic mantras, and the professional women dancers very nicely danced and sang authorized songs prescribed in the Vedas.
meghā mṛdaṅga-panAVA-
murajānaka-gomukhaN
vyanādayan śaṅkha-veṇu-
vīNās tumula-niśvanān

meghāḥ—personified clouds; mṛdaṅga—drums; paṇava—kettle drums; muraja—another kind of drum; ānaka—another type of drum; gomukhaN—a type of bugle; vyānādayan—vibrated; śaṅkha—conchshells; veṇu—flutes; vīNāḥ—stringed instruments; tumula—tumultuous; niśvanāN—vibration.

TRANSLATION

The clouds in personified form beat various types of drums, known as mṛdaṅgas, paṇavas, murajas and ānakas. They also blew conchshells and bugles known as gomukhas and played flutes and stringed instruments. The combined sound of these instruments was tumultuous.

TEXT 14

Thereafter, the great elephants from all the directions carried big water jugs full of Ganges water and bathed the goddess of fortune.
fortune, to the accompaniment of Vedic mantras chanted by learned brāhmaṇas. While thus being bathed, the goddess of fortune maintained her original style, with a lotus flower in her hand, and she appeared very beautiful. The goddess of fortune is the most chaste, for she does not know anyone but the Supreme Personality of Godhead.

PURPORT

The goddess of fortune, Lakṣmi, is described in this verse as śriyam, which means that she has six opulences—wealth, strength, influence, beauty, knowledge and renunciation. These opulences are received from the goddess of fortune. Lakṣmi is addressed here as devī, the goddess, because in Vaikuṇṭha she supplies all opulences to the Supreme Personality of Godhead and His devotees, who in this way enjoy natural life in the Vaikuṇṭha planets. The Supreme Personality of Godhead is pleased with His consort, the goddess of fortune, who carries a lotus flower in her hand. Mother Lakṣmi is described in this verse as satī, the supremely chaste, because she never diverts her attention from the Supreme Personality of Godhead to anyone else.

TEXT 15

समुद्रः पीतकौशेयवाससी समुपाहरत ।
वरुणः स्रजं बैजयंतिः मधुना मत्तपदाम् ॥१५॥

samudraḥ pīta-kauṣeya-
vāsasi samupāharat
varuṇaḥ srajam vaijayantīṁ
madhunā matta-ṣaṭpadāṁ

samudraḥ—the ocean; pīta-kauṣeya—yellow silk; vāsasi—both the upper and lower portions of a garment; samupāharat—presented; varuṇaḥ—the predominating deity of the water; srajam—garland; vai-jayantīṁ—the most decorated and the biggest; madhunā—with honey; matta—drunken; ṣaṭ-padāṁ—bumblebees, which have six legs.
TRANSLATION

The ocean, which is the source of all valuable jewels, supplied the upper and lower portions of a yellow silken garment. The predominating deity of the water, Varuṇa, presented flower garlands surrounded by six-legged bumblebees, drunken with honey.

PURPORT

When bathing the Deity in the abhiṣeka ceremony with various liquids, such as milk, honey, yogurt, ghee, cow dung and cow urine, it is customary to supply yellow garments. In this way the abhiṣeka ceremony for the goddess of fortune was performed according to the regular Vedic principles.

TEXT 16

bhūṣaṇāni vicitrāṇi
viśvakarmā prajāpatiḥ
hāram sarasvati padmam
ajo nāgāś ca kuṇḍale

bhūṣaṇāni—varieties of ornaments; vicitrāṇi—all very nicely decorated; viśvakarmā prajāpatiḥ—Viśvakarmā, one of the prajāpatis, the sons of Lord Brahmā who generate progeny; hāram—garland or necklace; sarasvati—the goddess of education; padmam—a lotus flower; ajaḥ—Lord Brahmā; nāgāś ca—the inhabitants of Nāgaloka; kuṇḍale—two earrings.

TRANSLATION

Viśvakarmā, one of the prajāpatis, supplied varieties of decorated ornaments. The goddess of learning, Sarasvati, supplied a necklace, Lord Brahmā supplied a lotus flower, and the inhabitants of Nāgaloka supplied earrings.
TEXT 17

tataḥ kṛta-svastyayanotpala-srājam
nadad-dvirephāṁ parigrhyā pāṇinā
cacāla vaktraṁ sukopolam-kunḍalaram
savrūja-hāsāṁ dadhati suṣobhanam

Thereafter, mother Lakṣmī, the goddess of fortune, having been properly celebrated with an auspicious ritualistic ceremony, began moving about, holding in her hand a garland of lotus flowers, which were surrounded by humming bumblebees. Smiling with shyness, her cheeks decorated by her earrings, she looked extremely beautiful.

PURPORT

The goddess of fortune, mother Lakṣmithī, accepted the ocean of milk as her father, but she perpetually rests on the bosom of Nārāyaṇa. She offers benedictions even to Lord Brahmā and other living entities in this material world, yet she is transcendental to all material qualities. Although she appeared to have been born of the ocean of milk, she immediately resorted to her eternal place on the bosom of Nārāyaṇa.
Text 18

तन्दुर्य चातिष्ठोदरी समं
निरंतरं चन्दनकुंकुमोक्षितम्।
ततस्ततो नूपुरवल्गुरोसी-विसर्पति हेमलतेव सा बभाई॥१८॥

*stana-dvayam* — her two breasts; *ca* — also; *ati-krśa-udarī* — the middle portion of her body being very thin; *samam* — equally; *nirantaram* — constantly; *candana-kuṅkuma* — with sandalwood pulp and *kuṅkuma*, a reddish powder; *ukṣitam* — smeared; *tatah tatah* — here and there; *nūpura* — of ankle bells; *valgu* — very beautiful; *śīnjitaiḥ* — with the light resounding; *visarpati* — walking; *hema-latā* — a golden creeper; *iva* — exactly like; *sā* — the goddess of fortune; *babhau* — appeared.

**TRANSLATION**

Her two breasts, which were symmetrical and nicely situated, were covered with sandalwood pulp and *kuṅkuma* powder, and her waist was very thin. As she walked here and there, her ankle bells jingling softly, she appeared like a creeper of gold.

Text 19

विलोकयन्ती निरवमात्रमः
पदं श्रुतं चात्यभिचारिसद्गुणम्।
गन्धर्विद्धासनास्यकारणं-
श्रैपिण्यपेयादिदव नान्विन्दत॥१९॥

*vilokayanti* — interesting; *niravadyam* — if you take interest; *ātmanah* — himself; *padam dhruvam* — very beautiful; *cāvyabhicāri-sad-gunam* — a very beautiful.
TRANSLATION

While walking among the Gandharvas, Yakṣas, asuras, Siddhas, Cāraṇās and denizens of heaven, Lakṣmīdevi, the goddess of fortune, was scrutinizingly examining them, but she could not find anyone naturally endowed with all good qualities. None of them was devoid of faults, and therefore she could not take shelter of any of them.

PURPORT

The goddess of fortune, Lakṣmīdevi, having been generated from the ocean of milk, was the daughter of the ocean. Thus she was allowed to select her own husband in a svayamāvara ceremony. She examined every one of the candidates, but she could not find anyone suitably qualified to be her shelter. In other words, Nārāyaṇa, the natural husband of Lakṣmī, cannot be superseded by anyone in this material world.

TEXT 20

nūnāṁ tapo yasya na manyu-nirjayo
jñānāṁ kvacit tac ca na saṅga-vārjitaṁ

nūnāṁ tapo yasya na manyu-nirjayo
jñānāṁ kvacit tac ca na saṅga-vārjitaṁ
TRANSLATION

The goddess of fortune, examining the assembly, thought in this way: Someone who has undergone great austerity has not yet conquered anger. Someone possesses knowledge, but he has not conquered material desires. Someone is a very great personality, but he cannot conquer lusty desires. Even a great personality depends on something else. How, then, can he be the supreme controller?

PURPORT

Here is an attempt to find the supreme controller, or īśvara. Everyone may be accepted as an īśvara, or controller, but still such controllers are controlled by others. For example, one may have undergone severe austerities but still be under the control of anger. By a scrutinizing analysis, we find that everyone is controlled by something else. No one, therefore, can be the true controller but the Supreme Personality of Godhead, Kṛṣṇa. This is supported by the śāstras. Īśvaraḥ paramaḥ kṛṣṇaḥ: the supreme controller is Kṛṣṇa. Kṛṣṇa is never controlled by anyone, for He is the controller of everyone (sarva-kārana-kāraṇam).
dharmaḥ—religion; kvacit—one may have full knowledge of; tatra—therein; na—not; bhūta-sauhṛdam—friendship with other living entities; tyāgah—renunciation; kvacit—one may possess; tatra—therein; na—not; mukti-kāraṇam—the cause of liberation; viryam—power; na—not; puṁsah—of any person; asti—there may be; aja-vega-nīskṛtam—no release from the power of time; na—not; hi—indeed; dvitiyāḥ—the second one; guṇa-saṅga-varjitaḥ—completely freed from the contamination of the modes of nature.

TRANSLATION

Someone may possess full knowledge of religion but still not be kind to all living entities. In someone, whether human or demigod, there may be renunciation, but that is not the cause of liberation. Someone may possess great power and yet be unable to check the power of eternal time. Someone else may have renounced attachment to the material world, yet he cannot compare to the Supreme Personality of Godhead. Therefore, no one is completely freed from the influence of the material modes of nature.

PURPORT

The statement dharmaḥ kvacit tatra na bhūta-sauhṛdam is very important in this verse. We actually see that there are many Hindus, Muslims, Christians, Buddhists and religionists of other cults who adhere to their religious principles very nicely but are not equal to all living entities. Indeed, although they profess to be very religious, they kill poor animals. Such religion has no meaning. Śrīmad-Bhāgavatam (1.2.8) says:
text 22] The Churning of the Milk Ocean

One may be very expert in following the religious principles of his own sect, but if he has no tendency to love the Supreme Personality of Godhead, his observance of religious principles is simply a waste of time. One must develop a sense of loving Vāsudeva (vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ). The sign of a devotee is that he is a friend to everyone (suhrdāṁ sarva-bhūtānām). A devotee will never allow a poor animal to be killed in the name of religion. This is the difference between a superficially religious person and a devotee of the Supreme Personality of Godhead.

We find that there have been many great heroes in history, but they could not escape from the cruel hands of death. Even the greatest hero cannot escape from the ruling power of the Supreme Personality of Godhead when Kṛṣṇa comes as death. That is described by Kṛṣṇa Himself: mṛtyuḥ sarva-haraś cāhams. The Lord, appearing as death, takes away a hero's so-called power. Even Hiranyakasipu could not be saved when Nṛśimhadeva appeared before him as death. One's material strength is nothing before the strength of the Supreme Personality of Godhead.

TEXT 22

कवाचित्वायुः हि शीलमाणगलमः ।
कवाचितू तद्ध्वसति न वेदमायुः । ॥
यत्रोभयं कुच्छा च सोप्यमाणगलमः ।
सुमाणगलं कथं न कांहते हि मापू ॥२२॥

kvācit-cirāyuḥ na hi śīlā-māṅgalāṁ
kvācit tad apy asti na vedyam āyuṣāḥ
yatrobhayaṁ kutra ca so 'py amaṅgalah
sumañgalah kaśca na kāṅkṣate hi mām

kvācit—someone; cira-āyuḥ—has a long duration of life; na—not; hi—indeed; śīlā-māṅgalāṁ—good behavior or auspiciousness; kvācit—
someone; *tat api*—although possessing good behavior; *asti—is; *na—not; vedyam āyuṣah*—aware of the duration of life; *yatra ubhayam—if there are both (behavior and auspiciousness); *kutra—somewhere; ca—also; *sah—that person; *api—although; amaṅgalaḥ—a little inauspicious in some other detail; *su-maṅgalaḥ—auspicious in every respect; *kaśca—someone; na—not; kāṅkṣate—desires; *hi—indeed; mām—me.

**TRANSLATION**

Someone may have longevity but not have auspiciousness or good behavior. Someone may have both auspiciousness and good behavior, but the duration of his life is not fixed. Although such demigods as Lord Śiva have eternal life, they have inauspicious habits like living in crematoriums. And even if others are well qualified in all respects, they are not devotees of the Supreme Personality of Godhead.

**TEXT 23**

\[ \text{evam vimṛṣyaVyabhicāri-sad-guṇair} \\
\text{varam niqaikāśrayatayāguṇāśrayam} \\
\text{vavre varam sarva-guṇair apekṣitam} \\
\text{ramā mukundām nirapekṣaṁ ipsisitam} \]

*evam—in this way; vimṛṣya—after full deliberation; avyabhicāri-sat-guṇaiḥ—with extraordinary transcendental qualities; varam—superior; niqa-eka-āśrayatayā—because of possessing all good qualities without depending on others; aguṇa-āśrayam—the reservoir of all transcendental qualities; vavre—accepted; varam—as a bridegroom; sarva-guṇaiḥ—with all transcendental qualities; apekṣitam—qualified; ramā—the goddess of fortune; mukundām—unto Mukunda; nirapekṣam—although He did not wait for her; ipsisitam—the most desirable.
Sukadeva Gosvami continued: In this way, after full deliberation, the goddess of fortune accepted Mukunda as her husband because although He is independent and not in want of her, He possesses all transcendental qualities and mystic powers and is therefore the most desirable.

PURPORT
The Supreme Personality of Godhead, Mukunda, is self-sufficient. Since He is fully independent, He was not in want of the support or association of Lakṣmīdevī. Nonetheless, Lakṣmīdevī, the goddess of fortune, accepted Him as her husband.

TEXT 24

Approaching the Supreme Personality of Godhead, the goddess of fortune placed upon His shoulders the garland of newly grown
lotus flowers, which was surrounded by humming bumblebees searching for honey. Then, expecting to get a place on the bosom of the Lord, she remained standing by His side, her face smiling in shyness.

TEXT 25

\[\text{तत्स्यहः स्रियस्त्रीजगतजनकोजनन्या}
\text{वक्षोनिवासमकरोति पर्म विधूते:} \]

\[\text{श्री: स्त्रा: प्रजा: सकरुणेन निरीक्षणेन}
\text{यत्र स्थितेद्यति साधिपतिस्हिलोकाः} \]

\[\text{tasyāḥ śriyas tri-jagato janako jananyā}
\text{vaksi nivāsam akarot paramam vibhūteḥ}
\text{śrīḥ svāḥ prajāḥ sakaruṇena nirikṣaṇena}
\text{yatra sthitādhyayata sādhipatīṁs tri-lokān} \]

\[\text{tasyāḥ—of her; śriyāḥ—the goddess of fortune; tri-jagataḥ—of the}
\text{three worlds; janakaḥ—the father; jananyāḥ—of the mother; vaksiḥ—}
\text{bosom; nivāsam—residence; akarot—made; paramam—supreme;}
\text{vibhūteḥ—of the opulent; śrīḥ—the goddess of fortune; svāḥ—own;}
\text{prajāḥ—descendants; sa-karuṇena—with favorable mercy; nirikṣaṇena—by}
\text{glancing over; yatra—wherein; sthitā—staying; aidhayata—increased; sa-adhipatīṁ—with the great directors}
\text{and leaders; tri-lokān—the three worlds.} \]

TRANSLATION

The Supreme Personality of Godhead is the father of the three worlds, and His bosom is the residence of mother Lakṣmi, the goddess of fortune, the proprietor of all opulences. The goddess of fortune, by her favorable and merciful glance, can increase the opulence of the three worlds, along with their inhabitants and their directors, the demigods.

PURPORT

According to the desire of Lakṣmīdevī, the goddess of fortune, the Supreme Personality of Godhead made His bosom her residence so that
by her glance she could favor everyone, including the demigods and ordinary human beings. In other words, since the goddess of fortune stays on the bosom of Nārāyaṇa, she naturally sees any devotee who worships Nārāyaṇa. When the goddess of fortune understands that a devotee is in favor of devotional service to Nārāyaṇa, she is naturally inclined to bless the devotee with all opulences. The karmīs try to receive the favor and mercy of Lakṣmī, but because they are not devotees of Nārāyaṇa, their opulence is flickering. The opulence of devotees who are attached to the service of Nārāyaṇa is not like the opulence of karmīs. The opulence of devotees is as permanent as the opulence of Nārāyaṇa Himself.

TEXT 26

शब्द्वर्तमृद्भज्ञानां वादित्राणां प्रशु: खन: ||
DEVĀNUGĀNĀM ŚRUTYATĀN GAYATAMABHUT ||26||

śaṅkha-tūrya-mṛdaṅgānāṁ
vāditrāṇāṁ prthuḥ svanah
devānugānāṁ sastrināṁ
nrtyatāṁ gayatāṁ abhūt

śaṅkha—conchshells; tūrya—bugles; mṛdaṅgānāṁ—and of different types of drums; vāditrāṇāṁ—of the musical instruments; prthuḥ—very great; svanah—sound; deva-anugānāṁ—the inhabitants of the upper planets like the Gandharvas and Cāraṇas, who follow the demigods; sa-strināṁ—as along with their own wives; nrtyatāṁ—engaged in dancing; gāyatāṁ—singing; abhūt—became.

TRANSLATION

The inhabitants of Gandharvaloka and Cāraṇaloka then took the opportunity to play their musical instruments, such as conchshells, bugles and drums. They began dancing and singing along with their wives.

TEXT 27

बहुरुप्ताक्षरोऽयुक्तं: सर्वेष विश्वास्यो विष्णुः ||
EDIREREĐITĀMANNETEŚAŚCAYA: PUNYASAKMAYA ||27||
brahma-rudrăngiro-mukhyāḥ
sarve viśva-srjo vibhum
īdherent 'vitathair mantrai

tal-liṅgaiḥ puspa-varṣiṇaḥ

brahma—Lord Brahmā; rudra—Lord Śiva; āṅgirāḥ—the great sage Āṅgirā Muni; mukhyāḥ—headed by; sarve—all of them; viśva-srjaḥ—the directors of universal management; vibhum—the very great personality; īdherent—worshiped; avitathaiḥ—real; mantraiḥ—by chanting; tat-liṅgaiḥ—worshiping the Supreme Personality of Godhead; puspa-varṣiṇaḥ—throwing flowers like showers.

TRANSLATION

Lord Brahmā, Lord Śiva, the great sage Āṅgirā, and similar directors of universal management showered flowers and chanted mantras indicating the transcendental glories of the Supreme Personality of Godhead.

TEXT 28

śrīyāvalokitā devāḥ
saprajāpatayah prajāḥ
śilādi-guṇa-sampannā
lebhire nirvṛtim parām

śrīyā—by the goddess of fortune, Lakṣmī; avalokitāḥ—being seen favorably with mercy; devāḥ—all the demigods; sa-prajāpatayah—with all the prajāpatis; prajāḥ—and their generations; śila-ādi-guṇa-sampannāḥ—all blessed with good behavior and good characteristics; lebhire—achieved; nirvṛtim—satisfaction; parām—the ultimate.

TRANSLATION

All the demigods, along with the prajāpatis and their descendants, being blessed by Lakṣmīji’s glance upon them, were
mediately enriched with good behavior and transcendental qualities. Thus they were very much satisfied.

TEXT 29

निःसत्त्वा लोलुपा राजन् निरुद्योगा गतत्वाः ||
यदा चोपेश्विता लक्ष्म्या बभूवुद्दैत्यदानवाः ||२९.१||

niḥsattvā lolupā rājan
nirudyogā gata-trapāh
yadā copeśvītā lakṣmyā
babhūvur daitya-dānavaḥ

niḥsattvāḥ—without strength; lolupāḥ—very greedy; rājan—O King; nirudyogāḥ—frustrated; gata-trapāḥ—shameless; yadā—when; ca—also; upeśvītāḥ—neglected; lakṣmyāḥ—by the goddess of fortune; babhūvuh—took; daitya-dānavaḥ—the demons and Rākṣasas.

TRANSLATION

O King, because of being neglected by the goddess of fortune, the demons and Rākṣasas were depressed, bewildered and frustrated, and thus they became shameless.

TEXT 30

अथासीद वारुणी देवी कन्या कमललोचना ||
अमुर जग्रहितां वै हरेरुमतेन ते ||३०.१||

atha—thereafter (after the appearance of the goddess of fortune); āṣīt—there was; vāruṇī—Vāruṇī; devī—the demigoddess who controls drunkards; kanyā—a young girl; kamala-locanā—lotus-eyed; asurāḥ—the demons; jagrhuḥ—accepted; tām—her; vai—indeed;
hareḥ—of the Supreme Personality of Godhead; anumatena—by the order; te—they (the demons).

TRANSLATION

Next appeared Varuṇi, the lotus-eyed goddess who controls drunkards. With the permission of the Supreme Personality of Godhead, Kṛṣṇa, the demons, headed by Bali Mahārāja, took possession of this young girl.

TEXT 31

अथोदयेमयमानात् काष्यपार्मृतार्थिमिः ||
उदतिश्नमहाराज पुरुषः परमाधुरः ||৩২||

atha—thereafter; uḍādeḥ—from the ocean of milk; mathyamānāt—while being churned; kāṣyapaiḥ—by the sons of Kaśyapa, namely the demigods and the demons; amṛta-arthibhiḥ—anxious to get nectar from the churning; udatiṣṭhat—there appeared; mahārāja—O King; puruṣaḥ—a male person; parama—highly; adbhubhataḥ—wonderful.

TRANSLATION

O King, thereafter, while the sons of Kaśyapa, both demons and demigods, were engaged in churning the ocean of milk, a very wonderful male person appeared.

TEXT 32

दीर्घायुरदोर्देशः कम्बुप्रीवोदरुणेशः ||
इष्यामलस्तूणः सम्बी सर्वभिरणमुषितः ||৩২||
dirgha-pivara-dor-dandah
kambu-grivo 'runekṣaṇah
śyāmalas tarunah sragvī
sarvābharaṇa-bhūṣitah

dirgha—long; pivara—stout and strong; doh-dandah—the arms; kambu—like a conchshell; grivah—the neck; aruna-ikṣanah—reddish eyes; śyāmalah—blackish complexion; tarunah—very young; sragvī—wearing a flower garland; sarva—all; ābharana—with ornaments; bhūṣitah—decorated.

TRANSLATION

He was strongly built; his arms were long, stout and strong; his neck, which was marked with three lines, resembled a conchshell; his eyes were reddish; and his complexion was blackish. He was very young, he was garlanded with flowers, and his entire body was fully decorated with various ornaments.

TEXT 33

पीतवासा महोरस्कः सुमँग्रणिकुण्डलः।
सिंधुधित्तकेशालं सुभगः सिंहविक्रमः।
अमृतापूर्णकलसं विभ्रद वलयभूषितः॥३३॥

pīta-vāsā mahoraskaḥ
sumṛṣṭa-mani-kundalāḥ
snigdha-kuñcita-keśānta-
subhagāḥ simha-vikramah
amṛṭapūrṇa-kalasam
bibhrad valaya-bhūṣitah

pīta-vāsāḥ—wearing yellow garments; mahā-uraskāḥ—his chest very broad; su-mṛṣṭa-mani-kundalāḥ—whose earrings were well polished and made of pearls; snigdha—polished; kuñcita-keśa—curling hair; anta—at the end; su-bhagāḥ—separated and beautiful; simha-vikramah—strong like a lion; amṛṭa—with nectar; āpūrṇa—filled to the
He was dressed in yellow garments and wore brightly polished earrings made of pearls. The tips of his hair were anointed with oil, and his chest was very broad. His body had all good features, he was stout and strong like a lion, and he was decorated with bangles. In his hand he carried a jug filled to the top with nectar.

TRANSLATION

This person was Dhanvantari, a plenary portion of a plenary portion of Lord Viṣṇu. He was very conversant with the science of medicine, and as one of the demigods he was permitted to take a share in sacrifices.

PURPORT

Śrīla Madhvācārya remarks:

teṣāṁ satyāc cālānārtham
harir dhanvantarir vibhuḥ
Dhanvantari, who was carrying the jug containing nectar, was a plenary incarnation of the Supreme Personality of Godhead, but although he was very strong, the *asuras* were able to take the jug of nectar from his hands.

**TEXT 35**

\begin{align*}
\text{tam álókyá-} & \text{suráh sarve} \\
\text{kalaśam cámrta-} & \text{bhārtam} \\
\text{lipsantaḥ sarva-} & \text{vastūni} \\
\text{kalaśam tarasa-} & \text{haraṇa} \\
\end{align*}

tam—him; álókya—seeing; asurā—the demons; sarve—all of them; kalaśam—the container of nectar; ca—also; amṛta-ābhṛtam—filled with nectar; lipsantah—desiring strongly; sarva-vastūni—all objects; kalaśam—the jug; tarasa—immediately; aharan—snatched away.

**TRANSLATION**

Upon seeing Dhanvantari carrying the jug of nectar, the demons, desiring the jug and its contents, immediately snatched it away by force.

**TEXT 36**

\begin{align*}
níyamāne \ ' & \text{surais tasmin} \\
\text{kalase} \ ' & \text{mrta-bhājane} \\
\text{viṣanṇa-manaso devā} & \\
\text{harim śaraṇam ṣayayuḥ} \\
\end{align*}

nīyamāne—being carried; asurāḥ—by the demons; tasmin—that; kalase—jug; amṛta-bhājane—containing nectar; viṣanṇa-manasaḥ—
agrieved in mind; devāḥ—all the demigods; harim—unto the Supreme Lord; saranam—to take shelter; āyayuḥ—went.

TRANSLATION

When the jug of nectar was carried off by the demons, the demigods were morose. Thus they sought shelter at the lotus feet of the Supreme Personality of Godhead, Hari.

TEXT 37

itisād-dainyamālokya
bhagavānbhrtya-kāma-krtaṁ
mākhidyatamitho ‘rthamaṁvaḥ
sādhayissye sva-māyāyā

iti—in this way; tat—of the demigods; dainyam—moroseness; ālokya—seeing; bhagavān—the Supreme Personality of Godhead; bhrtya-kāma-kṛtaḥ—who is always ready to fulfill the desires of His servants; mā khidyata—do not be aggrieved; mithāḥ—by a quarrel; artham—to get nectar; vaḥ—for all of you; sādhayissye—I shall execute; sva-māyāyā—by My own energy.

TRANSLATION

When the Supreme Personality of Godhead, who always desires to fulfill the ambitions of His devotees, saw that the demigods were morose, He said to them, “Do not be aggrieved. By My own energy I shall bewilder the demons by creating a quarrel among them. In this way I shall fulfill your desire to have the nectar.”

TEXT 38

miṁ-kūtāyaḥāḥīr kharṣṇaṁ tassēkṣaḥtacchaitāyaṁ
āhīṁpūrṇamāṁ pūrṇaṁtvāṁnuṣṭhitāṁyāmōṁ||38||
mithaḥ kalir abhūt teṣāṁ
tad-arthe tarṣa-cetasāṁ
ahāṁ pūrvam aham pūrvam
na tvam na tvam iti prabho

mithaḥ—among themselves; kaliḥ—disagreement and quarrel; abhūt—there was; teṣāṁ—of all of them; tat-arthe—for the sake of nectar; tarṣa-cetasāṁ—bewildered in heart and soul by the illusory energy of Viṣṇu; aham—I; pūrvam—first; aham—I; pūrvam—first; na—not; tvam—you; na—not; tvam—you; iti—thus; prabho—O King.

TRANSLATION

O King, a quarrel then arose among the demons over who would get the nectar first. Each of them said, “You cannot drink it first. I must drink it first. Me first, not you!”

PURPORT

This is the symptom of demons. The first concern of a nondevotee is how to enjoy his personal sense gratification at once, whereas the devotee’s first concern is to satisfy the Lord. This is the distinction between the nondevotee and the devotee. In this material world, since most people are nondevotees, they regularly compete, fight, disagree and war among themselves, for everyone wants to enjoy and satisfy his own senses. Therefore, unless such demons become Kṛṣṇa conscious and are trained to satisfy the senses of the Lord, there can be no question of peace in human society or any society, even that of the demigods. The demigods and devotees, however, always surrender to the lotus feet of the Lord, and thus the Lord is always anxious to satisfy their ambitions. While the demons fight to satisfy their own senses, devotees engage in devotional service to satisfy the senses of the Lord. The members of the Kṛṣṇa consciousness movement must be alert in regard to this point, and then their preaching of the Kṛṣṇa consciousness movement will be successful.

TEXTS 39–40

deva: stō bhāgadānti te tulāyāsaḥhetav: ||
satrayaḥ hṛvatsīkṣeṣe dharm: saṅataḥ: ||39||
Some of the demons said, “All the demigods have taken part in churning the ocean of milk. Now, as everyone has an equal right to partake in any public sacrifice, according to the eternal religious system it is befitting that the demigods now have a share of the nectar.” O King, in this way the weaker demons forbade the stronger demons to take the nectar.

PURPORT

Desiring to take the nectar, those among the demons who were less strong spoke in favor of the demigods. The weaker Daityas naturally pleaded on behalf of the demigods to stop the stronger Daityas from...
drinking the nectar without sharing it. In this way, disagreement and trouble arose as they forbade one another to drink the nectar.

**TEXTS 41-46**

etasminn antare viṣṇuḥ  
sarvopāya-vid iśvaraḥ  
yoṣid-rūpam anirdeśyam  
dadhāra paramādbhutam

prekṣāniyotpala-śyāmam  
sarvāvayava-sundaram  
samāna-karṇābharaṇam  
sukapolonnasānanam

nava-yauvana-nirvṛttâ- 
stana-bhāra-krśodaram  
mukhāmodānuraktāli- 
jhānkārodvigna-locanam
Srimad-Bhagavatam

Canto 8, Ch. 8

etasm in antare—after this incident; viṣṇuḥ—Lord Viṣṇu; sarva-upāya-vit—one who knows how to deal with different situations; īśvaraḥ—the supreme controller; yoṣit-rūpam—the form of a beautiful woman; anirdeśyam—no one could ascertain who She was; dadhāra—assumed; parama—supremely; abhūtam—wonderful; prekṣaṇīya—pleasing to look at; utpala-śyāmam—blackish like a newly grown lotus; sarva—all; avayava—parts of the body; sunda—very beautiful; samāṇa—equally adjusted; kārṇa-ābharaṇam—ornaments on the ears; su-kapola—very beautiful cheeks; unnasa-ānanam—a raised nose on Her face; nava-yauvana—newly youthful; nirvṛti-stana—breasts not agitated; bhāra—weight; kṛṣa—very lean and thin; udara—waist; mukha—face; āmoda—creating pleasure; anurakta—attracted; ali—bumblebees; jhañkāra—making a humming sound; udvigna—from anxiety; locanam—Her eyes; bibhrat—moving; su-keśa-bhāreṇa—by the weight of beautiful hair; mālām—with a flower garland; utphulla-mallikām—made of fully grown mallika flowers; su-grīva—a nice neck; kaṇṭha-ābharaṇam—ornamented with beautiful jewelry; su-bhuja—very beautiful arms; aṅgada-bhūṣitam—decorated with bangles; viraja-ambara—very clean cloth; saṁvīta—spread; nitamba—breast; dvīpa—appearing like an island; śobhāyā—by such beauty; kāńcyā—the belt on the waist; pravilasat—spreading over; valgu—very beautiful; calat-carana-nūpuram—moving ankle bells; sa-vrīḍa-smita—smiling with
shyness; vikṣipta—glancing; bhrū-vilāsa—activities of the eyebrows; avalokanaiḥ—glancing over; daitya-yūtha-pa—the leaders of the demons; cetaḥsu—in the core of the heart; kāmam—lusty desire; uddipayat—awakening; muhuḥ—constantly.

TRANSLATION

The Supreme Personality of Godhead, Viṣṇu, who can counteract any unfavorable situation, then assumed the form of an extremely beautiful woman. This incarnation as a woman, Mohini-mūrti, was most pleasing to the mind. Her complexion resembled in color a newly grown blackish lotus, and every part of Her body was beautifully situated. Her ears were equally decorated with earrings, Her cheeks were very beautiful, Her nose was raised and Her face full of youthful luster. Her large breasts made Her waist seem very thin. Attracted by the aroma of Her face and body, bumblebees hummed around Her, and thus Her eyes were restless. Her hair, which was extremely beautiful, was garlanded with mallikā flowers. Her attractively constructed neck was decorated with a necklace and other ornaments, Her arms were decorated with bangles, Her body was covered with a clean sari, and Her breasts seemed like islands in an ocean of beauty. Her legs were decorated with ankle bells. Because of the movements of Her eyebrows as She smiled with shyness and glanced over the demons, all the demons were saturated with lusty desires, and every one of them desired to possess Her.

PURPORT

Because of the Supreme Lord’s assuming the form of a beautiful woman to arouse the lusty desires of the demons, a description of Her complete beauty is given here.

Thus end the Bhaktivedanta purports of the Eighth Canto, Eighth Chapter, of the Śrīmad-Bhāgavatam, entitled “The Churning of the Milk Ocean.”
Appendixes
The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvāti Gosvāmi, in Calcutta in 1922. Bhaktisiddhānta Sarasvāti, a prominent devotional scholar and the founder of sixty-four Gauḍīya Maṭhas (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 Sarasvāti 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 Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda’s philosophical learning and devotion, the Gauḍīya Vaiṣṇava Society honored him in 1947 with the title “Bhaktivedanta.” In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the vānaprastha (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (sannyāsa) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life’s masterpiece: a multivolume translation and commentary on the eighteen thousand verse Śrīmad-Bhāgavatam (Bhāgavata Purāṇa). He also wrote Easy Journey to Other Planets.

After publishing three volumes of Bhāgavatam, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.
In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred āśramas, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the Gurukula school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdāma 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 authoritative, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world’s largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda’s most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic Śrī Caitanya-caritāmṛta.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.
References

The purports of Śrīmad-Bhāgavatam are all confirmed by standard Vedic authorities. The following authentic scriptures are specifically cited in this volume:


Bhakti-rasāmṛta-sindhu, 104

Brahma-samhitā, 18–19, 76, 93, 111, 184–185, 268–269, 288

Brahma-vaivarta Purāna, 61–62

Caitanya-candrodaya-nāṭaka, 28

Caitanya-caritāmṛta, 28

Gautamiya Tantra, 16, 108

Gopāla-tāpani Upaniṣad, 86

Īsopaniṣad, 99, 169

Padma Purāṇa, 165, 199

Śiṣṭāṭaka, 20, 218, 221


327
Svetasvatara Upanishad, 17
Taittiriya Upanishad, 67
Viṣṇu Purāṇa, 82
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.
Arcanā—the devotional process of Deity worship.
Āśrama—the four spiritual orders of life: celibate student, householder, retired life and renounced life.
Asuras—atheistic demons.
Avatāra—a descent of the Supreme Lord.

B

Bhagavad-gitā—the basic directions for spiritual life spoken by the Lord Himself.
Bhakta—a devotee.
Bhakti-mārga—the path of developing devotion to Kṛṣṇa.
Bhakti-yoga—linking with the Supreme Lord by devotional service.
Brahmacārya—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.

C

Cakra—the wheel held by Lord Viṣṇu.

D

Devas—demigods.
Dharma—eternal occupational duty; religious principles.
Dvijas—brāhmaṇas.

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

Gadā—the club held by Lord Viṣṇu.

Goloka (Kṛṣṇaloka)—the highest spiritual planet, containing Kṛṣṇa's personal abodes, Dwārakā, Mathurā and Vṛndāvana.

Gopis—Kṛṣṇa's cowherd girl friends who are His most confidential servitors.

Gṛhaustha—regulated householder life; the second order of Vedic spiritual life.

Guṇa-avatāras—the three incarnations of Viṣṇu who control the three modes of material nature; Viṣṇu controls goodness, Brahmā passion and Śiva ignorance.

Guru—a spiritual master.

H

Hare Kṛṣṇa mantra—See: Mahā-mantra

J

Jiva-tattva—the living entities, atomic parts of the Lord.

Jivātmā—the infinitesimal soul, the living entity.

Jñāna—knowledge of matter, spirit and the controller of both.

K

Kali-yuga (Age of Kali)—the present age, which is characterized by quarrel. It is last in the cycle of four, and began five thousand years ago.

Karatālas—hand cymbals used in kīrtana.

Karma—fruitive action, for which there is always reaction, good or bad.

Karmī—a person satisfied with working hard for flickering sense gratification.

Kīrtaṇa—chanting the glories of the Supreme Lord.

Kṛṣṇaloka—See: Goloka

Kṣatriyas—a warrior or administrator; the second Vedic social order.

L

Lilā-avatāras—innumerable incarnations of the Lord who descend to the material world to display spiritual pastimes.
Glossary

M

Mahājanas—great souls, spiritual authorities.

Mahā-mantra—the great chanting for deliverance:
   Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
   Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Mahat-tattva—the total material energy.

Mantra—a sound vibration that can deliver the mind from illusion.

Manvantara-avatāras—the Manu incarnations, administrators of the universe.

Mathurā—Lord Kṛṣṇa’s abode, surrounding Vṛndāvana, where He took birth and later returned to after performing His Vṛndāvana pastimes.

Māyā—(mā—not; yā—this), illusion; forgetfulness of one’s relationship with Kṛṣṇa.

Māyāvādis—impersonal philosophers who say that the Lord cannot have a transcendental body.

Mrdaṅga—a clay drum used for congregational chanting.

Muni—a great thinker.

N

Nirguṇa—transcendental to the modes of material nature; free from all material contamination.

P

Padma—the lotus flower held by Lord Viṣṇu.

Paramaharīṣa—the highest stage of the sannyāsa order; a topmost devotee of the Lord.

Paramaparā—the chain of spiritual masters in disciplic succession.

Prajāpatis—the demigods in charge of populating the universe.

Prasāda—the Lord’s mercy; anything first offered to the Lord and then utilized by His devotees.

Puruṣa—the Supreme Personality of Godhead, the supreme enjoyer.

R

Ṛṣis—great sages.
Sac-cid-ānanda-vigraha—the Lord’s transcendental form, which is eternal, full of knowledge and bliss.

Śakti-tattva—the various energies of the Lord.

Sampradāya—a chain of spiritual masters.

Śāṅkha—the conchshell held by Lord Viṣṇu.

Śaṅkīrtana—public chanting of the names of God, the approved yoga process for this age.

Śannyāsa—renounced life; the fourth order of Vedic spiritual life.

Śāstras—revealed scriptures.

Śravaṇaṁ kīrtanaṁ viṣṇoh—the devotional processes of hearing and chanting about Lord Viṣṇu.

Śruti-mantra—the hymns of the Vedas and Upaniṣads.

Stotra—a prayer.

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.

Tantras—Vedic literatures consisting mostly of dialogues between Lord Śiva and Durgā.

Tapasya—austerity; accepting some voluntary inconvenience for a higher purpose.

Tattvas—the Absolute Truth’s multifarious categories.

Tilaka—auspicious clay marks that sanctify a devotee’s body as a temple of the Lord.

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.

Varṇāśrama—the Vedic social system of four social and four spiritual orders.

Vedas—the original revealed scriptures, first spoken by the Lord Himself.
Virāṭ-rūpa—the all-pervading universal form of the Lord.

Viṣṇu, Lord—Kṛṣṇa’s first expansion for the creation and maintenance of the material universes.

Viṣṇu-tattva—personal expansions of the Lord which are equal in power to Him.

Vṛndāvana—Kṛṣṇa’s personal abode, where He fully manifests His quality of sweetness.

Vyāsadeva—Kṛṣṇa’s incarnation, at the end of Dvāpara-yuga, for compiling the Vedas.

Y

Yajña—sacrifice; work done for the satisfaction of Lord Viṣṇu.

Yoga—the process of linking with the Supreme.

Yogamāyā—internal spiritual potency of the Lord.

Yogi—a transcendentalist who, in one way or another, is striving for union with the Supreme.

Yuga-avatāras—the four incarnations of the Lord which appear in the four yugas or millenniums to prescribe the appropriate method of spiritual realization for that age.

Yugas—ages in the life of a universe, occurring in a repeated cycle of four.
Sanskrit Pronunciation Guide

Vowels

अ आ ा इ ई उ ऊ उू ऊू लू ए ऐ ओ औ ऑ आ

- र्म (anusvāra) ॐ (visarga)

Consonants

Gutturals: क का ख क्ष ह ग गा घ घ्व हः ना
Palatals: च चा छ छ्व ज जा झ झ्व जः ना
Cerebrals: ट टा ठ ठ्व ड डा ढ ढ्व डः ण ना
Dentals: त ता थ थ्व ठ ठ्व ड ड्व ढ ढ्व ण ना
Labials: प पा फ फ्व ब बा म म्व मः मा
Semivowels: य या र रा ल ला व वा
Sibilants: श शा ष ष्व स स्व सः सा
Aspirate: ह हा द दः (avagraha) – the apostrophe

The vowels above should be pronounced as follows:
a - like the a in organ or the u in but.
ä - like the a in far but held twice as long as short a.
i - like the i in pin.
i - like the i in pique but held twice as long as short i.
u - like the u in push.
û - like the u in rule but held twice as long as short u.
The consonants are pronounced as follows:

- **k** – as in kite
- **j** – as in hedgehog
- **kh** – as in Eckhart
- **g** – as in give
- **gh** – as in dig-hard
- **ṅ** – as in sing
- **c** – as in chair
- **ch** – as in staunch-heart
- **j** – as in joy

Cerebrals are pronounced with tongue to roof of mouth, but the following dentals are pronounced with tongue against teeth:

- **t** – as in tub but with tongue against teeth.
- **th** – as in light-heart but with tongue against teeth.
- **d** – as in dove but with tongue against teeth.
- **dh** – as in red-hot but with tongue against teeth.
- **n** – as in nut but with tongue between teeth.
- **p** – as in pine
- **ph** – as in uphill (not f)
- **b** – as in bird
- **bh** – as in rub-hard
- **m** – as in mother
- **y** – as in yes
- **r** – as in run

There is no strong accentuation of syllables in Sanskrit, only a flowing of short and long (twice as long as the short) syllables.
### Index of Sanskrit Verses

This index constitutes a complete listing of the first and third lines of each of the Sanskrit poetry verses of this volume of Śrimad-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.

<table>
<thead>
<tr>
<th>Sanskrit Transliteration</th>
<th>English Translation</th>
<th>Chapter-Verse Reference</th>
<th>Page Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>abhakṣayan mahā-devaḥ</td>
<td>anyaiś ca kakubhaḥ sarvā</td>
<td>7.42 278</td>
<td></td>
</tr>
<tr>
<td>abhūgarjantī haraṇaḥ</td>
<td>anyatra kṣudrā harināḥ śāśādayaś</td>
<td>2.645</td>
<td></td>
</tr>
<tr>
<td>abhinandya harer viryaṃ</td>
<td>āpannah kauñjarim yumin</td>
<td>5.14 152</td>
<td></td>
</tr>
<tr>
<td>ābhisekanikā bhūmīr</td>
<td>apārayann āṭma-vimoksaṇe ciraṃ</td>
<td>8.11 295</td>
<td></td>
</tr>
<tr>
<td>abhramu-prabhṛtayo 'śtau</td>
<td>āpārayantas taṃ vodhum</td>
<td>8.5 289</td>
<td></td>
</tr>
<tr>
<td>abhyabhāṣata tat sarvaṁ</td>
<td>arayo 'pi hi sandheyāḥ</td>
<td>6.30 231</td>
<td></td>
</tr>
<tr>
<td>ādyaś te kathito yatra</td>
<td>ārebhīre surā yattā</td>
<td>1.4 6</td>
<td></td>
</tr>
<tr>
<td>agāyata yāso-dhāma</td>
<td>āruhya prayaya vaddhin</td>
<td>4.4 124</td>
<td></td>
</tr>
<tr>
<td>agnir mukhaṁ te 'khiḻa-devatātmā</td>
<td>arūpāyoru-rūpāyā</td>
<td>7.26 264</td>
<td></td>
</tr>
<tr>
<td>agnir mukhaṁ yasya tu jāta-vedā</td>
<td>āsāṁ caṅkāropasoparṇam enam</td>
<td>5.35 183</td>
<td></td>
</tr>
<tr>
<td>aham bhavo yāyam ato 'surādayo</td>
<td>āsāṁ prāṇa-parīpsūnāṁ</td>
<td>5.21 157</td>
<td></td>
</tr>
<tr>
<td>aham girītras ca surādayo ye</td>
<td>āsāṁ svā-pauruṣe naṣṭe</td>
<td>6.15 220</td>
<td></td>
</tr>
<tr>
<td>aham pūrvam aham pūrtam</td>
<td>āsatā cchāyayoktāya</td>
<td>8.38 317</td>
<td></td>
</tr>
<tr>
<td>ahi-mūsīkavad devā</td>
<td>2.0 224</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ahindra-sāhasa-kathora-dṛṇa-mukha-</td>
<td>āśid girivarā rājanāṁ</td>
<td>7.14 254</td>
<td></td>
</tr>
<tr>
<td>aho bata bhavāṇy etat</td>
<td>āśīnam adrāv apavarga-hetos</td>
<td>7.37 275</td>
<td></td>
</tr>
<tr>
<td>airkāvanādayas tv astau</td>
<td>astātīti-sahasrāni</td>
<td>8.5 289</td>
<td></td>
</tr>
<tr>
<td>ajasya cakram tv ajayeryamānāṁ</td>
<td>āsurā jaghrus tāṁ vai</td>
<td>5.28 173</td>
<td></td>
</tr>
<tr>
<td>ajā-jana-sthiti-samyaṁyā-</td>
<td>athāsid vārunī devi</td>
<td>6.8 208</td>
<td></td>
</tr>
<tr>
<td>ajitasya padāḥ sākṣāj</td>
<td>atha tasmai bhagavate</td>
<td>5.24 164</td>
<td></td>
</tr>
<tr>
<td>ajito nāma bhagavān</td>
<td>athāgre ca yah karmāṇi</td>
<td>5.9 149</td>
<td></td>
</tr>
<tr>
<td>ākhāyasye bhagavān yajto</td>
<td>athodadher māthyamānāt</td>
<td>1.6 7</td>
<td></td>
</tr>
<tr>
<td>ākāyāryān devahūtyārīn ca</td>
<td>atīndriyaṁ śūksam iśāṭidāram</td>
<td>1.5 6</td>
<td></td>
</tr>
<tr>
<td>ambhas tu yad-reta udāra-viryaṃ</td>
<td>ātma-labhena pūnārtho</td>
<td>5.33 181</td>
<td></td>
</tr>
<tr>
<td>amṛtāpurṇa-kalasarāṁ</td>
<td>ātmātma-jāpta-grha-vitta-janēṣu saktair</td>
<td>8.33 313</td>
<td></td>
</tr>
<tr>
<td>amṛtopādane yatnāḥ</td>
<td>ātmātvasyam idaṁ viśvarāṁ</td>
<td>6.21 225</td>
<td></td>
</tr>
<tr>
<td>anor aniṁme 'parīgaya-dhāmne</td>
<td>aty-adhutaṁ tāc-caritarīṁ sūmaṁgalaṁ</td>
<td>6.8 208</td>
<td></td>
</tr>
<tr>
<td>antah-samudre 'nupacan svā-dhātūn</td>
<td>avaropya girīṛa skandhā</td>
<td>5.35 183</td>
<td></td>
</tr>
<tr>
<td>anvāsinkṣan vratarī tasya</td>
<td>aviddha-dṛk sāksy ubhayān āt-ikṣate</td>
<td>1.22 32</td>
<td></td>
</tr>
<tr>
<td>anvāsma samrājam ivānugā vayāṅ</td>
<td>avikriyam satyam anantam ādayam</td>
<td>5.37 185</td>
<td></td>
</tr>
</tbody>
</table>

337
Srimad-Bhagavatam

B

badarayana etat te
buddha-vaireśu bhūtesu
bālān mahendras tri-dāsāḥ prasādān
bali-vindhayādas tasya
bhaumān reṇūn sa vimāne

bhavaś ca jagmatuḥ svāṁ svāṁ
būṣanāṁ vicitrāṇi
bibhrat sukeśa-bhārēṇa
bibhrat tad-āvartanam ādi-kacchapo
bhitāḥ praṇā dudrūvur anīga śeśvarā
dhitān prapannāṁ pariśānāḥ yad-bhāyān
dhrāmāmāno 'mbhasi dhṛtaḥ
bhruvar yamāhān paksma-bhavas tu kālaḥ
bhūta-druho bhūta-ganāṁīs

bilvāḥ kapitthāṁ jambārāṁ
brahmādāyaḥ kim uτa śanistavanε
brahmānāṁ nārādam rśin
brahma-rudrāngiţr-mukhyāṁ

cacaḷa vaktraṁ sukopalā-kunḍalāṁ
candomeya garudena samuhyāmaneś
ca ranīt alokā-vrataṁ avranaṁ vane
caturtha uttama-bhrata
chandāṁśi saśkāt tava saptā dhātavas

chāyātapau yatra na grhdha-paksau
chāyā tu adhimomisu yair visargo
citra-drūma-surodyāṇa
cūrṇiyām āśa mahatā
cūtaṁ pīyākāṁ panasair

D

dadhāra prsthena sa lakṣa-yojana-
daitya-yūtha-pa-cetabhṣu
dāksāyin āṁśa-bhratiḥ
dantaś caturbhīṁ svetadrēr

dēhināṁ viśayārthāṁ
deva-deva mahā-deva
devaḥ svāṁ bhāgam arhanti
devaṁ ca taca-vāsa-sikhā-hata-

dharmāḥ kvaic tatra na bhūta-sauḥdāṁ
dharmāṁ sastraṁ sastraṁ
dharmāyaṁ 'pi balibhir
dhrurāṁ brahmaṁ rśin sapta
dīdṛśavayo yasā paḍāṁ samuṁgalāṁ
digibhāḥ pūrṇa-kalasāṁ
dīrgha-pivara-dor-daTJvaram
dīśaṁ khaṁ rocayāṁ āste
drākṣeṣu-rambhā-jambubbhir
drāvaṁ yāvasa karmaṇu viśeṣāṁ
drīṣṭvā gataṁ nirvṛtam adya sarve
drīṣṭvāṁ apī asaṁyattāṁ
drīṣṭvāṁ rūra yātudhānā
dāra-bhārodvāha-śrāntāṁ
durbālāḥ prabālāṁ rājan
dvārāṁ ca mukter amṛtaṁ ca mṛtyuṁ
dyauṛ yasya śirṣṇo 'psaraśo vihārāt
dyumat-sūṣena-rociśmat
eka evēśvaṁ rasmin
ekāntino yasya na kačaṇārthaṁ
etad bhagavataḥ karma
etan mahā-rāja taverito mayā
etasmin antare viśnuḥ

ektva prapaṭyāmo
etāvaṁ hi prabhōr artho
evam āmantraya bhagavān
evam ārādhanaṁ viśnoḥ
evam gajendram upavarnīta-nirviśeṣam

evam śaptvā gato 'gastyo
evam stutaṁ sura-ganār
evam vinmokṣyā gaja-yūtha-pam

E

etat pariṇ prapaṭyāmo
etāvaṁ hi prabhōr artho
evam āmantraya bhagavān
evam ārādhanaṁ viśnoḥ
evam gajendram upavarnīta-nirviśeṣam

338
Index of Sanskrit Verses 339

<table>
<thead>
<tr>
<th>Verse</th>
<th>Page</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>evam virincadibhir iditas tad</td>
<td>6.16</td>
<td>222</td>
</tr>
<tr>
<td>evam vyavasito buddhyä</td>
<td>3.1</td>
<td>71</td>
</tr>
<tr>
<td>gajendra-mokshanam purum</td>
<td>5.1</td>
<td>144</td>
</tr>
<tr>
<td>gajendro bhagavat-sparśad</td>
<td>4.6</td>
<td>126</td>
</tr>
<tr>
<td>gandharva-siddhasura-yaksa-cārana-</td>
<td>8.19</td>
<td>302</td>
</tr>
<tr>
<td>gandharva-siddha-vibudh airy</td>
<td>4.13</td>
<td>132</td>
</tr>
<tr>
<td>ganiṁ sarasvatīṁ nandāṁ</td>
<td>4.23</td>
<td>139</td>
</tr>
<tr>
<td>gatāsavo nipatītā</td>
<td>5.15</td>
<td>153</td>
</tr>
<tr>
<td>gaitraṁ na sākṣmāṁ rṣayaṁ ca vidmahe</td>
<td>5.31</td>
<td>178</td>
</tr>
<tr>
<td>gāvah paṇca pavitrāṇi</td>
<td>8.11</td>
<td>295</td>
</tr>
<tr>
<td>ghṛṇī kareṇuḥ karabhāṁś ca durmado</td>
<td>2.26</td>
<td>57</td>
</tr>
<tr>
<td>giriṁ cáropya garude</td>
<td>6.38</td>
<td>237</td>
</tr>
<tr>
<td>giriṁ garīṁ paṁsah prakampayan</td>
<td>2.23</td>
<td>55</td>
</tr>
<tr>
<td>giri-pāta-visipsiṇ</td>
<td>6.37</td>
<td>236</td>
</tr>
<tr>
<td>grahād vipaṣṭā-mukhād arinā gajendraṁ</td>
<td>3.33</td>
<td>119</td>
</tr>
<tr>
<td>grāhena pāśena vidhātur āvṛto</td>
<td>2.32</td>
<td>64</td>
</tr>
<tr>
<td>grnanti kavayo brahmaṁs</td>
<td>1.2</td>
<td>4</td>
</tr>
<tr>
<td>guna-mayā svā-sāktyāsya</td>
<td>7.23</td>
<td>261</td>
</tr>
<tr>
<td>gunārāni-cchanna-cid-umapāya</td>
<td>3.16</td>
<td>94</td>
</tr>
<tr>
<td>guneśu māyā-raciteśu vṛttibhir</td>
<td>5.44</td>
<td>192</td>
</tr>
<tr>
<td>harṁs-kārandaśvākīrṇam</td>
<td>2.16</td>
<td>51</td>
</tr>
<tr>
<td>hanta brahmann aho sambho</td>
<td>6.18</td>
<td>223</td>
</tr>
<tr>
<td>hāraṁ sarasvatī padmaṁ</td>
<td>8.16</td>
<td>299</td>
</tr>
<tr>
<td>harir purastāj jāgrhe</td>
<td>7.2</td>
<td>243</td>
</tr>
<tr>
<td>harir ity āhṛto yena</td>
<td>1.30</td>
<td>37</td>
</tr>
<tr>
<td>harir yathā gaja-patiṁ</td>
<td>1.31</td>
<td>37</td>
</tr>
<tr>
<td>harṣayan vibudhāṅkarm</td>
<td>4.26</td>
<td>141</td>
</tr>
<tr>
<td>harṣyārānāruḥbhāvena</td>
<td>4.12</td>
<td>130</td>
</tr>
<tr>
<td>hiranyaroṁ vedaśirā</td>
<td>5.3</td>
<td>145</td>
</tr>
<tr>
<td>icchāṁ kālena na yasya viplavas</td>
<td>3.25</td>
<td>107</td>
</tr>
<tr>
<td>idam āha harir prito</td>
<td>4.16</td>
<td>137</td>
</tr>
<tr>
<td>idire vīttathair mantrais</td>
<td>8.27</td>
<td>310</td>
</tr>
<tr>
<td>ihamāno hi puruṣaṁ</td>
<td>1.14</td>
<td>21</td>
</tr>
<tr>
<td>ihate bhagavān śo</td>
<td>1.15</td>
<td>24</td>
</tr>
<tr>
<td>ikṣayā jīvoyāṁ āsa</td>
<td>6.37</td>
<td>236</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Index</th>
<th>Page</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>ime vayaṁ yat-priyayaṁva tanvā</td>
<td>5.31</td>
<td>178</td>
</tr>
<tr>
<td>indradyumna iti khyāto</td>
<td>4.7</td>
<td>127</td>
</tr>
<tr>
<td>indradyumno 'pi rājāśir</td>
<td>4.11</td>
<td>130</td>
</tr>
<tr>
<td>indro mantradrumaṁ tatra</td>
<td>5.8</td>
<td>149</td>
</tr>
<tr>
<td>iśo nagānāṁ prajanaḥ prajānāṁ</td>
<td>5.34</td>
<td>182</td>
</tr>
<tr>
<td>iti devān samādiśya</td>
<td>6.26</td>
<td>228</td>
</tr>
<tr>
<td>iti mantropaniśadarśa</td>
<td>1.17</td>
<td>28</td>
</tr>
<tr>
<td>iti svān pratyāsedhan vai</td>
<td>8.40</td>
<td>318</td>
</tr>
<tr>
<td>ity tad-dānayam āloka</td>
<td>8.37</td>
<td>316</td>
</tr>
<tr>
<td>ity tūṣṇīṁ śhitāṁ dayāyān</td>
<td>7.4</td>
<td>245</td>
</tr>
<tr>
<td>itthe gajendraṁ sa yadāpa saṅkataṁ</td>
<td>2.31</td>
<td>62</td>
</tr>
<tr>
<td>ity abhāsya surān vedhāḥ</td>
<td>5.24</td>
<td>164</td>
</tr>
<tr>
<td>ity ādīśya hrīkeshāḥ</td>
<td>4.26</td>
<td>141</td>
</tr>
<tr>
<td>jagāda jīmūta-gabhīrayā girā</td>
<td>6.16</td>
<td>222</td>
</tr>
<tr>
<td>jagur bhadrāṇi gandharvā</td>
<td>8.12</td>
<td>296</td>
</tr>
<tr>
<td>jairair dorbhir jagad-abhayā-dair</td>
<td>7.17</td>
<td>256</td>
</tr>
<tr>
<td>jajāpa paramaṁ jāpyaṁ</td>
<td>3.1</td>
<td>71</td>
</tr>
<tr>
<td>jalakukkuṣṭa-koṣaṭśi</td>
<td>2.16</td>
<td>51</td>
</tr>
<tr>
<td>jāṭa-dharas tāpasa āplpā 'cyutam</td>
<td>4.8</td>
<td>128</td>
</tr>
<tr>
<td>jītive naṁm ihām yaṁm kīm</td>
<td>3.25</td>
<td>107</td>
</tr>
<tr>
<td>jyotith paraṁ yatra rajas tamaś ca</td>
<td>7.31</td>
<td>268</td>
</tr>
<tr>
<td>jyotirdhamādāyaṁ sapta</td>
<td>1.28</td>
<td>35</td>
</tr>
<tr>
<td>kadamba-vetasa-nala-</td>
<td>2.17</td>
<td>51</td>
</tr>
<tr>
<td>kālāṁ kruṣṭuḥ satyam ṛjāṁ ca dharmas</td>
<td>7.25</td>
<td>263</td>
</tr>
<tr>
<td>kāḷaṁ gatiṁ te 'khila-devatātmāno</td>
<td>7.26</td>
<td>264</td>
</tr>
<tr>
<td>kāḷenaṁ ugra-parārayaṁ</td>
<td>6.19</td>
<td>224</td>
</tr>
<tr>
<td>kālēna pānicatvaṁ iteśu kṛtsnaśo</td>
<td>3.5</td>
<td>77</td>
</tr>
<tr>
<td>kalpate puruṣasyaiva</td>
<td>5.48</td>
<td>197</td>
</tr>
<tr>
<td>kāṁḍhaṁvarā-tripura-kāḷagarudhy-aneka-</td>
<td>7.32</td>
<td>270</td>
</tr>
<tr>
<td>kāṅkṣákalāpa-valaya-</td>
<td>6.6</td>
<td>206</td>
</tr>
<tr>
<td>kāṅcyā pravilasad-valgu-</td>
<td>8.45</td>
<td>320</td>
</tr>
<tr>
<td>karma durviśahaṁ yan no</td>
<td>5.46</td>
<td>194</td>
</tr>
<tr>
<td>karmāṁ ananta-punyāṁ</td>
<td>4.21</td>
<td>138</td>
</tr>
<tr>
<td>karnāḥ haraṁa-nirbhāsa-</td>
<td>6.5</td>
<td>206</td>
</tr>
<tr>
<td>karoti śyāmalāṁ bhūmiṁ</td>
<td>2.4</td>
<td>43</td>
</tr>
<tr>
<td>kāśin mahāṁs tasya na kāma-nirjayaḥ</td>
<td>8.20</td>
<td>303</td>
</tr>
<tr>
<td>katthanta ugra-paruṣaṁ nirataṁ</td>
<td>7.33</td>
<td>271</td>
</tr>
</tbody>
</table>
kaustubhābharaṇaṁ lakṣmīṁ 6.6 207  mananthuḥ abhīṁ tarasā madotkāṭa 7.13 253
kaustubhābhayaṁ abhūḍ ratnāṁ 8.6 290  mananthuḥ tarasā sindhum 8.1 286
khebhyas tu chandāṁśu rṣayo 5.39 187  manavo ṣmin vyāṭhāḥ ṣat 1.4 6
kīṁ cāśīśo rāṭy api deham avyayaṁ 3.19 100  mandāraṁ pārjītaiś ca 2.10 48
kīṁ vā vidāmesa prthag-vibhātā 6.15 220  mano-‘grāyāṇaṁ vacasānīrkaṇaṁ 5.26 168
kinnarair apsarohiś ca 2.5 44  manthānāṁ mandaram kṛtvā 6.22 226
kleśa-bhājo bhavisyanti 6.23 226  māthyaṁañat tathā sindhor 7.16 255
kleśa-bhūry-alpa-sārāṇi 5.47 195  māthyaṁañe ‘ṛnave so ‘dṛir 7.6 246
kramukair nārīkelaś ca 2.11 48  matsyā-kacchapa-saṁcāra 8.1 286
kṛtaṁ purā bhagavyaḥ 1.6 7  matsyā-kūrma-varahdda-yair 4.21 138
kṛta-sthāna-vibhāgās ta 7.5 246  mṛḍaṁaṁ hi lokasya 7.35 273
kṛtavān kurute kartā 1.3 5  mukhāṁ paṁcopapasiṁs taveṣa 7.29 266
kṛtvā vapuḥ kacchapam aḥbhutam 7.8 248  muktaṁ mahaṁśa-paridhiḥ karna- 7.17 256
kṣetra-jñaya namas tubhyāṁ 3.13 88  mithāḥ kalir abhūt teṣāṁ 8.38 317
kṣiptva kṣirodadhau sarvāḥ 6.22 226  mukto deva-la-sāpena 4.3 124
kṣiroda-mathanodbhūtāt 7.37 275  mūmucuḥ kusumasārāṁ 4.1 122
kṣirodaṁ me priyam dhāma 4.18 138  munayas tatra vai rājan 5.8 149
kṣirodenārtah śrīmān 2.1 42  mūritmataḥ sarce-chṛṣṭaḥ 8.10 294
kubjakaiḥ svarī-yūḥhibhir 2.18 51  mukhāmāduraṅgākārīta- 8.43 319
kukṣiḥ samudrā girayo ‘ṣthī-saṅghā 7.28 265
kumudotpala-kahlāra 2.15 50
kundaïf kububakāsokaiḥ 2.18 51
kvacic cirāyuḥ na hi śīla-maṅgalaṁ 8.22 305

L

lipsantah sarva-vastuni 8.35 315  numa-bhavāṁ kālaṅkūtāḥ  6.25 228
lobhaḥ kāryo na vo jātu 6.25 228  nābhīr nabhas te svasanaṁ nabhasvān 7.27 264
lobho ‘dharāt prītir upary abhūd dyutir 5.42 189  naddanta udadhīṁ nīnyuh 6.33 234
lokāṁ amāṅgala-prāyān 5.19 155  nādhya-gacchan svayaṁ mantrair 5.17 154
lokasya paśyato lokāṁ 4.5 125  na grhīṇo vayaṁ puccham 7.3 243
lokā yata ‘ṭākhila-loka-pālāḥ 5.33 181  naiśkarmya-bhāvena viṣarjāṁgama- 3.16 94

M

madhukaihit śāla-tālaiś ca 2.12 48  naiśkarmya-bhāvena viṣarjāṁgama- 3.16 94
mādyr kṛpanaḥ-pāśu-pāsa- 3.17 96  nāma-ātm-pradipāya 3.30 114
mahā-mani-kriṣṭena 6.5 206  nāma vāsaka-laṁghāya 3.11 85
mahendrāḥ śākṣaṇaya vācā 6.30 231  nāma sāntāya ghorāya 3.12 86
mahorāgaṁ cāpi bhayād dravanti 2.21 54  na mām ime jñātaya āturaṁ gajāḥ 2.32 64
mā khidṛyata mitho ‘ṛthāṁ vah 8.37 316  nāma-rāpa-vibhedena 3.22 105
māllīka-śata-pattraṁ ca 2.19 51  nāmaṁ tubhyam anantāya 5.50 200
mamantuḥ paramaṁ yattā 7.5 246  nāmaṁ namas te ‘khiśa-kārāṇāya 3.15 91
namo namo tubhyam asahya-vega- 3.28 112
<table>
<thead>
<tr>
<th>Sanskrit Verse</th>
<th>Page</th>
<th>Verse Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Namo 'stu tasmā upaśānta-saktaye</td>
<td>5.44</td>
<td>192</td>
</tr>
<tr>
<td>Nānā-druma-latā-gulmair</td>
<td>2.3</td>
<td>42</td>
</tr>
<tr>
<td>Nānārānya-pau-urāta-</td>
<td>2.7</td>
<td>46</td>
</tr>
<tr>
<td>Nānā-saktibhir abhātā</td>
<td>7.24</td>
<td>262</td>
</tr>
<tr>
<td>Nāpāyaṇa khaṇḍa diśaḥ kṣaunīṃ</td>
<td>6.2</td>
<td>205</td>
</tr>
<tr>
<td>Na saṁrāmabhena sidhīyantī</td>
<td>6.24</td>
<td>227</td>
</tr>
<tr>
<td>Nāstāh kāḷena yair veda</td>
<td>1.29</td>
<td>36</td>
</tr>
<tr>
<td>Na te giri-trākhila-loka-pāla-</td>
<td>7.31</td>
<td>268</td>
</tr>
<tr>
<td>Nātītrpyati me cītaṁ</td>
<td>5.13</td>
<td>151</td>
</tr>
<tr>
<td>Nāvamaḥ karma-kalpo 'pi</td>
<td>5.48</td>
<td>197</td>
</tr>
<tr>
<td>Nava-yauvana-nirvṛttas</td>
<td>8.43</td>
<td>319</td>
</tr>
<tr>
<td>Na vidyate yasya ca janma karma vā</td>
<td>3.8</td>
<td>82</td>
</tr>
<tr>
<td>Nāyaṁ guṇaḥ karma na san na cāsan</td>
<td>3.24</td>
<td>106</td>
</tr>
<tr>
<td>Nāyaṁ veda svam ātmāṇaṁ</td>
<td>3.29</td>
<td>113</td>
</tr>
<tr>
<td>Na yasya deva rśayaḥ padāṁ vidur</td>
<td>3.6</td>
<td>79</td>
</tr>
<tr>
<td>Prāhāryaṁ satyaḥ avyaktarāḥ</td>
<td>4.22</td>
<td>138</td>
</tr>
<tr>
<td>Nīśkīraśa cābha-vāṁs tatra</td>
<td>5.16</td>
<td>153</td>
</tr>
<tr>
<td>Nipatān sa gīra tatra</td>
<td>6.35</td>
<td>235</td>
</tr>
<tr>
<td>Nirguṇaṁa guṇaṁśīya</td>
<td>5.50</td>
<td>200</td>
</tr>
<tr>
<td>Nirmathyaṁanād udadhah abhūd viṣaṁ</td>
<td>7.18</td>
<td>257</td>
</tr>
<tr>
<td>Nīrvisesāya sāmyāya</td>
<td>3.12</td>
<td>86</td>
</tr>
<tr>
<td>Nīsāmyaṁitaṁ su-ra-jaṁ</td>
<td>5.17</td>
<td>154</td>
</tr>
<tr>
<td>Nīsāmyaṁa karma tāc cāmbhaṁhor</td>
<td>7.45</td>
<td>281</td>
</tr>
<tr>
<td>Nīyamāne 'surasaṁ tassmin</td>
<td>8.36</td>
<td>315</td>
</tr>
<tr>
<td>Nīyudhyatam evam ibhendra-nakrayor</td>
<td>2.29</td>
<td>60</td>
</tr>
<tr>
<td>Nṝṣiṣīyantarāṁa niṣa-vartma-sanīśhitām</td>
<td>1.16</td>
<td>26</td>
</tr>
<tr>
<td>Nūnāṁ tapo yasya na manyu-nirjaya</td>
<td>8.20</td>
<td>302</td>
</tr>
<tr>
<td>Nyaśedhad daitya-rāt ślokyah</td>
<td>6.28</td>
<td>230</td>
</tr>
<tr>
<td>Prārvarātmāśrayanaṁ tavātmā</td>
<td>7.27</td>
<td>265</td>
</tr>
<tr>
<td>Pārvikaśiitavam sa tu bādaraṇyāniḥ</td>
<td>1.33</td>
<td>39</td>
</tr>
<tr>
<td>Parivīyā girau tasmī</td>
<td>7.1</td>
<td>242</td>
</tr>
<tr>
<td>Paśyantī yuktā maṇasa maṇḍīno</td>
<td>6.11</td>
<td>212</td>
</tr>
<tr>
<td>Paṇcamaṁ rauvato nāma</td>
<td>5.2</td>
<td>144</td>
</tr>
<tr>
<td>Paṇau niśkāmaṁ niśa-puṣkaroddhṛtam</td>
<td>2.25</td>
<td>57</td>
</tr>
<tr>
<td>Paramārādhanāṁ tad dhi</td>
<td>7.44</td>
<td>279</td>
</tr>
</tbody>
</table>

R

<table>
<thead>
<tr>
<th>Sanskrit Verse</th>
<th>Page</th>
<th>Verse Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rājanna udītaṁ etat te</td>
<td>5.1</td>
<td>144</td>
</tr>
<tr>
<td>Ramanyakvārṣīnāṁ valgu-</td>
<td>8.7</td>
<td>291</td>
</tr>
<tr>
<td>Ramayā prārthityāmānamena</td>
<td>5.5</td>
<td>146</td>
</tr>
<tr>
<td>Raṇjayanti diśaḥ kāntyā</td>
<td>8.8</td>
<td>292</td>
</tr>
<tr>
<td>Rśayāj kalpayaṁ cakrur</td>
<td>8.12</td>
<td>296</td>
</tr>
<tr>
<td>Rśayaḥ cāraṇāṁ sidhāḥ</td>
<td>4.2</td>
<td>123</td>
</tr>
<tr>
<td>Rśes tu veda-sīrāsa</td>
<td>1.21</td>
<td>31</td>
</tr>
<tr>
<td>Rūpaṁ tavañitā purusārsabhje ṣyam</td>
<td>6.9</td>
<td>210</td>
</tr>
<tr>
<td>Rūpaudārya-vayo-varna-</td>
<td>8.9</td>
<td>293</td>
</tr>
<tr>
<td>S</td>
<td>8.46</td>
<td>320</td>
</tr>
<tr>
<td>sa cāvanijyāmāṇāṅghriḥ</td>
<td>2.4</td>
<td>43</td>
</tr>
<tr>
<td>sa ekādārādhana-kāla ātmavān</td>
<td>4.8</td>
<td>127</td>
</tr>
<tr>
<td>sa gharma-taptaḥ karībhī kareṇubhir</td>
<td>2.23</td>
<td>55</td>
</tr>
<tr>
<td>sahāyena mayā devā</td>
<td>6.23</td>
<td>226</td>
</tr>
<tr>
<td>sakanākaṁ kicaka-venu-vetraṇād</td>
<td>2.20</td>
<td>53</td>
</tr>
<tr>
<td>samabhāyavārṣan bhagavad-vasā ghanā</td>
<td>7.15</td>
<td>254</td>
</tr>
<tr>
<td>samāgatās te bahir-antar-ātman</td>
<td>6.14</td>
<td>218</td>
</tr>
<tr>
<td>samāhitena manāsā</td>
<td>5.20</td>
<td>155</td>
</tr>
<tr>
<td>samāḥ sahasrāṇi vyāgaman maḥī-pate</td>
<td>2.29</td>
<td>60</td>
</tr>
<tr>
<td>samāṇa-kārṇābharaṇām</td>
<td>8.42</td>
<td>319</td>
</tr>
<tr>
<td>śāmbaro 'rīṣṭanemiś ca</td>
<td>6.31</td>
<td>232</td>
</tr>
<tr>
<td>sambhṛnta-minomakaraḥi-kacchapat</td>
<td>7.18</td>
<td>257</td>
</tr>
<tr>
<td>sampīṛto bhagavān evāṁ</td>
<td>5.14</td>
<td>152</td>
</tr>
<tr>
<td>samudraḥ pīta-kauṣṣayā-</td>
<td>8.15</td>
<td>298</td>
</tr>
<tr>
<td>śāṅkhā-tūrā-mṛdaṅgaṇāṁ</td>
<td>8.26</td>
<td>309</td>
</tr>
<tr>
<td>sānkhāyātmanāḥ sāsra-kṛtaś tavēksā</td>
<td>7.30</td>
<td>267</td>
</tr>
<tr>
<td>sa pūskareṇaḥdṛta-ṣīkārāmbhubhir</td>
<td>2.26</td>
<td>57</td>
</tr>
<tr>
<td>sariit-sarobhīr acchodaḥiḥ</td>
<td>2.8</td>
<td>47</td>
</tr>
<tr>
<td>saro 'nilaḥ pāṇkaja-reṇu-rūśiṭam</td>
<td>2.24</td>
<td>55</td>
</tr>
<tr>
<td>sarva-bhūta-suḥrād devā</td>
<td>7.36</td>
<td>274</td>
</tr>
<tr>
<td>sarvāgāmaṁnāya-mahārāvaṇāya</td>
<td>3.15</td>
<td>92</td>
</tr>
<tr>
<td>sarvāmara-ganaiḥ sākāṁ</td>
<td>6.7</td>
<td>207</td>
</tr>
<tr>
<td>sarvaṁ viṣṇu-pāyāni ca cakraḥ</td>
<td>5.18</td>
<td>154</td>
</tr>
<tr>
<td>sarvato 'lākṛtam divyair</td>
<td>2.10</td>
<td>48</td>
</tr>
<tr>
<td>sarvendriya-guṇa-draṣṭre</td>
<td>3.14</td>
<td>90</td>
</tr>
<tr>
<td>saṣṭhaḥ ca cakṣusah ātmaḥ</td>
<td>5.7</td>
<td>148</td>
</tr>
<tr>
<td>satrāyāga iivaitsmin</td>
<td>8.39</td>
<td>318</td>
</tr>
<tr>
<td>sattvena pratilabhyāya</td>
<td>3.11</td>
<td>85</td>
</tr>
<tr>
<td>sa tvam no darsāyātmanaṁ</td>
<td>5.45</td>
<td>193</td>
</tr>
<tr>
<td>sa tvam vidhāsvākhila-loka-पālā</td>
<td>6.14</td>
<td>218</td>
</tr>
<tr>
<td>sa tvam cakṣusah putraḥ</td>
<td>5.7</td>
<td>148</td>
</tr>
<tr>
<td>satyasena itaḥ khyāto</td>
<td>1.25</td>
<td>34</td>
</tr>
<tr>
<td>satyā vedaśrutā bhadraḥ</td>
<td>1.24</td>
<td>33</td>
</tr>
<tr>
<td>sa vai bhagavataḥ sākṣād</td>
<td>8.34</td>
<td>314</td>
</tr>
<tr>
<td>sa vai mahā-pūrṣa ātma-tantrāḥ</td>
<td>5.32</td>
<td>180</td>
</tr>
<tr>
<td>sa vai na devaśura-martya-tīryaḥ-</td>
<td>3.24</td>
<td>105</td>
</tr>
<tr>
<td>sa vai pūrvaṃ abhād rājā</td>
<td>4.7</td>
<td>127</td>
</tr>
<tr>
<td>sa vilokṣya-bhūya-adin</td>
<td>5.19</td>
<td>155</td>
</tr>
<tr>
<td>sa viśva-kāyaḥ puru-hūta āśah</td>
<td>1.13</td>
<td>19</td>
</tr>
<tr>
<td>śeṣam ca mat-kalāṁ sūkṣmāṁ</td>
<td>4.20</td>
<td>138</td>
</tr>
<tr>
<td>savīḍha-smita-vikṣiptā</td>
<td>8.46</td>
<td>320</td>
</tr>
<tr>
<td>siddha-cāraṇa-gandharvā</td>
<td>2.5</td>
<td>44</td>
</tr>
<tr>
<td>śīlādi-guṇa-sampañnā</td>
<td>8.28</td>
<td>310</td>
</tr>
<tr>
<td>samaratiśiśa ṛṣiṇā</td>
<td>4.24</td>
<td>139</td>
</tr>
<tr>
<td>smanamaṁvī śrīyāgraṇi</td>
<td>7.4</td>
<td>245</td>
</tr>
<tr>
<td>śniṅdha-kūncita-kṛṣṇānta-</td>
<td>8.33</td>
<td>313</td>
</tr>
<tr>
<td>sōbhitam ṛtre-jaśō cānayār</td>
<td>2.19</td>
<td>51</td>
</tr>
<tr>
<td>so 'hāṁ viśva-sṛjām viśvam</td>
<td>3.26</td>
<td>109</td>
</tr>
<tr>
<td>somaṁ mano yasya samāṁ anantā</td>
<td>5.34</td>
<td>182</td>
</tr>
<tr>
<td>so 'ntavarta-duḥśilān</td>
<td>1.26</td>
<td>34</td>
</tr>
<tr>
<td>so 'ntaḥ-sarasī urubalena grhīta ārto</td>
<td>3.32</td>
<td>118</td>
</tr>
<tr>
<td>so nukampita śena</td>
<td>4.5</td>
<td>125</td>
</tr>
<tr>
<td>śṛīḥ svāh prajaḥ sakarunena nirikṣāṇena</td>
<td>8.25</td>
<td>308</td>
</tr>
<tr>
<td>śrīr vāksaśaḥ pitarāḥ chāyāyāsan</td>
<td>5.40</td>
<td>188</td>
</tr>
<tr>
<td>śrīvatsām kaulūbhāṁ mālāṁ</td>
<td>4.19</td>
<td>138</td>
</tr>
<tr>
<td>śrīyā paramayājustm</td>
<td>6.29</td>
<td>231</td>
</tr>
<tr>
<td>śrīvālokiṭitdevāḥ</td>
<td>8.29</td>
<td>310</td>
</tr>
<tr>
<td>śṛṅgāṁmāṇi dhiśyāṇi</td>
<td>4.18</td>
<td>138</td>
</tr>
<tr>
<td>śṛṇutāvahītāḥ sarve</td>
<td>6.18</td>
<td>223</td>
</tr>
<tr>
<td>śṛṇvātāṁ sarva-bhūṭānāṁ</td>
<td>4.16</td>
<td>137</td>
</tr>
<tr>
<td>śrotrād dīo yasya hṛdaś ca khānī</td>
<td>5.38</td>
<td>186</td>
</tr>
<tr>
<td>stava-dvayaṁ caitkṛṣodarī samāṁ</td>
<td>8.18</td>
<td>301</td>
</tr>
<tr>
<td>stutim abnīta daivībhīr</td>
<td>5.25</td>
<td>166</td>
</tr>
<tr>
<td>śucayah prātar utthāya</td>
<td>4.15</td>
<td>135</td>
</tr>
<tr>
<td>sudarśanādibhiḥsvāstrair</td>
<td>6.7</td>
<td>207</td>
</tr>
<tr>
<td>sudarśanāṁ pāṇḍajānyayāṁ</td>
<td>4.19</td>
<td>138</td>
</tr>
<tr>
<td>sugrīva-kaṁṭhābharaṇāṁ</td>
<td>8.44</td>
<td>320</td>
</tr>
<tr>
<td>sunandāyāṁ varṣa-śatam</td>
<td>1.8</td>
<td>9</td>
</tr>
<tr>
<td>surēsaundrāir bhūja-urvāya-vepitām</td>
<td>7.10</td>
<td>250</td>
</tr>
<tr>
<td>svacchāṁ marakata-sīyāmāṁ</td>
<td>6.3</td>
<td>206</td>
</tr>
<tr>
<td>svadhyāya-śruta-sampānnaḥ</td>
<td>7.3</td>
<td>243</td>
</tr>
<tr>
<td>svāmīśeṣa sarva-tanu-bhrān-manaṇi</td>
<td>3.17</td>
<td>96</td>
</tr>
<tr>
<td>svargyam yaśasyam kali-kalāmaḥ pahāṁ</td>
<td>4.14</td>
<td>134</td>
</tr>
<tr>
<td>svārocīṣo dīvyāśa tu</td>
<td>1.19</td>
<td>30</td>
</tr>
<tr>
<td>svāyambhuvaśyeha guro</td>
<td>1.1</td>
<td>3</td>
</tr>
<tr>
<td>śyāmālas taruṇāḥ sṛgvi</td>
<td>8.32</td>
<td>313</td>
</tr>
</tbody>
</table>

<p>| T | 4.1 | 122 |
| tad devarṣi-gandharvā | 4.1 | 122 |
| tad ugrā-begaḥ dīśi dīśi upary adhā | 7.19 | 257 |
| tad viśkṣyā vyasaṇāṁ tāśāṁ | 7.36 | 274 |</p>
<table>
<thead>
<tr>
<th>Sanskrit Verse</th>
<th>Page No.</th>
<th>Line No.</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>tada v4am jagdhun arebhe</td>
<td>7.41</td>
<td>278</td>
<td>tatah karatali-krtya</td>
</tr>
<tr>
<td>tais taith svaccha-bhutai rupaiv</td>
<td>5.46</td>
<td>194</td>
<td>tatah krtva-svastyanotpalara-srajam</td>
</tr>
<tr>
<td>tam anhi-hotrim sayo</td>
<td>8.2</td>
<td>287</td>
<td>tatas cāpirasaro jātā</td>
</tr>
<tr>
<td>tam aksaram brahma param pareśam</td>
<td>3.21</td>
<td>103</td>
<td>tatas cāvirabhūt sāksāc</td>
</tr>
<tr>
<td>tam alokāyāsurāh sarve</td>
<td>8.35</td>
<td>315</td>
<td>tatas tato nūpura-valgu śīnjitair</td>
</tr>
<tr>
<td>tamas tadāsid gahanām gabhiram</td>
<td>3.5</td>
<td>77</td>
<td>tatas te mandara-girīm</td>
</tr>
<tr>
<td>tam bhātā-nilayām devai</td>
<td>1.11</td>
<td>15</td>
<td>tatac uccahiśrāvā nāma</td>
</tr>
<tr>
<td>tam duravayā-māhātmyam</td>
<td>3.29</td>
<td>113</td>
<td>tathāpi lokāpyaya-sambhavāya yaḥ</td>
</tr>
<tr>
<td>tam ihāmānām nirahārikram budham</td>
<td>1.16</td>
<td>26</td>
<td>tathāpi sarṣa-sthitī-samyamārtham</td>
</tr>
<tr>
<td>tam nirjatmātma-gunam pareśam</td>
<td>5.30</td>
<td>177</td>
<td>tathāsuraṁ aviśad āsūrena</td>
</tr>
<tr>
<td>tāms tathā bhagna-manaso</td>
<td>6.36</td>
<td>235</td>
<td>tathāturam yūtha-patīṁ kareṇaṇo</td>
</tr>
<tr>
<td>tāms tathāvastatām vikṣya</td>
<td>1.18</td>
<td>29</td>
<td>tathā yato 'yam guṇa-sampravāho</td>
</tr>
<tr>
<td>tam tadavā dārtam upalabhyā jaṅga-</td>
<td>3.31</td>
<td>117</td>
<td>tat-kathāsu mahat punyāṃ</td>
</tr>
<tr>
<td>tam tatra kāśicin nṛpa dāvai-codito</td>
<td>2.27</td>
<td>58</td>
<td>tato 'bhavat pārijātaḥ</td>
</tr>
<tr>
<td>tam tvām arcanti kusālah</td>
<td>7.22</td>
<td>260</td>
<td>tato 'bhāsīṣicur devitī</td>
</tr>
<tr>
<td>tam vām vayaṁ nāthā samujiḥānām</td>
<td>6.13</td>
<td>217</td>
<td>tato brahma-sabham jagmur</td>
</tr>
<tr>
<td>tam utthitaṁ vikṣya kulaśalaṁ punaḥ</td>
<td>7.9</td>
<td>249</td>
<td>tato devāsurāḥ krtvā</td>
</tr>
<tr>
<td>tam vikṣya pīditaṁ ajaḥ sahasāvatīrya</td>
<td>3.33</td>
<td>119</td>
<td>tato gajendrasya mano-balaujasām</td>
</tr>
<tr>
<td>tam vikṣya tāśīṁ akāśarānādikāṁ</td>
<td>4.9</td>
<td>128</td>
<td>tatrādṛsti-svarūpāya</td>
</tr>
<tr>
<td>tam naichchān daitya-patayo</td>
<td>7.3</td>
<td>243</td>
<td>tatraikadā tad-giri-kānanāsrayāḥ</td>
</tr>
<tr>
<td>tāpta-hemāvadātena</td>
<td>6.4</td>
<td>206</td>
<td>tatrāpi devasambhūtyāṁ</td>
</tr>
<tr>
<td>tapyamānas tapo ghoram</td>
<td>1.8</td>
<td>9</td>
<td>tatrāpi jaṇe bhagavān</td>
</tr>
<tr>
<td>tapyante loka-tāpena</td>
<td>7.44</td>
<td>279</td>
<td>tatrendro rocanaṁ tv āśīd</td>
</tr>
<tr>
<td>tasmād idaṁ garaṁ bhūne</td>
<td>7.40</td>
<td>277</td>
<td>tato sasya te sad-asatoḥ paratāḥ parasya</td>
</tr>
<tr>
<td>tasmād vrajaṁah saranām jagad-gurum</td>
<td>5.23</td>
<td>159</td>
<td>tat tv arocata daityaśya</td>
</tr>
<tr>
<td>tasmā imām śāpam adād asādhur</td>
<td>4.10</td>
<td>129</td>
<td>tāvātā visṛrtaḥ paryak</td>
</tr>
<tr>
<td>tasmāi namāh pareśaya</td>
<td>3.9</td>
<td>82</td>
<td>tayoh svā-kalayā jaṇe</td>
</tr>
<tr>
<td>tasmin balīḥ śṛhām cakre</td>
<td>8.3</td>
<td>228</td>
<td>te nāga-rājām āmantrya</td>
</tr>
<tr>
<td>tasmin manau śṛhām cakre</td>
<td>8.6</td>
<td>290</td>
<td>tenaiva sahasā sarve</td>
</tr>
<tr>
<td>tasmin sarah suvipulām</td>
<td>2.14</td>
<td>50</td>
<td>tena tyaktena bhunijīthā</td>
</tr>
<tr>
<td>tathau divi brahma-bhavendra-</td>
<td>7.12</td>
<td>252</td>
<td>tattvāt visṛrtaḥ paryak</td>
</tr>
<tr>
<td>tathau nidhyāya nikaṭe tad-urāḥ svatasyā āsanam ānīnye</td>
<td>8.24</td>
<td>307</td>
<td>tēsāṁ antarda dhe rājan</td>
</tr>
<tr>
<td>tasyā sūryām bhagavato</td>
<td>8.10</td>
<td>294</td>
<td>tēsāṁ avirabhūd rājan</td>
</tr>
<tr>
<td>tasyāḥ śṛiyās tri-jagato janako jananya</td>
<td>2.9</td>
<td>48</td>
<td>tēsāṁ prāṇātyaye cāhām</td>
</tr>
<tr>
<td>tasyāḥ śṛiyās tri-jagato janako jananya</td>
<td>8.25</td>
<td>308</td>
<td>te sunirvinna-manasaḥ</td>
</tr>
<tr>
<td>tasyām cakruḥ śṛhāṁ sarve</td>
<td>8.9</td>
<td>293</td>
<td>te vairocanāṁ āśīnam</td>
</tr>
<tr>
<td>tasyām jajne tato devo</td>
<td>1.21</td>
<td>31</td>
<td>tṛāhi naḥ śraṇāpanāṁ</td>
</tr>
<tr>
<td>tasyāṁśa-deśa uśātinim nava-carṇja-</td>
<td>8.24</td>
<td>307</td>
<td>tṛitiya uttama nāma</td>
</tr>
<tr>
<td>tasyānubhāvāh kathito</td>
<td>5.6</td>
<td>147</td>
<td>tustāvā deva-pravaraḥ</td>
</tr>
<tr>
<td>tasyāpi dārsāyām aśa</td>
<td>7.43</td>
<td>279</td>
<td>tvam ādir anto jagato 'sy a madhyām</td>
</tr>
<tr>
<td>tata airāvato nāma</td>
<td>8.4</td>
<td>289</td>
<td>tvam brahma paramām guhyām</td>
</tr>
</tbody>
</table>

Index of Sanskrit Verses 343
śrīmad-bhāgavatam

tvam ekāḥ sarva-jagata 7.22 260

tvāṁ māyā-yātmāsrayāya svayedāṁ 6.11 212

tvāṁ sābda-yonir jagad-ādir ātmā 7.25 263
tvayā saṁkāthyaṁānaṇe 5.13 151
tvayy agra āśī tvayi madhya āśī 6.10 211

viṣṇu-maṇasa deva 8.36 315

viṣṇu rājaṁ tapase 1.7 8

viṣvāyāmnāṁ yad yasmād 1.12 18

viṣvātmanāṁ ajāṁ brahma 3.26 109

vṛkā varāhā maṁsārkapā-sālyā 2.22 54

vṛṣṇi-kāhi-viṣa-udvijhādyo 7.46 282

vṛata-svā-yāśeṣa trāṣāḍitaṁ tat 2.24 56

vyānādayaṁ śaṅkha-traṁ-veṇu-

yac ca kāraṁ gāle-nilam 7.43 279

yac-ca-kṣurā āśī tāraṁ deva-yānaṁ 5.36 184

yadā cōpeśitaṁ lakṣmyā 8.29 311

yadā durvāsasāpēna 5.16 153

yad-arthaṁ vā yataś cādriṁ 5.11 150

yadā sudhāna jáyeta 7.16 255

yadā yuddhe 'suraṁ deva 5.15 153

yad-durviṁbāvyāṁ prabhudhāpa-bādhaṁ 5.43 190

yad-gandha-mātrād dharyagoyajendrā 2.21 54

yadṛcchayaṁ vyaśanāṁ gato gajo 2.27 58

vaikuṁha kalpito yena 5.5 146

vaiṣṣṭya-taṇyāh sapta 1.24 33

varunāṁ srajaṁ vaijayantīṁ 8.15 298

vāvare varaṁ sarva-guṇair apektitar 8.23 306

vetra-kicaka-veṇūnāṁ 4.17 138

vibhūr indraṁ sura-gaṇā 5.3 145

vicukruśur dīna-dhiyo 'pare gājāh 2.28 59

vīgāhīya taśmin amṛtam abīnām 2.25 57

vīkṣatu kāmas tān āha 6.17 222

vījñāya bhagavāṁs tatra 6.36 236

vīkṣyāmaṁsa jale 'vasidato 2.30 60

viḷokayantī nirvāṇyām atmanāḥ 8.19 301

viḷokya taṁ deva-varaṁ tri-lokaṁ 7.20 258

viḷokya vīghnesa-viḍīṁ ādīśvarā 7.8 248

viṣaṁcitāṁ prāṇa-mano-dhiyātmāṁ 5.27 171

viḍāya bhagavāṁs tatra 5.3 145

viṣaṁīva bhagavan deva ca yasya guhyam 5.41 188

viṣaṁājābrahma ca yasya guhyam 8.45 320

viṇṭakaḥ kāma-bhogesu 1.7 8

viṁśoḥ bhagavān dvīṣṭuṇā 6.3 206

viṁśaṁ na punho 'sty āja-vega-nīkṛtaṁ 8.21 304

yasya deva-yānāsyā 8.2 287

yāṁ dharma-kāmartha-viṁuktī-kāma 3.19 100

yāṁ paśyati na paśyantīṁ 1.11 15

yāṁ yasminn uṣṇa deva 3.22 105

yāśya brahma-dāya devā 6.21 225

yāśya dīrgha-vāśaṁ kāla-vaṁsīrjita 5.21 157

yāta dānava-dāityaṁ 6.19 224

yathā bhagavatā brahma 5.11 150

yathādīnam edhasy āmbara ca goṣu 6.12 214

yathā hi skandaḥ-sākhānāṁ 5.49 198

yathā naṁṣa-krītibhir viṣeṣeṇa 3.6 79

yathāmṛtaṁ suraṁ prāptaṁ 5.12 150

yathāvākrtiṁ yāntīyante etac 4.15 135
<table>
<thead>
<tr>
<th>Sanskrit Verse</th>
<th>300x315</th>
<th>340x350</th>
</tr>
</thead>
<tbody>
<tr>
<td>yathārīcṣo 'gneḥ savitur gabhastayo</td>
<td>3.23</td>
<td>105</td>
</tr>
<tr>
<td>yatra sāṅgīta-sannādāir</td>
<td>2.6</td>
<td>45</td>
</tr>
<tr>
<td>yatra viśva-sṛjan sargo</td>
<td>1.1</td>
<td>3</td>
</tr>
<tr>
<td>yatra yatrottaṁāśloko</td>
<td>1.32</td>
<td>38</td>
</tr>
<tr>
<td>yatrobhayam kutra ca so 'py amaṅgalah</td>
<td>8.22</td>
<td>305</td>
</tr>
<tr>
<td>yat tac chivākhyam paramātma-tattvam</td>
<td>7.29</td>
<td>266</td>
</tr>
<tr>
<td>yayau jalanta utsrjya</td>
<td>6.39</td>
<td>238</td>
</tr>
<tr>
<td>ye māṁ stuvanty anenāṅga</td>
<td>4.25</td>
<td>141</td>
</tr>
<tr>
<td>ye māṁ tvāṁ ca saras cedāṁ</td>
<td>4.17</td>
<td>138</td>
</tr>
<tr>
<td>yena cetayate viśvāṁ</td>
<td>1.9</td>
<td>10</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sanskrit Verse (continued)</th>
<th>300x315</th>
<th>340x350</th>
</tr>
</thead>
<tbody>
<tr>
<td>ye tv ātma-rāma-gurubhir hṛdi</td>
<td>7.33</td>
<td>271</td>
</tr>
<tr>
<td>yogair manusyā adhiyanti hi tvāṁ</td>
<td>6.12</td>
<td>214</td>
</tr>
<tr>
<td>yoga-randhitā-karmāno</td>
<td>3.27</td>
<td>110</td>
</tr>
<tr>
<td>yogena dhātaḥ saha nas tri-lokān</td>
<td>6.9</td>
<td>210</td>
</tr>
<tr>
<td>yogino yaṁ prapāsyanti</td>
<td>3.27</td>
<td>110</td>
</tr>
<tr>
<td>yo jāgarti śayāne 'smin</td>
<td>1.9</td>
<td>10</td>
</tr>
<tr>
<td>yośid-rūpam anirdeśyam</td>
<td>8.41</td>
<td>319</td>
</tr>
<tr>
<td>yo 'smāt parasmāc ca paras</td>
<td>3.3</td>
<td>75</td>
</tr>
<tr>
<td>yo 'sau grāhah sa vai sadyah</td>
<td>4.3</td>
<td>124</td>
</tr>
<tr>
<td>yāyam 'ad anumodadhvam</td>
<td>6.24</td>
<td>227</td>
</tr>
</tbody>
</table>
General Index

Numerals in boldface type indicate references to translations of the verses of Śrīmad-Bhāgavatam.

### A

**Abhiseka ceremony**
- for goddess of fortune, 299
- ingredients for, 299

**Abhramu, 290**

**Abhyutthanam adharmasya**
- verse quoted, 87, 195, 209, 281

**Abraham-bhuvanāl lokāḥ**
- quoted, 163

**Absolute Truth**
- Lord as, 19, 20, 175
- as personal, 74
- spiritual master sees, 211
  - See also: Reality; Supreme Lord

**Ācārya. See: Spiritual master, all entries**

**Ācintya-bhedābheda, defined, 19**

**Activities**
- fruitive. See: Fruitive activities
- of Kṛṣṇa. See: Incarnations of the Supreme Lord; Pastimes of the Supreme Lord in Kṛṣṇa consciousness, 22
- material vs. spiritual, 22, 85

**Activities, material**
- bondage to, 22, 25
- impersonalist falls to, 134
- spiritual activities vs., 22, 85
- by Viṣṇu via Śiva, 261
  - See also: Fruitive activities; Karma

**Adarśanān marma-hatāṁ karotu vā**
- quoted, 218

**Adhikām yo 'bhimanyeta**
- verse quoted, 14

**Āditya-varnaṁ tamasaḥ parastāt**
- quoted, 78

**Advaita, Lord, as Caitanya’s associate, 173**

**African devotee in Māyāpura, 24**

**Agastya Muni**
- curse by, as benediction, 122–123, 130
- Indradyumna neglected, 129, 130
- quoted on Indradyumna, 129–130

**Age of Kali. See: Kali-yuga**

**Agni**
- as fire, 264
- as Lord’s mouth, 264
- as Svārociṣa Manu’s father, 30

**Agniḥ sarva-devatāḥ**
- quoted, 264

**Agriculture. See: Cow protection; Food; Vaiśyas**

**Aham ādir hi devānām**
- quoted, 97

**Aham bija-pradah pitā**
- quoted, 89, 261

**Aham sarvasya prabhavaḥ**
- quoted, 97

**Aham tvāṁ sarva-pāpebhyo**
- verse quoted, 160

**Air(s)**
- in body wheel, 174
- from God, 186
- living entities sustained by, 186
- as Lord’s breathing, 265

**Airāvāṇa, 290**

**Airāvata (elephant king), 289**

**Ajāmila, Nārāyaṇa’s name saved, 72, 83, 197**

**Ajo ’pi sann avyayātmā**
- verse quoted, 209

**Ākāmhaḥ sarva-kāma vā**
- verse quoted, 93, 101, 198

**Ākūṭi, 7, 8**

**Ālakṣyam sarva-bhūtānām**
- quoted, 16

**Āmāra ājñāya guru haṁ tāra’ ei deśa**
- verse quoted, 28

**Anādir ādir govindaḥ**
- verse quoted, 19, 76, 93

**Anda-ja, defined, 180**

**Andāntara-stha-paramāṇu-cayāntara-stham**
- quoted, 16, 97

**Anejad ekāṁ manaso āvādyo**
- verse quoted, 169
Anger as self-defeating, 227
An̄girā, 310

**Animals**

on higher planets, 45
humans under bodily conception as, 98, 162
materialists as, 46
in milk ocean disturbed, 253, 257
poisonous, drank poison, 282–283
of Trikūṭa Mountain, 45, 47, 52–56
*See also: names of specific animals*

**Animal slaughter**
devotees shun, 305
in Kali-yuga, 215
natural reactions to, 296
peace prevented by, 296
by sectarian religionists, 304, 305
society ruined by, 296

Annihilation of the universe
as darkness, 78
living entities at, 10, 11
by Śiva, 260, 270

*Ante nārāyaṇa-smṛtiḥ*
quoting, 197

*Ānukūlyena kṛṣṇānu-

verse quoted, 104

*Anyābhilāsitā-sūnyam*
quoting, 86, 126
verse quoted, 104

*Apareyaṁ itas tv anyāṁ*
verse quoted, 174

Appearance of the Supreme Lord (descent)
at Dvāpara-yuga’s end, 160
in Kali-yuga as devotee, 172–173
by Lord’s will, 194, 195
purposes of, 25, 66, 87, 159, 160, 195,
210, 281
as sunlike, 205
as transcendental, 83, 210
*See also: Avatāras; Incarnations of the* 
*Supreme Lord*

Apsaras, 44
in heavenly planets, 291
from Lord’s universal form, 188
from milk ocean, 291
Atheist(s)
   Lord baffles, 112, 179
   in passion and ignorance, 179
   See also: Demons

Ātmā
defined, 116
   See also: Living entity; Soul

Ato grha-ķṣetra-sutāpta-vittair
   quoted, 113–114

Atom, Lord within, 16, 97

Attachment, material
   Lord free of, 192, 193
   as Lord’s concealing energy, 112
   See also: Bodily conception of life; Desires, material

Austerity (Austerities)
as essential, 287
   by Indradyumna, 128
   by Svāyambhuva Manu, 9

Authority (Authorities)
   Brahmā as, 211
   hearing about the Lord from, 167
   Lord as, 66, 115
   Lord revealed via, 167, 170–171
   Vedas as, 36, 167
   See also: Disciplic succession; Mahājanas

Avaiśnavas. See: Atheists; Nondevotees

Avajānanti mām mādhāh
quoted, 83, 100, 167

Avatāra(s)
guṇa-, 157, 262
   śaktyāveśa-, 260
   types of, four listed, 4
   Vibhu as, 32
   See also: Appearance of the Supreme Lord;
   Incarnations of the Supreme Lord

Avidyā. See: Ignorance

Bali Mahārāja
   as demon king, 230–231, 312
   Indra’s truce proposals accepted by, 232
   Uccaihāravā claimed by, 288

Battle of Kurukṣetra, Bhagavad-gītā spoken at, 161

Being, living. See: Living entities; Souls, conditioned

Bhadras, 33

Bhagavad-gītā
   See also: Bhagavad-gītā, cited; Bhagavad-gītā, quotations from
   as auspicious, 38–39
   demons misinterpret, 245
   following, recommended, 25, 27
   as Krṣṇa’s instructions, 25, 26–27, 27, 245
   as Lord’s surrender request, 160
   value of, 164

Bhagavad-gītā, cited
   on Lord and living entities, 5, 113
   on material energy as insurmountable, 178
   on māyā energy, 213
   on seeing God, 16

Bhagavad-gītā, quotations from
   on conditioned souls, 25
   on cow protection, 215, 287
   on death, 67
   on demigod worshipers, 274
   on demons, 245
   on devotee, 25, 67
   on devotional service, 21, 85, 197
   on fools mocking God, 100
   on incarnations of God, 66
   on karma-yoga, 23
   on knowing Krṣṇa as liberation, 80
   on Krṣṇa as original god, 97
   on Krṣṇa conscious yoga, 105
   on Krṣṇa remembering everything, 17
   on living entities as Lord’s parts and parcels, 89
   on living entities in body machines, 13
   on living entity under material energy, 175
   on Lord above modes of nature, 200
   on Lord and nature as father and mother, 89
Bhagavad-gītā, quotations from (continued)
on Lord as all-pervading, 97, 170, 214, 269
on Lord as basis of everything, 75
on Lord as body's knower, 12, 89
on Lord as death, 179
on Lord as equally disposed, 158
on Lord as father of all, 261
on Lord as source of all, 93
on Lord enlightening devotees, 95
on Lord in heart, 17, 91, 102, 170, 172, 175
on Lord's activities as transcendental, 83
on Lord's appearance (descent), 87, 195, 209
on Lord's detachment, 270
on Lord's mission in world, 159, 281
on Lord supplying all needs, 281
on Lord vs. living entities, 169, 219
on Manu in disciplic succession, 12
on material world as miserable, 163
on nature under Lord's direction, 89, 91, 170, 213, 239
on peace formula, 292
on pious people taking to devotional service, 63, 216
on preaching, 280
on remembering Kṛṣṇa, 71–72
on sacrifice, charity, austerity, 287
on sages rejecting material world, 191
on saintly kings in disciplic succession, 8
on soul above bodily conception, 162
on spiritual master, 211
on supreme controller, 67
on surrender to Kṛṣṇa, 160–161
on transcendental realization, 114
on work for Viṣṇu, 22, 24
on world under Lord's direction, 191
on yogīs in devotion as best, 100

Bhagavān. See: Supreme Lord
Bhāgavatam. See: Śrīmad-Bhāgavatam
Bhaktas. See: Devotees of the Supreme Lord, all entries
Bhakti. See: Devotional service to the Supreme Lord; Kṛṣṇa consciousness
Bhakti-rasāmṛta-sindhu, quoted on pure devotional service, 104

Bhaktir asya bhajanaṁ
quoted, 86
Bhaktisiddhānta Sarasvatī Tākura, quoted on mind, 23
Bhaktivinoda Tākura quoted on the creation, 45
songs of, 167
Bhakti-yoga. See: Devotional service to the Supreme Lord; Kṛṣṇa consciousness
Bhākyāham ekāya grāhyah quoted, 104, 215
Bhākyā mām abhijānāti quoted, 21, 85, 215
Bhavānī as Dakṣa's daughter, 282
as Śiva's wife, 259, 275, 277, 278
Bhīṣāśmād aṃgīś candraś ca verse quoted, 67
Bhīṣāśmād vātāḥ pavaṭe verse quoted, 67
Bhogaśvarya-prasaktānām quoted, 293
Bhoktāram yajña-tapasāṁ quoted, 22
verse quoted, 292
Bhrāmayaṁ sarva-bhūtānī verse quoted, 102, 174
Bhūtarayās, 145
Bījaṁ māṁ sarva-bhūtānām quoted, 89
Birds, Garuḍa chief of, 238–239
Birds in tree, soul and Supersoul in body compared to, 17
Birth, types of, four listed, 157, 180
Birth and death, repeated surrender stops, 90
as wheellike, 174
Bliss
Lord as, 209
pure devotees in, 103
in sankirtana, 104
Bodily conception of life
as animalistic, 98, 162
condemned, 162
living entity in, 113
philosophers in, 162
Bodily conception of life
scientists in, 162
surrender dispels, 114
See also: Duality, material

Body, material
as desire machine, 13
fire in, 183
as incomprehensible, 191
karma causes, 13, 23, 172, 210
as mortal, 67
proprietors of, two listed, 89, 219
as punishment, 25
soul and Supersoul, 12, 13
soul vs., 116, 162–163
spiritualization of, 73, 80, 126
as wheel-like, 174

Body of the Supreme Lord
beauty of, 208
cosmos as, 20
demigods dazzled by, 205–206, 208
as eternal, 5–6
purifying power of, 126
as sunlike, 205
as transcendental, 210
See also: Form of the Supreme Lord; Universal form of the Supreme Lord

Brahmā, Lord, 299
as authority, 211
Brahman beyond, 270
as creator, 260
as demigods’ chief, 122, 125, 142, 156
demigods sought help of, 155, 156
disciplic succession from, 170–171, 194, 211
as fallible, 306
as guṇa-avatāra, 157, 262
Lord above, 73, 74, 78, 103, 115, 157, 180, 201, 220
Lord honored by, 208, 252
from Lord’s universal form, 187
Manus in day of, 5, 6
passion mode controlled by, 201
as a post, 30
prayed to the Supreme Lord, 166–200, 209–214, 217, 219–220
quoted on the Supreme Lord, 157, 209

Brahma, Lord
as śaktyāvēśa-avatāra, 260
Śiva beyond, 273
Śiva praised by, 282
at Śvetadvīpa, 164, 166
Vaikunṭha seen by, 147
Brahma-bhūtāḥ prasannātmā
verse quoted, 114
Brahmacārī, Vibhu as, 32
Brahmajyoti
defined, 268
 impersonalists enter, 269
See also: Brahman effulgence
Brahmaloka
defined, 83
See also: Brahmajyoti; Brahman effulgence
Brahman (impersonal Absolute)
beyond Brahmā, 270
defined, 270
beyond Indra, 270
Krṣṇā above, 23
as Parabrahman’s effulgence, 262
Viṣṇu disinterested in, 270
See also: Brahmajyoti; Brahman effulgence

Brahman, Supreme
Lord as, 82
transcendentalist realizes, 114
See also: Supreme Lord
Brāhmaṇas (intellectuals)
as dvijas, 220
Gāyatri mantra for, 220
from Lord’s universal form, 189
mantra recitation for, 135–136

Brahman effulgence
 impersonalists aspire to, 87, 134
 impersonalists fall from, 134
as transcendental, 268
See also: Brahmajyoti; Brahman (impersonal Absolute); Liberation
Brahman platform, devotee on, 114
Brahma-saṃhitā, quotations from
on bhakti-yogi seeing Krṣṇa, 111
on Krṣṇa as cause of all causes, 19, 76, 93
on Lord’s effulgence, 269
on sun, 184–185
on surabhi cows, 288
Brahma-sampradaya, 171
Brahma sasyam jagan mithya quoted, 134
Brahma-vaiivarta Purana, quoted on sannyasa in Kali-yuga, 62
Brhamayan sarva-bhutaní verse quoted, 13
Brahmins. See: Brhamanás
Buddha, Lord, as incarnation of God, 87
Buddhists as sectarian, 304
Building construction, material vs. spiritual, 13-14
Butter clarified. See: Ghee

C
Caitanya-candrodaya-nítkaka, quoted on Lord Caitanya, 28
Caitanya-caritamrita as auspicious, 38-39 cited on Kṛṣṇa conscious song, 167 quoted on preaching Kṛṣṇa consciousness, 28
Caitanya Mahaprabhu associates of, 173 as ecstasy's example, 104 following, recommended, 27, 28 as God, 173, 221 Hare Kṛṣṇa mantra delivered by, 221 Kali-yuga enlightened by, 28, 161, 162 as merciful to fallen souls, 104 mission of, 67 in pure devote role, 27 saṅkirtana started by, 161 as sannyasi, 62 Sārvabhauma cautioned, 62 surrender taught by, 160
Caitanya Mahaprabhu, quotations from on chanting the Lord's holy names, 217, 221 on devotee's pure vision, 218 on God's names, 20 on position and duty, 62 on preaching Kṛṣṇa consciousness, 28 on saṅkirtana, 162, 221
Cakṣu, 148
Cakṣur unmilitām yena verse quoted, 16, 108
Candra, 115
Car accidents in Western countries, 65 Cāraññas, 44 asfallible, 302 Lakṣmi-Nārāyaṇa honored by, 309 Caste system. See: Varṇāśrama-dharma Catu-vidhā bhajante mām verse quoted, 63 Ceto-darpana-mārjanam quoted, 162, 163 "Chance" theory of creation as demoniac, 237, 239 Chanting the Lord's holy names Ajāmila saved by, 72, 197 for Kali-yuga, 217 by pure devotee, 103 as sole shelter, 217, 221 See also: Hare Kṛṣṇa mantra; Saṅkirtana Chariot wheel birth and death compared to, 174 body compared to, 174 Charity as essential, 287 Chāyeva yasya bhuvanāni bibharti durgā quoted, 91 Christians as sectarian, 304 Cintāmaṇi-prakara-sadmasu quoted, 72 Cintāmaṇi prayer recommended, 72 Civilization human cow vital for, 295 in illusion, 65 milk neglected by, 215 modern, shortens life, 215 See also: Society, human Clouds personified honored goddess of fortune, 297 Communism, spiritual vs. material, 12, 13 Conditioned souls. See: Souls, conditioned Construction, building, material vs. spiritual, 13-14 Cosmic manifestation. See: Creation, the; Material world; Universe
Cow
in civilization vital, 295
demons misuse, 244
ghee from, 286, 287
products from, five listed, 295
protection of. See: Cow protection
slaughter of. See: Animal slaughter
surabhi. See: Surabhi cows
Cow protection
as essential, 215
Hare Kṛṣṇa movement promotes, 244
Lord advocates, 295
milk supply dependent on, 287
scriptures recommend, 288
as vaiśya’s duty, 295
in varnāśrama-dharma, 295
Creation, the
rests on Lord’s lotus feet, 180
theories of, two listed, 237
as variegated, 45
from water, 181
See also: Material world; Universe
Crocodile
Gajendra attacked by, 58–61, 63, 64
Gajendra captured by, 118
Gajendra saved from, 37, 38
as Gandharva, 123, 124
as Hūhū, 124
Lord killed, 118
material life compared to, 98, 132
māyā compared to, 61
time compared to, 68
water helped, 61
Curse
by Agastya on Indradyumna, 129–130, 131
by Devala on Hūhū, 124
by devotees as benediction, 122–123
by Durvāśa on Indra, 154
by muni’s son on Parikṣit, 165
by sages as benediction, 122–123, 124–125
Daivyaṣ
as Śukrācārya’s disciples, 224
weak vs. strong, 318–319
See also: Demons
Daivi hy esā gunamayi quoted, 15
Dakṣa, 31
daughter of, 282
as praṇāpati, 220
Dakṣa-yajña, 271
Dattātreya, Lord, 87
Dāya-bhāk defined, 133
Death
devotee surpasses, 67
as fearsome, 67–68
as invincible, 165, 305
Lord as, 67, 179, 305
Lord feared by, 67
remembering Lord at, 197
salvation from, 67–68
Dehino ’smin yathā dehe verse quoted, 163
Deity worship of the Supreme Lord (arcana)
abhiṣeka ceremony in, 299
atheists misunderstand, 74
by devotee, 25
spiritual power of, 126
as transcendental, 74
Demigods
Bali approached by, 229–231
Brahmā heads, 122, 125, 142, 156
Brahmā’s help sought by, 155, 156
during Cākṣuṣa Manu, 149
with demons in truce expedition, 233–238
demons vs., 153, 156, 201, 224,
  226–227, 230–233, 237, 243,
  245, 246, 248–249
devotees as, 165
Durvāśa cursed, 153
function of, 115
Gajendra bypassed, 115, 117
Gāyatrī mantra for, 220
goddess of fortune blessed, 310–311
in goodness, 178, 179, 251
human beings vs., 45, 47–48
Demigods (continued)

- lamented nectar theft, 316
- Lord above, 78, 79, 115, 157, 169, 178, 179, 201
- Lord advised, in demon battle, 224-228
- Lord consoled, 316
- Lord favors, 160, 232
- Lord honored by, 122, 123, 132-133, 252, 310
- Lord relieved, 255
- Lord revived, 236, 251
- Lord’s body dazzled, 205-206, 208
- from Lord’s universal form, 187
- Mandara Mountain smashed, 235-236
- milk ocean as playground of, 45
- milk ocean churned by, 242, 246, 253, 255, 286, 312
- moon sustains, 182, 183
- prayed to the Lord, 117, 123
- prayed to Śiva, 260-268, 270-273
- during Raivata Manu, 145
- Śiva’s help sought by, 258-261, 271
- sun-god heads, 184
- surrender to the Lord, 317
- during Śvarocīsa Manu, 31
- at Śvetadvipa, 164, 166, 167
- during Tāmasa Manu, 36
- at Trikūṭa Mountain, 44-45, 45, 47, 47-48, 49
- during Uttama Manu, 33
- Vāsuki disturbed, 255
- _Vedas_ protected by, 36
- as world welfare workers, 156
- worship toward, 274
- worship toward, vs. Viṣṇu worship, 199

See also: names of specific demigods

Democracy as failing, 9

Demons

- devigods vs., 153, 156, 201, 224, 226-227, 230-233, 237, 243, 245, 246, 248-249
- devotees vs., 83, 165, 249, 317
- goddess of fortune frustrated, 311
- Hare Kṛṣṇa movement vs., 244
- Lord baffles, 179, 232
- Lord denied by, 237, 239
- Lord misunderstood by, 249
- Lord pacified, 246
- Lord revived, 236, 251
- Mandara Mountain smashed, 235-236
- milk ocean churned by, 242, 246, 253, 255, 286, 312
- Mohini captivated, 321
- nectar stolen by, 315, 316
- in passion, 251
- qualifications of, 245
- quarreled over nectar, 317, 318-319
- quoted on nectar, 317, 318
- suffering misunderstood by, 248
- _surabhi_ cow neglected by, 288
- surrender shunned by, 67, 245
- time initially favored, 224
- Vāruṇī claimed by, 312
- Vāsuki weakened, 254
- _Vedas_ rejected by, 238
- weak vs. strong, 318-319
- world disturbed by, 156

See also: Atheists; Nondevotees

Desires

- devotional service fulfills, 101, 198
- Lord fulfills, 93, 101, 198
- for opulences, 293
- _pārijāta_ flower fulfills, 291

Desires, material

- body according to, 13
- demigod worship for, 274
- Lord free of, 26
- Śiva above, 272

See also: Attachment, material; Lust

Detachment. See: Renunciation

Devahūti, 7, 8
Devala Ṛṣi
  curse by, as benediction, 122
  Hūhū cursed by, 124

Devareṇa sutotpattim
  verse quoted, 62

Devas
  defined, 165
  See also: Demigods; Devotees of the Supreme Lord

Devasambhūti, 149

Devatā
  defined, 36
  See also: Demigods

Devotee(s) of the Supreme Lord
  animal slaughter shunned by, 305
  on Brahman platform, 114
  conditioned souls taught by, 276
  curse by, as benediction, 122–123
  danger as mercy to, 119
  death surpassed by, 67
  Deity worship by, 25
  as demigods, 165
  demons vs., 83, 165, 249, 317
  depends on the Lord, 132
  duty of, 25, 276
  as equally disposed, 81
  as fortunate, 293–294
  goddess of fortune blesses, 309
  Hare Kṛṣṇa mantra for, 25
  in Hare Kṛṣṇa movement, 61
  impersonalists vs., 134
  karma tolerated by, 133
  karmīs vs., 196, 309
  in knowledge, 132
  liberation for, 133–134
  Lord enlightens, 96
  Lord favors, 158, 165, 232
  Lord played part of, 173
  Lord protects, 67
  Lord seen by, 211
  Lord’s form enchants, 194, 195
    at Lord’s lotus feet, 81
    Lord’s mercy on, 131
    Lord’s will understood by, 237–238, 249
    mantras vital for, 72

Devotee(s) of the Supreme Lord
  nondevotees vs., 317
  as preachers, 81
  as propertyless, 15
  pure vision of, 218
  religionists vs., 305
  salvation awaits, 119
  sin avoided by, 136
  suffering counteracted by, 276
  suffering understood by, 249
  as surrendered souls, 112, 317
  tolerates reverses, 131, 132
  as transcendental, 165
  Vedas accepted by, 238
  as world welfare workers, 156
  See also: Pure devotees of the Supreme Lord; names of specific devotees

Devotional service to the Supreme Lord (bhakti-yoga)
  as chanting and dancing, 104
  desires fulfilled by, 101, 198
  as duty, 219
  fruitless activities vs., 22, 110
  impersonalists neglect, 134
  in Kali-yuga avoided, 216
  liberation by, 24
  Lord known by, 21, 85–86, 103–104, 215
  Lord seen by, 215
  as Lord’s mercy, 215
  Māyāvādīs misunderstand, 95
  as necessity, 221
  pious people eligible for, 216
  pure, 22, 104, 114
  purifying power of, 213
  qualifications for, 216
  remembering Kṛṣṇa by, 72, 131
    via spiritual master, 215, 219
  as transcendental, 86, 165
  value of, 197
  as yoga’s perfection, 100

Dhanvantari
  beauty of, 313, 314
  demons stole nectar from, 315
  dress of, 313, 314
  as medical scientist, 314
Dhanvantari (continued)
from milk ocean, 312–314
as nectar carrier, 315
Dharma as religion demigod, 34
Dharma. See: Religion, Vāraṇāsrama-dharma
Dharmah svanuṣṭhitah purusātm
verse quoted, 305
Dharma-sāristhāpanārthāya
verse quoted, 159, 281
Dhīra defined, 176
Dhruva Mahārāja
Lord blessed, 102, 126
Lord seen by, 198, 218
Dhyānāvasthita-tad-gatena manasū paśyanti
yam yoginaij
quoted, 79, 111
Dictatorship in near future, 9
Disciples. See: Devotees of the Supreme Lord
Disciplic succession (s)
from Brahmā, 170–171, 194, 211
number of, 276
saintly kings in, 8
from Śiva, 276
See also: Authority
Disease, cow killing causes, 296
Distress. See: Suffering
Dravida province, 127
Dream (s)
bad, 136
material life as, 11, 177
of Dhanvantari, 313, 314
of the Lord, 208
Duality, material
Lord free of, 18
See also: Bodily conception of life
Dvākhalayam aśāśvatam
quoted, 191
Durgā, goddess, 199
Durvāsa Muni, Indra cursed by, 153–154
Duṣkri
defined, 66
See also: Atheists; Demons
Duṣṭa manā! tumi kisera vaiṣṇava?
quoted, 23
Duty
of devotees, 25, 276

Duty
devotional service as, 219
of Hare Kṛṣṇa movement, 162, 219
pleasing Kṛṣṇa as, 22
preaching as, 162
Dvāpara-yuga, Lord appeared in, 160, 172
Dvā suparnā sayujā sakhāyā samānaṁ
vrksam pariṣavajāte
quoted, 17
Dvau bhūta-sargau loke 'śmin
verse quoted, 165
Dvijas as brāhmaṇas, 220

E

Earth planet
food from, 216
in universal perspective, 52
Earth to earthen pot, Lord to creation compared to, 75, 212
Economic development as needless, 14
Education, godless, as demoniac, 244
Effulgence, Brahma. See: Brahma effulgence
Elements, material
in body wheel, 174
Lord manufactures, 13–14
types of, five listed, 14, 180
See also: names of specific elements
Elephants
goddess of fortune bathed by, 297–298
Indradyumna as, 130, 131
as less intelligent, 130
from milk ocean, 289, 290
Elephants, King of. See: Airāvata; Gajendra
Enemies
etiquette among, off battlefield, 230
internal and external, 165
truce logic among, 225
Energy, material
as insurmountable, 177
See also: Elements, material; Māyā; Nature, material
Energy (Energies) of the Supreme Lord
as all-pervading, 269
cosmos rests on, 75, 77
Energy (Energies) of the Supreme Lord
external, 213, 261, 292
illusory, covers conditioned soul, 113
as limitless, 107, 112
Lord’s work done by, 170, 193
material vs. spiritual, 20, 21
See also: Māyā; Yogamāyā
Enjoyment, material, objects of, three listed, 293
Entity, individual. See: Living entity
Evam paramparā-prāptam
quoted, 8

F

Family
of elephant king, 58
Indradyumna renounced, 128
See also: Gṛhastha
Fear
of death, 68
of elephant king by animals, 54
Fire
Agni as, 264
in body, 183
Lord compared to, 220
as Lord’s mouth, 183, 264
material life compared to, 276
in ocean, 183
for sacrifices, 95, 183, 264
Flowers
pārijāta, 291
of Trikūṭa Mountain, 49–50, 52, 56
Flower shower
for Lakṣmī-Nārāyaṇa, 310
for the Lord, 252
for the Lord and Gajendra, 122
Food
from earth, 216
fire digests, 183
from milk, 216
moonshine sustains, 182, 183
Form of the Supreme Lord
devotees eager to see, 194, 195
impersonal vs. personal, 194
as lotuslike, 194
Form of the Supreme Lord
as transcendental, 209
See also: Body of the Supreme Lord; Universal form of the Supreme Lord
Fortune, goddess of. See: Goddess of fortune
Fruitive activities
devotional service excels, 22
freedom from, 110
See also: Activities, material
Fruitive workers. See: Karmīs; Materialists
Fruits of Trikūṭa Mountain, 49–50, 52

G

Gadādhara as Caitanya’s associate, 173
Gajapati. See: Gajendra
Gajendra (elephant King)
chanting about, recommended, 135–136
crocodile attacked, 58–61, 63, 64
crocodile captured, 118
demigods bypassed by, 115, 117
as fearsome, 54
flower shower for, 122
Hari saved, 37, 38
hearing about, recommended, 135
humility of, 111
in illusion, 58
as Indradyumna, 71, 72, 123, 127
as intoxicated, 56
in lake bath, 57–58
Lord liberated, 126, 132
Lord rescued, 117, 118, 120
Lord’s shelter sought by, 63, 64
in meditation on the supreme, 71, 72, 73
as merciful, 55
past life of, 72, 123, 127
prayed to the Lord, 73, 75, 77–79, 81, 82, 84–86, 88, 90, 92, 94–96, 99, 101, 103, 106–107, 108–110, 112, 113, 118
quoted on Supreme Lord, 73
sārūpya-mukti attained by, 126, 132
surrendered to Kṛṣṇa, 66, 75, 96–97, 102
at Trikūṭa Mountain, 53, 56
water weakened, 61
Gandharva(s), 44
crocodile as, 123, 124
as fallible, 302
goddess of fortune served by, 296
Hūhū reinstated as, 124, 125
Lakṣmi-Nārāyaṇa honored by, 309
Lord honored by, 123, 132–133
Gaṇeśa, 199
Ganges River served goddess of fortune, 294
Gaṇja as poisonous, 279
Garbhodakaśāyī Viṣṇu, Lord as, 97, 213
Garuda
as bird king, 238–239
as Lord’s carrier, 117, 120, 133, 142, 176, 236, 237
Lord sent away, 238
Mandara Mountain carried by, 237–238
as snake eater, 239
as Vāsuki’s natural enemy, 239
Gautamiya Tantra, quoted on spiritual master, 16, 108
Gāyatri mantra
for brāhmaṇas, 220
for demigods, 220
as Lord’s bodily layers, 266
Gems from milk ocean, 228, 291
Ghee
from cow, 286, 287
defined, 286
for sacrifices, 286–287, 287
Goal of life. See: Life, goal of God. See: Supreme Lord
Goddess of fortune
abhiṣeka ceremony for, 299
as all-attractive, 293, 294
beauty of, 293, 298, 300, 301
as chaste, 298
demigods blessed by, 310–311
demons frustrated by, 311
devotees blessed by, 309
elephants bathed, 297–298
Gandharvas chanted for, 296
Ganges served, 294
husband of, 307
Indra served, 294

Goddess of fortune
as Lord’s consort, 298, 307–308, 308–309
as Lord’s property, 292, 293, 294
from Lord’s universal form, 188
materialists frustrated by, 294
from milk ocean, 292, 300, 302
from Nārāyaṇa, 293, 300, 302
opulence from, 293, 298, 308
quoted on living entities as controlled, 303
sages served, 296
svayamvīra ceremony for, 302
as transcendental, 300
Vaikuṇṭha pleased, 146
Yamuna served, 294
Goddess of learning, 299
Godhead. See: Spiritual world; Supreme Lord
God realization
above self-realization, 23
See also: Devotional service to the Supreme Lord; Kṛṣṇa consciousness
“Gods.” See: Demigods
Gold
Mandara Mountain made of, 235
on Trikūṭa Mountain, 43
Goodness, mode of
demigods in, 178, 179, 251
in Kali-yuga lacking, 162
as knowledge, 176
as maintenance, 160
Viṣṇu controls, 201
Gopāla-tāpani Upaniṣad, quoted on naiśkarmya, 86
Gopīs, beauty of, 48
Government
modern, doomed, 9
spiritual responsibility of, 36
Govindam ādi-puruṣāṁ tam aham bhajāmi quoted, 92
Greed
as Lord’s concealing energy, 112
from Lord’s universal form, 190
Grhaṣṭha
sex life for, 62
See also: Family
General Index

**Grhe śatrum api prāptaṁ** quoted, 230

**Guṇa-avatāra**, Brahmā as, 157, 262

**Guṇāṁś ca dosāṁś ca mune vyatīta** quoted, 82

**Guṇas. See**: Modes of material nature

**Guru. See**: Spiritual master

**Guru-krṣṇa-prasāde pāya bhakti-latā-bija** quoted, 215

**H**

**Happiness**
fruitive activities lack, 22
via the Lord, 218
in material world absent, 108, 163
*See also*: Bliss; Enjoyment, material

**Hare Kṛṣṇa mantra**
Caitanya delivered, 221
for devotees, 25
as essential, 72
for Kali-yuga, 161–162, 221
liberation by, 83
potency of, 20, 161–162
śāstras recommend, 20
as song in Hare Kṛṣṇa movement, 167
*See also*: Chanting the Lord's holy names; Names of the Supreme Lord; Śaṅkirtana movement

**Hare Kṛṣṇa movement. See**: Kṛṣṇa consciousness movement

**Harer nāma harer nāma**
verse quoted, 217, 221

**Hari, Lord**, Gajendra saved by, 37, 38
Haridāsa Ṭhākura, imitating, condemned, 23, 24
Harimedhā, 37
**Harir vinā naiva mṛtiṁ taranti** quoted, 115
Harini, 37
Haris, 36
Haviṣmān, 149

**Hearing about the Supreme Lord**
by pure devotee, 103
seeing Lord vs., 167

**Hearing about the Supreme Lord**
sins absolved by, 144
from Vedic authority, 166, 167

**Heaven, King of. See**: Indra, King

**Heavenly planets**
animals on, 45
Apsarās in, 291
elevation to, 287
landscape of, 45
from Lord's universal form, 188
residents of. *See*: Demigods
women beautiful in, 47–48

**Hell, Yudhiṣṭhira saw**, 136

**Hetumāṇena kaunteya**
verse quoted, 170, 213

**Hindus** as sectarian, 304

**Hiranyakaśipu**
as asura, 165
as atheist No. 1, 179
as educated demon, 244
Nṛsiṁhadeva killed, 179, 305

**Hiranyākṣa**
Jaya as, 148
as Varāha's opponent, 148

**Hiranyaromā, 145**

**Holy name of the Lord. See**: Chanting the Lord's holy names; Hare Kṛṣṇa mantra; Names of the Supreme Lord; Supreme Lord, appropriate entries

**Householders. See**: Family; Grhastha

**Hṛd-vāg-vapurbhīr vidadhan nāmas te**
verse quoted, 133

**Hūḥu, King**
as crocodile, 124
Devala cursed, 124
Gandharva status regained by, 124, 125
Lord merciful to, 124, 125
prayed to the Lord, 124

**Human being(s)**
animalistic, 98
demigods vs., 45, 47
in Kali-yuga degraded, 216, 295–296
opulences desired by, 293
pious, turn to God, 63, 216
types of, three listed, 101
Human being(s) (continued)
types of, two listed, 165
See also: Living entities; Souls, conditioned

Human society. See: Society, human
Huxley, Thomas, in bodily conception of life, 162

Ignorance
living entity in, 108
Lord dispels, 95
Lord free of, 172
spiritual master dispels, 108
world in, 108
See also: Illusion

Ignorance, mode of
atheists under, 179
as darkness, 176
as destruction, 160
Lord incomprehensible via, 111
Śiva controls, 201
Vāsuki in, 251

Иксваку, King, 12

Illusion
civilization in, 65
conditioned soul in, 113, 292
elephant king in, 58
See also: Māyā
Ilvala, 254

Imman vivasvate yogaṁ
verse quoted, 12, 17

Immortality, nectar for, 226

Impersonalists. See: Māyāvādīs

Incarnation(s) of the Supreme Lord
atheists enlightened by, 87
as Caitanya, 67, 80, 221
as eternal, 210
following, recommended, 27, 28
for Kali-yuga, 173
as Kṛṣṇa, 67
Lord revealed by, 80
Manus as, 30
Marici as, 31
in modes of nature, 158, 159
as Mohini, 321

Incarnation(s) of the Supreme Lord
nine listed, 195
as numberless, 87, 195, 210
purposes of, 66
as Rāmacandra, 67, 80, 82, 210
śāstras verify, 4, 195
seven sages as, 30
as transcendental, 100, 147
types of, four listed, 4
by will of the Lord, 194, 195
as woman, 321
as wonderful, 194, 195
See also: Appearance of the Supreme Lord;
Avatāras; names of specific incarnations

Indra, King, 115
Bali concurred with, 232
Brahman beyond, 270
Durvāsā cursed, 153–154
goddess of fortune served by, 294
Lord honored by, 252
from Lord’s universal form, 187
Mantradruma as, 149
as a poet, 30
Rocana as, 31
Satyajit as, 33, 34
Triśikha as, 36
Vibhu as, 145
Viṣṇu as, 30

Indradyumna, King
Agastya cursed, 129–130, 131
Agastya neglected by, 129, 130
austerities by, 128
curse as blessing to, 131
in ecstatic worship, 128, 129
as elephant, 130, 131
Gajendra as, 71, 72, 123, 127
renounced family, 128
salvation attained by, 123

Indriyārthāṁ vimūḍhātmā
verse quoted, 23

Industry, big, condemned, 216
International Society for Kṛṣṇa consciousness.
See: Kṛṣṇa consciousness movement

Intoxication of elephant king, 56
Irreligion
as Lord’s shadow, 267
from Lord’s universal form, 188

Irreligion
as Lord’s shadow, 267
from Lord’s universal form, 188

Isāvasyam idam sarvam
quoted, 13
ISKCON. See: Kṛṣṇa consciousness movement

Isopanishad
quoted on Lord’s purity, 99
quoted on Lord’s supremacy, 169

Isvara defined, 260, 303

Isvarah paramah kṛṣṇah
quoted, 97, 303
verse quoted, 19, 76, 93

Isvarah sarva-bhūtānāṁ
quoted, 79, 98
verse quoted, 13, 102, 174

Ito nṛsinhah parato nṛsinho
quoted, 72

Janmādy asya yataḥ
quoted, 92, 180
Janmādy asya yato 'nvayād itaratāś cārtheśv
abhiṣijñāḥ svā-rāt
quoted, 172, 180

Janma karma ca me divyam
quoted, 83
verse quoted, 80

Jarāyu-ja defined, 180

Jaya and Vijaya, Kumāras cursed, 147–148

Jaya as Hiranyākṣa, 148

Jayadeva Gosvāmī, quoted on Lord’s incarnations, 27

Jīva. See: Living entity; Soul; Souls, conditioned

Jīva-bhūtāṁ mahā-bāho
verse quoted, 174

Jīva-tattva defined, 106

Jñāna. See: Knowledge

Jñāna-caksuṣāḥ defined, 16

Jñānis
as impractical, 23
Vāsudeva known by, ultimately, 88
See also: Māyāvādī; Philosophers

Jyotirdhāma, 36

Kailāsa as Śiva’s abode, 259, 289

Kalau nāṣṭy eva nāṣṭy eva
verse quoted, 217, 221

Kaler doṣa-nidhe rājan
verse quoted, 161, 162

Kāleya, 254

Kāli, goddess, 199

Kali-yuga (Age of Kali)
animal slaughter in, 215
Caitanya enlightened, 28, 161
chanting the Lord’s names for, 217
as contaminated, 161
devotee incarnation for, 172–173
devotional service avoided in, 216
duration of, 161
Hare Kṛṣṇa mantra for, 162, 221
people degraded in, 216, 295–296
sankirtana saves, 161
sannyāsa risky in, 62
spiritual master merciful to, 136
surrender difficult in, 160
symptom of, 215

Kāma defined, 111

Kāmais tais tair hṛta-jñānāḥ
quoted, 116, 274

Kāṁsā as educated demon, 244

Kapila, Lord
as Devahūti’s son, 7, 8
subjects taught by, 7

Karma
body according to, 13, 23, 172, 210
as destiny law, 280
devotee tolerates, 133
living entities under, 210
Lord above, 210
See also: Activities, material; Fruitive activities

Karma-bandhana defined, 23

Karmanā daiva-netreṇā
ta quoted, 13, 172

Karma-yoga, Bhagavad-gītā recommends, 23

Karmendriyāni sannyāmya
verse quoted, 23
Karmis (fruitive workers)  
devotees vs., 196, 309  
Hare Kṛṣṇa movement disliked by, 196  
See also: Materialists; Nondevotees

Kasyapa, 246, 312
Kaustubha-manī, 291
Keśava dṛṭa-buddha-śārīra  
quoted, 27
Keśava dṛṭa-kūrma-śārīra  
quoted, 249
Keśava dṛṭa-mīna-śārīra  
quoted, 27, 195
Keśava dṛṭa-nara-hari-rūpa  
quoted, 27
Keśava! tūyā jagat vicitra  
quoted, 45
Ketu, 35
Khyāti, 35
Killing, animal. See: Animal slaughter

Kings  
in disciplic succession, 8  
Lord compared to, 159  
sainly vs. sinful, 8-9  
spiritual responsibility of, 36

King of heaven. See: Indra, King

King of the elephants. See: Airāvata; Gajendra

Kinnaras, 44

Kirtana. See: Chanting the Lord’s holy names;  
Saṅkīrtana movement

Kirtanād eva kṛṣṇasya  
quoted, 161, 162  
verse quoted, 161

Knowledge  
in Bhāgavatam complete, 52-53  
devotee in, 132  
goodness as, 176  
via the Lord, 211  
perfect and imperfect, 46  
via spiritual master, 16  
of Vāsudeva as perfection,  
88

Krishna. See: Kṛṣṇa, Lord; Supreme Lord

Kṛṣṇa consciousness. See: Kṛṣṇa consciousness

Kṛṣi-go-raksya-vānijyam  
quoted, 287

Kṛṣṇa, Lord  
mission of, 66  
in Vṛndāvana, 288  
See also: Supreme Lord, all entries

Kṛṣṇa consciousness  
as life’s purpose, 281  
mantras sustain, 72  
as naishkarmya, 85  
peace by, 317  
preaching. See: Preaching Kṛṣṇa consciousness  
society needs, 317  
value of, 72  
as welfare work, 280  
yoga in, 105

Kṛṣṇa consciousness movement  
books published by, 38  
Caitanya’s blessing on, 104  
cow protection promoted by, 244  
demons vs., 244  
duty of, 162, 219  
God known via, 21  
karmīs dislike, 196  
leaders of, advised, 162  
māyā vs., 61  
members of, advised, 61, 317  
message of, 26-27, 292  
milk promoted by, 244  
as nonsectarian, 199  
opulence of, 196  
progress of, 196  
purpose of, 85-86, 162  
sannyāsīs in, 39  
songs in, 167  
See also: Saṅkīrtana movement

Kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ  
verse quoted, 172

Kṣatriyas  
from Lord’s universal form, 189  
See also: Kings

Kṣetra-jñāṁ cāpi māṁ viddhi  
quoted, 12, 89, 169, 219

Kṣīrodakaśāyī Viṣṇu, Lord as, 97

Kṣūtr iti vipulatare tava tiṣṭhāti pṛṣṭhe  
quoted, 249
<table>
<thead>
<tr>
<th>Term</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kumāras, Jaya and Vijaya cursed by,</td>
<td>147-148</td>
</tr>
<tr>
<td>Kuntidevi, quoted on Kṛṣṇa within and without,</td>
<td>16</td>
</tr>
<tr>
<td>Kurukṣetra, Battle of, Bhagavad-gītā spoken at,</td>
<td>161</td>
</tr>
<tr>
<td>Kurus, Pāṇḍavas vs.,</td>
<td>230</td>
</tr>
<tr>
<td>Lakṣmī, goddess. See: Goddess of fortune Lamentation of demigods after nectar theft,</td>
<td>316</td>
</tr>
<tr>
<td>Land personified, served goddess of fortune,</td>
<td>295</td>
</tr>
<tr>
<td>Laws of nature society under,</td>
<td>15</td>
</tr>
<tr>
<td>Learning, goddess of,</td>
<td>299</td>
</tr>
<tr>
<td>Liberation by chanting Hare Kṛṣṇa,</td>
<td>83</td>
</tr>
<tr>
<td>by devotional service,</td>
<td>24</td>
</tr>
<tr>
<td>by following Kṛṣṇa’s instructions,</td>
<td>25</td>
</tr>
<tr>
<td>of Gajendra by the Lord,</td>
<td>126</td>
</tr>
<tr>
<td>impersonal vs. personal,</td>
<td>134</td>
</tr>
<tr>
<td>by knowing Kṛṣṇa,</td>
<td>25, 72, 80, 94, 98</td>
</tr>
<tr>
<td>via the Lord,</td>
<td>261</td>
</tr>
<tr>
<td>via sun-god,</td>
<td>184</td>
</tr>
<tr>
<td>Life aim of,</td>
<td>177</td>
</tr>
<tr>
<td>goal of,</td>
<td>68, 216, 218</td>
</tr>
<tr>
<td>milk prolongs,</td>
<td>215</td>
</tr>
<tr>
<td>in modern civilization short,</td>
<td>215</td>
</tr>
<tr>
<td>perfection of,</td>
<td>191</td>
</tr>
<tr>
<td>species of. See: Species of life success in,</td>
<td>27</td>
</tr>
<tr>
<td>in Vaikuṇṭha,</td>
<td>298</td>
</tr>
<tr>
<td>water sustains,</td>
<td>181, 182</td>
</tr>
<tr>
<td>Life, material as crocodililelike,</td>
<td>98, 132</td>
</tr>
<tr>
<td>as dream,</td>
<td>11, 177</td>
</tr>
<tr>
<td>as firelike,</td>
<td>276</td>
</tr>
<tr>
<td>spiritual life vs.,</td>
<td>163</td>
</tr>
<tr>
<td>Lions of Trikūṭa Mountain,</td>
<td>45</td>
</tr>
<tr>
<td>Living entities air sustains,</td>
<td>186</td>
</tr>
<tr>
<td>at annihilation of universe,</td>
<td>10, 11</td>
</tr>
<tr>
<td>Living entities in bodily conception,</td>
<td>113</td>
</tr>
<tr>
<td>classes of, two listed,</td>
<td>237</td>
</tr>
<tr>
<td>as controlled,</td>
<td>303, 304, 305</td>
</tr>
<tr>
<td>as dependent,</td>
<td>180, 303</td>
</tr>
<tr>
<td>as eternal,</td>
<td>5, 6, 108</td>
</tr>
<tr>
<td>as fallible,</td>
<td>306</td>
</tr>
<tr>
<td>in ignorance,</td>
<td>108</td>
</tr>
<tr>
<td>karma above,</td>
<td>210</td>
</tr>
<tr>
<td>Lord as source of,</td>
<td>157, 180</td>
</tr>
<tr>
<td>Lord directs,</td>
<td>91, 101-102</td>
</tr>
<tr>
<td>as Lord’s parts and parcels,</td>
<td>25, 89-90, 108, 113</td>
</tr>
<tr>
<td>Lord vs.,</td>
<td>5-6, 10, 11, 15, 17, 169-170, 172, 180, 210, 219, 221, 237, 304</td>
</tr>
<tr>
<td>in māyā,</td>
<td>91</td>
</tr>
<tr>
<td>modes of nature above,</td>
<td>95, 304</td>
</tr>
<tr>
<td>nature above,</td>
<td>174</td>
</tr>
<tr>
<td>types of, four listed,</td>
<td>157, 180</td>
</tr>
<tr>
<td>water sustains,</td>
<td>181, 182</td>
</tr>
<tr>
<td>See also: Human beings; Soul; Souls, conditioned Lobha defined,</td>
<td>111</td>
</tr>
<tr>
<td>See also: Greed Locana dāsa Ṭhākura,</td>
<td>167</td>
</tr>
<tr>
<td>Lokāloka Mountain,</td>
<td>147</td>
</tr>
<tr>
<td>Lord Caitanya. See: Caitanya Mahāprabhu Lotus feet of the Supreme Lord cosmos rests on,</td>
<td>180</td>
</tr>
<tr>
<td>devotees at,</td>
<td>81</td>
</tr>
<tr>
<td>sages aspire to,</td>
<td>81</td>
</tr>
<tr>
<td>as shelter,</td>
<td>62, 63</td>
</tr>
<tr>
<td>Love of God religion as,</td>
<td>305</td>
</tr>
<tr>
<td>as sole satisfaction,</td>
<td>198</td>
</tr>
<tr>
<td>Lust as Lord’s concealing energy,</td>
<td>112</td>
</tr>
<tr>
<td>from Lord’s universal form,</td>
<td>190</td>
</tr>
<tr>
<td>See also: Desire, material; Sex life Madhvācārya quoted on Dhanvantari and demons,</td>
<td>314-315</td>
</tr>
</tbody>
</table>
Madhvacarya (continued)
quoted on Viṣṇu and Śiva, 258

Mahājana(s)
defined, 170
number of, 170
Śukadeva as, 46
See also: Authorities; Disciplic succession

Mahājano yena gataḥ sa panthāḥ
quoted, 46

Mahā-mantra. See: Chanting the Lord’s holy names; Hare Kṛṣṇa mantra

Mahārāja Parikṣit. See: Parīkṣit Mahārāja

Mahārāja Yudhiṣṭhira. See: Yudhiṣṭhira

Mahārāja
Mahat-padaṁ puṇya-yaśo-murāreḥ
quoted, 180

Mahat-tattva defined, 180

Mahendra. See: Indra, King

Malaya Hills, 128

Mamaivāṁśo jīva-loke
quoted, 89, 169
verse quoted, 25

Mama mayā duratyaya
quoted, 21

Mām upetya punar janma
verse quoted, 191

Man. See: Human beings

Manah saṣṭhānindriyāṇi
quoted, 90, 220
verse quoted, 25

Mandāḥ sumanda-matayo
quoted, 216

Mandara Mountain
as churning rod, 226, 239, 242, 247, 256
demons and demigods smashed by,
235–236
demons and demigods struggled with,
234–235
Garuḍa carried, 237–238
as golden, 235
Lord lifted, 237
Lord steadied, 252
Lord Tortoise carried, 150, 151
Lord Tortoise lifted, 248–249
Lord Tortoise pleased by churning of, 250
under milk ocean, 247

Mankind. See: Human beings; Society, human

Man-manā bhava mad-bhakto
quoted, 25

Mantra(s)

Bhagavad-gitā as, 136
Bhāgavatam as, 136
for brāhmaṇas to recite, 135–136
conditioned souls saved by, 220
defined, 220
for devotees vital, 72
Gāyatri. See: Gāyatri mantra

Hare Kṛṣṇa. See: Hare Kṛṣṇa mantra
Kṛṣṇa consciousness survives on, 72
in Lord’s universal form, 266–267
rascals misinterpret, 136
Śiva chants, 267
for Śiva worship, 38 listed, 269
Vedas as, 136

Mantradruma, 149

Manu(s)
in Brahmā’s day, 5, 6
Cākṣuṣa, 148, 149
as human society’s forefather, 12
life span of, 5
as Lord’s partial incarnations, 30
Raivata, 145, 148
as saintly kings, 8
Śvārociṣa, 31
Śvāyambhuva. See: Śvāyambhuva Manu
Tāmasa, 35, 36, 145
Uttama, 33
Vaivasvata, 12

Manu-sanhitā
as essential for government, 9
for human society, 27

Manvantaram manur devā
verse quoted, 30

Marici, 31

Material body. See: Body, material

Material energy. See: Energy, material

Materialism. See: Life, material; Material world

Materialists
as animals, 46
goddess of fortune frustrates, 294
sages vs., 191
Materialists

See also: Atheists; Karmis; Nondevotees;
Souls, conditioned

Material life. See: Life, material

Material nature. See: Nature, material

Material nature, modes of. See: Modes of material nature

Material world
as dangerous, 63, 64–65, 67–68
demons disturb, 156
directors of, 268
happiness absent in, 108
in ignorance, 108
impersonalists deny, 134
as incomprehensible, 191
Lord directs, 191
Lord incarnates in, 159
mantras save, 220
maya creates, 213
as miserable, 163, 191
modes of nature conduct, 160, 251
people in, three types listed, 101
sages reject, 191
as shadow reality, 90
spiritual planet in, 166
spiritual world vs., 11, 91
as temporary, 10–11, 191
yogamaya's creations in, 190
See also: Annihilation of the universe;
Creation, the; Universe

Mat-sthāṇi sarva-bhūtāṇi
quoted, 76, 214
verse quoted, 170

Mattah parataram nānyat
quoted, 97

Mattah sarvam pravartate
quoted, 93

Mattah smṛtir jñānam apohanaṁ ca
quoted, 91, 172

Matter. See: Energy, material; Nature, material

Māyā
conditioned soul in, 113, 178
Hare Kṛṣṇa movement vs., 61
living entity in, 91
Lord controls, 176, 177, 178

Māyā
war on, 61
world created by, 213
See also: Illusion; Material world; Nature, material

Mayādhyaṇeṇa prakṛtiḥ
quoted, 67, 89, 91, 191, 239
verse quoted, 170, 213

Māyāṁ vyudasya cic-chaṅkyā
quoting, 21

Māyāpura, African devotee in, 24

Māyā tatam idam sarvam
quoted, 19, 75, 214, 269
verse quoted, 170

Māyāvādīs (impersonalists)
brahmajyoti entered by, 269
brahmajyoti dissatisfies, 134
devotees vs., 134
devotional service misunderstood by, 95, 134
liberation for, 134
Lord's effulgence sought by, 87
ōṁ misunderstood by, 74
quoted on material world, 134
world denied by, 134
worship Śiva, 269
See also: Jñānis; Philosophers

Māyāyapährta-jñāna
verse quoted, 245

Māyyāśakta-manāḥ pārtha
verse quoted, 104–105

Medicine, Dhanvantari expert in, 314

Meditation(s)
for absolving sins, 140
by Gajendra on the Lord, 73
yogīn, 111

Men. See: Human beings

Mental speculators. See: Jñānis; Māyāvādīs; Philosophers

Mercy of the Supreme Lord
bhakti-yoga as, 215
on devotee, 131
devotee sees danger as, 119
on Hūhū, 124, 125
as limitless, 98, 101
pure devotee at, 104
Mercy of the Supreme Lord (continued)

self-realization by, 96

Merging with the Supreme. See: Brahman

effulgence, impersonalists aspire to;

Liberation; Māyāvādīs

Milk
civilization neglects, 215
cow protection supplies, 287
food from, 216
Hare Kṛṣṇa movement promotes, 244
life prolonged by, 215
as nectarean necessity, 216
for sacrifices, 287, 288
society needs, 288
from surabhi cows unlimited, 288

Milk, ocean of

Airāvata from, 289
Ajita churned, 150
animals in, disturbed, 253, 257
Apsārās from, 291
demigods play on, 45
demons and demigods churned, 242, 246,
253, 255, 286, 312
Dhanvantari from, 312–314
elephants from, 289, 290
gems from, 228, 291
goddess of fortune from, 292, 300, 302
Lord churned, 255–256
Mandara Mountain sank in, 247
nectar from, 150, 151, 227, 228
pārijāta flower from, 291
poison from, 228, 257, 279
surabhi cow from, 286
Śvetadvipa in, 164
Trikūṭa Mountain in, 42, 43
Uccaihāravā from, 288
Vāraṇi from, 312
wealth from, 228
women from, 228

Misery. See: Suffering

Modes of material nature
in body wheel, 174
Brahman effulgence above, 268
living entities under, 95, 304
Lord above, 12, 16, 82–83, 99–100, 176,
200, 209

Modes of material nature
Lord incarnates in, 158, 159, 201
as Lord’s eyes, 267
world conducted by, 160, 251
See also: Nature, material; specific modes
(goodness, passion, ignorance)

Moghāśā mogha-karmāno
quoted, 216

Mohini-murti
beauty of, 321
demons desired, 321
dress of, 321

Mokṣa. See: Liberation, all entries

Monarchy
as good government, 27
as lost in time, 9
See also: Government; Kings

Money as Kṛṣṇa’s property, 15

Monists. See: Jñānis, Māyāvādīs

Month
of Caitra, 295
of Vaiśākha, 295

Moon
demigods sustained by, 182, 183
earth trips to, as failures, 53
food sustained by light of, 183
as Lord’s mind, 182, 265
scientists misunderstand,
183

Mrtyuḥ sarva-haraḥ cāham
quoted, 67, 179, 305

Mūḍhas defined, 65

Muktātmā defined, 100

Muktāmbhih sva-hṛdaye paribhāvītāya
quoted, 100

Muki. See: Liberation, all entries

Muktir hitvānyathā rūpam
quoted, 24, 133

Muslims as sectarian, 304

Mysticism. See: Kṛṣṇa consciousness; Medit­
ation; Yogīs

Mystics. See: Devotees of the Supreme Lord;
Sages; Supreme Lord, as mystic master;
Transcendentalists; Yogīs

Mythology, demons brand God’s omnipotence
as, 237
General Index 367

N

Na cāhāṃ teṣv avaṣṭhitah quoted, 214, 270
Na ca tasmān manusyeṣu quoted, 280
Nāgas, 299
Naṁśāraṇya, 22
Naśkarmya defined, 85
as impractical without Kṛṣṇa consciousness, 23
Naśkarmyaṃ apya acyuta-bhāva-varjitaṁ quoted, 22, 85
Na māṁ dusktino mūḍhāḥ quoted, 65, 67
verse quoted, 245
Names of the Supreme Lord for creation, maintenance, annihilation, 262
as God Himself, 83
pastimes according to, 20
potency of, 20
See also: Chanting the Lord's holy names; Hare Kṛṣṇa mantra; Supreme Lord, specific names
Nāmnām akāri bahudhā nija-sarva-saktiḥ quoted, 20
Nāpnuvanti mahātmānaḥ
verse quoted, 191
Nara, 35
Nārada Muni curse by, as benediction, 122–123
quoted on proprietorship, 14
Nārāyana, Lord
Ajāmila saved by name of, 72, 83, 197
Gajendra rescued by, 118
as Laksīmi's lord, 293, 300, 302, 309
as soul of universe, 116
See also: Supreme Lord
Narottama dāsa Ṭhākura, songs of, 167
Na saṁjähre samartho 'pi
verse quoted, 258
Nāsāyāmy ātma-bhāva-stho
verse quoted, 95

Na tasya kāryaṁ karaṇaṁ ca vidyate quoted, 107, 193
Na tat-sāmaś cābhyaḥdhiṣa ca drṣyaṁ quoted, 107, 169
Na te viduḥ svārtha-gatiṁ hi viṣṇum quoted, 177, 216
Nature, material
as inimitable, 44
living entity under, 174
Lord above, 44, 89, 170, 193, 213, 239
as mother, 89
See also: Body, material; Elements, material; Modes of material nature
Nectar
demons quarreled over, 317, 318–319
demons stole, 315, 316
Dhanvantari carried, 315
for immortality, 226
milk compared to, 216
from milk ocean, 150, 151, 227, 228
Nectar of Devotion as auspicious, 38–39
Nirguṇa defined, 83
Nirguṇa guṇa-bhoktr ca quoted, 200
Nityānanda, Lord, as Caitanya's associate, 173
Nityo nityānāṁ cetanaś cetanaṁ quoted, 5, 10
Nondevotees creator denied by, 110
devotees vs., 317
Lord disfavors, 112
sense gratification pursued by, 317
See also: Atheists; Demons; Materialists
Notṛdyayēd yādi ratiṁ
verse quoted, 305
Nṛṣimhadeva, Lord, Hiraṇyakaśipu killed by, 179, 305
Nṛṣimha prayer recommended, 72

O

Ocean(s)
fire in, 183
goddess of fortune served by, 299
in universe, 44
Ocean of milk. See: Milk, ocean of
Offenses
to Deity, 74
by demigods during Gajendra's plight, 118
to spiritual master, 74

"On" (kāra)
letters in, 263
Lord as, 175, 263
as Lord's sound representation, 74
Māyāvādis misunderstand, 74
Vedic mantras begun by, 74

"On ajñāna-timirāndhasya"
verse quoted, 16, 108

"Om namo bhagavate vāsudevāya"
quoted, 73, 74

"Om tat sad iti nirdeśo"
quoted, 74

Oneness. See: Jñānīs; Liberation; Māyāvādis

Opulence
devotee's vs. karmī's, 309
from goddess of fortune, 293, 298, 308
as Lord's property, 292

Opulence, material
of demigods lost to demons, 154
people desire, 293
as risky, 154
See also: Gold; Money; Wealth

Padma Purāṇa
quoted on devas vs. asuras, 165
quoted on worship, 199

Padmarāga-manī, 291

Pain. See: Suffering
Pāñcajanya conchshell, 142

Pañcarātras, 92

Pāñḍava, Kurus vs., 230

Pāñditāh sama-darśinah
quoted, 81

Pāñḍya, 127

Parabrahman
Lord as, 23, 262
See also: Brahman, Supreme

Paramātmā. See: Supersoul

Param brahma param dhāma
quoted, 263

Parameśvara defined, 74

Paramparā. See: Disciplic succession

Paramāṇu vijayate śrī-krṣṇa-saṅkīrtanam
quoted, 162, 221

Parāśya saktir vividhaiva śrīyate
quoted, 20, 77, 107, 193

Pārijāta flower, 291

Parikṣit Mahārāja, enemies subdued by, 165
Parikṣit Mahārāja, quotations from
on elephant king, 38
on Lord Tortoise in milk ocean, 151
on Manus, 3

Paritṛṇāya sādhūnām
quoted, 66, 83
verse quoted, 159, 281

Passion, mode of
atheists in, 179
Brahmā controls, 201
as creation, 160
demons in, 251
as knowledge and ignorance, 176
Lord incomprehensible via, 111

Pastimes of the Supreme Lord
hearing about. See: Hearing about the Supreme Lord
names of the Lord according to, 20
as transcendental, 83, 210

Paśu defined, 98

Patim viṣvasyātmeśvarām
quoted, 267

Pauloma, 254

Pavana, 33

Peace
cow killing prevents, 296
formula for, 292
by Kṛṣṇa consciousness, 317
for society, 287

Penance. See: Austerity

Perception, sensory, hearing vs. seeing, 167

Persons. See: Human beings; Living entities; Souls, conditioned

Philosophers
in bodily conception, 162
Lord baffles, 79
See also: Jñānīs; Māyāvādis

Pitās, 188
Planets. See: Earth planet; Heavenly planets; Universe

Pleasure. See: Bliss; Enjoyment, material; Happiness

Poison
- ganja as, 279
- from milk ocean, 228, 257, 279
- poisonous animals drank, 282
- Śiva drank, 278, 286
- Śiva dropped, 283
- Śiva marked by, 279
- spread everywhere, 258, 260, 271, 274, 279

Politics
- as universal, 232
See also: Government

Prahliada Mahārāja, quoted on Lord as sole shelter, 65

Prahlađo janako bhīṣmo
- verse quoted, 46, 171

Prājāpati, 220
- from Lord's universal form, 187
- quoted on Lord Mahādeva, 260
- Viśvakarmā as, 299

Prakṛti
- defined, 89
See also: Nature, material

Prakṛtim svām adhiśṭhāya
- verse quoted, 209

Prakṛtim yānti mānikām
- quoted, 76

Pramada, 33

Praṇavaḥ sarva-vedeṣu
- quoted, 74

Prānapahārāc ca yathendriyāṇām
- verse quoted, 116, 199

Prayers
- approved vs. concocted, 167
- by Brahma for the Lord, 166–200, 209–214, 217, 219–220
- by demigods for the Lord, 117, 123
- by demigods for Śiva, 260–268, 270–273
- by Gajendra for the Lord, 73, 75, 77–79, 81, 82, 84–86, 88, 90, 92, 94–96, 99, 101, 103, 106–110, 112, 113, 118, 141
- by Hūhū for the Lord, 124
- by Śiva, 275
- for Vedic authority, 36
- by Viṣṇu via Śiva, 260

Protection
- by Śiva, 275
- for Vedic authority, 36
- by Viṣṇu via Śiva, 260

Protection by the Supreme Lord
- for devotees, 67–68
- via Śiva, 260
- as sole shelter, 64–65, 66–67
- for surrendered souls, 112

Prthu, 35

Punishment
- body as, 25
- by nature's laws, 14, 15

Pure devotee(s) of the Supreme Lord
- in bliss, 103
- Caitanya in role of, 27
- chant and dance in ecstasy, 104
- hear about the Lord, 104
- Lord realized by, 85
- Lord seen by, 111
- at Lord's mercy, 104
- as paramahārīsa, 95
- pure vision of, 218
- saṅkīrtana relished by, 104
- spiritual destination of, 126–127
Pure devotee(s) of the Supreme Lord (continued)
surrender to the Lord, 103–104
as transcendental, 73–74
See also: Devotees of the Supreme Lord

Purification
by bhakti-yoga, 110, 213
by chanting Hare Kṛṣṇa, 161
by Deity worship, 126
by sankirtana, 161
surrender as, 160–161

Pūrṇasya pūrṇam ādāya
quoted, 92

Pūru, 148
Pūruṣa, 148
Pārvābhyaśena tenaiva
quoted, 71

R

Rājarṣis defined, 8
Rajo-guna. See: Passion, mode of
Rākṣasas
defined, 245
devatās vs., 36
Lord killed, 29, 34–35
Śvāyambhuva Manu chased by, 29

Ramā, goddess. See: Goddess of fortune

Rāmacandra, Lord
as cause of all causes, 76
as ideal king, 27
as incarnation, 80, 82, 210
mission of, 67
Sītā saved by, 294
taught by example, 27
Rāma-rājya defined, 27

Rāvana, 27
as asura, 165
as educated demon, 244
Rāma defeated, 294

Reality
Lord as, 90–91
Supersoul as, 175
See also: Absolute Truth

Religion(s)

Reincarnation.
See: Birth and death, repeated

Religion
bogus vs. bona fide, 304–305

Religion

demigod of, 34
as following Kṛṣṇa, 26
as Lord’s heart, 266
from Lord’s universal form, 188
as love of God, 305
sectarian, condemned, 305
systems of, two listed, 263

Remembering the Supreme Lord
at death, 197
by devotional service, 72, 131

Renounced order. See: Sannyāsa

Renunciation
by Indradyumna, 128
of sense gratification, 8
by Śvāyambhuva Manu, 8, 9
See also: Sannyāsa

Ritualistic ceremonies
cow products for, 295
fire for, 183
for marriage, 302
svayamvara, 302
See also: Sacrifices

Rivers, sacred. See: Ganges River; Yamunā River

Rocana, 31
Rṣaya ‘rīśāvatāraś ca
verse quoted, 30

Rūmat garden, 49–50, 52

Rudrasya yaśaso ‘rathāyā\nverse quoted, 258

Rūpa Gosvāmi as world welfare worker, 156

S

Sa ātām aṅgāny anyā devatāḥ
quoted, 116

Sac-cid-ānanda-vigrahaḥ
quoted 93

Sacrifice(s)
as essential, 287
fire for, 95, 264
ghee for, 286–287, 287
for heavenly elevation, 287
milk for, 287, 288
Sacrifice(s) as work for Viṣṇu, 22, 24
See also: Ritualistic ceremonies
Sādhus. See: Devotees of the Supreme Lord; Sages; Saints
Sages
curse by, as benediction, 122–123, 124–125
goddess of fortune served by, 296
Lord baffles, 79
Lord’s lotus feet sought by, 81
materialists vs., 191
milk used by, 288
suraḥī cow protected by, 287, 288
world rejected by, 191
Sages, seven great
during Cākṣusā Manu, 149
as Lord’s partial incarnations, 30–31
during Raivata Manu, 145
during Śvārociṣa Manu, 31
during Tāmāsa Manu, 36
during Uttama Manu, 33
Sagunān samatityaitān quoted, 74
Saints
from Lord’s universal form, 187
Śiva worshiped by, 259
See also: Devotees of the Supreme Lord; Sages
Śaktyāveśa-avatāra
Brahmā as, 260
Śiva as, 260
Salvation. See: Liberation
Samāḥ sarvesu bhūteṣu quoted, 114
verse quoted, 114
Samaḥtayā ’py asurānāṁ tu
verse quoted, 314–315
Śambara, 232
Sambhāṣane kriyākāre
verse quoted, 233
Sambhavāmy ātma-māyayā quoted, 83
Samō ’ham sarva-bhūteṣu
verse quoted, 158
Sampradāya. See: Disciplic succession
Samsiddhir hari-toṣanam quoted, 22
Sahvid yuddhe pratijñāyām
verse quoted, 233
Saṅkārtana movement
as blissful, 104
Caitanya quoted on, 221
Caitanya started, 161, 162
Kali-yuga saved by, 161, 162
pure devotee relishes, 104
purifying power of, 161, 162
worship by, 173
See also: Chanting the Lord’s holy names; Hare Kṛṣṇa mantra; Kṛṣṇa consciousness movement
Sannyāsa (renounced life)
Caitanya in, 62
in Kali-yuga risky, 62
for preaching, 62
premature, condemned, 62
sex forbidden in, 62
Sannyāsīs
in Hare Kṛṣṇa movement, 39
naiskarmya dissatisfied, 85
Sarasvatī, goddess, 299
Sārūpya-mukti
defined, 130, 133
Gajendra attained, 126, 132
Śravabhauma Bhāṭṭācārya
Caitanya cautioned by, 62
quoted on Caitanya, 27–28
Śarva-dharmān parityajya quoted, 94, 98
verse quoted, 160
Śarva-kāraṇa-kāraṇam quoted, 303
Śarva-khalv idam brahma quoted, 76
Śravasya caḥam ārdi sannivṛsto quoted, 17, 79, 91, 170
Śarva-yoniṣu kaunteya
verse quoted, 89
Śāstras. See: Vedas; names of individual Vedic scriptures
Śatarūpa, 8
Sati, 274
Sattva-guṇa. See: Goodness, mode of
Sattvaṁ viśuddhaṁ vasudeva-śabditam quoted, 176
Satyajit, 33, 34
Satyakas, 36
Satyas, 33
Satyasena, Lord, 34
Satyavrata, 34
Satya-yuga, Lord appeared in, 172
Sa vai manah kṛṣṇa-pada-ravindayoḥ quoted, 95
Scientists, material
in bodily conception, 162
as limited, 44, 45–46
moon misunderstood by, 183
universe misunderstood by, 45–46
water misunderstood by, 181
Self. See: Soul; Souls, conditioned
Self-realization
God realization above, 23
by Lord’s mercy, 96
See also: Kṛṣṇa consciousness
Sense gratification
nondevotees pursue, 317
saintly king renounces, 8–9
See also: Body, material; Desire, material;
Enjoyment, material; Fruitive activities; Life, material
Senses
in body wheel, 174
Lord perceivable by, 194
Serpents. See: Snakes
Servants of God. See: Devotees of the Supreme Lord
Service to God. See: Devotional service to the Supreme Lord
Sex life
for grha, 62
See also: Desire, material; Lust
Shower of flowers. See: Flower shower
Siddhas
as fallible, 302
Lord honored by, 123, 132–133
at Trīkūṭa Mountain, 44–45
Śikṣaśṭaka, quotations from
on devotee’s pure vision, 218
Śikṣaśṭaka, quotations from
on God’s names, 20
on sankirtana, 221
Sins
of devotee minimized by the Lord, 131
disciple avoids, 136
of disciple trouble spiritual master, 136
hearing Lord’s activities absolves, 144
Indradyumna freed of, 130
meditations for absolution of, 140
nightmares caused by, 136
surrender absolves, 161
Sitā
as Rāma’s wife, 27
Rāma saved, 294
Śiva, Lord
abode of, 289
as annihilator, 260, 270
Brahmā praised, 282
Brahmā puzzled by, 273
as compassionate, 274, 276, 277–278
consort of, 274
demigods prayed to, 260–268, 270–273
demigods sought help of, 258–261, 271
disciplic succession from, 276
as fallible, 306
ignorance mode controlled by, 201
imitating, condemned, 279
as incomprehensible, 271–273
Lord above, 73, 74, 78, 115, 157, 220
Lord honored by, 208, 252
from Lord’s universal form, 187
as Mahādeva, 260, 267
mantras chanted by, 267
Mayavādīs worship, 269
name of, meaning of, 267
poison dropped by, 283
poison drunk by, 278, 286
poison marked, 279
as a post, 30
as protector, 275
quoted on milk ocean poison, 275
quoted on worship, 199
as Rudra, 276
as Sadāśiva, 258
saints worshiped, 250
Siva, Lord
- as šaktyāvesa-avatāra, 260
- shameless persons misunderstand, 272
- as topmost Vaiṣṇava, 272
- as transcendental, 272–273
- Viṣṇu glorified, 258, 282
- as Viṣṇu's representative, 260, 261, 263, 267
- wife of, 250, 277

Sky as Lord's navel, 265

Sleep, Lord free of, 172

Snake and mouse logic, 225

Snakes
- Garuḍa eats, 239
- Vāsuki king of, 242

Society, human
- cow slaughter ruins, 296
- Kṛṣṇa consciousness need by, 317
- Manu as forefather of, 12
- milk necessary for, 288
- nature's laws control, 15
- peace for, 287
- Śvāyambhuva Manu as leader of, 27
- Vedas vital for, 36
- See also: Civilization, human

Soma, 182

Songs in Hare Kṛṣṇa movement, 167

Soul
- body vs., 116, 162–163
- Lord enlightens, 84
- Supersoul vs., 12, 13
- See also: Living entity

Souls, conditioned
- devotees teach, 276
- as forgetful, 17
- in illusion, 113, 292
- Lord directs, 91
- Lord vs., 5–6
- mantras save, 220
- in māyā, 113, 177
- suffering of, 25, 281
- See also: Living entities

Souls, liberated, know Kṛṣṇa, 100

Sound, transcendental. See: Chanting the Lord's holy names; Mantras; Names of the Supreme Lord

Sparks to fire, living entities to Lord compared to, 220

Species of life
- number of, 13
- origin of, 89

Speculative philosophers. See: Jñānis; Māyāvādīs; Philosophers

Spirit. See: Soul; Spiritual world; Supreme Lord

Spiritual life
- material life vs., 163
- See also: Devotional service to the Supreme Lord; Kṛṣṇa consciousness

Spiritual master (guru)
- Absolute Truth seen by, 211
- atheists misunderstand, 74
- bhakti-yoga via, 215
- devotional service via, 219
- disciple's sins trouble, 136
- ignorance dispelled by, 108
- knowledge via, 16
- as merciful to Kali-yuga's victims, 136
- as necessary, 22
- nightmares endured by, 136
- as transcendental, 74
- Vedas recommend, 108

Spiritual world
- Brahmā saw, 147
- life in, 298
- material world vs., 11, 91
- women beautiful in, 48

Spring personified served goddess of fortune, 295

Sraddhāvān bhajate yo mām
verse quoted, 100

Śravaṇāṁ kīrtanāṁ visnoh
quoted, 86, 215
verse quoted, 21

Śrī, goddess. See: Goddess of fortune
Śrī defined, 292
Śrī-kṛṣṇa-caitanya prabhū nityānanda
quoted, 167
Śrī-kṛṣṇa-caitanya-sārira-dhāri
verse quoted, 27
Srīmad-Bhāgavatam

See also: Srīmad-Bhāgavatam, quotations from

as auspicious, 38–39

cited on Lord’s incarnations, 87

cited on oceans in universe, 44

as eternal, 147

knowledge complete in, 52

as mantras, 136

Srīmad-Bhāgavatam quotations from

on animalistic human beings, 46, 98

on desires fulfilled by worshiping Kṛṣṇa, 93, 101, 198

on devotee seeing danger as Lord’s mercy, 119

on devotee’s good qualities, 95

on devotee’s liberation, 133

on devotee’s perseverance, 131

on devotional service revealing God, 215

on God realization, 22

on Hare Kṛṣṇa mantra, 161, 162

on impersonalists falling from brahma-jyoti, 134

on Kali-yuga, 161

on life’s purpose, 280

on living entity in bodily conception, 113–114

on Lord as origin of all, 172

on Lord as sole shelter, 65

on Lord’s energies, 21

on Lord’s incarnation for Kali-yuga, 173

on Lord’s supremacy, 170

on mahājanas, 46, 170–171

on sārūpya-mukti, 133

on sectarian religion, 304–305

on Vāsudeva consciousness, 176

on worshipping the Lord as satisfying everyone, 116, 199

on yogī, 111

Śrīvāsa as Caitanya’s associate, 173

Srājya, 33

Śruti-mantras. See: Vedas; names of individual Vedic literatures

Stambha, 31

Sthāne sthitāḥ śruti-gatāṁ tanu-vān-

manobhīḥ

quoted, 62

Śubhra, 146

Śuddha-sattva defined, 85, 175

Śūdras from Lord’s universal form, 189

Sudyumna, 148

Suffering

of conditioned souls, 281

demons misunderstand, 248

devotees combat, 276

devotees understand, 249

world as, 163, 191

Suhṛdaṁ sarva-bhūtānām

quoted, 81, 305

verse quoted, 292

Śukadeva Gosvāmī

cited on brāhmaṇas reciting mantras, 136

as mahājana, 46

Śukadeva Gosvāmī, quotations from

on demigods vs. demons, 153

on Gajendra, 71

on Gajendra, demigods, and the Lord, 115, 122

on Gajendra-mokṣaṇa pastime, 144

on Hare Kṛṣṇa mantra, 162

on Indradyumna, 131

on Lord answering demigods, 222

on Lord appearing to demigods, 205

on Lord disappearing from demigods, 229

on Mukunda and goddess of fortune, 307

on Śiva, 274, 278

on Supreme Lord, 142

on surabhi cow, 286

on Śvāyambhuva Manu, 6

on Śvāyambhuva Manu and Rākṣasas, 29

on Trikūta Mountain, 42

on Vāsuki churning milk ocean, 242

on wealth, 154

Śukrācārya, 224

Sumeru Mountain, Brahmā and demigods met at, 155

Sun

Lord compared to, 17, 78, 84, 93, 106

Lord’s appearance compared to, 205
Sun

as Lord’s eyes, 265
vision sustained by, 185
See also: Sun-god

Sunanda River, 9

Sun-god

as demigods’ chief, 184
in disciplic succession, 12
liberation via, 184
as Lord’s eye, 184
Vedas known via, 184
See also: Sun

Sūnṛtā, 34

Supersoul (Paramātmā)

as friendly witness, 13, 16, 17
in heart of all, 16, 17
Lord as, 12, 17, 84, 88, 96, 97, 98, 109, 110, 115, 137, 175, 179, 199, 267
names of, three listed, 267
as reality, 175
soul vs., 12, 13

Supreme Brahman. See: Brahman, Supreme;
Supreme Lord

Supreme Lord
abode of, 164
as Absolute Truth, 19, 175
as acintya-bheda-bheda, 19
as Ajita, 149, 150, 243, 255
as all-pervading, 11, 12, 16, 18, 19, 197, 88, 97-98, 168, 169, 170, 172, 176, 214, 219, 270
appearance of. See: Appearance of the Supreme Lord
Arjuna instructed by, 27
Arjuna vs., 17
as artist, 79
atheists baffled by, 112, 179
atheists deny, 110
in atom, 168
authorities reveal, 167, 170-171
as authority, 66, 115
beauty of, 256
Bhagavad-gītā as instructions of, 245
as birthless, 20, 83, 109, 209
as bliss, 209

Supreme Lord

body of. See: Body of the Supreme Lord
Brahmā awed by, 208
Brahman disinterests, 270
Brahmā prayed to, 166–200, 209–214, 217, 219–220
Brahmā under, 74, 78, 97, 103, 115, 157, 180, 201, 220
Caitanya as, 173
as cause of all causes, 19, 76, 93, 103, 116, 168, 172, 180, 262–263
as complete whole, 92
cow protection advocated by, 295
crocodile killed by, 120
crocodile killed by, 120
death, 67, 179, 305
death fears, 67
demigods advised by, in demon battle, 224–228
demigods consoled by, 316
demigods favored by, 160, 232
demigods honored, 252, 310
demigods prayed to, 117
demigods relieved by, 255
demigods revived by, 251
demigods under, 78, 79, 115, 157, 169, 178, 179, 201
demons and demigods revived by, 236
demons thwarted by, 179, 232
demons deny, 237, 239
demons misunderstand, 249
demons pacified by, 246
demons revived by, 251
desires fulfilled by, 93, 101, 198
as detached, 192, 193, 270
as Devaki-nandana, 20
devotee depends on, 132
devotee enlightened by, 96
devotee favored by, 158, 165, 232
Supreme Lord (continued)
in devotee role, 173
devotee sees, 211
devotee understands, 237, 238, 249
devotional service reveals, 21, 85–86, 103–104, 215
Dhruva blessed by, 102, 126
Dhruva saw, 198, 218
dress of, 208
duality absent in, 18
duty toward, 22
energy of. See: Energy of the Supreme Lord
as enjoyer, 22, 294
as equally disposed, 158
as eternal, 5, 17, 169, 172, 200
as father of all, 89, 197, 261, 264, 308
as firelike, 220
flower shower for, 122
following, recommended, 25, 26, 27, 28
form of. See: Form of the Supreme Lord
as friend of all, 292
Gajendra liberated by, 126, 132
Gajendra prayed to, 73, 75, 77–79, 81, 82, 84–86, 88, 90, 92, 94–96, 99, 101, 103, 106–110, 112, 113, 118
Gajendra rescued by, 37, 38, 117, 118, 120
Gajendra sought shelter of, 63, 64, 66
as Garbhodakaśāyī Viṣṇu, 213
Garuda sent away by, 238
gems worn by, 291
as goddess of fortune’s master, 292, 293, 294, 298, 307–308, 308, 309
as Govinda, 19, 269
happiness via, 218
Hare Kṛṣṇa movement reveals, 21
as Hari, 37, 38
hearing about. See: Hearing about the Supreme Lord
in heart of all, 13, 16, 29, 79, 84, 91, 95, 97, 101, 116, 170, 175
in human role, 26, 83, 100
ignorance absent in, 172
Supreme Lord
ignorance dispelled by, 95
impersonal feature of. See: Brahmān (impersonal Absolute); Brahmān effulgence
incarnations of. See: Incarnations of the Supreme Lord
as inconceivable, 168
as independent, 180, 212–213, 307
as invisible, 15, 17
as Kapila, 7
karma under, 210
as kinglike, 159
knowledge via, 211
liberated soul knows, 100
liberation via, 25, 72, 80, 93–94, 261
as limitless, 18, 19, 20, 96, 103, 106–107, 147, 250
living entities directed by, 91, 101
as living entities’ source, 157, 180
living entities vs., 5–6, 10, 11, 15, 17, 169, 170, 172, 180, 210, 219, 221, 237, 304
lotus feet of. See: Lotus feet of the Supreme Lord
Mandara Mountain lifted by, 237
Mandara Mountain steadied by, 252
māyā under, 177, 178
mercy of. See: Mercy of the Supreme Lord
milk ocean churned by, 255–256
modes of nature under, 200, 210
as Mukunda, 307
as mystic master, 110
names of. See: Names of the Supreme Lord
as Nārāyaṇa, 118
nature under, 44, 89, 170, 193, 213, 239
as nirguṇa, 83, 214
nondevotees deny, 110
nondevotees disfavored by, 112
as omnipotent, 237, 239
as omniscient, 171–172, 201, 219, 236, 270
om represents, 74, 263
as one and different, 19
opulence of, 172, 180, 292
Supreme Lord

as origin of species, 89
as Parabrahman, 23, 262
as Paramātmā. See: Supreme Lord, as Supersoul
parts and parcels of, 25, 106–107, 116
pastimes of. See: Pastimes of the Supreme Lord
philosophers baffled by, 79
pious people seek, 63
pleasing, as life’s purpose, 281
preacher dear to, 280
as proprietor, 12–17, 89, 292
protection by. See: Protection by the Supreme Lord
pure devotees realize, 85
pure devotees see, 111
Rākṣasas killed by, 29, 34–35
as reality, 90–91
remembering. See: Remembering the Supreme Lord
remembers everything, 17
sages baffled by, 79
as Satyasena, 34
seeing, everywhere, 16
seeing, face to face, 211, 218
senses can perceive, 194
Śiva awed by, 208
Śiva glorified by, 258, 282
Śiva represents, 260, 261, 263, 267
Śiva under, 74, 78, 115, 157, 220
as sole shelter, 64–65, 66–67, 92, 98, 116, 157, 265
soul enlightened by, 84
as sunlike, 17, 78, 84, 93, 106
as Supersoul, 11, 12, 13, 16, 84, 88, 96, 97, 98, 109, 110, 115, 137, 175, 179, 199, 267
supplies all needs, 219, 281
as Supreme Brahman, 82
as supreme person, 97
surrender to. See: Surrender to the Supreme Lord

Supreme Lord

as Śyāmasundara, 111
teaches by example, 26, 27
time under, 200
as transcendental, 20, 24, 25, 83, 84, 87, 99–100, 103, 106–107, 109, 147, 148, 159, 168, 176, 177, 200, 210, 213, 307
transcendentalists seek, 93
transcendental touch of, 126
as Tri-yuga, 172, 173
truce advised by, in demon-demigod battle, 224–225
universal form of. See: Universal form of the Supreme Lord
universe from, 18, 109
as Uttama-loka, 38
as Vaikuṇṭha, 146
as Vāsudeva, 73, 87, 176, 305
Vāsuki revived by, 251
Vedas from, 263, 267–268
Vedas reveal, 94
viṣṇu-tattvas from, 97
weapons of. See: Weapons of the Supreme Lord
will of, 249
as witness, 219
worship of. See: Deity worship of the Supreme Lord; Worship, of Lord recommended
as Yaśodā-nandana, 20
as Yogīśvara, 239
yogis baffled by, 79
See also: Brahma, Supreme; Kṛṣṇa, Lord; Nārāyaṇa, Lord

Supreme Lord, quotations from
on demigods, 223
on demons’ bewilderment, 316
on devotee, 25
on devotional service revealing God, 215
on meditations absolving sinful reactions, 140
on sages rejecting material world, 191
Supreme Personality of Godhead. See: Supreme Lord
Sura
defined, 165
See also: Demigods; Devotees of the Supreme Lord
Surabhi cows
Krṣṇa tends, 288
from milk ocean, 286, 287
milk unlimited from, 288
Surrender to the Supreme Lord
Bhagavad-gītā instructs, 160
bodily conception dispelled by, 114
Caitanya taught, 160
by demigods, 317
demons shun, 67, 245
by devotees, 317
by Gajendra, 66, 75, 96, 101
as intelligent, 66, 67
in Kali-yuga difficult, 160
Lord rewards, 93–94
Lord teaches, 67
as protection, 112
by pure devotees, 103, 104
as purification, 160
as relief, 90
sins absolved by, 160–161
Survival principle, material vs. spiritual, 163
Sūrya, 199
Sūta Gosvāmī
quoted on Parīkṣit and Śukadeva, 39
quoted on perfection of duty, 22
Śvābhāvika jñāna-bala-kriyā ca
quoted, 107
Svalpam apy asya dharmasya
quoted, 197
Śvāmīn kṛtārtho 'smi varam na yāce
quoted, 218
Svanuṣṭhitasya dharmasya
verse quoted, 22
Svargaloka. See: Heavenly planets, all entries
Śvā-vid-varāhastva-kharāh
quoted, 46
Svayambhūr nāradah śambhuḥ
quoted, 170, 211
verse quoted, 46

Svāyambhūva Manu
austerities by, 9
daughters of, 7
as first Manu, 6
as mankind’s leader, 27
quoted on Supreme being, 10
Rākṣasas chased, 29
as renunciant, 8, 9
in trance, 29
wife of, 8
Śvayānvara ceremony for goddess of fortune, 302
Śveda-ja defined, 180
Śvetadvipa
Brahmā and demigods at, 164, 166
location of, 164, 166
as Lord’s abode, 164, 166
as transcendental, 166
Śvetāsvatara Upaniṣad, quotations from
on Lord’s energies, 170
on soul and Supersoul, 17
on Supreme Lord, 169

T

Tadā rajas-tamo-bhāvāḥ
quoted, 111
Tad brahma niṣkalam anantam aṣeṣa-bhūtaṁ
verse quoted, 269
Tad dhāvato 'nyān atyeti tiṣṭhat
verse quoted, 169
Tad viddhi pranipāṭena
verse quoted, 211
Taittiriya Upaniṣad, quoted on Lord’s supremacy, 67
Tamo-guna. See: Ignorance, mode of
Tapasya. See: Austerity
Tāptasya tat-pratividhir ya ihāṅjasetas
verse quoted, 65
Tāsāṁ brahma mahad yonir
verse quoted, 89
Tasmāt parataraṁ devi
verse quoted, 199
Tasyaiva hetoh prayateta kovido
quoted, 280
General Index

Tathā dehāntara-prāptir
verse quoted, 163

Tatra tam buddhi-samyogām
verse quoted, 71

Tat te 'nukampām susamikṣāsamānah
quoted, 119, 131, 248
verse quoted, 133

Tattvas, types of, three listed, 97

Teacher, spiritual. See: Brāhmaṇas; Spiritual master

Te dvandva-moha-nirmuktā
verse quoted, 216

Tejo-vāvī-mṛdām yathā vinimayāḥ
quoted, 13

Teśām evānukampārthāṁ
verse quoted, 95

Teśām nityābhiyuktānāṁ
quoted, 281

Teśām satyāc cālanārthāṁ
verse quoted, 314–315

Three worlds. See: Universe

Time
demons initially favored by, 224
as fearsome, 66
Lord above, 200
as Lord’s movement, 264
from Lord’s universal form, 190
universe under, 78

Timiṅgila fish defined, 257

Tivreṇa bhakti-yogena
verse quoted, 93, 101, 198

Tortoise, Lord
Mandara Mountain carried by, 150, 151
Mandara Mountain lifted by, 248–249
Mandara Mountain’s churning pleased, 250
size of, 250

Transcendentalists
Lord approachable by, 104
Lord sought by, 93
Supreme Brahman realized by, 114
above Vedic injunctions, 94–95
See also: Devotees of the Supreme Lord;
Jñānis; Māyāvādīs; Yogīs

Transmigration of the soul. See: Birth and death, repeated

Trees
on higher planets, 45
on Trikūṭa Mountain, 47, 49–50, 52
types of, number of, 52

Tretā-yuga, Lord appeared in, 172

Trikūṭa Mountain
animals of, 45, 47, 52, 53, 54, 55, 56
beauty of, 45, 47, 49–50, 52
demigods at, 44, 45, 47, 47–48, 49
elephant king at, 53, 56
flowers of, 49–50, 52, 56
fruits of, 49–50, 52
location of, 42
size of, 42, 43
trees of, 47, 49–50, 52
wealth of, 42, 43, 47

Tripura, 232

Tripurāśura, 271

Trīśikha, 36

Truce
demons and demigods agreed to, 232–233
Lord advised, 224–225

Truth. See: Absolute Truth

Tuṣīta, 31, 32

Tyaktvā dehaṁ punar janma
quoted, 27, 67
verse quoted, 80

U

Uccaiḥsvara, 288

Udbhij-ja defined, 180

Umā, 272

Unhappiness. See: Suffering

United Nations under God consciousness, 13

Universal form of the Supreme Lord, 181
abdomen of, 266
anger of, 187
Apsarās from, 188
arms of, 189
back of, 188
bodily layers of, 266
bones of, 266
bosom of, 188
Brahma from, 187
brāhmaṇas from, 189
Universal form of the Supreme Lord (continued)

breathing of, 265
chest of, 188
demigods from, 187
ears of, 186, 264
eyebrows of, 190
eyelashes of, 190
eyes of, 184, 185, 265, 267
faces of, 266
feet of, 189, 264
genitals of, 187
goddess of fortune from, 188
greed from, 190
hairs of, 266
head of, 188, 265
heart of, 186, 266
heavenly planets from, 188
intelligence of, 187
irreligion from, 187
ksatriyas from, 189
lips of, 190
lust from, 190
Mahendra from, 187
mercy of, 187
mind of, 182, 265
mouth of, 183, 189, 264
movement of, 264
navel of, 186, 265
nose of, 190
Pitās from, 188
prajāpatis from, 187
prowess of, 187
religion from, 188
saints from, 187
semen of, 181, 265
sense enjoyment of, 188
shadow of, 188, 267
Śiva from, 187
śādras from, 189
thighs of, 189
time from, 190
tongue of, 264
touch sense of, 190
vaiśyas from, 189
Vedas from, 187, 189

Universal form of the Supreme Lord

vital force of, 186
Yamarāja from, 190
See also: Body of the Supreme Lord; Form of the Supreme Lord

Universe

annihilation of. See: Annihilation of the universe

Bhāgavatam reveals, 52–53
collectors of, three listed, 74
as covered, 147
as incomprehensible, 191
Lord in, 11, 18, 20, 109, 116
oceans in, 44
politics pervades, 232
scientists misunderstand, 45–46
time destroys, 78
Vaikuṇṭha planet in, 147
Viṣṇu expansions in, 97
See also: Material world

Upadeśyanti te jñānam
verse quoted, 211

Upaniṣads, 29
Urdhva-bahu, 145
Ūrja, 31
Uttānapāda, 30

V

Vaikuṇṭha. See: Spiritual world
Vaikuṇṭha planet in universe, 147

Vairāgya. See: Renunciation
Vairāgya-vidyā-nīja-bhakti-yoga-verse quoted, 27

Vairāja, 149
Vairāja-mūrti defined, 181
Vaiṣṇavānāṁ yathā śambhuḥ quoted, 272, 276

Vaiṣṇavas. See: Devotees of the Supreme Lord
Vaiṣṇavera kriyā-mudrā viññe nā bujhaya quoted, 272

Vaiśyas
cow protection by, 295
from Lord’s universal form, 189
Vaiśyas
modern, condemned, 216
Varāhadeva, Lord, 87
authorities debate over, 148
Hiranyākṣa fought, 148
Vānāśrama-dharma
cow protection in, 295
divisions of, eight listed, 61
See also: Brāhmaṇas; Grhaṣṭha;
Kṣatriyas; Sannyāsa; Śūdras;
Vaiśyas; Vedic culture
Varuṇa
goddess of fortune served by, 299
as Lord’s tongue, 264
Vāruṇī, 312
Vasiṣṭha, 33
Vāsudeva, 176
Vāsudevāḥ sarvam iti
quoted, 88, 305
Vāsudeva platform, 176
Vāsuki
as churning rope, 226, 228, 242, 256
demigods disturbed by, 255
demons weakened by, 254
as Garuḍa’s natural prey, 239
in ignorance, 251
Lord revived, 251
as serpent king, 242
Vedais ca sarvair aham eva vedyah
quoted, 94
Vedānta-sūtra, quoted on Lord as source of all, 180
Vedas
as authority, 167
demigods protect, 36
demons reject, 238
devotees accept, 238
four listed, 106
Krṣṇa revealed by, 94
from the Lord, 263, 267–268
from Lord’s universal form, 187, 189
as mantras, 136
om begins, 74
rascals misinterpret, 136
Srimad-Bhagavatam

Viśvanātha Cakravarti Thākura, cited (continued)
on Gajendra, demigods, and the Lord, 117
on Śvāyambhuva Manu, 9
on Vaikuṇṭha and Bhāgavatam, 146–147

Viśvanātha Cakravarti Thākura, quotations from
on Lord as limitless, 97
on "samvīdam," 233
on Śvetadvipa, 166

Vivasvān
in disciplic succession, 12
See also: Sun-god, all entries

Vivasvān manave pṛāha
verse quoted, 12

Vṛndāvana
Kṛṣṇa in, 288
Rūpa Gosvāmi in, 156
surabhi cows in, 288

W

War
cow killing causes, 296
on māyā, 61

Water
cosmos from, 181
elephant and crocodile in, 58, 60, 61
life sustained by, 181, 182
as Lord’s semen, 181, 265
scientists misunderstand, 181
Watering a tree’s root, worshiping the Lord compared to, 116, 199

Wealth
of Hare Kṛṣṇa movement, 196
as Lord’s property, 292
from milk ocean, 228
of Trikūṭa Mountain, 42, 43, 47
See also: Opulence; Opulence, material

Weapon(s) of the Supreme Lord
disc, 117, 120
two listed, 208

Western countries as car crazy, 65

Woman (Women)
of higher planets, 48
Lord incarnated as, 321
from milk ocean, 228

Woman (Women)
of Vaikuṇṭha, 48
of Vṛndāvana, 48

Work. See: Activities; Fruitive activities; Karma

World. See: Earth planet; Material world

Worship
toward demigods, 274
God vs. demigod, 116, 199
of the Lord recommended, 94, 116, 169, 193, 198, 199, 211
by preaching as best, 280
by saṅkīrtana, 173
of Śiva by Māyāvādīs, 269
Vaiṣṇava vs. Viṣṇu, 199
of Viṣṇu via Śiva, 260, 261, 263
See also: Deity worship of the Supreme Lord

Y

Yac-caksur āsa savitā sakāla-grahānām
verse quoted, 185

Yadā yadā hi dharmaśya
verse quoted, 87, 195, 209, 281

Ya idāṁ paramāṁ guhyāṁ
quoted, 280

Yajña
defined, 22
See also: Ritualistic ceremonies; Sacrifices;
names of specific yajñas

Yajña, Lord
as Ākūti’s son, 7, 8
as Indra, 29
subjects taught by, 7

Yajña-dāna-tapaḥ-karma
quoted, 287

Yajñahotra, 33

Yajñaiḥ saṅkīrtana-prāyair
verse quoted, 173

Yajñārthāṁ karnāṁ ‘nyatra
quoted, 22, 24

Yakṣas
Satyasena killed, 34–35
as fallible, 302

Yamarāja from Lord’s universal form, 190
Ye bhajanti tu māṁ bhaktyā
quoted, 165
verse quoted, 158
Yeśām tv anta-gatam pāpaṁ
verse quoted, 216
Ye yathā māṁ prapadyante
quoted, 93, 101
Yoga
bogus vs. bona fide, 21, 111
of devotion best, 100
in Kṛṣṇa consciousness, 104
mystic, anomalous nowadays, 111
as sense control, 176
See also: Devotional service to the Supreme Lord
Yoga indriya-sāmyāmaḥ
quoted, 176
Yogamāyā, creations of, in material world, 190
Yogārūḍhasya tasyaiva
verse quoted, 23
Yoginām api sarveśāṁ
verse quoted, 100
Yogīs
bogus, condemned, 111
in devotion best, 100
Lord baffles, 79
in meditation, 111
Yudhiṣṭhira Mahārāja, hell vision for, 136
Yugas
Lord’s appearances in, 172
in Manu’s life, 5