

Śrīmad-Bhāgavatam
(*Bhāgavata Purāṇa*)

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Śrīmad-Bhāgavatam (<i>Bhāgavata Purāṇa</i>)
Canto 1: Creation
SB 1.1: Questions by the Sages
SB 1.1.1 O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmāji, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.
SB 1.1.2 Completely rejecting all religious activities which are materially motivated, this Bhāgavata Purāṇa propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhāgavatam, compiled by the great sage Vyāsadeva [in his maturity], is sufficient in itself for God realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhāgavatam, by this culture of knowledge the Supreme Lord is established within his heart.
SB 1.1.3 O expert and thoughtful men, relish Śrīmad-Bhāgavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.
SB 1.1.4 Once, in a holy place in the forest of Naimiṣāranya, great sages headed by the sage Śaunaka assembled to perform a great thousand-year sacrifice for the satisfaction of the Lord and His devotees.
SB 1.1.5 One day, after finishing their morning duties by burning a sacrificial fire and offering a seat of esteem to Śrīla Sūta Gosvāmī, the great sages made inquiries, with great respect, about the following matters.
SB 1.1.6 The sages said: Respected Sūta Gosvāmī, you are completely free from all vice. You are well versed in all the scriptures famous for religious life, and in the Purāṇas and the histories as well, for you have gone through them under proper guidance and have also explained them.
SB 1.1.7 Being the eldest learned Vedāntist, O Sūta Gosvāmī, you are acquainted with the knowledge of Vyāsadeva, who is the incarnation of Godhead, and you also know other sages who are fully versed in all kinds of physical and metaphysical knowledge.
SB 1.1.8 And because you are submissive, your spiritual masters have endowed you with all the favors bestowed upon a gentle disciple. Therefore you can tell us all that you have scientifically learned from them.
SB 1.1.9 Please, therefore, being blessed with many years, explain to us, in an easily understandable way, what you have ascertained to be the absolute and ultimate good for the people in general.
SB 1.1.10 O learned one, in this iron age of Kali men have but short lives. They are quarrelsome, lazy, misguided, unlucky and, above all, always disturbed.
SB 1.1.11 There are many varieties of scriptures, and in all of them there are many prescribed duties, which can be learned only after many years of study in their various divisions. Therefore, O sage, please select the essence of all these scriptures and explain it for the good of all living beings, that by such instruction their hearts may be fully satisfied.
SB 1.1.12

All blessings upon you, O Sūta Gosvāmī. You know for what purpose the Personality of Godhead appeared in the womb of Devakī as the son of Vasudeva.
SB 1.1.13 O Sūta Gosvāmī, we are eager to learn about the Personality of Godhead and His incarnations. Please explain to us those teachings imparted by previous masters [ācāryas], for one is uplifted both by speaking them and by hearing them.
SB 1.1.14 Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Kṛṣṇa, which is feared by fear personified.
SB 1.1.15 O Sūta, those great sages who have completely taken shelter of the lotus feet of the Lord can at once sanctify those who come in touch with them, whereas the waters of the Ganges can sanctify only after prolonged use.
SB 1.1.16 Who is there, desiring deliverance from the vices of the age of quarrel, who is not willing to hear the virtuous glories of the Lord?
SB 1.1.17 His transcendental acts are magnificent and gracious, and great learned sages like Nārada sing of them. Please, therefore, speak to us, who are eager to hear about the adventures He performs in His various incarnations.
SB 1.1.18 O wise Sūta, please narrate to us the transcendental pastimes of the Supreme Godhead's multi-incarnations. Such auspicious adventures and pastimes of the Lord, the supreme controller, are performed by His internal powers.
SB 1.1.19 We never tire of hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers. Those who have developed a taste for transcendental relationships with Him relish hearing of His pastimes at every moment.
SB 1.1.20 Lord Śrī Kṛṣṇa, the Personality of Godhead, along with Balarāma, played like a human being, and so masked He performed many superhuman acts.
SB 1.1.21 Knowing well that the age of Kali has already begun, we are assembled here in this holy place to hear at great length the transcendental message of Godhead and in this way perform sacrifice.
SB 1.1.22 We think that we have met Your Goodness by the will of providence, just so that we may accept you as captain of the ship for those who desire to cross the difficult ocean of Kali, which deteriorates all the good qualities of a human being.
SB 1.1.23 Since Śrī Kṛṣṇa, the Absolute Truth, the master of all mystic powers, has departed for His own abode, please tell us to whom the religious principles have now gone for shelter.
SB 1.2: Divinity and Divine Service
SB 1.2.1 Ugrasravā [Sūta Gosvāmī], the son of Romaharṣaṇa, being fully satisfied by the perfect questions of the brāhmaṇas, thanked them and thus attempted to reply.
SB 1.2.2 Śrīla Sūta Gosvāmī said: Let me offer my respectful obeisances unto that great sage [Śukadeva Gosvāmī] who can enter the hearts of all. When he went away to take up the renounced order of life [sannyāsa], leaving home without undergoing reformation by the sacred thread or the ceremonies observed by the higher castes, his father, Vyāsadeva, fearing separation from him, cried out, "O my son!" Indeed, only the trees, which were absorbed in the same feelings of separation, echoed in response to the begrieved father.
SB 1.2.3 Let me offer my respectful obeisances unto him [Śuka], the spiritual master of all sages, the son of Vyāsadeva, who, out of his great compassion for those gross materialists who struggle to cross over the darkest regions of material existence, spoke this most confidential supplement to the cream of Vedic knowledge, after having personally assimilated it by experience.
SB 1.2.4 Before reciting this Śrīmad-Bhāgavatam, which is the very means of conquest, one should offer respectful obeisances unto the Personality of Godhead, Nārāyaṇa, unto Nara-nārāyaṇa Rṣi, the supermost human being, unto mother Sarasvatī, the goddess of learning, and unto Śrīla Vyāsadeva, the author.

SB 1.2.5 O sages, I have been justly questioned by you. Your questions are worthy because they relate to Lord Kṛṣṇa and so are of relevance to the world's welfare. Only questions of this sort are capable of completely satisfying the self.
SB 1.2.6 The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.
SB 1.2.7 By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world.
SB 1.2.8 The occupational activities a man performs according to his own position are only so much useless labor if they do not provoke attraction for the message of the Personality of Godhead.
SB 1.2.9 All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational service should never use material gain to cultivate sense gratification.
SB 1.2.10 Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for inquiry about the Absolute Truth. Nothing else should be the goal of one's works.
SB 1.2.11 Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān.
SB 1.2.12 The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedānta-śruti.
SB 1.2.13 O best among the twice-born, it is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one's own occupation according to caste divisions and orders of life is to please the Personality of Godhead.
SB 1.2.14 Therefore, with one-pointed attention, one should constantly hear about, glorify, remember and worship the Personality of Godhead, who is the protector of the devotees.
SB 1.2.15 With sword in hand, intelligent men cut through the binding knots of reactionary work [karma] by remembering the Personality of Godhead. Therefore, who will not pay attention to His message?
SB 1.2.16 O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vāsudeva.
SB 1.2.17 Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.
SB 1.2.18 By regular attendance in classes on the Bhāgavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.
SB 1.2.19 As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy.
SB 1.2.20 Thus established in the mode of unalloyed goodness, the man whose mind has been enlivened by contact with devotional service to the Lord gains positive scientific knowledge of the Personality of Godhead in the stage of liberation from all material association.
SB 1.2.21 Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master.

SB 1.2.22 Certainly, therefore, since time immemorial, all transcendentalists have been rendering devotional service to Lord Kṛṣṇa, the Personality of Godhead, with great delight, because such devotional service is enlivening to the self.
SB 1.2.23 The transcendental Personality of Godhead is indirectly associated with the three modes of material nature, namely passion, goodness and ignorance, and just for the material world's creation, maintenance and destruction He accepts the three qualitative forms of Brahmā, Viṣṇu and Śiva. Of these three, all human beings can derive ultimate benefit from Viṣṇu, the form of the quality of goodness.
SB 1.2.24 Firewood is a transformation of earth, but smoke is better than the raw wood. And fire is still better, for by fire we can derive the benefits of superior knowledge [through Vedic sacrifices]. Similarly, passion [rajas] is better than ignorance [tamas], but goodness [sattva] is best because by goodness one can come to realize the Absolute Truth.
SB 1.2.25 Previously all the great sages rendered service unto the Personality of Godhead due to His existence above the three modes of material nature. They worshiped Him to become free from material conditions and thus derive the ultimate benefit. Whoever follows such great authorities is also eligible for liberation from the material world.
SB 1.2.26 Those who are serious about liberation are certainly nonenvious, and they respect all. Yet they reject the horrible and ghastly forms of the demigods and worship only the all-blissful forms of Lord Viṣṇu and His plenary portions.
SB 1.2.27 Those who are in the modes of passion and ignorance worship the forefathers, other living beings and the demigods who are in charge of cosmic activities, for they are urged by a desire to be materially benefited with women, wealth, power and progeny.
SB 1.2.28-29 In the revealed scriptures, the ultimate object of knowledge is Śrī Kṛṣṇa, the Personality of Godhead. The purpose of performing sacrifice is to please Him. Yoga is for realizing Him. All fruitive activities are ultimately rewarded by Him only. He is supreme knowledge, and all severe austerities are performed to know Him. Religion [dharma] is rendering loving service unto Him. He is the supreme goal of life.
SB 1.2.30 In the beginning of the material creation, that Absolute Personality of Godhead [Vāsudeva], in His transcendental position, created the energies of cause and effect by His own internal energy.
SB 1.2.31 After creating the material substance, the Lord [Vāsudeva] expands Himself and enters into it. And although He is within the material modes of nature and appears to be; one of the created beings, He is always fully enlightened in His transcendental position.
SB 1.2.32 The Lord, as Supersoul, pervades all things, just as fire permeates wood, and so He appears to be of many varieties, though He is the absolute one without a second.
SB 1.2.33 The Supersoul enters into the bodies of the created beings who are influenced by the modes of material nature and causes them to enjoy the effects of these modes by the subtle mind.
SB 1.2.34 Thus the Lord of the universes maintains all planets inhabited by demigods, men and lower animals. Assuming the roles of incarnations, He performs pastimes to reclaim those in the mode of pure goodness.
SB 1.3: Kṛṣṇa Is the Source of All Incarnations
SB 1.3.1 Sūta said: In the beginning of the creation, the Lord first expanded Himself in the universal form of the puruṣa incarnation and manifested all the ingredients for the material creation. And thus at first there was the creation of the sixteen principles of material action. This was for the purpose of creating the material universe.
SB 1.3.2 A part of the puruṣa lies down within the water of the universe, from the navel lake of His body sprouts a lotus stem, and from the lotus flower atop this stem, Brahmā, the master of all engineers in the universe, becomes manifest.
SB 1.3.3

It is believed that all the universal planetary systems are situated on the extensive body of the puruṣa, but He has nothing to do with the created material ingredients. His body is eternally in spiritual existence par excellence.	Mahārāja Bali. Although at heart He was willing to regain the kingdom of the three planetary systems, He simply asked for a donation of three steps of land.
SB 1.3.4 The devotees, with their perfect eyes, see the transcendental form of the puruṣa who has thousands of legs, thighs, arms and faces—all extraordinary. In that body there are thousands of heads, ears, eyes and noses. They are decorated with thousands of helmets and glowing earrings and are adorned with garlands.	SB 1.3.20 In the sixteenth incarnation of the Godhead, the Lord [as Bhṛgupati] annihilated the administrative class [kṣatriyas] twenty-one times, being angry with them because of their rebellion against the brāhmaṇas [the intelligent class].
SB 1.3.5 This form [the second manifestation of the puruṣa] is the source and indestructible seed of multifarious incarnations within the universe. From the particles and portions of this form, different living entities, like demigods, men and others, are created.	SB 1.3.21 Thereafter, in the seventeenth incarnation of Godhead, Śrī Vyāsadeva appeared in the womb of Satyavatī through Parāśara Muni, and he divided the one Veda into several branches and subbranches, seeing that the people in general were less intelligent.
SB 1.3.6 First of all, in the beginning of creation, there were the four unmarried sons of Brahmā [the Kumāras], who, being situated in a vow of celibacy, underwent severe austerities for realization of the Absolute Truth.	SB 1.3.22 In the eighteenth incarnation, the Lord appeared as King Rāma. In order to perform some pleasing work for the demigods, He exhibited superhuman powers by controlling the Indian Ocean and then killing the atheist King Rāvaṇa, who was on the other side of the sea.
SB 1.3.7 The supreme enjoyer of all sacrifices accepted the incarnation of a boar [the second incarnation], and for the welfare of the earth He lifted the earth from the nether regions of the universe.	SB 1.3.23 In the nineteenth and twentieth incarnations, the Lord advented Himself as Lord Balarāma and Lord Kṛṣṇa in the family of Vṛṣṇi [the Yadu dynasty], and by so doing He removed the burden of the world.
SB 1.3.8 In the millennium of the ṛṣis, the Personality of Godhead accepted the third empowered incarnation in the form of Devarṣi Nārada, who is a great sage among the demigods. He collected expositions of the Vedas which deal with devotional service and which inspire nonfruitive action.	SB 1.3.24 Then, in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Añjanā, in the province of Gayā, just for the purpose of deluding those who are envious of the faithful theist.
SB 1.3.9 In the fourth incarnation, the Lord became Nara and Nārāyaṇa, the twin sons of the wife of King Dharma. Thus He undertook severe and exemplary penances to control the senses.	SB 1.3.25 Thereafter, at the conjunction of two yugas, the Lord of the creation will take His birth as the Kalki incarnation and become the son of Viṣṇu Yaśa. At this time the rulers of the earth will have degenerated into plunderers.
SB 1.3.10 The fifth incarnation, named Lord Kapila, is foremost among perfected beings. He gave an exposition of the creative elements and metaphysics to Āsuri Brāhmaṇa, for in course of time this knowledge had been lost.	SB 1.3.26 O brāhmaṇas, the incarnations of the Lord are innumerable, like rivulets flowing from inexhaustible sources of water.
SB 1.3.11 The sixth incarnation of the puruṣa was the son of the sage Atri. He was born from the womb of Anasūyā, who prayed for an incarnation. He spoke on the subject of transcendence to Alarka, Prahlāda and others [Yadu, Haihaya, etc.].	SB 1.3.27 All the ṛṣis, Manus, demigods and descendants of Manu, who are especially powerful, are plenary portions or portions of the plenary portions of the Lord. This also includes the Prajāpatis.
SB 1.3.12 The seventh incarnation was Yajña, the son of Prajāpati Ruci and his wife Ākūti. He controlled the period during the change of the Svāyambhūva Manu and was assisted by demigods such as His son Yama.	SB 1.3.28 All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists.
SB 1.3.13 The eighth incarnation was King Ṛṣabha, son of King Nābhi and his wife Merudevi. In this incarnation the Lord showed the path of perfection, which is followed by those who have fully controlled their senses and who are honored by all orders of life.	SB 1.3.29 Whoever carefully recites the mysterious appearances of the Lord, with devotion in the morning and in the evening, gets relief from all miseries of life.
SB 1.3.14 O brāhmaṇas, in the ninth incarnation, the Lord, prayed for by sages, accepted the body of a king [Pṛthu] who cultivated the land to yield various produces, and for that reason the earth was beautiful and attractive.	SB 1.3.30 The conception of the virāṭ universal form of the Lord, as appearing in the material world, is imaginary. It is to enable the less intelligent [and neophytes] to adjust to the idea of the Lord's having form. But factually the Lord has no material form.
SB 1.3.15 When there was a complete inundation after the period of the Cākṣuṣa Manu and the whole world was deep within water, the Lord accepted the form of a fish and protected Vaivasvata Manu, keeping him up on a boat.	SB 1.3.31 Clouds and dust are carried by the air, but less intelligent persons say that the sky is cloudy and the air is dirty. Similarly, they also implant material bodily conceptions on the spirit self.
SB 1.3.16 The eleventh incarnation of the Lord took the form of a tortoise whose shell served as a pivot for the Mandarācala Hill, which was being used as a churning rod by the theists and atheists of the universe.	SB 1.3.32 Beyond this gross conception of form is another, subtle conception of form which is without formal shape and is unseen, unheard and unmanifest. The living being has his form beyond this subtlety, otherwise he could not have repeated births.
SB 1.3.17 In the twelfth incarnation, the Lord appeared as Dhanvantari, and in the thirteenth He allured the atheists by the charming beauty of a woman and gave nectar to the demigods to drink.	SB 1.3.33 Whenever a person experiences, by self-realization, that both the gross and subtle bodies have nothing to do with the pure self, at that time he sees himself as well as the Lord.
SB 1.3.18 In the fourteenth incarnation, the Lord appeared as Nṛsimha and bifurcated the strong body of the atheist Hiraṇyakaśipu with His nails, just as a carpenter pierces cane.	SB 1.3.34 If the illusory energy subsides and the living entity becomes fully enriched with knowledge by the grace of the Lord, then he becomes at once enlightened with self-realization and thus becomes situated in his own glory.
SB 1.3.19 In the fifteenth incarnation, the Lord assumed the form of a dwarf-brāhmaṇa [Vāmana] and visited the arena of sacrifice arranged by	SB 1.3.35 Thus learned men describe the births and activities of the unborn and inactive, which is undiscoverable even in the Vedic literatures. He is the Lord of the heart.
	SB 1.3.36 The Lord, whose activities are always spotless, is the master of the six senses and is fully omnipotent with six opulences. He creates the manifested universes, maintains them and annihilates them without

being in the least affected. He is within every living being and is always independent.
SB 1.3.37 The foolish with a poor fund of knowledge cannot know the transcendental nature of the forms, names and activities of the Lord, who is playing like an actor in a drama. Nor can they express such things, neither in their speculations nor in their words.
SB 1.3.38 Only those who render unreserved, uninterrupted, favorable service unto the lotus feet of Lord Kṛṣṇa, who carries the wheel of the chariot in His hand, can know the creator of the universe in His full glory, power and transcendence.
SB 1.3.39 Only by making such inquiries in this world can one be successful and perfectly cognizant, for such inquiries invoke transcendental ecstatic love unto the Personality of Godhead, who is the proprietor of all the universes, and guarantee cent-percent immunity from the dreadful repetition of birth and death.
SB 1.3.40 This Śrīmad-Bhāgavatam is the literary incarnation of God, and it is compiled by Śrīla Vyāsadeva, the incarnation of God. It is meant for the ultimate good of all people, and it is all-successful, all-blissful and all-perfect.
SB 1.3.41 Śrī Vyāsadeva delivered it to his son, who is the most respected among the self-realized, after extracting the cream of all Vedic literatures and histories of the universe.
SB 1.3.42 Śukadeva Gosvāmī, the son of Vyāsadeva, in his turn delivered the Bhāgavatam to the great Emperor Parīkṣit, who sat surrounded by sages on the bank of the Ganges, awaiting death without taking food or drink.
SB 1.3.43 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.
SB 1.3.44 O learned brāhmana, when Śukadeva Gosvāmī recited Bhāgavatam there [in the presence of Emperor Parīkṣit], I heard him with rapt attention, and thus, by his mercy, I learned the Bhāgavatam from that great and powerful sage. Now I shall try to make you hear the very same thing as I learned it from him and as I have realized it.
SB 1.4: The Appearance of Śrī Nārada
SB 1.4.1 On hearing Sūta Gosvāmī speak thus, Śaunaka Muni, who was the elderly, learned leader of all the ṛṣis engaged in that prolonged sacrificial ceremony, congratulated Sūta Gosvāmī by addressing him as follows.
SB 1.4.2 Śaunaka said: O Sūta Gosvāmī, you are the most fortunate and respected of all those who can speak and recite. Please relate the pious message of Śrīmad-Bhāgavatam, which was spoken by the great and powerful sage Śukadeva Gosvāmī.
SB 1.4.3 In what period and at what place was this first begun, and why was this taken up? From where did Kṛṣṇa-dvaipāyana Vyāsa, the great sage, get the inspiration to compile this literature?
SB 1.4.4 His [Vyāsadeva's] son was a great devotee, an equibalanced monist, whose mind was always concentrated in monism. He was transcendental to mundane activities, but being unexposed, he appeared like an ignorant person.
SB 1.4.5 While Śrī Vyāsadeva was following his son, beautiful young damsels who were bathing naked covered their bodies with cloth, although Śrī Vyāsadeva himself was not naked. But they had not done so when his son had passed. The sage inquired about this, and the young ladies replied that his son was purified and when looking at them made no distinction between male and female. But the sage made such distinctions.
SB 1.4.6 How was he [Śrīla Śukadeva, the son of Vyāsa] recognized by the citizens when he entered the city of Hastināpura [now Delhi], after wandering in the provinces of Kuru and Jāṅgala, appearing like a madman, dumb and retarded?
SB 1.4.7 How did it so happen that King Parīkṣit met this great sage, making it possible for this great transcendental essence of the Vedas

[Bhāgavatam] to be sung to him?
SB 1.4.8 He [Śukadeva Gosvāmī] was accustomed to stay at the door of a householder only long enough for a cow to be milked. And he did this just to sanctify the residence.
SB 1.4.9 It is said that Mahārāja Parīkṣit is a great first-class devotee of the Lord and that his birth and activities are all wonderful. Please tell us about him.
SB 1.4.10 He was a great emperor and possessed all the opulences of his acquired kingdom. He was so exalted that he was increasing the prestige of the Pāṇḍu dynasty. Why did he give up everything to sit down on the bank of the Ganges and fast until death?
SB 1.4.11 He was such a great emperor that all his enemies would come and bow down at his feet and surrender all their wealth for their own benefit. He was full of youth and strength, and he possessed insuperable kingly opulences. Why did he want to give up everything, including his life?
SB 1.4.12 Those who are devoted to the cause of the Personality of Godhead live only for the welfare, development and happiness of others. They do not live for any selfish interest. So even though the Emperor [Parīkṣit] was free from all attachment to worldly possessions, how could he give up his mortal body, which was shelter for others?
SB 1.4.13 We know that you are expert in the meaning of all subjects, except some portions of the Vedas, and thus you can clearly explain the answers to all the questions we have just put to you.
SB 1.4.14 Sūta Gosvāmī said: When the second millennium overlapped the third, the great sage [Vyāsadeva] was born to Parāśara in the womb of Satyavatī, the daughter of Vasu.
SB 1.4.15 Once upon a time he [Vyāsadeva], as the sun rose, took his morning ablution in the waters of the Sarasvatī and sat alone to concentrate.
SB 1.4.16 The great sage Vyāsadeva saw anomalies in the duties of the millennium. This happens on the earth in different ages, due to unseen forces in the course of time.
SB 1.4.17, SB 1.4.18, SB 1.4.17-18 The great sage, who was fully equipped in knowledge, could see, through his transcendental vision, the deterioration of everything material, due to the influence of the age. He could also see that the faithless people in general would be reduced in duration of life and would be impatient due to lack of goodness. Thus he contemplated for the welfare of men in all statuses and orders of life.
SB 1.4.19 He saw that the sacrifices mentioned in the Vedas were means by which the people's occupations could be purified. And to simplify the process he divided the one Veda into four, in order to expand them among men.
SB 1.4.20 The four divisions of the original sources of knowledge [the Vedas] were made separately. But the historical facts and authentic stories mentioned in the Purāṇas are called the fifth Veda.
SB 1.4.21 After the Vedas were divided into four divisions, Paila Ṛṣi became the professor of the Rg Veda, Jaimini the professor of the Sāma Veda, and Vaiśampāyana alone became glorified by the Yajur Veda.
SB 1.4.22 The Sumantu Muni Aṅgirā, who was very devotedly engaged, was entrusted with the Atharva Veda. And my father, Romaharṣana, was entrusted with the Purāṇas and historical record
SB 1.4.23 All these learned scholars, in their turn, rendered their entrusted Vedas unto their many disciples, grand-disciples and great grand-disciples, and thus the respective branches of the followers of the Vedas came into being.
SB 1.4.24 Thus the great sage Vyāsadeva, who is very kind to the ignorant masses, edited the Vedas so they might be assimilated by less intellectual men.
SB 1.4.25 Out of compassion, the great sage thought it wise that this would enable men to achieve the ultimate goal of life. Thus he compiled the great historical narration called the Mahābhārata for women, laborers and friends of the twice-born.
SB 1.4.26

O twice-born brāhmaṇas, still his mind was not satisfied, although he engaged himself in working for the total welfare of all people. SB 1.4.27	SB 1.5.11 On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest.
Thus the sage, being dissatisfied at heart, at once began to reflect, because he knew the essence of religion, and he said within himself: SB 1.4.28, SB 1.4.29, SB 1.4.28-29	SB 1.5.12 Knowledge of self-realization, even though free from all material affinity, does not look well if devoid of a conception of the Infallible [God]. What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilized for the devotional service of the Lord?
I have, under strict disciplinary vows, unpretentiously worshiped the Vedas, the spiritual master and the altar of sacrifice. I have also abided by the rulings and have shown the import of disciplic succession through the explanation of the Mahābhārata, by which even women, śūdras and others [friends of the twice-born] can see the path of religion. SB 1.4.30	SB 1.5.13 O Vyāsadeva, your vision is completely perfect. Your good fame is spotless. You are firm in vow and situated in truthfulness. And thus you can think of the pastimes of the Lord in trance for the liberation of the people in general from all material bondage.
I am feeling incomplete, though I myself am fully equipped with everything required by the Vedas. SB 1.4.31	SB 1.5.14 Whatever you desire to describe that is separate in vision from the Lord simply reacts, with different forms, names and results, to agitate the mind as the wind agitates a boat which has no resting place.
This may be because I did not specifically point out the devotional service of the Lord, which is dear both to perfect beings and to the infallible Lord. SB 1.4.32	SB 1.5.15 The people in general are naturally inclined to enjoy, and you have encouraged them in that way in the name of religion. This is verily condemned and is quite unreasonable. Because they are guided under your instructions, they will accept such activities in the name of religion and will hardly care for prohibitions.
As mentioned before, Nārada reached the cottage of Kṛṣṇa-dvaipāyana Vyāsa on the banks of the Sarasvatī just as Vyāsadeva was regretting his defects. SB 1.4.33	SB 1.5.16 The Supreme Lord is unlimited. Only a very expert personality, retired from the activities of material happiness, deserves to understand this knowledge of spiritual values. Therefore those who are not so well situated, due to material attachment, should be shown the ways of transcendental realization, by Your Goodness, through descriptions of the transcendental activities of the Supreme Lord.
At the auspicious arrival of Śrī Nārada, Śrī Vyāsadeva got up respectfully and worshiped him, giving him veneration equal to that given to Brahmājī, the creator. SB 1.5: Nārada's Instructions on Śrīmad-Bhāgavatam for Vyāsadeva	SB 1.5.17 One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a nondevotee, though fully engaged in occupational duties, does not gain anything.
SB 1.5.1 Sūta Gosvāmī said: Thus the sage amongst the gods [Nārada], comfortably seated and apparently smiling, addressed the ṛṣi amongst the brāhmaṇas [Vedavyāsa].	SB 1.5.18 Persons who are actually intelligent and philosophically inclined should endeavor only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them.
SB 1.5.2 Addressing Vyāsadeva, the son of Parāśara, Nārada inquired: Are you satisfied by identifying with the body or the mind as objects of self-realization?	SB 1.5.19 My dear Vyāsa, even though a devotee of Lord Kṛṣṇa sometimes falls down somehow or other, he certainly does not undergo material existence like others [fruitive workers, etc.] because a person who has once relished the taste of the lotus feet of the Lord can do nothing but remember that ecstasy again and again.
SB 1.5.3 Your inquiries were full and your studies were also well fulfilled, and there is no doubt that you have prepared a great and wonderful work, the Mahābhārata, which is full of all kinds of Vedic sequences elaborately explained.	SB 1.5.20 The Supreme Lord Personality of Godhead is Himself this cosmos, and still He is aloof from it. From Him only has this cosmic manifestation emanated, in Him it rests, and unto Him it enters after annihilation. Your good self knows all about this. I have given only a synopsis.
SB 1.5.4 You have fully delineated the subject of impersonal Brahman as well as the knowledge derived therefrom. Why should you be despondent in spite of all this, thinking that you are undone, my dear prabhu?	SB 1.5.21 Your Goodness has perfect vision. You yourself can know the Supersoul Personality of Godhead because you are present as the plenary portion of the Lord. Although you are birthless, you have appeared on this earth for the well-being of all people. Please, therefore, describe the transcendental pastimes of the Supreme Personality of Godhead Śrī Kṛṣṇa more vividly.
SB 1.5.5 Śrī Vyāsadeva said: All you have said about me is perfectly correct. Despite all this, I am not pacified. I therefore question you about the root cause of my dissatisfaction, for you are a man of unlimited knowledge due to your being the offspring of one [Brahmā] who is self-born [without mundane father and mother].	SB 1.5.22 Learned circles have positively concluded that the infallible purpose of the advancement of knowledge, namely austerities, study of the Vedas, sacrifice, chanting of hymns and charity, culminates in the transcendental descriptions of the Lord, who is defined in choice poetry.
SB 1.5.6 My lord! Everything that is mysterious is known to you because you worship the creator and destroyer of the material world and the maintainer of the spiritual world, the original Personality of Godhead, who is transcendental to the three modes of material nature.	SB 1.5.23 O muni, in the last millennium I was born as the son of a certain maidservant engaged in the service of brāhmaṇas who were
SB 1.5.7 Like the sun, Your Goodness can travel everywhere in the three worlds, and like the air you can penetrate the internal region of everyone. As such, you are as good as the all-pervasive Supersoul. Please, therefore, find out the deficiency in me, despite my being absorbed in transcendence under disciplinary regulations and vows.	
SB 1.5.8 Śrī Nārada said: You have not actually broadcast the sublime and spotless glories of the Personality of Godhead. That philosophy which does not satisfy the transcendental senses of the Lord is considered worthless.	
SB 1.5.9 Although, great sage, you have very broadly described the four principles beginning with religious performances, you have not described the glories of the Supreme Personality, Vāsudeva.	
SB 1.5.10 Those words which do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a place of pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there.	

following the principles of Vedānta. When they were living together during the four months of the rainy season, I was engaged in their personal service.
SB 1.5.24 Although they were impartial by nature, those followers of the Vedānta blessed me with their causeless mercy. As far as I was concerned, I was self-controlled and had no attachment for sports, even though I was a boy. In addition, I was not naughty, and I did not speak more than required.
SB 1.5.25 Once only, by their permission, I took the remnants of their food, and by so doing all my sins were at once eradicated. Thus being engaged, I became purified in heart, and at that time the very nature of the transcendentalist became attractive to me.
SB 1.5.26 O Vyāsadeva, in that association and by the mercy of those great Vedāntists, I could hear them describe the attractive activities of Lord Kṛṣṇa. And thus listening attentively, my taste for hearing of the Personality of Godhead increased at every step.
SB 1.5.27 O great sage, as soon as I got a taste for the Personality of Godhead, my attention to hear of the Lord was unflinching. And as my taste developed, I could realize that it was only in my ignorance that I had accepted gross and subtle coverings, for both the Lord and I are transcendental.
SB 1.5.28 Thus during two seasons—the rainy season and autumn—I had the opportunity to hear these great-souled sages constantly chant the unadulterated glories of the Lord Hari. As the flow of my devotional service began, the coverings of the modes of passion and ignorance vanished.
SB 1.5.29 I was very much attached to those sages. I was gentle in behavior, and all my sins were eradicated in their service. In my heart I had strong faith in them. I had subjugated the senses, and I was strictly following them with body and mind.
SB 1.5.30 As they were leaving, those bhakti-vedāntas, who are very kind to poor-hearted souls, instructed me in that most confidential subject which is instructed by the Personality of Godhead Himself.
SB 1.5.31 By that confidential knowledge, I could understand clearly the influence of the energy of Lord Śrī Kṛṣṇa, the creator, maintainer and annihilator of everything. By knowing that, one can return to Him and personally meet Him.
SB 1.5.32 O Brāhmaṇa Vyāsadeva, it is decided by the learned that the best remedial measure for removing all troubles and miseries is to dedicate one's activities to the service of the Supreme Lord Personality of Godhead [Śrī Kṛṣṇa].
SB 1.5.33 O good soul, does not a thing, applied therapeutically, cure a disease which was caused by that very same thing?
SB 1.5.34 Thus when all a man's activities are dedicated to the service of the Lord, those very activities which caused his perpetual bondage become the destroyer of the tree of work.
SB 1.5.35 Whatever work is done here in this life for the satisfaction of the mission of the Lord is called bhakti-yoga, or transcendental loving service to the Lord, and what is called knowledge becomes a concomitant factor.
SB 1.5.36 While performing duties according to the order of Śrī Kṛṣṇa, the Supreme Personality of Godhead, one constantly remembers Him, His names and His qualities.
SB 1.5.37 Let us all chant the glories of Vāsudeva along with His plenary expansions Pradyumna, Aniruddha and Saṅkarṣaṇa.
SB 1.5.38 Thus he is the actual seer who worships, in the form of transcendental sound representation, the Supreme Personality of Godhead, Viṣṇu, who has no material form.
SB 1.5.39 O brāhmaṇa, thus by the Supreme Lord Kṛṣṇa I was endowed first with the transcendental knowledge of the Lord as inculcated in the confidential parts of the Vedas, then with the spiritual opulences, and then with His intimate loving service.
SB 1.5.40 Please, therefore, describe the Almighty Lord's activities which you

have learned by your vast knowledge of the Vedas, for that will satisfy the hankerings of great learned men and at the same time mitigate the miseries of the masses of common people who are always suffering from material pangs. Indeed, there is no other way to get out of such miseries.
SB 1.6: Conversation Between Nārada and Vyāsadeva
SB 1.6.1 Sūta said: O brāhmaṇas, thus hearing all about Śrī Nārada's birth and activities, Vyāsadeva, the incarnation of God and son of Satyawati, inquired as follows.
SB 1.6.2 Śrī Vyāsadeva said: What did you [Nārada] do after the departure of the great sages who had instructed you in scientific transcendental knowledge before the beginning of your present birth?
SB 1.6.3 O son of Brahmā, how did you pass your life after initiation, and how did you attain this body, having quit your old one in due course?
SB 1.6.4 O great sage, time annihilates everything in due course, so how is it that this subject matter, which happened prior to this day of Brahmā, is still fresh in your memory, undisturbed by time?
SB 1.6.5 Śrī Nārada said: The great sages, who had imparted scientific knowledge of transcendence to me, departed for other places, and I had to pass my life in this way.
SB 1.6.6 I was the only son of my mother, who was not only a simple woman but a maidservant as well. Since I was her only offspring, she had no other alternative for protection: she bound me with the tie of affection.
SB 1.6.7 She wanted to look after my maintenance properly, but because she was not independent, she was not able to do anything for me. The world is under the full control of the Supreme Lord; therefore everyone is like a wooden doll in the hands of a puppet master.
SB 1.6.8 When I was a mere child of five years, I lived in a brāhmaṇa school. I was dependent on my mother's affection and had no experience of different lands.
SB 1.6.9 Once upon a time, my poor mother, when going out one night to milk a cow, was bitten on the leg by a serpent, influenced by supreme time.
SB 1.6.10 I took this as the special mercy of the Lord, who always desires benediction for His devotees, and so thinking, I started for the north.
SB 1.6.11 After my departure, I passed through many flourishing metropolises, towns, villages, animal farms, mines, agricultural lands, valleys, flower gardens, nursery gardens and natural forests.
SB 1.6.12 I passed through hills and mountains full of reservoirs of various minerals like gold, silver and copper, and through tracts of land with reservoirs of water filled with beautiful lotus flowers, fit for the denizens of heaven, decorated with bewildered bees and singing birds.
SB 1.6.13 I then passed alone through many forests of rushes, bamboo, reeds, sharp grass, weeds and caves, which were very difficult to go through alone. I visited deep, dark and dangerously fearful forests, which were the play yards of snakes, owls and jackals.
SB 1.6.14 Thus traveling, I felt tired, both bodily and mentally, and I was both thirsty and hungry. So I took a bath in a river lake and also drank water. By contacting water, I got relief from my exhaustion.
SB 1.6.15 After that, under the shadow of a banyan tree in an uninhabited forest I began to meditate upon the Supersoul situated within, using my intelligence, as I had learned from liberated souls.
SB 1.6.16 As soon as I began to meditate upon the lotus feet of the Personality of Godhead with my mind transformed in transcendental love, tears rolled down my eyes, and without delay the Personality of Godhead Śrī Kṛṣṇa appeared on the lotus of my heart.
SB 1.6.17 O Vyāsadeva, at that time, being exceedingly overpowered by feelings of happiness, every part of my body became separately

enlivened. Being absorbed in an ocean of ecstasy, I could not see both myself and the Lord.
SB 1.6.18 The transcendental form of the Lord, as it is, satisfies the mind's desire and at once erases all mental incongruities. Upon losing that form, I suddenly got up, being perturbed, as is usual when one loses that which is desirable.
SB 1.6.19 I desired to see again that transcendental form of the Lord, but despite my attempts to concentrate upon the heart with eagerness to view the form again, I could not see Him any more, and thus dissatisfied, I was very much aggrieved.
SB 1.6.20 Seeing my attempts in that lonely place, the Personality of Godhead, who is transcendental to all mundane description, spoke to me with gravity and pleasing words, just to mitigate my grief.
SB 1.6.21 O Nārada [the Lord spoke], I regret that during this lifetime you will not be able to see Me anymore. Those who are incomplete in service and who are not completely free from all material taints can hardly see Me.
SB 1.6.22 O virtuous one, you have only once seen My person, and this is just to increase your desire for Me, because the more you hanker for Me, the more you will be freed from all material desires.
SB 1.6.23 By service of the Absolute Truth, even for a few days, a devotee attains firm and fixed intelligence in Me. Consequently he goes on to become My associate in the transcendental world after giving up the present deplorable material worlds.
SB 1.6.24 Intelligence engaged in My devotion cannot be thwarted at any time. Even at the time of creation, as well as at the time of annihilation, your remembrance will continue by My mercy.
SB 1.6.25 Then that supreme authority, personified by sound and unseen by eyes, but most wonderful, stopped speaking. Feeling a sense of gratitude, I offered my obeisances unto Him, bowing my head.
SB 1.6.26 Thus I began chanting the holy name and fame of the Lord by repeated recitation, ignoring all the formalities of the material world. Such chanting and remembering of the transcendental pastimes of the Lord are benedictory. So doing, I traveled all over the earth, fully satisfied, humble and unenvious.
SB 1.6.27 And so, O Brāhmaṇa Vyāsadeva, in due course of time I, who was fully absorbed in thinking of Kṛṣṇa and who therefore had no attachments, being completely freed from all material taints, met with death, as lightning and illumination occur simultaneously.
SB 1.6.28 Having been awarded a transcendental body befitting an associate of the Personality of Godhead, I quit the body made of five material elements, and thus all acquired fruitive results of work [karma] stopped.
SB 1.6.29 At the end of the millennium, when the Personality of Godhead Lord Nārāyaṇa lay down within the water of devastation, Brahmā began to enter into Him along with all creative elements, and I also entered through His breathing.
SB 1.6.30 After 4,300,000,000 solar years, when Brahmā awoke to create again by the will of the Lord, all the ṛṣis like Marīci, Aṅgirā, Atri and so on were created from the transcendental body of the Lord, and I also appeared along with them.
SB 1.6.31 Since then, by the grace of the almighty Viṣṇu, I travel everywhere without restriction both in the transcendental world and in the three divisions of the material world. This is because I am fixed in unbroken devotional service of the Lord.
SB 1.6.32 And thus I travel, constantly singing the transcendental message of the glories of the Lord, vibrating this instrument called a viṇā, which is charged with transcendental sound and which was given to me by Lord Kṛṣṇa.
SB 1.6.33 The Supreme Lord Śrī Kṛṣṇa, whose glories and activities are pleasing to hear, at once appears on the seat of my heart, as if called for, as soon as I begin to chant His holy activities.
SB 1.6.34 It is personally experienced by me that those who are always full of

cares and anxieties due to desiring contact of the senses with their objects can cross the ocean of nescience on a most suitable boat—the constant chanting of the transcendental activities of the Personality of Godhead.
SB 1.6.35 It is true that by practicing restraint of the senses by the yoga system one can get relief from the disturbances of desire and lust, but this is not sufficient to give satisfaction to the soul, for this [satisfaction] is derived from devotional service to the Personality of Godhead.
SB 1.6.36 O Vyāsadeva, you are freed from all sins. Thus I have explained my birth and activities for self-realization, as you asked. All this will be conducive for your personal satisfaction also.
SB 1.6.37 Sūta Gosvāmī said: Thus addressing Vyāsadeva, Śrīla Nārada Muni took leave of him, and vibrating on his viṇā instrument, he left to wander at his free will.
SB 1.6.38 All glory and success to Śrīla Nārada Muni because he glorifies the activities of the Personality of Godhead, and so doing he himself takes pleasure and also enlivens all the distressed souls of the universe.
SB 1.7: The Son of Droṇa Punished
SB 1.7.1 Ṛṣi Śaunaka asked: O Sūta, the great and transcendently powerful Vyāsadeva heard everything from Śrī Nārada Muni. So after Nārada's departure, what did Vyāsadeva do?
SB 1.7.2 Śrī Sūta said: On the western bank of the River Sarasvatī, which is intimately related with the Vedas, there is a cottage for meditation at Śamyāpṛasa which enlivens the transcendental activities of the sages.
SB 1.7.3 In that place, Śrīla Vyāsadeva, in his own āśrama, which was surrounded by berry trees, sat down to meditate after touching water for purification.
SB 1.7.4 Thus he fixed his mind, perfectly engaging it by linking it in devotional service [bhakti-yoga] without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control.
SB 1.7.5 Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries.
SB 1.7.6 The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth.
SB 1.7.7 Simply by giving aural reception to this Vedic literature, the feeling for loving devotional service to Lord Kṛṣṇa, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion and fearfulness.
SB 1.7.8 The great sage Vyāsadeva, after compiling the Śrīmad-Bhāgavatam and revising it, taught it to his own son, Śrī Śukadeva Gosvāmī, who was already engaged in self-realization.
SB 1.7.9 Śrī Śaunaka asked Sūta Gosvāmī: Śrī Śukadeva Gosvāmī was already on the path of self-realization, and thus he was pleased with his own self. So why did he take the trouble to undergo the study of such a vast literature?
SB 1.7.10 All different varieties of ātmārāmas [those who take pleasure in ātmā, or spirit self], especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls.
SB 1.7.11 Śrīla Śukadeva Gosvāmī, son of Śrīla Vyāsadeva, was not only transcendently powerful. He was also very dear to the devotees of the Lord. Thus he underwent the study of this great narration [Śrīmad-Bhāgavatam].
SB 1.7.12 Sūta Gosvāmī thus addressed the ṛṣis headed by Śaunaka: Now I

shall begin the transcendental narration of the Lord Śrī Kṛṣṇa and topics of the birth, activities and deliverance of King Parīkṣit, the sage amongst kings, as well as topics of the renunciation of the worldly order by the sons of Pāṇḍu.	Śrī Sūta Gosvāmī said: Hearing this from the Personality of Godhead, Arjuna touched water for purification, and after circumambulating Lord Śrī Kṛṣṇa, he cast his brahmāstra weapon to counteract the other one.
SB 1.7.13, SB 1.7.14, SB 1.7.13-14 When the respective warriors of both camps, namely the Kauravas and the Pāṇḍavas, were killed on the Battlefield of Kurukṣetra and the dead warriors obtained their destined destinations, and when the son of Dhṛtarāṣṭra fell down lamenting, his spine broken, being beaten by the club of Bhīmasena, the son of Droṇācārya [Aśvatthāmā] beheaded the five sleeping sons of Draupadī and delivered them as a prize to his master, foolishly thinking that he would be pleased. Duryodhana, however, disapproved of the heinous act, and he was not pleased in the least.	SB 1.7.30 When the rays of the two brahmāstras combined, a great circle of fire, like the disc of the sun, covered all outer space and the whole firmament of planets.
SB 1.7.15 Draupadī, the mother of the five children of the Pāṇḍavas, after hearing of the massacre of her sons, began to cry in distress with eyes full of tears. Trying to pacify her in her great loss, Arjuna spoke to her thus:	SB 1.7.31 All the population of the three worlds was scorched by the combined heat of the weapons. Everyone was reminded of the sāmivartaka fire which takes place at the time of annihilation.
SB 1.7.16 O gentle lady, when I present you with the head of that brāhmaṇa, after beheading him with arrows from my Gāṇḍīva bow, I shall then wipe the tears from your eyes and pacify you. Then, after burning your sons' bodies, you can take your bath standing on his head.	SB 1.7.32 Thus seeing the disturbance of the general populace and the imminent destruction of the planets, Arjuna at once retracted both brahmāstra weapons, as Lord Śrī Kṛṣṇa desired.
SB 1.7.17 Arjuna, who is guided by the infallible Lord as friend and driver, thus satisfied the dear lady by such statements. Then he dressed in armor and armed himself with furious weapons, and getting into his chariot, he set out to follow Aśvatthāmā, the son of his martial teacher.	SB 1.7.33 Arjuna, his eyes blazing in anger like two red balls of copper, dexterously arrested the son of Gautamī and bound him with ropes like an animal.
SB 1.7.18 Aśvatthāmā, the murderer of the princes, seeing from a great distance Arjuna coming at him with great speed, fled in his chariot, panic stricken, just to save his life, as Brahmā fled in fear from Śiva.	SB 1.7.34 After binding Aśvatthāmā, Arjuna wanted to take him to the military camp. The Personality of Godhead Śrī Kṛṣṇa, looking on with His lotus eyes, spoke to angry Arjuna.
SB 1.7.19 When the son of the brāhmaṇa [Aśvatthāmā] saw that his horses were tired, he considered that there was no alternative for protection outside of his using the ultimate weapon, the brahmāstra [nuclear weapon].	SB 1.7.35 Lord Śrī Kṛṣṇa said: O Arjuna, you should not show mercy by releasing this relative of a brāhmaṇa [brahma-bandhu], for he has killed innocent boys in their sleep.
SB 1.7.20 Since his life was in danger, he touched water in sanctity and concentrated upon the chanting of the hymns for throwing nuclear weapons, although he did not know how to withdraw such weapons.	SB 1.7.36 A person who knows the principles of religion does not kill an enemy who is careless, intoxicated, insane, asleep, afraid or devoid of his chariot. Nor does he kill a boy, a woman, a foolish creature or a surrendered soul.
SB 1.7.21 Thereupon a glaring light spread in all directions. It was so fierce that Arjuna thought his own life in danger, and so he began to address Lord Śrī Kṛṣṇa.	SB 1.7.37 A cruel and wretched person who maintains his existence at the cost of others' lives deserves to be killed for his own well-being, otherwise he will go down by his own actions.
SB 1.7.22 Arjuna said: O my Lord Śrī Kṛṣṇa, You are the almighty Personality of Godhead. There is no limit to Your different energies. Therefore only You are competent to instill fearlessness in the hearts of Your devotees. Everyone in the flames of material miseries can find the path of liberation in You only.	SB 1.7.38 Furthermore, I have personally heard you promise Draupadī that you would bring forth the head of the killer of her sons.
SB 1.7.23 You are the original Personality of Godhead who expands Himself all over the creations and is transcendental to material energy. You have cast away the effects of the material energy by dint of Your spiritual potency. You are always situated in eternal bliss and transcendental knowledge.	SB 1.7.39 This man is an assassin and murderer of your own family members. Not only that, but he has also dissatisfied his master. He is but the burnt remnants of his family. Kill him immediately.
SB 1.7.24 And yet, though You are beyond the purview of the material energy, You execute the four principles of liberation characterized by religion and so on for the ultimate good of the conditioned souls.	SB 1.7.40 Sūta Gosvāmī said: Although Kṛṣṇa, who was examining Arjuna in religion, encouraged Arjuna to kill the son of Droṇācārya, Arjuna, a great soul, did not like the idea of killing him, although Aśvatthāmā was a heinous murderer of Arjuna's family members.
SB 1.7.25 Thus You descend as an incarnation to remove the burden of the world and to benefit Your friends, especially those who are Your exclusive devotees and are rapt in meditation upon You.	SB 1.7.41 After reaching his own camp, Arjuna, along with his dear friend and charioteer [Śrī Kṛṣṇa], entrusted the murderer unto his dear wife, who was lamenting for her murdered sons.
SB 1.7.26 O Lord of lords, how is it that this dangerous effulgence is spreading all around? Where does it come from? I do not understand it.	SB 1.7.42 Śrī Sūta Gosvāmī said: Draupadī then saw Aśvatthāmā, who was bound with ropes like an animal and silent for having enacted the most inglorious murder. Due to her female nature, and due to her being naturally good and well-behaved, she showed him due respects as a brāhmaṇa.
SB 1.7.27 The Supreme Personality of Godhead said: Know from Me that this is the act of the son of Droṇa. He has thrown the hymns of nuclear energy [brahmāstra], and he does not know how to retract the glare. He has helplessly done this, being afraid of imminent death.	SB 1.7.43 She could not tolerate Aśvatthāmā's being bound by ropes, and being a devoted lady, she said: Release him, for he is a brāhmaṇa, our spiritual master.
SB 1.7.28 O Arjuna, only another brahmāstra can counteract this weapon. Since you are expert in the military science, subdue this weapon's glare with the power of your own weapon.	SB 1.7.44 It was by Droṇācārya's mercy that you learned the military art of throwing arrows and the confidential art of controlling weapons.
SB 1.7.29	SB 1.7.45 He [Droṇācārya] is certainly still existing, being represented by his son. His wife Kṛpī did not undergo a satī with him because she had a son.
	SB 1.7.46 O most fortunate one who knows the principles of religion, it is not good for you to cause grief to glorious family members who are always respectable and worshipful.
	SB 1.7.47 My lord, do not make the wife of Droṇācārya cry like me. I am aggrieved for the death of my sons. She need not cry constantly like me.
	SB 1.7.48 If the kingly administrative order, being unrestricted in sense

control, offends the brāhmaṇa order and enrages them, then the fire of that rage burns up the whole body of the royal family and brings grief upon all.
SB 1.7.49 Sūta Gosvāmī said: O brāhmaṇas, King Yudhiṣṭhira fully supported the statements of the Queen, which were in accordance with the principles of religion and were justified, glorious, full of mercy and equity, and without duplicity.
SB 1.7.50 Nakula and Sahadeva [the younger brothers of the King] and also Sātyaki, Arjuna, the Personality of Godhead Lord Śrī Kṛṣṇa, son of Devakī, and the ladies and others all unanimously agreed with the King.
SB 1.7.51 Bhīma, however, disagreed with them and recommended killing this culprit who, in an angry mood, had murdered sleeping children for no purpose and for neither his nor his master's interest.
SB 1.7.52 Caturbhujā [the four-armed one], or the Personality of Godhead, after hearing the words of Bhīma, Draupadī and others, saw the face of His dear friend Arjuna, and He began to speak as if smiling.
SB 1.7.53, SB 1.7.54, SB 1.7.53-54 The Personality of Godhead Śrī Kṛṣṇa said: A friend of a brāhmaṇa is not to be killed, but if he is an aggressor he must be killed. All these rulings are in the scriptures, and you should act accordingly. You have to fulfill your promise to your wife, and you must also act to the satisfaction of Bhīmasena and Me.
SB 1.7.55 Just then Arjuna could understand the motive of the Lord by His equivocal orders, and thus with his sword he severed both hair and jewel from the head of Aśvatthāmā.
SB 1.7.56 He [Aśvatthāmā] had already lost his bodily luster due to infanticide, and now, moreover, having lost the jewel from his head, he lost even more strength. Thus he was unbound and driven out of the camp.
SB 1.7.57 Cutting the hair from his head, depriving him of his wealth and driving him from his residence are the prescribed punishments for the relative of a brāhmaṇa. There is no injunction for killing the body.
SB 1.7.58 Thereafter, the sons of Pāṇḍu and Draupadī, overwhelmed with grief, performed the proper rituals for the dead bodies of their relatives.
SB 1.8: Prayers by Queen Kuntī and Parīkṣit Saved
SB 1.8.1 Sūta Gosvāmī said: Thereafter the Pāṇḍavas, desiring to deliver water to the dead relatives who had desired it, went to the Ganges with Draupadī. The ladies walked in front.
SB 1.8.2 Having lamented over them and sufficiently offered Ganges water, they bathed in the Ganges, whose water is sanctified due to being mixed with the dust of the lotus feet of the Lord.
SB 1.8.3 There sat the King of the Kurus, Mahārāja Yudhiṣṭhira, along with his younger brothers and Dhṛtarāṣṭra, Gāndhārī, Kuntī and Draupadī, all overwhelmed with grief. Lord Kṛṣṇa was also there.
SB 1.8.4 Citing the stringent laws of the Almighty and their reactions upon living beings, Lord Śrī Kṛṣṇa and the munis began to pacify those who were shocked and affected.
SB 1.8.5 The clever Duryodhana and his party cunningly usurped the kingdom of Yudhiṣṭhira, who had no enemy. By the grace of the Lord, the recovery was executed, and the unscrupulous kings who joined with Duryodhana were killed by Him. Others also died, their duration of life having decreased for their rough handling of the hair of Queen Draupadī.
SB 1.8.6 Lord Śrī Kṛṣṇa caused three well-performed Aśvamedha-yajñas [horse sacrifices] to be conducted by Mahārāja Yudhiṣṭhira and thus caused his virtuous fame to be glorified in all directions, like that of Indra, who had performed one hundred such sacrifices.
SB 1.8.7 Lord Śrī Kṛṣṇa then prepared for His departure. He invited the sons of Pāṇḍu, after having been worshiped by the brāhmaṇas, headed by Śrīla Vyāsadeva. The Lord also reciprocated greetings.
SB 1.8.8 As soon as He seated Himself on the chariot to start for Dvārakā, He

saw Uttarā hurrying toward Him in fear.
SB 1.8.9 Uttarā said: O Lord of lords, Lord of the universe! You are the greatest of mystics. Please protect me, for there is no one else who can save me from the clutches of death in this world of duality.
SB 1.8.10 O my Lord, You are all-powerful. A fiery iron arrow is coming towards me fast. My Lord, let it burn me personally, if You so desire, but please do not let it burn and abort my embryo. Please do me this favor, my Lord.
SB 1.8.11 Sūta Gosvāmī said: Having patiently heard her words, Lord Śrī Kṛṣṇa, who is always very affectionate to His devotees, could at once understand that Aśvatthāmā, the son of Droṇācārya, had thrown the brahmāstra to finish the last life in the Pāṇḍava family.
SB 1.8.12 O foremost among the great thinkers [munis] [Śaunaka], seeing the glaring brahmāstra proceeding towards them, the Pāṇḍavas took up their five respective weapons.
SB 1.8.13 The almighty Personality of Godhead, Śrī Kṛṣṇa, having observed that a great danger was befalling His unalloyed devotees, who were fully surrendered souls, at once took up His Sudarśana disc to protect them.
SB 1.8.14 The Lord of supreme mysticism, Śrī Kṛṣṇa, resides within everyone's heart as the Paramātmā. As such, just to protect the progeny of the Kuru dynasty, He covered the embryo of Uttarā by His personal energy.
SB 1.8.15 O Śaunaka, although the supreme brahmāstra weapon released by Aśvatthāmā was irresistible and without check or counteraction, it was neutralized and foiled when confronted by the strength of Viṣṇu [Lord Kṛṣṇa].
SB 1.8.16 O brāhmaṇas, do not think this to be especially wonderful in the activities of the mysterious and infallible Personality of Godhead. By His own transcendental energy, He maintains and annihilates all material things, although He Himself is unborn.
SB 1.8.17 Thus saved from the radiation of the brahmāstra, Kuntī, the chaste devotee of the Lord, and her five sons and Draupadī addressed Lord Kṛṣṇa as He started for home.
SB 1.8.18 Śrīmatī Kuntī said: O Kṛṣṇa, I offer my obeisances unto You because You are the original personality and are unaffected by the qualities of the material world. You are existing both within and without everything, yet You are invisible to all.
SB 1.8.19 Being beyond the range of limited sense perception, You are the eternally irreproachable factor covered by the curtain of deluding energy. You are invisible to the foolish observer, exactly as an actor dressed as a player is not recognized.
SB 1.8.20 You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and mental speculators, who are purified by being able to discriminate between matter and spirit. How, then, can we women know You perfectly?
SB 1.8.21 Let me therefore offer my respectful obeisances unto the Lord, who has become the son of Vasudeva, the pleasure of Devakī, the boy of Nanda and the other cowherd men of Vṛndāvana, and the enlivener of the cows and the senses.
SB 1.8.22 My respectful obeisances are unto You, O Lord, whose abdomen is marked with a depression like a lotus flower, who are always decorated with garlands of lotus flowers, whose glance is as cool as the lotus and whose feet are engraved with lotuses.
SB 1.8.23 O Hṛṣīkeṣa, master of the senses and Lord of lords, You have released Your mother, Devakī, who was long imprisoned and distressed by the envious King Kāmsa, and me and my children from a series of constant dangers.
SB 1.8.24 My dear Kṛṣṇa, Your Lordship has protected us from a poisoned cake, from a great fire, from cannibals, from the vicious assembly, from sufferings during our exile in the forest and from the battle where great generals fought. And now You have saved us from the weapon of Aśvatthāmā.

SB 1.8.25 I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths.
SB 1.8.26 My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of [material] progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling.
SB 1.8.27 My obeisances are unto You, who are the property of the materially impoverished. You have nothing to do with the actions and reactions of the material modes of nature. You are self-satisfied, and therefore You are the most gentle and are master of the monists.
SB 1.8.28 My Lord, I consider Your Lordship to be eternal time, the supreme controller, without beginning and end, the all-pervasive one. In distributing Your mercy, You are equal to everyone. The dissensions between living beings are due to social intercourse.
SB 1.8.29 O Lord, no one can understand Your transcendental pastimes, which appear to be human and are so misleading. You have no specific object of favor, nor do You have any object of envy. People only imagine that You are partial.
SB 1.8.30 Of course it is bewildering, O soul of the universe, that You work, though You are inactive, and that You take birth, though You are the vital force and the unborn. You Yourself descend amongst animals, men, sages and aquatics. Verily, this is bewildering.
SB 1.8.31 My dear Kṛṣṇa, Yaśodā took up a rope to bind You when You committed an offense, and Your perturbed eyes overflowed with tears, which washed the mascara from Your eyes. And You were afraid, though fear personified is afraid of You. This sight is bewildering to me.
SB 1.8.32 Some say that the Unborn is born for the glorification of pious kings, and others say that He is born to please King Yadu, one of Your dearest devotees. You appear in his family as sandalwood appears in the Malaya hills.
SB 1.8.33 Others say that since both Vasudeva and Devakī prayed for You, You have taken Your birth as their son. Undoubtedly You are unborn, yet You take Your birth for their welfare and to kill those who are envious of the demigods.
SB 1.8.34 Others say that the world, being overburdened like a boat at sea, is much aggrieved, and that Brahmā, who is Your son, prayed for You, and so You have appeared to diminish the trouble.
SB 1.8.35 And yet others say that You appeared to rejuvenate the devotional service of hearing, remembering, worshiping and so on in order that the conditioned souls suffering from material pangs might take advantage and gain liberation.
SB 1.8.36 O Kṛṣṇa, those who continuously hear, chant and repeat Your transcendental activities, or take pleasure in others' doing so, certainly see Your lotus feet, which alone can stop the repetition of birth and death.
SB 1.8.37 O my Lord, You have executed all duties Yourself. Are you leaving us today, though we are completely dependent on Your mercy and have no one else to protect us, now when all kings are at enmity with us?
SB 1.8.38 As the name and fame of a particular body is finished with the disappearance of the living spirit, similarly if You do not look upon us, all our fame and activities, along with the Pāṇḍavas and Yadus, will end at once.
SB 1.8.39 O Gadādhara [Kṛṣṇa], our kingdom is now being marked by the impressions of Your feet, and therefore it appears beautiful. But when You leave, it will no longer be so.
SB 1.8.40 All these cities and villages are flourishing in all respects because the herbs and grains are in abundance, the trees are full of fruits, the rivers are flowing, the hills are full of minerals and the oceans full of wealth. And this is all due to Your glancing over them.
SB 1.8.41

O Lord of the universe, soul of the universe, O personality of the form of the universe, please, therefore, sever my tie of affection for my kinsmen, the Pāṇḍavas and the Vṛṣṇis.
SB 1.8.42 O Lord of Madhu, as the Ganges forever flows to the sea without hindrance, let my attraction be constantly drawn unto You without being diverted to anyone else.
SB 1.8.43 O Kṛṣṇa, O friend of Arjuna, O chief amongst the descendants of Vṛṣṇi, You are the destroyer of those political parties which are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental abode, and You descend to relieve the distresses of the cows, the brāhmaṇas and the devotees. You possess all mystic powers, and You are the preceptor of the entire universe. You are the almighty God, and I offer You my respectful obeisances.
SB 1.8.44 Sūta Gosvāmī said: The Lord, thus hearing the prayers of Kuntidevī, composed in choice words for His glorification, mildly smiled. That smile was as enchanting as His mystic power.
SB 1.8.45 Thus accepting the prayers of Śrīmatī Kuntidevī, the Lord subsequently informed other ladies of His departure by entering the palace of Hastināpura. But upon preparing to leave, He was stopped by King Yudhiṣṭhira, who implored Him lovingly.
SB 1.8.46 King Yudhiṣṭhira, who was much aggrieved, could not be convinced, despite instructions by great sages headed by Vyāsa and the Lord Kṛṣṇa Himself, the performer of superhuman feats, and despite all historical evidence.
SB 1.8.47 King Yudhiṣṭhira, son of Dharma, overwhelmed by the death of his friends, was aggrieved just like a common, materialistic man. O sages, thus deluded by affection, he began to speak.
SB 1.8.48 King Yudhiṣṭhira said: O my lot! I am the most sinful man! Just see my heart, which is full of ignorance! This body, which is ultimately meant for others, has killed many, many phalanxes of men.
SB 1.8.49 I have killed many boys, brāhmaṇas, well-wishers, friends, parents, preceptors and brothers. Though I live millions of years, I will not be relieved from the hell that awaits me for all these sins.
SB 1.8.50 There is no sin for a king who kills for the right cause, who is engaged in maintaining his citizens. But this injunction is not applicable to me.
SB 1.8.51 I have killed many friends of women, and I have thus caused enmity to such an extent that it is not possible to undo it by material welfare work.
SB 1.8.52 As it is not possible to filter muddy water through mud, or purify a wine-stained pot with wine, it is not possible to counteract the killing of men by sacrificing animals.
SB 1.9: The Passing Away of Bhīṣmadeva in the Presence of Lord Kṛṣṇa
SB 1.9.1 Sūta Gosvāmī said: Being afraid for having killed so many subjects on the Battlefield of Kurukṣetra, Mahārāja Yudhiṣṭhira went to the scene of the massacre. There, Bhīṣmadeva was lying on a bed of arrows, about to pass away.
SB 1.9.2 At that time all his brothers followed him on beautiful chariots drawn by first-class horses decorated with gold ornaments. With them were Vyāsa and ṛṣis like Dhaumya [the learned priest of the Pāṇḍavas] and others.
SB 1.9.3 O sage amongst the brāhmaṇas, Lord Śrī Kṛṣṇa, the Personality of Godhead, also followed, seated on a chariot with Arjuna. Thus King Yudhiṣṭhira appeared very aristocratic, like Kuvera surrounded by his companions [the Guhyakas].
SB 1.9.4 Seeing him [Bhīṣma] lying on the ground, like a demigod fallen from the sky, the Pāṇḍava King Yudhiṣṭhira, along with his younger brothers and Lord Kṛṣṇa, bowed down before him.
SB 1.9.5 Just to see the chief of the descendants of King Bharata [Bhīṣma], all the great souls in the universe, namely the ṛṣis amongst the demigods, brāhmaṇas and kings, all situated in the quality of

goodness, were assembled there.	SB 1.9.23 The Personality of Godhead, who appears in the mind of the devotee by attentive devotion and meditation and by chanting of the holy name, releases the devotee from the bondage of fruitive activities at the time of his quitting the material body.
SB 1.9.6, SB 1.9.7, SB 1.9.6-7 All the sages like Parvata Muni, Nārada, Dhaumya, Vyāsa the incarnation of God, Bṛhadaśva, Bharadvāja and Paraśurāma and disciples, Vasiṣṭha, Indrapramada, Trita, Gṛtsamada, Asita, Kakṣivān, Gautama, Atri, Kauśika and Sudarśana were present.	SB 1.9.24 May my Lord, who is four-handed and whose beautifully decorated lotus face, with eyes as red as the rising sun, is smiling, kindly await me at that moment when I quit this material body.
SB 1.9.8 And many others like Śukadeva Gosvāmī and other purified souls, Kaśyapa and Āṅgīrasa and others, all accompanied by their respective disciples, arrived there.	SB 1.9.25 Sūta Gosvāmī said: Mahārāja Yudhiṣṭhira, after hearing Bhīṣmadeva speak in that appealing tone, asked him, in the presence of all the great ṛṣis, about the essential principles of various religious duties.
SB 1.9.9 Bhīṣmadeva, who was the best amongst the eight Vasus, received and welcomed all the great and powerful ṛṣis who were assembled there, for he knew perfectly all the religious principles according to time and place.	SB 1.9.26 At Mahārāja Yudhiṣṭhira's inquiry, Bhīṣmadeva first defined all the classifications of castes and orders of life in terms of the individual's qualifications. Then he systematically, in twofold divisions, described counteraction by detachment and interaction by attachment.
SB 1.9.10 Lord Śrī Kṛṣṇa is situated in everyone's heart, yet He manifests His transcendental form by His internal potency. This very Lord was sitting before Bhīṣmadeva, and since Bhīṣmadeva knew of His glories, he worshiped Him duly.	SB 1.9.27 He then explained, by divisions, acts of charity, the pragmatic activities of a king and activities for salvation. Then he described the duties of women and devotees, both briefly and extensively.
SB 1.9.11 The sons of Mahārāja Pāṇḍu were sitting silently nearby, overtaken with affection for their dying grandfather. Seeing this, Bhīṣmadeva congratulated them with feeling. There were tears of ecstasy in his eyes, for he was overwhelmed by love and affection.	SB 1.9.28 Then he described the occupational duties of different orders and statuses of life, citing instances from history, for he was himself well acquainted with the truth.
SB 1.9.12 Bhīṣmadeva said: Oh, what terrible sufferings and what terrible injustices you good souls suffer for being the sons of religion personified. You did not deserve to remain alive under those tribulations, yet you were protected by the brāhmaṇas, God and religion.	SB 1.9.29 While Bhīṣmadeva was describing occupational duties, the sun's course ran into the northern hemisphere. This period is desired by mystics who die at their will.
SB 1.9.13 As far as my daughter-in-law Kuntī is concerned, upon the great General Pāṇḍu's death, she became a widow with many children, and therefore she suffered greatly. And when you were grown up she suffered a great deal also because of your actions.	SB 1.9.30 Thereupon that man who spoke on different subjects with thousands of meanings and who fought on thousands of battlefields and protected thousands of men, stopped speaking and, being completely freed from all bondage, withdrew his mind from everything else and fixed his wide-open eyes upon the original Personality of Godhead, Śrī Kṛṣṇa, who stood before him, four-handed, dressed in yellow garments that glittered and shined.
SB 1.9.14 In my opinion, this is all due to inevitable time, under whose control everyone in every planet is carried, just as the clouds are carried by the wind.	SB 1.9.31 By pure meditation, looking at Lord Śrī Kṛṣṇa, he at once was freed from all material inauspiciousness and was relieved of all bodily pains caused by the arrow wounds. Thus all the external activities of his senses at once stopped, and he prayed transcendently to the controller of all living beings while quitting his material body.
SB 1.9.15 O how wonderful is the influence of inevitable time. It is irreversible—otherwise, how can there be reverses in the presence of King Yudhiṣṭhira, the son of the demigod controlling religion; Bhīma, the great fighter with a club; the great bowman Arjuna with his mighty weapon Gāṇḍīva; and above all, the Lord, the direct well-wisher of the Pāṇḍavas?	SB 1.9.32 Bhīṣmadeva said: Let me now invest my thinking, feeling and willing, which were so long engaged in different subjects and occupational duties, in the all-powerful Lord Śrī Kṛṣṇa. He is always self-satisfied, but sometimes, being the leader of the devotees, He enjoys transcendental pleasure by descending on the material world, although from Him only the material world is created.
SB 1.9.16 O King, no one can know the plan of the Lord [Śrī Kṛṣṇa]. Even though great philosophers inquire exhaustively, they are bewildered.	SB 1.9.33 Śrī Kṛṣṇa is the intimate friend of Arjuna. He has appeared on this earth in His transcendental body, which resembles the bluish color of the tamāla tree. His body attracts everyone in the three planetary systems [upper, middle and lower]. May His glittering yellow dress and His lotus face, covered with paintings of sandalwood pulp, be the object of my attraction, and may I not desire fruitive results.
SB 1.9.17 O best among the descendants of Bharata [Yudhiṣṭhira], I maintain, therefore, that all this is within the plan of the Lord. Accepting the inconceivable plan of the Lord, you must follow it. You are now the appointed administrative head, and, my lord, you should now take care of those subjects who are now rendered helpless.	SB 1.9.34 On the battlefield [where Śrī Kṛṣṇa attended Arjuna out of friendship], the flowing hair of Lord Kṛṣṇa turned ashen due to the dust raised by the hoofs of the horses. And because of His labor, beads of sweat wetted His face. All these decorations, intensified by the wounds dealt by my sharp arrows, were enjoyed by Him. Let my mind thus go unto Śrī Kṛṣṇa.
SB 1.9.18 This Śrī Kṛṣṇa is no other than the inconceivable, original Personality of Godhead. He is the first Nārāyaṇa, the supreme enjoyer. But He is moving amongst the descendants of King Vṛṣṇi just like one of us and He is bewildering us with His self-created energy.	SB 1.9.35 In obedience to the command of His friend, Lord Śrī Kṛṣṇa entered the arena of the Battlefield of Kurukṣetra between the soldiers of Arjuna and Duryodhana, and while there He shortened the life spans of the opposite party by His merciful glance. This was done simply by His looking at the enemy. Let my mind be fixed upon that Kṛṣṇa.
SB 1.9.19 O King, Lord Śiva, Nārada the sage amongst the demigods, and Kapila, the incarnation of Godhead, all know very confidentially about His glories through direct contact.	SB 1.9.36 When Arjuna was seemingly polluted by ignorance upon observing the soldiers and commanders before him on the battlefield, the Lord eradicated his ignorance by delivering transcendental knowledge. May His lotus feet always remain the object of my attraction.
SB 1.9.20 O King, that personality whom, out of ignorance only, you thought to be your maternal cousin, your very dear friend, well-wisher, counselor, messenger, benefactor, etc., is that very Personality of Godhead, Śrī Kṛṣṇa.	SB 1.9.37 Fulfilling my desire and sacrificing His own promise, He got down from the chariot, took up its wheel, and ran towards me hurriedly,
SB 1.9.21 Being the Absolute Personality of Godhead, He is present in everyone's heart. He is equally kind to everyone, and He is free from the false ego of differentiation. Therefore whatever He does is free from material inebriety. He is equibalanced.	
SB 1.9.22 Yet, despite His being equally kind to everyone, He has graciously come before me while I am ending my life, for I am His unflinching servitor.	

just as a lion goes to kill an elephant. He even dropped His outer garment on the way.
SB 1.9.38 May He, Lord Śrī Kṛṣṇa, the Personality of Godhead, who awards salvation, be my ultimate destination. On the battlefield He charged me, as if angry because of the wounds dealt by my sharp arrows. His shield was scattered, and His body was smeared with blood due to the wounds.
SB 1.9.39 At the moment of death, let my ultimate attraction be to Śrī Kṛṣṇa, the Personality of Godhead. I concentrate my mind upon the chariot driver of Arjuna who stood with a whip in His right hand and a bridle rope in His left, who was very careful to give protection to Arjuna's chariot by all means. Those who saw Him on the Battlefield of Kurukṣetra attained their original forms after death.
SB 1.9.40 Let my mind be fixed upon Lord Śrī Kṛṣṇa, whose motions and smiles of love attracted the damsels of Vrajadhāma [the gopis]. The damsels imitated the characteristic movements of the Lord [after His disappearance from the rāsa dance].
SB 1.9.41 At the Rājasūya-yajña [sacrifice] performed by Mahārāja Yudhiṣṭhira, there was the greatest assembly of all the elite men of the world, the royal and learned orders, and in that great assembly Lord Śrī Kṛṣṇa was worshiped by one and all as the most exalted Personality of Godhead. This happened during my presence, and I remembered the incident in order to keep my mind upon the Lord.
SB 1.9.42 Now I can meditate with full concentration upon that one Lord, Śrī Kṛṣṇa, now present before me because now I have transcended the misconceptions of duality in regard to His presence in everyone's heart, even in the hearts of the mental speculators. He is in everyone's heart. The sun may be perceived differently, but the sun is one.
SB 1.9.43 Sūta Gosvāmī said: Thus Bhīṣmadeva merged himself in the Supersoul, Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, with his mind, speech, sight and actions, and thus he became silent, and his breathing stopped.
SB 1.9.44 Knowing that Bhīṣmadeva had merged into the unlimited eternity of the Supreme Absolute, all present there became silent like birds at the end of the day.
SB 1.9.45 Thereafter, both men and demigods sounded drums in honor, and the honest royal order commenced demonstrations of honor and respect. And from the sky fell showers of flowers.
SB 1.9.46 O descendant of Bhr̥gu [Śaunaka], after performing funeral rituals for the dead body of Bhīṣmadeva, Mahārāja Yudhiṣṭhira was momentarily overtaken with grief.
SB 1.9.47 All the great sages then glorified Lord Śrī Kṛṣṇa, who was present there, by confidential Vedic hymns. Then all of them returned to their respective hermitages, bearing always Lord Kṛṣṇa within their hearts.
SB 1.9.48 Thereafter, Mahārāja Yudhiṣṭhira at once went to his capital, Hastināpura, accompanied by Lord Śrī Kṛṣṇa, and there he consoled his uncle and aunt Gāndhārī, who was an ascetic.
SB 1.9.49 After this, the great religious King, Mahārāja Yudhiṣṭhira, executed the royal power in the kingdom strictly according to the codes and royal principles approved by his uncle and confirmed by Lord Śrī Kṛṣṇa.
SB 1.10: Departure of Lord Kṛṣṇa for Dvārakā
SB 1.10.1 Śaunaka Muni asked: After killing his enemies who desired to usurp his rightful inheritance, how did the greatest of all religious men, Mahārāja Yudhiṣṭhira, assisted by his brothers, rule his subjects? Surely he could not freely enjoy his kingdom with unrestricted consciousness.
SB 1.10.2 Sūta Gosvāmī said: Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, who is the maintainer of the world, became pleased after reestablishing Mahārāja Yudhiṣṭhira in his own kingdom and after restoring the Kuru dynasty, which had been exhausted by the bamboo fire of anger.
SB 1.10.3 Mahārāja Yudhiṣṭhira, after being enlightened by what was spoken

by Bhīṣmadeva and Lord Śrī Kṛṣṇa, the infallible, engaged himself in matters of perfect knowledge because all his misgivings were eradicated. Thus he ruled over the earth and seas and was followed by his younger brothers.
SB 1.10.4 During the reign of Mahārāja Yudhiṣṭhira, the clouds showered all the water that people needed, and the earth produced all the necessities of man in profusion. Due to its fatty milk bag and cheerful attitude, the cow used to moisten the grazing ground with milk.
SB 1.10.5 The rivers, oceans, hills, mountains, forests, creepers and active drugs, in every season, paid their tax quota to the King in profusion.
SB 1.10.6 Because of the King's having no enemy, the living beings were not at any time disturbed by mental agonies, diseases, or excessive heat or cold.
SB 1.10.7 Śrī Hari, Lord Śrī Kṛṣṇa, resided at Hastināpura for a few months to pacify His relatives and please His own sister [Subhadrā].
SB 1.10.8 Afterwards, when the Lord asked permission to depart and the King gave it, the Lord offered His respects to Mahārāja Yudhiṣṭhira by bowing down at his feet, and the King embraced Him. After this the Lord, being embraced by others and receiving their obeisances, got into His chariot.
SB 1.10.9, SB 1.10.10, SB 1.10.9-10 At that time Subhadrā, Draupadī, Kuntī, Uttarā, Gāndhārī, Dhṛtarāṣṭra, Yuyutsu, Kṛpācārya, Nakula, Sahadeva, Bhīmasena, Dhaumya and Satyawatī all nearly fainted because it was impossible for them to bear separation from Lord Kṛṣṇa.
SB 1.10.11-12 The intelligent, who have understood the Supreme Lord in association with pure devotees and have become freed from bad materialistic association, can never avoid hearing the glories of the Lord, even though they have heard them only once. How, then, could the Pāṇḍavas tolerate His separation, for they had been intimately associated with His person, seeing Him face to face, touching Him, conversing with Him, and sleeping, sitting and dining with Him?
SB 1.10.13 All their hearts were melting for Him on the pot of attraction. They looked at Him without blinking their eyes, and they moved hither and thither in perplexity.
SB 1.10.14 The female relatives, whose eyes were flooded with tears out of anxiety for Kṛṣṇa, came out of the palace. They could stop their tears only with great difficulty. They feared that tears would cause misfortune at the time of departure.
SB 1.10.15 While the Lord was departing from the palace of Hastināpura, different types of drums -like the mṛdaṅga, dhola, nagra, dhundhuri and dundubhi-and flutes of different types, the vīṇā, gomukha and bherī, all sounded together to show Him honor.
SB 1.10.16 Out of a loving desire to see the Lord, the royal ladies of the Kurus got up on top of the palace, and smiling with affection and shyness, they showered flowers upon the Lord.
SB 1.10.17 At that time Arjuna, the great warrior and conqueror of sleep, who is the intimate friend of the most beloved Supreme Lord, took up an umbrella which had a handle of jewels and was embroidered with lace and pearls.
SB 1.10.18 Uddhava and Sātyaki began to fan the Lord with decorated fans, and the Lord, as the master of Madhu, seated on scattered flowers, commanded them along the road.
SB 1.10.19 It was being heard here and there that the benedictions being paid to Kṛṣṇa were neither befitting nor unbecoming because they were all for the Absolute, who was now playing the part of a human being.
SB 1.10.20 Absorbed in the thought of the transcendental qualities of the Lord, who is glorified in select poetry, the ladies on the roofs of all the houses of Hastināpura began to talk of Him. This talk was more attractive than the hymns of the Vedas.
SB 1.10.21 They said: Here He is, the original Personality of Godhead as we definitely remember Him. He alone existed before the manifested creation of the modes of nature, and in Him only, because He is the

Supreme Lord, all living beings merge, as if sleeping at night, their energy suspended.
SB 1.10.22 The Personality of Godhead, again desiring to give names and forms to His parts and parcels, the living entities, placed them under the guidance of material nature. By His own potency, material nature is empowered to re-create.
SB 1.10.23 Here is the same Supreme Personality of Godhead whose transcendental form is experienced by the great devotees who are completely cleansed of material consciousness by dint of rigid devotional service and full control of life and the senses. And that is the only way to purify existence.
SB 1.10.24 O dear friends, here is that very Personality of Godhead whose attractive and confidential pastimes are described in the confidential parts of Vedic literature by His great devotees. It is He only who creates, maintains and annihilates the material world and yet remains unaffected.
SB 1.10.25 Whenever there are kings and administrators living like animals in the lowest modes of existence, the Lord in His transcendental form manifests His supreme power, the Truth Positive, shows special mercy to the faithful, performs wonderful activities and manifests various transcendental forms as is necessary in different periods and ages.
SB 1.10.26 Oh, how supremely glorified is the dynasty of King Yadu, and how virtuous is the land of Mathurā, where the supreme leader of all living beings, the husband of the goddess of fortune, has taken His birth and wandered in His childhood.
SB 1.10.27 Undoubtedly it is wonderful that Dvārakā has defeated the glories of the heavenly planets and has enhanced the celebrity of the earth. The inhabitants of Dvārakā are always seeing the soul of all living beings [Kṛṣṇa] in His loving feature. He glances at them and favors them with sweet smiles.
SB 1.10.28 O friends, just think of His wives, whose hands He has accepted. How they must have undergone vows, baths, fire sacrifices and perfect worship of the Lord of the universe to constantly relish now the nectar from His lips [by kissing]. The damsels of Vrajabhūmi would often faint just by expecting such favors.
SB 1.10.29 The children of these ladies are Pradyumna, Sāmba, Amba, etc: Ladies like Rukmiṇī, Satyabhāmā and Jāmbavatī were forcibly taken away by Him from their svayamvara ceremonies after He defeated many powerful kings, headed by Śiśupāla. And other ladies were also forcibly taken away by Him after He killed Bhaumāsura and thousands of his assistants. All of these ladies are glorious.
SB 1.10.30 All these women auspiciously glorified their lives despite their being without individuality and without purity. Their husband, the lotus-eyed Personality of Godhead, never left them alone at home. He always pleased their hearts by making valuable presentations.
SB 1.10.31 While the ladies of the capital of Hastināpura were greeting Him and talking in this way, the Lord, smiling, accepted their good greetings, and casting the grace of His glance over them, He departed from the city.
SB 1.10.32 Mahārāja Yudhiṣṭhira, although no one's enemy, engaged four divisions of defense [horse, elephant, chariot and army] to accompany Lord Kṛṣṇa, the enemy of the asuras [demons]. The Mahārāja did this because of the enemy, and also out of affection for the Lord.
SB 1.10.33 Out of profound affection for Lord Kṛṣṇa, the Pāṇḍavas, who were of the Kuru dynasty, accompanied Him a considerable distance to see Him off. They were overwhelmed with the thought of future separation. The Lord, however, persuaded them to return home, and He proceeded towards Dvārakā with His dear companions.
SB 1.10.34, SB 1.10.35, SB 1.10.34-35 O Śaunaka, the Lord then proceeded towards Kurujaṅgala, Pāñcālā, Śūrasenā, the land on the bank of the River Yamunā, Brahmāvarta, Kurukṣetra, Matsyā, Sārasvatā, the province of the desert and the land of scanty water. After crossing these provinces He gradually reached the Sauvira and Ābhīra provinces, then west of these, reached Dvārakā at last.
SB 1.10.36

On His journey through these provinces He was welcomed, worshiped and given various presentations. In the evening, in all places, the Lord suspended His journey to perform evening rites. This was regularly observed after sunset.
SB 1.11: Lord Kṛṣṇa's Entrance into Dvārakā
SB 1.11.1 Sūta Gosvāmī said: Upon reaching the border of His most prosperous metropolis, known as the country of the Ānartas [Dvārakā], the Lord sounded His auspicious conchshell, heralding His arrival and apparently pacifying the dejection of the inhabitants.
SB 1.11.2 The white and fat-boweled conchshell, being gripped by the hand of Lord Kṛṣṇa and sounded by Him, appeared to be reddened by the touch of His transcendental lips. It seemed that a white swan was playing in the stems of red lotus flowers.
SB 1.11.3 The citizens of Dvārakā, having heard that sound which threatens fear personified in the material world, began to run towards Him fast, just to have a long desired audience with the Lord, who is the protector of all devotees.
SB 1.11.4, SB 1.11.5, SB 1.11.4-5 The citizens arrived before the Lord with their respective presentations, offering them to the fully satisfied and self-sufficient one, who, by His own potency, incessantly supplies others. These presentations were like the offering of a lamp to the sun. Yet the citizens began to speak in ecstatic language to receive the Lord, just as wards welcome their guardian and father.
SB 1.11.6 The citizens said: O Lord, You are worshiped by all demigods like Brahmā, the four Sanas and even the King of heaven. You are the ultimate rest for those who are really aspiring to achieve the highest benefit of life. You are the supreme transcendental Lord, and inevitable time cannot exert its influence upon You.
SB 1.11.7 O creator of the universe, You are our mother, well-wisher, Lord, father, spiritual master and worshipable Deity. By following in Your footsteps we have become successful in every respect. We pray, therefore, that You continue to bless us with Your mercy.
SB 1.11.8 Oh, it is our good luck that we have come again today under Your protection by Your presence, for Your Lordship rarely visits even the denizens of heaven. Now it is possible for us to look into Your smiling face, which is full of affectionate glances. We can now see Your transcendental form, full of all auspiciousness.
SB 1.11.9 O lotus-eyed Lord, whenever You go away to Mathurā, Vṛndāvana or Hastināpura to meet Your friends and relatives, every moment of Your absence seems like a million years. O infallible one, at that time our eyes become useless, as if bereft of sun.
SB 1.11.10 O master, if You live abroad all the time, then we cannot look at Your attractive face, whose smiles vanquish all our sufferings. How can we exist without Your presence? Upon hearing their speeches, the Lord, who is very kind to the citizens and the devotees, entered the city of Dvārakā and acknowledged all their greetings by casting His transcendental glance over them.
SB 1.11.11 As Bhogavatī, the capital of Nāgaloka, is protected by the Nāgas, so was Dvārakā protected by the descendants of Vṛṣṇi—Bhoja, Madhu, Daśārha, Arha, Kukura, Andhaka, etc.—who were as strong as Lord Kṛṣṇa.
SB 1.11.12 The city of Dvārakāpurī was filled with the opulences of all seasons. There were hermitages, orchards, flower gardens, parks and reservoirs of water breeding lotus flowers all over.
SB 1.11.13 The city gateway, the household doors and festooned arches along the roads were all nicely decorated with festive signs like plantain trees and mango leaves, all to welcome the Lord. Flags, garlands and painted signs and slogans all combined to shade the sunshine.
SB 1.11.14 The highways, subways, lanes, markets and public meeting places were all thoroughly cleansed and then moistened with scented water. And to welcome the Lord, fruits, flowers and unbroken seeds were strewn everywhere.
SB 1.11.15 In each and every door of the residential houses, auspicious things like curd, unbroken fruits, sugarcane and full waterpots with articles for worship, incense and candles were all displayed.
SB 1.11.16, SB 1.11.17, SB 1.11.16-17

On hearing that the most dear Kṛṣṇa was approaching Dvārakādhāma, magnanimous Vasudeva, Akrūra, Ugrasena, Balarāma (the superhumanly powerful), Pradyumna, Cārudeṣṇa and Sāmba the son of Jāmbavatī, all extremely happy, abandoned resting, sitting and dining.
SB 1.11.18 They hastened toward the Lord on chariots with brāhmaṇas bearing flowers. Before them were elephants, emblems of good fortune. Conchshells and bugles were sounded, and Vedic hymns were chanted. Thus they offered their respects, which were saturated with affection.
SB 1.11.19 At the same time, many hundreds of well-known prostitutes began to proceed on various vehicles. They were all very eager to meet the Lord, and their beautiful faces were decorated with dazzling earrings, which enhanced the beauty of their foreheads.
SB 1.11.20 Expert dramatists, artists, dancers, singers, historians, genealogists and learned speakers all gave their respective contributions, being inspired by the superhuman pastimes of the Lord. Thus they proceeded on and on.
SB 1.11.21 Lord Kṛṣṇa, the Personality of Godhead, approached them and offered due honor and respect to each and every one of the friends, relatives, citizens and all others who came to receive and welcome Him.
SB 1.11.22 The Almighty Lord greeted everyone present by bowing His head, exchanging greetings, embracing, shaking hands, looking and smiling, giving assurances and awarding benedictions, even to the lowest in rank.
SB 1.11.23 Then the Lord personally entered the city accompanied by elderly relatives and invalid brāhmaṇas with their wives, all offering benedictions and singing the glories of the Lord. Others also praised the glories of the Lord.
SB 1.11.24 When Lord Kṛṣṇa passed over the public roads, all the ladies from the respectable families of Dvārakā went up to the roofs of their palaces just to have a look at the Lord. They considered this to be the greatest festival.
SB 1.11.25 The inhabitants of Dvārakā were regularly accustomed to look upon the reservoir of all beauty, the infallible Lord, yet they were never satiated.
SB 1.11.26 The Lord's chest is the abode of the goddess of fortune. His moonlike face is the drinking vessel for eyes which hanker after all that is beautiful. His arms are the resting places for the administrative demigods. And His lotus feet are the refuge of pure devotees who never talk or sing of any subject except His Lordship.
SB 1.11.27 As the Lord passed along the public road of Dvārakā, His head was protected from the sunshine by a white umbrella. White feathered fans moved in semicircles, and showers of flowers fell upon the road. His yellow garments and garlands of flowers made it appear as if a dark cloud were surrounded simultaneously by sun, moon, lightning and rainbows.
SB 1.11.28 After entering the house of His father, He was embraced by the mothers present, and the Lord offered His obeisances unto them by placing His head at their feet. The mothers were headed by Devakī [His real mother].
SB 1.11.29 The mothers, after embracing their son, sat Him on their laps. Due to pure affection, milk sprang from their breasts. They were overwhelmed with delight, and the tears from their eyes wetted the Lord.
SB 1.11.30 Thereafter, the Lord entered His palaces, which were perfect to the fullest extent. His wives lived in them, and they numbered over sixteen thousand.
SB 1.11.31 The queens of Lord Śrī Kṛṣṇa rejoiced within their minds to see their husband home after a long period abroad. The queens got up at once from their seats and meditations. As was socially customary, they covered their faces shyly and looked about coyly.
SB 1.11.32 The insuperable ecstasy was so strong that the queens, who were shy, first embraced the Lord in the innermost recesses of their

hearts. Then they embraced Him visually, and then they sent their sons to embrace Him [which is equal to personal embracing]. But, O chief amongst the Bhṛḡus, though they tried to restrain their feelings, they inadvertently shed tears.
SB 1.11.33 Although Lord Sri Kṛṣṇa was constantly by their sides, as well as exclusively alone, His feet appeared to them to be newer and newer. The goddess of fortune, although by nature always restless and moving, could not quit the Lord's feet. So what woman can be detached from those feet, having once taken shelter of them?
SB 1.11.34 The Lord was pacified after killing those kings who were burdensome to the earth. They were puffed up with their military strength, their horses, elephants, chariots, infantry, etc. He Himself was not a party in the fight. He simply created hostility between the powerful administrators, and they fought amongst themselves. He was like the wind which causes friction between bamboos and so sparks a fire.
SB 1.11.35 That Supreme Personality of Godhead Śrī Kṛṣṇa, out of His causeless mercy, appeared on this planet by His internal potency and enjoyed Himself amongst competent women as if He were engaging in mundane affairs.
SB 1.11.36 Although the queens' beautiful smiles and furtive glances were all spotless and exciting, and although they could conquer Cupid himself by making him give up his bow in frustration, and although even the tolerant Śiva could fall victim to them, still, despite all their magical feats and attractions, they could not agitate the senses of the Lord.
SB 1.11.37 The common materialistic conditioned souls speculate that the Lord is one of them. Out of their ignorance they think that the Lord is affected by matter, although He is unattached.
SB 1.11.38 This is the divinity of the Personality of Godhead: He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord do not become influenced by the material qualities.
SB 1.11.39 The simple and delicate women truly thought that Lord Sri Kṛṣṇa, their beloved husband, followed them and was dominated by them. They were unaware of the extent of the glories of their husband, as the atheists are unaware of Him as the supreme controller.
SB 1.12: Birth of Emperor Parīkṣit
SB 1.12.1 The sage Śaunaka said: The womb of Uttarā, mother of Mahārāja Parīkṣit, was spoiled by the dreadful and invincible brahmāstra weapon released by Aśvatthāmā. But Mahārāja Parīkṣit was saved by the Supreme Lord.
SB 1.12.2 How was the great emperor Parīkṣit, who was a highly intelligent and great devotee, born in that womb? How did his death take place, and what did he achieve after his death?
SB 1.12.3 We all respectfully want to hear about him [Mahārāja Parīkṣit] to whom Śukadeva Gosvāmī imparted transcendental knowledge. Please speak on this matter.
SB 1.12.4 Śrī Sūta Gosvāmī said: Emperor Yudhiṣṭhira administered generously to everyone during his reign. He was exactly like his father. He had no personal ambition and was freed from all sorts of sense gratification because of his continuous service unto the lotus feet of the Lord Śrī Kṛṣṇa.
SB 1.12.5 News even reached the celestial planets about Mahārāja Yudhiṣṭhira's worldly possessions, the sacrifices in which he would attain a better destination, his queen, his stalwart brothers, his extensive land, his sovereignty over the planet earth, and his fame, etc.
SB 1.12.6 O brāhmaṇas, the opulence of the King was so enchanting that the denizens of heaven aspired for it. But because he was absorbed in the service of the Lord, nothing could satisfy him except the Lord's service.
SB 1.12.7 O son of Bhṛḡu [Śaunaka], when the child Parīkṣit, the great fighter, was in the womb of his mother, Uttarā, and was suffering from the burning heat of the brahmāstra [thrown by Aśvatthāmā], he could observe the Supreme Lord coming to him.

SB 1.12.8 He [the Lord] was only thumb high, but He was all transcendental. He had a very beautiful, blackish, infallible body, and He wore a dress of lightning yellow and a helmet of blazing gold. Thus He was seen by the child.	This child will be like Bali Mahārāja in patience, a staunch devotee of Lord Kṛṣṇa like Prahlāda Mahārāja, a performer of many Aśvamedha [horse] sacrifices and a follower of the old and experienced men.
SB 1.12.9 The Lord was enriched with four hands, earrings of molten gold and eyes blood red with fury. As He loitered about, His club constantly encircled Him like a shooting star.	SB 1.12.26 This child will be the father of kings who will be like sages. For world peace and for the sake of religion, he will be the chastiser of the upstarts and the quarrelsome.
SB 1.12.10 The Lord was thus engaged in vanquishing the radiation of the brahmāstra, just as the sun evaporates a drop of dew. He was observed by the child, who thought about who He was.	SB 1.12.27 After hearing about his death, which will be caused by the bite of a snake-bird sent by a son of a brāhmaṇa, he will get himself freed from all material attachment and surrender unto the Personality of Godhead, taking shelter of Him.
SB 1.12.11 While thus being observed by the child, the Supreme Lord Personality of Godhead, the Supersoul of everyone and the protector of the righteous, who stretches in all directions and who is unlimited by time and space, disappeared at once.	SB 1.12.28 After inquiring about proper self-knowledge from the son of Vyāsadeva, who will be a great philosopher, he will renounce all material attachment and achieve a life of fearlessness.
SB 1.12.12 Thereupon, when all the good signs of the zodiac gradually evolved, the heir apparent of Pāṇḍu, who would be exactly like him in prowess, took birth.	SB 1.12.29 Thus those who were expert in astrological knowledge and in performance of the birth ceremony instructed King Yudhiṣṭhira about the future history of his child. Then, being sumptuously remunerated, they all returned to their respective homes.
SB 1.12.13 King Yudhiṣṭhira, who was very satisfied with the birth of Mahārāja Parīkṣit, had the purificatory process of birth performed. Learned brāhmaṇas, headed by Dhaumya and Kṛpa, recited auspicious hymns.	SB 1.12.30 So his son would become famous in the world as Parīkṣit [examiner] because he would come to examine all human beings in his search after that personality whom he saw before his birth. Thus he would come to constantly contemplate Him.
SB 1.12.14 Upon the birth of a son, the King, who knew how, where and when charity should be given, gave gold, land, villages, elephants, horses and good food grains to the brāhmaṇas.	SB 1.12.31 As the moon, in its waxing fortnight, develops day after day, so the royal prince [Parīkṣit] very soon developed luxuriantly under the care and full facilities of his guardian grandfathers.
SB 1.12.15 The learned brāhmaṇas, who were very satisfied with the charities of the King, addressed him as the chief amongst the Pūrus and informed him that his son was certainly in the line of descent from the Pūrus.	SB 1.12.32 Just at this time, King Yudhiṣṭhira was considering performing a horse sacrifice to get freed from sins incurred from fighting with kinsmen. But he became anxious to get some wealth, for there were no surplus funds outside of fines and tax collection.
SB 1.12.16 The brāhmaṇas said: This spotless son has been restored by the all-powerful and all-pervasive Lord Viṣṇu, the Personality of Godhead, in order to oblige you. He was saved when he was doomed to be destroyed by an irresistible supernatural weapon.	SB 1.12.33 Understanding the hearty wishes of the King, his brothers, as advised by the infallible Lord Kṛṣṇa, collected sufficient riches from the North [left by King Marutta].
SB 1.12.17 For this reason this child will be well known in the world as one who is protected by the Personality of Godhead. O most fortunate one, there is no doubt that this child will become a first-class devotee and will be qualified with all good qualities.	SB 1.12.34 By those riches, the King could procure the ingredients for three horse sacrifices. Thus the pious King Yudhiṣṭhira, who was very fearful after the Battle of Kurukṣetra, pleased Lord Hari, the Personality of Godhead.
SB 1.12.18 The good King [Yudhiṣṭhira] inquired: O great souls, will he become as saintly a king, as pious in his very name and as famous and glorified in his achievements, as others who appeared in this great royal family?	SB 1.12.35 Lord Śrī Kṛṣṇa, the Personality of Godhead, being invited to the sacrifices by Mahārāja Yudhiṣṭhira, saw to it that they were performed by qualified [twice-born] brāhmaṇas. After that, for the pleasure of the relatives, the Lord remained a few months.
SB 1.12.19 The learned brāhmaṇas said: O son of Pṛthā, this child shall be exactly like King Ikṣvāku, son of Manu, in maintaining all those who are born. And as for following the brahminical principles, especially in being true to his promise, he shall be exactly like Rāma, the Personality of Godhead, the son of Mahārāja Daśaratha.	SB 1.12.36 O Śaunaka, thereafter the Lord, having bade farewell to King Yudhiṣṭhira, Draupadī and other relatives, started for the city of Dvārakā, accompanied by Arjuna and other members of the Yadu dynasty.
SB 1.12.20 This child will be a munificent donor of charity and protector of the surrendered, like the famous King Śibi of the Uśīnara country. And he will expand the name and fame of his family like Bharata, the son of Mahārāja Duṣyanta.	SB 1.13: Dhṛtarāṣṭra Quits Home
SB 1.12.21 Amongst great bowmen, this child will be as good as Arjuna. He will be as irresistible as fire and as unsurpassable as the ocean.	SB 1.13.1 Śrī Sūta Gosvāmī said: While traveling on a pilgrimage, Vidura received knowledge of the destination of the self from the great sage Maitreya and then returned to Hastināpura. He became as well versed in the subject as he desired.
SB 1.12.22 This child will be as strong as a lion, and as worthy a shelter as the Himalaya Mountains. He will be forbearing like the earth, and as tolerant as his parents.	SB 1.13.2 After asking various questions and becoming established in the transcendental loving service of Lord Kṛṣṇa, Vidura retired from putting questions to Maitreya Muni.
SB 1.12.23 This child will be like his grandfather Yudhiṣṭhira or Brahmā in equanimity of mind. He will be munificent like the lord of the Kailāsa Hill, Śiva. And he will be the resort of everyone, like the Supreme Personality of Godhead Nārāyaṇa, who is even the shelter of the goddess of fortune.	SB 1.13.3, SB 1.13.4, SB 1.13.3-4 When they saw Vidura return to the palace, all the inhabitants—Mahārāja Yudhiṣṭhira, his younger brothers, Dhṛtarāṣṭra, Sātyaki, Sañjaya, Kṛpācārya, Kuntī, Gāndhārī, Draupadī, Subhadrā, Uttarā, Kṛpī, many other wives of the Kauravas, and other ladies with children—all hurried to him in great delight. It so appeared that they had regained their consciousness after a long period.
SB 1.12.24 This child will be almost as good as Lord Śrī Kṛṣṇa by following in His footsteps. In magnanimity he will become as great as King Rantideva. And in religion he will be like Mahārāja Yayāti.	SB 1.13.5 With great delight they all approached him, as if life had returned to their bodies. They exchanged obeisances and welcomed each other with embraces.
SB 1.12.25	SB 1.13.6 Due to anxieties and long separation, they all cried out of affection. King Yudhiṣṭhira then arranged to offer sitting accommodations and a reception.

SB 1.13.7 After Vidura ate sumptuously and took sufficient rest, he was comfortably seated. Then the King began to speak to him, and all who were present there listened.
SB 1.13.8 Mahārāja Yudhiṣṭhira said: My uncle, do you remember how you always protected us, along with our mother, from all sorts of calamities? Your partiality, like the wings of a bird, saved us from poisoning and arson.
SB 1.13.9 While traveling on the surface of the earth, how did you maintain your livelihood? At which holy places and pilgrimage sites did you render service?
SB 1.13.10 My Lord, devotees like your good self are verily holy places personified. Because you carry the Personality of Godhead within your heart, you turn all places into places of pilgrimage.
SB 1.13.11 My uncle, you must have visited Dvārakā. In that holy place are our friends and well-wishers, the descendants of Yadu, who are always rapt in the service of the Lord Śrī Kṛṣṇa. You might have seen them or heard about them. Are they all living happily in their abodes?
SB 1.13.12 Thus being questioned by Mahārāja Yudhiṣṭhira, Mahātmā Vidura gradually described everything he had personally experienced, except news of the annihilation of the Yadu dynasty.
SB 1.13.13 Compassionate Mahātmā Vidura could not stand to see the Pāṇḍavas distressed at any time. Therefore he did not disclose this unpalatable and unbearable incident because calamities come of their own accord.
SB 1.13.14 Thus Mahātmā Vidura, being treated just like a godly person by his kinsmen, remained there for a certain period just to rectify the mentality of his eldest brother and in this way bring happiness to all the others.
SB 1.13.15 As long as Vidura played the part of a śūdra, being cursed by Maṇḍūka Muni, Aryamā officiated at the post of Yamarāja to punish those who committed sinful acts.
SB 1.13.16 Having won his kingdom and observed the birth of one grandson competent to continue the noble tradition of his family, Mahārāja Yudhiṣṭhira reigned peacefully and enjoyed uncommon opulence in cooperation with his younger brothers, who were all expert administrators to the common people.
SB 1.13.17 Insurmountable, eternal time imperceptibly overcomes those who are too much attached to family affairs and are always engrossed in their thought.
SB 1.13.18 Mahātmā Vidura knew all this, and therefore he addressed Dhṛtarāṣṭra, saying: My dear King, please get out of here immediately. Do not delay. Just see how fear has overtaken you.
SB 1.13.19 This frightful situation cannot be remedied by any person in this material world. My lord, it is the Supreme Personality of Godhead as eternal time [kāla] that has approached us all.
SB 1.13.20 Whoever is under the influence of supreme kāla [eternal time] must surrender his most dear life, and what to speak of other things, such as wealth, honor, children, land and home.
SB 1.13.21 Your father, brother, well-wishers and sons are all dead and passed away. You yourself have expended the major portion of your life, your body is now overtaken by invalidity, and you are living in the home of another.
SB 1.13.22 You have been blind from your very birth, and recently you have become hard of hearing. Your memory is shortened, and your intelligence is disturbed. Your teeth are loose, your liver is defective, and you are coughing up mucus.
SB 1.13.23 Alas, how powerful are the hopes of a living being to continue his life. Verily, you are living just like a household dog and are eating remnants of food given by Bhīma.
SB 1.13.24 There is no need to live a degraded life and subsist on the charity of those whom you tried to kill by arson and poisoning. You also insulted one of their wives and usurped their kingdom and wealth.

SB 1.13.25 Despite your unwillingness to die and your desire to live even at the cost of honor and prestige, your miserly body will certainly dwindle and deteriorate like an old garment.
SB 1.13.26 He is called undisturbed who goes to an unknown, remote place and, freed from all obligations, quits his material body when it has become useless.
SB 1.13.27 He is certainly a first-class man who awakens and understands, either by himself or from others, the falsity and misery of this material world and thus leaves home and depends fully on the Personality of Godhead residing within his heart.
SB 1.13.28 Please, therefore, leave for the North immediately, without letting your relatives know, for soon that time will approach which will diminish the good qualities of men.
SB 1.13.29 Thus Mahārāja Dhṛtarāṣṭra, the scion of the family of Ajamidha, firmly convinced by introspective knowledge [prañā], broke at once the strong network of familial affection by his resolute determination. Thus he immediately left home to set out on the path of liberation, as directed by his younger brother Vidura.
SB 1.13.30 The gentle and chaste Gāndhārī, who was the daughter of King Subala of Kandahar [or Gāndhāra], followed her husband, seeing that he was going to the Himalaya Mountains, which are the delight of those who have accepted the staff of the renounced order like fighters who have accepted a good lashing from the enemy.
SB 1.13.31 Mahārāja Yudhiṣṭhira, whose enemy was never born, performed his daily morning duties by praying, offering fire sacrifice to the sun-god, and offering obeisances, grains, cows, land and gold to the brāhmaṇas. He then entered the palace to pay respects to the elderly. However, he could not find his uncles or aunt, the daughter of King Subala.
SB 1.13.32 Mahārāja Yudhiṣṭhira, full of anxiety, turned to Sañjaya, who was sitting there, and said: O Sañjaya, where is our uncle, who is old and blind?
SB 1.13.33 Where is my well-wisher, uncle Vidura, and mother Gāndhārī, who is very afflicted due to all her sons' demise? My uncle Dhṛtarāṣṭra was also very mortified due to the death of all his sons and grandsons. Undoubtedly I am very ungrateful. Did he, therefore, take my offenses very seriously and, along with his wife, drown himself in the Ganges?
SB 1.13.34 When my father, Pāṇḍu, fell down and we were all small children, these two uncles gave us protection from all kinds of calamities. They were always our good well-wishers. Alas, where have they gone from here?
SB 1.13.35 Sūta Gosvāmī said: Because of compassion and mental agitation, Sañjaya, not having seen his own master, Dhṛtarāṣṭra, was aggrieved and could not properly reply to Mahārāja Yudhiṣṭhira.
SB 1.13.36 First he slowly pacified his mind by intelligence, and wiping away his tears and thinking of the feet of his master, Dhṛtarāṣṭra, he began to reply to Mahārāja Yudhiṣṭhira.
SB 1.13.37 Sañjaya said: My dear descendant of the Kuru dynasty, I have no information of the determination of your two uncles and Gāndhārī. O King, I have been cheated by those great souls.
SB 1.13.38 While Sañjaya was thus speaking, Śrī Nārada, the powerful devotee of the Lord, appeared on the scene carrying his tumburu. Mahārāja Yudhiṣṭhira and his brothers received him properly by getting up from their seats and offering obeisances.
SB 1.13.39 Mahārāja Yudhiṣṭhira said: O godly personality, I do not know where my two uncles have gone. Nor can I find my ascetic aunt who is grief-stricken by the loss of all her sons.
SB 1.13.40 You are like a captain of a ship in a great ocean and you can direct us to our destination. Thus addressed, the godly personality, Devarṣi Nārada, greatest of the philosopher devotees, began to speak.
SB 1.13.41 Śrī Nārada said: O pious King, do not lament for anyone, for everyone is under the control of the Supreme Lord. Therefore all

living beings and their leaders carry on worship to be well protected. It is He only who brings them together and disperses them.
SB 1.13.42 As a cow, bound through the nose by a long rope, is conditioned, so also human beings are bound by different Vedic injunctions and are conditioned to obey the orders of the Supreme.
SB 1.13.43 As a player sets up and disperses his playthings according to his own sweet will, so the supreme will of the Lord brings men together and separates them.
SB 1.13.44 O King, in all circumstances, whether you consider the soul to be an eternal principle, or the material body to be perishable, or everything to exist in the impersonal Absolute Truth, or everything to be an inexplicable combination of matter and spirit, feelings of separation are due only to illusory affection and nothing more.
SB 1.13.45 Therefore give up your anxiety due to ignorance of the self. You are now thinking of how they, who are helpless poor creatures, will exist without you.
SB 1.13.46 This gross material body made of five elements is already under the control of eternal time [kāla], action [karma] and the modes of material nature [guṇa]. How, then, can it, being already in the jaws of the serpent, protect others?
SB 1.13.47 Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another.
SB 1.13.48 Therefore, O King, you should look to the Supreme Lord only, who is one without a second and who manifests Himself by different energies and is both within and without.
SB 1.13.49 That Supreme Personality of Godhead, Lord Śrī Kṛṣṇa, in the guise of all-devouring time [kāla-rūpa] has now descended on earth to eliminate the envious from the world.
SB 1.13.50 The Lord has already performed His duties to help the demigods, and He is awaiting the rest. You Pāṇḍavas may wait as long as the Lord is here on earth.
SB 1.13.51 O King, your uncle Dhṛtarāṣṭra, his brother Vidura and his wife Gāndhārī have gone to the southern side of the Himalaya Mountains, where there are shelters of the great sages.
SB 1.13.52 The place is called Saptasrota ["divided by seven"] because there the waters of the sacred Ganges were divided into seven branches. This was done for the satisfaction of the seven great ṛṣis.
SB 1.13.53 On the banks at Saptasrota, Dhṛtarāṣṭra is now engaged in beginning aṣṭāṅga-yoga by bathing three times daily, in the morning, noon and evening, by performing the Agni-hotra sacrifice with fire and by drinking only water. This helps one control the mind and the senses and frees one completely from thoughts of familial affection.
SB 1.13.54 One who has controlled the sitting postures [the yogic āsanas] and the breathing process can turn the senses toward the Absolute Personality of Godhead and thus become immune to the contaminations of the modes of material nature, namely mundane goodness, passion and ignorance.
SB 1.13.55 Dhṛtarāṣṭra will have to amalgamate his pure identity with intelligence and then merge into the Supreme Being with knowledge of his qualitative oneness, as a living entity, with the Supreme Brahman. Being freed from the blocked sky, he will have to rise to the spiritual sky.
SB 1.13.56 He will have to suspend all the actions of the senses, even from the outside, and will have to be impervious to interactions of the senses, which are influenced by the modes of material nature. After renouncing all material duties, he must become immovably established, beyond all sources of hindrances on the path.
SB 1.13.57 O King, he will quit his body, most probably on the fifth day from today. And his body will turn to ashes.
SB 1.13.58 While outside observing her husband, who will burn in the fire of mystic power along with his thatched cottage, his chaste wife will

enter the fire with rapt attention.
SB 1.13.59 Vidura, being affected with delight and grief, will then leave that place of sacred pilgrimage.
SB 1.13.60 Having spoken thus, the great sage Nārada, along with his viṇā, ascended into outer space. Yudhiṣṭhira kept his instruction in his heart and so was able to get rid of all lamentations.
SB 1.14: The Disappearance of Lord Kṛṣṇa
SB 1.14.1 Śrī Sūta Gosvāmī said: Arjuna went to Dvārakā to see Lord Śrī Kṛṣṇa and other friends and also to learn from the Lord of His next activities.
SB 1.14.2 A few months passed, and Arjuna did not return. Mahārāja Yudhiṣṭhira then began to observe some inauspicious omens, which were fearful in themselves.
SB 1.14.3 He saw that the direction of eternal time had changed, and this was very fearful. There were disruptions in the seasonal regularities. The people in general had become very greedy, angry and deceitful. And he saw that they were adopting foul means of livelihood.
SB 1.14.4 All ordinary transactions and dealings became polluted with cheating, even between friends. And in familial affairs, there was always misunderstanding between fathers, mothers and sons, between well-wishers, and between brothers. Even between husband and wife there was always strain and quarrel.
SB 1.14.5 In course of time it came to pass that people in general became accustomed to greed, anger, pride, etc. Mahārāja Yudhiṣṭhira, observing all these omens, spoke to his younger brother.
SB 1.14.6 Mahārāja Yudhiṣṭhira said to his younger brother Bhīmasena, I sent Arjuna to Dvārakā to meet his friends and to learn from the Personality of Godhead Kṛṣṇa of His program of work.
SB 1.14.7 Since he departed, seven months have passed, yet he has not returned. I do not know factually how things are going there.
SB 1.14.8 Is He going to quit His earthly pastimes, as Devarṣi Nārada indicated? Has that time already arrived?
SB 1.14.9 From Him only, all our kingly opulence, good wives, lives, progeny, control over our subjects, victory over our enemies, and future accommodations in higher planets have become possible. All this is due to His causeless mercy upon us.
SB 1.14.10 Just see, O man with a tiger's strength, how many miseries due to celestial influences, earthly reactions and bodily pains—all very dangerous in themselves—are foreboding danger in the near future by deluding our intelligence.
SB 1.14.11 The left side of my body, my thighs, arms and eyes are all quivering again and again. I am having heart palpitations due to fear. All this indicates undesirable happenings.
SB 1.14.12 Just see, O Bhīma, how the she jackal cries at the rising sun and vomits fire, and how the dog barks at me fearlessly.
SB 1.14.13 O Bhīmasena, tiger amongst men, now useful animals like cows are passing me on my left side, and lower animals like the asses are circumambulating me. My horses appear to weep upon seeing me.
SB 1.14.14 Just see! This pigeon is like a messenger of death. The shrieks of the owls and their rival crows make my heart tremble. It appears that they want to make a void of the whole universe.
SB 1.14.15 Just see how the smoke encircles the sky. It appears that the earth and mountains are throbbing. Just hear the cloudless thunder and see the bolts from the blue.
SB 1.14.16 The wind blows violently, blasting dust everywhere and creating darkness. Clouds are raining everywhere with bloody disasters.
SB 1.14.17 The rays of the sun are declining, and the stars appear to be fighting amongst themselves. Confused living entities appear to be ablaze and weeping.
SB 1.14.18

Rivers, tributaries, ponds, reservoirs and the mind are all perturbed. Butter no longer ignites fire. What is this extraordinary time? What is going to happen?
SB 1.14.19 The calves do not suck the teats of the cows, nor do the cows give milk. They are standing, crying, tears in their eyes, and the bulls take no pleasure in the pasturing grounds.
SB 1.14.20 The Deities seem to be crying in the temple, lamenting and perspiring. They seem about to leave. All the cities, villages, towns, gardens, mines and hermitages are now devoid of beauty and bereft of all happiness. I do not know what sort of calamities are now awaiting us.
SB 1.14.21 I think that all these earthly disturbances indicate some greater loss to the good fortune of the world. The world was fortunate to have been marked with the footprints of the lotus feet of the Lord. These signs indicate that this will no longer be.
SB 1.14.22 O Brāhmaṇa Śaunaka, while Mahārāja Yudhiṣṭhira, observing the inauspicious signs on the earth at that time, was thus thinking to himself, Arjuna came back from the city of the Yadus [Dvārakā].
SB 1.14.23 When he bowed at his feet, the King saw that his dejection was unprecedented. His head was down, and tears glided from his lotus eyes.
SB 1.14.24 Seeing Arjuna pale due to heartfelt anxieties, the King, remembering the indications of the sage Nārada, questioned him in the midst of friends.
SB 1.14.25 Mahārāja Yudhiṣṭhira said: My dear brother, please tell me whether our friends and relatives, such as Madhu, Bhoja, Daśārha, Ārha, Sātvata, Andhaka and the members of the Yadu family are all passing their days in happiness.
SB 1.14.26 Is my respectable grandfather Śūrasena in a happy mood? And are my maternal uncle Vasudeva and his younger brothers all doing well?
SB 1.14.27 His seven wives, headed by Devakī, are all sisters. Are they and their sons and daughters-in-law all happy?
SB 1.14.28, SB 1.14.29, SB 1.14.28-29 Are Ugrasena, whose son was the mischievous Kamsa, and his younger brother still living? Are Hṛdika and his son Kṛtavarmā happy? Are Akṛūra, Jayanta, Gada, Sāraṇa and Śatrujit all happy? How is Balarāma, the Personality of Godhead and the protector of devotees?
SB 1.14.30 How is Pradyumna, the great general of the Vṛṣṇi family? Is He happy? And is Aniruddha, the plenary expansion of the Personality of Godhead, faring well?
SB 1.14.31 Are all the chieftain sons of Lord Kṛṣṇa, such as Suśeṇa, Cārudeṣṇa, Sāmba the son of Jāmbavatī, and Ṛṣabha, along with their sons, all doing well?
SB 1.14.32, SB 1.14.33, SB 1.14.32-33 Also, Śrutadeva, Uddhava and others, Nanda, Sunanda and other leaders of liberated souls who are constant companions of the Lord are protected by Lord Balarāma and Kṛṣṇa. Are they all doing well in their respective functions? Do they, who are all eternally bound in friendship with us, remember our welfare?
SB 1.14.34 Is Lord Kṛṣṇa, the Supreme Personality of Godhead, who gives pleasure to the cows, the senses and the brāhmaṇas, who is very affectionate towards His devotees, enjoying the pious assembly at Dvārakā Purī surrounded by friends?
SB 1.14.35, SB 1.14.36, SB 1.14.35-36 The original Personality of Godhead, the enjoyer, and Balarāma, the primeval Lord Ananta, are staying in the ocean of the Yadu dynasty for the welfare, protection and general progress of the entire universe. And the members of the Yadu dynasty, being protected by the arms of the Lord, are enjoying life like the residents of the spiritual sky.
SB 1.14.37 Simply by administering comforts at the lotus feet of the Lord, which is the most important of all services, the queens at Dvārakā, headed by Satyabhāmā, induced the Lord to conquer the demigods. Thus the queens enjoy things which are prerogatives of the wives of the controller of thunderbolts.

SB 1.14.38 The great heroes of the Yadu dynasty, being protected by the arms of Lord Śrī Kṛṣṇa, always remain fearless in every respect. And therefore their feet trample over the Sudharmā assembly house, which the best demigods deserved but which was taken away from them.
SB 1.14.39 My brother Arjuna, please tell me whether your health is all right. You appear to have lost your bodily luster. Is this due to others disrespecting and neglecting you because of your long stay at Dvārakā?
SB 1.14.40 Has someone addressed you with unfriendly words or threatened you? Could you not give charity to one who asked, or could you not keep your promise to someone?
SB 1.14.41 You are always the protector of the deserving living beings, such as brāhmaṇas, children, cows, women and the diseased. Could you not give them protection when they approached you for shelter?
SB 1.14.42 Have you contacted a woman of impeccable character, or have you not properly treated a deserving woman? Or have you been defeated on the way by someone who is inferior or equal to you?
SB 1.14.43 Have you not taken care of old men and boys who deserve to dine with you? Have you left them and taken your meals alone? Have you committed some unpardonable mistake which is considered to be abominable?
SB 1.14.44 Or is it that you are feeling empty for all time because you might have lost your most intimate friend, Lord Kṛṣṇa? O my brother Arjuna, I can think of no other reason for your becoming so dejected.
SB 1.15: The Pāṇḍavas Retire Timely
SB 1.15.1 Sūta Gosvāmī said: Arjuna, the celebrated friend of Lord Kṛṣṇa, was grief-stricken because of his strong feeling of separation from Kṛṣṇa, over and above all Mahārāja Yudhiṣṭhira's speculative inquiries.
SB 1.15.2 Due to grief, Arjuna's mouth and lotuslike heart had dried up. Therefore his body lost all luster. Now, remembering the Supreme Lord, he could hardly utter a word in reply.
SB 1.15.3 With great difficulty he checked the tears of grief that smeared his eyes. He was very distressed because Lord Kṛṣṇa was out of his sight, and he increasingly felt affection for Him.
SB 1.15.4 Remembering Lord Kṛṣṇa and His well-wishes, benefactions, intimate familial relations and His chariot driving, Arjuna, overwhelmed and breathing very heavily, began to speak.
SB 1.15.5 Arjuna said: O King! The Supreme Personality of Godhead Hari, who treated me exactly like an intimate friend, has left me alone. Thus my astounding power, which astonished even the demigods, is no longer with me.
SB 1.15.6 I have just lost Him whose separation for a moment would render all the universes unfavorable and void, like bodies without life.
SB 1.15.7 Only by His merciful strength was I able to vanquish all the lusty princes assembled at the palace of King Drupada for the selection of the bridegroom. With my bow and arrow I could pierce the fish target and thereby gain the hand of Draupadī.
SB 1.15.8 Because He was near me, it was possible for me to conquer with great dexterity the powerful King of heaven, Indradeva, along with his demigod associates and thus enable the fire-god to devastate the Khāṇḍava Forest. And only by His grace was the demon named Maya saved from the blazing Khāṇḍava Forest, and thus we could build our assembly house of wonderful architectural workmanship, where all the princes assembled during the performance of Rājasūya-yajña and paid you tributes.
SB 1.15.9 Your respectable younger brother, who possesses the strength of ten thousand elephants, killed, by His grace, Jarāsandha, whose feet were worshiped by many kings. These kings had been brought for sacrifice in Jarāsandha's Mahābhairava-yajña, but they were thus released. Later they paid tribute to Your Majesty.
SB 1.15.10 It was He only who loosened the hair of all the wives of the

<p>miscreants who dared open the cluster of your Queen's hair, which had been nicely dressed and sanctified for the great Rājasūya sacrificial ceremony. At that time she fell down at the feet of Lord Kṛṣṇa with tears in her eyes.</p>	<p>the city of Dvārakā, I will inform you that all of them were cursed by the brāhmaṇas, and as a result they all became intoxicated with wine made of putrefied rice and fought among themselves with sticks, not even recognizing one another. Now all but four or five of them are dead and gone.</p>
<p>SB 1.15.11 During our exile, Durvāsā Muni, who eats with his ten thousand disciples, intrigued with our enemies to put us in dangerous trouble. At that time He [Lord Kṛṣṇa], simply by accepting the remnants of food, saved us. By His accepting food thus, the assembly of munis, while bathing in the river, felt sumptuously fed. And all the three worlds were also satisfied.</p>	<p>SB 1.15.24 Factually this is all due to the supreme will of the Lord, the Personality of Godhead. Sometimes people kill one another, and at other times they protect one another.</p>
<p>SB 1.15.12 It was by His influence only that in a fight I was able to astonish the personality of god Lord Śiva and his wife, the daughter of Mount Himalaya. Thus he [Lord Śiva] became pleased with me and awarded me his own weapon. Other demigods also delivered their respective weapons to me, and in addition I was able to reach the heavenly planets in this present body and was allowed a half-elevated seat.</p>	<p>SB 1.15.25, SB 1.15.26, SB 1.15.25-26 O King, as in the ocean the bigger and stronger aquatics swallow up the smaller and weaker ones, so also the Supreme Personality of Godhead, to lighten the burden of the earth, has engaged the stronger Yadu to kill the weaker, and the bigger Yadu to kill the smaller.</p>
<p>SB 1.15.13 When I stayed for some days as a guest in the heavenly planets, all the heavenly demigods, including King Indradeva, took shelter of my arms, which were marked with the Gāṇḍīva bow, to kill the demon named Nivātakavaca. O King, descendant of Ajamidha, at the present moment I am bereft of the Supreme Personality of Godhead, by whose influence I was so powerful.</p>	<p>SB 1.15.27 Now I am attracted to those instructions imparted to me by the Personality of Godhead [Govinda] because they are impregnated with instructions for relieving the burning heart in all circumstances of time and space.</p>
<p>SB 1.15.14 The military strength of the Kauravas was like an ocean in which there dwelled many invincible existences, and thus it was insurmountable. But because of His friendship, I, seated on the chariot, was able to cross over it. And only by His grace was I able to regain the cows and also collect by force many helmets of the kings which were bedecked with jewels that were sources of all brilliance.</p>	<p>SB 1.15.28 Sūta Gosvāmī said: Thus being deeply absorbed in thinking of the instructions of the Lord, which were imparted in the great intimacy of friendship, and in thinking of His lotus feet, Arjuna's mind became pacified and free from all material contamination.</p>
<p>SB 1.15.15 It was He only who withdrew the duration of life from everyone and who, in the battlefield, withdrew the speculative power and strength of enthusiasm from the great military phalanx made by the Kauravas, headed by Bhīṣma, Karṇa, Droṇa, Śalya, etc. Their arrangement was expert and more than adequate, but He [Lord Śrī Kṛṣṇa], while going forward, did all this.</p>	<p>SB 1.15.29 Arjuna's constant remembrance of the lotus feet of Lord Śrī Kṛṣṇa rapidly increased his devotion, and as a result all the trash in his thoughts subsided.</p>
<p>SB 1.15.16 Great generals like Bhīṣma, Droṇa, Karṇa, Bhūriśravā, Suśarmā, Śalya, Jayadratha, and Bāhlika all directed their invincible weapons against me. But by His [Lord Kṛṣṇa's] grace they could not even touch a hair on my head. Similarly, Prahlāda Mahārāja, the supreme devotee of Lord Nṛsiṃhadeva, was unaffected by the weapons the demons used against him.</p>	<p>SB 1.15.30 Because of the Lord's pastimes and activities and because of His absence, it appeared that Arjuna forgot the instructions left by the Personality of Godhead. But factually this was not the case, and again he became lord of his senses.</p>
<p>SB 1.15.17 It was by His mercy only that my enemies neglected to kill me when I descended from my chariot to get water for my thirsty horses. And it was due to my lack of esteem for my Lord that I dared engage Him as my chariot driver, for He is worshiped and offered services by the best men to attain salvation.</p>	<p>SB 1.15.31 Because of his possessing spiritual assets, the doubts of duality were completely cut off. Thus he was freed from the three modes of material nature and placed in transcendence. There was no longer any chance of his becoming entangled in birth and death, for he was freed from material form.</p>
<p>SB 1.15.18 O King! His jokings and frank talks were pleasing and beautifully decorated with smiles. His addresses unto me as "O son of Prthā, O friend, O son of the Kuru dynasty," and all such heartiness are now remembered by me, and thus I am overwhelmed.</p>	<p>SB 1.15.32 Upon hearing of Lord Kṛṣṇa's returning to His abode, and upon understanding the end of the Yadu dynasty's earthly manifestation, Mahārāja Yudhiṣṭhira decided to go back home, back to Godhead.</p>
<p>SB 1.15.19 Generally both of us used to live together and sleep, sit and loiter together. And at the time of advertising oneself for acts of chivalry, sometimes, if there were any irregularity, I used to reproach Him by saying, "My friend, You are very truthful." Even in those hours when His value was minimized, He, being the Supreme Soul, used to tolerate all those utterings of mine, excusing me exactly as a true friend excuses his true friend, or a father excuses his son.</p>	<p>SB 1.15.33 Kuntī, after overhearing Arjuna's telling of the end of the Yadu dynasty and disappearance of Lord Kṛṣṇa, engaged in the devotional service of the transcendental Personality of Godhead with full attention and thus gained release from the course of material existence.</p>
<p>SB 1.15.20 O Emperor, now I am separated from my friend and dearest well-wisher, the Supreme Personality of Godhead, and therefore my heart appears to be void of everything. In His absence I have been defeated by a number of infidel cowherd men while I was guarding the bodies of all the wives of Kṛṣṇa.</p>	<p>SB 1.15.34 The supreme unborn, Lord Śrī Kṛṣṇa, caused the members of the Yadu dynasty to relinquish their bodies, and thus He relieved the burden of the world. This action was like picking out a thorn with a thorn, though both are the same to the controller.</p>
<p>SB 1.15.21 I have the very same Gāṇḍīva bow, the same arrows, the same chariot drawn by the same horses, and I use them as the same Arjuna to whom all the kings offered their due respects. But in the absence of Lord Kṛṣṇa, all of them, at a moment's notice, have become null and void. It is exactly like offering clarified butter on ashes, accumulating money with a magic wand or sowing seeds on barren land.</p>	<p>SB 1.15.35 The Supreme Lord relinquished the body which He manifested to diminish the burden of the earth. Just like a magician, He relinquishes one body to accept different ones, like the fish incarnation and others.</p>
<p>SB 1.15.22, SB 1.15.23, SB 1.15.22-23 O King, since you have asked me about our friends and relatives in</p>	<p>SB 1.15.36 When the Personality of Godhead, Lord Kṛṣṇa, left this earthly planet in His selfsame form, from that very day Kali, who had already partially appeared, became fully manifest to create inauspicious conditions for those who are endowed with a poor fund of knowledge.</p>
	<p>SB 1.15.37 Mahārāja Yudhiṣṭhira was intelligent enough to understand the influence of the age of Kali, characterized by increasing avarice, falsehood, cheating and violence throughout the capital, state, home and among individuals. So he wisely prepared himself to leave home, and he dressed accordingly.</p>
	<p>SB 1.15.38 Thereafter, in the capital of Hastināpura, he enthroned his grandson, who was trained and equally qualified, as the emperor and master of all land bordered by the seas.</p>
	<p>SB 1.15.39 Then he posted Vajra, the son of Aniruddha [grandson of Lord Kṛṣṇa], at Mathurā as the King of Śūrasena. Afterwards Mahārāja Yudhiṣṭhira performed a Prājāpatya sacrifice and placed in himself</p>

the fire for quitting household life.
SB 1.15.40 Mahārāja Yudhiṣṭhira at once relinquished all his garments, belt and ornaments of the royal order and became completely disinterested and unattached to everything.
SB 1.15.41 Then he amalgamated all the sense organs into the mind, then the mind into life, life into breathing, his total existence into the embodiment of the five elements, and his body into death. Then, as pure self, he became free from the material conception of life.
SB 1.15.42 Thus annihilating the gross body of five elements into the three qualitative modes of material nature, he merged them in one nescience and then absorbed that nescience in the self, Brahman, which is inexhaustible in all circumstances.
SB 1.15.43 After that, Mahārāja Yudhiṣṭhira dressed himself in torn clothing, gave up eating all solid foods, voluntarily became dumb and let his hair hang loose. All this combined to make him look like an urchin or madman with no occupation. He did not depend on his brothers for anything. And, just like a deaf man, he heard nothing.
SB 1.15.44 He then started towards the north, treading the path accepted by his forefathers and great men, to devote himself completely to the thought of the Supreme Personality of Godhead. And he lived in that way wherever he went.
SB 1.15.45 The younger brothers of Mahārāja Yudhiṣṭhira observed that the age of Kali had already arrived throughout the world and that the citizens of the kingdom were already affected by irreligious practice. Therefore they decided to follow in the footsteps of their elder brother.
SB 1.15.46 They all had performed all the principles of religion and as a result rightly decided that the lotus feet of the Lord Śrī Kṛṣṇa are the supreme goal of all. Therefore they meditated upon His feet without interruption.
SB 1.15.47, SB 1.15.48, SB 1.15.47-48 Thus by pure consciousness due to constant devotional remembrance, they attained the spiritual sky, which is ruled over by the Supreme Nārāyaṇa, Lord Kṛṣṇa. This is attained only by those who meditate upon the one Supreme Lord without deviation. This abode of the Lord Śrī Kṛṣṇa, known as Goloka Vṛndāvana, cannot be attained by persons who are absorbed in the material conception of life. But the Pāṇḍavas, being completely washed of all material contamination, attained that abode in their very same bodies.
SB 1.15.49 Vidura, while on pilgrimage, left his body at Prabhāsa. Because he was absorbed in thought of Lord Kṛṣṇa, he was received by the denizens of Pitṛloka planet, where he returned to his original post.
SB 1.15.50 Draupadī also saw that her husbands, without caring for her, were leaving home. She knew well about Lord Vāsudeva, Kṛṣṇa, the Personality of Godhead. Both she and Subhadrā became absorbed in thoughts of Kṛṣṇa and attained the same results as their husbands.
SB 1.15.51 The subject of the departure of the sons of Pāṇḍu for the ultimate goal of life, back to Godhead, is fully auspicious and is perfectly pure. Therefore anyone who hears this narration with devotional faith certainly gains the devotional service of the Lord, the highest perfection of life.
SB 1.16: How Parīkṣit Received the Age of Kali
SB 1.16.1 Sūta Gosvāmī said: O learned brāhmaṇas, Mahārāja Parīkṣit then began to rule over the world as a great devotee of the Lord under the instructions of the best of the twice-born brāhmaṇas. He ruled by those great qualities which were foretold by expert astrologers at the time of his birth.
SB 1.16.2 King Parīkṣit married the daughter of King Uttara and begot four sons, headed by Mahārāja Janamejaya.
SB 1.16.3 Mahārāja Parīkṣit, after having selected Kṛpācārya for guidance as his spiritual master, performed three horse sacrifices on the banks of the Ganges. These were executed with sufficient rewards for the attendants. And at these sacrifices, even the common man could see demigods.
SB 1.16.4 Once, when Mahārāja Parīkṣit was on his way to conquer the world, he saw the master of Kali-yuga, who was lower than a śūdra,

disguised as a king and hurting the legs of a cow and bull. The King at once caught hold of him to deal sufficient punishment.
SB 1.16.5 Śaunaka Ṛṣi inquired: Why did Mahārāja Parīkṣit simply punish him, since he was the lowest of the śūdras, having dressed as a king and having struck a cow on the leg? Please describe all these incidents if they relate to the topics of Lord Kṛṣṇa.
SB 1.16.6 The devotees of the Lord are accustomed to licking up the honey available from the lotus feet of the Lord. What is the use of topics which simply waste one's valuable life?
SB 1.16.7 O Sūta Gosvāmī, there are those amongst men who desire freedom from death and get eternal life. They escape the slaughtering process by calling the controller of death, Yamarāja.
SB 1.16.8 As long as Yamarāja, who causes everyone's death, is present here, no one shall meet with death. The great sages have invited the controller of death, Yamarāja, who is the representative of the Lord. Living beings who are under his grip should take advantage by hearing the deathless nectar in the form of this narration of the transcendental pastimes of the Lord.
SB 1.16.9 Lazy human beings with paltry intelligence and a short duration of life pass the night sleeping and the day performing activities that are for naught.
SB 1.16.10 Sūta Gosvāmī said: While Mahārāja Parīkṣit was residing in the capital of the Kuru empire, the symptoms of the age of Kali began to infiltrate within the jurisdiction of his state. When he learned about this, he did not think the matter very palatable. This did, however, give him a chance to fight. He took up his bow and arrows and prepared himself for military activities.
SB 1.16.11 Mahārāja Parīkṣit sat on a chariot drawn by black horses. His flag was marked with the sign of a lion. Being so decorated and surrounded by charioteers, cavalry, elephants and infantry soldiers, he left the capital to conquer in all directions.
SB 1.16.12 Mahārāja Parīkṣit then conquered all parts of the earthly planet—Bhadraśva, Ketumāla, Bhārata, the northern Kuru, Kimpuruṣa, etc.—and exacted tributes from their respective rulers.
SB 1.16.13, SB 1.16.14, SB 1.16.15, SB 1.16.13-15 Wherever the King visited, he continuously heard the glories of his great forefathers, who were all devotees of the Lord, and also of the glorious acts of Lord Kṛṣṇa. He also heard how he himself had been protected by the Lord from the powerful heat of the weapon of Aśvatthāmā. People also mentioned the great affection between the descendants of Vṛṣṇi and Prthā due to the latter's great devotion to Lord Keśava. The King, being very pleased with the singers of such glories, opened his eyes in great satisfaction. Out of magnanimity he was pleased to award them very valuable necklaces and clothing.
SB 1.16.16 Mahārāja Parīkṣit heard that out of His causeless mercy Lord Kṛṣṇa [Viṣṇu], who is universally obeyed, rendered all kinds of service to the malleable sons of Pāṇḍu by accepting posts ranging from chariot driver to president to messenger, friend, night watchman, etc., according to the will of the Pāṇḍavas, obeying them like a servant and offering obeisances like one younger in years. When he heard this, Mahārāja Parīkṣit became overwhelmed with devotion to the lotus feet of the Lord.
SB 1.16.17 Now you may hear from me of what happened while Mahārāja Parīkṣit was passing his days hearing of the good occupations of his forefathers and being absorbed in thought of them.
SB 1.16.18 The personality of religious principles, Dharma, was wandering about in the form of a bull. And he met the personality of earth in the form of a cow who appeared to grieve like a mother who had lost her child. She had tears in her eyes, and the beauty of her body was lost. Thus Dharma questioned the earth as follows.
SB 1.16.19 Dharma [in the form of a bull] asked: Madam, are you not hale and hearty? Why are you covered with the shadow of grief? It appears by your face that you have become black. Are you suffering from some internal disease, or are you thinking of some relative who is away in a distant place?
SB 1.16.20 I have lost my three legs and am now standing on one only. Are you lamenting for my state of existence? Or are you in great anxiety

because henceforward the unlawful meat-eaters will exploit you? Or are you in a sorry plight because the demigods are now bereft of their share of sacrificial offerings because no sacrifices are being performed at present? Or are you grieving for living beings because of their sufferings due to famine and drought?

SB 1.16.21
Are you feeling compunction for the unhappy women and children who are left forlorn by unscrupulous persons? Or are you unhappy because the goddess of learning is being handled by brāhmaṇas addicted to acts against the principles of religion? Or are you sorry to see that the brāhmaṇas have taken shelter of administrative families that do not respect brahminical culture?

SB 1.16.22
The so-called administrators are now bewildered by the influence of this age of Kali, and thus they have put all state affairs into disorder. Are you now lamenting this disorder? Now the general populace does not follow the rules and regulations for eating, sleeping, drinking, mating, etc., and they are inclined to perform such anywhere and everywhere. Are you unhappy because of this?

SB 1.16.23
O mother earth, the Supreme Personality of Godhead, Hari, incarnated Himself as Lord Śrī Kṛṣṇa just to unload your heavy burden. All His activities here are transcendental, and they cement the path of liberation. You are now bereft of His presence. You are probably now thinking of those activities and feeling sorry in their absence.

SB 1.16.24
Mother, you are the reservoir of all riches. Please inform me of the root cause of your tribulations by which you have been reduced to such a weak state. I think that the powerful influence of time, which conquers the most powerful, might have forcibly taken away all your fortune, which was adored even by the demigods.

SB 1.16.25
The earthly deity [in the form of a cow] thus replied to the personality of religious principles [in the form of a bull]: O Dharma, whatever you have inquired from me shall be known to you. I shall try to reply to all those questions. Once you too were maintained by your four legs, and you increased happiness all over the universe by the mercy of the Lord.

SB 1.16.26, SB 1.16.27, SB 1.16.28, SB 1.16.29, SB 1.16.30, SB 1.16.26-30
In Him reside (1) truthfulness, (2) cleanliness, (3) intolerance of another's unhappiness, (4) the power to control anger, (5) self-satisfaction, (6) straightforwardness, (7) steadiness of mind, (8) control of the sense organs, (9) responsibility, (10) equality, (11) tolerance, (12) equanimity, (13) faithfulness, (14) knowledge, (15) absence of sense enjoyment, (16) leadership, (17) chivalry, (18) influence, (19) the power to make everything possible, (20) the discharge of proper duty, (21) complete independence, (22) dexterity, (23) fullness of all beauty, (24) serenity, (25) kindheartedness, (26) ingenuity, (27) gentility, (28) magnanimity, (29) determination, (30) perfection in all knowledge, (31) proper execution, (32) possession of all objects of enjoyment, (33) joyfulness, (34) immovability, (35) fidelity, (36) fame, (37) worship, (38) pridelessness, (39) being (as the Personality of Godhead), (40) eternity, and many other transcendental qualities which are eternally present and never to be separated from Him. That Personality of Godhead, the reservoir of all goodness and beauty, Lord Śrī Kṛṣṇa, has now closed His transcendental pastimes on the face of the earth. In His absence the age of Kali has spread its influence everywhere, so I am sorry to see this condition of existence.

SB 1.16.31
I am thinking about myself and also, O best amongst the demigods, about you, as well as about all the demigods, sages, denizens of Pitrloka, devotees of the Lord and all men obedient to the system of varṇa and āśrama in human society.

SB 1.16.32, SB 1.16.33, SB 1.16.32-33
Lakṣmījī, the goddess of fortune, whose glance of grace was sought by demigods like Brahmā and for whom they surrendered many a day unto the Personality of Godhead, gave up her own abode in the forest of lotus flowers and engaged herself in the service of the lotus feet of the Lord. I was endowed with specific powers to supersede the fortune of all the three planetary systems by being decorated with the impressions of the flag, thunderbolt, elephant-driving rod and lotus flower, which are signs of the lotus feet of the Lord. But at the end, when I felt I was so fortunate, the Lord left me.

SB 1.16.34
O personality of religion, I was greatly overburdened by the undue military phalanxes arranged by atheistic kings, and I was relieved by the grace of the Personality of Godhead. Similarly you were also in a distressed condition, weakened in your standing strength, and thus

He also incarnated by His internal energy in the family of the Yadus to relieve you.

SB 1.16.35
Who, therefore, can tolerate the pangs of separation from that Supreme Personality of Godhead? He could conquer the gravity and passionate wrath of His sweethearts like Satyabhāmā by His sweet smile of love, pleasing glance and hearty appeals. When He traversed my [earth's] surface, I would be immersed in the dust of His lotus feet and thus would be sumptuously covered with grass which appeared like hairs standing on me out of pleasure.

SB 1.16.36
While the earth and the personality of religion were thus engaged in conversation, the saintly King Parīkṣit reached the shore of the Sarasvatī River, which flowed towards the east.

SB 1.17: Punishment and Reward of Kali

SB 1.17.1
Sūta Gosvāmī said: After reaching that place, Mahārāja Parīkṣit observed that a lower-caste śūdra, dressed like a king, was beating a cow and a bull with a club, as if they had no owner.

SB 1.17.2
The bull was as white as a white lotus flower. He was terrified of the śūdra who was beating him, and he was so afraid that he was standing on one leg, trembling and urinating.

SB 1.17.3
Although the cow is beneficial because one can draw religious principles from her, she was now rendered poor and callous. Her legs were being beaten by a śūdra. There were tears in her eyes, and she was distressed and weak. She was hankering after some grass in the field.

SB 1.17.4
Mahārāja Parīkṣit, well equipped with arrows and bow and seated on a gold-embossed chariot, spoke to him [the śūdra] with a deep voice sounding like thunder.

SB 1.17.5
Oh, who are you? You appear to be strong and yet you dare kill, within my protection, those who are helpless! By your dress you pose yourself to be a godly man [king], but by your deeds you are opposing the principles of the twice-born ksatriyas.

SB 1.17.6
You rogue, do you dare beat an innocent cow because Lord Kṛṣṇa and Arjuna, the carrier of the Gaṇḍīva bow, are out of sight? Since you are beating the innocent in a secluded place, you are considered a culprit and therefore deserve to be killed.

SB 1.17.7
Then he [Mahārāja Parīkṣit] asked the bull: Oh, who are you? Are you a bull as white as a white lotus, or are you a demigod? You have lost three of your legs and are moving on only one. Are you some demigod causing us grief in the form of a bull?

SB 1.17.8
Now for the first time in a kingdom well protected by the arms of the kings of the Kuru dynasty, I see you grieving with tears in your eyes. Up till now no one on earth has ever shed tears because of royal negligence.

SB 1.17.9
O son of Surabhi, you need lament no longer now. There is no need to fear this low-class śūdra. And, O mother cow, as long as I am living as the ruler and subduer of all envious men, there is no cause for you to cry. Everything will be good for you.

SB 1.17.10, SB 1.17.11, SB 1.17.10-11
O chaste one, the king's good name, duration of life and good rebirth vanish when all kinds of living beings are terrified by miscreants in his kingdom. It is certainly the prime duty of the king to subdue first the sufferings of those who suffer. Therefore I must kill this most wretched man because he is violent against other living beings.

SB 1.17.12
He [Mahārāja Parīkṣit] repeatedly addressed and questioned the bull thus: O son of Surabhi, who has cut off your three legs? In the state of the kings who are obedient to the laws of the Supreme Personality of Godhead, Kṛṣṇa, there is no one as unhappy as you.

SB 1.17.13
O bull, you are offenseless and thoroughly honest; therefore I wish all good to you. Please tell me of the perpetrator of these mutilations, which blackmail the reputation of the sons of Pṛthā.

SB 1.17.14
Whoever causes offenseless living beings to suffer must fear me anywhere and everywhere in the world. By curbing dishonest miscreants, one automatically benefits the offenseless.

SB 1.17.15
An upstart living being who commits offenses by torturing those who are offenseless shall be directly uprooted by me, even though he

be a denizen of heaven with armor and decorations.
SB 1.17.16 The supreme duty of the ruling king is to give all protection to law-abiding persons and to chastise those who stray from the ordinances of the scriptures in ordinary times, when there is no emergency.
SB 1.17.17 The personality of religion said: These words just spoken by you befit a person of the Pāṇḍava dynasty. Captivated by the devotional qualities of the Pāṇḍavas, even Lord Kṛṣṇa, the Personality of Godhead, performed duties as a messenger.
SB 1.17.18 O greatest among human beings, it is very difficult to ascertain the particular miscreant who has caused our sufferings, because we are bewildered by all the different opinions of theoretical philosophers.
SB 1.17.19 Some of the philosophers, who deny all sorts of duality, declare that one's own self is responsible for his personal happiness and distress. Others say that superhuman powers are responsible, while yet others say that activity is responsible, and the gross materialists maintain that nature is the ultimate cause.
SB 1.17.20 There are also some thinkers who believe that no one can ascertain the cause of distress by argumentation, nor know it by imagination, nor express it by words. O sage amongst kings, judge for yourself by thinking over all this with your own intelligence.
SB 1.17.21 Sūta Gosvāmī said: O best among the brāhmaṇas, the Emperor Parīkṣit, thus hearing the personality of religion speak, was fully satisfied, and without mistake or regret he gave his reply.
SB 1.17.22 The King said: O you, who are in the form of a bull! You know the truth of religion, and you are speaking according to the principle that the destination intended for the perpetrator of irreligious acts is also intended for one who identifies the perpetrator. You are no other than the personality of religion.
SB 1.17.23 Thus it is concluded that the Lord's energies are inconceivable. No one can estimate them by mental speculation or by word jugglery.
SB 1.17.24 In the age of Satya [truthfulness] your four legs were established by the four principles of austerity, cleanliness, mercy and truthfulness. But it appears that three of your legs are broken due to rampant irreligion in the form of pride, lust for women, and intoxication.
SB 1.17.25 You are now standing on one leg only, which is your truthfulness, and you are somehow or other hobbling along. But quarrel personified [Kali], flourishing by deceit, is also trying to destroy that leg.
SB 1.17.26 The burden of the earth was certainly diminished by the Personality of Godhead and by others as well. When He was present as an incarnation, all good was performed because of His auspicious footprints.
SB 1.17.27 Now she, the chaste one, being unfortunately forsaken by the Personality of Godhead, laments her future with tears in her eyes, for now she is being ruled and enjoyed by lower-class men who pose as rulers.
SB 1.17.28 Mahārāja Parīkṣit, who could fight one thousand enemies single-handedly, thus pacified the personality of religion and the earth. Then he took up his sharp sword to kill the personality of Kali, who is the cause of all irreligion.
SB 1.17.29 When the personality of Kali understood that the King was willing to kill him, he at once abandoned the dress of a king and, under pressure of fear, completely surrendered to him, bowing his head.
SB 1.17.30 Mahārāja Parīkṣit, who was qualified to accept surrender and worthy of being sung in history, did not kill the poor surrendered and fallen Kali, but smiled compassionately, for he was kind to the poor.
SB 1.17.31 The King thus said: We have inherited the fame of Arjuna; therefore since you have surrendered yourself with folded hands you need not fear for your life. But you cannot remain in my kingdom, for you are the friend of irreligion.
SB 1.17.32 If the personality of Kali, irreligion, is allowed to act as a man-god or an executive head, certainly irreligious principles like greed, falsehood, robbery, incivility, treachery, misfortune, cheating,

quarrel and vanity will abound.
SB 1.17.33 Therefore, O friend of irreligion, you do not deserve to remain in a place where experts perform sacrifices according to truth and religious principles for the satisfaction of the Supreme Personality of Godhead.
SB 1.17.34 In all sacrificial ceremonies, although sometimes a demigod is worshiped, the Supreme Lord Personality of Godhead is worshiped because He is the Supersoul of everyone, and exists both inside and outside like the air. Thus it is He only who awards all welfare to the worshiper.
SB 1.17.35 Śrī Sūta Gosvāmī said: The personality of Kali, thus being ordered by Mahārāja Parīkṣit, began to tremble in fear. Seeing the King before him like Yamarāja, ready to Kill him, Kali spoke to the King as follows.
SB 1.17.36 O Your Majesty, though I may live anywhere and everywhere under your order, I shall but see you with bow and arrows wherever I look.
SB 1.17.37 Therefore, O chief amongst the protectors of religion, please fix some place for me where I can live permanently under the protection of your government.
SB 1.17.38 Sūta Gosvāmī said: Mahārāja Parīkṣit, thus being petitioned by the personality of Kali, gave him permission to reside in places where gambling, drinking, prostitution and animal slaughter were performed.
SB 1.17.39 The personality of Kali asked for something more, and because of his begging, the King gave him permission to live where there is gold because wherever there is gold there is also falsity, intoxication, lust, envy and enmity.
SB 1.17.40 Thus the personality of Kali, by the directions of Mahārāja Parīkṣit, the son of Uttarā, was allowed to live in those five places.
SB 1.17.41 Therefore, whoever desires progressive well-being, especially kings, religionists, public leaders, brāhmaṇas and sannyāsīs, should never come in contact with the four above-mentioned irreligious principles.
SB 1.17.42 Thereafter the King reestablished the lost legs of the personality of religion [the bull], and by encouraging activities he sufficiently improved the condition of the earth.
SB 1.17.43, SB 1.17.44, SB 1.17.43-44 The most fortunate Emperor Mahārāja Parīkṣit, who was entrusted with the kingdom of Hastināpura by Mahārāja Yudhiṣṭhira when he desired to retire to the forest, is now ruling the world with great success due to his being glorified by the deeds of the kings of the Kuru dynasty.
SB 1.17.45 Mahārāja Parīkṣit, the son of Abhimanyu, is so experienced that by dint of his expert administration and patronage, it has been possible for you to perform a sacrifice such as this.
SB 1.18: Mahārāja Parīkṣit Cursed by a Brāhmaṇa Boy
SB 1.18.1 Śrī Sūta Gosvāmī said: Due to the mercy of the Personality of Godhead, Śrī Kṛṣṇa, who acts wonderfully, Mahārāja Parīkṣit, though struck by the weapon of the son of Droṇa in his mother's womb, could not be burned.
SB 1.18.2 Furthermore, Mahārāja Parīkṣit was always consciously surrendered to the Personality of Godhead, and therefore he was neither afraid nor overwhelmed by fear due to a snake-bird which was to bite him because of the fury of a brāhmaṇa boy.
SB 1.18.3 Furthermore, after leaving all his associates, the King surrendered himself as a disciple to the son of Vyāsa [Śukadeva Gosvāmī], and thus he was able to understand the actual position of the Personality of Godhead.
SB 1.18.4 This was so because those who have dedicated their lives to the transcendental topics of the Personality of Godhead, of whom the Vedic hymns sing, and who are constantly engaged in remembering the lotus feet of the Lord, do not run the risk of having misconceptions even at the last moment of their lives.

SB 1.18.5 As long as the great, powerful son of Abhimanyu remains the Emperor of the world, there is no chance that the personality of Kali will flourish.	SB 1.18.20 It is now ascertained that He [the Personality of Godhead] is unlimited and there is none equal to Him. Consequently no one can speak of Him adequately. Great demigods cannot obtain the favor of the goddess of fortune even by prayers, but this very goddess renders service unto the Lord, although He is unwilling to have such service.
SB 1.18.6 The very day and moment the Personality of Godhead, Lord Śrī Kṛṣṇa, left this earth, the personality of Kālī, who promotes all kinds of irreligious activities, came into this world.	SB 1.18.21 Who can be worthy of the name of the Supreme Lord but the Personality of Godhead Śrī Kṛṣṇa? Brahmājī collected the water emanating from the nails of His feet in order to award it to Lord Śiva as a worshipful welcome. This very water [the Ganges] is purifying the whole universe, including Lord Śiva.
SB 1.18.7 Mahārāja Parīkṣit was a realist, like the bees who only accept the essence [of a flower]. He knew perfectly well that in this age of Kali, auspicious things produce good effects immediately, whereas inauspicious acts must be actually performed [to render effects]. So he was never envious of the personality of Kali.	SB 1.18.22 Self-controlled persons who are attached to the Supreme Lord Śrī Kṛṣṇa can all of a sudden give up the world of material attachment, including the gross body and subtle mind, and go away to attain the highest perfection of the renounced order of life, by which nonviolence and renunciation are consequential.
SB 1.18.8 Mahārāja Parīkṣit considered that less intelligent men might find the personality of Kali to be very powerful, but that those who are self-controlled would have nothing to fear. The King was powerful like a tiger and took care for the foolish, careless persons.	SB 1.18.23 O ṛṣi, who are as powerfully pure as the sun, I shall try to describe to you the transcendental pastimes of Viṣṇu as far as my knowledge is concerned. As the birds fly in the sky as far as their capacity allows, so do the learned devotees describe the Lord as far as their realization allows.
SB 1.18.9 O sages, as you did ask me, now I have described almost everything regarding the narrations about Lord Kṛṣṇa in connection with the history of the pious Mahārāja Parīkṣit.	SB 1.18.24, SB 1.18.25, SB 1.18.24-25 Once upon a time Mahārāja Parīkṣit, while engaged in hunting in the forest with bow and arrows, became extremely fatigued, hungry and thirsty while following the stags. While searching for a reservoir of water, he entered the hermitage of the well-known Śamika Ṛṣi and saw the sage sitting silently with closed eyes.
SB 1.18.10 Those who are desirous of achieving complete perfection in life must submissively hear all topics that are connected with the transcendental activities and qualities of the Personality of Godhead, who acts wonderfully.	SB 1.18.26 The muni's sense organs, breath, mind and intelligence were all restrained from material activities, and he was situated in a trance apart from the three [wakefulness, dream and unconsciousness], having achieved a transcendental position qualitatively equal with the Supreme Absolute.
SB 1.18.11 The good sages said: O grave Sūta Gosvāmī! May you live many years and have eternal fame, for you are speaking very nicely about the activities of Lord Kṛṣṇa, the Personality of Godhead. This is just like nectar for mortal beings like us.	SB 1.18.27 The sage, in meditation, was covered by the skin of a stag, and long, compressed hair was scattered all over him. The King, whose palate was dry from thirst, asked him for water.
SB 1.18.12 We have just begun the performance of this fruitive activity, a sacrificial fire, without certainty of its result due to the many imperfections in our action. Our bodies have become black from the smoke, but we are factually pleased by the nectar of the lotus feet of the Personality of Godhead, Govinda, which you are distributing.	SB 1.18.28 The King, not received by any formal welcome by means of being offered a seat, place, water and sweet addresses, considered himself neglected, and so thinking he became angry.
SB 1.18.13 The value of a moment's association with the devotee of the Lord cannot even be compared to the attainment of heavenly planets or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which are for those who are meant for death.	SB 1.18.29 O brāhmaṇas, the King's anger and envy, directed toward the brāhmaṇa sage, were unprecedented, being that circumstances had made him hungry and thirsty.
SB 1.18.14 The Personality of Godhead, Lord Kṛṣṇa [Govinda], is the exclusive shelter for all great living beings, and His transcendental attributes cannot even be measured by such masters of mystic powers as Lord Śiva and Lord Brahmā. Can anyone who is expert in relishing nectar [rasa] ever be fully satiated by hearing topics about Him?	SB 1.18.30 While leaving, the King, being so insulted, picked up a lifeless snake with his bow and angrily placed it on the shoulder of the sage. Then he returned to his palace.
SB 1.18.15 O Sūta Gosvāmī, you are a learned and pure devotee of the Lord because the Personality of Godhead is your chief object of service. Therefore please describe to us the pastimes of the Lord, which are above all material conception, for we are anxious to receive such messages.	SB 1.18.31 Upon returning, he began to contemplate and argue within himself whether the sage had actually been in meditation, with senses concentrated and eyes closed, or whether he had just been feigning trance just to avoid receiving a lower kṣatriya.
SB 1.18.16 O Sūta Gosvāmī, please describe those topics of the Lord by which Mahārāja Parīkṣit, whose intelligence was fixed on liberation, attained the lotus feet of the Lord, who is the shelter of Garuḍa, the king of birds. Those topics were vibrated by the son of Vyāsa [Śrīla Śukadeva].	SB 1.18.32 The sage had a son who was very powerful, being a brāhmaṇa's son. While he was playing with inexperienced boys, he heard of his father's distress, which was occasioned by the King. Then and there the boy spoke as follows.
SB 1.18.17 Thus please narrate to us the narrations of the Unlimited, for they are purifying and supreme. They were spoken to Mahārāja Parīkṣit, and they are very dear to the pure devotees, being full of bhakti-yoga.	SB 1.18.33 [The brāhmaṇa's son, Śṛṅgi, said:] O just look at the sins of the rulers who, like crows and watchdogs at the door, perpetrate sins against their masters, contrary to the principles governing servants.
SB 1.18.18 Śrī Sūta Gosvāmī said: O God, although we are born in a mixed caste, we are still promoted in birthright simply by serving and following the great who are advanced in knowledge. Even by conversing with such great souls, one can without delay cleanse oneself of all disqualifications resulting from lower births.	SB 1.18.34 The descendants of the kingly orders are definitely designated as watchdogs, and they must keep themselves at the door. On what grounds can dogs enter the house and claim to dine with the master on the same plate?
SB 1.18.19 And what to speak of those who are under the direction of the great devotees, chanting the holy name of the Unlimited, who has unlimited potency? The Personality of Godhead, unlimited in potency and transcendental by attributes, is called the ananta [Unlimited].	SB 1.18.35 After the departure of Lord Śrī Kṛṣṇa, the Personality of Godhead and supreme ruler of everyone, these upstarts have flourished, our protector being gone. Therefore I myself shall take up this matter and punish them. Just witness my power.
	SB 1.18.36 The son of the ṛṣi, his eyes red-hot with anger, touched the water of the River Kauṣika while speaking to his playmates and discharged the following thunderbolt of words.

SB 1.18.37 The brāhmaṇa's son cursed the King thus: On the seventh day from today a snake-bird will bite the most wretched one of that dynasty [Mahārāja Parīkṣit] because of his having broken the laws of etiquette by insulting my father.
SB 1.18.38 Thereafter, when the boy returned to the hermitage, he saw a snake on his father's shoulder, and out of his grief he cried very loudly.
SB 1.18.39 O brāhmaṇas, the ṛṣi, who was born in the family of Aṅgirā Muni, hearing his son crying, gradually opened his eyes and saw the dead snake around his neck.
SB 1.18.40 He threw the dead snake aside and asked his son why he was crying, whether anyone had done him harm. On hearing this, the son explained to him what had happened.
SB 1.18.41 The father heard from his son that the King had been cursed, although he should never have been condemned, for he was the best amongst all human beings. The ṛṣi did not congratulate his son, but, on the contrary, began to repent, saying: Alas! What a great sinful act was performed by my son. He has awarded heavy punishment for an insignificant offense.
SB 1.18.42 O my boy, your intelligence is immature, and therefore you have no knowledge that the king, who is the best amongst human beings, is as good as the Personality of Godhead. He is never to be placed on an equal footing with common men. The citizens of the state live in prosperity, being protected by his unsurpassable prowess.
SB 1.18.43 My dear boy, the Lord, who carries the wheel of a chariot, is represented by the monarchical regime, and when this regime is abolished the whole world becomes filled with thieves, who then at once vanquish the unprotected subjects like scattered lambs.
SB 1.18.44 Due to the termination of the monarchical regimes and the plundering of the people's wealth by rogues and thieves, there will be great social disruptions. People will be killed and injured, and animals and women will be stolen. And for all these sins we shall be responsible.
SB 1.18.45 At that time the people in general will fall systematically from the path of a progressive civilization in respect to the qualitative engagements of the castes and the orders of society and the Vedic injunctions. Thus they will be more attracted to economic development for sense gratification, and as a result there will be an unwanted population on the level of dogs and monkeys.
SB 1.18.46 The Emperor Parīkṣit is a pious king. He is highly celebrated and is a first-class devotee of the Personality of Godhead. He is a saint amongst royalty, and he has performed many horse sacrifices. When such a king is tired and fatigued, being stricken with hunger and thirst, he does not at all deserve to be cursed.
SB 1.18.47 Then the ṛṣi prayed to the all-pervading Personality of Godhead to pardon his immature boy, who had no intelligence and who committed the great sin of cursing a person who was completely free from all sins, who was subordinate and who deserved to be protected.
SB 1.18.48 The devotees of the Lord are so forbearing that even though they are defamed, cheated, cursed, disturbed, neglected or even killed, they are never inclined to avenge themselves.
SB 1.18.49 The sage thus regretted the sin committed by his own son. He did not take the insult paid by the King very seriously.
SB 1.18.50 Generally the transcendentalists, even though engaged by others in the dualities of the material world, are not distressed. Nor do they take pleasure [in worldly things], for they are transcendently engaged.
SB 1.19: The Appearance of Śukadeva Gosvāmī
SB 1.19.1 Śrī Sūta Gosvāmī said: While returning home, the King [Mahārāja Parīkṣit] felt that the act he had committed against the faultless and powerful brāhmaṇa was heinous and uncivilized. Consequently he was distressed.
SB 1.19.2 [King Parīkṣit thought:] Due to my neglecting the injunctions of the Supreme Lord I must certainly expect some difficulty to overcome

me in the near future. I now desire without reservation that the calamity come now, for in this way I may be freed of the sinful action and not commit such an offense again.
SB 1.19.3 I am uncivilized and sinful due to my neglect of brahminical culture, God consciousness and cow protection. Therefore I wish that my kingdom, strength and riches burn up immediately by the fire of the brāhmaṇa's wrath so that in the future I may not be guided by such inauspicious attitudes.
SB 1.19.4 While the King was thus repenting, he received news of his imminent death, which would be due to the bite of a snake-bird, occasioned by the curse spoken by the sage's son. The King accepted this as good news, for it would be the cause of his indifference toward worldly things.
SB 1.19.5 Mahārāja Parīkṣit sat down firmly on the banks of the Ganges to concentrate his mind in Kṛṣṇa consciousness, rejecting all other practices of self-realization, because transcendental loving service to Kṛṣṇa is the greatest achievement, superseding all other methods.
SB 1.19.6 The river [Ganges, by which the King sat to fast] carries the most auspicious water, which is mixed with the dust of the lotus feet of the Lord and tulasi leaves. Therefore that water sanctifies the three worlds inside and outside and even sanctifies Lord Śiva and other demigods. Consequently everyone who is destined to die must take shelter of this river.
SB 1.19.7 Thus the King, the worthy descendant of the Pāṇḍavas, decided once and for all and sat on the Ganges' bank to fast until death and give himself up to the lotus feet of Lord Kṛṣṇa, who alone is able to award liberation. So, freeing himself from all kinds of associations and attachments, he accepted the vows of a sage.
SB 1.19.8 At that time all the great minds and thinkers, accompanied by their disciples, and sages who could verily sanctify a place of pilgrimage just by their presence, arrived there on the plea of making a pilgrim's journey.
SB 1.19.9, SB 1.19.10, SB 1.19.9-10 From different parts of the universe there arrived great sages like Atri, Cyavana, Śaradvān, Aṣṭanemi, Bhṛgu, Vasiṣṭha, Parāśara, Viśvāmitra, Aṅgirā, Paraśurāma, Utathya, Indrapramada, Idhmavāhu, Medhātithi, Devala, Ārṣiṣeṇa, Bhāradvāja, Gautama, Pippalāda, Maitreya, Aurva, Kavaṣa, Kumbhayoni, Dvaipāyana and the great personality Nārada.
SB 1.19.11 There were also many other saintly demigods, kings and special royal orders called aruṇādayas [a special rank of rājārṣis] from different dynasties of sages. When they all assembled together to meet the Emperor [Parīkṣit], he received them properly and bowed his head to the ground.
SB 1.19.12 After all the ṛṣis and others had seated themselves comfortably, the King, humbly standing before them with folded hands, told them of his decision to fast until death.
SB 1.19.13 The fortunate King said: Indeed, we are the most grateful of all the kings who are trained to get favors from the great souls. Generally you [sages] consider royalty as refuse to be rejected and left in a distant place.
SB 1.19.14 The Supreme Personality of Godhead, the controller of both the transcendental and mundane worlds, has graciously overtaken me in the form of a brāhmaṇa's curse. Due to my being too much attached to family life, the Lord, in order to save me, has appeared before me in such a way that only out of fear I will detach myself from the world.
SB 1.19.15 O brāhmaṇas, just accept me as a completely surrendered soul, and let mother Ganges, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart. Let the snake-bird-or whatever magical thing the brāhmaṇa created-bite me at once. I only desire that you all continue singing the deeds of Lord Viṣṇu.
SB 1.19.16 Again, offering obeisances unto all you brāhmaṇas, I pray that if I should again take my birth in the material world I will have complete attachment to the unlimited Lord Kṛṣṇa, association with His devotees and friendly relations with all living beings.
SB 1.19.17

In perfect self-control, Mahārāja Parīkṣit sat down on a seat of straw, with straw-roots facing the east, placed on the southern bank of the Ganges, and he himself faced the north. Just previously he had given charge of his kingdom over to his son.	The sage Śrī Śukadeva Gosvāmī sat perfectly pacified, intelligent and ready to answer any question without hesitation. The great devotee, Mahārāja Parīkṣit, approached him, offered his respects by bowing before him, and politely inquired with sweet words and folded hands.
SB 1.19.18 Thus the King, Mahārāja Parīkṣit, sat to fast until death. All the demigods of the higher planets praised the King's actions and in pleasure continually scattered flowers over the earth and beat celestial drums.	SB 1.19.32 The fortunate King Parīkṣit said: O brāhmaṇa, by your mercy only, you have sanctified us, making us like unto places of pilgrimage, all by your presence here as my guest. By your mercy, we, who are but unworthy royalty, become eligible to serve the devotee.
SB 1.19.19 All the great sages who were assembled there also praised the decision of Mahārāja Parīkṣit and they expressed their approval by saying, "Very good." Naturally the sages are inclined to do good to common men, for they have all the qualitative powers of the Supreme Lord. Therefore they were very much pleased to see Mahārāja Parīkṣit, a devotee of the Lord, and they spoke as follows.	SB 1.19.33 Simply by our remembering you, our houses become instantly sanctified. And what to speak of seeing you, touching you, washing your holy feet and offering you a seat in our home?
SB 1.19.20 [The sages said:] O chief of all the saintly kings of the Pāṇḍu dynasty who are strictly in the line of Lord Śrī Kṛṣṇa! It is not at all astonishing that you give up your throne, which is decorated with the helmets of many kings, to achieve eternal association with the Personality of Godhead.	SB 1.19.34 Just as the atheist cannot remain in the presence of the Personality of Godhead, so also the invulnerable sins of a man are immediately vanquished in your presence, O saint! O great mystic!
SB 1.19.21 We shall all wait here until the foremost devotee of the Lord, Mahārāja Parīkṣit, returns to the supreme planet, which is completely free from all mundane contamination and all kinds of lamentation.	SB 1.19.35 Lord Kṛṣṇa, the Personality of Godhead, who is very dear to the sons of King Pāṇḍu, has accepted me as one of those relatives just to please His great cousins and brothers.
SB 1.19.22 All that was spoken by the great sages was very sweet to hear, full of meaning and appropriately presented as perfectly true. So after hearing them, Mahārāja Parīkṣit, desiring to hear of the activities of Lord Śrī Kṛṣṇa, the Personality of Godhead, congratulated the great sages.	SB 1.19.36 Otherwise [without being inspired by Lord Kṛṣṇa] how is it that you have voluntarily appeared here, though you are moving incognito to the common man and are not visible to us who are on the verge of death?
SB 1.19.23 The King said: O great sages, you have all very kindly assembled here, having come from all parts of the universe. You are all as good as supreme knowledge personified, who resides in the planet above the three worlds [Satyaloka]. Consequently you are naturally inclined to do good to others, and but for this you have no interest, either in this life or in the next.	SB 1.19.37 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.
SB 1.19.24 O trustworthy brāhmaṇas, I now ask you about my immediate duty. Please, after proper deliberation, tell me of the unalloyed duty of everyone in all circumstances, and specifically of those who are just about to die.	SB 1.19.38 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.
SB 1.19.25 At that moment there appeared the powerful son of Vyāsadeva, who traveled over the earth disinterested and satisfied with himself. He did not manifest any symptoms of belonging to any social order or status of life. He was surrounded with women and children, and he dressed as if others had neglected him.	SB 1.19.39 O powerful brāhmaṇa, it is said that you hardly stay in the houses of men long enough to milk a cow.
SB 1.19.26 This son of Vyāsadeva was only sixteen years old. His legs, hands, thighs, arms, shoulders, forehead and the other parts of his body were all delicately formed. His eyes were beautifully wide, and his nose and ears were highly raised. He had a very attractive face, and his neck was well formed and beautiful like a conchshell.	SB 1.19.40 Śrī Sūta Gosvāmī said: The King thus spoke and questioned the sage, using sweet language. Then the great and powerful personality, the son of Vyāsadeva, who knew the principles of religion, began his reply.
SB 1.19.27 His collarbone was fleshy, his chest broad and thick, his navel deep and his abdomen beautifully striped. His arms were long, and curly hair was strewn over his beautiful face. He was naked, and the hue of his body reflected that of Lord Kṛṣṇa.	
SB 1.19.28 He was blackish and very beautiful due to his youth. Because of the glamor of his body and his attractive smiles, he was pleasing to women. Though he tried to cover his natural glories, the great sages present there were all expert in the art of physiognomy, and so they honored him by rising from their seats.	
SB 1.19.29 Mahārāja Parīkṣit, who is also known as Viṣṇurāta [one who is always protected by Viṣṇu], bowed his head to receive the chief guest, Śukadeva Gosvāmī. At that time all the ignorant women and boys ceased following Śrī Śukadeva. Receiving respect from all, Śukadeva Gosvāmī took his exalted seat.	
SB 1.19.30 Śukadeva Gosvāmī was then surrounded by saintly sages and demigods just as the moon is surrounded by stars, planets and other heavenly bodies. His presence was gorgeous, and he was respected by all.	
SB 1.19.31	

Canto 2: The Cosmic Manifestation
SB 2.1: The First Step in God Realization
SB 2.1.invo O my Lord, the all-pervading Personality of Godhead, I offer my respectful obeisances unto You.
SB 2.1.1 Śrī Śukadeva Gosvāmī said: My dear King, your question is glorious because it is very beneficial to all kinds of people. The answer to this question is the prime subject matter for hearing, and it is approved by all transcendentalists.
SB 2.1.2 Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor.
SB 2.1.3 The lifetime of such an envious householder is passed at night either in sleeping or in sex indulgence, and in the daytime either in making money or maintaining family members.
SB 2.1.4 Persons devoid of ātma-tattva do not inquire into the problems of life, being too attached to the fallible soldiers like the body, children and wife. Although sufficiently experienced, they still do not see their inevitable destruction.
SB 2.1.5 O descendant of King Bharata, one who desires to be free from all miseries must hear about, glorify and also remember the Personality of Godhead, who is the Supersoul, the controller and the savior from all miseries.
SB 2.1.6 The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead at the end of life.
SB 2.1.7 O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord.
SB 2.1.8 At the end of the Dvāpara-yuga, I studied this great supplement of Vedic literature named Śrīmad-Bhāgavatam, which is equal to all the Vedas, from my father, Śrīla Dvaipāyana Vyāsadeva.
SB 2.1.9 O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses.
SB 2.1.10 That very Śrīmad-Bhāgavatam I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing Śrīmad-Bhāgavatam achieves unflinching faith in the Supreme Lord, the giver of salvation.
SB 2.1.11 O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge.
SB 2.1.12 What is the value of a prolonged life which is wasted, inexperienced by years in this world? Better a moment of full consciousness, because that gives one a start in searching after his supreme interest.
SB 2.1.13 The saintly King Khatvāṅga, after being informed that the duration of his life would be only a moment more, at once freed himself from all material activities and took shelter of the supreme safety, the Personality of Godhead.
SB 2.1.14 Mahārāja Parīkṣit, now your duration of life is limited to seven more days, so during this time you can perform all those rituals which are needed for the best purpose of your next life.
SB 2.1.15 At the last stage of one's life, one should be bold enough not to be afraid of death. But one must cut off all attachment to the material body and everything pertaining to it and all desires thereof.
SB 2.1.16 One should leave home and practice self-control. In a sacred place he should bathe regularly and sit down in a lonely place duly sanctified.
SB 2.1.17 After sitting in the above manner, make the mind remember the

three transcendental letters [a-u-m], and by regulating the breathing process, control the mind so as not to forget the transcendental seed.
SB 2.1.18 Gradually, as the mind becomes progressively spiritualized, withdraw it from sense activities, and by intelligence the senses will be controlled. The mind too absorbed in material activities can be engaged in the service of the Personality of Godhead and become fixed in full transcendental consciousness.
SB 2.1.19 Thereafter, you should meditate upon the limbs of Viṣṇu, one after another, without being deviated from the conception of the complete body. Thus the mind becomes free from all sense objects. There should be no other thing to be thought upon. Because the Supreme Personality of Godhead, Viṣṇu, is the Ultimate Truth, the mind becomes completely reconciled in Him only.
SB 2.1.20 One's mind is always agitated by the passionate mode of material nature and bewildered by the ignorant mode of nature. But one can rectify such conceptions by the relation of Viṣṇu and thus become pacified by cleansing the dirty things created by them.
SB 2.1.21 O King, by this system of remembrance and by being fixed in the habit of seeing the all-good personal conception of the Lord, one can very soon attain devotional service to the Lord, under His direct shelter.
SB 2.1.22 The fortunate King Parīkṣit, inquiring further, said: O brāhmaṇa, please describe in full detail how and where the mind has to be applied and how the conception can be fixed so that the dirty things in a person's mind can be removed.
SB 2.1.23 Śukadeva Gosvāmī answered: One should control the sitting posture, regulate the breathing process by the yogic prāṇāyāma and thus control the mind and senses and with intelligence apply the mind to the gross potencies of the Lord [called the virāt-rūpa].
SB 2.1.24 This gigantic manifestation of the phenomenal material world as a whole is the personal body of the Absolute Truth, wherein the universal resultant past, present and future of material time is experienced.
SB 2.1.25 The gigantic universal form of the Personality of Godhead, within the body of the universal shell, which is covered by sevenfold material elements, is the subject for the virāt conception.
SB 2.1.26 Persons who have realized it have studied that the planets known as Pātāla constitute the bottoms of the feet of the universal Lord, and the heels and the toes are the Rasātala planets. The ankles are the Mahātala planets, and His shanks constitute the Talātala planets.
SB 2.1.27 The knees of the universal form are the planetary system of the name Sutala, and the two thighs are the Vitala and Atala planetary systems. The hips are Mahītala, and outer space is the depression of His navel.
SB 2.1.28 The chest of the Original Personality of the gigantic form is the luminary planetary system, His neck is the Mahar planets, His mouth is the Janas planets, and His forehead is the Tapas planetary system. The topmost planetary system, known as Satyaloka, is the head of He who has one thousand heads.
SB 2.1.29 His arms are the demigods headed by Indra, the ten directional sides are His ears, and physical sound is His sense of hearing. His nostrils are the two Aśvinī-kumāras, and material fragrance is His sense of smell. His mouth is the blazing fire.
SB 2.1.30 The sphere of outer space constitutes His eyepits, and the eyeball is the sun as the power of seeing. His eyelids are both the day and night, and in the movements of His eyebrows, the Brahmā and similar supreme personalities reside. His palate is the director of water, Varuṇa, and the juice or essence of everything is His tongue.
SB 2.1.31 They say that the Vedic hymns are the cerebral passage of the Lord, and His jaws of teeth are Yama, god of death, who punishes the sinners. The art of affection is His set of teeth, and the most alluring illusory material energy is His smile. This great ocean of material creation is but the casting of His glance over us.
SB 2.1.32 Modesty is the upper portion of His lips, hankering is His chin, religion is the breast of the Lord, and irreligion is His back.

Brahmāji, who generates all living beings in the material world, is His genitals, and the Mitrā-varuṇas are His two testicles. The ocean is His waist, and the hills and mountains are the stacks of His bones.
SB 2.1.33 O King, the rivers are the veins of the gigantic body, the trees are the hairs of His body, and the omnipotent air is His breath. The passing ages are His movements, and His activities are the reactions of the three modes of material nature.
SB 2.1.34 O best amongst the Kurus, the clouds which carry water are the hairs on His head, the terminations of days or nights are His dress, and the supreme cause of material creation is His intelligence. His mind is the moon, the reservoir of all changes.
SB 2.1.35 The principle of matter [mahat-tattva] is the consciousness of the omnipresent Lord, as asserted by the experts, and Rudradeva is His ego. The horse, mule, camel and elephant are His nails, and wild animals and all quadrupeds are situated in the belt zone of the Lord.
SB 2.1.36 Varieties of birds are indications of His masterful artistic sense. Manu, the father of mankind, is the emblem of His standard intelligence, and humanity is His residence. The celestial species of human beings, like the Gandharvas, Vidyādhara, Cāraṇas and angels, all represent His musical rhythm, and the demoniac soldiers are representations of His wonderful prowess.
SB 2.1.37 The virāt-puruṣa's face is the brāhmaṇas, His arms are the kṣatriyas, His thighs are the vaiśyas, and the śūdras are under the protection of His feet. All the worshipable demigods are also overtaken by Him, and it is the duty of everyone to perform sacrifices with feasible goods to appease the Lord.
SB 2.1.38 I have thus explained to you the gross material gigantic conception of the Personality of Godhead. One who seriously desires liberation concentrates his mind on this form of the Lord, because there is nothing more than this in the material world.
SB 2.1.39 One should concentrate his mind upon the Supreme Personality of Godhead, who alone distributes Himself in so many manifestations just as ordinary persons create thousands of manifestations in dreams. One must concentrate the mind on Him, the only all-blissful Absolute Truth. Otherwise one will be misled and will cause his own degradation.
SB 2.2: The Lord in the Heart
SB 2.2.1 Śrī Śukadeva Gosvāmī said: Formerly, prior to the manifestation of the cosmos, Lord Brahmā, by meditating on the virāt-rūpa, regained his lost consciousness by appeasing the Lord. Thus he was able to rebuild the creation as it was before.
SB 2.2.2 The way of presentation of the Vedic sounds is so bewildering that it directs the intelligence of the people to meaningless things like the heavenly kingdoms. The conditioned souls hover in dreams of such heavenly illusory pleasures, but actually they do not relish any tangible happiness in such places.
SB 2.2.3 For this reason the enlightened person should endeavor only for the minimum necessities of life while in the world of names. He should be intelligently fixed and never endeavor for unwanted things, being competent to perceive practically that all such endeavors are merely hard labor for nothing.
SB 2.2.4 When there are ample earthly flats to lie on, what is the necessity of cots and beds? When one can use his own arms, what is the necessity of a pillow? When one can use the palms of his hands, what is the necessity of varieties of utensils? When there is ample covering, or the skins of trees, what is the necessity of clothing?
SB 2.2.5 Are there no torn clothes lying on the common road? Do the trees, which exist for maintaining others, no longer give alms in charity? Do the rivers, being dried up, no longer supply water to the thirsty? Are the caves of the mountains now closed, or, above all, does the Almighty Lord not protect the fully surrendered souls? Why then do the learned sages go to flatter those who are intoxicated by hard-earned wealth?
SB 2.2.6 Thus being fixed, one must render service unto the Supersoul situated in one's own heart by His omnipotency. Because He is the Almighty Personality of Godhead, eternal and unlimited, He is the ultimate goal of life, and by worshiping Him one can end the cause

of the conditioned state of existence.
SB 2.2.7 Who else but the gross materialists will neglect such transcendental thought and take to the nonpermanent names only, seeing the mass of people fallen in the river of suffering as the consequence of accruing the result of their own work?
SB 2.2.8 Others conceive of the Personality of Godhead residing within the body in the region of the heart and measuring only eight inches, with four hands carrying a lotus, a wheel of a chariot, a conchshell and a club respectively.
SB 2.2.9 His mouth expresses His happiness. His eyes spread like the petals of a lotus, and His garments, yellowish like the saffron of a kadamba flower, are bedecked with valuable jewels. His ornaments are all made of gold, set with jewels, and He wears a glowing head dress and earrings.
SB 2.2.10 His lotus feet are placed over the whorls of the lotuslike hearts of great mystics. On His chest is the Kaustubha jewel, engraved with a beautiful calf, and there are other jewels on His shoulders. His complete torso is garlanded with fresh flowers.
SB 2.2.11 He is well decorated with an ornamental wreath about His waist and rings studded with valuable jewels on His fingers. His leglets, His bangles, His oiled hair, curling with a bluish tint, and His beautiful smiling face are all very pleasing.
SB 2.2.12 The Lord's magnanimous pastimes and the glowing glancing of His smiling face are all indications of His extensive benedictions. One must therefore concentrate on this transcendental form of the Lord, as long as the mind can be fixed on Him by meditation.
SB 2.2.13 The process of meditation should begin from the lotus feet of the Lord and progress to His smiling face. The meditation should be concentrated upon the lotus feet, then the calves, then the thighs, and in this way higher and higher. The more the mind becomes fixed upon the different parts of the limbs, one after another, the more the intelligence becomes purified.
SB 2.2.14 Unless the gross materialist develops a sense of loving service unto the Supreme Lord, the seer of both the transcendental and material worlds, he should remember or meditate upon the universal form of the Lord at the end of his prescribed duties.
SB 2.2.15 O King, whenever the yogī desires to leave this planet of human beings, he should not be perplexed about the proper time or place, but should comfortably sit without being disturbed and, regulating the life air, should control the senses by the mind.
SB 2.2.16 Thereafter, the yogī should merge his mind, by his unalloyed intelligence, into the living entity, and then merge the living entity into the Superself. And by doing this, the fully satisfied living entity becomes situated in the supreme stage of satisfaction, so that he ceases from all other activities.
SB 2.2.17 In that transcendental state of labdhopasānti, there is no supremacy of devastating time, which controls even the celestial demigods who are empowered to rule over mundane creatures. (And what to speak of the demigods themselves?) Nor is there the mode of material goodness, nor passion, nor ignorance, nor even the false ego, nor the material Causal Ocean, nor the material nature.
SB 2.2.18 The transcendentalists desire to avoid everything godless, for they know that supreme situation in which everything is related with the Supreme Lord Viṣṇu. Therefore a pure devotee who is in absolute harmony with the Lord does not create perplexities, but worships the lotus feet of the Lord at every moment, taking them into his heart.
SB 2.2.19 By the strength of scientific knowledge, one should be well situated in absolute realization and thus be able to extinguish all material desires. One should then give up the material body by blocking the air hole [through which stool is evacuated] with the heel of one's foot and by lifting the life air from one place to another in the six primary places.
SB 2.2.20 The meditative devotee should slowly push up the life air from the navel to the heart, from there to the chest and from there to the root of the palate. He should search out the proper places with

intelligence.	SB 2.2.33 For those who are wandering in the material universe, there is no more auspicious means of deliverance than what is aimed at in the direct devotional service of Lord Kṛṣṇa.
SB 2.2.21 Thereafter the bhakti-yogī should push the life air up between the eyebrows, and then, blocking the seven outlets of the life air, he should maintain his aim for going back home, back to Godhead. If he is completely free from all desires for material enjoyment, he should then reach the cerebral hole and give up his material connections, having gone to the Supreme.	SB 2.2.34 The great personality Brahmā, with great attention and concentration of the mind, studied the Vedas three times, and after scrutinizingly examining them, he ascertained that attraction for the Supreme Personality of Godhead Śrī Kṛṣṇa is the highest perfection of religion.
SB 2.2.22 However, O King, if a yogī maintains a desire for improved material enjoyments, like transference to the topmost planet, Brahmāloka, or the achievement of the eightfold perfections, travel in outer space with the Vaihāyāsa, or a situation in one of the millions of planets, then he has to take away with him the materially molded mind and senses.	SB 2.2.35 The Personality of Godhead Lord Śrī Kṛṣṇa is in every living being along with the individual soul. And this fact is perceived and hypothesized in our acts of seeing and taking help from the intelligence.
SB 2.2.23 The transcendentalists are concerned with the spiritual body. As such, by the strength of their devotional service, austerities, mystic power and transcendental knowledge, their movements are unrestricted, within and beyond the material worlds. The fruitive workers, or the gross materialists, can never move in such an unrestricted manner.	SB 2.2.36 O King, it is therefore essential that every human being hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and everywhere.
SB 2.2.24 O King, when such a mystic passes over the Milky Way by the illuminating Suṣumnā to reach the highest planet, Brahmāloka, he goes first to Vaiśvānara, the planet of the deity of fire, wherein he becomes completely cleansed of all contaminations, and thereafter he still goes higher, to the circle of Śīsumāra, to relate with Lord Hari, the Personality of Godhead.	SB 2.2.37 Those who drink through aural reception, fully filled with the nectarean message of Lord Kṛṣṇa, the beloved of the devotees, purify the polluted aim of life known as material enjoyment and thus go back to Godhead, to the lotus feet of Him [the Personality of Godhead].
SB 2.2.25 This Śīsumāra is the pivot for the turning of the complete universe, and it is called the navel of Viṣṇu [Garbhodakaśāyī Viṣṇu]. The yogī alone goes beyond this circle of Śīsumāra and attains the planet [Maharloka] where purified saints like Bṛghu enjoy a duration of life of 4,300,000,000 solar years. This planet is worshipable even for the saints who are transcendently situated.	SB 2.3: Pure Devotional Service: The Change in Heart
SB 2.2.26 At the time of the final devastation of the complete universe [the end of the duration of Brahmā's life], a flame of fire emanates from the mouth of Ananta [from the bottom of the universe]. The yogī sees all the planets of the universe burning to ashes, and thus he leaves for Satyaloka by airplanes used by the great purified souls. The duration of life in Satyaloka is calculated to be 15,480,000,000,000 years.	SB 2.3.1 Śrī Sūkadeva Gosvāmī said: Mahārāja Parīkṣit, as you have inquired from me as to the duty of the intelligent man who is on the threshold of death, so I have answered you.
SB 2.2.27 In that planet of Satyaloka, there is neither bereavement, nor old age nor death. There is no pain of any kind, and therefore there are no anxieties, save that sometimes, due to consciousness, there is a feeling of compassion for those unaware of the process of devotional service, who are subjected to unsurpassable miseries in the material world.	SB 2.3.2, SB 2.3.3, SB 2.3.4, SB 2.3.5, SB 2.3.6, SB 2.3.7, SB 2.3.2-7 One who desires to be absorbed in the impersonal brahmajyoti effulgence should worship the master of the Vedas [Lord Brahmā or Bṛhaspati, the learned priest], one who desires powerful sex should worship the heavenly King, Indra, and one who desires good progeny should worship the great progenitors called the Prajāpatis. One who desires good fortune should worship Durgādevī, the superintendent of the material world. One desiring to be very powerful should worship fire, and one who aspires only after money should worship the Vasus. One should worship the Rudra incarnations of Lord Śiva if he wants to be a great hero. One who wants a large stock of grains should worship Aditi. One who desires to attain the heavenly planets should worship the sons of Aditi. One who desires a worldly kingdom should worship Viśvadeva, and one who wants to be popular with the general mass of population should worship the Sādhya demigod. One who desires a long span of life should worship the demigods known as the Aśvinī-kumāras, and a person desiring a strongly built body should worship the earth. One who desires stability in his post should worship the horizon and the earth combined. One who desires to be beautiful should worship the beautiful residents of the Gandharva planet, and one who desires a good wife should worship the Apsarās and the Urvaśī society girls of the heavenly kingdom. One who desires domination over others should worship Lord Brahmā, the head of the universe. One who desires tangible fame should worship the Personality of Godhead, and one who desires a good bank balance should worship the demigod Varuṇa. If one desires to be a greatly learned man he should worship Lord Śiva, and if one desires a good marital relation he should worship the chaste goddess Umā, the wife of Lord Śiva.
SB 2.2.28 After reaching Satyaloka, the devotee is specifically able to be incorporated fearlessly by the subtle body in an identity similar to that of the gross body, and one after another he gradually attains stages of existence from earthly to watery, fiery, glowing and airy, until he reaches the ethereal stage.	SB 2.3.8 One should worship Lord Viṣṇu or His devotee for spiritual advancement in knowledge, and for protection of heredity and advancement of a dynasty one should worship the various demigods.
SB 2.2.29 The devotee thus surpasses the subtle objects of different senses like aroma by smelling, the palate by tasting, vision by seeing forms, touch by contacting, the vibrations of the ear by ethereal identification, and the sense organs by material activities.	SB 2.3.9 One who desires domination over a kingdom or an empire should worship the Manus. One who desires victory over an enemy should worship the demons, and one who desires sense gratification should worship the moon. But one who desires nothing of material enjoyment should worship the Supreme Personality of Godhead.
SB 2.2.30 The devotee, thus surpassing the gross and the subtle forms of coverings, enters the plane of egoism. And in that status he merges the material modes of nature [ignorance and passion] in this point of neutralization and thus reaches egoism in goodness. After this, all egoism is merged in the mahat-tattva, and he comes to the point of pure self-realization.	SB 2.3.10 A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead.
SB 2.2.31 Only the purified soul can attain the perfection of associating with the Personality of Godhead in complete bliss and satisfaction in his constitutional state. Whoever is able to renovate such devotional perfection is never again attracted by this material world, and he never returns.	SB 2.3.11 All the different kinds of worshipers of multidemigods can attain the highest perfectional benediction, which is spontaneous attraction unflinchingly fixed upon the Supreme Personality of Godhead, only by the association of the pure devotee of the Lord.
SB 2.2.32 Your Majesty Mahārāja Parīkṣit, know that all that I have described in reply to your proper inquiry is just according to the version of the Vedas, and it is eternal truth. This was described personally by Lord Kṛṣṇa unto Brahmā, with whom the Lord was satisfied upon being properly worshiped.	SB 2.3.12

Transcendental knowledge in relation with the Supreme Lord Hari is knowledge resulting in the complete suspension of the waves and whirlpools of the material modes. Such knowledge is self-satisfying due to its being free from material attachment, and being transcendental it is approved by authorities. Who could fail to be attracted?
SB 2.3.13 Śaunaka said: The son of Vyāsadeva, Śrīla Śukadeva Gosvāmī, was a highly learned sage and was able to describe things in a poetic manner. What did Mahārāja Parīkṣit again inquire from him after hearing all that he had said?
SB 2.3.14 O learned Sūta Gosvāmī! Please continue to explain such topics to us because we are all eager to hear. Besides that, topics which result in the discussion of the Lord Hari should certainly be discussed in the assembly of devotees.
SB 2.3.15 Mahārāja Parīkṣit, the grandson of the Pāṇḍavas, was from his very childhood a great devotee of the Lord. Even while playing with dolls, he used to worship Lord Kṛṣṇa by imitating the worship of the family Deity.
SB 2.3.16 Śukadeva Gosvāmī, the son of Vyāsadeva, was also full in transcendental knowledge and was a great devotee of Lord Kṛṣṇa, son of Vasudeva. So there must have been discussion of Lord Kṛṣṇa, who is glorified by great philosophers and in the company of great devotees.
SB 2.3.17 Both by rising and by setting, the sun decreases the duration of life of everyone, except one who utilizes the time by discussing topics of the all-good Personality of Godhead.
SB 2.3.18 Do the trees not live? Do the bellows of the blacksmith not breathe? All around us, do the beasts not eat and discharge semen?
SB 2.3.19 Men who are like dogs, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Śrī Kṛṣṇa, the deliverer from evils.
SB 2.3.20 One who has not listened to the messages about the prowess and marvelous acts of the Personality of Godhead and has not sung or chanted loudly the worthy songs about the Lord is to be considered to possess earholes like the holes of snakes and a tongue like the tongue of a frog.
SB 2.3.21 The upper portion of the body, though crowned with a silk turban, is only a heavy burden if not bowed down before the Personality of Godhead who can award mukti [freedom]. And the hands, though decorated with glittering bangles, are like those of a dead man if not engaged in the service of the Personality of Godhead Hari.
SB 2.3.22 The eyes which do not look at the symbolic representations of the Personality of Godhead Viṣṇu [His forms, name, quality, etc.] are like those printed on the plumes of the peacock, and the legs which do not move to the holy places [where the Lord is remembered] are considered to be like tree trunks.
SB 2.3.23 The person who has not at any time received the dust of the feet of the Lord's pure devotee upon his head is certainly a dead body. And the person who has never experienced the aroma of the tulasi leaves from the lotus feet of the Lord is also a dead body, although breathing.
SB 2.3.24 Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes and the hairs stand on end.
SB 2.3.25 O Sūta Gosvāmī, your words are pleasing to our minds. Please therefore explain this to us as it was spoken by the great devotee Śukadeva Gosvāmī, who is very expert in transcendental knowledge, and who spoke to Mahārāja Parīkṣit upon being asked.
SB 2.4: The Process of Creation
SB 2.4.1 Sūta Gosvāmī said: Mahārāja Parīkṣit, the son of Uttarā, after hearing the speeches of Śukadeva Gosvāmī, which were all about the truth of the self, applied his concentration faithfully upon Lord Kṛṣṇa.
SB 2.4.2 Mahārāja Parīkṣit, as a result of his wholehearted attraction for Lord Kṛṣṇa, was able to give up all deep-rooted affection for his personal

body, his wife, his children, his palace, his animals like horses and elephants, his treasury house, his friends and relatives, and his undisputed kingdom.
SB 2.4.3, SB 2.4.4, SB 2.4.3-4 O great sages, the great soul Mahārāja Parīkṣit, constantly rapt in thought of Lord Kṛṣṇa, knowing well of his imminent death, renounced all sorts of fruitive activities, namely acts of religion, economic development and sense gratification, and thus fixed himself firmly in his natural love for Kṛṣṇa and asked all these questions, exactly as you are asking me.
SB 2.4.5 Mahārāja Parīkṣit said: O learned brāhmaṇa, you know everything because you are without material contamination. Therefore whatever you have spoken to me appears perfectly right. Your speeches are gradually destroying the darkness of my ignorance, for you are narrating the topics of the Lord.
SB 2.4.6 I beg to know from you how the Personality of Godhead, by His personal energies, creates these phenomenal universes as they are, which are inconceivable even to the great demigods.
SB 2.4.7 Kindly describe how the Supreme Lord, who is all-powerful, engages His different energies and different expansions in maintaining and again winding up the phenomenal world in the sporting spirit of a player.
SB 2.4.8 O learned brāhmaṇa, the transcendental activities of the Lord are all wonderful, and they appear inconceivable because even great endeavors by many learned scholars have still proved insufficient for understanding them.
SB 2.4.9 The Supreme Personality of Godhead is one, whether He alone acts with the modes of material nature, or simultaneously expands in many forms, or expands consecutively to direct the modes of nature.
SB 2.4.10 Kindly clear up all these doubtful inquiries, because you are not only vastly learned in the Vedic literatures and self-realized in transcendence, but are also a great devotee of the Lord and are therefore as good as the Personality of Godhead.
SB 2.4.11 Sūta Gosvāmī said: When Śukadeva Gosvāmī was thus requested by the King to describe the creative energy of the Personality of Godhead, he then systematically remembered the master of the senses [Śrī Kṛṣṇa], and to reply properly he spoke thus.
SB 2.4.12 Śukadeva Gosvāmī said: Let me offer my respectful obeisances unto the Supreme Personality of Godhead who, for the creation of the material world, accepts the three modes of nature. He is the complete whole residing within the body of everyone, and His ways are inconceivable.
SB 2.4.13 I again offer my respectful obeisances unto the form of complete existence and transcendence, who is the liberator of the pious devotees from all distresses and the destroyer of the further advances in atheistic temperament of the nondevotee-demons. For the transcendentalists who are situated in the topmost spiritual perfection, He grants their specific destinations.
SB 2.4.14 Let me offer my respectful obeisances unto Him who is the associate of the members of the Yadu dynasty and who is always a problem for the nondevotees. He is the supreme enjoyer of both the material and spiritual worlds, yet He enjoys His own abode in the spiritual sky. There is no one equal to Him because His transcendental opulence is immeasurable.
SB 2.4.15 Let me offer my respectful obeisances unto the all-auspicious Lord Śrī Kṛṣṇa, about whom glorification, remembrances, audience, prayers, hearing and worship can at once cleanse the effects of all sins of the performer.
SB 2.4.16 Let me offer my respectful obeisances again and again unto the all-auspicious Lord Śrī Kṛṣṇa. The highly intellectual, simply by surrendering unto His lotus feet, are relieved of all attachments to present and future existences and without difficulty progress toward spiritual existence.
SB 2.4.17 Let me offer my respectful obeisances unto the all-auspicious Lord Śrī Kṛṣṇa again and again because the great learned sages, the great performers of charity, the great workers of distinction, the great philosophers and mystics, the great chanters of the Vedic hymns and

the great followers of Vedic principles cannot achieve any fruitful result without dedication of such great qualities to the service of the Lord.	of Your Lordship, thou so great.
SB 2.4.18 Kīrāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana, members of the Khasa races and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him.	SB 2.5.7 Yet we are moved to wonder about the existence of someone more powerful than you when we think of your great austerities in perfect discipline, although your good self is so powerful in the matter of creation.
SB 2.4.19 He is the Supersoul and the Supreme Lord of all self-realized souls. He is the personification of the Vedas, religious scriptures and austerities. He is worshiped by Lord Brahmā and Śiva and all those who are transcendental to all pretensions. Being so revered with awe and veneration, may that Supreme Absolute be pleased with me.	SB 2.5.8 My dear father, you know everything, and you are the controller of all. Therefore may all that I have inquired from you be kindly instructed to me so that I may be able to understand it as your student.
SB 2.4.20 May Lord Śrī Kṛṣṇa, who is the worshipable Lord of all devotees, the protector and glory of all the kings like Andhaka and Vṛṣṇi of the Yadu dynasty, the husband of all goddesses of fortune, the director of all sacrifices and therefore the leader of all living entities, the controller of all intelligence, the proprietor of all planets, spiritual and material, and the supreme incarnation on the earth (the supreme all in all), be merciful upon me.	SB 2.5.9 Lord Brahmā said: My dear boy Nārada, being merciful to all (including me) you have asked all these questions because I have been inspired to see into the prowess of the Almighty Personality of Godhead.
SB 2.4.21 It is the Personality of Godhead Śrī Kṛṣṇa who gives liberation. By thinking of His lotus feet at every second, following in the footsteps of authorities, the devotee in trance can see the Absolute Truth. The learned mental speculators, however, think of Him according to their whims. May the Lord be pleased with me.	SB 2.5.10 Whatever you have spoken about me is not false because unless and until one is aware of the Personality of Godhead, who is the ultimate truth beyond me, one is sure to be illusioned by observing my powerful activities.
SB 2.4.22 May the Lord, who in the beginning of the creation amplified the potent knowledge of Brahmā from within his heart and inspired him with full knowledge of creation and of His own Self, and who appeared to be generated from the mouth of Brahmā, be pleased with me.	SB 2.5.11 I create after the Lord's creation by His personal effulgence [known as the <i>brahmajyoti</i>], just as when the sun manifests its fire, the moon, the firmament, the influential planets and the twinkling stars also manifest their brightness.
SB 2.4.23 May the Supreme Personality of Godhead, who enlivens the materially created bodies of the elements by lying down within the universe, and who in His puruṣa incarnation causes the living being to be subjected to the sixteen divisions of material modes which are his generator, be pleased to decorate my statements.	SB 2.5.12 I offer my obeisances and meditate upon Lord Kṛṣṇa [Vāsudeva], the Personality of Godhead, whose invincible potency influences them [the less intelligent class of men] to call me the supreme controller.
SB 2.4.24 I offer my respectful obeisances unto Śrīla Vyāsadeva, the incarnation of Vāsudeva who compiled the Vedic scriptures. The pure devotees drink up the nectarean transcendental knowledge dropping from the lotuslike mouth of the Lord.	SB 2.5.13 The illusory energy of the Lord cannot take precedence, being ashamed of her position, but those who are bewildered by her always talk nonsense, being absorbed in thoughts of "It is I" and "It is mine."
SB 2.4.25 My dear King, Brahmā, the firstborn, on being questioned by Nārada, exactly apprised him on this subject, as it was directly spoken by the Lord to His own son, who was impregnated with Vedic knowledge from his very birth.	SB 2.5.14 The five elementary ingredients of creation, the interaction thereof set up by eternal time, and the intuition or nature of the individual living beings are all differentiated parts and parcels of the Personality of Godhead, Vāsudeva, and in truth there is no other value in them.
SB 2.5: The Cause of All Causes	SB 2.5.15 The Vedic literatures are made by and are meant for the Supreme Lord, the demigods are also meant for serving the Lord as parts of His body, the different planets are also meant for the sake of the Lord, and different sacrifices are performed just to please Him.
SB 2.5.1 Śrī Nārada Muni asked Brahmājī: O chief amongst the demigods, O firstborn living entity, I beg to offer my respectful obeisances unto you. Please tell me that transcendental knowledge which specifically directs one to the truth of the individual soul and the Supersoul.	SB 2.5.16 All different types of meditation or mysticism are means for realizing Nārāyaṇa. All austerities are aimed at achieving Nārāyaṇa. Culture of transcendental knowledge is for getting a glimpse of Nārāyaṇa, and ultimately salvation is entering the kingdom of Nārāyaṇa.
SB 2.5.2 My dear father, please describe factually the symptoms of this manifest world. What is its background? How is it created? How is it conserved? And under whose control is all this being done?	SB 2.5.17 Inspired by Him only, I discover what is already created by Him [Nārāyaṇa] under His vision as the all-pervading Supersoul, and I also am created by Him only.
SB 2.5.3 My dear father, all this is known to you scientifically because whatever was created in the past, whatever will be created in the future, or whatever is being created at present, as well as everything within the universe, is within your grip, just like a walnut.	SB 2.5.18 The Supreme Lord is pure spiritual form, transcendental to all material qualities, yet for the sake of the creation of the material world and its maintenance and annihilation, He accepts through His external energy the material modes of nature called goodness, passion and ignorance.
SB 2.5.4 My dear father, what is the source of your knowledge? Under whose protection are you standing? And under whom are you working? What is your real position? Do you alone create all entities with material elements by your personal energy?	SB 2.5.19 These three modes of material nature, being further manifested as matter, knowledge and activities, put the eternally transcendental living entity under conditions of cause and effect and make him responsible for such activities.
SB 2.5.5 As the spider very easily creates the network of its cobweb and manifests its power of creation without being defeated by others, so also you yourself, by employment of your self-sufficient energy, create without any other's help.	SB 2.5.20 O Brāhmaṇa Nārada, the Superseer, the transcendent Lord, is beyond the perception of the material senses of the living entities because of the above-mentioned three modes of nature. But He is the controller of everyone, including me.
SB 2.5.6 Whatever we can understand by the nomenclature, characteristics and features of a particular thing—superior, inferior or equal, eternal or temporary—is not created from any source other than that	SB 2.5.21 The Lord, who is the controller of all energies, thus creates, by His own potency, eternal time, the fate of all living entities, and their particular nature, for which they were created, and He again merges them independently.
	SB 2.5.22 After the incarnation of the first puruṣa [Kāraṇārṇavaśāyī Viṣṇu], the mahat-tattva, or the principles of material creation, take place, and then time is manifested, and in course of time the three qualities

appear. Nature means the three qualitative appearances. They transform into activities.
SB 2.5.23 Material activities are caused by the mahat—tattva's being agitated. At first there is transformation of the modes of goodness and passion, and later—due to the mode of ignorance-matter, its knowledge, and different activities of material knowledge come into play.
SB 2.5.24 The self-centered materialistic ego, thus being transformed into three features, becomes known as the modes of goodness, passion and ignorance in three divisions, namely the powers that evolve matter, knowledge of material creations, and the intelligence that guides such materialistic activities. Nārada, you are quite competent to understand this.
SB 2.5.25 From the darkness of false ego, the first of the five elements, namely the sky, is generated. Its subtle form is the quality of sound, exactly as the seer is in relationship with the seen.
SB 2.5.26, SB 2.5.27, SB 2.5.28, SB 2.5.29, SB 2.5.26-29 Because the sky is transformed, the air is generated with the quality of touch, and by previous succession the air is also full of sound and the basic principles of duration of life: sense perception, mental power and bodily strength. When the air is transformed in course of time and nature's course, fire is generated, taking shape with the sense of touch and sound. Since fire is also transformed, there is a manifestation of water, full of juice and taste. As previously, it also has form and touch and is also full of sound. And water, being transformed from all variegatedness on earth, appears odorous and, as previously, becomes qualitatively full of juice, touch, sound and form respectively.
SB 2.5.30 From the mode of goodness the mind is generated and becomes manifest, as also the ten demigods controlling the bodily movements. Such demigods are known as the controller of directions, the controller of air, the sun-god, the father of Dakṣa Prajāpati, the Aśvini-kumāras, the fire-god, the King of heaven, the worshipable deity in heaven, the chief of the Ādityas, and Brahmāji, the Prajāpati. All come into existence.
SB 2.5.31 By further transformation of the mode of passion, the sense organs like the ear, skin, nose, eyes, tongue, mouth, hands, genitals, legs, and the outlet for evacuating, together with intelligence and living energy, are all generated.
SB 2.5.32 O Nārada, best of the transcendentalists, the forms of the body cannot take place as long as these created parts, namely the elements, senses, mind and modes of nature, are not assembled.
SB 2.5.33 Thus when all these became assembled by force of the energy of the Supreme Personality of Godhead, this universe certainly came into being by accepting both the primary and secondary causes of creation.
SB 2.5.34 Thus all the universes remained thousands of eons within the water [the Causal Ocean], and the Lord of living beings, entering in each of them, caused them to be fully animated.
SB 2.5.35 The Lord [Mahā-Viṣṇu], although lying in the Causal Ocean, came out of it, and dividing Himself as Hiraṇyagarbha, He entered into each universe and assumed the virāt-rūpa, with thousands of legs, arms, mouths, heads, etc.
SB 2.5.36 Great philosophers imagine that the complete planetary systems in the universe are displays of the different upper and lower limbs of the universal body of the Lord.
SB 2.5.37 The brāhmaṇas represent His mouth, the kṣatriyas His arms, the vaiśyas His thighs, and the śūdras are born of His legs.
SB 2.5.38 The lower planetary systems, up to the limit of the earthly stratum, are said to be situated in His legs. The middle planetary systems, beginning from Bhuvanloka, are situated in His navel. And the still higher planetary systems, occupied by the demigods and highly cultured sages and saints, are situated in the chest of the Supreme Lord.
SB 2.5.39 From the forefront of the chest up to the neck of the universal form of the Lord are situated the planetary systems named Janaloka and Tapoloka, whereas Satyaloka, the topmost planetary system, is

situated on the head of the form. The spiritual planets, however, are eternal.
SB 2.5.40, SB 2.5.41, SB 2.5.40-41 My dear son Nārada, know from me that there are seven lower planetary systems out of the total fourteen. The first planetary system, known as Atala, is situated on the waist; the second, Vitala, is situated on the thighs; the third, Sutala, on the knees; the fourth, Talātala, on the shanks; the fifth, Mahātala, on the ankles; the sixth, Rasātala, on the upper portion of the feet; and the seventh, Pātāla, on the soles of the feet. Thus the virāt form of the Lord is full of all planetary systems.
SB 2.5.42 Others may divide the whole planetary system into three divisions, namely the lower planetary systems on the legs [up to the earth], the middle planetary systems on the navel, and the upper planetary systems [Svarloka] from the chest to the head of the Supreme Personality.
SB 2.6: Puruṣa-sūkta Confirmed
SB 2.6.1 Lord Brahmā said: The mouth of the virāt-puruṣa [the universal form of the Lord] is the generating center of the voice, and the controlling deity is fire. His skin and six other layers are the generating centers of the Vedic hymns, and His tongue is the productive center of different foodstuffs and delicacies for offering to the demigods, the forefathers and the general mass of people.
SB 2.6.2 His two nostrils are the generating centers of our breathing and of all other airs, His smelling powers generate the Aśvini-kumāra demigods and all kinds of medicinal herbs, and His breathing energies produce different kinds of fragrance.
SB 2.6.3 His eyes are the generating centers of all kinds of forms, and they glitter and illuminate. His eyeballs are like the sun and the heavenly planets. His ears hear from all sides and are receptacles for all the Vedas, and His sense of hearing is the generating center of the sky and of all kinds of sound.
SB 2.6.4 His bodily surface is the breeding ground for the active principles of everything and for all kinds of auspicious opportunities. His skin, like the moving air, is the generating center for all kinds of sense of touch and is the place for performing all kinds of sacrifice.
SB 2.6.5 The hairs on His body are the cause of all vegetation, particularly of those trees which are required as ingredients for sacrifice. The hairs on His head and face are reservoirs for the clouds, and His nails are the breeding ground of electricity, stones and iron ores.
SB 2.6.6 The Lord's arms are the productive fields for the great demigods and other leaders of the living entities who protect the general mass.
SB 2.6.7 Thus the forward steps of the Lord are the shelter for the upper, lower and heavenly planets, as well as for all that we need. His lotus feet serve as protection from all kinds of fear.
SB 2.6.8 From the Lord's genitals originate water, semen, generatives, rains, and the procreators. His genitals are the cause of a pleasure that counteracts the distress of begetting.
SB 2.6.9 O Nārada, the evacuating outlet of the universal form of the Lord is the abode of the controlling deity of death, Mitra, and the evacuating hole and the rectum of the Lord is the place of envy, misfortune, death, hell, etc.
SB 2.6.10 The back of the Lord is the place for all kinds of frustration and ignorance, as well as for immorality. From His veins flow the great rivers and rivulets, and on His bones are stacked the great mountains.
SB 2.6.11 The impersonal feature of the Lord is the abode of great oceans, and His belly is the resting place for the materially annihilated living entities. His heart is the abode of the subtle material bodies of living beings. Thus it is known by the intelligent class of men.
SB 2.6.12 Also, the consciousness of that great personality is the abode of religious principles—mine, yours, and those of the four bachelors Sanaka, Sanātana, Sanat-kumāra and Sanandana. That consciousness is also the abode of truth and transcendental knowledge.
SB 2.6.13, SB 2.6.14, SB 2.6.15, SB 2.6.16, SB 2.6.13-16 Beginning from me [Brahmā] down to you and Bhava [Śiva], all the great sages who were born before you, the demigods, the demons,

<p>the Nāgas, the human beings, the birds, the beasts, as well as the reptiles, etc., and all phenomenal manifestations of the universes, namely the planets, stars, asteroids, luminaries, lightning, thunder, and the inhabitants of the different planetary systems, namely the Gandharvas, Apsarās, Yakṣas, Rakṣas, Bhūtagaṇas, Uragas, Paśus, Pitās, Siddhas, Vidyādhara, Cāraṇas, and all other different varieties of living entities, including the birds, beasts, trees and everything that be, are all covered by the universal form of the Lord at all times, namely past, present and future, although He is transcendental to all of them, eternally existing in a form not exceeding nine inches.</p>	<p>SB 2.6.31 All the material manifestations of the universes are therefore situated in His powerful material energies, which He accepts self-sufficiently, although He is eternally without affinity for the material modes.</p>
<p>SB 2.6.17 The sun illuminates both internally and externally by expanding its radiation; similarly, the Supreme Personality of Godhead, by expanding His universal form, maintains everything in the creation both internally and externally.</p>	<p>SB 2.6.32 By His will, I create, Lord Śiva destroys, and He Himself, in His eternal form as the Personality of Godhead, maintains everything. He is the powerful controller of these three energies.</p>
<p>SB 2.6.18 The Supreme Personality of Godhead is the controller of immortality and fearlessness, and He is transcendental to death and the fruitive actions of the material world. O Nārada, O brāhmaṇa, it is therefore difficult to measure the glories of the Supreme Person.</p>	<p>SB 2.6.33 My dear son, whatever you inquired from me I have thus explained unto you, and you must know for certain that whatever there is (either as cause or as effect, both in the material and spiritual worlds) is dependent on the Supreme Personality of Godhead.</p>
<p>SB 2.6.19 The Supreme Personality of Godhead is to be known as the supreme reservoir of all material opulences by the one fourth of His energy in which all the living entities exist. Deathlessness, fearlessness and freedom from the anxieties of old age and disease exist in the kingdom of God, which is beyond the three higher planetary systems and beyond the material coverings.</p>	<p>SB 2.6.34 O Nārada, because I have caught hold of the lotus feet of the Supreme Personality of Godhead, Hari, with great zeal, whatever I say has never proved to have been false. Nor is the progress of my mind ever deterred. Nor are my senses ever degraded by temporary attachment to matter.</p>
<p>SB 2.6.20 The spiritual world, which consists of three fourths of the Lord's energy, is situated beyond this material world, and it is especially meant for those who will never be reborn. Others, who are attached to family life and who do not strictly follow celibacy vows, must live within the three material worlds.</p>	<p>SB 2.6.35 Although I am known as the great Brahmā, perfect in the disciplic succession of Vedic wisdom, and although I have undergone all austerities and am an expert in mystic powers and self-realization, and although I am recognized as such by the great forefathers of the living entities, who offer me respectful obeisances, still I cannot understand Him, the Lord, the very source of my birth.</p>
<p>SB 2.6.21 By His energies, the all-pervading Personality of Godhead is thus comprehensively the master in the activities of controlling and in devotional service. He is the ultimate master of both nescience and factual knowledge of all situations.</p>	<p>SB 2.6.36 Therefore it is best for me to surrender unto His feet, which alone can deliver one from the miseries of repeated birth and death. Such surrender is all-auspicious and allows one to perceive all happiness. Even the sky cannot estimate the limits of its own expansion. So what can others do when the Lord Himself is unable to estimate His own limits?</p>
<p>SB 2.6.22 From that Personality of Godhead, all the universal globes and the universal form with all material elements, qualities and senses are generated. Yet He is aloof from such material manifestations, like the sun, which is separate from its rays and heat.</p>	<p>SB 2.6.37 Since neither Lord Śiva nor you nor I could ascertain the limits of spiritual happiness, how can other demigods know it? And because all of us are bewildered by the illusory external energy of the Supreme Lord, we can see only this manifested cosmos according to our individual ability.</p>
<p>SB 2.6.23 When I was born from the abdominal lotus flower of the Lord [Mahā-Viṣṇu], the great person, I had no ingredients for sacrificial performances except the bodily limbs of the great Personality of Godhead.</p>	<p>SB 2.6.38 Let us offer our respectful obeisances unto that Supreme Personality of Godhead, whose incarnations and activities are chanted by us for glorification, though He can hardly be fully known as He is.</p>
<p>SB 2.6.24 For performing sacrificial ceremonies, one requires sacrificial ingredients, such as flowers, leaves and straw, along with the sacrificial altar and a suitable time [spring].</p>	<p>SB 2.6.39 That supreme original Personality of Godhead, Lord Śrī Kṛṣṇa, expanding His plenary portion as Mahā-Viṣṇu, the first incarnation, creates this manifested cosmos, but He is unborn. The creation, however, takes place in Him, and the material substance and manifestations are all Himself. He maintains them for some time and absorbs them into Himself again.</p>
<p>SB 2.6.25 Other requirements are utensils, grains, clarified butter, honey, gold, earth, water, the Rg Veda, Yajur Veda and Sāma Veda and four priests to perform the sacrifice.</p>	<p>SB 2.6.40, SB 2.6.41, SB 2.6.40-41 The Personality of Godhead is pure, being free from all contaminations of material tinges. He is the Absolute Truth and the embodiment of full and perfect knowledge. He is all-pervading, without beginning or end, and without rival. O Nārada, O great sage, the great thinkers can know Him when completely freed from all material hankering and when sheltered under undisturbed conditions of the senses. Otherwise, by untenable arguments, all is distorted, and the Lord disappears from our sight.</p>
<p>SB 2.6.26 Other necessities include invoking the different names of the demigods by specific hymns and vows of recompense, in accordance with the particular scripture, for specific purposes and by specific processes.</p>	<p>SB 2.6.42 Kāraṇāromaśāyī Viṣṇu is the first incarnation of the Supreme Lord, and He is the master of eternal time, space, cause and effects, mind, the elements, the material ego, the modes of nature, the senses, the universal form of the Lord, Garbhodakaśāyī Viṣṇu, and the sum total of all living beings, both moving and nonmoving.</p>
<p>SB 2.6.27 Thus I had to arrange all these necessary ingredients and paraphernalia of sacrifice from the personal bodily parts of the Personality of Godhead. By invocation of the demigods' names, the ultimate goal, Viṣṇu, was gradually attained, and thus compensation and ultimate offering were complete.</p>	<p>SB 2.6.43, SB 2.6.44, SB 2.6.45, SB 2.6.43-45 I myself [Brahmā], Lord Śiva, Lord Viṣṇu, great generators of living beings like Dakṣa and Prajāpati, yourselves [Nārada and the Kumāras], heavenly demigods like Indra and Candra, the leaders of the Bhūrloka planets, the leaders of the earthly planets, the leaders of the lower planets, the leaders of the Gandharva planets, the leaders of the Vidyādhara planets, the leaders of the Cāraṇaloka planets, the leaders of the Yakṣas, Rakṣas and Uragas, the great sages, the great demons, the great atheists and the great spacemen, as well as the dead bodies, evil spirits, satans, jinn, kūṣmāṇḍas, great aquatics, great beasts and great birds, etc.—in other words, anything and everything which is exceptionally possessed of power, opulence, mental and perceptual dexterity, strength, forgiveness, beauty, modesty, opulence, and breeding, whether in form or formless—may appear to be the specific truth and the form of the Lord, but actually they are not so. They are only a fragment of the transcendental</p>
<p>SB 2.6.28 Thus I created the ingredients and paraphernalia for offering sacrifice out of the parts of the body of the Supreme Lord, the enjoyer of the sacrifice, and I performed the sacrifice to satisfy the Lord.</p>	
<p>SB 2.6.29 My dear son, thereafter your nine brothers, who are the masters of living creatures, performed the sacrifice with proper rituals to satisfy both the manifested and nonmanifested personalities.</p>	
<p>SB 2.6.30 Thereafter, the Manus, the fathers of mankind, the great sages, the forefathers, the learned scholars, the Daityas and mankind performed sacrifices meant to please the Supreme Lord.</p>	

potency of the Lord.
SB 2.6.46 O Nārada, now I shall state, one after another, the transcendental incarnations of the Lord known as līlā-avatāras. Hearing of their activities counteracts all foul matters accumulated in the ear. These pastimes are pleasing to hear and are to be relished. Therefore they are in my heart.
SB 2.7: Scheduled Incarnations with Specific Functions
SB 2.7.1 Lord Brahmā said: When the unlimitedly powerful Lord assumed the form of a boar as a pastime, just to lift the planet earth, which was drowned in the great ocean of the universe called the Garbhodaka, the first demon [Hiraṇyākṣa] appeared, and the Lord pierced him with His tusk.
SB 2.7.2 The Prajāpati first begot Suyajña, in the womb of his wife Ākūti, and then Suyajña begot demigods, headed by Suyama, in the womb of his wife Dakṣiṇā. Suyajña, as the Indradeva, diminished very great miseries in the three planetary systems [upper, lower and intermediate], and because he so diminished the miseries of the universe, he was later called Hari by the great father of mankind, namely Svāyambhuva Manu.
SB 2.7.3 The Lord then appeared as the Kapila incarnation, being the son of the prajāpati brāhmaṇa Kardama and his wife, Devahūti, along with nine other women [sisters]. He spoke to His mother about self-realization, by which, in that very lifetime, she became fully cleansed of the mud of the material modes and thereby achieved liberation, the path of Kapila.
SB 2.7.4 The great sage Atri prayed for offspring, and the Lord, being satisfied with him, promised to incarnate as Atri's son, Dattātreya [Datta, the son of Atri]. And by the grace of the lotus feet of the Lord, many Yadus, Haihayas, etc., became so purified that they obtained both material and spiritual blessings.
SB 2.7.5 To create different planetary systems I had to undergo austerities and penance, and the Lord, thus being pleased with me, incarnated in four sanas [Sanaka, Sanat-kumāra, Sanandana and Sanātana]. In the previous creation the spiritual truth was devastated, but the four sanas explained it so nicely that the truth at once became clearly perceived by the sages.
SB 2.7.6 To exhibit His personal way of austerity and penance, He appeared in twin forms as Nārāyaṇa and Nara in the womb of Mūrti, the wife of Dharma and the daughter of Dakṣa. Celestial beauties, the companions of Cupid, went to try to break His vows, but they were unsuccessful, for they saw that many beauties like them were emanating from Him, the Personality of Godhead.
SB 2.7.7 Great stalwarts like Lord Śiva can, by their wrathful glances, overcome lust and vanquish him, yet they cannot be free from the overwhelming effects of their own wrath. Such wrath can never enter into the heart of Him [the Lord], who is above all this. So how can lust take shelter in His mind?
SB 2.7.8 Being insulted by sharp words spoken by the co-wife of the king, even in his presence, Prince Dhruva, though only a boy, took to severe penances in the forest. And the Lord, being satisfied by his prayer, awarded him the Dhruva planet, which is worshiped by great sages, both upward and downward.
SB 2.7.9 Mahārāja Vena went astray from the path of righteousness, and the brāhmaṇas chastised him by the thunderbolt curse. By this King Vena was burnt with his good deeds and opulence and was en route to hell. The Lord, by His causeless mercy, descended as his son, by the name of Pṛthu, delivered the condemned King Vena from hell, and exploited the earth by drawing all kinds of crops as produce.
SB 2.7.10 The Lord appeared as the son of Sudevī, the wife of King Nābhi, and was known as Ṛṣabhadeva. He performed materialistic yoga to equilibrate the mind. This stage is also accepted as the highest perfectional situation of liberation, wherein one is situated in one's self and is completely satisfied.
SB 2.7.11 The Lord appeared as the Hayagrīva incarnation in a sacrifice performed by me [Brahmā]. He is the personified sacrifices, and the hue of His body is golden. He is the personified Vedas as well, and the Supersoul of all demigods. When He breathed, all the sweet sounds of the Vedic hymns came out of His nostrils.

SB 2.7.12 At the end of the millennium, the would-be Vaivasvata Manu, of the name Satyavrata, would see that the Lord in the fish incarnation is the shelter of all kinds of living entities, up to those in the earthly planets. Because of my fear of the vast water at the end of the millennium, the Vedas come out of my [Brahmā's] mouth, and the Lord enjoys those vast waters and protects the Vedas.
SB 2.7.13 The primeval Lord then assumed the tortoise incarnation in order to serve as a resting place [pivot] for the Mandara Mountain, which was acting as a churning rod. The demigods and demons were churning the ocean of milk with the Mandara Mountain in order to extract nectar. The mountain moved back and forth, scratching the back of Lord Tortoise, who, while partially sleeping, was experiencing an itching sensation.
SB 2.7.14 The Personality of Godhead assumed the incarnation of Nṛsiṃhadeva in order to vanquish the great fears of the demigods. He killed the king of the demons [Hiraṇyakaśipu], who challenged the Lord with a club in his hand, by placing the demon on His thighs and piercing him with His nails, rolling His eyebrows in anger and showing His fearful teeth and mouth.
SB 2.7.15 The leader of the elephants, whose leg was attacked in a river by a crocodile of superior strength, was much aggrieved. Taking a lotus flower in his trunk, he addressed the Lord, saying, "O original enjoyer, Lord of the universe! O deliverer, as famous as a place of pilgrimage! All are purified simply by hearing Your holy name, which is worthy to be chanted."
SB 2.7.16 The Personality of Godhead, after hearing the elephant's plea, felt that the elephant needed His immediate help, for he was in great distress. Thus at once the Lord appeared there on the wings of the king of birds, Garuḍa, fully equipped with His weapon, the wheel [cakra]. With the wheel He cut to pieces the mouth of the crocodile to save the elephant, and He delivered the elephant by lifting him by his trunk.
SB 2.7.17 The Lord, although transcendental to all material modes, still surpassed all the qualities of the sons of Aditi, known as the Ādityas. The Lord appeared as the youngest son of Aditi. And because He surpassed all the planets of the universe, He is the Supreme Personality of Godhead. On the pretense of asking for a measurement of three footsteps of land, He took away all the lands of Bali Mahārāja. He asked simply because without begging, no authority can take one's rightful possession.
SB 2.7.18 Bali Mahārāja, who put on his head the water washed from the lotus feet of the Lord, did not think of anything besides his promise, in spite of being forbidden by his spiritual master. The king dedicated his own personal body to fulfill the measurement of the Lord's third step. For such a personality, even the kingdom of heaven, which he conquered by his strength, was of no value.
SB 2.7.19 O Nārada, you were taught about the science of God and His transcendental loving service by the Personality of Godhead in His incarnation of Hamsāvātāra. He was very much pleased with you, due to your intense proportion of devotional service. He also explained unto you, lucidly, the full science of devotional service, which is especially understandable by persons who are souls surrendered unto Lord Vāsudeva, the Personality of Godhead.
SB 2.7.20 As the incarnation of Manu, the Lord became the descendant of the Manu dynasty and ruled over the miscreant kingly order, subduing them by His powerful wheel weapon. Undeterred in all circumstances, His rule was characterized by His glorious fame, which spread over the three lokas, and above them to the planetary system of Satyaloka, the topmost in the universe.
SB 2.7.21 The Lord in His incarnation of Dhanvantari very quickly cures the diseases of the ever-diseased living entities simply by his fame personified, and only because of him do the demigods achieve long lives. Thus the Personality of Godhead becomes ever glorified. He also exacted a share from the sacrifices, and it is he only who inaugurated the medical science or the knowledge of medicine in the universe.
SB 2.7.22 When the ruling administrators, who are known as the kṣatriyas, turned astray from the path of the Absolute Truth, being desirous to suffer in hell, the Lord, in His incarnation as the sage Paraśurāma, uprooted those unwanted kings, who appeared as the thorns of the

earth. Thus He thrice seven times uprooted the kṣatriyas with His keenly sharpened chopper.	by constant heavy rains for seven days. Lord Kṛṣṇa, out of His causeless mercy upon the inhabitants of Vraja, held up the hill known as Govardhana with one hand only, although He was only seven years old. He did this to protect the animals from the onslaught of water.
SB 2.7.23 Due to His causeless mercy upon all living entities within the universe, the Supreme Personality of Godhead, along with His plenary extensions, appeared in the family of Mahārāja Ikṣvāku as the Lord of His internal potency, Sitā. Under the order of His father, Mahārāja Daśaratha, He entered the forest and lived there for considerable years with His wife and younger brother. Rāvaṇa, who was very materially powerful, with ten heads on his shoulders, committed a great offense against Him and was thus ultimately vanquished.	SB 2.7.33 When the Lord was engaged in His pastimes of the rāsa dance in the forest of Vṛndāvana, enlivening the sexual desires of the wives of the inhabitants of Vṛndāvana by sweet and melodious songs, a demon of the name Śankhacūḍa, a rich follower of the treasurer of heaven [Kuvera], kidnapped the damsels, and the Lord severed his head from his trunk.
SB 2.7.24 The Personality of Godhead Rāmacandra, being aggrieved for His distant intimate friend [Sitā], glanced over the city of the enemy Rāvaṇa with red-hot eyes like those of Hara [who wanted to burn the kingdom of heaven]. The great ocean, trembling in fear, gave Him His way because its family members, the aquatics like the sharks, snakes and crocodiles, were being burnt by the heat of the angry red-hot eyes of the Lord.	SB 2.7.34, SB 2.7.35, SB 2.7.34-35 All demonic personalities like Pralamba, Dhenuka, Baka, Keśī, Aṛiṣṭa, Caṇūra, Muṣṭika, Kuvalayāpīḍa elephant, Kaṁsa, Yavana, Narakāśura and Pauṇḍraka, great marshals like Sālva, Dvidida monkey and Balvala, Dantavakra, the seven bulls, Śambara, Vidūrata and Rukmī, as also great warriors like Kāmbhoja, Matsya, Kuru, Sr̥ṅjaya and Kekaya, would all fight vigorously, either with the Lord Hari directly or with Him under His names of Baladeva, Arjuna, Bhīma, etc. And the demons, thus being killed, would attain either the impersonal brahmajyoti or His personal abode in the Vaikuṅṭha planets.
SB 2.7.25 When Rāvaṇa was engaged in the battle, the trunk of the elephant which carried the King of heaven, Indra, broke in pieces, having collided with the chest of Rāvaṇa, and the scattered broken parts illuminated all directions. Rāvaṇa therefore felt proud of his prowess and began to loiter in the midst of the fighting soldiers, thinking himself the conqueror of all directions. But his laughter, overtaken by joy, along with his very air of life, suddenly ceased with the tingling sound of the bow of Rāmacandra, the Personality of Godhead.	SB 2.7.36 The Lord Himself in His incarnation as the son of Satyavati [Vyāsadeva] will consider his compilation of the Vedic literature to be very difficult for the less intelligent persons with short life, and thus He will divide the tree of Vedic knowledge into different branches, according to the circumstances of the particular age.
SB 2.7.26 When the world is overburdened by the fighting strength of kings who have no faith in God, the Lord, just to diminish the distress of the world, descends with His plenary portion. The Lord comes in His original form, with beautiful black hair. And just to expand His transcendental glories, He acts extraordinarily. No one can properly estimate how great He is.	SB 2.7.37 When the atheists, after being well versed in the Vedic scientific knowledge, annihilate inhabitants of different planets, flying unseen in the sky on well-built rockets prepared by the great scientist Maya, the Lord will bewilder their minds by dressing Himself attractively as Buddha and will preach on subreligious principles.
SB 2.7.27 There is no doubt about Lord Kṛṣṇa's being the Supreme Lord, otherwise how was it possible for Him to kill a giant demon like Pūtaṇā when He was just on the lap of His mother, to overturn a cart with His leg when He was only three months old, to uproot a pair of arjuna trees, so high that they touched the sky, when He was only crawling? All these activities are impossible for anyone other than the Lord Himself.	SB 2.7.38 Thereafter, at the end of Kali-yuga, when there exist no topics on the subject of God, even at the residences of so-called saints and respectable gentlemen of the three higher castes, and when the power of government is transferred to the hands of ministers elected from the lowborn śūdra class or those less than them, and when nothing is known of the techniques of sacrifice, even by word, at that time the Lord will appear as the supreme chastiser.
SB 2.7.28 Then also when the cowherd boys and their animals drank the poisoned water of the River Yamunā, and after the Lord [in His childhood] revived them by His merciful glance, just to purify the water of the River Yamunā He jumped into it as if playing and chastised the venomous Kāliya snake, which was lurking there, its tongue emitting waves of poison. Who can perform such herculean tasks but the Supreme Lord?	SB 2.7.39 At the beginning of creation there are penance, myself [Brahmā], and the Prajāpatis, the great sages who generate; then, during the maintenance of the creation, there are Lord Viṣṇu, the demigods with controlling powers, and the kings of different planets. But at the end there is irreligion, and then Lord Śiva and the atheists full of anger, etc. All of them are different representative manifestations of the energy of the supreme power, the Lord.
SB 2.7.29 On the very night of the day of the chastisement of the Kāliya snake, when the inhabitants of Vrajabhūmi were sleeping carefreely, there was a forest fire ablaze due to dry leaves, and it appeared that all the inhabitants were sure to meet their death. But the Lord, along with Balarāma, saved them simply by closing His eyes. Such are the superhuman activities of the Lord.	SB 2.7.40 Who can describe completely the prowess of Viṣṇu? Even the scientist, who might have counted the particles of the atoms of the universe, cannot do so. Because it is He only who in His form of Trivikrama moved His leg effortlessly beyond the topmost planet, Satyaloka, up to the neutral state of the three modes of material nature. And all were moved.
SB 2.7.30 When the cowherd woman [Kṛṣṇa's foster mother, Yaśodā] was trying to tie the hands of her son with ropes, she found the rope to be always insufficient in length, and when she finally gave up, Lord Kṛṣṇa, by and by, opened His mouth, wherein the mother found all the universes situated. Seeing this, she was doubtful in her mind, but she was convinced in a different manner of the mystic nature of her son.	SB 2.7.41 Neither I nor all the sages born before you know fully the omnipotent Personality of Godhead. So what can others, who are born after us, know about Him? Even the first incarnation of the Lord, namely Śeṣa, has not been able to reach the limit of such knowledge, although He is describing the qualities of the Lord with ten hundred faces.
SB 2.7.31 Lord Kṛṣṇa saved His foster father, Nanda Mahārāja, from the fear of the demigod Varuṇa and released the cowherd boys from the caves of the mountain, for they were placed there by the son of Maya. Also, to the inhabitants of Vṛndāvana, who were busy working during daytime and sleeping soundly at night because of their hard labor in the day, Lord Kṛṣṇa awarded promotion to the highest planet in the spiritual sky. All these acts are transcendental and certainly prove without any doubt His Godhood.	SB 2.7.42 But anyone who is specifically favored by the Supreme Lord, the Personality of Godhead, due to unalloyed surrender unto the service of the Lord, can overcome the insurmountable ocean of illusion and can understand the Lord. But those who are attached to this body, which is meant to be eaten at the end by dogs and jackals, cannot do so.
SB 2.7.32 When the cowherd men of Vṛndāvana, under instruction of Kṛṣṇa, stopped offering sacrifice to the heavenly King, Indra, the whole tract of land known as Vraja was threatened with being washed away	SB 2.7.43, SB 2.7.44, SB 2.7.45, SB 2.7.43-45 O Nārada, although the potencies of the Lord are unknowable and immeasurable, still, because we are all surrendered souls, we know how He acts through yogamāyā potencies. And, similarly, the potencies of the Lord are also known to the all-powerful Śiva, the great king of the atheist family, namely Prahlāda Mahārāja, Svāyambhuva Manu, his wife Śatarūpā, his sons and daughters like Priyavrata, Uttānapāda, Ākūti, Devahūti and Prasūti, Prācinabarhi, Rbhu, Aṅga the father of Vena, Mahārāja Dhruva, Ikṣvāku, Aila,

Mucukunda, Mahārāja Janaka, Gādhī, Raghu, Ambarīṣa, Sagara, Gaya, Nāhuṣa, Māndhātā, Alarka, Śatadhanve, Anu, Rantideva, Bhīṣma, Bali, Amūrttaraya, Dilīpa, Saubhari, Utaṅka, Śibi, Devala, Pippalāda, Śārasvata, Uddhava, Parāśara, Bhūriṣeṇa, Vibhīṣaṇa, Hanumān, Śukadeva Gosvāmī, Arjuna, Ārṣiṣeṇa, Vidura, Śrutadeva, etc.
SB 2.7.46 Surrendered souls, even from groups leading sinful lives, such as women, the laborer class, the mountaineers and the Siberians, or even the birds and beasts, can also know about the science of Godhead and become liberated from the clutches of the illusory energy by surrendering unto the pure devotees of the Lord and by following in their footsteps in devotional service.
SB 2.7.47 What is realized as the Absolute Brahman is full of unlimited bliss without grief. That is certainly the ultimate phase of the supreme enjoyer, the Personality of Godhead. He is eternally void of all disturbances and fearless. He is complete consciousness as opposed to matter. Uncontaminated and without distinctions, He is the principle primeval cause of all causes and effects, in whom there is no sacrifice for fruitive activities and in whom the illusory energy does not stand.
SB 2.7.48 In such a transcendental state there is no need of artificial control of the mind, mental speculation or meditation, as performed by the jñānis and yogīs. One gives up such processes, as the heavenly King, Indra, forgoes the trouble to dig a well.
SB 2.7.49 The Personality of Godhead is the supreme master of everything auspicious because the results of whatever actions are performed by the living being, in either the material or spiritual existence, are awarded by the Lord. As such, He is the ultimate benefactor. Every individual living entity is unborn, and therefore even after the annihilation of the material elementary body, the living entity exists, exactly like the air within the body.
SB 2.7.50 My dear son, I have now explained in brief the Supreme Personality of Godhead, who is creator of the manifested worlds. Without Him, Hari, the Lord, there are no other causes of the phenomenal and noumenal existences.
SB 2.7.51 O Nārada, this science of God, Śrīmad-Bhāgavatam, was spoken to me in summary by the Supreme Personality of Godhead, and it was spoken as the accumulation of His diverse potencies. Please expand this science yourself.
SB 2.7.52 Please describe the science of Godhead with determination and in a manner by which it will be quite possible for the human being to develop transcendental devotional service unto the Personality of Godhead Hari, the Supersoul of every living being and the summum bonum source of all energies.
SB 2.7.53 The Lord's activities in association with His different energies should be described, appreciated and heard in accordance with the teachings of the Supreme Lord. If this is done regularly with devotion and respect, one is sure to get out of the illusory energy of the Lord.
SB 2.8: Questions by King Parīkṣit
SB 2.8.1 King Parīkṣit inquired from Śukadeva Gosvāmī: How did Nārada Muni, whose hearers are as fortunate as those instructed by Lord Brahmā, explain the transcendental qualities of the Lord, who is without material qualities, and before whom did he speak?
SB 2.8.2 The King said: I wish to know. Narrations concerning the Lord, who possesses wonderful potencies, are certainly auspicious for living beings in all planets.
SB 2.8.3 O greatly fortunate Śukadeva Gosvāmī, please continue narrating Śrīmad-Bhāgavatam so that I can place my mind upon the Supreme Soul, Lord Kṛṣṇa, and, being completely freed from material qualities, thus relinquish this body.
SB 2.8.4 Persons who hear Śrīmad-Bhāgavatam regularly and are always taking the matter very seriously will have the Personality of Godhead Śrī Kṛṣṇa manifested in their hearts within a short time.
SB 2.8.5 The sound incarnation of Lord Kṛṣṇa, the Supreme Soul [i.e. Śrīmad-Bhāgavatam], enters into the heart of a self-realized devotee, sits on the lotus flower of his loving relationship, and thus cleanses

the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water.
SB 2.8.6 A pure devotee of the Lord whose heart has once been cleansed by the process of devotional service never relinquishes the lotus feet of Lord Kṛṣṇa, for they fully satisfy him, as a traveler is satisfied at home after a troubled journey.
SB 2.8.7 O learned brāhmaṇa, the transcendental spirit soul is different from the material body. Does he acquire the body accidentally or by some cause? Will you kindly explain this, for it is known to you.
SB 2.8.8 If the Supreme Personality of Godhead, from whose abdomen the lotus stem sprouted, is possessed of a gigantic body according to His own caliber and measurement, then what is the specific difference between the body of the Lord and those of common living entities?
SB 2.8.9 Brahmā, who was not born of a material source but of the lotus flower coming out of the navel abdomen of the Lord, is the creator of all those who are materially born. Of course, by the grace of the Lord, Brahmā was able to see the form of the Lord.
SB 2.8.10 Please also explain the Personality of Godhead, who lies in every heart as the Supersoul, and as the Lord of all energies, but is untouched by His external energy.
SB 2.8.11 O learned brāhmaṇa, it was formerly explained that all the planets of the universe with their respective governors are situated in the different parts of the gigantic body of the virāt-puruṣa. I have also heard that the different planetary systems are supposed to be in the gigantic body of the virāt-puruṣa. But what is their actual position? Will you please explain that?
SB 2.8.12 Also please explain the duration of time between creation and annihilation, and that of other subsidiary creations, as well as the nature of time, indicated by the sound of past, present and future. Also, please explain the duration and measurement of life of the different living beings known as the demigods, the human beings, etc., in different planets of the universe.
SB 2.8.13 O purest of the brāhmaṇas, please also explain the cause of the different durations of time, both short and long, as well as the beginning of time, following the course of action.
SB 2.8.14 Then again, kindly describe how the proportionate accumulation of the reactions resulting from the different modes of material nature act upon the desiring living being, promoting or degrading him among the different species of life, beginning from the demigods down to the most insignificant creatures.
SB 2.8.15 O best of the brāhmaṇas, please also describe how the creation of the globes throughout the universe, the four directions of the heavens, the sky, the planets, the stars, the mountains, the rivers, the seas and the islands, as well as their different kinds of inhabitants, takes place.
SB 2.8.16 Also, please describe the inner and outer space of the universe by specific divisions, as well as the character and activities of the great souls, and also the characteristics of the different classifications of the castes and orders of social life.
SB 2.8.17 Please explain all the different ages in the duration of the creation, and also the duration of such ages. Also tell me about the different activities of the different incarnations of the Lord in different ages.
SB 2.8.18 Please also explain what may generally be the common religious affiliations of human society, as well as their specific occupational duties in religion, the classification of the social orders as well as the administrative royal orders, and the religious principles for one who may be in distress.
SB 2.8.19 Kindly explain all about the elementary principles of creation, the number of such elementary principles, their causes, and their development, and also the process of devotional service and the method of mystic powers.
SB 2.8.20 What are the opulences of the great mystics, and what is their ultimate realization? How does the perfect mystic become detached from the subtle astral body? What is the basic knowledge of the Vedic literatures, including the branches of history and the

supplementary Purāṇas?	SB 2.9.7 When he heard the sound, he tried to find the speaker, searching on all sides. But when he was unable to find anyone besides himself, he thought it wise to sit down on his lotus seat firmly and give his attention to the execution of penance, as he was instructed.
SB 2.8.21 Please explain unto me how the living beings are generated, how they are maintained, and how they are annihilated. Tell me also of the advantages and disadvantages of discharging devotional service unto the Lord. What are the Vedic rituals and injunctions of the supplementary Vedic rites, and what are the procedures of religion, economic development and sense satisfaction?	SB 2.9.8 Lord Brahmā underwent penances for one thousand years by the calculations of the demigods. He heard this transcendental vibration from the sky, and he accepted it as divine. Thus he controlled his mind and senses, and the penances he executed were a great lesson for the living entities. Thus he is known as the greatest of all ascetics.
SB 2.8.22 Please also explain how, merged in the body of the Lord, living beings are created, and how the infidels appear in the world. Also please explain how the unconditioned living entities exist.	SB 2.9.9 The Personality of Godhead, being thus very much satisfied with the penance of Lord Brahmā, was pleased to manifest His personal abode, Vaikuṅṭha, the supreme planet above all others. This transcendental abode of the Lord is adored by all self-realized persons freed from all kinds of miseries and fear of illusory existence.
SB 2.8.23 The independent Personality of Godhead enjoys His pastimes by His internal potency and at the time of annihilation gives them up to the external potency, and He remains a witness to it all.	SB 2.9.10 In that personal abode of the Lord, the material modes of ignorance and passion do not prevail, nor is there any of their influence in goodness. There is no predominance of the influence of time, so what to speak of the illusory, external energy; it cannot enter that region. Without discrimination, both the demigods and the demons worship the Lord as devotees.
SB 2.8.24 O great sage, representative of the Lord, kindly satisfy my inquisitiveness in all that I have inquired from you and all that I may not have inquired from you from the very beginning of my questionings. Since I am a soul surrendered unto you, please impart full knowledge in this connection.	SB 2.9.11 The inhabitants of the Vaikuṅṭha planets are described as having a glowing sky-bluish complexion. Their eyes resemble lotus flowers, their dress is of yellowish color, and their bodily features very attractive. They are just the age of growing youths, they all have four hands, they are all nicely decorated with pearl necklaces with ornamental medallions, and they all appear to be effulgent.
SB 2.8.25 O great sage, you are as good as Brahmā, the original living being. Others follow custom only, as followed by the previous philosophical speculators.	SB 2.9.12 Some of them are effulgent like coral and diamonds in complexion and have garlands on their heads, blooming like lotus flowers, and some wear earrings.
SB 2.8.26 O learned brāhmaṇa, because of my drinking the nectar of the message of the infallible Personality of Godhead, which is flowing down from the ocean of your speeches, I do not feel any sort of exhaustion due to my fasting.	SB 2.9.13 The Vaikuṅṭha planets are also surrounded by various airplanes, all glowing and brilliantly situated. These airplanes belong to the great mahātmās or devotees of the Lord. The ladies are as beautiful as lightning because of their celestial complexions, and all these combined together appear just like the sky decorated with both clouds and lightning.
SB 2.8.27 Sūta Gosvāmī said: Thus Śukadeva Gosvāmī, being invited by Mahārāja Parīkṣit to speak on topics of the Lord Śrī Kṛṣṇa with the devotees, was very much pleased.	SB 2.9.14 The goddess of fortune in her transcendental form is engaged in the loving service of the Lord's lotus feet, and being moved by the black bees, followers of spring, she is not only engaged in variegated pleasure—service to the Lord, along with her constant companions—but is also engaged in singing the glories of the Lord's activities.
SB 2.8.28 He began to reply to the inquiries of Mahārāja Parīkṣit by saying that the science of the Personality of Godhead was spoken first by the Lord Himself to Brahmā when he was first born. Śrīmad-Bhāgavatam is the supplementary Vedic literature, and it is just in pursuance of the Vedas.	SB 2.9.15 Lord Brahmā saw in the Vaikuṅṭha planets the Personality of Godhead, who is the Lord of the entire devotee community, the Lord of the goddess of fortune, the Lord of all sacrifices, and the Lord of the universe, and who is served by the foremost servitors like Nanda, Sunanda, Prabala and Arhaṇa, His immediate associates.
SB 2.8.29 He also prepared himself to reply to all that King Parīkṣit had inquired from him. Mahārāja Parīkṣit was the best in the dynasty of the Pāṇḍus, and thus he was able to ask the right questions from the right person.	SB 2.9.16 The Personality of Godhead, seen leaning favorably towards His loving servitors, His very sight intoxicating and attractive, appeared to be very much satisfied. He had a smiling face decorated with an enchanting reddish hue. He was dressed in yellow robes and wore earrings and a helmet on his head. He had four hands, and His chest was marked with the lines of the goddess of fortune.
SB 2.9: Answers by Citing the Lord's Version	SB 2.9.17 The Lord was seated on His throne and was surrounded by different energies like the four, the sixteen, the five, and the six natural opulences, along with other insignificant energies of the temporary character. But He was the factual Supreme Lord, enjoying His own abode.
SB 2.9.1 Śrī Śukadeva Gosvāmī said: O King, unless one is influenced by the energy of the Supreme Personality of Godhead, there is no meaning to the relationship of the pure soul in pure consciousness with the material body. That relationship is just like a dreamer's seeing his own body working.	SB 2.9.18 Lord Brahmā, thus seeing the Personality of Godhead in His fullness, was overwhelmed with joy within his heart, and thus in full transcendental love and ecstasy, his eyes filled with tears of love. He thus bowed down before the Lord. That is the way of the highest perfection for the living being [paramahansa].
SB 2.9.2 The illusioned living entity appears in so many forms offered by the external energy of the Lord. While enjoying in the modes of material nature, the encaged living entity misconceives, thinking in terms of "I" and "mine."	SB 2.9.19 And seeing Brahmā present before Him, the Lord accepted him as worthy to create living beings, to be controlled as He desired, and thus being much satisfied with him, the Lord shook hands with Brahmā and, slightly smiling, addressed him thus.
SB 2.9.3 As soon as the living entity becomes situated in his constitutional glory and begins to enjoy the transcendence beyond time and material energy, he at once gives up the two misconceptions of life [I and mine] and thus becomes fully manifested as the pure self.	
SB 2.9.4 O King, the Personality of Godhead, being very much pleased with Lord Brahmā because of his nondeceptive penance in bhakti-yoga, presented His eternal and transcendental form before Brahmā. And that is the objective goal for purifying the conditioned soul.	
SB 2.9.5 Lord Brahmā, the first spiritual master, supreme in the universe, could not trace out the source of his lotus seat, and while thinking of creating the material world, he could not understand the proper direction for such creative work, nor could he find out the process for such creation.	
SB 2.9.6 While thus engaged in thinking, in the water, Brahmāji heard twice from nearby two syllables joined together. One of the syllables was taken from the sixteenth and the other from the twenty-first of the sparśa alphabets, and both joined to become the wealth of the renounced order of life.	

SB 2.9.20 The beautiful Personality of Godhead addressed Lord Brahmā: O Brahmā, impregnated with the Vedas, I am very much pleased with your long accumulated penance with the desire for creation. Hardly am I pleased with the pseudo mystics.
SB 2.9.21 I wish you good luck. O Brahmā, you may ask from Me, the giver of all benediction, all that you may desire. You may know that the ultimate benediction, as the result of all penances, is to see Me by realization.
SB 2.9.22 The highest perfectional ingenuity is the personal perception of My abodes, and this has been possible because of your submissive attitude in the performance of severe penance according to My order.
SB 2.9.23 O sinless Brahmā, you may know from Me that it was I who first ordered you to undergo penance when you were perplexed in your duty. Such penance is My heart and soul, and therefore penance and I are nondifferent.
SB 2.9.24 I create this cosmos by such penance, I maintain it by the same energy, and I withdraw it all by the same energy. Therefore the potential power is penance only.
SB 2.9.25 Lord Brahmā said: O Personality of Godhead, You are situated in every living entity's heart as the supreme director, and therefore You are aware of all endeavors by Your superior intelligence, without any hindrance whatsoever.
SB 2.9.26 In spite of that, my Lord, I am praying to You to kindly fulfill my desire. May I please be informed how, in spite of Your transcendental form, You assume the mundane form, although You have no such form at all.
SB 2.9.27 And [please inform me] how You, by Your own Self, manifest different energies for annihilation, generation, acceptance and maintenance by combination and permutation.
SB 2.9.28 O master of all energies, please tell me philosophically all about them. You play like a spider that covers itself by its own energy, and Your determination is infallible.
SB 2.9.29 Please tell me so that I may be taught in the matter by the instruction of the Personality of Godhead and may thus act instrumentally to generate living entities, without being conditioned by such activities.
SB 2.9.30 O my Lord, the unborn, You have shaken hands with me just as a friend does with a friend [as if equal in position]. I shall be engaged in the creation of different types of living entities, and I shall be occupied in Your service. I shall have no perturbation, but I pray that all this may not give rise to pride, as if I were the Supreme.
SB 2.9.31 The Personality of Godhead said: Knowledge about Me as described in the scriptures is very confidential, and it has to be realized in conjunction with devotional service. The necessary paraphernalia for that process is being explained by Me. You may take it up carefully.
SB 2.9.32 All of Me, namely My actual eternal form and My transcendental existence, color, qualities and activities—let all be awakened within you by factual realization, out of My causeless mercy.
SB 2.9.33 Brahmā, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead.
SB 2.9.34 O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness.
SB 2.9.35 O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything.
SB 2.9.36 A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, must certainly search for it up to this, in all

circumstances, in all space and time, and both directly and indirectly.
SB 2.9.37 O Brahmā, just follow this conclusion by fixed concentration of mind, and no pride will disturb you, neither in the partial nor in the final devastation.
SB 2.9.38 Śukadeva Gosvāmī said to Mahārāja Parīkṣit: The Supreme Personality of Godhead, Hari, after being seen in His transcendental form, instructing Brahmāji, the leader of the living entities, disappeared.
SB 2.9.39 On the disappearance of the Supreme Personality of Godhead, Hari, who is the object of transcendental enjoyment for the senses of devotees, Brahmā, with folded hands, began to re-create the universe, full with living entities, as it was previously.
SB 2.9.40 Thus once upon a time the forefather of living entities and the father of religiousness, Lord Brahmā, situated himself in acts of regulative principles, desiring self-interest for the welfare of all living entities.
SB 2.9.41 Nārada, the most dear of the inheritor sons of Brahmā, always ready to serve his father, strictly follows the instructions of his father by his mannerly behavior, meekness and sense control.
SB 2.9.42 Nārada very much pleased his father and desired to know all about the energies of Viṣṇu, the master of all energies, for Nārada was the greatest of all sages and greatest of all devotees, O King.
SB 2.9.43 The great sage Nārada also inquired in detail from his father, Brahmā, the great-grandfather of all the universe, after seeing him well satisfied.
SB 2.9.44 Thereupon the supplementary Vedic literature, Śrīmad-Bhāgavatam, which was described by the Personality of Godhead and which contains ten characteristics, was told with satisfaction by the father [Brahmā] to his son Nārada.
SB 2.9.45 In succession, O King, the great sage Nārada instructed Śrīmad-Bhāgavatam unto the unlimitedly powerful Vyāsadeva, who meditated in devotional service upon the Supreme Personality of Godhead, the Absolute Truth, on the bank of the River Sarasvatī.
SB 2.9.46 O King, your questions as to how the universe became manifested from the gigantic form of the Personality of Godhead, as well as other questions, I shall answer in detail by explanation of the four verses already mentioned.
SB 2.10: Bhāgavatam Is the Answer to All Questions
SB 2.10.1 Śrī Śukadeva Gosvāmī said: In the Śrīmad-Bhāgavatam there are ten divisions of statements regarding the following: the creation of the universe, subcreation, planetary systems, protection by the Lord, the creative impetus, the change of Manus, the science of God, returning home, back to Godhead, liberation, and the summum bonum.
SB 2.10.2 To isolate the transcendence of the summum bonum, the symptoms of the rest are described sometimes by Vedic inference, sometimes by direct explanation, and sometimes by summary explanations given by the great sages.
SB 2.10.3 The elementary creation of sixteen items of matter—namely the five elements [fire, water, land, air and sky], sound, form, taste, smell, touch, and the eyes, ears, nose, tongue, skin and mind—is known as sarga, whereas subsequent resultant interaction of the modes of material nature is called visarga.
SB 2.10.4 The right situation for the living entities is to obey the laws of the Lord and thus be in perfect peace of mind under the protection of the Supreme Personality of Godhead. The Manus and their laws are meant to give right direction in life. The impetus for activity is the desire for fruitive work.
SB 2.10.5 The science of God describes the incarnations of the Personality of Godhead and His different activities together with the activities of His great devotees.
SB 2.10.6 The merging of the living entity, along with his conditional living tendency, with the mystic lying down of the Mahā-Viṣṇu is called the winding up of the cosmic manifestation. Liberation is the permanent situation of the form of the living entity after he gives up

the changeable gross and subtle material bodies.	When there was a desire to perceive the physical characteristics of matter, such as softness, hardness, warmth, cold, lightness and heaviness, the background of sensation, the skin, the skin pores, the hairs on the body and their controlling deities (the trees) were generated. Within and outside the skin is a covering of air through which sense perception became prominent.
SB 2.10.7 The supreme one who is celebrated as the Supreme Being or the Supreme Soul is the supreme source of the cosmic manifestation as well as its reservoir and winding up. Thus He is the Supreme Fountainhead, the Absolute Truth.	SB 2.10.24 Thereafter when the Supreme Person desired to perform varieties of work, the two hands and their controlling strength, and Indra, the demigod in heaven, became manifested, as also the acts dependent on both the hands and the demigod.
SB 2.10.8 The individual person possessing different instruments of senses is called the adhyātmic person, and the individual controlling deity of the senses is called adhidāivic. The embodiment seen on the eyeballs is called the adhibhautic person.	SB 2.10.25 Thereupon, because of His desiring to control movement, His legs became manifested, and from the legs the controlling deity named Viṣṇu was generated. By His personal supervision of this act, all varieties of human being are busily engaged in dutiful occupational sacrifice.
SB 2.10.9 All three of the above-mentioned stages of different living entities are interdependent. In the absence of one, another is not understood. But the Supreme Being who sees every one of them as the shelter of the shelter is independent of all, and therefore He is the supreme shelter.	SB 2.10.26 Thereupon, for sexual pleasure, begetting offspring and tasting heavenly nectar, the Lord developed the genitals, and thus there is the genital organ and its controlling deity, the Prajāpati. The object of sexual pleasure and the controlling deity are under the control of the genitals of the Lord.
SB 2.10.10 After separating the different universes, the gigantic universal form of the Lord [Mahā-Viṣṇu], which came out of the causal ocean, the place of appearance for the first puruṣa-avatāra, entered into each of the separate universes, desiring to lie on the created transcendental water [Garbhodaka].	SB 2.10.27 Thereafter, when He desired to evacuate the refuse of eatables, the evacuating hole, anus, and the sensory organ thereof developed along with the controlling deity Mitra. The sensory organ and the evacuating substance are both under the shelter of the controlling deity.
SB 2.10.11 That Supreme Person is not impersonal and therefore is distinctively a nara, or person. Therefore the transcendental water created from the Supreme Nara is known as nāra. And because He lies down on that water, He is known as Nārāyaṇa.	SB 2.10.28 Thereafter, when He desired to move from one body to another, the navel and the air of departure and death were combinedly created. The navel is the shelter for both, namely death and the separating force.
SB 2.10.12 One should definitely know that all material ingredients, activities, time and modes, and the living entities who are meant to enjoy them all, exist by His mercy only, and as soon as He does not care for them, everything becomes nonexistent.	SB 2.10.29 When there was a desire to have food and drink, the abdomen and the intestines and also the arteries became manifested. The rivers and seas are the source of their sustenance and metabolism.
SB 2.10.13 The Lord, while lying on His bed of mystic slumber, generated the seminal symbol, golden in hue, through external energy out of His desire to manifest varieties of living entities from Himself alone.	SB 2.10.30 When there was a desire to think about the activities of His own energy, then the heart (the seat of the mind), the mind, the moon, determination and all desire became manifested.
SB 2.10.14 Just hear from me how the potency of His Lordship divides one into three, called the controlling entities, the controlled entities and the material bodies, in the manner mentioned above.	SB 2.10.31 The seven elements of the body, namely the thin layer on the skin, the skin itself, the flesh, blood, fat, marrow and bone, are all made of earth, water and fire, whereas the life breath is produced by the sky, water and air.
SB 2.10.15 From the sky situated within the transcendental body of the manifesting Mahā-Viṣṇu, sense energy, mental force and bodily strength are all generated, as well as the sum total of the fountainhead of the total living force.	SB 2.10.32 The sense organs are attached to the modes of material nature, and the modes of material nature are products of the false ego. The mind is subjected to all kinds of material experiences (happiness and distress), and the intelligence is the feature of the mind's deliberation.
SB 2.10.16 As the followers of a king follow their lord, similarly when the total energy is in motion, all other living entities move, and when the total energy stops endeavoring, all other living entities stop sensual activities.	SB 2.10.33 Thus by all this, the external feature of the Personality of Godhead is covered by gross forms such as those of planets, which were explained to you by me.
SB 2.10.17 The living force, being agitated by the virāt-puruṣa, generated hunger and thirst, and when He desired to drink and eat, the mouth opened.	SB 2.10.34 Therefore beyond this [gross manifestation] is a transcendental manifestation finer than the finest form. It has no beginning, no intermediate stage and no end; therefore it is beyond the limits of expression or mental speculation and is distinct from the material conception.
SB 2.10.18 From the mouth the palate became manifested, and thereupon the tongue was also generated. After this all the different tastes came into existence so that the tongue can relish them.	SB 2.10.35 Neither of the above forms of the Lord, as just described unto you from the material angle of vision, is accepted by the pure devotees of the Lord who know Him well.
SB 2.10.19 When the Supreme desired to speak, speeches were vibrated from the mouth. Then the controlling deity Fire was generated from the mouth. But when He was lying in the water, all these functions remained suspended.	SB 2.10.36 He, the Personality of Godhead, manifests Himself in a transcendental form, being the subject of His transcendental name, quality, pastimes, entourage and transcendental variegatedness. Although He is unaffected by all such activities, He appears to be so engaged.
SB 2.10.20 Thereafter, when the supreme puruṣa desired to smell odors, the nostrils and respiration were generated, the nasal instrument and odors came into existence, and the controlling deity of air, carrying smell, also became manifested.	SB 2.10.37, SB 2.10.38, SB 2.10.39, SB 2.10.40, SB 2.10.37-40 O King, know from me that all living entities are created by the Supreme Lord according to their past deeds. This includes Brahmā and his sons like Dakṣa, the periodical heads like Vaivasvata Manu, the demigods like Indra, Candra and Varuṇa, the great sages like Bhṛgu, Vyāsa and Vasiṣṭha, the inhabitants of Pitṛloka and Siddhaloka, the Cāraṇas, Gandharvas, Vidyādharas, Asuras, Yakṣas,
SB 2.10.21 Thus when everything existed in darkness, the Lord desired to see Himself and all that was created. Then the eyes, the illuminating god Sun, the power of vision and the object of sight all became manifested.	
SB 2.10.22 By development of the desire of the great sages to know, the ears, the power of hearing, the controlling deity of hearing, and the objects of hearing became manifested. The great sages desired to hear about the Self.	
SB 2.10.23	

Kinnaras and angels, the serpentines, the monkey-shaped Kimpuruṣas, the human beings, the inhabitants of Mātṛloka, the demons, Piśācas, ghosts, spirits, lunatics and evil spirits, the good and evil stars, the goblins, the animals in the forest, the birds, the household animals, the reptiles, the mountains, the moving and standing living entities, the living entities born from embryos, from eggs, from perspiration and from seeds, and all others, whether they be in the water, land or sky, in happiness, in distress or in mixed happiness and distress. All of them, according to their past deeds, are created by the Supreme Lord.

SB 2.10.41

According to the different modes of material nature—the mode of goodness, the mode of passion and the mode of darkness—there are different living creatures, who are known as demigods, human beings and hellish living entities. O King, even a particular mode of nature, being mixed with the other two, is divided into three, and thus each kind of living creature is influenced by the other modes and acquires its habits also.

SB 2.10.42

He, the Personality of Godhead, as the maintainer of all in the universe, appears in different incarnations after establishing the creation, and thus He reclaims all kinds of conditioned souls amongst the humans, the nonhumans and the demigods.

SB 2.10.43

Thereafter, at the end of the millennium, the Lord Himself in the form of Rudra, the destroyer, will annihilate the complete creation as the wind displaces the clouds.

SB 2.10.44

The great transcendentalists thus describe the activities of the Supreme Personality of Godhead, but the pure devotees deserve to see more glorious things in transcendence, beyond these features.

SB 2.10.45

There is no direct engineering by the Lord for the creation and destruction of the material world. What is described in the Vedas about His direct interference is simply to counteract the idea that material nature is the creator.

SB 2.10.46

This process of creation and annihilation described in summary herein is the regulative principle during the duration of Brahmā's one day. It is also the regulative principle in the creation of mahat, in which the material nature is dispersed.

SB 2.10.47

O King, I shall in due course explain the measurement of time in its gross and subtle features with the specific symptoms of each, but for the present let me explain unto you the Pādma-kalpa.

SB 2.10.48

Śaunaka Ṛṣi, after hearing all about the creation, inquired from Sūta Gosvāmī about Vidura, for Sūta Gosvāmī had previously informed him how Vidura left home, leaving aside all his relatives, who were very difficult to leave.

SB 2.10.49, SB 2.10.50, SB 2.10.49-50

Śaunaka Ṛṣi said: Let us know, please, what topics were discussed between Vidura and Maitreya, who talked on transcendental subjects, and what was inquired by Vidura and replied by Maitreya. Also please let us know the reason for Vidura's giving up the connection of his family members, and why he again came home. Please also let us know the activities of Vidura while he was in the places of pilgrimage.

SB 2.10.51

Śrī Sūta Gosvāmī explained: I shall now explain to you the very subjects explained by the great sage in answer to King Parīkṣit's inquiries. Please hear them attentively.

Canto 3: The Status Quo
SB 3.1: Questions by Vidura
SB 3.1.1 Śukadeva Gosvāmī said: After renouncing his prosperous home and entering the forest, King Vidura, the great devotee, asked this question of His Grace Maitreya Rṣi.
SB 3.1.2 What else is there to say about the residential house of the Pāṇḍavas? Śrī Kṛṣṇa, the Lord of everything, acted as your minister. He used to enter that house as if it were His own, and He did not take any care of Duryodhana's house.
SB 3.1.3 The King asked Śukadeva Gosvāmī: Where and when did the meeting and discussion take place between Saint Vidura and His Grace Maitreya Muni? Kindly oblige, my lord, and describe this to us.
SB 3.1.4 Saint Vidura was a great and pure devotee of the Lord, and therefore his questions to His Grace Rṣi Maitreya must have been very purposeful, on the highest level, and approved by learned circles.
SB 3.1.5 Śrī Suta Gosvāmī said: The great sage Śukadeva Gosvāmī was highly experienced and was pleased with the King. Thus being questioned by the King, he said to him, "Please hear the topics attentively."
SB 3.1.6 Śrī Śukadeva Gosvāmī said: King Dhṛtarāṣṭra became blind under the influence of impious desires to nourish his dishonest sons, and thus he set fire to the lacquer house to burn his fatherless nephews, the Pāṇḍavas.
SB 3.1.7 The King did not forbid his son Duḥśāsana's abominable action of grabbing the hair of Draupadī, the wife of the godly King Yudhiṣṭhira, even though her tears washed the red dust on her breast.
SB 3.1.8 Yudhiṣṭhira, who was born without any enemy, was unfairly defeated in gambling. But because he had taken the vow of truthfulness, he went off to the forest. When he came back in due course and begged the return of his rightful share of the kingdom, he was refused by Dhṛtarāṣṭra, who was overwhelmed by illusion.
SB 3.1.9 Lord Kṛṣṇa was sent by Arjuna into the assembly as the spiritual master of the whole world, and although His words were heard by some [like Bhīṣma] as pure nectar, it was not so for the others, who were completely bereft of the last farthing of past pious works. The King [Dhṛtarāṣṭra or Duryodhana] did not take the words of Lord Kṛṣṇa very seriously.
SB 3.1.10 When Vidura was invited by his elder brother [Dhṛtarāṣṭra] for consultation, he entered the house and gave instructions which were exactly to the point. His advice is well known, and instructions by Vidura are approved by expert ministers of state.
SB 3.1.11 [Vidura said:] You must now return the legitimate share to Yudhiṣṭhira, who has no enemies and who has been forbearing through untold sufferings due to your offenses. He is waiting with his younger brothers, among whom is the revengeful Bhīma, breathing heavily like a snake. Surely you are afraid of him.
SB 3.1.12 Lord Kṛṣṇa, the Personality of Godhead, has accepted the sons of Pṛthā as His kinsmen, and all the kings of the world are with Lord Śrī Kṛṣṇa. He is present in His home with all His family members, the kings and princes of the Yadu dynasty, who have conquered an unlimited number of rulers, and He is their Lord.
SB 3.1.13 You are maintaining offense personified, Duryodhana, as your infallible son, but he is envious of Lord Kṛṣṇa. And because you are thus maintaining a nondevotee of Kṛṣṇa, you are devoid of all auspicious qualities. Relieve yourself of this ill fortune as soon as possible and do good to the whole family!
SB 3.1.14 While speaking thus, Vidura, whose personal character was esteemed by respectable persons, was insulted by Duryodhana, who was swollen with anger and whose lips were trembling. Duryodhana was in company with Karṇa, his younger brothers and his maternal uncle Śakuni.
SB 3.1.15 Who asked him to come here, this son of a kept mistress? He is so crooked that he spies in the interest of the enemy against those on whose support he has grown up. Toss him out of the palace immediately and leave him with only his breath.

SB 3.1.16 Thus being pierced by arrows through his ears and afflicted to the core of his heart, Vidura placed his bow on the door and quit his brother's palace. He was not sorry, for he considered the acts of the external energy to be supreme.
SB 3.1.17 By his piety, Vidura achieved the advantages of the pious Kauravas. After leaving Hastināpura, he took shelter of many places of pilgrimages, which are the Lord's lotus feet. With a desire to gain a high order of pious life, he traveled to holy places where thousands of transcendental forms of the Lord are situated.
SB 3.1.18 He began to travel alone, thinking only of Kṛṣṇa, through various holy places like Ayodhyā, Dvārakā and Mathurā. He traveled where the air, hill, orchard, river and lake are all pure and sinless and where the forms of the Unlimited decorate the temples. Thus he performed the pilgrim's progress.
SB 3.1.19 While so traversing the earth, he simply performed duties to please the Supreme Lord Hari. His occupation was pure and independent. He was constantly sanctified by taking his bath in holy places, although he was in the dress of a mendicant and had no hair dressing nor a bed on which to lie. Thus he was always unseen by his various relatives.
SB 3.1.20 Thus, when he was in the land of Bhāratavarṣa traveling to all the places of pilgrimage, he visited Prabhāsaṅkṣetra. At that time Mahārāja Yudhiṣṭhira was the emperor and held the world under one military strength and one flag.
SB 3.1.21 At the place of pilgrimage at Prabhāsa, it came to his knowledge that all his relatives had died due to violent passion, just as an entire forest burns due to fire produced by the friction of bamboos. After this he proceeded west, where the River Sarasvatī flows.
SB 3.1.22 On the bank of the River Sarasvatī there were eleven places of pilgrimage, namely, (1) Trita, (2) Uśanā, (3) Manu, (4) Pṛthu, (5) Agni, (6) Asita, (7) Vāyu, (8) Sudāsa, (9) Go, (10) Guha and (11) Śrāddhadeva. Vidura visited all of them and duly performed rituals.
SB 3.1.23 There were also many other temples of various forms of the Supreme Personality of Godhead Viṣṇu, established by great sages and demigods. These temples were marked with the chief emblems of the Lord, and they reminded one always of the original Personality of Godhead, Lord Kṛṣṇa.
SB 3.1.24 Thereafter he passed through very wealthy provinces like Surat, Sauvīra and Matsya and through western India, known as Kurujāṅgala. At last he reached the bank of the Yamunā, where he happened to meet Uddhava, the great devotee of Lord Kṛṣṇa.
SB 3.1.25 Then, due to his great love and feeling, Vidura embraced him [Uddhava], who was a constant companion of Lord Kṛṣṇa and formerly a great student of Bṛhaspati's. Vidura then asked him for news of the family of Lord Kṛṣṇa, the Personality of Godhead.
SB 3.1.26 [Please tell me] whether the original Personalities of Godhead, who incarnated Themselves at the request of Brahmā [who is born out of the lotus flower from the Lord] and who have increased the prosperity of the world by elevating everyone, are doing well in the house of Śūrasena.
SB 3.1.27 [Please tell me] whether the best friend of the Kurus, our brother-in-law Vasudeva, is doing well. He is very munificent. He is like a father to his sisters, and he is always pleasing to his wives.
SB 3.1.28 O Uddhava, please tell me how is Pradyumna, the commander-in-chief of the Yadus, who was Cupid in a former life? Rukmiṇī bore him as her son from Lord Kṛṣṇa, by the grace of brahmanas whom she pleased.
SB 3.1.29 O my friend, [tell me] whether Ugrasena, the King of the Sātvatas, Vṛṣṇis, Bhojas and Dāśārhas, is now doing well. He went far away from his kingdom, leaving aside all hopes of his royal throne, but Lord Kṛṣṇa again installed him.
SB 3.1.30 O gentle one, does Sāmba fare well? He exactly resembles the son of the Personality of Godhead. In a previous birth he was born as Kārtikeya in the womb of the wife of Lord Śiva, and now he has been born in the womb of Jāmbavatī, the most enriched wife of Kṛṣṇa.

SB 3.1.31 O Uddhava, does Yuyudhāna fare well? He learned the intricacies of the military art from Arjuna and attained the transcendental destination which is very difficult to reach even for great renouncers.
SB 3.1.32 Please tell me whether Akrūra, the son of Śvaphalka, is doing well. He is a faultless soul surrendered unto the Personality of Godhead. He once lost his mental equilibrium due to his ecstasy of transcendental love and fell down on the dust of a road which was marked with the footprints of Lord Kṛṣṇa.
SB 3.1.33 As the Vedas are the reservoir of sacrificial purposes, so the daughter of King Devaka-bhoja conceived the Supreme Personality of Godhead in her womb, as did the mother of the demigods. Is she [Devakī] doing well?
SB 3.1.34 May I inquire whether Aniruddha is doing well? He is the fulfiller of all the desires of the pure devotees and has been considered from yore to be the cause of the Rg Veda, the creator of the mind and the fourth Plenary expansion of Viṣṇu.
SB 3.1.35 O sober one, others, such as Hṛdika, Cāruḍeṣṇa, Gada and the son of Satyabhāmā, who accept Lord Śrī Kṛṣṇa as the soul of the self and thus follow His path without deviation—are they well?
SB 3.1.36 Also let me inquire whether Mahārāja Yudhiṣṭhira is now maintaining the kingdom according to religious principles and with respect for the path of religion. Formerly Duryodhana was burning with envy because Yudhiṣṭhira was being protected by the arms of Kṛṣṇa and Arjuna as if they were his own arms.
SB 3.1.37 [Please tell me] whether the unconquerable Bhīma, who is like a cobra, has released his long-cherished anger upon the sinners? The field of battle could not tolerate even the wonderful playing of his club when he stepped on the path.
SB 3.1.38 [Please tell me] whether Arjuna, whose bow bears the name Gaṇḍīva and who is always famous amongst the chariot warriors for vanquishing his enemies, is doing well. He once satisfied Lord Śiva by covering him with arrows when Śiva came as an unidentified false hunter.
SB 3.1.39 Are the twin brothers who are protected by their brothers doing well? Just as the eye is always protected by the eyelid, they are protected by the sons of Prthā, who snatched back their rightful kingdom from the hands of their enemy Duryodhana, just as Garuḍa snatched nectar from the mouth of Indra, the thunderbolt carrier.
SB 3.1.40 O my lord, is Prthā still living? She lived only for the sake of her fatherless children; otherwise it was impossible for her to live without King Pāṇḍu, who was the greatest commander and who alone conquered the four directions simply with the help of a second bow.
SB 3.1.41 O gentle one, I simply lament for he [Dhṛtarāṣṭra] who rebelled against his brother after death. By him I was driven out of my own house, although I am his sincere well-wisher, because he accepted the line of action adopted by his own sons.
SB 3.1.42 I am not astonished at this, having traveled over the world without being seen by others. The activities of the Personality of Godhead, which are like those of a man in this mortal world, are bewildering to others, but I know of His greatness by His grace, and thus I am happy in all respects.
SB 3.1.43 Despite His being the Lord and being always willing to relieve the distress of sufferers, He [Kṛṣṇa] refrained from killing the Kurus, although they committed all sorts of sins and although He saw other kings constantly agitating the earth by their strong military movements carried out under the dictation of three kinds of false pride.
SB 3.1.44 The appearance of the Lord is manifested for the annihilation of the upstarts. His activities are transcendental and are enacted for the understanding of all persons. Otherwise, since the Lord is transcendental to all material modes, what purpose could He serve by coming to earth?
SB 3.1.45 O my friend, please, therefore, chant the glories of the Lord, who is meant to be glorified in the places of pilgrimage. He is unborn, and yet He appears by His causeless mercy upon the surrendered rulers

of all parts of the universe. Only for their interest did He appear in the family of His unalloyed devotees the Yadus.
SB 3.2: Remembrance of Lord Kṛṣṇa
SB 3.2.1 Śrī Śukadeva Gosvāmī said: When the great devotee Uddhava was asked by Vidura to speak on the messages of the dearest [Lord Kṛṣṇa], Uddhava was unable to answer immediately due to excessive anxiety at the remembrance of the Lord.
SB 3.2.2 He was one who even in his childhood, at the age of five years, was so absorbed in the service of Lord Kṛṣṇa that when he was called by his mother for morning breakfast, he did not wish to have it.
SB 3.2.3 Uddhava thus served the Lord continually from childhood, and in his old age that attitude of service never slackened. As soon as he was asked about the message of the Lord, he at once remembered all about Him.
SB 3.2.4 For a moment he remained dead silent, and his body did not move. He became absorbed in the nectar of remembering the Lord's lotus feet in devotional ecstasy, and he appeared to be going increasingly deeper into that ecstasy.
SB 3.2.5 It was so observed by Vidura that Uddhava had all the transcendental bodily changes due to total ecstasy, and he was trying to wipe away tears of separation from his eyes. Thus Vidura could understand that Uddhava had completely assimilated extensive love for the Lord.
SB 3.2.6 The great devotee Uddhava soon came back from the abode of the Lord to the human plane, and wiping his eyes, he awakened his reminiscence of the past and spoke to Vidura in a pleasing mood.
SB 3.2.7 Śrī Uddhava said: My dear Vidura, the sun of the world, Lord Kṛṣṇa, has set, and our house has now been swallowed by the great snake of time. What can I say to you about our welfare?
SB 3.2.8 This universe with all its planets is most unfortunate. And even more unfortunate are the members of the Yadu dynasty because they could not identify Lord Hari as the Personality of Godhead, any more than the fish could identify the moon.
SB 3.2.9 The Yadus were all experienced devotees, learned and expert in psychic study. Over and above this, they were always with the Lord in all kinds of relaxations, and still they were only able to know Him as the one Supreme who dwells everywhere.
SB 3.2.10 Under no circumstances can the words of persons bewildered by the illusory energy of the Lord deviate the intelligence of those who are completely surrendered souls.
SB 3.2.11 Lord Śrī Kṛṣṇa, who manifested His eternal form before the vision of all on the earth, performed His disappearance by removing His form from the sight of those who were unable to see Him [as He is] due to not executing required penance.
SB 3.2.12 The Lord appeared in the mortal world by His internal potency, yoga-māyā. He came in His eternal form, which is just suitable for His pastimes. These pastimes were wonderful for everyone, even for those proud of their own opulence, including the Lord Himself in His form as the Lord of Vaikuṅṭha. Thus His [Śrī Kṛṣṇa's] transcendental body is the ornament of all ornaments.
SB 3.2.13 All the demigods from the upper, lower and middle universal planetary systems assembled at the altar of the rājasūya sacrifice performed by Mahārāja Yudhiṣṭhira. After seeing the beautiful bodily features of Lord Kṛṣṇa, they all contemplated that He was the ultimate dexterous creation of Brahmā, the creator of human beings.
SB 3.2.14 The damsels of Vraja, after pastimes of laughter, humor and exchanges of glances, were anguished when Kṛṣṇa left them. They used to follow Him with their eyes, and thus they sat down with stunned intelligence and could not finish their household duties.
SB 3.2.15 The Personality of Godhead, the all-compassionate controller of both the spiritual and material creations, is unborn, but when there is friction between His peaceful devotees and persons who are in the material modes of nature, He takes birth just like fire, accompanied by the mahat-tattva.
SB 3.2.16 When I think of Lord Kṛṣṇa-how He was born in the prison house of

Vasudeva although He is unborn, how He went away from His father's protection to Vraja and lived there incognito out of fear of the enemy, and how, although unlimitedly powerful, He fled from Mathurā in fear—all these bewildering incidents give me distress.
SB 3.2.17 Lord Kṛṣṇa begged pardon from His parents for Their [Kṛṣṇa's and Balarāma's] inability to serve their feet, due to being away from home because of great fear of Kāṁsa. He said, "O mother, O father, please excuse Us for this inability." All this behavior of the Lord gives me pain at heart.
SB 3.2.18 Who, after smelling the dust of His lotus feet even once, could ever forget it? Simply by expanding the leaves of His eyebrows, Kṛṣṇa has given the deathblow to those who were burdening the earth.
SB 3.2.19 You have personally seen how the King of Cedi [Śiṣupāla] achieved success in yoga practice, although he hated Lord Kṛṣṇa. Even the actual yogīs aspire after such success with great interest by performance of their various practices. Who can tolerate separation from Him?
SB 3.2.20 Certainly others who were fighters on the Battlefield of Kurukṣetra were purified by the onslaught of Arjuna's arrows, and while seeing the lotuslike face of Kṛṣṇa, so pleasing to the eyes, they achieved the abode of the Lord.
SB 3.2.21 Lord Śrī Kṛṣṇa is the Lord of all kinds of threes and is independently supreme by achievement of all kinds of fortune. He is worshiped by the eternal maintainers of the creation, who offer Him the paraphernalia of worship by touching their millions of helmets to His feet.
SB 3.2.22 Therefore, O Vidura, does it not pain us, His servitors, when we remember that He [Lord Kṛṣṇa] used to stand before King Ugrasena, who was sitting on the royal throne, and used to submit explanations before him, saying, "O My lord, please let it be known to you"?
SB 3.2.23 Alas, how shall I take shelter of one more merciful than He who granted the position of mother to a she-demon [Pūtanā] although she was unfaithful and she prepared deadly poison to be sucked from her breast?
SB 3.2.24 I consider the demons, who are inimical toward the Lord, to be more than the devotees because while fighting with the Lord, absorbed in thoughts of enmity, they are able to see the Lord carried on the shoulder of Garuḍa, the son of Tārksya [Kaśyapa], and carrying the wheel weapon in His hand.
SB 3.2.25 The Personality of Godhead, Lord Śrī Kṛṣṇa, being prayed to by Brahmā to bring welfare to the earth, was begotten by Vasudeva in the womb of his wife Devakī in the prison of the King of Bhoja.
SB 3.2.26 Thereafter, His father, being afraid of Kāṁsa, brought Him to the cow pastures of Mahārāja Nanda, and there He lived for eleven years like a covered flame with His elder brother, Baladeva.
SB 3.2.27 In His childhood, the Almighty Lord was surrounded by cowherd boys and calves, and thus He traveled on the shore of the Yamunā River, through gardens densely covered with trees and filled with vibrations of chirping birds.
SB 3.2.28 When the Lord displayed His activities just suitable for childhood, He was visible only to the residents of Vṛndāvana. Sometimes He would cry and sometimes laugh, just like a child, and while so doing He would appear like a lion cub.
SB 3.2.29 While herding the very beautiful bulls, the Lord, who was the reservoir of all opulence and fortune, used to blow His flute, and thus He enlivened His faithful followers, the cowherd boys.
SB 3.2.30 The great wizards who were able to assume any form were engaged by the King of Bhoja, Kāṁsa, to kill Kṛṣṇa, but in the course of His pastimes the Lord killed them as easily as a child breaks dolls.
SB 3.2.31 The inhabitants of Vṛndāvana were perplexed by great difficulties because a certain portion of the Yamunā was poisoned by the chief of the reptiles [Kāliya]. The Lord chastised the snake-king within the water and drove him away, and after coming out of the river, He caused the cows to drink the water and proved that the water was again in its natural state.

SB 3.2.32 The Supreme Lord, Kṛṣṇa, desired to utilize the opulent financial strength of Mahārāja Nanda for worship of the cows, and also He wanted to give a lesson to Indra, the King of heaven. Thus He advised His father to perform worship of go, or the pasturing land and the cows, with the help of learned brāhmaṇas.
SB 3.2.33 O sober Vidura, King Indra, his honor having been insulted, poured water incessantly on Vṛndāvana, and thus the inhabitants of Vraja, the land of cows, were greatly distressed. But the compassionate Lord Kṛṣṇa saved them from danger with His pastime umbrella, the Govardhana Hill.
SB 3.2.34 In the third season of the year, the Lord enjoyed as the central beauty of the assembly of women by attracting them with His pleasing songs in an autumn night brightened by moonshine.
SB 3.3: The Lord's Pastimes Out of Vṛndāvana
SB 3.3.1 Śrī Uddhava said: Thereafter Lord Kṛṣṇa went to Mathurā City with Śrī Baladeva, and to please Their parents They dragged Kāṁsa, the leader of public enemies, down from his throne and killed him, pulling him along the ground with great strength.
SB 3.3.2 The Lord learned all the Vedas with their different branches simply by hearing them once from His teacher, Sāndīpani Muni, whom He rewarded by bringing back his dead son from the region of Yamaloka.
SB 3.3.3 Attracted by the beauty and fortune of Rukmiṇī, the daughter of King Bhīsmaka, many great princes and kings assembled to marry her. But Lord Kṛṣṇa, stepping over the other hopeful candidates, carried her away as His own share, as Garuḍa carried away nectar.
SB 3.3.4 By subduing seven bulls whose noses were not pierced, the Lord achieved the hand of Princess Nāgnijitī in the open competition to select her bridegroom. Although the Lord was victorious, His competitors asked the hand of the princess, and thus there was a fight. Well equipped with weapons, the Lord killed or wounded all of them, but He was not hurt Himself.
SB 3.3.5 Just to please His dear wife, the Lord brought back the pārijāta tree from heaven, just as an ordinary husband would do. But Indra, the King of heaven, induced by his wives (henpecked as he was), ran after the Lord with full force to fight Him.
SB 3.3.6 Narakāsura, the son of Dharitṛī, the earth, tried to grasp the whole sky, and for this he was killed by the Lord in a fight. His mother then prayed to the Lord. This led to the return of the kingdom to the son of Narakāsura, and thus the Lord entered the house of the demon.
SB 3.3.7 There in the house of the demon, all the princesses kidnapped by Narakāsura at once became alert upon seeing the Lord, the friend of the distressed. They looked upon Him with eagerness, joy and shyness and offered to be His wives.
SB 3.3.8 All those princesses were lodged in different apartments, and the Lord simultaneously assumed different bodily expansions exactly matching each and every princess. He accepted their hands in perfect rituals by His internal potency.
SB 3.3.9 Just to expand Himself according to His transcendental features, the Lord begot in each and every one of them ten offspring with exactly His own qualities.
SB 3.3.10 Kālayavana, the King of Magadha and Sālva attacked the city of Mathurā, but when the city was encircled by their soldiers, the Lord refrained from killing them personally, just to show the power of His own men.
SB 3.3.11 Of kings like Śambara, Dvidiva, Bāṇa, Mura, Balvala and many other demons, such as Dantavakra, some He killed Himself, and some He caused to be killed by others [Śrī Baladeva, etc.].
SB 3.3.12 Then, O Vidura, the Lord caused all the kings, both the enemies and those on the side of your fighting nephews, to be killed in the Battle of Kurukṣetra. All those kings were so great and strong that the earth seemed to shake as they traversed the warfield.
SB 3.3.13 Duryodhana was bereft of his fortune and duration of life because of the intricacy of ill advice given by Karṇa, Duṣśāsana and Saubala.

When he lay on the ground with his followers, his thighs broken although he was powerful, the Lord was not happy to see the scene.
SB 3.3.14 [After the end of the Battle of Kurukṣetra, the Lord said:] The abatement of the earth's great burden, eighteen akṣauhiṇīs, has now been effected with the help of Droṇa, Bhīṣma, Arjuna and Bhīma. But what is this? There is still the great strength of the Yadu dynasty, born of Myself, which may be a more unbearable burden.
SB 3.3.15 When they quarrel among themselves, influenced by intoxication, with their eyes red like copper because of drinking [madhu], then only will they disappear; otherwise, it will not be possible. On My disappearance, this incident will take place.
SB 3.3.16 Lord Śrī Kṛṣṇa, thus thinking to Himself, established Mahārāja Yudhiṣṭhira in the position of supreme control of the world in order to show the ideal of administration on the path of piety.
SB 3.3.17 The embryo of Pūru's descendant begotten by the great hero Abhimanyu in the womb of Uttarā, his wife, was burnt by the weapon of the son of Droṇa, but later he was again protected by the Lord.
SB 3.3.18 The Supreme Lord induced the son of Dharma to perform three horse sacrifices, and Mahārāja Yudhiṣṭhira, constantly following Kṛṣṇa, the Personality of Godhead, protected and enjoyed the earth, assisted by his younger brothers.
SB 3.3.19 Simultaneously, the Personality of Godhead enjoyed life in the city of Dvārakā, strictly in conformity with the Vedic customs of society. He was situated in detachment and knowledge, as enunciated by the Sāṅkhya system of philosophy.
SB 3.3.20 He was there in His transcendental body, the residence of the goddess of fortune, with His usual gentle and sweetly smiling face, His nectarean words and His flawless character.
SB 3.3.21 The Lord enjoyed His pastimes, both in this world and in other worlds [higher planets], specifically in the association of the Yadu dynasty. At leisure hours offered by night, He enjoyed the friendship of conjugal love with women.
SB 3.3.22 The Lord was thus engaged in household life for many, many years, but at last His detachment from ephemeral sex life was fully manifested.
SB 3.3.23 Every living entity is controlled by a supernatural force, and thus his sense enjoyment is also under the control of that supernatural force. No one, therefore, can put his faith in Lord Kṛṣṇa's transcendental sense activities but one who has become a devotee of the Lord by rendering devotional service.
SB 3.3.24 Once upon a time, great sages were made angry by the sporting activities of the princely descendants of the Yadu and Bhoja dynasties, and thus, as desired by the Lord, the sages cursed them.
SB 3.3.25 A few months passed, and then, bewildered by Kṛṣṇa, all the descendants of Vṛṣṇi, Bhoja and Andhaka who were incarnations of demigods went to Prabhāsa, while those who were eternal devotees of the Lord did not leave but remained in Dvārakā.
SB 3.3.26 After arriving there, all of them took bath, and with the water of this place of pilgrimage they offered their respects to the forefathers, demigods and great sages and thus satisfied them. They gave cows to the brāhmaṇas in royal charity.
SB 3.3.27 The brāhmaṇas were not only given well-fed cows in charity, but also gold, gold coins, bedding, clothing, animal-skin seats, blankets, horses, elephants, girls and sufficient land for maintenance.
SB 3.3.28 Thereafter they offered the brāhmaṇas highly delicious foodstuffs first offered to the Personality of Godhead and offered their respectful obeisances by touching their heads to the ground. They lived perfectly by protecting the cows and the brāhmaṇas.
SB 3.4: Vidura Approaches Maitreya
SB 3.4.1 Thereafter, all of them [the descendants of Vṛṣṇi and Bhoja], being permitted by the brāhmaṇas, partook of the remnants of prasāda and also drank liquor made of rice. By drinking they all became delirious, and, bereft of knowledge, they touched the cores of each other's hearts with harsh words.

SB 3.4.2 As by the friction of bamboos destruction takes place, so also, at sunset, by the interaction of the faults of intoxication, all their minds became unbalanced, and destruction took place.
SB 3.4.3 The Personality of Godhead, Lord Śrī Kṛṣṇa, after foreseeing the end [of His family] by His internal potency, went to the bank of the River Sarasvatī, sipped water, and sat down underneath a tree.
SB 3.4.4 The Lord is the vanquisher of the distresses of one who is surrendered unto Him. Thus He who desired to destroy His family told me previously to go to Badarikāśrama.
SB 3.4.5 Yet in spite of my knowing His desire [to destroy the dynasty], O Arindama [Vidura], I followed Him because it was impossible for me to bear separation from the lotus feet of the master.
SB 3.4.6 Thus following, I saw my patron and master [Lord Śrī Kṛṣṇa] sitting alone and deeply thinking, taking shelter on the bank of the River Sarasvatī although He is the shelter of the goddess of fortune.
SB 3.4.7 The Lord's body is blackish, but is eternal, full of bliss and knowledge, and very, very beautiful. His eyes are always peaceful, and they are reddish like the rising morning sun. I could immediately recognize Him as the Supreme Personality of Godhead by His four hands, different symbolic representations, and yellow silk garments.
SB 3.4.8 The Lord was sitting, taking rest against a young banyan tree, with His right lotus foot on His left thigh, and although He had left all household comforts, He looked quite cheerful in that posture.
SB 3.4.9 At that time, after traveling in many parts of the world, Maitreya, a great devotee of the Lord and a friend and well-wisher of the great sage Kṛṣṇa-dvaipāyana Vyāsa, reached that spot out of his own perfect accord.
SB 3.4.10 Maitreya Muni was greatly attached to Him [the Lord], and he was listening in a pleasing attitude, with his shoulder lowered. With a smile and a particular glance upon me, having allowed me to rest, the Lord spoke as follows.
SB 3.4.11 O Vasu, I know from within your mind what you desired in the days of yore when the Vasus and other demigods responsible for expanding the universal affairs performed sacrifices. You particularly desired to achieve My association. This is very difficult to obtain for others, but I award it unto you.
SB 3.4.12 O honest one, your present life is the last and the supermost because in this term of life you have been awarded My ultimate favor. Now you can go to My transcendental abode, Vaikuṅṭha, by leaving this universe of conditioned living entities. Your visit to Me in this lonely place because of your pure and unflinching devotional service is a great boon for you.
SB 3.4.13 O Uddhava, in the lotus millennium in the days of yore, at the beginning of the creation, I spoke unto Brahmā, who is situated on the lotus that grows out of My navel, about My transcendental glories, which the great sages describe as Śrīmad-Bhāgavatam.
SB 3.4.14 Uddhava said: O Vidura, when I was thus favored at every moment by the Supreme Personality of Godhead and addressed by Him with great affection, my words failed in tears, and the hairs on my body erupted. After smearing my tears, I, with folded hands, spoke like this.
SB 3.4.15 O my Lord, devotees who engage in the transcendental loving service of Your lotus feet have no difficulty in achieving anything within the realm of the four principles of religiosity, economic development, sense gratification and liberation. But, O great one, as far as I am concerned, I have preferred only to engage in the loving service of Your lotus feet.
SB 3.4.16 My Lord, even the learned sages become disturbed in their intelligence when they see that Your Greatness engages in fruitive work although You are free from all desires, that You take birth although You are unborn, that You flee out of fear of the enemy and take shelter in a fort although You are the controller of invincible time, and that You enjoy householder life surrounded by many women although You enjoy in Your Self.
SB 3.4.17

O my Lord, Your eternal Self is never divided by the influence of time, and there is no limitation to Your perfect knowledge. Thus You were sufficiently able to consult with Yourself, yet You called upon me for consultation, as if bewildered, although You are never bewildered. And this act of Yours bewilders me.	which is a subject matter sought after with great perseverance by the great sages.
SB 3.4.18 My Lord, kindly explain to us, if You think us competent to receive it, that transcendental knowledge which gives enlightenment about Yourself and which You explained before to Brahmāji.	SB 3.4.34 The Lord's glorious acts and His acceptance of various transcendental forms for the performance of extraordinary pastimes in the mortal world are very difficult for anyone other than His devotees to understand, and for the beasts they are simply a mental disturbance.
SB 3.4.19 When I thus expressed my heartfelt desires unto the Supreme Personality of Godhead, the lotus-eyed Lord instructed me about His transcendental situation.	SB 3.4.35 Understanding that he was remembered by Lord Kṛṣṇa [while quitting this world], Vidura began to cry loudly, overwhelmed by the ecstasy of love.
SB 3.4.20 I have studied the path of understanding self-knowledge from my spiritual master, the Personality of Godhead, and thus after circumambulating Him I have come to this place, very much aggrieved due to separation.	SB 3.4.36 After passing a few days on the bank of the River Yamunā, Vidura, the self-realized soul, reached the bank of the Ganges, where the great sage Maitreya was situated.
SB 3.4.21 My dear Vidura, now I am mad for want of the pleasure of seeing Him, and just to mitigate this I am now proceeding to Badarikāśrama in the Himalayas for association, as I have been instructed by Him.	SB 3.5: Vidura's Talks with Maitreya
SB 3.4.22 There in Badarikāśrama the Personality of Godhead, in His incarnation as the sages Nara and Nārāyaṇa, has been undergoing great penance since time immemorial for the welfare of all amiable living entities.	SB 3.5.1 Śukadeva Gosvāmī said: Vidura, the best amongst the Kuru dynasty, who was perfect in devotional service to the Lord, thus reached the source of the celestial Ganges River [Hardwar], where Maitreya, the great, fathomless learned sage of the world, was seated. Vidura, who was perfect in gentleness and satisfied in transcendence, inquired from him.
SB 3.4.23 Śrī Śukadeva Gosvāmī said: After hearing from Uddhava all about the annihilation of his friends and relatives, the learned Vidura pacified his overwhelming bereavement by dint of his transcendental knowledge.	SB 3.5.2 Vidura said: O great sage, everyone in this world engages in fruitive activities to attain happiness, but one finds neither satiation nor the mitigation of distress. On the contrary, one is only aggravated by such activities. Please, therefore, give us directions on how one should live for real happiness.
SB 3.4.24 While Uddhava, the chief and most confidential amongst the devotees of the Lord, was going away, Vidura, in affection and confidence, questioned him.	SB 3.5.3 O my lord, great philanthropic souls travel on the earth on behalf of the Supreme Personality of Godhead to show compassion to the fallen souls who are averse to the sense of subordination to the Lord.
SB 3.4.25 Vidura said: O Uddhava, because the servants of Viṣṇu, the Lord, wander in the interest of serving others, it is quite fit that you kindly describe the self-knowledge with which you have been enlightened by the Lord Himself.	SB 3.5.4 Therefore, O great sage, please give me instruction on the transcendental devotional service of the Lord, so that He who is situated in the heart of everyone can be pleased to impart, from within, knowledge of the Absolute Truth in terms of the ancient Vedic principles delivered only to those who are purified by the process of devotional service.
SB 3.4.26 Śrī Uddhava said: You may take lessons from the great learned sage Maitreya, who is nearby and who is worshipable for reception of transcendental knowledge. He was directly instructed by the Personality of Godhead while He was about to quit this mortal world.	SB 3.5.5 O great sage, kindly narrate how the Supreme Personality of Godhead, who is the independent, desireless Lord of the three worlds and the controller of all energies, accepts incarnations and creates the cosmic manifestation with perfectly arranged regulative principles for its maintenance.
SB 3.4.27 Śukadeva Gosvāmī said: O King, after thus discussing with Vidura the transcendental name, fame, qualities, etc., on the bank of the Yamunā, Uddhava was overwhelmed with great affliction. He passed the night as if it were a moment, and thereafter he went away.	SB 3.5.6 He lies down on His own heart spread in the form of the sky, and thus placing the whole creation in that space, He expands Himself into many living entities, which are manifested as different species of life. He does not have to endeavor for His maintenance, because He is the master of all mystic powers and the proprietor of everything. Thus He is distinct from the living entities.
SB 3.4.28 The King inquired: At the end of the pastimes of the Lord of the three worlds, Śrī Kṛṣṇa, and after the disappearance of the members of the Vṛṣṇi and Bhoja dynasties, who were the best of the great commanders, why did Uddhava alone remain?	SB 3.5.7 You may narrate also about the auspicious characteristics of the Lord in His different incarnations for the welfare of the twice-born, the cows and the demigods. Our minds are never satisfied completely, although we continuously hear of His transcendental activities.
SB 3.4.29 Śukadeva Gosvāmī replied: My dear King, the cursing of the brāhmaṇas was only a plea, but the actual fact was the supreme desire of the Lord. He wanted to disappear from the face of the earth after dispatching His excessively numerous family members. He thought to Himself as follows.	SB 3.5.8 The Supreme King of all kings has created different planets and places of habitation where living entities are situated in terms of the modes of nature and work, and He has created their different kings and rulers.
SB 3.4.30 Now I shall leave the vision of this mundane world, and I see that Uddhava, the foremost of My devotees, is the only one who can be directly entrusted with knowledge about Me.	SB 3.5.9 O chief amongst the brāhmaṇas, please also describe how Nārāyaṇa, the creator of the universe and the self-sufficient Lord, has differently created the natures, activities, forms, features and names of the different living creatures.
SB 3.4.31 Uddhava is not inferior to Me in any way because he is never affected by the modes of material nature. Therefore he may remain in this world in order to disseminate specific knowledge of the Personality of Godhead.	SB 3.5.10 O my lord, I have repeatedly heard about these higher and lower statuses of human society from the mouth of Vyāsadeva, and I am quite satiated with all these lesser subject matters and their happiness. They have not satisfied me with the nectar of topics about Kṛṣṇa.
SB 3.4.32 Śukadeva Gosvāmī informed the King that Uddhava, being thus instructed by the Supreme Personality of Godhead, who is the source of all Vedic knowledge and the spiritual master of the three worlds, reached the pilgrimage site of Badarikāśrama and engaged himself there in trance to satisfy the Lord.	SB 3.5.11 Who in human society can be satisfied without hearing sufficient talk of the Lord, whose lotus feet are the sum total of all places of pilgrimage and who is worshiped by great sages and devotees? Such topics can cut off one's bondage to family affection simply by
SB 3.4.33 Vidura also heard from Uddhava about the appearance and disappearance of Lord Kṛṣṇa, the Supersoul, in the mortal world,	

entering the holes of one's ears.
SB 3.5.12 Your friend the great sage Kṛṣṇa-dvaipāyana Vyāsa has already described the transcendental qualities of the Lord in his great work the Mahābhārata. But the whole idea is to draw the attention of the mass of people to kṛṣṇa-kathā [Bhagavad-gītā] through their strong affinity for hearing mundane topics.
SB 3.5.13 For one who is anxious to engage constantly in hearing such topics, kṛṣṇa-kathā gradually increases his indifference towards all other things. Such constant remembrance of the lotus feet of Lord Kṛṣṇa by the devotee who has achieved transcendental bliss vanquishes all his miseries without delay.
SB 3.5.14 O sage, persons who because of their sinful activities are averse to the topics of Transcendence and thus ignorant of the purpose of the Mahābhārata [Bhagavad-gītā] are pitied by the pitiable. I also pity them because I see how their duration of life is spoiled by eternal time while they involve themselves in presentations of philosophical speculation, theoretical ultimate goals of life, and different modes of ritual.
SB 3.5.15 O Maitreya, O friend of the distressed, the glories of the Supreme Lord can alone do good for people all over the world. Therefore, just as bees collect honey from flowers, kindly describe the essence of all topics—the topics of the Lord.
SB 3.5.16 Kindly chant all those superhuman transcendental activities of the supreme controller, the Personality of Godhead, who accepted incarnations fully equipped with all potency for the full manifestation and maintenance of the cosmic creation.
SB 3.5.17 Śukadeva Gosvāmī said: The great sage Maitreya Muni, after honoring Vidura very greatly, began to speak, at Vidura's request, for the greatest welfare of all people.
SB 3.5.18 Śrī Maitreya said: O Vidura, all glory unto you. You have inquired from me of the greatest of all goodness, and thus you have shown your mercy both to the world and to me because your mind is always absorbed in thoughts of the Transcendence.
SB 3.5.19 O Vidura, it is not at all wonderful that you have so accepted the Lord without deviation of thought, for you were born from the semen of Vyāsadeva.
SB 3.5.20 I know that you are now Vidura due to the cursing of Māṇḍavya Muni and that formerly you were King Yamarāja, the great controller of living entities after their death. You were begotten by the son of Satyavatī, Vyāsadeva, in the kept wife of his brother.
SB 3.5.21 Your good self is one of the eternal associates of the Supreme Personality of Godhead for whose sake the Lord, while going back to His abode, left instructions with me.
SB 3.5.22 I shall therefore describe to you the pastimes by which the Personality of Godhead extends His transcendental potency for the creation, maintenance and dissolution of the cosmic world as they occur one after another.
SB 3.5.23 The Personality of Godhead, the master of all living entities, existed prior to the creation as one without a second. It is by His will only that creation is made possible and again everything merges in Him. This Supreme Self is symptomized by different names.
SB 3.5.24 The Lord, the undisputed proprietor of everything, was the only seer. The cosmic manifestation was not present at that time, and thus He felt imperfect without His plenary and separated parts and parcels. The material energy was dormant, whereas the internal potency was manifested.
SB 3.5.25 The Lord is the seer, and the external energy, which is seen, works as both cause and effect in the cosmic manifestation. O greatly fortunate Vidura, this external energy is known as māyā or illusion, and through her agency only is the entire material manifestation made possible.
SB 3.5.26 The Supreme Living Being in His feature as the transcendental puruṣa incarnation, who is the Lord's plenary expansion, impregnates the material nature of three modes, and thus by the influence of eternal time the living entities appear.
SB 3.5.27

Thereafter, influenced by the interactions of eternal time, the supreme sum total of matter called the mahat-tattva became manifested, and in this mahat-tattva the unalloyed goodness, the Supreme Lord, sowed the seeds of universal manifestation out of His own body.
SB 3.5.28 Thereafter the mahat-tattva differentiated itself into many different forms as the reservoir of the would-be entities. The mahat-tattva is chiefly in the mode of ignorance, and it generates the false ego. It is a plenary expansion of the Personality of Godhead, with full consciousness of creative principles and time for fructification.
SB 3.5.29 Mahat-tattva, or the great causal truth, transforms into false ego, which is manifested in three phases—cause, effect and the doer. All such activities are on the mental plane and are based on the material elements, gross senses and mental speculation. The false ego is represented in three different modes—goodness, passion and ignorance.
SB 3.5.30 The false ego is transformed into mind by interaction with the mode of goodness. All the demigods who control the phenomenal world are also products of the same principle, namely the interaction of false ego and the mode of goodness.
SB 3.5.31 The senses are certainly products of the mode of passion in false ego, and therefore philosophical speculative knowledge and fruitive activities are predominantly products of the mode of passion.
SB 3.5.32 The sky is a product of sound, and sound is the transformation of egoistic passion. In other words, the sky is the symbolic representation of the Supreme Soul.
SB 3.5.33 Thereafter the Personality of Godhead glanced over the sky, partly mixed with eternal time and external energy, and thus developed the touch sensation, from which the air in the sky was produced.
SB 3.5.34 Thereafter the extremely powerful air, interacting with the sky, generated the form of sense perception, and the perception of form transformed into electricity, the light to see the world.
SB 3.5.35 When electricity was surcharged in the air and was glanced over by the Supreme, at that time, by a mixture of eternal time and external energy, there occurred the creation of water and taste.
SB 3.5.36 Thereafter the water produced from electricity was glanced over by the Supreme Personality of Godhead and mixed with eternal time and external energy. Thus it was transformed into the earth, which is qualified primarily by smell.
SB 3.5.37 O gentle one, of all the physical elements, beginning from the sky down to the earth, all the inferior and superior qualities are due only to the final touch of the glance of the Supreme Personality of Godhead.
SB 3.5.38 The controlling deities of all the above-mentioned physical elements are empowered expansions of Lord Viṣṇu. They are embodied by eternal time under the external energy, and they are His parts and parcels. Because they were entrusted with different functions of universal duties and were unable to perform them, they offered fascinating prayers to the Lord as follows.
SB 3.5.39 The demigods said: O Lord, Your lotus feet are like an umbrella for the surrendered souls, protecting them from all the miseries of material existence. All the sages under that shelter throw off all material miseries. We therefore offer our respectful obeisances unto Your lotus feet.
SB 3.5.40 O Father, O Lord, O Personality of Godhead, the living entities in the material world can never have any happiness because they are overwhelmed by the three kinds of miseries. Therefore they take shelter of the shade of Your lotus feet, which are full of knowledge, and we also thus take shelter of them.
SB 3.5.41 The lotus feet of the Lord are by themselves the shelter of all places of pilgrimage. The great clear-minded sages, carried by the wings of the Vedas, always search after the nest of Your lotuslike face. Some of them surrender to Your lotus feet at every step by taking shelter of the best of rivers [the Ganges], which can deliver one from all sinful reactions.
SB 3.5.42 Simply by hearing about Your lotus feet with eagerness and devotion

and by meditating upon them within the heart, one at once becomes enlightened with knowledge, and on the strength of detachment one becomes pacified. We must therefore take shelter of the sanctuary of Your lotus feet.	thousand celestial years on the water of the universe, and all the living entities lay with Him.
SB 3.5.43 O Lord, You assume incarnations for the creation, maintenance and dissolution of the cosmic manifestation, and therefore we all take shelter of Your lotus feet because they always award remembrance and courage to Your devotees.	SB 3.6.7 The total energy of the mahat-tattva, in the form of the gigantic virāṭ-rūpa, divided Himself by Himself into the consciousness of the living entities, the life of activity, and self-identification, which are subdivided into one, ten and three respectively.
SB 3.5.44 O Lord, persons who are entangled by undesirable eagerness for the temporary body and kinsmen, and who are bound by thoughts of "mine" and "I," are unable to see Your lotus feet, although Your lotus feet are situated within their own bodies. But let us take shelter of Your lotus feet.	SB 3.6.8 The gigantic universal form of the Supreme Lord is the first incarnation and plenary portion of the Supersoul. He is the Self of an unlimited number of living entities, and in Him rests the aggregate creation, which thus flourishes.
SB 3.5.45 O great Supreme Lord, offensive persons whose internal vision has been too affected by external materialistic activities cannot see Your lotus feet, but they are seen by Your pure devotees, whose one and only aim is to transcendently enjoy Your activities.	SB 3.6.9 The gigantic universal form is represented by three, ten and one in the sense that He is the body and the mind and the senses, He is the dynamic force for all movements by ten kinds of life energy, and He is the one heart where life energy is generated.
SB 3.5.46 O Lord, persons who, because of their serious attitude, attain the stage of enlightened devotional service achieve the complete meaning of renunciation and knowledge and attain the Vaikuṅṭhaloka in the spiritual sky simply by drinking the nectar of Your topics.	SB 3.6.10 The Supreme Lord is the Supersoul of all the demigods entrusted with the task of constructing the cosmic manifestation. Being thus prayed to [by the demigods], He thought to Himself and thus manifested the gigantic form for their understanding.
SB 3.5.47 Others, who are pacified by means of transcendental self-realization and have conquered over the modes of nature by dint of strong power and knowledge, also enter into You, but for them there is much pain, whereas the devotee simply discharges devotional service and thus feels no such pain.	SB 3.6.11 Maitreya said: You may now hear from me how the Supreme Lord separated Himself into the diverse forms of the demigods after the manifestation of the gigantic universal form.
SB 3.5.48 O Original Person, we are therefore but Yours only. Although we are Your creatures, we are born one after another under the influence of the three modes of nature, and for this reason we are separated in action. Therefore, after the creation we could not act concertedly for Your transcendental pleasure.	SB 3.6.12 Agni, or heat, separated from His mouth, and all the directors of material affairs entered into it in their respective positions. By that energy the living entity expresses himself in words.
SB 3.5.49 O unborn one, please enlighten us regarding the ways and means by which we can offer You all enjoyable grains and commodities so that both we and all other living entities in this world can maintain ourselves without disturbance and can easily accumulate the necessities of life both for You and for ourselves.	SB 3.6.13 When the palate of the gigantic form was separately manifested, Varuṇa, the director of water in the planetary systems, entered therein, and thus the living entity has the facility to taste everything with his tongue.
SB 3.5.50 You are the original personal founder of all the demigods and the orders of different gradations, yet You are the oldest and are unchanged. O Lord, You have no source or superior. You have impregnated the external energy with the semen of the total living entities, yet You are unborn.	SB 3.6.14 When the Lord's two nostrils separately manifested themselves, the dual Aśvini-kumāras entered them in their proper positions, and because of this the living entities can smell the aromas of everything.
SB 3.5.51 O Supreme Self, please give us, who are created in the beginning from the mahat-tattva, the total cosmic energy, Your kind directions on how we shall act. Kindly award us Your perfect knowledge and potency so that we can render You service in the different departments of subsequent creation.	SB 3.6.15 Thereafter, the two eyes of the gigantic form of the Lord were separately manifested. The sun, the director of light, entered them with the partial representation of eyesight, and thus the living entities can have vision of forms.
SB 3.6: Creation of the Universal Form	SB 3.6.16 When there was a manifestation of skin separated from the gigantic form, Anila, the deity directing the wind, entered with partial touch, and thus the living entities can realize tactile knowledge.
SB 3.6.1 The Rṣi Maitreya said: The Lord thus heard about the suspension of the progressive creative functions of the universe due to the noncombination of His potencies, such as the mahat-tattva.	SB 3.6.17 When the ears of the gigantic form became manifested, all the controlling deities of the directions entered into them with the hearing principles, by which all the living entities hear and take advantage of sound.
SB 3.6.2 The Supreme Powerful Lord then simultaneously entered into the twenty-three elements with the goddess Kālī, His external energy, who alone amalgamates all the different elements.	SB 3.6.18 When there was a separate manifestation of skin, the controlling deities of sensations and their different parts entered into it, and thus the living entities feel itching and happiness due to touch.
SB 3.6.3 Thus when the Personality of Godhead entered into the elements by His energy, all the living entities were enlivened into different activities, just as one is engaged in his work after awakening from sleep.	SB 3.6.19 When the genitals of the gigantic form separately became manifest, then Prajāpati, the original living creature, entered into them with his partial semen, and thus the living entities can enjoy sex pleasure.
SB 3.6.4 When the twenty-three principal elements were set in action by the will of the Supreme, the gigantic universal form, or the viśvarūpa body of the Lord, came into existence.	SB 3.6.20 The evacuating channel separately became manifest, and the director named Mitra entered into it with partial organs of evacuation. Thus the living entities are able to pass stool and urine.
SB 3.6.5 As the Lord, in His plenary portion, entered into the elements of the universal creation, they transformed into the gigantic form in which all the planetary systems and all movable and immovable creations rest.	SB 3.6.21 Thereafter, when the hands of the gigantic form separately became manifested, Indra, the ruler of the heavenly planets, entered into them, and thus the living entity is able to transact business for his livelihood.
SB 3.6.6 The gigantic virāṭ-puruṣa, known as Hiraṇmaya, lived for one	SB 3.6.22 Thereafter the legs of the gigantic form separately became manifest, and the demigod named Viṣṇu [not the Personality of Godhead] entered with partial movement. This helps the living entity move to his destination.
	SB 3.6.23 When the intelligence of the gigantic form separately became manifest, Brahmā, the lord of the Vedas, entered into it with the partial power of understanding, and thus an object of understanding is experienced by the living entities.
	SB 3.6.24

After that, the heart of the gigantic form separately manifested itself, and into it entered the moon demigod with partial mental activity. Thus the living entity can conduct his mental speculations.
SB 3.6.25 Thereafter the materialistic ego of the gigantic form separately manifested itself, and into it entered Rudra, the controller of false ego, with his own partial activities, by which the living entity transacts his objective actions.
SB 3.6.26 Thereafter, when His consciousness separately manifested itself, the total energy, mahat-tattva, entered with His conscious part. Thus the living entity is able to conceive specific knowledge.
SB 3.6.27 Thereafter, from the head of the gigantic form, the heavenly planets were manifested, and from His legs the earthly planets and from His abdomen the sky separately manifested themselves. Within them the demigods and others also were manifested in terms of the modes of material nature.
SB 3.6.28 The demigods, qualified by the superexcellent quality of the mode of goodness, are situated in the heavenly planets, whereas the human beings, because of their nature in the mode of passion, live on the earth in company with their subordinates.
SB 3.6.29 Living entities who are associates of Rudra develop in the third mode of material nature, or ignorance. They are situated in the sky between the earthly planets and the heavenly planets.
SB 3.6.30 O chief of the Kuru dynasty, the Vedic wisdom became manifested from the mouth of the virāt, the gigantic form. Those who are inclined to this Vedic knowledge are called brāhmaṇas, and they are the natural teachers and spiritual masters of all the orders of society.
SB 3.6.31 Thereafter the power of protection was generated from the arms of the gigantic virāt form, and in relation to such power the kṣatriyas also came into existence by following the kṣatriya principle of protecting society from the disturbance of thieves and miscreants.
SB 3.6.32 The means of livelihood of all persons, namely production of grains and their distribution to the prajās, was generated from the thighs of the Lord's gigantic form. The mercantile men who take charge of such execution are called vaiśyas.
SB 3.6.33 Thereafter, service was manifested from the legs of the Personality of Godhead for the sake of perfecting the religious function. Situated on the legs are the sūdras, who satisfy the Lord by service.
SB 3.6.34 All these different social divisions are born, with their occupational duties and living conditions, from the Supreme Personality of Godhead. Thus for unconditional life and self-realization one has to worship the Supreme Lord under the direction of the spiritual master.
SB 3.6.35 O Vidura, who can estimate or measure the transcendental time, work and potency of the gigantic form manifested by the internal potency of the Supreme Personality of Godhead?
SB 3.6.36 In spite of my inability, whatever I have been able to hear [from the spiritual master] and whatever I could assimilate I am now describing in glorification of the Lord by pure speech, for otherwise my power of speaking would remain unchaste.
SB 3.6.37 The highest perfectional gain of humanity is to engage in discussions of the activities and glories of the Pious Actor. Such activities are so nicely arranged in writing by the greatly learned sages that the actual purpose of the ear is served just by being near them.
SB 3.6.38 O my son, the original poet, Brahmā, after mature meditation for one thousand celestial years, could know only that the glories of the Supreme Soul are inconceivable.
SB 3.6.39 The wonderful potency of the Supreme Personality of Godhead is bewildering even to the jugglers. That potential power is unknown even to the self-sufficient Lord, so it is certainly unknown to others.
SB 3.6.40 Words, mind and ego, with their respective controlling demigods, have failed to achieve success in knowing the Supreme Personality of Godhead. Therefore, we simply have to offer our respectful obeisances unto Him as a matter of sanity.
SB 3.7: Further Inquires by Vidura
SB 3.7.1

Śrī Śukadeva Gosvāmī said: O King, while Maitreya, the great sage, was thus speaking, Vidura, the learned son of Dvaipāyana Vyāsa, expressed a request in a pleasing manner by asking this question.
SB 3.7.2 Śrī Vidura said: O great brāhmaṇa, since the Supreme Personality of Godhead is the complete spiritual whole and is unchangeable, how is He connected with the material modes of nature and their activities? If this is His pastime, how do the activities of the unchangeable take place and exhibit qualities without the modes of nature?
SB 3.7.3 Boys are enthusiastic to play with other boys or with various diversions because they are encouraged by desire. But there is no possibility of such desire for the Lord because He is self-satisfied and detached from everything at all times.
SB 3.7.4 By His self-sheltered potency of the three modes of material nature, the Lord has caused the creation of this universe. By her He maintains the creation and conversely dissolves it, again and again.
SB 3.7.5 The pure soul is pure consciousness and is never out of consciousness, either due to circumstances, time, situations, dreams or other causes. How then does he become engaged in nescience?
SB 3.7.6 The Lord, as the Supersoul, is situated in every living being's heart. Why then do the living entities' activities result in misfortune and misery?
SB 3.7.7 O great and learned one, my mind is greatly illusioned by the distress of this nescience, and I therefore request you to clear it up.
SB 3.7.8 Śrī Śukadeva Gosvāmī said: O King, Maitreya, being thus agitated by the inquisitive Vidura, at first seemed astonished, but then he replied to him without hesitation, since he was fully God conscious.
SB 3.7.9 Śrī Maitreya said: Certain conditioned souls put forward the theory that the Supreme Brahman, or the Personality of Godhead, is overcome by illusion, or māyā, and at the same time they maintain that He is unconditioned. This is against all logic.
SB 3.7.10 The living entity is in distress regarding his self-identity. He has no factual background, like a man who dreams that he sees his head cut off.
SB 3.7.11 As the moon reflected on water appears to the seer to tremble due to being associated with the quality of the water, so the self associated with matter appears to be qualified as matter.
SB 3.7.12 But that misconception of self-identity can be diminished gradually by the mercy of the Personality of Godhead, Vāsudeva, through the process of devotional service to the Lord in the mode of detachment.
SB 3.7.13 When the senses are satisfied in the seer-Supersoul, the Personality of Godhead, and merge in Him, all miseries are completely vanquished, as after a sound sleep.
SB 3.7.14 Simply by chanting and hearing of the transcendental name, form, etc., of the Personality of Godhead, Śrī Kṛṣṇa, one can achieve the cessation of unlimited miserable conditions. Therefore what to speak of those who have attained attraction for serving the flavor of the dust of the Lord's lotus feet?
SB 3.7.15 Vidura said: O powerful sage, my lord, all my doubts about the Supreme Personality of Godhead and the living entities have now been removed by your convincing words. My mind is now perfectly entering into them.
SB 3.7.16 O learned sage, your explanations are very good, as they should be. Disturbances to the conditioned soul have no other basis than the movement of the external energy of the Lord.
SB 3.7.17 Both the lowest of fools and he who is transcendental to all intelligence enjoy happiness, whereas persons between them suffer the material pangs.
SB 3.7.18 But, my dear sir, I am obliged to you because now I can understand that this material manifestation is without substance, although it appears real. I am confident that by serving your feet it will be possible for me to give up the false idea.
SB 3.7.19 By serving the feet of the spiritual master, one is enabled to develop

transcendental ecstasy in the service of the Personality of Godhead, who is the unchangeable enemy of the Madhu demon and whose service vanquishes one's material distresses.	very kind to the needy. They are always kind to their followers, disciples and sons, and without being asked by them, the spiritual master describes all that is knowledge.
SB 3.7.20 Persons whose austerity is meager can hardly obtain the service of the pure devotees who are progressing on the path back to the kingdom of Godhead, the Vaikuṅṭhas. Pure devotees engage one hundred percent in glorifying the Supreme Lord, who is the Lord of the demigods and the controller of all living entities.	SB 3.7.37 Please describe how many dissolutions there are for the elements of material nature and who survives after the dissolutions to serve the Lord while He is asleep.
SB 3.7.21 After creating the total material energy, the mahat-tattva, and thereby manifesting the gigantic universal form with senses and sense organs, the Supreme Lord entered within it.	SB 3.7.38 What are the truths regarding the living entities and the Supreme Personality of Godhead? What are their identities? What are the specific values in the knowledge in the Vedas, and what are the necessities for the spiritual master and his disciples?
SB 3.7.22 The puruṣa incarnation lying on the Causal Ocean is called the original puruṣa in the material creations, and in His virāt form, in whom all the planets and their inhabitants live, He has many thousands of legs and hands.	SB 3.7.39 Spotless devotees of the Lord have mentioned the source of such knowledge. How could one have knowledge of devotional service and detachment without the help of such devotees?
SB 3.7.23 O great brāhmaṇa, you have told me that the gigantic virāt form and His senses, sense objects and ten kinds of life air exist with three kinds of life vigor. Now, if you will, kindly explain to me the different powers of the specific divisions.	SB 3.7.40 My dear sage, I have put all these questions before you with a view to knowing the pastimes of Hari, the Supreme Personality of Godhead. You are the friend of all, so kindly describe them for all those who have lost their vision.
SB 3.7.24 O my lord, I think that the process manifest in the forms of sons, grandsons and family members has spread all over the universe in different varieties and species.	SB 3.7.41 O spotless one, your answers to all these questions will grant immunity from all material miseries. Such charity is greater than all Vedic charities, sacrifices, penances, etc.
SB 3.7.25 O learned brāhmaṇa, please describe how the leader of all the demigods, namely Prajāpati, Brahmā, decided to establish the various Manus, the heads of the ages. Please describe the Manus also, and please describe the descendants of those Manus.	SB 3.7.42 Śrī Śukadeva Gosvāmī said: Thus the chief of the sages, who was always enthusiastic about describing topics regarding the Personality of Godhead, began to narrate the descriptive explanation of the Purāṇas, being so infused by Vidura. He was very much enlivened by speaking on the transcendental activities of the Lord.
SB 3.7.26 O son of Mitrā, kindly describe how the planets are situated above the earth as well as underneath it, and also please mention their measurement as well as that of the earthly planets.	SB 3.8: Manifestation of Brahmā from Garbhodakaśāyī Viṣṇu
SB 3.7.27 Also please describe the living beings under different classifications: subhumans, humans, those born of the embryo, those born of perspiration, those who are twice-born [birds], and the plants and vegetables. Kindly describe their generations and subdivisions also.	SB 3.8.1 The great sage Maitreya Muni said to Vidura: The royal dynasty of King Pūru is worthy to serve the pure devotees because all the descendants of that family are devoted to the Personality of Godhead. You are also born in that family, and it is wonderful that because of your attempt the transcendental pastimes of the Lord are becoming newer and newer at every moment.
SB 3.7.28 Please also describe the incarnations of the material modes of nature—Brahmā, Viṣṇu and Maheśvara—and please describe the incarnation of the Supreme Personality of Godhead and His magnanimous activities.	SB 3.8.2 Let me now begin speaking on the Bhāgavata Purāṇa, which was directly spoken to the great sages by the Personality of Godhead for the benefit of those who are entangled in extreme miseries for the sake of very little pleasure.
SB 3.7.29 O great sage, kindly describe the divisions and orders of human society in terms of symptoms, behavior and the characteristics of mental equilibrium and sense control. Also please describe the births of the great sages and the categorical divisions of the Vedas.	SB 3.8.3 Some time ago, being inquisitive to know, Sanat-kumāra, the chief of the boy-saints, accompanied by other great sages, inquired exactly like you about the truths regarding Vāsudeva, the Supreme, from Lord Śaṅkarṣaṇa, who is seated at the bottom of the universe.
SB 3.7.30 Please also describe the expansions of different sacrifices and the paths of mystic powers, analytical study of knowledge, and devotional service, all with their respective regulations.	SB 3.8.4 At that time Lord Śaṅkarṣaṇa was meditating upon His Supreme Lord, whom the learned esteem as Lord Vāsudeva, but for the sake of the advancement of the great learned sages He slightly opened His lotus like eyes and began to speak.
SB 3.7.31 Please also describe the imperfections and contradictions of the faithless atheists, the situation of crossbreeding, and the movements of the living entities in various species of life according to their particular modes of nature and work.	SB 3.8.5 The sages came from the highest planets down to the lower region through the water of the Ganges, and therefore the hair on their heads was wet. They touched the lotus feet of the Lord, which are worshiped with various paraphernalia by the daughters of the serpent-king when they desire good husbands.
SB 3.7.32 You may also describe the noncontradictory causes of religiosity, economic development, sense gratification and salvation and also the different means of livelihood and different processes of law and order as mentioned in the revealed scriptures.	SB 3.8.6 The four Kumāras, headed by Sanat-kumāra, who all knew the transcendental pastimes of the Lord, glorified the Lord in rhythmic accents with selected words full of affection and love. At that time Lord Śaṅkarṣaṇa, with His thousands of raised hoods, began to radiate an effulgence from the glowing stones on His head.
SB 3.7.33 Please also explain the regulations for offering respects to the forefathers, the creation of the Pitṛloka, the time schedule in the planets, stars and luminaries, and their respective situations.	SB 3.8.7 Lord Śaṅkarṣaṇa thus spoke the purport of Śrīmad-Bhāgavatam to the great sage Sanat-kumāra, who had already taken the vow of renunciation. Sanat-kumāra also, in his turn, when inquired of by Śaṅkhyāyana Muni, explained Śrīmad-Bhāgavatam as he had heard it from Śaṅkarṣaṇa.
SB 3.7.34 Please also describe the fruitive results of charity and penance and of digging reservoirs of water. Please describe the situation of persons who are away from home and also the duty of a man in an awkward position.	SB 3.8.8 The great sage Śaṅkhyāyana was the chief amongst the transcendentalists, and when he was describing the glories of the Lord in terms of Śrīmad-Bhāgavatam, it so happened that my spiritual master, Parāśara, and Brhaspati both heard him.
SB 3.7.35 O sinless one, because the Personality of Godhead, the controller of all living entities, is the father of all religion and all those who are candidates for religious activities, kindly describe how He can be completely satisfied.	SB 3.8.9 The great sage Parāśara, as aforementioned, being so advised by the great sage Pulastya, spoke unto me the foremost of the Purāṇas
SB 3.7.36 O best among the brāhmaṇas, those who are spiritual masters are	

[Bhāgavatam]. I shall also describe this before you, my dear son, in terms of my hearing, because you are always my faithful follower.

SB 3.8.10
At that time when the three worlds were submerged in water, Garbhodakaśāyī Viṣṇu was alone, lying on His bedstead, the great snake Ananta, and although He appeared to be in slumber in His own internal potency, free from the action of the external energy, His eyes were not completely closed.

SB 3.8.11
Just like the strength of fire within fuel wood, the Lord remained within the water of dissolution, submerging all the living entities in their subtle bodies. He lay in the self-invigorated energy called kāla.

SB 3.8.12
The Lord lay down for four thousand yuga cycles in His internal potency, and by His external energy He appeared to be sleeping within the water. When the living entities were coming out for further development of their fruitive activities, actuated by the energy called kāla-śakti, He saw His transcendental body as bluish.

SB 3.8.13
The subtle subject matter of creation, on which the Lord's attention was fixed, was agitated by the material mode of passion, and thus the subtle form of creation pierced through His abdomen.

SB 3.8.14
Piercing through, this sum total form of the fruitive activity of the living entities took the shape of the bud of a lotus flower generated from the Personality of Viṣṇu, and by His supreme will it illuminated everything, like the sun, and dried up the vast waters of devastation.

SB 3.8.15
Into that universal lotus flower Lord Viṣṇu personally entered as the Supersoul, and when it was thus impregnated with all the modes of material nature, the personality of Vedic wisdom, whom we call the self-born, was generated.

SB 3.8.16
Brahmā, born out of the lotus flower, could not see the world, although he was situated in the whorl. He therefore circumambulated all of space, and while moving his eyes in all directions he achieved four heads in terms of the four directions.

SB 3.8.17
Lord Brahmā, situated in that lotus, could not perfectly understand the creation, the lotus or himself. At the end of the millennium the air of devastation began to move the water and the lotus in great circular waves.

SB 3.8.18
Lord Brahmā, in his ignorance, contemplated: Who am I that am situated on the top of this lotus? Wherefrom has it sprouted? There must be something downwards, and that from which this lotus has grown must be within the water.

SB 3.8.19
Lord Brahmā, thus contemplating, entered the water through the channel of the stem of the lotus. But in spite of entering the stem and going nearer to the navel of Viṣṇu, he could not trace out the root.

SB 3.8.20
O Vidura, while searching in that way about his existence, Brahmā reached his ultimate time, which is the eternal wheel in the hand of Viṣṇu and which generates fear in the mind of the living entity like the fear of death.

SB 3.8.21
Thereafter, being unable to achieve the desired destination, he retired from such searching and came back again to the top of the lotus. Thus, controlling all objectives, he concentrated his mind on the Supreme Lord.

SB 3.8.22
At the end of Brahmā's one hundred years, when his meditation was complete, he developed the required knowledge, and as a result he could see in his heart the Supreme within himself, whom he could not see before with the greatest endeavor.

SB 3.8.23
Brahmā could see that on the water there was a gigantic lotuslike white bedstead, the body of Śeṣa-nāga, on which the Personality of Godhead was lying alone. The whole atmosphere was illuminated by the rays of the jewels bedecking the hood of Śeṣa-nāga, and that illumination dissipated all the darkness of those regions.

SB 3.8.24
The luster of the transcendental body of the Lord mocked the beauty of the coral mountain. The coral mountain is very beautifully dressed by the evening sky, but the yellow dress of the Lord mocked its beauty. There is gold on the summit of the mountain, but the Lord's helmet, bedecked with jewels, mocked it. The mountain's waterfalls, herbs, etc., with a panorama of flowers, seem like

garlands, but the Lord's gigantic body, and His hands and legs, decorated with jewels, pearls, tulasī leaves and flower garlands, mocked the scene on the mountain.

SB 3.8.25
His transcendental body, unlimited in length and breadth, occupied the three planetary systems, upper, middle and lower. His body was self-illuminated by unparalleled dress and variegatedness and was properly ornamented.

SB 3.8.26
The Lord showed His lotus feet by raising them. His lotus feet are the source of all awards achieved by devotional service free from material contamination. Such awards are for those who worship Him in pure devotion. The splendor of the transcendental rays from His moonlike toenails and fingernails appeared like the petals of a flower.

SB 3.8.27
He also acknowledged the service of the devotees and vanquished their distress by His beautiful smile. The reflection of His face, decorated with earrings, was so pleasing because it dazzled with the rays from His lips and the beauty of His nose and eyebrows.

SB 3.8.28
O my dear Vidura, the Lord's waist was covered with yellow cloth resembling the saffron dust of the kadamba flower, and it was encircled by a well-decorated belt. His chest was decorated with the śrīvatsa marking and a necklace of unlimited value.

SB 3.8.29
As a sandalwood tree is decorated with fragrant flowers and branches, the Lord's body was decorated with valuable jewels and pearls. He was the self-situated tree, the Lord of all others in the universe. And as a sandalwood tree is covered with many snakes, so the Lord's body was also covered by the hoods of Ananta.

SB 3.8.30
Like a great mountain, the Lord stands as the abode for all moving and nonmoving living entities. He is the friend of the snakes because Lord Ananta is His friend. As a mountain has thousands of golden peas, so the Lord was seen with the thousands of golden-helmeted hoods of Ananta-nāga; and as a mountain is sometimes filled with jewels, so also His transcendental body was fully decorated with valuable jewels. As a mountain is sometimes submerged in the ocean water, so the Lord is sometimes submerged in the water of devastation.

SB 3.8.31
Lord Brahmā, thus looking upon the Lord in the shape of a mountain, concluded that He was Hari, the Personality of Godhead. He saw that the garland of flowers on His chest glorified Him with Vedic wisdom in sweet songs and looked very beautiful. He was protected by the Sudarśana wheel for fighting, and even the sun, moon, air, fire, etc., could not have access to Him.

SB 3.8.32
When Lord Brahmā, the maker of the universal destination, thus saw the Lord, he simultaneously glanced over creation. Lord Brahmā saw the lake in Lord Viṣṇu's navel, and the lotus flower, as well as the devastating water, the drying air and the sky. All became visible to him.

SB 3.8.33
Lord Brahmā, thus being surcharged with the mode of passion, became inclined to create, and after seeing the five causes of creation indicated by the Personality of Godhead, he began to offer his respectful prayers on the path of the creative mentality.

SB 3.9: Brahmā's Prayers for Creative Energy

SB 3.9.1
Lord Brahmā said: O my Lord, today, after many, many years of penance, I have come to know about You. Oh, how unfortunate the embodied living entities are that they are unable to know Your personality! My Lord, You are the only knowable object because there is nothing supreme beyond You. If there is anything supposedly superior to You, it is not the Absolute. You exist as the Supreme by exhibiting the creative energy of matter.

SB 3.9.2
The form which I see is eternally freed from material contamination and has advented to show mercy to the devotees as a manifestation of internal potency. This incarnation is the origin of many other incarnations, and I am born from the lotus flower grown from Your navel home.

SB 3.9.3
O my Lord, I do not see a form superior to Your present form of eternal bliss and knowledge. In Your impersonal Brahman effulgence in the spiritual sky, there is no occasional change and no deterioration of internal potency. I surrender unto You because whereas I am proud of my material body and senses, Your Lordship is the cause of the cosmic manifestation and yet You are untouched

by matter.	This tree has grown by first penetrating the material nature in three trunks—as me, Śiva and You, the Almighty—for creation, maintenance and dissolution, and we three have grown with many branches. Therefore I offer my obeisances unto You, the tree of the cosmic manifestation.
SB 3.9.4 This present form, or any transcendental form expanded by the Supreme Personality of Godhead, Śrī Kṛṣṇa, is equally auspicious for all the universes. Since You have manifested this eternal personal form upon whom Your devotees meditate, I therefore offer my respectful obeisances unto You. Those who are destined to be dispatched to the path of hell neglect Your personal form because of speculating on material topics.	SB 3.9.17 People in general all engage in foolish acts, not in the really beneficial activities enunciated directly by You for their guidance. As long as their tendency for foolish work remains powerful, all their plans in the struggle for existence will be cut to pieces. I therefore offer my obeisances unto Him who acts as eternal time.
SB 3.9.5 O my Lord, persons who smell the aroma of Your lotus feet, carried by the air of Vedic sound through the holes of the ears, accept Your devotional service. For them You are never separated from the lotus of their hearts.	SB 3.9.18 Your Lordship, I offer my respectful obeisances unto You who are indefatigable time and the enjoyer of all sacrifices. Although I am situated in an abode which will continue to exist for a time duration of two parārdhas, although I am the leader of all other planets in the universe, and although I have undergone many, many years of penance for self-realization, still I offer my respects unto You.
SB 3.9.6 O my Lord, the people of the world are embarrassed by all material anxieties—they are always afraid. They always try to protect wealth, body and friends, they are filled with lamentation and unlawful desires and paraphernalia, and they avariciously base their undertakings on the perishable conceptions of "my" and "mine." As long as they do not take shelter of Your safe lotus feet, they are full of such anxieties.	SB 3.9.19 O my Lord, by Your own will You appear in the various species of living entities, among animals lower than human beings as well as among the demigods, to perform Your transcendental pastimes. You are not affected by material contamination. You come just to fulfill the obligations of Your own principles of religion, and therefore, O Supreme Personality, I offer my obeisances unto You for manifesting such different forms.
SB 3.9.7 O my Lord, persons who are bereft of the all-auspicious performance of chanting and hearing about Your transcendental activities are certainly unfortunate and are also bereft of good sense. They engage in inauspicious activities, enjoying sense gratification for a very little while.	SB 3.9.20 My Lord, You accept the pleasure of sleeping in the water of devastation, where there are violent waves, and You enjoy pleasure on the bed of snakes, showing the happiness of Your sleep to intelligent persons. At that time, all the universal planets are stationed within Your abdomen.
SB 3.9.8 O great actor, my Lord, all these poor creatures are constantly perplexed by hunger, thirst, severe cold, secretion and bile, attacked by coughing winter, blasting summer, rains and many other disturbing elements, and overwhelmed by strong sex urges and indefatigable anger. I take pity on them, and I am very much aggrieved for them.	SB 3.9.21 O object of my worship, I am born from the house of Your lotus navel for the purpose of creating the universe by Your mercy. All these planets of the universe were stationed within Your transcendental abdomen while You were enjoying sleep. Now, Your sleep having ended, Your eyes are open like blossoming lotuses in the morning.
SB 3.9.9 O my Lord, the material miseries are without factual existence for the soul. Yet as long as the conditioned soul sees the body as meant for sense enjoyment, he cannot get out of the entanglement of material miseries, being influenced by Your external energy.	SB 3.9.22 Let the Supreme Lord be merciful towards me. He is the one friend and soul of all living entities in the world, and He maintains all, for their ultimate happiness, by His six transcendental opulences. May He be merciful towards me so that I, as before, may be empowered with the introspection to create, for I am also one of the surrendered souls who are dear to the Lord.
SB 3.9.10 Such nondevotees engage their senses in very troublesome and extensive work, and they suffer insomnia at night because their intelligence constantly breaks their sleep with various mental speculations. They are frustrated in all their various plans by supernatural power. Even great sages, if they are against Your transcendental topics, must rotate in this material world.	SB 3.9.23 The Supreme Lord, the Personality of Godhead, is always the benefactor of the surrendered souls. His activities are always enacted through His internal potency, Ramā, or the goddess of fortune. I pray only to engage in His service in the creation of the material world, and I pray that I not be materially affected by my works, for thus I may be able to give up the false prestige of being the creator.
SB 3.9.11 O my Lord, Your devotees can see You through the ears by the process of bona fide hearing, and thus their hearts become cleansed, and You take Your seat there. You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You.	SB 3.9.24 The Lord's potencies are innumerable. As He lies down in the water of devastation, I am born as the total universal energy from the navel lake in which the lotus sprouts. I am now engaged in manifesting His diverse energies in the form of the cosmic manifestation. I therefore pray that in the course of my material activities I may not be deviated from the vibration of the Vedic hymns.
SB 3.9.12 My Lord, You are not very much satisfied by the worship of the demigods, who arrange for Your worship very pompously, with various paraphernalia, but who are full of material hankerings. You are situated in everyone's heart as the Supersoul just to show Your causeless mercy, and You are the eternal well-wisher, but You are unavailable for the nondevotee.	SB 3.9.25 The Lord, who is supreme and is the oldest of all, is unlimitedly merciful. I wish that He may smilingly bestow His benediction upon me by opening His lotus eyes. He can uplift the entire cosmic creation and remove our dejection by kindly speaking His directions.
SB 3.9.13 But the pious activities of the people, such as performance of Vedic rituals, charity, austere penances, and transcendental service, performed with a view to worship You and satisfy You by offering You the fruitive results, are also beneficial. Such acts of religion never go in vain.	SB 3.9.26 The sage Maitreya said: O Vidura, after observing the source of his appearance, namely the Personality of Godhead, Brahmā prayed for His mercy as far as his mind and words would permit him. Thus having prayed, he became silent, as if tired from his activities of penance, knowledge and mental concentration.
SB 3.9.14 Let me offer my obeisances unto the Supreme Transcendence, who is eternally distinguished by His internal potency. His indistinguishable impersonal feature is realized by intelligence for self-realization. I offer my obeisances unto Him who by His pastimes enjoys the creation, maintenance and dissolution of the cosmic manifestation.	SB 3.9.27, SB 3.9.28, SB 3.9.27-28 The Lord saw that Brahmā was very anxious about the planning and construction of the different planetary systems and was depressed upon seeing the devastating water. He could understand the intention of Brahmā, and thus He spoke in deep, thoughtful words, removing all the illusion that had arisen.
SB 3.9.15 Let me take shelter of the lotus feet of Him whose incarnations, qualities and activities are mysterious imitations of worldly affairs. One who invokes His transcendental names, even unconsciously, at the time he quits this life, is certainly washed immediately of the sins of many, many births and attains Him without fail.	SB 3.9.29 The Supreme Personality of Godhead then said: O Brahmā, O depth of Vedic wisdom, be neither depressed nor anxious about the
SB 3.9.16 Your Lordship is the prime root of the tree of the planetary systems.	

execution of creation. What you are begging from Me has already been granted before.
SB 3.9.30 O Brahmā, situate yourself in penance and meditation and follow the principles of knowledge to receive My favor. By these actions you will be able to understand everything from within your heart.
SB 3.9.31 O Brahmā, when you are absorbed in devotional service, in the course of your creative activities, you will see Me in you and throughout the universe, and you will see that you yourself, the universe and the living entities are all in Me.
SB 3.9.32 You will see Me in all living entities as well as all over the universe, just as fire is situated in wood. Only in that state of transcendental vision will you be able to be free from all kinds of illusion.
SB 3.9.33 When you are free from the conception of gross and subtle bodies and when your senses are free from all influences of the modes of material nature, you will realize your pure form in My association. At that time you will be situated in pure consciousness.
SB 3.9.34 Since you have desired to increase the population innumerable and expand your varieties of service, you shall never be deprived in this matter because My causeless mercy upon you will always increase for all time.
SB 3.9.35 You are the original ṛṣi, and because your mind is always fixed on Me, even though you will be engaged in generating various progeny, the vicious mode of passion will never encroach upon you.
SB 3.9.36 Although I am not easily knowable by the conditioned soul, you have known Me today because you know that My personality is not constituted of anything material, and specifically not of the five gross and three subtle elements.
SB 3.9.37 When you were contemplating whether there was a source to the stem of the lotus of your birth and you even entered into that stem, you could not trace out anything. But at that time I manifested My form from within.
SB 3.9.38 O Brahmā, the prayers that you have chanted praising the glories of My transcendental activities, the penances you have undertaken to understand Me, and your firm faith in Me—all these are to be considered My causeless mercy.
SB 3.9.39 I am very much pleased by your description of Me in terms of My transcendental qualities, which appear mundane to the mundaners. I grant you all benedictions in your desire to glorify all the planets by your activities.
SB 3.9.40 Any human being who prays like Brahmā, and who thus worships Me, shall very soon be blessed with the fulfillment of all his desires, for I am the Lord of all benediction.
SB 3.9.41 It is the opinion of expert transcendentalists that the ultimate goal of performing all traditional good works, penances, sacrifices, charities, mystic activities, trances, etc., is to invoke My satisfaction.
SB 3.9.42 I am the Supersoul of every individual. I am the supreme director and the dearest. People are wrongly attached to the gross and subtle bodies, but they should be attached to Me only.
SB 3.9.43 By following My instructions you can now generate the living entities as before, by dint of your complete Vedic wisdom and the body you have directly received from Me, the supreme cause of everything.
SB 3.9.44 The sage Maitreya said: After instructing Brahmā, the creator of the universe, to expand, the primeval Lord, the Personality of Godhead in His personal form as Nārāyaṇa, disappeared.
SB 3.10: Divisions of the Creation
SB 3.10.1 Śrī Vidura said: O great sage, please let me know how Brahmā, the grandfather of the planetary inhabitants, created the bodies of the living entities from his own body and mind after the disappearance of the Supreme Personality of Godhead.
SB 3.10.2 O greatly learned one, kindly eradicate all my doubts, and let me know of all that I have inquired from you from the beginning to the end.
SB 3.10.3

Sūta Gosvāmī said: O son of Bhṛgu, the great sage Maitreya Muni, thus hearing from Vidura, felt very much enlivened. Everything was in his heart, and thus he began to reply to the questions one after another.
SB 3.10.4 The greatly learned sage Maitreya said: O Vidura, Brahmā thus engaged himself in penances for one hundred celestial years, as advised by the Personality of Godhead, and applied himself in devotional service to the Lord.
SB 3.10.5 Thereafter Brahmā saw that both the lotus on which he was situated and the water on which the lotus was growing were trembling due to a strong, violent wind.
SB 3.10.6 Long penance and transcendental knowledge of self-realization had matured Brahmā in practical knowledge, and thus he drank the wind completely, along with the water.
SB 3.10.7 Thereafter he saw that the lotus on which he was situated was spread throughout the universe, and he contemplated how to create all the planets, which were previously merged in that very same lotus.
SB 3.10.8 Thus engaged in the service of the Supreme Personality of Godhead, Lord Brahmā entered into the whorl of the lotus, and as it spread all over the universe he divided it into three divisions of worlds and later into fourteen divisions.
SB 3.10.9 Lord Brahmā is the most exalted personality in the universe because of his causeless devotional service unto the Lord in mature transcendental knowledge. He therefore created all the fourteen planetary divisions for inhabitation by the different types of living entities.
SB 3.10.10 Vidura inquired from Maitreya: O my lord, O greatly learned sage, kindly describe eternal time, which is another form of the Supreme Lord, the wonderful actor. What are the symptoms of that eternal time? Please describe them to us in detail.
SB 3.10.11 Maitreya said: Eternal time is the primeval source of the interactions of the three modes of material nature. It is unchangeable and limitless, and it works as the instrument of the Supreme Personality of Godhead for His pastimes in the material creation.
SB 3.10.12 This cosmic manifestation is separated from the Supreme Lord as material energy by means of kāla, which is the unmanifested, impersonal feature of the Lord. It is situated as the objective manifestation of the Lord under the influence of the same material energy of Viṣṇu.
SB 3.10.13 This cosmic manifestation is as it is now, it was the same in the past, and it will continue in the same way in the future.
SB 3.10.14 There are nine different kinds of creations besides the one which naturally occurs due to the interactions of the modes. There are three kinds of annihilations due to eternal time, the material elements and the quality of one's work.
SB 3.10.15 Of the nine creations, the first one is the creation of the mahat-tatva, or the sum total of the material ingredients, wherein the modes interact due to the presence of the Supreme Lord. In the second, the false ego is generated in which the material ingredients, material knowledge and material activities arise.
SB 3.10.16 The sense perceptions are created in the third creation, and from these the elements are generated. The fourth creation is the creation of knowledge and of working capacity.
SB 3.10.17 The fifth creation is that of the controlling deities by the interaction of the mode of goodness, of which the mind is the sum total. The sixth creation is the ignorant darkness of the living entity, by which the master acts as a fool.
SB 3.10.18 All the above are natural creations by the external energy of the Lord. Now hear from me about the creations by Brahmā, who is an incarnation of the mode of passion and who, in the matter of creation, has a brain like that of the Personality of Godhead.
SB 3.10.19 The seventh creation is that of the immovable entities, which are of six kinds: the fruit trees without flowers, trees and plants which exist until the fruit is ripe, creepers, pipe plants, creepers which have

no support, and trees with flowers and fruits.
SB 3.10.20 All the immovable trees and plants seek their subsistence upwards. They are almost unconscious but have feelings of pain within. They are manifested in variegatedness.
SB 3.10.21 The eighth creation is that of the lower species of life, and they are of different varieties, numbering twenty-eight. They are all extensively foolish and ignorant. They know their desirables by smell, but are unable to remember anything within the heart.
SB 3.10.22 O purest Vidura, of the lower animals the cow, goat, buffalo, kṛṣṇa stag, hog, gavaya animal, deer, lamb and camel all have two hooves.
SB 3.10.23 The horse, mule, ass, gaura, śarabha bison and wild cow all have only one hoof. Now you may hear from me about the animals who have five nails.
SB 3.10.24 The dog, jackal, tiger, fox, cat, rabbit, sajāru, lion, monkey, elephant, tortoise, alligator, gosāpa, etc., all have five nails in their claws. They are known as pañca-nakhas, or animals having five nails.
SB 3.10.25 The heron, vulture, crane, hawk, bhāsa, bhallūka, peacock, swan, sārasa, cakravāka, crow, owl and others are the birds.
SB 3.10.26 The creation of the human beings, who are of one species only and who stock their eatables in the belly, is the ninth in the rotation. In the human race, the mode of passion is very prominent. Humans are always busy in the midst of miserable life, but they think themselves happy in all respects.
SB 3.10.27 O good Vidura, these last three creations and the creation of demigods (the tenth creation) are vaikṛta creations, which are different from the previously described prakṛta (natural) creations. The appearance of the Kumāras is both.
SB 3.10.28, SB 3.10.29, SB 3.10.28-29 The creation of the demigods is of eight varieties: (1) the demigods, (2) the forefathers, (3) the asuras, or demons, (4) the Gandharvas and Apsarās, or angels, (5) the Yakṣas and Rākṣasas, (6) the Siddhas, Cāraṇas and Vidyādhara, (7) the Bhūtas, Pretas and Piśācas, and (8) the superhuman beings, celestial singers, etc. All are created by Brahmā, the creator of the universe.
SB 3.10.30 Now I shall describe the descendants of the Manus. The creator, Brahmā, as the incarnation of the passion mode of the Personality of Godhead, creates the universal affairs with unfailling desires in every millennium by the force of the Lord's energy.
SB 3.11: Calculation of Time, from the Atom
SB 3.11.1 The material manifestation's ultimate particle, which is indivisible and not formed into a body, is called the atom. It exists always as an invisible identity, even after the dissolution of all forms. The material body is but a combination of such atoms, but it is misunderstood by the common man.
SB 3.11.2 Atoms are the ultimate state of the manifest universe. When they stay in their own forms without forming different bodies, they are called the unlimited oneness. There are certainly different bodies in physical forms, but the atoms themselves form the complete manifestation.
SB 3.11.3 One can estimate time by measuring the movement of the atomic combination of bodies. Time is the potency of the almighty Personality of Godhead, Hari, who controls all physical movement although He is not visible in the physical world.
SB 3.11.4 Atomic time is measured according to its covering a particular atomic space. That time which covers the unmanifest aggregate of atoms is called the great time.
SB 3.11.5 The division of gross time is calculated as follows: two atoms make one double atom, and three double atoms make one hexatom. This hexatom is visible in the sunshine which enters through the holes of a window screen. One can clearly see that the hexatom goes up towards the sky.
SB 3.11.6 The time duration needed for the integration of three trasareṇus is called a truṭi, and one hundred truṭis make one vedha. Three vedhas make one lava.
SB 3.11.7 The duration of time of three lavas is equal to one nimeṣa, the

combination of three nimeṣas makes one kṣāṇa, five kṣāṇas combined together make one kāṣṭhā, and fifteen kāṣṭhās make one laghu.
SB 3.11.8 Fifteen laghus make one nāḍikā, which is also called a daṇḍa. Two daṇḍas make one muhūrta, and six or seven daṇḍas make one fourth of a day or night, according to human calculation.
SB 3.11.9 The measuring pot for one nāḍikā, or daṇḍa, can be prepared with a six-pala-weight [fourteen ounce] pot of copper, in which a hole is bored with a gold probe weighing four māṣa and measuring four fingers long. When the pot is placed on water, the time before the water overflows in the pot is called one daṇḍa.
SB 3.11.10 It is calculated that there are four praharas, which are also called yāmas, in the day and four in the night of the human being. Similarly, fifteen days and nights are a fortnight, and there are two fortnights, white and black, in a month.
SB 3.11.11 The aggregate of two fortnights is one month, and that period is one complete day and night for the Pitā planets. Two of such months comprise one season, and six months comprise one complete movement of the sun from south to north.
SB 3.11.12 Two solar movements make one day and night of the demigods, and that combination of day and night is one complete calendar year for the human being. The human being has a duration of life of one hundred years.
SB 3.11.13 Influential stars, planets, luminaries and atoms all over the universe are rotating in their respective orbits under the direction of the Supreme, represented by eternal kāla.
SB 3.11.14 There are five different names for the orbits of the sun, moon, stars and luminaries in the firmament, and they each have their own saṁvatsara.
SB 3.11.15 O Vidura, the sun enlivens all living entities with his unlimited heat and light. He diminishes the duration of life of all living entities in order to release them from their illusion of material attachment, and he enlarges the path of elevation to the heavenly kingdom. He thus moves in the firmament with great velocity, and therefore everyone should offer him respects once every five years with all ingredients of worship.
SB 3.11.16 Vidura said: I now understand the life durations of the residents of the Pitā planets and heavenly planets as well as that of the human beings. Now kindly inform me of the durations of life of those greatly learned living entities who are beyond the range of a kalpa.
SB 3.11.17 O spiritually powerful one, you can understand the movements of eternal time, which is the controlling form of the Supreme Personality of Godhead. Because you are a self-realized person, you can see everything by the power of mystic vision.
SB 3.11.18 Maitreya said: O Vidura, the four millenniums are called the Satya, Tretā, Dvāpara and Kali yugas. The aggregate number of years of all of these combined is equal to twelve thousand years of the demigods.
SB 3.11.19 The duration of the Satya millennium equals 4,800 years of the years of the demigods; the duration of the Treta millennium equals 3600 years of the demigods; the duration of the Dvāpara millennium equals 2,400 years; and that of the Kali millennium is 1,200 years of the demigods.
SB 3.11.20 The transitional periods before and after every millennium, which are a few hundred years as aforementioned, are known as yuga-sandhyās, or the conjunctions of two millenniums, according to the expert astronomers. In those periods all kinds of religious activities are performed.
SB 3.11.21 O Vidura, in the Satya millennium mankind properly and completely maintained the principles of religion, but in other millenniums religion gradually decreased by one part as irreligion was proportionately admitted.
SB 3.11.22 Outside of the three planetary systems [Svarga, Martya and Pātāla], the four yugas multiplied by one thousand comprise one day on the planet of Brahmā. A similar period comprises a night of Brahmā, in which the creator of the universe goes to sleep.

SB 3.11.23	After the end of Brahmā's night, the creation of the three worlds begins again in the daytime of Brahmā, and they continue to exist through the life durations of fourteen consecutive Manus, or fathers of mankind.
SB 3.11.24	Each and every Manu enjoys a life of a little more than seventy-one sets of four millenniums.
SB 3.11.25	After the dissolution of each and every Manu, the next Manu comes in order, along with his descendants, who rule over the different planets; but the seven famous sages, and demigods like Indra and their followers, such as the Gandharvas, all appear simultaneously with Manu.
SB 3.11.26	In the creation, during Brahmā's day, the three planetary systems—Svarga, Martya and Pātāla—revolve, and the inhabitants, including the lower animals, human beings, demigods and Pitās, appear and disappear in terms of their fruitive activities.
SB 3.11.27	In each and every change of Manu, the Supreme Personality of Godhead appears by manifesting His internal potency in different incarnations, as Manu and others. Thus He maintains the universe by discovered power.
SB 3.11.28	At the end of the day, under the insignificant portion of the mode of darkness, the powerful manifestation of the universe merges in the darkness of night. By the influence of eternal time, the innumerable living entities remain merged in that dissolution, and everything is silent.
SB 3.11.29	When the night of Brahmā ensues, all the three worlds are out of sight, and the sun and the moon are without glare, just as in the due course of an ordinary night.
SB 3.11.30	The devastation takes place due to the fire emanating from the mouth of Saṅkarṣaṇa, and thus great sages like Bhṛgu and other inhabitants of Maharloka transport themselves to Janaloka, being distressed by the warmth of the blazing fire which rages through the three worlds below.
SB 3.11.31	At the beginning of the devastation all the seas overflow, and hurricane winds blow very violently. Thus the waves of the seas become ferocious, and in no time at all the three worlds are full of water.
SB 3.11.32	The Supreme Lord, the Personality of Godhead, lies down in the water on the seat of Ananta, with His eyes closed, and the inhabitants of the Janaloka planets offer their glorious prayers unto the Lord with folded hands.
SB 3.11.33	Thus the process of the exhaustion of the duration of life exists for every one of the living beings, including Lord Brahmā. One's life endures for only one hundred years, in terms of the times in the different planets.
SB 3.11.34	The one hundred years of Brahmā's life are divided into two parts, the first half and the second half. The first half of the duration of Brahmā's life is already over, and the second half is now current.
SB 3.11.35	In the beginning of the first half of Brahmā's life, there was a millennium called Brāhma-kalpa, wherein Lord Brahmā appeared. The birth of the Vedas was simultaneous with Brahmā's birth.
SB 3.11.36	The millennium which followed the first Brāhma millennium is known as the Pādma-kalpa because in that millennium the universal lotus flower grew out of the navel reservoir of water of the Personality of Godhead, Hari.
SB 3.11.37	O descendant of Bharata, the first millennium in the second half of the life of Brahmā is also known as the Vārāha millennium because the Personality of Godhead appeared in that millennium as the hog incarnation.
SB 3.11.38	The duration of the two parts of Brahmā's life, as above mentioned, is calculated to be equal to one nimeṣa [less than a second] for the Supreme Personality of Godhead, who is unchanging and unlimited and is the cause of all causes of the universe.
SB 3.11.39	Eternal time is certainly the controller of different dimensions, from that of the atom up to the superdivisions of the duration of Brahmā's

life; but, nevertheless, it is controlled by the Supreme. Time can control only those who are body conscious, even up to the Satyaloka or the other higher planets of the universe.	
SB 3.11.40	This phenomenal material world is expanded to a diameter of four billion miles, as a combination of eight material elements transformed into sixteen further categories, within and without, as follows.
SB 3.11.41	The layers or elements covering the universes are each ten times thicker than the one before, and all the universes clustered together appear like atoms in a huge combination.
SB 3.11.42	The Supreme Personality of Godhead, Śrī Kṛṣṇa, is therefore said to be the original cause of all causes. Thus the spiritual abode of Viṣṇu is eternal without a doubt, and it is also the abode of Mahā-Viṣṇu, the origin of all manifestations.
SB 3.12: Creation of the Kumāras and Others	
SB 3.12.1	Śrī Maitreya said: O learned Vidura, so far I have explained to you the glories of the form of the Supreme Personality of Godhead in His feature of kāla. Now you can hear from me about the creation of Brahmā, the reservoir of all Vedic knowledge.
SB 3.12.2	Brahmā first created the nescient engagements like self-deception, the sense of death, anger after frustration, the sense of false ownership, and the illusory bodily conception, or forgetfulness of one's real identity.
SB 3.12.3	Seeing such a misleading creation as a sinful task, Brahmā did not feel much pleasure in his activity, and therefore he purified himself by meditation on the Personality of Godhead. Then he began another term of creation.
SB 3.12.4	In the beginning, Brahmā created four great sages named Sanaka, Sananda, Sanātana and Sanat-kumāra. All of them were unwilling to adopt materialistic activities because they were highly elevated due to their semen's flowing upwards.
SB 3.12.5	Brahmā spoke to his sons after generating them. "My dear sons," he said, "now generate progeny." But due to their being attached to Vāsudeva, the Supreme Personality of Godhead, they aimed at liberation, and therefore they expressed their unwillingness.
SB 3.12.6	On the refusal of the sons to obey the order of their father, there was much anger generated in the mind of Brahmā, which he tried to control and not express.
SB 3.12.7	Although he tried to curb his anger, it came out from between his eyebrows, and a child mixed blue and red was immediately generated.
SB 3.12.8	After his birth he began to cry: O destiny maker, teacher of the universe, kindly designate my name and place.
SB 3.12.9	The all-powerful Brahmā, who was born from the lotus flower, pacified the boy with gentle words, accepting his request, and said: Do not cry. I shall certainly do as you desire.
SB 3.12.10	Thereafter Brahmā said: O chief of the demigods, you shall be called by the name Rudra by all people because you have so anxiously cried.
SB 3.12.11	My dear boy, I have already selected the following places for your residence: the heart, the senses, the air of life, the sky, the air, the fire, the water, the earth, the sun, the moon and austerity.
SB 3.12.12	Lord Brahmā said: My dear boy Rudra, you have eleven other names: Manyu, Manu, Mahinasa, Mahān, Śiva, R̥tadhvaja, Ugraretā, Bhava, Kāla, Vāmadeva and Dhṛtavrata.
SB 3.12.13	O Rudra, you also have eleven wives, called the Rudrāṅīs, and they are as follows: Dhī, Dhṛti, Rasalā, Umā, Niyut, Sarpi, Ilā, Ambikā, Irāvati, Svadhā and Dikṣā.
SB 3.12.14	My dear boy, you may now accept all the names and places designated for you and your different wives, and since you are now one of the masters of the living entities, you may increase the population on a large scale.
SB 3.12.15	The most powerful Rudra, whose bodily color was blue mixed with

red, created many offspring exactly resembling him in features, strength and furious nature.	speaking in that way, became very much ashamed and at once gave up the body he had accepted. Later that body appeared in all directions as the dangerous fog in darkness.
SB 3.12.16 The sons and grandsons generated by Rudra were unlimited in number, and when they assembled together they attempted to devour the entire universe. When Brahmā, the father of the living entities, saw this, he became afraid of the situation.	SB 3.12.34 Once upon a time, when Brahmā was thinking of how to create the worlds as in the past millennium, the four Vedas, which contain all varieties of knowledge, became manifested from his four mouths.
SB 3.12.17 Brahmā told Rudra: O best among the demigods, there is no need for you to generate living entities of this nature. They have begun to devastate everything on all sides with the fiery flames from their eyes, and they have even attacked me.	SB 3.12.35 The four kinds of paraphernalia for conducting the fire sacrifice became manifest: the performer [the chanter], the offerer, the fire, and the action performed in terms of the supplementary Vedas. Also the four principles of religiosity [truth, austerity, mercy and cleanliness] and the duties in the four social orders all became manifest.
SB 3.12.18 My dear son, you had better situate yourself in penance, which is auspicious for all living entities and which will bring all benediction upon you. By penance only shall you be able to create the universe as it was before.	SB 3.12.36 Vidura said: O great sage whose only wealth is penance, kindly explain to me how and with whose help Brahmā established the Vedic knowledge which emanated from his mouth.
SB 3.12.19 By penance only can one even approach the Personality of Godhead, who is within the heart of every living entity and at the same time beyond the reach of all senses.	SB 3.12.37 Maitreya said: Beginning from the front face of Brahmā, gradually the four Vedas—Ṛk, Yajur, Sāma and Atharva—became manifest. Thereafter, Vedic hymns which had not been pronounced before, priestly rituals, the subject matters of the recitation, and transcendental activities were all established, one after another.
SB 3.12.20 Śrī Maitreya said: Thus Rudra, having been ordered by Brahmā, circumambulated his father, the master of the Vedas. Addressing him with words of assent, he entered the forest to perform austere penances.	SB 3.12.38 He also created the medical science, military art, musical art and architectural science, all from the Vedas. They all emanated one after another, beginning from the front face.
SB 3.12.21 Brahmā, who was empowered by the Supreme Personality of Godhead, thought of generating living entities and begot ten sons for the extension of the generations.	SB 3.12.39 Then he created the fifth Veda—the Purāṇas and the histories—from all his mouths, since he could see all the past, present and future.
SB 3.12.22 Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Bhr̥gu, Vasiṣṭha, Dakṣa, and the tenth son, Nārada, were thus born.	SB 3.12.40 All the different varieties of fire sacrifices [ṣoḍaśī, uktha, puriṣi, agniṣṭoma, āptoryāma, atirātra, vājapeya and gosava] became manifested from the eastern mouth of Brahmā.
SB 3.12.23 Nārada was born from the deliberation of Brahmā, which is the best part of the body. Vasiṣṭha was born from his breathing, Dakṣa from a thumb, Bhr̥gu from his touch, and Kratu from his hand.	SB 3.12.41 Education, charity, penance and truth are said to be the four legs of religion, and to learn this there are four orders of life with different classifications of castes according to vocation. Brahmā created all these in systematic order.
SB 3.12.24 Pulastya was generated from the ears, Aṅgirā from the mouth, Atri from the eyes, Marīci from the mind and Pulaha from the navel of Brahmā.	SB 3.12.42 Then the thread ceremony for the twice-born was inaugurated, as were the rules to be followed for at least one year after acceptance of the Vedas, rules for observing complete abstinence from sex life, vocations in terms of Vedic injunctions, various professional duties in household life, and the method of maintaining a livelihood without anyone's cooperation by picking up rejected grains.
SB 3.12.25 Religion was manifested from the breast of Brahmā, wherein is seated the Supreme Personality of Godhead Nārāyaṇa, and irreligion appeared from his back, where horrible death takes place for the living entity.	SB 3.12.43 The four divisions of retired life are the vaikāṇasas, vālakhyas, audumbaras and phenapas. The four divisions of the renounced order of life are the kuṭīcakas, bahvodas, hamsas and niṣkriyas. All these were manifested from Brahmā.
SB 3.12.26 Lust and desire became manifested from the heart of Brahmā, anger from between his eyebrows, greed from between his lips, the power of speaking from his mouth, the ocean from his penis, and low and abominable activities from his anus, the source of all sins.	SB 3.12.44 The science of logical argument, the Vedic goals of life, and also law and order, moral codes, and the celebrated hymns bhūh, bhuvah and svaḥ all became manifested from the mouths of Brahmā, and the praṇava omkāra was manifested from his heart.
SB 3.12.27 Sage Kardama, husband of the great Devahūti, was manifested from the shadow of Brahmā. Thus all became manifested from either the body or the mind of Brahmā.	SB 3.12.45 Thereafter the art of literary expression, uṣṇik, was generated from the hairs on the body of the almighty Prajāpati. The principal Vedic hymn, gāyatrī, was generated from the skin, triṣṭup from the flesh, anuṣṭup from the veins, and jagatī from the bones of the lord of the living entities.
SB 3.12.28 O Vidura, we have heard that Brahmā had a daughter named Vāk who was born from his body and who attracted his mind toward sex, although she was not sexually inclined towards him.	SB 3.12.46 The art of writing verse, paṅkti, became manifested from the bone marrow, and that of brhatī, another type of verse, was generated from the life-breath of the Lord of the living entities.
SB 3.12.29 Thus, finding their father so deluded in an act of immorality, the sages headed by Marīci, all sons of Brahmā, spoke as follows with great respect.	SB 3.12.47 Brahmā's soul was manifested as the touch alphabets, his body as the vowels, his senses as the sibilant alphabets, his strength as the intermediate alphabets and his sensual activities as the seven notes of music.
SB 3.12.30 O father, this performance in which you are endeavoring to complicate yourself was never attempted by any other Brahmā, nor by anyone else, nor by you in previous kalpas, nor will anyone dare to attempt it in the future. You are the supreme being in the universe, so how is it that you want to have sex with your daughter and cannot control your desire?	SB 3.12.48 Brahmā is the personal representation of the Supreme Personality of Godhead as the source of transcendental sound and is therefore above the conception of manifested and unmanifested. Brahmā is the complete form of the Absolute Truth and is invested with multifarious energies.
SB 3.12.31 Even though you are the most powerful being, this act does not suit you because your character is followed for spiritual improvement by people in general.	SB 3.12.49 Thereafter Brahmā accepted another body, in which sex life was not forbidden, and thus he engaged himself in the matter of further
SB 3.12.32 Let us offer our respectful obeisances unto the Personality of Godhead, who, by His own effulgence, while situated in Himself, has manifested this cosmos. May He also protect religion for all goodness.	
SB 3.12.33 The father of all Prajāpatis, Brahmā, thus seeing all his Prajāpati sons	

creation.
SB 3.12.50 O son of the Kurus, when Brahmā saw that in spite of the presence of sages of great potency there was no sufficient increase in population, he seriously began to consider how the population could be increased.
SB 3.12.51 Brahmā thought to himself: Alas, it is wonderful that in spite of my being scattered all over, there is still insufficient population throughout the universe. There is no other cause for this misfortune but destiny.
SB 3.12.52 While he was thus absorbed in contemplation and was observing the supernatural power, two other forms were generated from his body. They are still celebrated as the body of Brahmā.
SB 3.12.53 The two newly separated bodies united together in a sexual relationship.
SB 3.12.54 Out of them, the one who had the male form became known as the Manu named Svāyambhuva, and the woman became known as Śatarūpā, the queen of the great soul Manu.
SB 3.12.55 Thereafter, by sex indulgence, they gradually increased generations of population one after another.
SB 3.12.56 O son of Bharata, in due course of time he [Manu] begot in Śatarūpā five children—two sons, Priyavrata and Uttānapāda, and three daughters, Ākūti, Devahūti and Prasūti.
SB 3.12.57 The father, Manu, handed over his first daughter, Ākūti, to the sage Ruci, the middle daughter, Devahūti, to the sage Kardama, and the youngest, Prasūti, to Dakṣa. From them, all the world filled with population.
SB 3.13: The Appearance of Lord Varāha
SB 3.13.1 Śrī Śukadeva Gosvāmī said: O King, after hearing all these most virtuous topics from the sage Maitreya, Vidura inquired further on the topics of the Supreme Personality of Godhead, which he adored to hear.
SB 3.13.2 Vidura said: O great sage, what did Svāyambhuva, the dear son of Brahmā, do after obtaining his very loving wife?
SB 3.13.3 O best of the virtuous, the original king of kings [Manu] was a great devotee of the Personality of Godhead Hari, and thus it is worth hearing of his sublime character and activities. Please describe them. I am very eager to hear.
SB 3.13.4 Persons who hear from a spiritual master with great labor and for a long time must hear from the mouths of pure devotees about the character and activities of pure devotees. Pure devotees always think within their hearts of the lotus feet of the Personality of Godhead, who awards His devotees liberation.
SB 3.13.5 Śrī Śukadeva Gosvāmī said: The Personality of Godhead Śrī Kṛṣṇa was pleased to place His lotus feet on the lap of Vidura because Vidura was very meek and gentle. The sage Maitreya was very pleased with Vidura's words, and, being influenced by his spirit, he attempted to speak.
SB 3.13.6 The sage Maitreya said to Vidura: After his appearance, Manu, the father of mankind, along with his wife, thus addressed the reservoir of Vedic wisdom, Brahmā, with obeisances and folded hands.
SB 3.13.7 You are the father of all living entities and the source of their subsistence because they are all born of you. Please order us how we may be able to render service unto you.
SB 3.13.8 O worshipful one, please give us your direction for the execution of duty within our working capacity so that we can follow it for fame in this life and progress in the next.
SB 3.13.9 Lord Brahmā said: My dear son, O lord of the world, I am very pleased with you, and I desire all blessings for both you and your wife. You have without reservation surrendered yourself unto me with your heart for my instructions.
SB 3.13.10 O hero, your example is quite befitting a son in relationship with his father. This sort of adoration for the superior is required. One who is beyond the limit of envy and who is sane accepts the order of his

father with great delight and executes it to his full capacity.
SB 3.13.11 Since you are my very obedient son, I ask you to beget children qualified like yourself in the womb of your wife. Rule the world in pursuance of the principles of devotional service unto the Supreme Personality of Godhead, and thus worship the Lord by performances of yajña.
SB 3.13.12 O King, if you can give proper protection to the living beings in the material world, that will be the best service for me. When the Supreme Lord sees you to be a good protector of the conditioned souls, certainly the master of the senses will be very pleased with you.
SB 3.13.13 The Supreme Personality of Godhead, Janārdana [Lord Kṛṣṇa], is the form to accept all the results of sacrifice. If He is not satisfied, then one's labor for advancement is futile. He is the ultimate Self, and therefore one who does not satisfy Him certainly neglects his own interests.
SB 3.13.14 Śrī Manu said: O all-powerful lord, O killer of all sins, I shall abide by your order. Now please let me know my place and that of the living entities born of me.
SB 3.13.15 O master of the demigods, please attempt to lift the earth, which is merged in the great water, because it is the dwelling place for all the living entities. It can be done by your endeavor and by the mercy of the Lord.
SB 3.13.16 Śrī Maitreya said: Thus, seeing the earth merged in the water, Brahmā gave his attention for a long time to how it could be lifted.
SB 3.13.17 Brahmā thought: While I have been engaged in the process of creation, the earth has been inundated by a deluge and has gone down into the depths of the ocean. What can we do who are engaged in this matter of creation? It is best to let the Almighty Lord direct us.
SB 3.13.18 O sinless Vidura, all of a sudden, while Brahmā was engaged in thinking, a small form of a boar came out of his nostril. The measurement of the creature was not more than the upper portion of a thumb.
SB 3.13.19 O descendant of Bharata, while Brahmā was observing Him, that boar became situated in the sky in a wonderful manifestation as gigantic as a great elephant.
SB 3.13.20 Struck with wonder at observing the wonderful boarlike form in the sky, Brahmā, with great brāhmaṇas like Marīci, as well as the Kumāras and Manu, began to argue in various ways.
SB 3.13.21 Is this some extraordinary entity come in the pretense of a boar? It is very wonderful that He has come from my nose.
SB 3.13.22 First of all this boar was seen no bigger than the tip of a thumb, and within a moment He was as large as a stone. My mind is perturbed. Is He the Supreme Personality of Godhead, Viṣṇu?
SB 3.13.23 While Brahmā was deliberating with his sons, the Supreme Personality of Godhead, Viṣṇu, roared tumultuously like a great mountain.
SB 3.13.24 The omnipotent Supreme Personality of Godhead enlivened Brahmā and the other highly elevated brāhmaṇas by again roaring with His uncommon voice, which echoed in all directions.
SB 3.13.25 When the great sages and thinkers who are residents of Janaloka, Tapaloka and Satyaloka heard the tumultuous voice of Lord Boar, which was the all-auspicious sound of the all-merciful Lord, they chanted auspicious chants from the three Vedas.
SB 3.13.26 Playing like an elephant, He entered into the water after roaring again in reply to the Vedic prayers by the great devotees. The Lord is the object of the Vedic prayers, and thus He understood that the devotees' prayers were meant for Him.
SB 3.13.27 Before entering the water to rescue the earth, Lord Boar flew in the sky, slashing His tail, His hard hairs quivering. His very glance was luminous, and He scattered the clouds in the sky with His hooves and His glittering white tusks.
SB 3.13.28

<p>He was personally the Supreme Lord Viṣṇu and was therefore transcendental, yet because He had the body of a hog, He searched after the earth by smell. His tusks were fearful, and He glanced over the devotee-brāhmaṇas engaged in offering prayers. Thus He entered the water.</p>	<p>O Lord, for the residential purposes of all inhabitants, both moving and nonmoving, this earth is Your wife, and You are the supreme father. We offer our respectful obeisances unto You, along with mother earth, in whom You have invested Your own potency, just as an expert sacrificer puts fire in the arani wood.</p>
<p>SB 3.13.29 Diving into the water like a giant mountain, Lord Boar divided the middle of the ocean, and two high waves appeared as the arms of the ocean, which cried loudly as if praying to the Lord, "O Lord of all sacrifices, please do not cut me in two! Kindly give me protection!"</p>	<p>SB 3.13.43 Who else but You, the Supreme Personality of Godhead, could deliver the earth from within the water? It is not very wonderful for You, however, because You acted most wonderfully in the creation of the universe. By Your energy You have created this wonderful cosmic manifestation.</p>
<p>SB 3.13.30 Lord Boar penetrated the water with His hooves, which were like sharp arrows, and found the limits of the ocean, although it was unlimited. He saw the earth, the resting place for all living beings, lying as it was in the beginning of creation, and He personally lifted it.</p>	<p>SB 3.13.44 O Supreme Lord, undoubtedly we are inhabitants of the most pious planets—the Jana, Tapas and Satya lokas—but still we have been purified by the drops of water sprinkled from Your shoulder hairs by the shaking of Your body.</p>
<p>SB 3.13.31 Lord Boar very easily took the earth on His tusks and got it out of the water. Thus He appeared very splendid. Then, His anger glowing like the Sudarśana wheel, He immediately killed the demon [Hiraṇyākṣa], although he tried to fight with the Lord.</p>	<p>SB 3.13.45 O Lord, there is no limit to Your wonderful activities. Anyone who desires to know the limit of Your activities is certainly nonsensical. Everyone in this world is conditioned by the powerful mystic potencies. Please bestow Your causeless mercy upon these conditioned souls.</p>
<p>SB 3.13.32 Thereupon Lord Boar killed the demon within the water, just as a lion kills an elephant. The cheeks and tongue of the Lord became smeared with the blood of the demon, just as an elephant becomes reddish from digging in the purple earth.</p>	<p>SB 3.13.46 The sage Maitreya said: The Lord, being thus worshiped by all the great sages and transcendentalists, touched the earth with His hooves and placed it on the water.</p>
<p>SB 3.13.33 Then the Lord, playing like an elephant, suspended the earth on the edge of His curved white tusks. He assumed a bluish complexion like that of a tamāla tree, and thus the sages, headed by Brahmā, could understand Him to be the Supreme Personality of Godhead and offered respectful obeisances unto the Lord.</p>	<p>SB 3.13.47 In this manner the Personality of Godhead, Lord Viṣṇu, the maintainer of all living entities, raised the earth from within the water, and having placed it afloat on the water, He returned to His own abode.</p>
<p>SB 3.13.34 All the sages uttered with great respect: O unconquerable enjoyer of all sacrifices, all glories and all victories unto You! You are moving in Your form of the personified Vedas, and in the hair holes of Your body the oceans are submerged. For certain reasons [to uplift the earth] You have now assumed the form of a boar.</p>	<p>SB 3.13.48 If one hears and describes in a devotional service attitude this auspicious narration of Lord Boar, which is worthy of description, the Lord, who is within the heart of everyone, is very pleased.</p>
<p>SB 3.13.35 O Lord, Your form is worshipable by performances of sacrifice, but souls who are simply miscreants are unable to see it. All the Vedic hymns, Gāyatrī and others, are in the touch of Your skin. In Your bodily hairs is the kuśa grass, in Your eyes is the clarified butter, and in Your four legs are the four kinds of fruitive activities.</p>	<p>SB 3.13.49 Nothing remains unachieved when the Supreme Personality of Godhead is pleased with someone. By transcendental achievement one understands everything else to be insignificant. One who engages in transcendental loving service is elevated to the highest perfectional stage by the Lord Himself, who is seated in everyone's heart.</p>
<p>SB 3.13.36 O Lord, Your tongue is a plate of sacrifice, Your nostril is another plate of sacrifice, in Your belly is the eating plate of sacrifice, and another plate of sacrifice is the holes of Your ears. In Your mouth is the Brahmā plate of sacrifice, Your throat is the plate of sacrifice known as soma, and whatever You chew is known as agni-hotra.</p>	<p>SB 3.13.50 Who, other than one who is not a human being, can exist in this world and not be interested in the ultimate goal of life? Who can refuse the nectar of narrations about the Personality of Godhead's activities, which by itself can deliver one from all material pangs?</p>
<p>SB 3.13.37 Moreover, O Lord, the repetition of Your appearance is the desire for all kinds of initiation. Your neck is the place for three desires, and Your tusks are the result of initiation and the end of all desires. Your tongue is the prior activities of initiation, Your head is the fire without sacrifice as well as the fire of worship, and Your living forces are the aggregate of all desires.</p>	<p>SB 3.14: Pregnancy of Diti in the Evening</p>
<p>SB 3.13.38 O Lord, Your semen is the sacrifice called soma-yajña. Your growth is the ritualistic performances of the morning. Your skin and touch sensations are the seven elements of the agniṣṭoma sacrifice. Your bodily joints are symbols of various other sacrifices performed in twelve days. Therefore You are the object of all sacrifices called soma and asoma, and You are bound by yajñas only.</p>	<p>SB 3.14.1 Śukadeva Gosvāmī said: After hearing from the great sage Maitreya about the Lord's incarnation as Varāha, Vidura, who had taken a vow, begged him with folded hands to please narrate further transcendental activities of the Lord, since he [Vidura] did not yet feel satisfied.</p>
<p>SB 3.13.39 O Lord, You are the Supreme Personality of Godhead and are worshipable by universal prayers, Vedic hymns and sacrificial ingredients. We offer our obeisances unto You. You can be realized by the pure mind freed from all visible and invisible material contamination. We offer our respectful obeisances to You as the supreme spiritual master of knowledge in devotional service.</p>	<p>SB 3.14.2 Śrī Vidura said: O chief amongst the great sages, I have heard by disciple succession that Hiraṇyākṣa, the original demon, was slain by the same form of sacrifices, the Personality of Godhead [Lord Boar].</p>
<p>SB 3.13.40 O lifter of the earth, the earth with its mountains, which You have lifted with Your tusks, is situated as beautifully as a lotus flower with leaves sustained by an infuriated elephant just coming out of the water.</p>	<p>SB 3.14.3 What was the reason, O brāhmaṇa, for the fight between the demon king and Lord Boar while the Lord was lifting the earth as His pastime?</p>
<p>SB 3.13.41 O Lord, as the peaks of great mountains become beautiful when decorated with clouds, Your transcendental body has become beautiful because of Your lifting the earth on the edge of Your tusks.</p>	<p>SB 3.14.4 My mind has become very inquisitive, and therefore I am not satisfied with hearing the narration of the Lord's appearance. Please, therefore, speak more and more to a devotee who is faithful.</p>
<p>SB 3.13.42</p>	<p>SB 3.14.5 The great sage Maitreya said: O warrior, the inquiry made by you is just befitting a devotee because it concerns the incarnation of the Personality of Godhead. He is the source of liberation from the chain of birth and death for all those who are otherwise destined to die.</p>
	<p>SB 3.14.6 By hearing these topics from the sage [Nārada], the son of King Uttānapāda [Dhruva] was enlightened regarding the Personality of Godhead, and he ascended to the abode of the Lord, placing his feet over the head of death.</p>
	<p>SB 3.14.7 This history of the fight between the Lord as a boar and the demon Hiraṇyākṣa was heard by me in a year long ago as it was described by the foremost of the demigods, Brahmā, when he was questioned</p>

by the other demigods.
SB 3.14.8 Diti, daughter of Dakṣa, being afflicted with sex desire, begged her husband, Kaśyapa, the son of Marīci, to have intercourse with her in the evening in order to beget a child.
SB 3.14.9 The sun was setting, and the sage was sitting in trance after offering oblations to the Supreme Personality of Godhead, Viṣṇu, whose tongue is the sacrificial fire.
SB 3.14.10 In that place the beautiful Diti expressed her desire: O learned one, Cupid is taking his arrows and distressing me forcibly, as a mad elephant troubles a banana tree.
SB 3.14.11 Therefore you should be kind towards me by showing me complete mercy. I desire to have sons, and I am much distressed by seeing the opulence of my co-wives. By performing this act, you will become happy.
SB 3.14.12 A woman is honored in the world by the benediction of her husband, and a husband like you will become famous by having children because you are meant for the expansion of living entities.
SB 3.14.13 In days long ago, our father, the most opulent Dakṣa, who was affectionate to his daughters, asked each of us separately whom we would prefer to select as our husband.
SB 3.14.14 Our well-wishing father, Dakṣa, after knowing our intentions, handed over thirteen of his daughters unto you, and since then we have all been faithful.
SB 3.14.15 O lotus-eyed one, kindly bless me by fulfilling my desire. When someone in distress approaches a great person, his pleas should never go in vain.
SB 3.14.16 O hero [Vidura], Diti, being thus afflicted by the contamination of lust, and therefore poor and talkative, was pacified by the son of Marīci in suitable words.
SB 3.14.17 O afflicted one, I shall forthwith gratify whatever desire is dear to you, for who else but you is the source of the three perfections of liberation?
SB 3.14.18 As one can cross over the ocean with seagoing vessels, one can cross the dangerous situation of the material ocean by living with a wife.
SB 3.14.19 O respectful one, a wife is so helpful that she is called the better half of a man's body because of her sharing in all auspicious activities. A man can move without anxiety entrusting all responsibilities to his wife.
SB 3.14.20 As a fort commander very easily conquers invading plunderers, by taking shelter of a wife one can conquer the senses, which are unconquerable in the other social orders.
SB 3.14.21 O queen of the home, we are not able to act like you, nor could we repay you for what you have done, even if we worked for our entire life or even after death. To repay you is not possible, even for those who are admirers of personal qualities.
SB 3.14.22 Even though it is not possible to repay you, I shall satisfy your sex desire immediately for the sake of begetting children. But you must wait for only a few seconds so that others may not reproach me.
SB 3.14.23 This particular time is most inauspicious because at this time the horrible-looking ghosts and constant companions of the lord of the ghosts are visible.
SB 3.14.24 Lord Śiva, the king of the ghosts, sitting on the back of his bull carrier, travels at this time, accompanied by ghosts who follow him for their welfare.
SB 3.14.25 Lord Śiva's body is reddish, and he is unstained, but he is covered with ashes. His hair is dusty from the whirlwind dust of the burning crematorium. He is the younger brother of your husband, and he sees with his three eyes.
SB 3.14.26 Lord Śiva regards no one as his relative, yet there is no one who is not connected with him; he does not regard anyone as very favorable or abominable. We respectfully worship the remnants of his foodstuff, and we vow to accept what is rejected by him.

SB 3.14.27 Although no one in the material world is equal to or greater than Lord Śiva, and although his unimpeachable character is followed by great souls to dismantle the mass of nescience, he nevertheless remains as if a devil to give salvation to all devotees of the Lord.
SB 3.14.28 Unfortunate, foolish persons, not knowing that he is engaged in his own self, laugh at him. Such foolish persons engage in maintaining the body—which is eatable by dogs—with dresses, ornaments, garlands and ointments.
SB 3.14.29 Demigods like Brahmā also follow the religious rites observed by him. He is the controller of the material energy, which causes the creation of the material world. He is great, and therefore his devilish characteristics are simply imitation.
SB 3.14.30 Maitreya said: Diti was thus informed by her husband, but she was pressed by Cupid for sexual satisfaction. She caught hold of the clothing of the great brāhmaṇa sage, just like a shameless public prostitute.
SB 3.14.31 Understanding his wife's purpose, he was obliged to perform the forbidden act, and thus after offering his obeisances unto worshipable fate, he lay with her in a secluded place.
SB 3.14.32 Thereafter the brāhmaṇa took his bath in the water and controlled his speech by practicing trance, meditating on the eternal effulgence and chanting the holy Gāyatrī hymns within his mouth.
SB 3.14.33 O son of the Bharata family, Diti, after this, went nearer to her husband, her face lowered because of her faulty action. She spoke as follows.
SB 3.14.34 The beautiful Diti said: My dear brāhmaṇa, kindly see that my embryo is not killed by Lord Śiva, the lord of all living entities, because of the great offense I have committed against him.
SB 3.14.35 Let me offer my obeisances unto the angry Lord Śiva, who is simultaneously the very ferocious great demigod and the fulfiller of all material desires. He is all-auspicious and forgiving, but his anger can immediately move him to chastise.
SB 3.14.36 Let him be pleased with us, since he is my brother-in-law, the husband of my sister Satī. He is also the worshipable lord of all women. He is the personality of all opulences and can show mercy towards women, who are excused even by the uncivilized hunters.
SB 3.14.37 Maitreya said: The great sage Kaśyapa thus addressed his wife, who was trembling because of fear that her husband was offended. She understood that he had been dissuaded from his daily duties of offering evening prayers, yet she desired the welfare of her children in the world.
SB 3.14.38 The learned Kaśyapa said: Because of your mind's being polluted, because of defilement of the particular time, because of your negligence of my directions, and because of your being apathetic to the demigods, everything was inauspicious.
SB 3.14.39 O haughty one, you will have two contemptuous sons born of your condemned womb. Unlucky woman, they will cause constant lamentation to all the three worlds!
SB 3.14.40 They will kill poor, faultless living entities, torture women and enrage the great souls.
SB 3.14.41 At that time the Lord of the universe, the Supreme Personality of Godhead, who is the well-wisher of all living entities, will descend and kill them, just as Indra smashes the mountains with his thunderbolts.
SB 3.14.42 Diti said: It is very good that my sons will be magnanimously killed by the arms of the Personality of Godhead with His Sudarśana weapon. O my husband, may they never be killed by the wrath of the brāhmaṇa devotees.
SB 3.14.43 A person who is condemned by a brāhmaṇa or is always fearful to other living entities is not favored either by those who are already in hell or by those in the species in which he is born.
SB 3.14.44, SB 3.14.45, SB 3.14.44-45 The learned Kaśyapa said: Because of your lamentation, penitence and proper deliberation, and also because of your unflinching faith

in the Supreme Personality of Godhead and your adoration for Lord Śiva and me, one of the sons [Prahāda] of your son [Hiraṇyakaśipu] will be an approved devotee of the Lord, and his fame will be broadcast equally with that of the Personality of Godhead.	Kaśyapa in the womb of Diti has caused complete darkness throughout the universe.
SB 3.14.46 In order to follow in his footsteps, saintly persons will try to emulate his character by practicing freedom from animosity, just as the purifying processes rectify gold of inferior quality.	SB 3.15.11 Śrī Maitreya said: Thus Lord Brahmā, who is understood by transcendental vibration, tried to satisfy the demigods, being pleased with their words of prayer.
SB 3.14.47 Everyone will be pleased with him because the Personality of Godhead, the supreme controller of the universe, is always satisfied with a devotee who does not wish for anything beyond Him.	SB 3.15.12 Lord Brahmā said: My four sons Sanaka, Sanātana, Sanandana and Sanat-kumāra, who were born from my mind, are your predecessors. Sometimes they travel throughout the material and spiritual skies without any definite desire.
SB 3.14.48 That topmost devotee of the Lord will have expanded intelligence and expanded influence and will be the greatest of the great souls. Due to matured devotional service, he will certainly be situated in transcendental ecstasy and will enter the spiritual sky after quitting this material world.	SB 3.15.13 After thus traveling all over the universes, they also entered into the spiritual sky, for they were freed from all material contamination. In the spiritual sky there are spiritual planets known as Vaikuṅṭhas, which are the residence of the Supreme Personality of Godhead and His pure devotees and are worshiped by the residents of all the material planets.
SB 3.14.49 He will be a virtuously qualified reservoir of all good qualities; he will be jolly and happy in others' happiness, distressed in others' distress, and will have no enemies. He will be a destroyer of the lamentation of all the universes, like the pleasant moon after the summer sun.	SB 3.15.14 In the Vaikuṅṭha planets all the residents are similar in form to the Supreme Personality of Godhead. They all engage in devotional service to the Lord without desires for sense gratification.
SB 3.14.50 Your grandson will be able to see, inside and outside, the Supreme Personality of Godhead, whose wife is the beautiful goddess of fortune. The Lord can assume the form desired by the devotee, and His face is always beautifully decorated with earrings.	SB 3.15.15 In the Vaikuṅṭha planets is the Supreme Personality of Godhead, who is the original person and who can be understood through the Vedic literature. He is full of the uncontaminated mode of goodness, with no place for passion or ignorance. He contributes religious progress for the devotees.
SB 3.14.51 The sage Maitreya said: Hearing that her grandson would be a great devotee and that her sons would be killed by Kṛṣṇa, Diti was highly pleased in mind.	SB 3.15.16 In those Vaikuṅṭha planets there are many forests which are very auspicious. In those forests the trees are desire trees, and in all seasons they are filled with flowers and fruits because everything in the Vaikuṅṭha planets is spiritual and personal.
SB 3.15: Description of the Kingdom of God	SB 3.15.17 In the Vaikuṅṭha planets the inhabitants fly in their airplanes, accompanied by their wives and consorts, and eternally sing of the character and activities of the Lord, which are always devoid of all inauspicious qualities. While singing the glories of the Lord, they deride even the presence of the blossoming mādhaḥvī flowers, which are fragrant and laden with honey.
SB 3.15.1 Śrī Maitreya said: My dear Vidura, Diti, the wife of the sage Kaśyapa, could understand that the sons within her womb would be a cause of disturbance to the demigods. As such, she continuously bore the powerful semen of Kaśyapa Muni, which was meant to give trouble to others, for one hundred years.	SB 3.15.18 When the king of bees hums in a high pitch, singing the glories of the Lord, there is a temporary lull in the noise of the pigeon, the cuckoo, the crane, the cakravāka, the swan, the parrot, the partridge and the peacock. Such transcendental birds stop their own singing simply to hear the glories of the Lord.
SB 3.15.2 By the force of the pregnancy of Diti, the light of the sun and moon was impaired in all the planets, and the demigods of various planets, being disturbed by that force, asked the creator of the universe, Brahmā, "What is this expansion of darkness in all directions?"	SB 3.15.19 Although flowering plants like the mandāra, kunda, kurabaka, utpala, campaka, arṇa, punnāga, nāgakeśara, bakula, lily and pārijāta are full of transcendental fragrance, they are still conscious of the austerities performed by tulasī, for tulasī is given special preference by the Lord, who garlands Himself with tulasī leaves.
SB 3.15.3 The fortunate demigods said: O great one, just see this darkness, which you know very well and which is causing us anxieties. Because the influence of time cannot touch you, there is nothing unmanifest before you.	SB 3.15.20 The inhabitants of Vaikuṅṭha travel in their airplanes made of lapis lazuli, emerald and gold. Although crowded by their consorts, who have large hips and beautiful smiling faces, they cannot be stimulated to passion by their mirth and beautiful charms.
SB 3.15.4 O god of the demigods, sustainer of the universe, head jewel of all the demigods in other planets, you know the intentions of all living entities, in both the spiritual and material worlds.	SB 3.15.21 The ladies in the Vaikuṅṭha planets are as beautiful as the goddess of fortune herself. Such transcendently beautiful ladies, their hands playing with lotuses and their leg bangles tinkling, are sometimes seen sweeping the marble walls, which are bedecked at intervals with golden borders, in order to receive the grace of the Supreme Personality of Godhead.
SB 3.15.5 O original source of strength and scientific knowledge, all obeisances unto you! You have accepted the differentiated mode of passion from the Supreme Personality of Godhead. With the help of external energy you are born of the unmanifested source. All obeisances unto you!	SB 3.15.22 The goddesses of fortune worship the Lord in their own gardens by offering tulasī leaves on the coral-paved banks of transcendental reservoirs of water. While offering worship to the Lord, they can see on the water the reflection of their beautiful faces with raised noses, and it appears that they have become more beautiful because of the Lord's kissing their faces.
SB 3.15.6 O lord, all these planets exist within your self, and all the living entities are generated from you. Therefore you are the cause of this universe, and anyone who meditates upon you without deviation attains devotional service.	SB 3.15.23 It is very much regrettable that unfortunate people do not discuss the description of the Vaikuṅṭha planets but engage in topics which are unworthy to hear and which bewilder one's intelligence. Those who give up the topics of Vaikuṅṭha and take to talk of the material world are thrown into the darkest region of ignorance.
SB 3.15.7 There is no defeat in this material world for persons who control the mind and senses by controlling the breathing process and who are therefore experienced, mature mystics. This is because by such perfection in yoga they have attained your mercy.	SB 3.15.24 Lord Brahmā said: My dear demigods, the human form of life is of such importance that we also desire to have such life, for in the human form one can attain perfect religious truth and knowledge. If
SB 3.15.8 All the living entities within the universe are conducted by the Vedic directions, as a bull is directed by the rope attached to its nose. No one can violate the rules laid down in the Vedic literatures. To the chief person, who has contributed the Vedas, we offer our respect!	
SB 3.15.9 The demigods prayed to Brahmā: Please look upon us mercifully, for we have fallen into a miserable condition; because of the darkness, all our work has been suspended.	
SB 3.15.10 As fuel overloads a fire, so the embryo created by the semen of	

one in this human form of life does not understand the Supreme Personality of Godhead and His abode, it is to be understood that he is very much affected by the influence of external nature.

SB 3.15.25
Persons whose bodily features change in ecstasy and who breathe heavily and perspire due to hearing the glories of the Lord are promoted to the kingdom of God, even though they do not care for meditation and other austerities. The kingdom of God is above the material universes, and it is desired by Brahmā and other demigods.

SB 3.15.26
Thus the great sages, Sanaka, Sanātana, Sanandana and Sanat-kumāra, upon reaching the above-mentioned Vaikuṅṭha in the spiritual world by dint of their mystic yoga performance, perceived unprecedented happiness. They found that the spiritual sky was illuminated by highly decorated airplanes piloted by the best devotees of Vaikuṅṭha and was predominated by the Supreme Personality of Godhead.

SB 3.15.27
After passing through the six entrances of Vaikuṅṭha-puri, the Lord's residence, without feeling astonishment at all the decorations, they saw at the seventh gate two shining beings of the same age, armed with maces and adorned with most valuable jewelry, earrings, diamonds, helmets, garments, etc.

SB 3.15.28
The two doormen were garlanded with fresh flowers which attracted intoxicated bees and which were placed around their necks and between their four blue arms. From their arched eyebrows, discontented nostrils and reddish eyes, they appeared somewhat agitated.

SB 3.15.29
The great sages, headed by Sanaka, had opened doors everywhere. They had no idea of "ours" and "theirs." With open minds, they entered the seventh door out of their own will, just as they had passed through the six other doors, which were made of gold and diamonds.

SB 3.15.30
The four boy-sages, who had nothing to cover their bodies but the atmosphere, looked only five years old, even though they were the oldest of all living creatures and had realized the truth of the self. But when the porters, who happened to possess a disposition quite unpalatable to the Lord, saw the sages, they blocked their way with their staffs, despising their glories, although the sages did not deserve such treatment at their hands.

SB 3.15.31
When the Kumāras, although by far the fittest persons, were thus forbidden entrance by the two chief doorkeepers of Śrī Hari while other divinities looked on, their eyes suddenly turned red because of anger due to their great eagerness to see their most beloved master, Śrī Hari, the Personality of Godhead.

SB 3.15.32
The sages said: Who are these two persons who have developed such a discordant mentality even though they are posted in the service of the Lord in the highest position and are expected to have developed the same qualities as the Lord? How are these two persons living in Vaikuṅṭha? Where is the possibility of an enemy's coming into this kingdom of God? The Supreme Personality of Godhead has no enemy. Who could be envious of Him? Probably these two persons are imposters; therefore they suspect others to be like themselves.

SB 3.15.33
In the Vaikuṅṭha world there is complete harmony between the residents and the Supreme Personality of Godhead, just as there is complete harmony within space between the big and the small skies. Why then is there a seed of fear in this field of harmony? These two persons are dressed like inhabitants of Vaikuṅṭha, but wherefrom can their disharmony come into existence?

SB 3.15.34
Therefore let us consider how these two contaminated persons should be punished. The punishment should be apt, for thus benefit can eventually be bestowed upon them. Since they find duality in the existence of Vaikuṅṭha life, they are contaminated and should be removed from this place to the material world, where the living entities have three kinds of enemies.

SB 3.15.35
When the doormen of Vaikuṅṭhaloka, who were certainly devotees of the Lord, found that they were going to be cursed by the brāhmaṇas, they at once became very much afraid and fell down at the feet of the brāhmaṇas in great anxiety, for a brāhmaṇa's curse cannot be counteracted by any kind of weapon.

SB 3.15.36
After being cursed by the sages, the doormen said: It is quite apt that you have punished us for neglecting to respect sages like you. But

we pray that due to your compassion at our repentance, the illusion of forgetting the Supreme Personality of Godhead will not come upon us as we go progressively downward.

SB 3.15.37
At that very moment, the Lord, who is called Padmanābha because of the lotus grown from His navel and who is the delight of the righteous, learned about the insult offered by His own servants to the saints. Accompanied by His spouse, the goddess of fortune, He went to the spot on those very feet sought for by recluses and great sages.

SB 3.15.38
The sages, headed by Sanaka Rṣi, saw that the Supreme Personality of Godhead, Viṣṇu, who was formerly visible only within their hearts in ecstatic trance, had now actually become visible to their eyes. As He came forward, accompanied by His own associates bearing all paraphernalia, such as an umbrella and a cāmara fan, the white bunches of hair moved very gently, like two swans, and due to their favorable breeze the pearls garlanding the umbrella also moved, like drops of nectar falling from the white full moon or ice melting due to a gust of wind.

SB 3.15.39
The Lord is the reservoir of all pleasure. His auspicious presence is meant for everyone's benediction, and His affectionate smiling and glancing touch the core of the heart. The Lord's beautiful bodily color is blackish, and His broad chest is the resting place of the goddess of fortune, who glorifies the entire spiritual world, the summit of all heavenly planets. Thus it appeared that the Lord was personally spreading the beauty and good fortune of the spiritual world.

SB 3.15.40
He was adorned with a girdle that shone brightly on the yellow cloth covering His large hips, and He wore a garland of fresh flowers which was distinguished by humming bees. His lovely wrists were graced with bracelets, and He rested one of His hands on the shoulder of Garuḍa, His carrier, and twirled a lotus with another hand.

SB 3.15.41
His countenance was distinguished by cheeks that enhanced the beauty of His alligator-shaped pendants, which outshone lightning. His nose was prominent, and His head was covered with a gem-studded crown. A charming necklace hung between His stout arms, and His neck was adorned with the gem known by the name Kaustubha.

SB 3.15.42
The exquisite beauty of Nārāyaṇa, being many times magnified by the intelligence of His devotees, was so attractive that it defeated the pride of the goddess of fortune in being the most beautiful. My dear demigods, the Lord who thus manifested Himself is worshipable by me, by Lord Śiva and by all of you. The sages regarded Him with unsated eyes and joyously bowed their heads at His lotus feet.

SB 3.15.43
When the breeze carrying the aroma of tulaśī leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding.

SB 3.15.44
The Lord's beautiful face appeared to them like the inside of a blue lotus, and the Lord's smile appeared to be a blossoming jasmine flower. After seeing the face of the Lord, the sages were fully satisfied, and when they wanted to see Him further, they looked upon the nails of His lotus feet, which resembled rubies. Thus they viewed the Lord's transcendental body again and again, and so they finally achieved meditation on the Lord's personal feature.

SB 3.15.45
This is the form of the Lord which is meditated upon by the followers of the yoga process, and it is pleasing to the yogis in meditation. It is not imaginary but factual, as proved by great yogis. The Lord is full in eight kinds of achievement, but for others these achievements are not possible in full perfection.

SB 3.15.46
The Kumāras said: Our dear Lord, You are not manifested to rascals, even though You are seated within the heart of everyone. But as far as we are concerned, we see You face to face, although You are unlimited. The statements we have heard about You from our father, Brahmā, through the ears have now been actually realized by Your kind appearance.

SB 3.15.47
We know that You are the Supreme Absolute Truth, the Personality of Godhead, who manifests His transcendental form in the uncontaminated mode of pure goodness. This transcendental, eternal form of Your personality can be understood only by Your

mercy, through unflinching devotional service, by great sages whose hearts have been purified in the devotional way.	heart and who, their lotus faces enlightened by nectarean smiles, respect the brāhmaṇas, even though the brāhmaṇas utter harsh words. They look upon the brāhmaṇas as My own Self and pacify them by praising them in loving words, even as a son would appease an angry father or as I am pacifying you.
SB 3.15.48 Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of other less important benedictions like the material happiness of the heavenly kingdom.	SB 3.16.12 These servants of Mine have transgressed against you, not knowing the mind of their master. I shall therefore deem it a favor done to Me if you order that, although reaping the fruit of their transgression, they may return to My presence soon and the time of their exile from My abode may expire before long.
SB 3.15.49 O Lord, we pray that You let us be born in any hellish condition of life, just as long as our hearts and minds are always engaged in the service of Your lotus feet, our words are made beautiful [by speaking of Your activities] just as tulasī leaves are beautified when offered unto Your lotus feet, and as long as our ears are always filled with the chanting of Your transcendental qualities.	SB 3.16.13 Brahmā continued: Even though the sages had been bitten by the serpent of anger, their souls were not satiated with hearing the Lord's lovely and illuminating speech, which was like a series of Vedic hymns.
SB 3.15.50 O Lord, we therefore offer our respectful obeisances unto Your eternal form as the Personality of Godhead, which You have so kindly manifested before us. Your supreme, eternal form cannot be seen by unfortunate, less intelligent persons, but we are so much satisfied in our mind and vision to see it.	SB 3.16.14 The Lord's excellent speech was difficult to comprehend because of its momentous import and its most profound significance. The sages heard it with wide-open ears and pondered it as well. But although hearing, they could not understand what He intended to do.
SB 3.16: The Two Doorkeepers of Vaikuṅṭha, Jaya and Vijaya, Cursed by the Sages	SB 3.16.15 The four brāhmaṇa sages were nevertheless extremely delighted to behold Him, and they experienced a thrill throughout their bodies. They then spoke as follows to the Lord, who had revealed the multiglories of the Supreme Personality through His internal potency, yogamāyā.
SB 3.16.1 Lord Brahmā said: After thus congratulating the sages for their nice words, the Supreme Personality of Godhead, whose abode is in the kingdom of God, spoke as follows.	SB 3.16.16 The sages said: O Supreme Personality of Godhead, we are unable to know what You intend for us to do, for even though You are the supreme ruler of all, You speak in our favor as if we had done something good for You.
SB 3.16.2 The Personality of Godhead said: These attendants of Mine, Jaya and Vijaya by name, have committed a great offense against you because of ignoring Me.	SB 3.16.17 O Lord, You are the supreme director of the brahminical culture. Your considering the brāhmaṇas to be in the highest position is Your example for teaching others. Actually You are the supreme worshipable Deity, not only for the gods but for the brāhmaṇas also.
SB 3.16.3 O great sages, I approve of the punishment that you who are devoted to Me have meted out to them.	SB 3.16.18 You are the source of the eternal occupation of all living entities, and by Your multimanifestations of Personalities of Godhead, You have always protected religion. You are the supreme objective of religious principles, and in our opinion You are inexhaustible and unchangeable eternally.
SB 3.16.4 To Me, the brāhmaṇa is the highest and most beloved personality. The disrespect shown by My attendants has actually been displayed by Me because the doormen are My servitors. I take this to be an offense by Myself; therefore I seek your forgiveness for the incident that has arisen.	SB 3.16.19 Mystics and transcendentalists, by the mercy of the Lord, cross beyond nescience by ceasing all material desires. It is not possible, therefore, that the Supreme Lord can be favored by others.
SB 3.16.5 A wrong act committed by a servant leads people in general to blame his master, just as a spot of white leprosy on any part of the body pollutes all of the skin.	SB 3.16.20 The goddess of fortune, Lakṣmī, the dust of whose feet is worn on the head by others, waits upon You, as appointed, for she is anxious to secure a place in the abode of the king of bees, who hovers on the fresh wreath of tulasī leaves offered at Your feet by some blessed devotee.
SB 3.16.6 Anyone in the entire world, even down to the caṇḍāla, who lives by cooking and eating the flesh of the dog, is immediately purified if he takes bath in hearing through the ear the glorification of My name, fame, etc. Now you have realized Me without doubt; therefore I will not hesitate to lop off My own arm if its conduct is found hostile to you.	SB 3.16.21 O Lord, You are exceedingly attached to the activities of Your pure devotees, yet You are never attached to the goddesses of fortune who constantly engage in Your transcendental loving service. How can You be purified, therefore, by the dust of the path traversed by the brāhmaṇas, and how can You be glorified or made fortunate by the marks of Śrīvatsa on Your chest?
SB 3.16.7 The Lord continued: Because I am the servitor of My devotees, My lotus feet have become so sacred that they immediately wipe out all sin, and I have acquired such a disposition that the goddess of fortune does not leave Me, even though I have no attachment for her and others praise her beauty and observe sacred vows to secure from her even a slight favor.	SB 3.16.22 O Lord, You are the personification of all religion. Therefore You manifest Yourself in three millenniums, and thus You protect this universe, which consists of animate and inanimate beings. By Your grace, which is of pure goodness and is the bestower of all blessings, kindly drive away the elements of rajas and tamas for the sake of the demigods and twice-born.
SB 3.16.8 I do not enjoy the oblations offered by the sacrificers in the sacrificial fire, which is one of My own mouths, with the same relish as I do the delicacies overflowing with ghee which are offered to the mouths of the brāhmaṇas who have dedicated to Me the results of their activities and who are ever satisfied with My prasāda.	SB 3.16.23 O Lord, You are the protector of the highest of the twice-born. If You do not protect them by offering worship and mild words, then certainly the auspicious path of worship will be rejected by people in general, who act on the strength and authority of Your Lordship.
SB 3.16.9 I am the master of My unobstructed internal energy, and the water of the Ganges is the remnant left after My feet are washed. That water sanctifies the three worlds, along with Lord Śiva, who bears it on his head. If I can take the dust of the feet of the Vaiṣṇava on My head, who will refuse to do the same?	SB 3.16.24 Dear Lord, You never want the auspicious path to be destroyed, for You are the reservoir of all goodness. Just to benefit people in general, You destroy the evil element by Your mighty potency. You are the proprietor of the three creations and the maintainer of the entire universe. Therefore Your potency is not reduced by Your submissive behavior. Rather, by submission You exhibit Your transcendental pastimes.
SB 3.16.10 The brāhmaṇas, the cows and the defenseless creatures are My own body. Those whose faculty of judgment has been impaired by their own sin look upon these as distinct from Me. They are just like furious serpents, and they are angrily torn apart by the bills of the vulturelike messengers of Yamarāja, the superintendent of sinful persons.	SB 3.16.25 On the other hand, they captivate My heart who are gladdened in
SB 3.16.11 On the other hand, they captivate My heart who are gladdened in	

O Lord, whatever punishment You wish to award to these two innocent persons or also to us we shall accept without duplicity. We understand that we have cursed two faultless persons.
SB 3.16.26 The Lord replied: O brāhmaṇas, know that the punishment you inflicted on them was originally ordained by Me, and therefore they will fall to a birth in a demoniac family. But they will be firmly united with Me in thought through mental concentration intensified by anger, and they will return to My presence shortly.
SB 3.16.27 Lord Brahmā said: After seeing the Lord of Vaikuṅṭha, the Supreme Personality of Godhead, in the self-illuminated Vaikuṅṭha planet, the sages left that transcendental abode.
SB 3.16.28 The sages circumambulated the Supreme Lord, offered their obeisances and returned, extremely delighted at learning of the divine opulences of the Vaiṣṇava.
SB 3.16.29 The Lord then said to His attendants, Jaya and Vijaya: Depart this place, but fear not. All glories unto you. Though I am capable of nullifying the brāhmaṇas' curse, I would not do so. On the contrary, it has My approval.
SB 3.16.30 This departure from Vaikuṅṭha was foretold by Lakṣmī, the goddess of fortune. She was very angry because when she left My abode and then returned, you stopped her at the gate while I was sleeping.
SB 3.16.31 The Lord assured the two Vaikuṅṭha inhabitants, Jaya and Vijaya: By practicing the mystic yoga system in anger, you will be cleansed of the sin of disobeying the brāhmaṇas and within a very short time return to Me.
SB 3.16.32 After thus speaking at the door of Vaikuṅṭha, the Lord returned to His abode, where there are many celestial airplanes and all-surpassing wealth and splendor.
SB 3.16.33 But those two gatekeepers, the best of the demigods, their beauty and luster diminished by the curse of the brāhmaṇas, became morose and fell from Vaikuṅṭha, the abode of the Supreme Lord.
SB 3.16.34 Then, as Jaya and Vijaya fell from the Lord's abode, a great roar of disappointment arose from all the demigods, who were sitting in their splendid airplanes.
SB 3.16.35 Lord Brahmā continued: Those two principal doorkeepers of the Personality of Godhead have now entered the womb of Diti, the powerful semen of Kaśyapa Muni having covered them.
SB 3.16.36 It is the prowess of these twin asuras [demons] that has disturbed you, for it has minimized your power. There is no remedy within my power, however, for it is the Lord Himself who desires to do all this.
SB 3.16.37 My dear sons, the Lord is the controller of the three modes of nature and is responsible for the creation, preservation and dissolution of the universe. His wonderful creative power, yogamāyā, cannot be easily understood even by the masters of yoga. That most ancient person, the Personality of Godhead, will alone come to our rescue. What purpose can we serve on His behalf by deliberating on the subject?
SB 3.17: Victory of Hiraṇyākṣa Over All the Directions of the Universe
SB 3.17.1 Śrī Maitreya said: The demigods, the inhabitants of the higher planets, were freed from all fear upon hearing the cause of the darkness explained by Brahmā, who was born from Viṣṇu. Thus they all returned to their respective planets.
SB 3.17.2 The virtuous lady Diti had been very apprehensive of trouble to the gods from the children in her womb, and her husband predicted the same. She brought forth twin sons after a full one hundred years of pregnancy.
SB 3.17.3 On the birth of the two demons there were many natural disturbances, all very fearful and wonderful, in the heavenly planets, the earthly planets and in between them.
SB 3.17.4 There were earthquakes along the mountains on the earth, and it appeared that there was fire everywhere. Many inauspicious planets like Saturn appeared, along with comets, meteors and thunderbolts.
SB 3.17.5 There blew winds which were most uninviting to the touch, hissing

again and again and uprooting gigantic trees. They had storms for their armies and clouds of dust for their ensigns.
SB 3.17.6 The luminaries in the heavens were screened by masses of clouds, in which lightning sometimes flashed as though laughing. Darkness reigned everywhere, and nothing could be seen.
SB 3.17.7 The ocean with its high waves wailed aloud as if stricken with sorrow, and there was a commotion among the creatures inhabiting the ocean. The rivers and lakes were also agitated, and lotuses withered.
SB 3.17.8 Misty halos appeared around the sun and the moon during solar and lunar eclipses again and again. Claps of thunder were heard even without clouds, and sounds like those of rattling chariots emerged from the mountain caves.
SB 3.17.9 In the interior of the villages she-jackals yelled portentously, vomiting strong fire from their mouths, and jackals and owls also joined them with their cries.
SB 3.17.10 Raising their necks, dogs cried here and there, now in the manner of singing and now of wailing.
SB 3.17.11 O Vidura, the asses ran hither and thither in herds, striking the earth with their hard hooves and wildly braying.
SB 3.17.12 Frightened by the braying of the asses, birds flew shrieking from their nests, while cattle in the cowsheds as well as in the woods passed dung and urine.
SB 3.17.13 Cows, terrified, yielded blood in place of milk, clouds rained pus, the images of the gods in the temples shed tears, and trees fell down without a blast of wind.
SB 3.17.14 Ominous planets such as Mars and Saturn shone brighter and surpassed the auspicious ones such as Mercury, Jupiter and Venus as well as a number of lunar mansions. Taking seemingly retrograde courses, the planets came in conflict with one another.
SB 3.17.15 Marking these and many other omens of evil times, everyone but the four sage—sons of Brahmā, who were aware of the fall of Jaya and Vijaya and of their birth as Diti's sons, was seized with fear. They did not know the secrets of these portents and thought that the dissolution of the universe was at hand.
SB 3.17.16 These two demons who appeared in ancient times soon began to exhibit uncommon bodily features; they had steellike frames which began to grow just like two great mountains.
SB 3.17.17 Their bodies became so tall that they seemed to kiss the sky with the crests of their gold crowns. They blocked the view of all directions and while walking shook the earth at every step. Their arms were adorned with brilliant bracelets, and they stood as if covering the sun with their waists, which were bound with excellent and beautiful girdles.
SB 3.17.18 Kaśyapa, Prajāpati, the creator of the living entities, gave his twin sons their names; the one who was born first he named Hiraṇyākṣa, and the one who was first conceived by Diti he named Hiraṇyakaśipu.
SB 3.17.19 The elder child, Hiraṇyakaśipu, was unafraid of death from anyone within the three worlds because he received a benediction from Lord Brahmā. He was proud and puffed up due to this benediction and was able to bring all three planetary systems under his control.
SB 3.17.20 His younger brother, Hiraṇyākṣa, was always ready to satisfy his elder brother by his activities. Hiraṇyākṣa took a club on his shoulder and traveled all over the universe with a fighting spirit just to satisfy Hiraṇyakaśipu.
SB 3.17.21 Hiraṇyākṣa's temper was difficult to control. He had anklets of gold tinkling about his feet, he was adorned with a gigantic garland, and he rested his huge mace on one of his shoulders.
SB 3.17.22 His mental and bodily strength as well as the boon conferred upon him had made him proud. He feared death at the hands of no one, and there was no checking him. The gods, therefore, were seized with fear at his very sight, and they hid themselves even as snakes hide themselves for fear of Garuda.

SB 3.17.23 On not finding Indra and the other demigods, who had previously been intoxicated with power, the chief of the Daityas, seeing that they had all vanished before his might, roared loudly.
SB 3.17.24 After returning from the heavenly kingdom, the mighty demon, who was like an elephant in wrath, for the sake of sport dived into the deep ocean, which was roaring terribly.
SB 3.17.25 On his entering the ocean, the aquatic animals who formed the host of Varuṇa were stricken with fear and ran far away. Thus Hiraṇyākṣa showed his splendor without dealing a blow.
SB 3.17.26 Moving about in the ocean for many, many years, the mighty Hiraṇyākṣa smote the gigantic wind-tossed waves again and again with his iron mace and reached Vibhāvārī, the capital of Varuṇa.
SB 3.17.27 Vibhāvārī is the home of Varuṇa, lord of the aquatic creatures and guardian of the lower regions of the universe, where the demons generally reside. There Hiraṇyākṣa fell at Varuṇa's feet like a lowborn man, and to make fun of him he said with a smile, "Give me battle, O Supreme Lord!"
SB 3.17.28 You are the guardian of an entire sphere and a ruler of wide fame. Having crushed the might of arrogant and conceited warriors and having conquered all the Daityas and Dānavas in the world, you once performed a Rājasūya sacrifice to the Lord.
SB 3.17.29 Thus mocked by an enemy whose vanity knew no bounds, the worshipful lord of the waters waxed angry, but by dint of his reason he managed to curb the anger that had sprung up in him, and he replied: O dear one, we have now desisted from warfare, having grown too old for combat.
SB 3.17.30 You are so skilled in war that I do not see anyone else but the most ancient person, Lord Viṣṇu, who can give satisfaction in battle to you. Therefore, O chief of the asuras, approach Him, whom even heroes like you mention with praise.
SB 3.17.31 Varuṇa continued: On reaching Him you will be rid of your pride at once and will lie down on the field of battle, surrounded by dogs, for eternal sleep. It is in order to exterminate wicked fellows like you and to show His grace to the virtuous that He assumes His various incarnations like Varāha.
SB 3.18: The Battle Between Lord Boar and the Demon Hiraṇyākṣa
SB 3.18.1 Maitreya continued: The proud and falsely glorious Daitya paid little heed to the words of Varuṇa. O dear Vidura, he learned from Nārada the whereabouts of the Supreme Personality of Godhead and hurriedly betook himself to the depths of the ocean.
SB 3.18.2 He saw there the all-powerful Personality of Godhead in His boar incarnation, bearing the earth upward on the ends of His tusks and robbing him of his splendor with His reddish eyes. The demon laughed: Oh, an amphibious beast!
SB 3.18.3 The demon addressed the Lord: O best of the demigods, dressed in the form of a boar, just hear me. This earth is entrusted to us, the inhabitants of the lower regions, and You cannot take it from my presence and not be hurt by me.
SB 3.18.4 You rascal, You have been nourished by our enemies to kill us, and You have killed some demons by remaining invisible. O fool, Your power is only mystic, so today I shall enliven my kinsmen by killing You.
SB 3.18.5 The demon continued: When You fall dead with Your skull smashed by the mace hurled by my arms, the demigods and sages who offer You oblations and sacrifice in devotional service will also automatically cease to exist, like trees without roots.
SB 3.18.6 Although the Lord was pained by the shaftlike abusive words of the demon, He bore the pain. But seeing that the earth on the ends of His tusks was frightened, He rose out of the water just as an elephant emerges with its female companion when assailed by an alligator.
SB 3.18.7 The demon, who had golden hair on his head and fearful tusks, gave chase to the Lord while He was rising from the water, even as an alligator would chase an elephant. Roaring like thunder, he said: Are

You not ashamed of running away before a challenging adversary? There is nothing reproachable for shameless creatures!
SB 3.18.8 The Lord placed the earth within His sight on the surface of the water and transferred to her His own energy in the form of the ability to float on the water. While the enemy stood looking on, Brahmā, the creator of the universe, extolled the Lord, and the other demigods rained flowers on Him.
SB 3.18.9 The demon, who had a wealth of ornaments, bangles and beautiful golden armor on his body, chased the Lord from behind with a great mace. The Lord tolerated his piercing ill words, but in order to reply to him, He expressed His terrible anger.
SB 3.18.10 The Personality of Godhead said: Indeed, We are creatures of the jungle, and We are searching after hunting dogs like you. One who is freed from the entanglement of death has no fear from the loose talk in which you are indulging, for you are bound up by the laws of death.
SB 3.18.11 Certainly We have stolen the charge of the inhabitants of Rasātala and have lost all shame. Although bitten by your powerful mace, I shall stay here in the water for some time because, having created enmity with a powerful enemy, I now have no place to go.
SB 3.18.12 You are supposed to be the commander of many foot soldiers, and now you may take prompt steps to overthrow Us. Give up all your foolish talk and wipe out the cares of your kith and kin by slaying Us. One may be proud, yet he does not deserve a seat in an assembly if he fails to fulfill his promised word.
SB 3.18.13 Śrī Maitreya said: The demon, being thus challenged by the Personality of Godhead, became angry and agitated, and he trembled in anger like a challenged cobra.
SB 3.18.14 Hissing indignantly, all his senses shaken by wrath, the demon quickly sprang upon the Lord and dealt Him a blow with his powerful mace.
SB 3.18.15 The Lord, however, by moving slightly aside, dodged the violent mace-blow aimed at His breast by the enemy, just as an accomplished yogī would elude death.
SB 3.18.16 The Personality of Godhead now exhibited His anger and rushed to meet the demon, who bit his lip in rage, took up his mace again and began to repeatedly brandish it about.
SB 3.18.17 Then with His mace the Lord struck the enemy on the right of his brow, but since the demon was expert in fighting, O gentle Vidura, he protected himself by a maneuver of his own mace.
SB 3.18.18 In this way, the demon Hiraṇyākṣa and the Lord, the Personality of Godhead, struck each other with their huge maces, each enraged and seeking his own victory.
SB 3.18.19 There was keen rivalry between the two combatants; both had sustained injuries on their bodies from the blows of each other's pointed maces, and each grew more and more enraged at the smell of blood on his person. In their eagerness to win, they performed maneuvers of various kinds, and their contest looked like an encounter between two forceful bulls for the sake of a cow.
SB 3.18.20 O descendant of Kuru, Brahmā, the most independent demigod of the universe, accompanied by his followers, came to see the terrible fight for the sake of the world between the demon and the Personality of Godhead, who appeared in the form of a boar.
SB 3.18.21 After arriving at the place of combat, Brahmā, the leader of thousands of sages and transcendentalists, saw the demon, who had attained such unprecedented power that no one could fight with him. Brahmā then addressed Nārāyaṇa, who was assuming the form of a boar for the first time.
SB 3.18.22, SB 3.18.23, SB 3.18.22-23 Lord Brahmā said: My dear Lord, this demon has proved to be a constant pinprick to the demigods, the brāhmanas, the cows and innocent persons who are spotless and always dependent upon worshipping Your lotus feet. He has become a source of fear by unnecessarily harassing them. Since he has attained a boon from me, he has become a demon, always searching for a proper combatant, wandering all over the universe for this infamous purpose.
SB 3.18.24

Lord Brahmā continued: My dear Lord, there is no need to play with this serpentine demon, who is always very skilled in conjuring tricks and is arrogant, self-sufficient and most wicked.
SB 3.18.25 Brahmā continued: My dear Lord, You are infallible. Please kill this sinful demon before the demoniac hour arrives and he presents another formidable approach favorable to him. You can kill him by Your internal potency without doubt.
SB 3.18.26 My Lord, the darkest evening, which covers the world, is fast approaching. Since You are the Soul of all souls, kindly kill him and win victory for the demigods.
SB 3.18.27 The auspicious period known as abhijit, which is most opportune for victory, commenced at midday and has all but passed; therefore, in the interest of Your friends, please dispose of this formidable foe quickly.
SB 3.18.28 This demon, luckily for us, has come of his own accord to You, his death ordained by You; therefore, exhibiting Your ways, kill him in the duel and establish the worlds in peace.
SB 3.19: The Killing of the Demon Hiranyākṣa
SB 3.19.1 Śrī Maitreya said: After hearing the words of Brahmā, the creator, which were free from all sinful purposes and as sweet as nectar, the Lord heartily laughed and accepted his prayer with a glance laden with love.
SB 3.19.2 The Lord, who had appeared from the nostril of Brahmā, sprang and aimed His mace at the chin of His enemy, the Hiranyākṣa demon, who was stalking fearlessly before Him.
SB 3.19.3 Struck by the demon's mace, however, the Lord's mace slipped from His hand and looked splendid as it fell down whirling. This was miraculous, for the mace was blazing wonderfully.
SB 3.19.4 Even though the demon had an excellent opportunity to strike his unarmed foe without obstruction, he respected the law of single combat, thereby kindling the fury of the Supreme Lord.
SB 3.19.5 As the Lord's mace fell to the ground and a cry of alarm arose from the witnessing crowd of gods and ṛṣis, the Personality of Godhead acknowledged the demon's love of righteousness and therefore invoked His Sudarṣana discus.
SB 3.19.6 As the discus began to revolve in the Lord's hands and the Lord contended at close quarters with the chief of His Vaikuṅṭha attendants, who had been born as Hiranyākṣa, a vile son of Diti, there issued from every direction strange expressions uttered by those who were witnessing from airplanes. They had no knowledge of the Lord's reality, and they cried, "May victory attend You! Pray dispatch him. Play no more with him."
SB 3.19.7 When the demon saw the Personality of Godhead, who had eyes just like lotus petals, standing in position before him, armed with His Sudarṣana discus, his senses were overpowered by indignation. He began to hiss like a serpent, and he bit his lip in great resentment.
SB 3.19.8 The demon, who had fearful tusks, stared at the Personality of Godhead as though to burn Him. Springing into the air, he aimed his mace at the Lord, exclaiming at the same time, "You are slain!"
SB 3.19.9 O saintly Vidura, while His enemy looked on, the Lord in His boar form, the enjoyer of all sacrificial offerings, playfully knocked down the mace with His left foot, even as it came upon Him with the force of a tempest.
SB 3.19.10 The Lord then said: "Take up your weapon and try again, eager as you are to conquer Me." Challenged in these words, the demon aimed his mace at the Lord and once more loudly roared.
SB 3.19.11 When the Lord saw the mace flying toward Him, He stood firmly where He was and caught it with the same ease as Garuḍa, the king of birds, would seize a serpent.
SB 3.19.12 His valor thus frustrated, the great demon felt humiliated and was put out of countenance. He was reluctant to take back the mace when it was offered by the Personality of Godhead.
SB 3.19.13 He now took a trident which was as rapacious as a flaming fire and

hurled it against the Lord, the enjoyer of all sacrifices, even as one would use penance for a malevolent purpose against a holy brāhmaṇa.
SB 3.19.14 Hurled by the mighty demon with all his strength, the flying trident shone brightly in the sky. The Personality of Godhead, however, tore it to pieces with His discus Sudarṣana, which had a sharp-edged rim, even as Indra cut off a wing of Garuda.
SB 3.19.15 The demon was enraged when his trident was cut to pieces by the discus of the Personality of Godhead. He therefore advanced toward the Lord and, roaring aloud, struck his hard fist against the Lord's broad chest, which bore the mark of Śrīvatsa. Then he went out of sight.
SB 3.19.16 Hit in this manner by the demon, O Vidura, the Lord, who had appeared as the first boar, did not feel the least quaking in any part of His body, any more than an elephant would when struck with a wreath of flowers.
SB 3.19.17 The demon, however, employed many conjuring tricks against the Personality of Godhead, who is the Lord of yogamāyā. At the sight of this the people were filled with alarm and thought that the dissolution of the universe was near.
SB 3.19.18 Fierce winds began to blow from all directions, spreading darkness occasioned by dust and hail storms; stones came in volleys from every corner, as if thrown by machine guns.
SB 3.19.19 The luminaries in outer space disappeared due to the sky's being overcast with masses of clouds, which were accompanied by lightning and thunder. The sky rained pus, hair, blood, stool, urine and bones.
SB 3.19.20 O sinless Vidura, mountains discharged weapons of various kinds, and naked demonesses armed with tridents appeared with their hair hanging loose.
SB 3.19.21 Cruel and savage slogans were uttered by hosts of ruffian Yakṣas and Rākṣasas, who all either marched on foot or rode on horses, elephants or chariots.
SB 3.19.22 The Lord, the personal enjoyer of all sacrifices, now discharged His beloved Sudarṣana, which was capable of dispersing the magical forces displayed by the demon.
SB 3.19.23 At that very moment, a shudder suddenly ran through the heart of Diti, the mother of Hiranyākṣa. She recalled the words of her husband, Kaśyapa, and blood flowed from her breasts.
SB 3.19.24 When the demon saw his magic forces dispelled, he once again came into the presence of the Personality of Godhead, Keśava, and, full of rage, tried to embrace Him within his arms to crush Him. But to his great amazement he found the Lord standing outside the circle of his arms.
SB 3.19.25 The demon now began to strike the Lord with his hard fists, but Lord Adhokṣaja slapped him in the root of the ear, even as Indra, the lord of the Maruts, hit the demon Vṛtra.
SB 3.19.26 Though struck indifferently by the Lord, the conqueror of all, the demon's body began to wheel. His eyeballs bulged out of their sockets. His arms and legs broken and the hair on his head scattered, he fell down dead, like a gigantic tree uprooted by the wind.
SB 3.19.27 Aja [Brahmā] and others arrived on the spot to see the fearfully tusked demon lying on the ground, biting his lip. The glow of his face was yet unfaded, and Brahmā admiringly said: Oh, who could meet such blessed death?
SB 3.19.28 Brahmā continued: He was struck by a forefoot of the Lord, whom yogis, seeking freedom from their unreal material bodies, meditate upon in seclusion in mystic trance. While gazing on His countenance, this crest jewel of Diti's sons has cast off his mortal coil.
SB 3.19.29 These two personal assistants of the Supreme Lord, having been cursed, have been destined to take birth in demoniac families. After a few such births, they will return to their own positions.
SB 3.19.30 The demigods addressed the Lord: All obeisances unto You! You are

the enjoyer of all sacrifices, and You have assumed the form of a boar, in pure goodness, for the purpose of maintaining the world. Fortunately for us, this demon, who was a torment to the worlds, has been slain by You, and we too, O Lord, are now at ease, in devotion to Your lotus feet.	SB 3.20.7 On being asked to speak by the great sages of Naimiṣāraṇya, the son of Romaharṣaṇa, Sūta Gosvāmī, whose mind was absorbed in the transcendental pastimes of the Lord, said: Please hear what I shall now speak.
SB 3.19.31 Śrī Maitreya continued: After thus killing the most formidable demon Hiranyākṣa, the Supreme Lord Hari, the origin of the boar species, returned to His own abode, where there is always an uninterrupted festival. The Lord was praised by all the demigods, headed by Brahmā.	SB 3.20.8 Sūta Gosvāmī continued: Vidura, the descendant of Bharata, was delighted to hear the story of the Lord, who, having assumed by His own divine potency the form of a boar, had enacted the sport of lifting the earth from the bottom of the ocean and indifferently killing the demon Hiranyākṣa. Vidura then spoke to the sage as follows.
SB 3.19.32 Maitreya continued: My dear Vidura, I have explained to you the Personality of Godhead's coming down as the first boar incarnation and killing in a great fight a demon of unprecedented prowess as if he were just a plaything. This has been narrated by me as I heard it from my predecessor spiritual master.	SB 3.20.9 Vidura said: Since you know of matters inconceivable to us, tell me, O holy sage, what did Brahmā do to create living beings after evolving the Prajāpatis, the progenitors of living beings?
SB 3.19.33 Śrī Sūta Gosvāmī continued: My dear brāhmaṇa, Kṣattā [Vidura] the great devotee of the Lord achieved transcendental bliss by hearing the narration of the pastimes of the Supreme Personality of Godhead from the authoritative source of the sage Kauśārava [Maitreya], and he was very pleased.	SB 3.20.10 Vidura inquired: How did the Prajāpatis [such progenitors of living entities as Marīci and Svāyambhuva Manu] create according to the instruction of Brahmā, and how did they evolve this manifested universe?
SB 3.19.34 What to speak of hearing the pastimes of the Lord, whose chest is marked with Śrīvatsa, people may take transcendental pleasure even in hearing of the works and deeds of the devotees, whose fame is immortal.	SB 3.20.11 Did they evolve the creation in conjunction with their respective wives, did they remain independent in their action, or did they all jointly produce it?
SB 3.19.35 The Personality of Godhead delivered the king of the elephants, who was attacked by an alligator and who meditated upon the lotus feet of the Lord. At that time the female elephants who accompanied him were crying, and the Lord saved them from the impending danger.	SB 3.20.12 Maitreya said: When the equilibrium of the combination of the three modes of nature was agitated by the unseen activity of the living entity, by Mahā-Viṣṇu and by the force of time, the total material elements were produced.
SB 3.19.36 What grateful soul is there who would not render his loving service to such a great master as the Personality of Godhead? The Lord can be easily pleased by spotless devotees who resort exclusively to Him for protection, though the unrighteous man finds it difficult to propitiate Him.	SB 3.20.13 As impelled by the destiny of the jīva, the false ego, which is of three kinds, evolved from the mahat-tattva, in which the element of rajas predominates. From the ego, in turn, evolved many groups of five principles.
SB 3.19.37 O brāhmaṇas, anyone who hears, chants, or takes pleasure in the wonderful narration of the killing of the Hiranyākṣa demon by the Lord, who appeared as the first boar in order to deliver the world, is at once relieved of the results of sinful activities, even the killing of a brāhmaṇa.	SB 3.20.14 Separately unable to produce the material universe, they combined with the help of the energy of the Supreme Lord and were able to produce a shining egg.
SB 3.19.38 This most sacred narrative confers extraordinary merit, wealth, fame, longevity, and all the objects of one's desire. On the field of battle it promotes the strength of one's vital organs and organs of action. One who listens to it at the last moment of his life is transferred to the supreme abode of the Lord, O dear Śaunaka.	SB 3.20.15 For over one thousand years the shiny egg lay on the waters of the Causal Ocean in the lifeless state. Then the Lord entered it as Garbhodakaśāyī Viṣṇu.
SB 3.20: Conversation Between Maitreya and Vidura	SB 3.20.16 From the navel of the Personality of Godhead Garbhodakaśāyī Viṣṇu sprouted a lotus flower effulgent like a thousand blazing suns. This lotus flower is the reservoir of all conditioned souls, and the first living entity who came out of the lotus flower was the omnipotent Brahmā
SB 3.20.1 Śrī Śaunaka inquired: O Sūta Gosvāmī, after the earth was again situated in its orbit, what did Svāyambhuva Manu do to show the path of liberation to persons who were to take birth later on?	SB 3.20.17 When that Supreme Personality of Godhead who is lying on the Garbhodaka Ocean entered the heart of Brahmā, Brahmā brought his intelligence to bear, and with the intelligence invoked he began to create the universe as it was before.
SB 3.20.2 Śaunaka Rṣi inquired about Vidura, who was a great devotee and friend of Lord Kṛṣṇa and who gave up the company of his elder brother because the latter, along with his sons, played tricks against the desires of the Lord.	SB 3.20.18 First of all, Brahmā created from his shadow the coverings of ignorance of the conditioned souls. They are five in number and are called tāmisra, andha-tāmisra, tamas, moha and mahā-moha.
SB 3.20.3 Vidura was born from the body of Veda-vyāsa and was not less than he. Thus he accepted the lotus feet of Kṛṣṇa wholeheartedly and was attached to His devotees.	SB 3.20.19 Out of disgust, Brahmā threw off the body of ignorance, and taking this opportunity, Yakṣas and Rākṣasas sprang for possession of the body, which continued to exist in the form of night. Night is the source of hunger and thirst.
SB 3.20.4 Vidura was purified of all passion by wandering in sacred places, and at last he reached Hardwar, where he met the great sage who knew the science of spiritual life, and he inquired from him. Śaunaka Rṣi therefore asked: What more did Vidura inquire from Maitreya?	SB 3.20.20 Overpowered by hunger and thirst, they ran to devour Brahmā from all sides and cried, "Spare him not! Eat him up!"
SB 3.20.5 Śaunaka inquired about the conversation between Vidura and Maitreya: There must have been many narrations of the spotless pastimes of the Lord. The hearing of such narrations is exactly like bathing in the water of the Ganges, for it can free one from all sinful reactions.	SB 3.20.21 Brahmā, the head of the demigods, full of anxiety, asked them, "Do not eat me, but protect me. You are born from me and have become my sons. Therefore you are Yakṣas and Rākṣasas."
SB 3.20.6 O Sūta Gosvāmī, all good fortune to you! Please narrate the activities of the Lord, which are all magnanimous and worth glorifying. What sort of devotee can be satiated by hearing the nectarean pastimes of the Lord?	SB 3.20.22 He then created the chief demigods, who were shining with the glory of goodness. He dropped before them the effulgent form of daytime, and the demigods sportingly took possession of it.
	SB 3.20.23 Lord Brahmā then gave birth to the demons from his buttocks, and they were very fond of sex. Because they were too lustful, they approached him for copulation.
	SB 3.20.24 The worshipful Brahmā first laughed at their stupidity, but finding the shameless asuras close upon him, he grew indignant and ran in

great haste out of fear.
SB 3.20.25 He approached the Personality of Godhead, who bestows all boons and who dispels the agony of His devotees and of those who take shelter of His lotus feet. He manifests His innumerable transcendental forms for the satisfaction of His devotees.
SB 3.20.26 Lord Brahmā, approaching the Lord, addressed Him thus: My Lord, please protect me from these sinful demons, who were created by me under Your order. They are infuriated by an appetite for sex and have come to attack me.
SB 3.20.27 My Lord, You are the only one capable of ending the affliction of the distressed and inflicting agony on those who never resort to Your feet.
SB 3.20.28 The Lord, who can distinctly see the minds of others, perceived Brahmā's distress and said to him: "Cast off this impure body of yours." Thus commanded by the Lord, Brahmā cast off his body.
SB 3.20.29 The body given up by Brahmā took the form of the evening twilight, when the day and night meet, a time which kindles passion. The asuras, who are passionate by nature, dominated as they are by the element of rajas, took it for a damsel, whose lotus feet resounded with the tinkling of anklets, whose eyes were wide with intoxication and whose hips were covered by fine cloth, over which shone a girdle.
SB 3.20.30 Her breasts projected upward because of their clinging to each other, and they were too contiguous to admit any intervening space. She had a shapely nose and beautiful teeth; a lovely smile played on her lips, and she cast a sportful glance at the asuras.
SB 3.20.31 Adorned with dark tresses, she hid herself, as it were, out of shyness. Upon seeing that girl, the asuras were all infatuated with an appetite for sex.
SB 3.20.32 The demons praised her: Oh, what a beauty! What rare self-control! What a budding youth! In the midst of us all, who are passionately longing for her, she is moving about like one absolutely free from passion.
SB 3.20.33 Indulging in various speculations about the evening twilight, which appeared to them endowed with the form of a young woman, the wicked-minded asuras treated her with respect and fondly spoke to her as follows.
SB 3.20.34 Who are you, O pretty girl? Whose wife or daughter are you, and what can be the object of your appearing before us? Why do you tantalize us, unfortunate as we are, with the priceless commodity of your beauty?
SB 3.20.35 Whosoever you may be, O beautiful girl, we are fortunate in being able to see you. While playing with a ball, you have agitated the minds of all onlookers.
SB 3.20.36 O beautiful woman, when you strike the bouncing ball against the ground with your hand again and again, your lotus feet do not stay in one place. Oppressed by the weight of your full-grown breasts, your waist becomes fatigued, and your clear vision grows dull, as it were. Pray braid your comely hair.
SB 3.20.37 The asuras, clouded in their understanding, took the evening twilight to be a beautiful woman showing herself in her alluring form, and they seized her.
SB 3.20.38 With a laugh full of deep significance, the worshipful Brahmā then evolved by his own loveliness, which seemed to enjoy itself by itself, the hosts of Gandharvas and Apsarās.
SB 3.20.39 After that, Brahmā gave up that shining and beloved form of moonlight. Viśvāvasu and other Gandharvas gladly took possession of it.
SB 3.20.40 The glorious Brahmā next evolved from his sloth the ghosts and fiends, but he closed his eyes when he saw them stand naked with their hair scattered.
SB 3.20.41 The ghosts and hobgoblins took possession of the body thrown off in the form of yawning by Brahmā, the creator of the living entities. This is also known as the sleep which causes drooling. The

hobgoblins and ghosts attack men who are impure, and their attack is spoken of as insanity.
SB 3.20.42 Recognizing himself to be full of desire and energy, the worshipful Brahmā, the creator of the living entities, evolved from his own invisible form, from his navel, the hosts of Sādhyas and Pitās.
SB 3.20.43 The Pitās themselves took possession of the invisible body, the source of their existence. It is through the medium of this invisible body that those well versed in the rituals offer oblations to the Sādhyas and Pitās [in the form of their departed ancestors] on the occasion of śrāddha.
SB 3.20.44 Then Lord Brahmā, by his ability to be hidden from vision, created the Siddhas and Vidyādhara and gave them that wonderful form of his known as the Antardhāna.
SB 3.20.45 One day, Brahmā, the creator of the living entities, beheld his own reflection in the water, and admiring himself, he evolved Kimpuruṣas as well as Kinnaras out of that reflection.
SB 3.20.46 The Kimpuruṣas and Kinnaras took possession of that shadowy form left by Brahmā. That is why they and their spouses sing his praises by recounting his exploits at every daybreak.
SB 3.20.47 Once Brahmā lay down with his body stretched at full length. He was very concerned that the work of creation had not proceeded apace, and in a sullen mood he gave up that body too.
SB 3.20.48 O dear Vidura, the hair that dropped from that body transformed into snakes, and even while the body crawled along with its hands and feet contracted, there sprang from it ferocious serpents and Nāgas with their hoods expanded.
SB 3.20.49 One day Brahmā, the self-born, the first living creature, felt as if the object of his life had been accomplished. At that time he evolved from his mind the Manus, who promote the welfare activities of the universe.
SB 3.20.50 The self-possessed creator gave them his own human form. On seeing the Manus, those who had been created earlier—the demigods, the Gandharvas and so on—applauded Brahmā, the lord of the universe.
SB 3.20.51 They prayed: O creator of the universe, we are glad; what you have produced is well done. Since ritualistic acts have now been established soundly in this human form, we shall all share the sacrificial oblations.
SB 3.20.52 Having equipped himself with austere penance, adoration, mental concentration and absorption in devotion, accompanied by dispassion, and having controlled his senses, Brahmā, the self-born living creature, evolved great sages as his beloved sons.
SB 3.20.53 To each one of these sons the unborn creator of the universe gave a part of his own body, which was characterized by deep meditation, mental concentration, supernatural power, austerity, adoration and renunciation.
SB 3.21: Conversation Between Manu and Kardama
SB 3.21.1 Vidura said: The line of Svāyambhuva Manu was most esteemed. O worshipful sage, I beg you—give me an account of this race, whose progeny multiplied through sexual intercourse.
SB 3.21.2 The two great sons of Svāyambhuva Manu—Priyavrata and Uttānapāda—ruled the world, consisting of seven islands, just according to religious principles.
SB 3.21.3 O holy brāhmaṇa, O sinless one, you have spoken of his daughter, known by the name Devahūti, as the wife of the sage Kardama, the lord of created beings.
SB 3.21.4 How many offspring did that great yogi beget through the princess, who was endowed with eightfold perfection in the yoga principles? Oh, pray tell me this, for I am eager to hear it.
SB 3.21.5 O holy sage, tell me how the worshipful Ruci and Dakṣa, the son of Brahmā, generated children after securing as their wives the other two daughters of Svāyambhuva Manu.
SB 3.21.6 The great sage Maitreya replied: Commanded by Lord Brahmā to

<p>beget children in the worlds, the worshipful Kardama Muni practiced penance on the bank of the River Sarasvatī for a period of ten thousand years.</p>	<p>satisfaction. Let Your causeless mercy be upon us, for You have appeared before us in Your eternal form, adorned with a splendid wreath of tulasi leaves.</p>
<p>SB 3.21.7 During that period of penance, the sage Kardama, by worship through devotional service in trance, propitiated the Personality of Godhead, who is the quick bestower of all blessings upon those who flee to Him for protection.</p>	<p>SB 3.21.21 I continuously offer my respectful obeisances unto Your lotus feet, of which it is worthy to take shelter, because You shower all benedictions on the insignificant. To give all living entities detachment from fruitive activity by realizing You, You have expanded these material worlds by Your own energy.</p>
<p>SB 3.21.8 Then, in the Satya-yuga, the lotus-eyed Supreme Personality of Godhead, being pleased, showed Himself to that Kardama Muni and displayed His transcendental form, which can be understood only through the Vedas.</p>	<p>SB 3.21.22 Maitreya resumed: Sincerely extolled in these words, Lord Viṣṇu, shining very beautifully on the shoulders of Garuḍa, replied with words as sweet as nectar. His eyebrows moved gracefully as He looked at the sage with a smile full of affection.</p>
<p>SB 3.21.9 Kardama Muni saw the Supreme Personality of Godhead, who is free from material contamination, in His eternal form, effulgent like the sun, wearing a garland of white lotuses and water lilies. The Lord was clad in spotless yellow silk, and His lotus face was fringed with slick dark locks of curly hair.</p>	<p>SB 3.21.23 The Supreme Lord said: Having come to know what was in your mind, I have already arranged for that for which you have worshiped Me well through your mental and sensory discipline.</p>
<p>SB 3.21.10 Adorned with a crown and earrings, He held His characteristic conch, disc and mace in three of His hands and a white lily in the fourth. He glanced about in a happy, smiling mood whose sight captivates the hearts of all devotees.</p>	<p>SB 3.21.24 The Lord continued: My dear ṛṣi, O leader of the living entities, for those who serve Me in devotion by worshiping Me, especially persons like you who have given up everything unto Me, there is never any question of frustration.</p>
<p>SB 3.21.11 A golden streak on His chest, the famous Kaustubha gem suspended from His neck, He stood in the air with His lotus feet placed on the shoulders of Garuḍa.</p>	<p>SB 3.21.25 The Emperor Svāyambhuva Manu, the son of Lord Brahmā, who is well known for his righteous acts, has his seat in Brahmāvarta and rules over the earth with its seven oceans.</p>
<p>SB 3.21.12 When Kardama Muni actually realized the Supreme Personality of Godhead in person, he was greatly satisfied because his transcendental desire was fulfilled. He fell on the ground with his head bowed to offer obeisances unto the lotus feet of the Lord. His heart naturally full of love of God, with folded hands he satisfied the Lord with prayers.</p>	<p>SB 3.21.26 The day after tomorrow, O brāhmaṇa, that celebrated emperor, who is expert in religious activities, will come here with his queen, Śatarūpā, wishing to see you.</p>
<p>SB 3.21.13 The great sage Kardama said: O supreme worshipful Lord, my power of sight is now fulfilled, having attained the greatest perfection of the sight of You, who are the reservoir of all existences. Through many successive births of deep meditation, advanced yogīs aspire to see Your transcendental form.</p>	<p>SB 3.21.27 He has a grown-up daughter whose eyes are black. She is ready for marriage, and she has good character and all good qualities. She is also searching for a good husband. My dear sir, her parents will come to see you, who are exactly suitable for her, just to deliver their daughter as your wife.</p>
<p>SB 3.21.14 Your lotus feet are the true vessel to take one across the ocean of mundane nescience. Only persons deprived of their intelligence by the spell of the deluding energy will worship those feet with a view to attain the trivial and momentary pleasures of the senses, which even persons rotting in hell can attain. However, O my Lord, You are so kind that You bestow mercy even upon them.</p>	<p>SB 3.21.28 That princess, O holy sage, will be just the type you have been thinking of in your heart for all these long years. She will soon be yours and will serve you to your heart's content.</p>
<p>SB 3.21.15 Therefore, desiring to marry a girl of like disposition who may prove to be a veritable cow of plenty in my married life, to satisfy my lustful desire I too have sought the shelter of Your lotus feet, which are the source of everything, for You are like a desire tree.</p>	<p>SB 3.21.29 She will bring forth nine daughters from the seed sown in her by you, and through the daughters you beget, the sages will duly beget children.</p>
<p>SB 3.21.16 O my Lord, You are the master and leader of all living entities. Under Your direction, all conditioned souls, as if bound by rope, are constantly engaged in satisfying their desires. Following them, O embodiment of religion, I also bear oblations for You, who are eternal time.</p>	<p>SB 3.21.30 With your heart cleansed by properly carrying out My command, resigning to Me the fruits of all your acts, you will finally attain to Me.</p>
<p>SB 3.21.17 However, persons who have given up stereotyped worldly affairs and the beastly followers of these affairs, and who have taken shelter of the umbrella of Your lotus feet by drinking the intoxicating nectar of Your qualities and activities in discussions with one another, can be freed from the primary necessities of the material body.</p>	<p>SB 3.21.31 Showing compassion to all living entities, you will attain self-realization. Giving assurance of safety to all, you will perceive your own self as well as all the universes in Me, and Myself in you.</p>
<p>SB 3.21.18 Your wheel, which has three naves, rotates around the axis of the imperishable Brahman. It has thirteen spokes, 360 joints, six rims and numberless leaves carved upon it. Though its revolution cuts short the life-span of the entire creation, this wheel of tremendous velocity cannot touch the life-span of the devotees of the Lord.</p>	<p>SB 3.21.32 O great sage, I shall manifest My own plenary portion through your wife, Devahūtī, along with your nine daughters, and I shall instruct her in the system of philosophy that deals with the ultimate principles or categories.</p>
<p>SB 3.21.19 My dear Lord, You alone create the universes. O Personality of Godhead, desiring to create these universes, You create them, maintain them and again wind them up by Your own energies, which are under the control of Your second energy, called yogamāyā, just as a spider creates a cobweb by its own energy and again winds it up.</p>	<p>SB 3.21.33 Maitreya went on: Thus having spoken to Kardama Muni, the Lord, who reveals Himself only when the senses are in Kṛṣṇa consciousness, departed from that lake called Bindu-sarovara, which was encircled by the River Sarasvatī.</p>
<p>SB 3.21.20 My dear Lord, although it is not Your desire, You manifest this creation of gross and subtle elements just for our sensual</p>	<p>SB 3.21.34 While the sage stood looking on, the Lord left by the pathway leading to Vaikuṅṭha, a path extolled by all great liberated souls. The sage stood listening as the hymns forming the basis of the Sāma Veda were vibrated by the flapping wings of the Lord's carrier, Garuḍa.</p>
	<p>SB 3.21.35 Then, after the departure of the Lord, the worshipful sage Kardama stayed on the bank of Bindu-sarovara, awaiting the time of which the Lord had spoken.</p>
	<p>SB 3.21.36 Svāyambhuva Manu, with his wife, mounted his chariot, which was decorated with golden ornaments. Placing his daughter on it with them, he began traveling all over the earth.</p>
	<p>SB 3.21.37 O Vidura, they reached the hermitage of the sage, who had just completed his vows of austerity on the very day foretold by the Lord.</p>
	<p>SB 3.21.38, SB 3.21.39, SB 3.21.38-39</p>

The holy Lake Bindu-sarovara, flooded by the waters of the River Sarasvatī, was resorted to by hosts of eminent sages. Its holy water was not only auspicious but as sweet as nectar. It was called Bindu-sarovara because drops of tears had fallen there from the eyes of the Lord, who was overwhelmed by extreme compassion for the sage who had sought His protection.

SB 3.21.40
The shore of the lake was surrounded by clusters of pious trees and creepers, rich in fruits and flowers of all seasons, that afforded shelter to pious animals and birds, which uttered various cries. It was adorned by the beauty of groves of forest trees.

SB 3.21.41
The area resounded with the notes of overjoyed birds. Intoxicated bees wandered there, intoxicated peacocks proudly danced, and merry cuckoos called one another.

SB 3.21.42-43
Lake Bindu-sarovara was adorned by flowering trees such as kadamba, campaka, aśoka, karañja, bakula, āsana, kunda, mandāra, kutaja and young mango trees. The air was filled with the pleasing notes of karañdava ducks, plavas, swans, ospreys, waterfowl, cranes, cakravākas and cakoras.

SB 3.21.44
Its shores abounded with deer, boars, porcupines, gavayas, elephants, baboons, lions, monkeys, mongooses and musk deer.

SB 3.21.45, SB 3.21.46, SB 3.21.47, SB 3.21.45-47
Entering that most sacred spot with his daughter and going near the sage, the first monarch, Svāyambhuva Manu, saw the sage sitting in his hermitage, having just propitiated the sacred fire by pouring oblations into it. His body shone most brilliantly; though he had engaged in austere penance for a long time, he was not emaciated, for the Lord had cast His affectionate sidelong glance upon him and he had also heard the nectar flowing from the moonlike words of the Lord. The sage was tall, his eyes were large, like the petals of a lotus, and he had matted locks on his head. He was clad in rags. Svāyambhuva Manu approached and saw him to be somewhat soiled, like an unpolished gem.

SB 3.21.48
Seeing that the monarch had come to his hermitage and was bowing before him, the sage greeted him with benediction and received him with due honor.

SB 3.21.49
After receiving the sage's attention, the King sat down and was silent. Recalling the instructions of the Lord, Kardama then spoke to the King as follows, delighting him with his sweet accents.

SB 3.21.50
The tour you have undertaken, O lord, is surely intended to protect the virtuous and kill the demons, since you embody the protecting energy of Śrī Hari.

SB 3.21.51
You assume, when necessary, the part of the sun-god; the moon-god; Agni, the god of fire; Indra, the lord of paradise; Vāyu, the wind-god; Yama, the god of punishment; Dharma, the god of piety; and Varuṇa, the god presiding over the waters. All obeisances to you, who are none other than Lord Viṣṇu!

SB 3.21.52, SB 3.21.53, SB 3.21.54, SB 3.21.52-54
If you did not mount your victorious jeweled chariot, whose mere presence threatens culprits, if you did not produce fierce sounds by the twanging of your bow, and if you did not roam about the world like the brilliant sun, leading a huge army whose trampling feet cause the globe of the earth to tremble, then all the moral laws governing the varṇas and āśramas created by the Lord Himself would be broken by the rogues and rascals.

SB 3.21.55
If you gave up all thought of the world's situation, unrighteousness would flourish, for men who hanker only after money would be unopposed. Such miscreants would attack, and the world would perish.

SB 3.21.56
In spite of all this, I ask you, O valiant King, the purpose for which you have come here. Whatever it may be, we shall carry it out without reservation.

SB 3.22: The Marriage of Kardama Muni and Devahūti

SB 3.22.1
Śrī Maitreya said: After describing the greatness of the Emperor's manifold qualities and activities, the sage became silent, and the Emperor, feeling modesty, addressed him as follows.

SB 3.22.2
Manu replied: To expand himself in Vedic knowledge, Lord Brahmā, the personified Veda, from his face created you, the brāhmaṇas, who are full of austerity, knowledge and mystic power and are averse to sense gratification.

SB 3.22.3
For the protection of the brāhmaṇas, the thousand-legged Supreme Being created us, the ksatriyas, from His thousand arms. Hence the brāhmaṇas are said to be His heart and the ksatriyas His arms.

SB 3.22.4
That is why the brāhmaṇas and ksatriyas protect each other, as well as themselves; and the Lord Himself, who is both the cause and effect and is yet immutable, protects them through each other.

SB 3.22.5
Now I have resolved all my doubts simply by meeting you, for Your Lordship has very kindly and clearly explained the duty of a king who desires to protect his subjects.

SB 3.22.6
It is my good fortune that I have been able to see you, for you cannot easily be seen by persons who have not subdued the mind or controlled the senses. I am all the more fortunate to have touched with my head the blessed dust of your feet.

SB 3.22.7
I have fortunately been instructed by you, and thus great favor has been bestowed upon me. I thank God that I have listened with open ears to your pure words.

SB 3.22.8
O great sage, graciously be pleased to listen to the prayer of my humble self, for my mind is troubled by affection for my daughter.

SB 3.22.9
My daughter is the sister of Priyavrata and Uttānapāda. She is seeking a suitable husband in terms of age, character and good qualities.

SB 3.22.10
The moment she heard from the sage Nārada of your noble character, learning, beautiful appearance, youth and other virtues, she fixed her mind upon you.

SB 3.22.11
Therefore please accept her, O chief of the brāhmaṇas, for I offer her with faith and she is in every respect fit to be your wife and take charge of your household duties.

SB 3.22.12
To deny an offering that has come of itself is not commendable even for one absolutely free from all attachment, much less one addicted to sensual pleasure.

SB 3.22.13
One who rejects an offering that comes of its own accord but later begs a boon from a miser thus loses his widespread reputation, and his pride is humbled by the neglectful behavior of others.

SB 3.22.14
Svāyambhuva Manu continued: O wise man, I heard that you were prepared to marry. Please accept her hand, which is being offered to you by me, since you have not taken a vow of perpetual celibacy.

SB 3.22.15
The great sage replied: Certainly I have a desire to marry, and your daughter has not yet married or given her word to anyone. Therefore our marriage according to the Vedic system can take place.

SB 3.22.16
Let your daughter's desire for marriage, which is recognized in the Vedic scriptures, be fulfilled. Who would not accept her hand? She is so beautiful that by her bodily luster alone she excels the beauty of her ornaments.

SB 3.22.17
I have heard that Viśvāvasu, the great Gandharva, his mind stupefied with infatuation, fell from his airplane after seeing your daughter playing with a ball on the roof of the palace, for she was indeed beautiful with her tinkling ankle bells and her eyes moving to and fro.

SB 3.22.18
What wise man would not welcome her, the very ornament of womanhood, the beloved daughter of Svāyambhuva Manu and sister of Uttānapāda? Those who have not worshiped the gracious feet of the goddess of fortune cannot even perceive her, yet she has come of her own accord to seek my hand.

SB 3.22.19
Therefore I shall accept this chaste girl as my wife, on the condition that after she bears semen from my body, I shall accept the life of devotional service accepted by the most perfect human beings. That process was described by Lord Viṣṇu. It is free from envy.

SB 3.22.20
The highest authority for me is the unlimited Supreme Personality of Godhead, from whom this wonderful creation emanates and in whom its sustenance and dissolution rest. He is the origin of all Prajāpatis, the personalities meant to produce living entities in this world.

SB 3.22.21

Śrī Maitreya said: O great warrior Vidura, the sage Kardama said this much only and then became silent, thinking of his worshipable Lord Viṣṇu, who has a lotus on His navel. As he silently smiled, his face captured the mind of Devahūti, who began to meditate upon the great sage.	Please hear as I speak of the flourishing of his daughter Devahūti.
SB 3.22.22 After having unmistakably known the decision of the Queen, as well as that of Devahūti, the Emperor most gladly gave his daughter to the sage, whose host of virtues was equaled by hers.	SB 3.23: Devahūti's Lamentation
SB 3.22.23 Empress Śatarūpā lovingly gave most valuable presents, suitable for the occasion, such as jewelry, clothes and household articles, in dowry to the bride and bridegroom.	SB 3.23.1 Maitreya continued: After the departure of her parents, the chaste woman Devahūti, who could understand the desires of her husband, served him constantly with great love, as Bhavānī, the wife of Lord Śiva, serves her husband.
SB 3.22.24 Thus relieved of his responsibility by handing over his daughter to a suitable man, Svāyambhuva Manu, his mind agitated by feelings of separation, embraced his affectionate daughter with both his arms.	SB 3.23.2 O Vidura, Devahūti served her husband with intimacy and great respect, with control of the senses, with love and with sweet words.
SB 3.22.25 The Emperor was unable to bear the separation of his daughter. Therefore tears poured from his eyes again and again, drenching his daughter's head as he cried, "My dear mother! My dear daughter!"	SB 3.23.3 Working sanely and diligently, she pleased her very powerful husband, giving up all lust, pride, envy, greed, sinful activities and vanity.
SB 3.22.26, SB 3.22.27, SB 3.22.26-27 After asking and obtaining the great sage's permission to leave, the monarch mounted his chariot with his wife and started for his capital, followed by his retinue. Along the way he saw the prosperity of the tranquil seers' beautiful hermitages on both the charming banks of the Sarasvatī, the river so agreeable to saintly persons.	SB 3.23.4, SB 3.23.5, SB 3.23.4-5 The daughter of Manu, who was fully devoted to her husband, looked upon him as greater even than providence. Thus she expected great blessings from him. Having served him for a long time, she grew weak and emaciated due to her religious observances. Seeing her condition, Kardama, the foremost of celestial sages, was overcome with compassion and spoke to her in a voice choked with great love.
SB 3.22.28 Overjoyed to know of his arrival, his subjects came forth from Brahmāvarta to greet their returning lord with songs, prayers and musical instruments.	SB 3.23.6 Kardama Muni said: O respectful daughter of Svāyambhuva Manu, today I am very much pleased with you for your great devotion and most excellent loving service. Since the body is so dear to embodied beings, I am astonished that you have neglected your own body to use it on my behalf.
SB 3.22.29, SB 3.22.30, SB 3.22.29-30 The city of Barhiṣmatī, rich in all kinds of wealth, was so called because Lord Viṣṇu's hair dropped there from His body when He manifested Himself as Lord Boar. As He shook His body, this very hair fell and turned into blades of evergreen kuśa grass and kāśa [another kind of grass used for mats], by means of which the sages worshiped Lord Viṣṇu after defeating the demons who had interfered with the performance of their sacrifices.	SB 3.23.7 Kardama Muni continued: I have achieved the blessings of the Lord in discharging my own religious life of austerity, meditation and Kṛṣṇa consciousness. Although you have not yet experienced these achievements, which are free from fear and lamentation, I shall offer them all to you because you are engaged in my service. Now just look at them. I am giving you the transcendental vision to see how nice they are.
SB 3.22.31 Manu spread a seat of kuśas and kāśas and worshiped the Lord, the Personality of Godhead, by whose grace he had obtained the rule of the terrestrial globe.	SB 3.23.8 Kardama Muni continued: What is the use of enjoyments other than the Lord's grace? All material achievements are subject to be annihilated simply by a movement of the eyebrows of Lord Viṣṇu, the Supreme Personality of Godhead. By your principles of devotion to your husband, you have achieved and can enjoy transcendental gifts very rarely obtained by persons proud of aristocracy and material possessions.
SB 3.22.32 Having entered the city of Barhiṣmatī, in which he had previously lived, Manu entered his palace, which was filled with an atmosphere that eradicated the three miseries of material existence.	SB 3.23.9 Upon hearing the speaking of her husband, who excelled in knowledge of all kinds of transcendental science, innocent Devahūti was very satisfied. Her smiling face shining with a slightly bashful glance, she spoke in a choked voice because of great humility and love.
SB 3.22.33 Emperor Svāyambhuva Manu enjoyed life with his wife and subjects and fulfilled his desires without being disturbed by unwanted principles contrary to the process of religion. Celestial musicians and their wives sang in chorus about the pure reputation of the Emperor, and early in the morning, every day, he used to listen to the pastimes of the Supreme Personality of Godhead with a loving heart.	SB 3.23.10 Śrī Devahūti said: My dear husband, O best of brāhmaṇas, I know that you have achieved perfection and are the master of all the infallible mystic powers because you are under the protection of yogamāyā, the transcendental nature. But you once made a promise that our bodily union should now fulfill, since children are a great quality for a chaste woman who has a glorious husband.
SB 3.22.34 Thus Svāyambhuva Manu was a saintly king. Although absorbed in material happiness, he was not dragged to the lowest grade of life, for he always enjoyed his material happiness in a Kṛṣṇa conscious atmosphere.	SB 3.23.11 Devahūti continued: My dear lord, I am struck by excited emotion for you. Therefore kindly make what arrangements must be made according to the scriptures so that my skinny body, emaciated through unsatisfied passion, may be rendered fit for you. Also, my lord, please think of a suitable house for this purpose.
SB 3.22.35 Consequently, although his duration of life gradually came to an end, his long life, consisting of a Manvantara era, was not spent in vain, since he ever engaged in hearing, contemplating, writing down and chanting the pastimes of the Lord.	SB 3.23.12 Maitreya continued: O Vidura, seeking to please his beloved wife, the sage Kardama exercised his yogic power and instantly produced an aerial mansion that could travel at his will.
SB 3.22.36 He passed his time, which lasted seventy-one cycles of the four ages [71 x 4,320,000 years], always thinking of Vāsudeva and always engaged in matters regarding Vāsudeva. Thus he transcended the three destinations.	SB 3.23.13 It was a wonderful structure, bedecked with all sorts of jewels, adorned with pillars of precious stones, and capable of yielding whatever one desired. It was equipped with every form of furniture and wealth, which tended to increase in the course of time.
SB 3.22.37 Therefore, O Vidura, how can persons completely under the shelter of Lord Kṛṣṇa in devotional service be put into miseries pertaining to the body, the mind, nature, and other men and living creatures?	SB 3.23.14, SB 3.23.15, SB 3.23.14-15 The castle was fully equipped with all necessary paraphernalia, and it was pleasing in all seasons. It was decorated all around with flags, festoons and artistic work of variegated colors. It was further embellished with wreaths of charming flowers that attracted sweetly humming bees and with tapestries of linen, silk and various other fabrics.
SB 3.22.38 In reply to questions asked by certain sages, he [Svāyambhuva Manu], out of compassion for all living entities, taught the diverse sacred duties of men in general and the different varṇas and āśramas.	SB 3.23.16 SB 3.23.16
SB 3.22.39 I have spoken to you of the wonderful character of Svāyambhuva Manu, the original king, whose reputation is worthy of description.	

The palace looked charming, with beds, couches, fans and seats, all separately arranged in seven stories.
SB 3.23.17 Its beauty was enhanced by artistic engravings here and there on the walls. The floor was of emerald, with coral daises.
SB 3.23.18 The palace was very beautiful, with its coral thresholds at the entrances and its doors bedecked with diamonds. Gold pinnacles crowned its domes of sapphire.
SB 3.23.19 With the choicest rubies set in its diamond walls, it appeared as though possessed of eyes. It was furnished with wonderful canopies and greatly valuable gates of gold.
SB 3.23.20 Here and there in that palace were multitudes of live swans and pigeons, as well as artificial swans and pigeons so lifelike that the real swans rose above them again and again, thinking them live birds like themselves. Thus the palace vibrated with the sounds of these birds.
SB 3.23.21 The castle had pleasure grounds, resting chambers, bedrooms and inner and outer yards designed with an eye to comfort. All this caused astonishment to the sage himself.
SB 3.23.22 When he saw Devahūti looking at the gigantic, opulent palace with a displeased heart, Kardama Muni could understand her feelings because he could study the heart of anyone. Thus he personally addressed his wife as follows.
SB 3.23.23 My dear Devahūti, you look very much afraid. First bathe in Lake Bindu-sarovara, created by Lord Viṣṇu Himself, which can grant all the desires of a human being, and then mount this airplane.
SB 3.23.24 The lotus-eyed Devahūti accepted the order of her husband. Because of her dirty dress and the locks of matted hair on her head, she did not look very attractive.
SB 3.23.25 Her body was coated with a thick layer of dirt, and her breasts were discolored. She dove, however, into the lake, which contained the sacred waters of the Sarasvatī.
SB 3.23.26 In a house inside the lake she saw one thousand girls, all in the prime of youth and fragrant like lotuses.
SB 3.23.27 Seeing her, the damsels suddenly rose and said with folded hands, "We are your maidservants. Tell us what we can do for you."
SB 3.23.28 The girls, being very respectful to Devahūti, brought her forth, and after bathing her with valuable oils and ointments, they gave her fine, new, spotless cloth to cover her body.
SB 3.23.29 They then decorated her with very excellent and valuable jewels, which shone brightly. Next they offered her food containing all good qualities, and a sweet, inebriating drink called āsavam.
SB 3.23.30 Then in a mirror she beheld her own reflection. Her body was completely freed from all dirt, and she was adorned with a garland. Dressed in unsullied robes and decorated with auspicious marks of tilaka, she was served very respectfully by the maids.
SB 3.23.31 Her entire body, including her head, was completely bathed, and she was decorated all over with ornaments. She wore a special necklace with a locket. There were bangles on her wrists and tinkling anklets of gold about her ankles.
SB 3.23.32 About her hips she wore a girdle of gold, set with numerous jewels, and she was further adorned with a precious pearl necklace and auspicious substances.
SB 3.23.33 Her countenance shone, with beautiful teeth and charming eyebrows. Her eyes, distinguished by lovely moist corners, defeated the beauty of lotus buds. Her face was surrounded by dark curling tresses.
SB 3.23.34 When she thought of her great husband, the best of the sages, Kardama Muni, who was very dear to her, she, along with all the maidservants, at once appeared where he was.
SB 3.23.35 She was amazed to find herself surrounded by a thousand maids in the presence of her husband and to witness his yogic power.
SB 3.23.36, SB 3.23.37, SB 3.23.36-37

The sage could see that Devahūti had washed herself clean and was shining forth as though no longer his former wife. She had regained her own original beauty as the daughter of a prince. Dressed in excellent robes, her charming breasts duly girded, she was waited upon by a thousand Gandharva girls. O destroyer of the enemy, his fondness for her grew, and he placed her on the aerial mansion.
SB 3.23.38 Though seemingly attached to his beloved consort while served by the Gandharva girls, the sage did not lose his glory, which was mastery over his self. In the aerial mansion Kardama Muni with his consort shone as charmingly as the moon in the midst of the stars in the sky, which causes rows of lilies to open in ponds at night.
SB 3.23.39 In that aerial mansion he traveled to the pleasure valleys of Mount Meru, which were rendered all the more beautiful by cool, gentle, fragrant breezes that stimulated passion. In these valleys, the treasurer of the gods, Kuvera, surrounded by beautiful women and praised by the Siddhas, generally enjoys pleasure. Kardama Muni also, surrounded by the beautiful damsels and his wife, went there and enjoyed for many, many years.
SB 3.23.40 Satisfied by his wife, he enjoyed in that aerial mansion not only on Mount Meru but in different gardens known as Vaiśrambhaka, Surasana, Nandana, Puṣpabhadra and Caitrarathya, and by the Mānasa-sarovara Lake.
SB 3.23.41 He traveled in that way through the various planets, as the air passes uncontrolled in every direction. Coursing through the air in that great and splendid aerial mansion, which could fly at his will, he surpassed even the demigods.
SB 3.23.42 What is difficult to achieve for determined men who have taken refuge of the Supreme Personality of Godhead's lotus feet? His feet are the source of sacred rivers like the Ganges, which put an end to the dangers of mundane life.
SB 3.23.43 After showing his wife the globe of the universe and its different arrangements, full of many wonders, the great yogī Kardama Muni returned to his own hermitage.
SB 3.23.44 After coming back to his hermitage, he divided himself into nine personalities just to give pleasure to Devahūti, the daughter of Manu, who was eager for sex life. In that way he enjoyed with her for many, many years, which passed just like a moment.
SB 3.23.45 In that aerial mansion, Devahūti, in the company of her handsome husband, situated on an excellent bed that increased sexual desires, could not realize how much time was passing.
SB 3.23.46 While the couple, who eagerly longed for sexual pleasure, were thus enjoying themselves by virtue of mystic powers, a hundred autumns passed like a brief span of time.
SB 3.23.47 The powerful Kardama Muni was the knower of everyone's heart, and he could grant whatever one desired. Knowing the spiritual soul, he regarded her as half of his body. Dividing himself into nine forms, he impregnated Devahūti with nine discharges of semen.
SB 3.23.48 Immediately afterward, on the same day, Devahūti gave birth to nine female children, all charming in every limb and fragrant with the scent of the red lotus flower.
SB 3.23.49 When she saw her husband about to leave home, she smiled externally, but at heart she was agitated and distressed.
SB 3.23.50 She stood and scratched the ground with her foot, which was radiant with the luster of her gemlike nails. Her head bent down, she spoke in slow yet charming accents, suppressing her tears.
SB 3.23.51 Śrī Devahūti said: My lord, you have fulfilled all the promises you gave me, yet because I am your surrendered soul, you should give me fearlessness too.
SB 3.23.52 My dear brāhmaṇa, as far as your daughters are concerned, they will find their own suitable husbands and go away to their respective homes. But who will give me solace after your departure as a sannyaṣī?
SB 3.23.53 Until now we have simply wasted so much of our time in sense gratification, neglecting to cultivate knowledge of the Supreme Lord.
SB 3.23.54

Not knowing your transcendental situation, I have loved you while remaining attached to the objects of the senses. Nonetheless, let the affinity I have developed for you rid me of all fear.	SB 3.24.14 Lord Brahmā then praised Kardama Muni's nine daughters, saying: All your thin-waisted daughters are certainly very chaste. I am sure they will increase this creation by their own descendants in various ways.
SB 3.23.55 Association for sense gratification is certainly the path of bondage. But the same type of association, performed with a saintly person, leads to the path of liberation, even if performed without knowledge.	SB 3.24.15 Therefore, today please give away your daughters to the foremost of the sages, with due regard for the girls' temperaments and likings, and thereby spread your fame all over the universe.
SB 3.23.56 Anyone whose work is not meant to elevate him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead, must be considered dead, although he is breathing.	SB 3.24.16 O Kardama, I know that the original Supreme Personality of Godhead has now appeared as an incarnation by His internal energy. He is the bestower of all desired by the living entities, and He has now assumed the body of Kapila Muni.
SB 3.23.57 My lord, surely I have been solidly cheated by the insurmountable illusory energy of the Supreme Personality of Godhead, for in spite of having obtained your association, which gives liberation from material bondage, I did not seek such liberation.	SB 3.24.17 By mystic yoga and the practical application of knowledge from the scriptures, Kapila Muni, who is characterized by His golden hair, His eyes just like lotus petals and His lotus feet, which bear the marks of lotus flowers, will uproot the deep-rooted desire for work in this material world.
SB 3.24: The Renunciation of Kardama Muni	SB 3.24.18 Lord Brahmā then told Devahūti: My dear daughter of Manu, the same Supreme Personality of Godhead who killed the demon Kaiṭabha is now within your womb. He will cut off all the knots of your ignorance and doubt. Then He will travel all over the world.
SB 3.24.1 Recalling the words of Lord Viṣṇu, the merciful sage Kardama replied as follows to Svāyambhuva Manu's praiseworthy daughter, Devahūti, who was speaking words full of renunciation.	SB 3.24.19 Your son will be the head of all the perfected souls. He will be approved by the ācāryas expert in disseminating real knowledge, and among the people He will be celebrated by the name Kapila. As the son of Devahūti, He will increase your fame.
SB 3.24.2 The sage said: Do not be disappointed with yourself, O princess. You are actually praiseworthy. The infallible Supreme Personality of Godhead will shortly enter your womb as your son.	SB 3.24.20 Śrī Maitreya said: After thus speaking to Kardama Muni and his wife Devahūti, Lord Brahmā, the creator of the universe, who is also known as Haṁsa, went back to the highest of the three planetary systems on his swan carrier with the four Kumāras and Nārada.
SB 3.24.3 You have undertaken sacred vows. God will bless you. Hence you should worship the Lord with great faith, through sensory control, religious observances, austerities and gifts of your money in charity.	SB 3.24.21 O Vidura, after the departure of Brahmā, Kardama Muni, having been ordered by Brahmā, handed over his nine daughters, as instructed, to the nine great sages who created the population of the world.
SB 3.24.4 The Personality of Godhead, being worshiped by you, will spread my name and fame. He will vanquish the knot of your heart by becoming your son and teaching knowledge of Brahman.	SB 3.24.22, SB 3.24.23, SB 3.24.22-23 Kardama Muni handed over his daughter Kalā to Marīci, and another daughter, Anasūyā, to Atri. He delivered Śraddhā to Aṅgirā, and Havirbhū to Pulastya. He delivered Gati to Pulaha, the chaste Kriyā to Kratu, Khyāti to Bhṛgu, and Arundhatī to Vasiṣṭha.
SB 3.24.5 Śrī Maitreya said: Devahūti was fully faithful and respectful toward the direction of her husband, Kardama, who was one of the Prajāpatis, or generators of human beings in the universe. O great sage, she thus began to worship the master of the universe, the Supreme Personality of Godhead, who is situated in everyone's heart.	SB 3.24.24 He delivered Śānti to Atharvā. Because of Śānti, sacrificial ceremonies are well performed. Thus he got the foremost brāhmaṇas married, and he maintained them along with their wives.
SB 3.24.6 After many, many years, the Supreme Personality of Godhead, Madhusūdana, the killer of the demon Madhu, having entered the semen of Kardama, appeared in Devahūti just as fire comes from wood in a sacrifice.	SB 3.24.25 Thus married, the sages took leave of Kardama and departed full of joy, each for his own hermitage, O Vidura.
SB 3.24.7 At the time of His descent on earth, demigods in the form of raining clouds sounded musical instruments in the sky. The celestial musicians, the Gandharvas, sang the glories of the Lord, while celestial dancing girls known as Apsarās danced in joyful ecstasy.	SB 3.24.26 When Kardama Muni understood that the Supreme Personality of Godhead, the chief of all the demigods, Viṣṇu, had descended, Kardama approached Him in a secluded place, offered obeisances and spoke as follows.
SB 3.24.8 At the time of the Lord's appearance, the demigods flying freely in the sky showered flowers. All the directions, all the waters and everyone's mind became very satisfied.	SB 3.24.27 Kardama Muni said: Oh, after a long time the demigods of this universe have become pleased with the suffering souls who are in material entanglement because of their own misdeeds.
SB 3.24.9 Brahmā, the first-born living being, went along with Marīci and other sages to the place of Kardama's hermitage, which was surrounded by the River Sarasvatī.	SB 3.24.28 After many births, mature yogīs, by complete trance in yoga, endeavor in secluded places to see the lotus feet of the Supreme Personality of Godhead.
SB 3.24.10 Maitreya continued: O killer of the enemy, the unborn Lord Brahmā, who is almost independent in acquiring knowledge, could understand that a portion of the Supreme Personality of Godhead, in His quality of pure existence, had appeared in the womb of Devahūti just to explain the complete state of knowledge known as sāṅkhya-yoga.	SB 3.24.29 Not considering the negligence of ordinary householders like us, that very same Supreme Personality of Godhead appears in our homes just to support His devotees.
SB 3.24.11 After worshiping the Supreme Lord with gladdened senses and a pure heart for His intended activities as an incarnation, Brahmā spoke as follows to Kardama and Devahūti.	SB 3.24.30 Kardama Muni said: You, my dear Lord, who are always increasing the honor of Your devotees, have descended in my home just to fulfill Your word and disseminate the process of real knowledge.
SB 3.24.12 Lord Brahmā said: My dear son Kardama, since you have completely accepted my instructions without duplicity, showing them proper respect, you have worshiped me properly. Whatever instructions you took from me you have carried out, and thereby you have honored me.	SB 3.24.31 My dear Lord, although You have no material form, You have Your own innumerable forms. They truly are Your transcendental forms, which are pleasing to Your devotees.
SB 3.24.13 Sons ought to render service to their father exactly to this extent. One should obey the command of his father or spiritual master with due deference, saying, "Yes, sir."	SB 3.24.32 My dear Lord, Your lotus feet are the reservoir that always deserves to receive worshipful homage from all great sages eager to understand the Absolute Truth. You are full in opulence,

renunciation, transcendental fame, knowledge, strength and beauty, and therefore I surrender myself unto Your lotus feet.
SB 3.24.33 I surrender unto the Supreme Personality of Godhead, descended in the form of Kapila, who is independently powerful and transcendental, who is the Supreme Person and the Lord of the sum total of matter and the element of time, who is the fully cognizant maintainer of all the universes under the three modes of material nature, and who absorbs the material manifestations after their dissolution.
SB 3.24.34 Today I have something to ask from You, who are the Lord of all living entities. Since I have now been liberated by You from my debts to my father, and since all my desires are fulfilled, I wish to accept the order of an itinerant mendicant. Renouncing this family life, I wish to wander about, free from lamentation, thinking always of You in my heart.
SB 3.24.35 The Personality of Godhead Kapila said: Whatever I speak, whether directly or in the scriptures, is authoritative in all respects for the people of the world. O Muni, because I told you before that I would become your son, I have descended to fulfill this truth.
SB 3.24.36 My appearance in this world is especially to explain the philosophy of Sāṅkhya, which is highly esteemed for self-realization by those desiring freedom from the entanglement of unnecessary material desires.
SB 3.24.37 This path of self-realization, which is difficult to understand, has now been lost in the course of time. Please know that I have assumed this body of Kapila to introduce and explain this philosophy to human society again.
SB 3.24.38 Now, being sanctioned by Me, go as you desire, surrendering all your activities to Me. Conquering insurmountable death, worship Me for eternal life.
SB 3.24.39 In your own heart, through your intellect, you will always see Me, the supreme self-effulgent soul dwelling within the hearts of all living entities. Thus you will achieve the state of eternal life, free from all lamentation and fear.
SB 3.24.40 I shall also describe this sublime knowledge, which is the door to spiritual life, to My mother, so that she also can attain perfection and self-realization, ending all reactions to fruitive activities. Thus she also will be freed from all material fear.
SB 3.24.41 Śrī Maitreya said: Thus when Kardama Muni, the progenitor of human society, was spoken to in fullness by his son, Kapila, he circumambulated Him, and with a good, pacified mind he at once left for the forest.
SB 3.24.42 The sage Kardama accepted silence as a vow in order to think of the Supreme Personality of Godhead and take shelter of Him exclusively. Without association, he traveled over the surface of the globe as a sannyāsī, devoid of any relationship with fire or shelter.
SB 3.24.43 He fixed his mind upon the Supreme Personality of Godhead, Parabrahman, who is beyond cause and effect, who manifests the three modes of material nature, who is beyond those three modes, and who is perceived only through unflinching devotional service.
SB 3.24.44 Thus he gradually became unaffected by the false ego of material identity and became free from material affection. Undisturbed, equal to everyone and without duality, he could indeed see himself also. His mind was turned inward and was perfectly calm, like an ocean unagitated by waves.
SB 3.24.45 He thus became liberated from conditioned life and became self-situated in transcendental devotional service to the Personality of Godhead, Vāsudeva, the omniscient Supersoul within everyone.
SB 3.24.46 He began to see that the Supreme Personality of Godhead is seated in everyone's heart, and that everyone is existing on Him, because He is the Supersoul of everyone.
SB 3.24.47 Freed from all hatred and desire, Kardama Muni, being equal to everyone because of discharging uncontaminated devotional service, ultimately attained the path back to Godhead.
SB 3.25: The Glories of Devotional Service
SB 3.25.1

Śrī Śaunaka said: Although He is unborn, the Supreme Personality of Godhead took birth as Kapila Muni by His internal potency. He descended to disseminate transcendental knowledge for the benefit of the whole human race.
SB 3.25.2 Śaunaka continued: There is no one who knows more than the Lord Himself. No one is more worshipable or more mature a yogī than He. He is therefore the master of the Vedas, and to hear about Him always is the actual pleasure of the senses.
SB 3.25.3 Therefore please precisely describe all the activities and pastimes of the Personality of Godhead, who is full of self-desire and who assumes all these activities by His internal potency.
SB 3.25.4 Śrī Sūta Gosvāmī said: The most powerful sage Maitreya was a friend of Vyāsadeva. Being encouraged and pleased by Vidura's inquiry about transcendental knowledge, Maitreya spoke as follows.
SB 3.25.5 Maitreya said: When Kardama left for the forest, Lord Kapila stayed on the strand of the Bindu-sarovara to please His mother, Devahūti.
SB 3.25.6 When Kapila, who could show her the ultimate goal of the Absolute Truth, was sitting leisurely before her, Devahūti remembered the words Brahmā had spoken to her, and she therefore began to question Kapila as follows. Teachings of Lord Kapila, the Son of Devahūti, Verse 6
SB 3.25.7 Devahūti said: I am very sick of the disturbance caused by my material senses, for because of this sense disturbance, my Lord, I have fallen into the abyss of ignorance.
SB 3.25.8 Your Lordship is my only means of getting out of this darkest region of ignorance because You are my transcendental eye, which, by Your mercy only, I have attained after many, many births.
SB 3.25.9 You are the Supreme Personality of Godhead, the origin and Supreme Lord of all living entities. You have arisen to disseminate the rays of the sun in order to dissipate the darkness of the ignorance of the universe.
SB 3.25.10 Now be pleased, my Lord, to dispel my great delusion. Due to my feeling of false ego, I have been engaged by Your māyā and have identified myself with the body and consequent bodily relations.
SB 3.25.11 Devahūti continued: I have taken shelter of Your lotus feet because You are the only person of whom to take shelter. You are the ax which can cut the tree of material existence. I therefore offer my obeisances unto You, who are the greatest of all transcendentalists, and I inquire from You as to the relationship between man and woman and between spirit and matter.
SB 3.25.12 Maitreya said: After hearing of His mother's uncontaminated desire for transcendental realization, the Lord thanked her within Himself for her questions, and thus, His face smiling, He explained the path of the transcendentalists, who are interested in self-realization.
SB 3.25.13 The Personality of Godhead answered: The yoga system which relates to the Lord and the individual soul, which is meant for the ultimate benefit of the living entity, and which causes detachment from all happiness and distress in the material world, is the highest yoga system.
SB 3.25.14 O most pious mother, I shall now explain unto you the ancient yoga system, which I explained formerly to the great sages. It is serviceable and practical in every way.
SB 3.25.15 The stage in which the consciousness of the living entity is attracted by the three modes of material nature is called conditional life. But when that same consciousness is attached to the Supreme Personality of Godhead, one is situated in the consciousness of liberation.
SB 3.25.16 When one is completely cleansed of the impurities of lust and greed produced from the false identification of the body as "I" and bodily possessions as "mine," one's mind becomes purified. In that pure state he transcends the stage of so-called material happiness and distress.
SB 3.25.17 At that time the soul can see himself to be transcendental to material existence and always self-effulgent, never fragmented, although very minute in size.

SB 3.25.18 In that position of self-realization, by practice of knowledge and renunciation in devotional service, one sees everything in the right perspective; he becomes indifferent to material existence, and the material influence acts less powerfully upon him.	Personality of Godhead. The mind's natural duty is to serve. When that service spirit is engaged in devotional service to the Personality of Godhead, without any motive, that is far better even than salvation.
SB 3.25.19 Perfection in self-realization cannot be attained by any kind of yogi unless he engages in devotional service to the Supreme Personality of Godhead, for that is the only auspicious path.	SB 3.25.33 Bhakti, devotional service, dissolves the subtle body of the living entity without separate effort, just as fire in the stomach digests all that we eat.
SB 3.25.20 Every learned man knows very well that attachment for the material is the greatest entanglement of the spirit soul. But that same attachment, when applied to the self-realized devotees, opens the door of liberation.	SB 3.25.34 A pure devotee, who is attached to the activities of devotional service and who always engages in the service of My lotus feet, never desires to become one with Me. Such a devotee, who is unflinchingly engaged, always glorifies My pastimes and activities.
SB 3.25.21 The symptoms of a sādhu are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime.	SB 3.25.35 O My mother, My devotees always see the smiling face of My form, with eyes like the rising morning sun. They like to see My various transcendental forms, which are all benevolent, and they also talk favorably with Me.
SB 3.25.22 Such a sādhu engages in staunch devotional service to the Lord without deviation. For the sake of the Lord he renounces all other connections, such as family relationships and friendly acquaintances within the world.	SB 3.25.36 Upon seeing the charming forms of the Lord, smiling and attractive, and hearing His very pleasing words, the pure devotee almost loses all other consciousness. His senses are freed from all other engagements, and he becomes absorbed in devotional service. Thus in spite of his unwillingness, he attains liberation without separate endeavor.
SB 3.25.23 Engaged constantly in chanting and hearing about Me, the Supreme Personality of Godhead, the sādhus do not suffer from material miseries because they are always filled with thoughts of My pastimes and activities.	SB 3.25.37 Thus because he is completely absorbed in thought of Me, the devotee does not desire even the highest benediction obtainable in the upper planetary systems, including Satyaloka. He does not desire the eight material perfections obtained from mystic yoga, nor does he desire to be elevated to the kingdom of God. Yet even without desiring them, the devotee enjoys, even in this life, all the offered benedictions.
SB 3.25.24 O My mother, O virtuous lady, these are the qualities of great devotees who are free from all attachment. You must seek attachment to such holy men, for this counteracts the pernicious effects of material attachment.	SB 3.25.38 The Lord continued: My dear mother, devotees who receive such transcendental opulences are never bereft of them; neither weapons nor the change of time can destroy such opulences. Because the devotees accept Me as their friend, their relative, their son, preceptor, benefactor and Supreme Deity, they cannot be deprived of their possessions at any time.
SB 3.25.25 In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin.	SB 3.25.39, SB 3.25.40, SB 3.25.39-40 Thus the devotee who worships Me, the all-pervading Lord of the universe, in unflinching devotional service, gives up all aspirations to be promoted to heavenly planets or to become happy in this world with wealth, children, cattle, home or anything in relationship with the body. I take him to the other side of birth and death.
SB 3.25.26 Thus consciously engaged in devotional service in the association of devotees, a person gains distaste for sense gratification, both in this world and in the next, by constantly thinking about the activities of the Lord. This process of Kṛṣṇa consciousness is the easiest process of mystic power; when one is actually situated on that path of devotional service, he is able to control the mind.	SB 3.25.41 The terrible fear of birth and death can never be forsaken by anyone who resorts to any shelter other than Myself, for I am the almighty Lord, the Supreme Personality of Godhead, the original source of all creation, and also the Supreme Soul of all souls.
SB 3.25.27 Thus by not engaging in the service of the modes of material nature but by developing Kṛṣṇa consciousness, knowledge in renunciation, and by practicing yoga, in which the mind is always fixed in devotional service unto the Supreme Personality of Godhead, one achieves My association in this very life, for I am the Supreme Personality, the Absolute Truth.	SB 3.25.42 It is because of My supremacy that the wind blows, out of fear of Me; the sun shines out of fear of Me, and the lord of the clouds, Indra, sends forth showers out of fear of Me. Fire burns out of fear of Me, and death goes about taking its toll out of fear of Me.
SB 3.25.28 On hearing this statement of the Lord, Devahūti inquired: What kind of devotional service is worth developing and practicing to help me easily and immediately attain the service of Your lotus feet?	SB 3.25.43 The yogīs, equipped with transcendental knowledge and renunciation and engaged in devotional service for their eternal benefit, take shelter of My lotus feet, and since I am the Lord, they are thus eligible to enter into the kingdom of Godhead without fear.
SB 3.25.29 The mystic yoga system, as You have explained, aims at the Supreme Personality of Godhead and is meant for completely ending material existence. Please let me know the nature of that yoga system. How many ways are there by which one can understand in truth that sublime yoga?	SB 3.25.44 Therefore persons whose minds are fixed on the Lord engage in the intensive practice of devotional service. That is the only means for attainment of the final perfection of life.
SB 3.25.30 My dear son, Kapila, after all, I am a woman. It is very difficult for me to understand the Absolute Truth because my intelligence is not very great. But if You will kindly explain it to me, even though I am not very intelligent, I can understand it and thereby feel transcendental happiness.	SB 3.26: Fundamental Principles of Material Nature
SB 3.25.31 Śrī Maitreya said: After hearing the statement of His mother, Kapila could understand her purpose, and He became compassionate towards her because of being born of her body. He described the Sāṅkhya system of philosophy, which is a combination of devotional service and mystic realization, as received by disciplic succession.	SB 3.26.1 The Personality of Godhead, Kapila, continued: My dear mother, now I shall describe unto you the different categories of the Absolute Truth, knowing which any person can be released from the influence of the modes of material nature.
SB 3.25.32 Lord Kapila said: The senses are symbolic representations of the demigods, and their natural inclination is to work under the direction of the Vedic injunctions. As the senses are representatives of the demigods, so the mind is the representative of the Supreme	SB 3.26.2 Knowledge is the ultimate perfection of self-realization. I shall explain that knowledge unto you by which the knots of attachment to the material world are cut.
	SB 3.26.3 The Supreme Personality of Godhead is the Supreme Soul, and He has no beginning. He is transcendental to the material modes of nature and beyond the existence of this material world. He is perceivable everywhere because He is self-effulgent, and by His self-effulgent luster the entire creation is maintained.

SB 3.26.4	As His pastime, that Supreme Personality of Godhead, the greatest of the great, accepted the subtle material energy, which is invested with three material modes of nature and which is related with Viṣṇu.
SB 3.26.5	Divided into varieties by her threefold modes, material nature creates the forms of the living entities, and the living entities, seeing this, are illusioned by the knowledge—covering feature of the illusory energy.
SB 3.26.6	Because of his forgetfulness, the transcendental living entity accepts the influence of material energy as his field of activities, and thus actuated, he wrongly applies the activities to himself.
SB 3.26.7	Material consciousness is the cause of one's conditional life, in which conditions are enforced upon the living entity by the material energy. Although the spirit soul does not do anything and is transcendental to such activities, he is thus affected by conditional life.
SB 3.26.8	The cause of the conditioned soul's material body and senses, and the senses' presiding deities, the demigods, is the material nature. This is understood by learned men. The feelings of happiness and distress of the soul, who is transcendental by nature, are caused by the spirit soul himself.
SB 3.26.9	Devahūti said: O Supreme Personality of Godhead, kindly explain the characteristics of the Supreme Person and His energies, for both of these are the causes of this manifest and unmanifest creation.
SB 3.26.10	The Supreme Personality of Godhead said: The unmanifested eternal combination of the three modes is the cause of the manifest state and is called pradhāna. It is called prakṛti when in the manifested stage of existence.
SB 3.26.11	The aggregate elements, namely the five gross elements, the five subtle elements, the four internal senses, the five senses for gathering knowledge and the five outward organs of action, are known as the pradhāna.
SB 3.26.12	There are five gross elements, namely earth, water, fire, air and ether. There are also five subtle elements: smell, taste, color, touch and sound.
SB 3.26.13	The senses for acquiring knowledge and the organs for action number ten, namely the auditory sense, the sense of taste, the tactile sense, the sense of sight, the sense of smell, the active organ for speaking, the active organs for working, and those for traveling, generating and evacuating.
SB 3.26.14	The internal, subtle senses are experienced as having four aspects, in the shape of mind, intelligence, ego and contaminated consciousness. Distinctions between them can be made only by different functions, since they represent different characteristics.
SB 3.26.15	All these are considered the qualified Brahman. The mixing element, which is known as time, is counted as the twenty-fifth element.
SB 3.26.16	The influence of the Supreme Personality of Godhead is felt in the time factor, which causes fear of death due to the false ego of the deluded soul who has contacted material nature.
SB 3.26.17	My dear mother, O daughter of Svāyambhuva Manu, the time factor, as I have explained, is the Supreme Personality of Godhead, from whom the creation begins as a result of the agitation of the neutral, unmanifested nature.
SB 3.26.18	By exhibiting His potencies, the Supreme Personality of Godhead adjusts all these different elements, keeping Himself within as the Supersoul and without as time.
SB 3.26.19	After the Supreme Personality of Godhead impregnates material nature with His internal potency, material nature delivers the sum total of the cosmic intelligence, which is known as Hiraṇmaya. This takes place in material nature when she is agitated by the destinations of the conditioned souls.
SB 3.26.20	Thus, after manifesting variegatedness, the effulgent mahat-tattva, which contains all the universes within itself, which is the root of all cosmic manifestations and which is not destroyed at the time of annihilation, swallows the darkness that covered the effulgence at

the time of dissolution.	
SB 3.26.21	The mode of goodness, which is the clear, sober status of understanding the Personality of Godhead and which is generally called vāsudeva, or consciousness, becomes manifest in the mahat-tattva.
SB 3.26.22	After the manifestation of the mahat-tattva, these features appear simultaneously. As water in its natural state, before coming in contact with earth, is clear, sweet and unruffled, so the characteristic traits of pure consciousness are complete serenity, clarity, and freedom from distraction.
SB 3.26.23, SB 3.26.24, SB 3.26.23-24	The material ego springs up from the mahat-tattva, which evolved from the Lord's own energy. The material ego is endowed predominantly with active power of three kinds—good, passionate and ignorant. It is from these three types of material ego that the mind, the senses of perception, the organs of action, and the gross elements evolve.
SB 3.26.25	The threefold ahaṅkāra, the source of the gross elements, the senses and the mind, is identical with them because it is their cause. It is known by the name of Saṅkarṣaṇa, who is directly Lord Ananta with a thousand heads.
SB 3.26.26	This false ego is characterized as the doer, as an instrument and as an effect. It is further characterized as serene, active or dull according to how it is influenced by the modes of goodness, passion and ignorance.
SB 3.26.27	From the false ego of goodness, another transformation takes place. From this evolves the mind, whose thoughts and reflections give rise to desire.
SB 3.26.28	The mind of the living entity is known by the name of Lord Aniruddha, the supreme ruler of the senses. He possesses a bluish-black form resembling a lotus flower growing in the autumn. He is found slowly by the yogis.
SB 3.26.29	By transformation of the false ego in passion, intelligence takes birth, O virtuous lady. The functions of intelligence are to help in ascertaining the nature of objects when they come into view, and to help the senses.
SB 3.26.30	Doubt, misapprehension, correct apprehension, memory and sleep, as determined by their different functions, are said to be the distinct characteristics of intelligence.
SB 3.26.31	Egoism in the mode of passion produces two kinds of senses—the senses for acquiring knowledge and the senses of action. The senses of action depend on the vital energy, and the senses for acquiring knowledge depend on intelligence.
SB 3.26.32	When egoism in ignorance is agitated by the sex energy of the Supreme Personality of Godhead, the subtle element sound is manifested, and from sound come the ethereal sky and the sense of hearing.
SB 3.26.33	Persons who are learned and who have true knowledge define sound as that which conveys the idea of an object, indicates the presence of a speaker screened from our view and constitutes the subtle form of ether.
SB 3.26.34	The activities and characteristics of the ethereal element can be observed as accommodation for the room for the external and internal existences of all living entities, namely the field of activities of the vital air, the senses and the mind.
SB 3.26.35	From ethereal existence, which evolves from sound, the next transformation takes place under the impulse of time, and thus the subtle element touch and thence the air and sense of touch become prominent.
SB 3.26.36	Softness and hardness and cold and heat are the distinguishing attributes of touch, which is characterized as the subtle form of air.
SB 3.26.37	The action of the air is exhibited in movements, mixing, allowing approach to the objects of sound and other sense perceptions, and providing for the proper functioning of all other senses.
SB 3.26.38	By interactions of the air and the sensations of touch, one receives

different forms according to destiny. By evolution of such forms, there is fire, and the eye sees different forms in color.	form, and in them the sense of sight. In the wake of this sense came the sun-god, who presides over it. Next there appeared in Him a pair of ears, and in them the auditory sense and in its wake the Dig-devatās, or the deities who preside over the directions.
SB 3.26.39 My dear mother, the characteristics of form are understood by dimension, quality and individuality. The form of fire is appreciated by its effulgence.	SB 3.26.56 Then the universal form of the Lord, the virāt-puruṣa, manifested His skin, and thereupon the hair, mustache and beard appeared. After this all the herbs and drugs became manifested, and then His genitals also appeared.
SB 3.26.40 Fire is appreciated by its light and by its ability to cook, to digest, to destroy cold, to evaporate, and to give rise to hunger, thirst, eating and drinking.	SB 3.26.57 After this, semen (the faculty of procreation) and the god who presides over the waters appeared. Next appeared an anus and then the organs of defecation and thereupon the god of death, who is feared throughout the universe.
SB 3.26.41 By the interaction of fire and the visual sensation, the subtle element taste evolves under a superior arrangement. From taste, water is produced, and the tongue, which perceives taste, is also manifested.	SB 3.26.58 Thereafter the two hands of the universal form of the Lord became manifested, and with them the power of grasping and dropping things, and after that Lord Indra appeared. Next the legs became manifested, and with them the process of movement, and after that Lord Viṣṇu appeared.
SB 3.26.42 Although originally one, taste becomes manifold as astringent, sweet, bitter, pungent, sour and salty due to contact with other substances.	SB 3.26.59 The veins of the universal body became manifested and thereafter the red corpuscles, or blood. In their wake came the rivers (the deities presiding over the veins), and then appeared an abdomen.
SB 3.26.43 The characteristics of water are exhibited by its moistening other substances, coagulating various mixtures, causing satisfaction, maintaining life, softening things, driving away heat, incessantly supplying itself to reservoirs of water, and refreshing by slaking thirst.	SB 3.26.60 Next grew feelings of hunger and thirst, and in their wake came the manifestation of the oceans. Then a heart became manifest, and in the wake of the heart the mind appeared.
SB 3.26.44 Due to the interaction of water with the taste perception, the subtle element odor evolves under superior arrangement. Thence the earth and the olfactory sense, by which we can variously experience the aroma of the earth, become manifest.	SB 3.26.61 After the mind, the moon appeared. Intelligence appeared next, and after intelligence, Lord Brahmā appeared. Then the false ego appeared and then Lord Śiva, and after the appearance of Lord Śiva came consciousness and the deity presiding over consciousness.
SB 3.26.45 Odor, although one, becomes many—as mixed, offensive, fragrant, mild, strong, acidic and so on—according to the proportions of associated substances.	SB 3.26.62 When the demigods and presiding deities of the various senses were thus manifested, they wanted to wake their origin of appearance. But upon failing to do so, they reentered the body of the virāt-puruṣa one after another in order to wake Him.
SB 3.26.46 The characteristics of the functions of earth can be perceived by modeling forms of the Supreme Brahman, by constructing places of residence, by preparing pots to contain water, etc. In other words, the earth is the place of sustenance for all elements.	SB 3.26.63 The god of fire entered His mouth with the organ of speech, but the virāt-puruṣa could not be aroused. Then the god of wind entered His nostrils with the sense of smell, but still the virāt-puruṣa refused to be awakened.
SB 3.26.47 The sense whose object of perception is sound is called the auditory sense, and that whose object of perception is touch is called the tactile sense.	SB 3.26.64 The sun-god entered the eyes of the virāt-puruṣa with the sense of sight, but still the virāt-puruṣa did not get up. Similarly, the predominating deities of the directions entered through His ears with the sense of hearing, but still He did not get up.
SB 3.26.48 The sense whose object of perception is form, the distinctive characteristic of fire, is the sense of sight. The sense whose object of perception is taste, the distinctive characteristic of water, is known as the sense of taste. Finally, the sense whose object of perception is odor, the distinctive characteristic of earth, is called the sense of smell.	SB 3.26.65 The predominating deities of the skin, herbs and seasoning plants entered the skin of the virāt-puruṣa with the hair of the body, but the Cosmic Being refused to get up even then. The god predominating over water entered His organ of generation with the faculty of procreation, but the virāt-puruṣa still would not rise.
SB 3.26.49 Since the cause exists in its effect as well, the characteristics of the former are observed in the latter. That is why the peculiarities of all the elements exist in the earth alone.	SB 3.26.66 The god of death entered His anus with the organ of defecation, but the virāt-puruṣa could not be spurred to activity. The god Indra entered the hands with their power of grasping and dropping things, but the virāt-puruṣa would not get up even then.
SB 3.26.50 When all these elements were unmixed, the Supreme Personality of Godhead, the origin of creation, along with time, work, and the qualities of the modes of material nature, entered into the universe with the total material energy in seven divisions.	SB 3.26.67 Lord Viṣṇu entered His feet with the faculty of locomotion, but the virāt-puruṣa refused to stand up even then. The rivers entered His blood vessels with the blood and the power of circulation, but still the Cosmic Being could not be made to stir.
SB 3.26.51 From these seven principles, roused into activity and united by the presence of the Lord, an unintelligent egg arose, from which appeared the celebrated Cosmic Being.	SB 3.26.68 The ocean entered His abdomen with hunger and thirst, but the Cosmic Being refused to rise even then. The moon-god entered His heart with the mind, but the Cosmic Being would not be roused.
SB 3.26.52 This universal egg, or the universe in the shape of an egg, is called the manifestation of material energy. Its layers of water, air, fire, sky, ego and mahat-tattva increase in thickness one after another. Each layer is ten times bigger than the previous one, and the final outside layer is covered by pradhāna. Within this egg is the universal form of Lord Hari, of whose body the fourteen planetary systems are parts.	SB 3.26.69 Brahmā also entered His heart with intelligence, but even then the Cosmic Being could not be prevailed upon to get up. Lord Rudra also entered His heart with the ego, but even then the Cosmic Being did not stir.
SB 3.26.53 The Supreme Personality of Godhead, the virāt-puruṣa, situated Himself in that golden egg, which was lying on the water, and He divided it into many departments.	SB 3.26.70 However, when the inner controller, the deity presiding over consciousness, entered the heart with reason, at that very moment the Cosmic Being arose from the causal waters.
SB 3.26.54 First of all a mouth appeared in Him, and then came forth the organ of speech, and with it the god of fire, the deity who presides over that organ. Then a pair of nostrils appeared, and in them appeared the olfactory sense, as well as prāṇa, the vital air.	SB 3.26.71 When a man is sleeping, all his material assets—namely the vital energy, the senses for recording knowledge, the senses for working, the mind and the intelligence—cannot arouse him. He can be
SB 3.26.55 In the wake of the olfactory sense came the wind-god, who presides over that sense. Thereafter a pair of eyes appeared in the universal	

aroused only when the Supersoul helps him.
SB 3.26.72 Therefore, through devotion, detachment and advancement in spiritual knowledge acquired through concentrated devotional service, one should contemplate that Supersoul as present in this very body although simultaneously apart from it.
SB 3.27: Understanding Material Nature
SB 3.27.1 The Personality of Godhead Kapila continued: When the living entity is thus unaffected by the modes of material nature, because he is unchanging and does not claim proprietorship, he remains apart from the reactions of the modes, although abiding in a material body, just as the sun remains aloof from its reflection on water.
SB 3.27.2 When the soul is under the spell of material nature and false ego, identifying his body as the self, he becomes absorbed in material activities, and by the influence of false ego he thinks that he is the proprietor of everything.
SB 3.27.3 The conditioned soul therefore transmigrates into different species of life, higher and lower, because of his association with the modes of material nature. Unless he is relieved of material activities, he has to accept this position because of his faulty work.
SB 3.27.4 Actually a living entity is transcendental to material existence, but because of his mentality of lording it over material nature, his material existential condition does not cease, and just as in a dream, he is affected by all sorts of disadvantages.
SB 3.27.5 It is the duty of every conditioned soul to engage his polluted consciousness, which is now attached to material enjoyment, in very serious devotional service with detachment. Thus his mind and consciousness will be under full control.
SB 3.27.6 One has to become faithful by practicing the controlling process of the yoga system and must elevate himself to the platform of unalloyed devotional service by chanting and hearing about Me.
SB 3.27.7 In executing devotional service, one has to see every living entity equally, without enmity towards anyone yet without intimate connections with anyone. One has to observe celibacy, be grave and execute his eternal activities, offering the results to the Supreme Personality of Godhead.
SB 3.27.8 For his income a devotee should be satisfied with what he earns without great difficulty. He should not eat more than what is necessary. He should live in a secluded place and always be thoughtful, peaceful, friendly, compassionate and self-realized.
SB 3.27.9 One's seeing power should be increased through knowledge of spirit and matter, and one should not unnecessarily identify himself with the body and thus become attracted by bodily relationships.
SB 3.27.10 One should be situated in the transcendental position, beyond the stages of material consciousness, and should be aloof from all other conceptions of life. Thus realizing freedom from false ego, one should see his own self just as he sees the sun in the sky.
SB 3.27.11 A liberated soul realizes the Absolute Personality of Godhead, who is transcendental and who is manifest as a reflection even in the false ego. He is the support of the material cause and He enters into everything. He is absolute, one without a second, and He is the eyes of the illusory energy.
SB 3.27.12 The presence of the Supreme Lord can be realized just as the sun is realized first as a reflection on water, and again as a second reflection on the wall of a room, although the sun itself is situated in the sky.
SB 3.27.13 The self-realized soul is thus reflected first in the threefold ego and then in the body, senses and mind.
SB 3.27.14 Although a devotee appears to be merged in the five material elements, the objects of material enjoyment, the material senses and material mind and intelligence, he is understood to be awake and to be freed from the false ego.
SB 3.27.15 The living entity can vividly feel his existence as the seer, but because of the disappearance of the ego during the state of deep sleep, he falsely takes himself to be lost, like a man who has lost his fortune and feels distressed, thinking himself to be lost.

SB 3.27.16 When, by mature understanding, one can realize his individuality, then the situation he accepts under false ego becomes manifest to him.
SB 3.27.17 Śrī Devahūti inquired: My dear brāhmaṇa, does material nature ever give release to the spirit soul? Since one is attracted to the other eternally, how is their separation possible?
SB 3.27.18 As there is no separate existence of the earth and its aroma or of water and its taste, there cannot be any separate existence of intelligence and consciousness.
SB 3.27.19 Hence even though he is the passive performer of all activities, how can there be freedom for the soul as long as material nature acts on him and binds him?
SB 3.27.20 Even if the great fear of bondage is avoided by mental speculation and inquiry into the fundamental principles, it may still appear again, since its cause has not ceased.
SB 3.27.21 The Supreme Personality of Godhead said: One can get liberation by seriously discharging devotional service unto Me and thereby hearing for a long time about Me or from Me. By thus executing one's prescribed duties, there will be no reaction, and one will be freed from the contamination of matter.
SB 3.27.22 This devotional service has to be performed strongly in perfect knowledge and with transcendental vision. One must be strongly renounced and must engage in austerity and perform mystic yoga in order to be firmly fixed in self-absorption.
SB 3.27.23 The influence of material nature has covered the living entity, and thus it is as if the living entity were always in a blazing fire. But by the process of seriously discharging devotional service, this influence can be removed, just as wooden sticks which cause a fire are themselves consumed by it.
SB 3.27.24 By discovering the faultiness of his desiring to lord it over material nature and by therefore giving it up, the living entity becomes independent and stands in his own glory.
SB 3.27.25 In the dreaming state one's consciousness is almost covered, and one sees many inauspicious things, but when he is awakened and fully conscious, such inauspicious things cannot bewilder him.
SB 3.27.26 The influence of material nature cannot harm an enlightened soul, even though he engages in material activities, because he knows the truth of the Absolute, and his mind is fixed on the Supreme Personality of Godhead.
SB 3.27.27 When a person thus engages in devotional service and self-realization for many, many years and births, he becomes completely reluctant to enjoy any one of the material planets, even up to the highest planet, which is known as Brahmaloṅka; he becomes fully developed in consciousness.
SB 3.27.28, SB 3.27.29, SB 3.27.28-29 My devotee actually becomes self-realized by My unlimited causeless mercy, and thus, when freed from all doubts, he steadily progresses towards his destined abode, which is directly under the protection of My spiritual energy of unadulterated bliss. That is the ultimate perfectional goal of the living entity. After giving up the present material body, the mystic devotee goes to that transcendental abode and never comes back.
SB 3.27.30 When a perfect yogi's attention is no longer attracted to the by-products of mystic powers, which are manifestations of the external energy, his progress towards Me becomes unlimited, and thus the power of death cannot overcome him.
SB 3.28: Kapila's Instructions on the Execution of Devotional Service
SB 3.28.1 The Personality of Godhead said: My dear mother, O daughter of the King, now I shall explain to you the system of yoga, the object of which is to concentrate the mind. By practicing this system one can become joyful and progressively advance towards the path of the Absolute Truth.
SB 3.28.2 One should execute his prescribed duties to the best of his ability and avoid performing duties not allotted to him. One should be satisfied with as much gain as he achieves by the grace of the Lord,

and one should worship the lotus feet of a spiritual master.	SB 3.28.19 Thus always merged in devotional service, the yogī visualizes the Lord standing, moving, lying down or sitting within him, for the pastimes of the Supreme Lord are always beautiful and attractive.
SB 3.28.3 One should cease performing conventional religious practices and should be attracted to those which lead to salvation. One should eat very frugally and should always remain secluded so that he can achieve the highest perfection of life.	SB 3.28.20 In fixing his mind on the eternal form of the Lord, the yogī should not take a collective view of all His limbs, but should fix the mind on each individual limb of the Lord.
SB 3.28.4 One should practice nonviolence and truthfulness, should avoid thieving and be satisfied with possessing as much as he needs for his maintenance. He should abstain from sex life, perform austerity, be clean, study the Vedas and worship the supreme form of the Supreme Personality of Godhead.	SB 3.28.21 The devotee should first concentrate his mind on the Lord's lotus feet, which are adorned with the marks of a thunderbolt, a goad, a banner and a lotus. The splendor of their beautiful ruby nails resembles the orb of the moon and dispels the thick gloom of one's heart.
SB 3.28.5 One must observe silence, acquire steadiness by practicing different yogic postures, control the breathing of the vital air, withdraw the senses from sense objects and thus concentrate the mind on the heart.	SB 3.28.22 The blessed Lord Śiva becomes all the more blessed by bearing on his head the holy waters of the Ganges, which has its source in the water that washed the Lord's lotus feet. The Lord's feet act like thunderbolts hurled to shatter the mountain of sin stored in the mind of the meditating devotee. One should therefore meditate on the lotus feet of the Lord for a long time.
SB 3.28.6 Fixing the vital air and the mind in one of the six circles of vital air circulation within the body, thus concentrating one's mind on the transcendental pastimes of the Supreme Personality of Godhead, is called samādhi, or samādhāna, of the mind.	SB 3.28.23 The yogī should fix in his heart the activities of Lakṣmī, the goddess of fortune, who is worshiped by all demigods and is the mother of the supreme person, Brahmā. She can always be found massaging the legs and thighs of the transcendental Lord, very carefully serving Him in this way.
SB 3.28.7 By these processes, or any other true process, one must control the contaminated, unbridled mind, which is always attracted by material enjoyment, and thus fix himself in thought of the Supreme Personality of Godhead.	SB 3.28.24 Next, the yogi should fix his mind in meditation on the Personality of Godhead's thighs, the storehouse of all energy. The Lord's thighs are whitish blue, like the luster of the linseed flower, and appear most graceful when the Lord is carried on the shoulders of Garuḍa. Also the yogī should contemplate His rounded hips, which are encircled by a girdle that rests on the exquisite yellow silk cloth that extends down to His ankles.
SB 3.28.8 After controlling one's mind and sitting postures, one should spread a seat in a secluded and sanctified place, sit there in an easy posture, keeping the body erect, and practice breath control.	SB 3.28.25 The yogī should then meditate on His moonlike navel in the center of His abdomen. From His navel, which is the foundation of the entire universe, sprang the lotus stem containing all the different planetary systems. The lotus is the residence of Brahmā, the first created being. In the same way, the yogī should concentrate his mind on the Lord's nipples, which resemble a pair of most exquisite emeralds and which appear whitish because of the rays of the milk-white pearl necklaces adorning His chest.
SB 3.28.9 The yogī should clear the passage of vital air by breathing in the following manner: first he should inhale very deeply, then hold the breath in, and finally exhale. Or, reversing the process, the yogi can first exhale, then hold the breath outside, and finally inhale. This is done so that the mind may become steady and free from external disturbances.	SB 3.28.26 The yogī should then meditate on the chest of the Supreme Personality of Godhead, the abode of goddess Mahā-Lakṣmī. The Lord's chest is the source of all transcendental pleasure for the mind and full satisfaction for the eyes. The yogī should then imprint on his mind the neck of the Personality of Godhead, who is adored by the entire universe. The neck of the Lord serves to enhance the beauty of the Kaustubha gem, which hangs on His chest.
SB 3.28.10 The yogis who practice such breathing exercises are very soon freed from all mental disturbances, just as gold, when put into fire and fanned with air, becomes free from all impurities.	SB 3.28.27 The yogī should further meditate upon the Lord's four arms, which are the source of all the powers of the demigods who control the various functions of material nature. Then the yogi should concentrate on the polished ornaments, which were burnished by Mount Mandara as it revolved. He should also duly contemplate the Lord's discus, the Sudarśana cakra, which contains one thousand spokes and a dazzling luster, as well as the conch, which looks like a swan in His lotuslike palm.
SB 3.28.11 By practicing the process of prāṇāyāma, one can eradicate the contamination of his physiological condition, and by concentrating the mind one can become free from all sinful activities. By restraining the senses one can free himself from material association, and by meditating on the Supreme Personality of Godhead one can become free from the three modes of material attachment.	SB 3.28.28 The yogī should meditate upon His club, which is named Kaumodakī and is very dear to Him. This club smashes the demons, who are always inimical soldiers, and is smeared with their blood. One should also concentrate on the nice garland on the neck of the Lord, which is always surrounded by bumblebees, with their nice buzzing sound, and one should meditate upon the pearl necklace on the Lord's neck, which is considered to represent the pure living entities who are always engaged in His service.
SB 3.28.12 When the mind is perfectly purified by this practice of yoga, one should concentrate on the tip of the nose with half-closed eyes and see the form of the Supreme Personality of Godhead.	SB 3.28.29 The yogī should then meditate on the lotuslike countenance of the Lord, who presents His different forms in this world out of compassion for the anxious devotees. His nose is prominent, and His crystal-clear cheeks are illuminated by the oscillation of His glittering alligator-shaped earrings.
SB 3.28.13 The Supreme Personality of Godhead has a cheerful, lotuslike countenance with ruddy eyes like the interior of a lotus and a swarthy body like the petals of a blue lotus. He bears a conch, discus and mace in three of His hands.	SB 3.28.30 The yogi then meditates upon the beautiful face of the Lord, which is adorned with curly hair and decorated by lotuslike eyes and dancing eyebrows. A lotus surrounded by swarming bees and a pair of swimming fish would be put to shame by its elegance.
SB 3.28.14 His loins are covered by a shining cloth, yellowish like the filaments of a lotus. On His breast He bears the mark of Śrīvatsa, a curl of white hair. The brilliant Kaustubha gem is suspended from His neck.	
SB 3.28.15 He also wears around His neck a garland of attractive sylvan flowers, and a swarm of bees, intoxicated by its delicious fragrance, hums about the garland. He is further superbly adorned with a pearl necklace, a crown and pairs of armlets, bracelets and anklets.	
SB 3.28.16 His loins and hips encircled by a girdle, He stands on the lotus of His devotee's heart. He is most charming to look at, and His serene aspect gladdens the eyes and souls of the devotees who behold Him.	
SB 3.28.17 The Lord is eternally very beautiful, and He is worshipable by all the inhabitants of every planet. He is ever youthful and always eager to bestow His blessing upon His devotees.	
SB 3.28.18 The glory of the Lord is always worth singing, for His glories enhance the glories of His devotees. One should therefore meditate upon the Supreme Personality of Godhead and upon His devotees. One should meditate on the eternal form of the Lord until the mind becomes fixed.	

SB 3.28.31
The yogis should contemplate with full devotion the compassionate glances frequently cast by the Lord's eyes, for they soothe the most fearful threefold agonies of His devotees. His glances, accompanied by loving smiles, are full of abundant grace.
SB 3.28.32
A yogī should similarly meditate on the most benevolent smile of Lord Śrī Hari, a smile which, for all those who bow to Him, dries away the ocean of tears caused by intense grief. The yogi should also meditate on the Lord's arched eyebrows, which are manifested by His internal potency in order to charm the sex-god for the good of the sages.
SB 3.28.33
With devotion steeped in love and affection, the yogī should meditate within the core of his heart upon the laughter of Lord Viṣṇu. The laughter of Viṣṇu is so captivating that it can be easily meditated upon. When the Supreme Lord is laughing, one can see His small teeth, which resemble jasmine buds rendered rosy by the splendor of His lips. Once devoting his mind to this, the yogī should no longer desire to see anything else.
SB 3.28.34
By following this course, the yogī gradually develops pure love for the Supreme Personality of Godhead, Hari. In the course of his progress in devotional service, the hairs on his body stand erect through excessive joy, and he is constantly bathed in a stream of tears occasioned by intense love. Gradually, even the mind, which he used as a means to attract the Lord, as one attracts a fish to a hook, withdraws from material activity.
SB 3.28.35
When the mind is thus completely freed from all material contamination and detached from material objectives, it is just like the flame of a lamp. At that time the mind is actually dovetailed with that of the Supreme Lord and is experienced as one with Him because it is freed from the interactive flow of the material qualities.
SB 3.28.36
Thus situated in the highest transcendental stage, the mind ceases from all material reaction and becomes situated in its own glory, transcendental to all material conceptions of happiness and distress. At that time the yogī realizes the truth of his relationship with the Supreme Personality of Godhead. He discovers that pleasure and pain as well as their interactions, which he attributed to his own self, are actually due to the false ego, which is a product of ignorance.
SB 3.28.37
Because he has achieved his real identity, the perfectly realized soul has no conception of how the material body is moving or acting, just as an intoxicated person cannot understand whether or not he has clothing on his body.
SB 3.28.38
The body of such a liberated yogī, along with the senses, is taken charge of by the Supreme Personality of Godhead, and it functions until its destined activities are finished. The liberated devotee, being awake to his constitutional position and thus situated in samādhi, the highest perfectional stage of yoga, does not accept the by-products of the material body as his own. Thus he considers his bodily activities to be like the activities of a body in a dream.
SB 3.28.39
Because of great affection for family and wealth, one accepts a son and some money as his own, and due to affection for the material body, one thinks that it is his. But actually, as one can understand that his family and wealth are different from him, the liberated soul can understand that he and his body are not the same.
SB 3.28.40
The blazing fire is different from the flames, from the sparks and from the smoke, although all are intimately connected because they are born from the same blazing wood.
SB 3.28.41
The Supreme Personality of Godhead, who is known as Parambrahma, is the seer. He is different from the jiva soul, or individual living entity, who is combined with the senses, the five elements and consciousness.
SB 3.28.42
A yogi should see the same soul in all manifestations, for all that exists is a manifestation of different energies of the Supreme. In this way the devotee should see all living entities without distinction. That is realization of the Supreme Soul.
SB 3.28.43
As fire is exhibited in different forms of wood, so, under different conditions of the modes of material nature, the pure spirit soul manifests itself in different bodies.
SB 3.28.44
Thus the yogī can be in the self-realized position after conquering

the insurmountable spell of māyā, who presents herself as both the cause and effect of this material manifestation and is therefore very difficult to understand.
SB 3.29: Explanation of Devotional Service by Lord Kapila
SB 3.29.1, SB 3.29.2, SB 3.29.1-2
Devahūti inquired: My dear Lord, You have already very scientifically described the symptoms of the total material nature and the characteristics of the spirit according to the Sāṅkhya system of philosophy. Now I shall request You to explain the path of devotional service, which is the ultimate end of all philosophical systems.
SB 3.29.3
Devahūti continued: My dear Lord, please also describe in detail, both for me and for people in general, the continual process of birth and death, for by hearing of such calamities we may become detached from the activities of this material world.
SB 3.29.4
Please also describe eternal time, which is a representation of Your form and by whose influence people in general engage in the performance of pious activities.
SB 3.29.5
My dear Lord, You are just like the sun, for You illuminate the darkness of the conditional life of the living entities. Because their eyes of knowledge are not open, they are sleeping eternally in that darkness without Your shelter, and therefore they are falsely engaged by the actions and reactions of their material activities, and they appear to be very fatigued.
SB 3.29.6
Śrī Maitreya said: O best amongst the Kurus, the great sage Kapila, moved by great compassion and pleased by the words of His glorious mother, spoke as follows.
SB 3.29.7
Lord Kapila, the Personality of Godhead, replied: O noble lady, there are multifarious paths of devotional service in terms of the different qualities of the executor.
SB 3.29.8
Devotional service executed by a person who is envious, proud, violent and angry, and who is a separatist, is considered to be in the mode of darkness.
SB 3.29.9
The worship of Deities in the temple by a separatist, with a motive for material enjoyment, fame and opulence, is devotion in the mode of passion.
SB 3.29.10
When a devotee worships the Supreme Personality of Godhead and offers the results of his activities in order to free himself from the inebrieties of fruitive activities, his devotion is in the mode of goodness.
SB 3.29.11, SB 3.29.12, SB 3.29.11-12
The manifestation of unadulterated devotional service is exhibited when one's mind is at once attracted to hearing the transcendental name and qualities of the Supreme Personality of Godhead, who is residing in everyone's heart. Just as the water of the Ganges flows naturally down towards the ocean, such devotional ecstasy, uninterrupted by any material condition, flows towards the Supreme Lord.
SB 3.29.13
A pure devotee does not accept any kind of liberation—sālokya, sārṣṭi, sāmīpya, sārūpya or ekatva—even though they are offered by the Supreme Personality of Godhead.
SB 3.29.14
By attaining the highest platform of devotional service, as I have explained, one can overcome the influence of the three modes of material nature and be situated in the transcendental stage, as is the Lord.
SB 3.29.15
A devotee must execute his prescribed duties, which are glorious, without material profit. Without excessive violence, one should regularly perform one's devotional activities.
SB 3.29.16
The devotee should regularly see My statues in the temple, touch My lotus feet and offer worshipable paraphernalia and prayer. He should see in the spirit of renunciation, from the mode of goodness, and see every living entity as spiritual.
SB 3.29.17
The pure devotee should execute devotional service by giving the greatest respect to the spiritual master and the ācāryas. He should be compassionate to the poor and make friendship with persons who are his equals, but all his activities should be executed under regulation and with control of the senses.

SB 3.29.18 A devotee should always try to hear about spiritual matters and should always utilize his time in chanting the holy name of the Lord. His behavior should always be straightforward and simple, and although he is not envious but friendly to everyone, he should avoid the company of persons who are not spiritually advanced.	SB 3.29.34 Such a perfect devotee offers respects to every living entity because he is under the firm conviction that the Supreme Personality of Godhead has entered the body of every living entity as the Supersoul, or controller.
SB 3.29.19 When one is fully qualified with all these transcendental attributes and his consciousness is thus completely purified, he is immediately attracted simply by hearing My name or hearing of My transcendental quality.	SB 3.29.35 My dear mother, O daughter of Manu, a devotee who applies the science of devotional service and mystic yoga in this way can achieve the abode of the Supreme Person simply by that devotional service.
SB 3.29.20 As the chariot of air carries an aroma from its source and immediately catches the sense of smell, similarly, one who constantly engages in devotional service, in Kṛṣṇa consciousness, can catch the Supreme Soul, who is equally present everywhere.	SB 3.29.36 This puruṣa whom the individual soul must approach is the eternal form of the Supreme Personality of Godhead, who is known as Brahman and Paramātmā. He is the transcendental chief personality, and His activities are all spiritual.
SB 3.29.21 I am present in every living entity as the Supersoul. If someone neglects or disregards that Supersoul everywhere and engages himself in the worship of the Deity in the temple, that is simply imitation.	SB 3.29.37 The time factor, who causes the transformation of the various material manifestations, is another feature of the Supreme Personality of Godhead. Anyone who does not know that time is the same Supreme Personality is afraid of the time factor.
SB 3.29.22 One who worships the Deity of Godhead in the temples but does not know that the Supreme Lord, as Paramātmā, is situated in every living entity's heart, must be in ignorance and is compared to one who offers oblations into ashes.	SB 3.29.38 Lord Viṣṇu, the Supreme Personality of Godhead, who is the enjoyer of all sacrifices, is the time factor and the master of all masters. He enters everyone's heart, He is the support of everyone, and He causes every being to be annihilated by another.
SB 3.29.23 One who offers Me respect but is envious of the bodies of others and is therefore a separatist never attains peace of mind, because of his inimical behavior towards other living entities.	SB 3.29.39 No one is dear to the Supreme Personality of Godhead, nor is anyone His enemy or friend. But He gives inspiration to those who have not forgotten Him and destroys those who have.
SB 3.29.24 My dear Mother, even if he worships with proper rituals and paraphernalia, a person who is ignorant of My presence in all living entities never pleases Me by the worship of My Deities in the temple.	SB 3.29.40 Out of fear of the Supreme Personality of Godhead the wind blows, out of fear of Him the sun shines, out of fear of Him the rain pours forth showers, and out of fear of Him the host of heavenly bodies shed their luster.
SB 3.29.25 Performing his prescribed duties, one should worship the Deity of the Supreme Personality of Godhead until one realizes My presence in his own heart and in the hearts of other living entities as well.	SB 3.29.41 Out of fear of the Supreme Personality of Godhead the trees, creepers, herbs and seasonal plants and flowers blossom and fructify, each in its own season.
SB 3.29.26 As the blazing fire of death, I cause great fear to whoever makes the least discrimination between himself and other living entities because of a differential outlook.	SB 3.29.42 Out of fear of the Supreme Personality of Godhead the rivers flow, and the ocean never overflows. Out of fear of Him only does fire burn and does the earth, with its mountains, not sink in the water of the universe.
SB 3.29.27 Therefore, through charitable gifts and attention, as well as through friendly behavior and by viewing all to be alike, one should propitiate Me, who abide in all creatures as their very Self.	SB 3.29.43 Subject to the control of the Supreme Personality of Godhead, the sky allows outer space to accommodate all the various planets, which hold innumerable living entities. The total universal body expands with its seven coverings under His supreme control.
SB 3.29.28 Living entities are superior to inanimate objects, O blessed mother, and among them, living entities who display life symptoms are better. Animals with developed consciousness are better than them, and better still are those who have developed sense perception.	SB 3.29.44 Out of fear of the Supreme Personality of Godhead, the directing demigods in charge of the modes of material nature carry out the functions of creation, maintenance and destruction; everything animate and inanimate within this material world is under their control.
SB 3.29.29 Among the living entities who have developed sense perception, those who have developed the sense of taste are better than those who have developed only the sense of touch. Better than them are those who have developed the sense of smell, and better still are those who have developed the sense of hearing.	SB 3.29.45 The eternal time factor has no beginning and no end. It is the representative of the Supreme Personality of Godhead, the maker of the criminal world. It brings about the end of the phenomenal world, it carries on the work of creation by bringing one individual into existence from another, and likewise it dissolves the universe by destroying even the lord of death, Yamarāja.
SB 3.29.30 Better than those living entities who can perceive sound are those who can distinguish between one form and another. Better than them are those who have developed upper and lower sets of teeth, and better still are those who have many legs. Better than them are the quadrupeds, and better still are the human beings.	SB 3.30: Description by Lord Kapila of Adverse Fruitive Activities
SB 3.29.31 Among human beings, the society which is divided according to quality and work is best, and in that society, the intelligent men, who are designated as brāhmaṇas, are best. Among the brāhmaṇas, one who has studied the Vedas is the best, and among the brāhmaṇas who have studied the Vedas, one who knows the actual purport of Veda is the best.	SB 3.30.1 The Personality of Godhead said: As a mass of clouds does not know the powerful influence of the wind, a person engaged in material consciousness does not know the powerful strength of the time factor, by which he is being carried.
SB 3.29.32 Better than the brāhmaṇa who knows the purpose of the Vedas is he who can dissipate all doubts, and better than him is one who strictly follows the brahminical principles. Better than him is one who is liberated from all material contamination, and better than him is a pure devotee, who executes devotional service without expectation of reward.	SB 3.30.2 Whatever is produced by the materialist with great pain and labor for so-called happiness, the Supreme Personality, as the time factor, destroys, and for this reason the conditioned soul laments.
SB 3.29.33 Therefore I do not find a greater person than he who has no interest outside of Mine and who therefore engages and dedicates all his activities and all his life—everything—unto Me without cessation.	SB 3.30.3 The misguided materialist does not know that his very body is impermanent and that the attractions of home, land and wealth, which are in relationship to that body, are also temporary. Out of ignorance only, he thinks that everything is permanent.
	SB 3.30.4 The living entity, in whatever species of life he appears, finds a particular type of satisfaction in that species, and he is never averse to being situated in such a condition.
	SB 3.30.5

The conditioned living entity is satisfied in his own particular species of life; while deluded by the covering influence of the illusory energy, he feels little inclined to cast off his body, even when in hell, for he takes delight in hellish enjoyment.
SB 3.30.6 Such satisfaction with one's standard of living is due to deep-rooted attraction for body, wife, home, children, animals, wealth and friends. In such association, the conditioned soul thinks himself quite perfect.
SB 3.30.7 Although he is always burning with anxiety, such a fool always performs all kinds of mischievous activities, with a hope which is never to be fulfilled, in order to maintain his so-called family and society.
SB 3.30.8 He gives heart and senses to a woman, who falsely charms him with mayā. He enjoys solitary embraces and talking with her, and he is enchanted by the sweet words of the small children.
SB 3.30.9 The attached householder remains in his family life, which is full of diplomacy and politics. Always spreading miseries and controlled by acts of sense gratification, he acts just to counteract the reactions of all his miseries, and if he can successfully counteract such miseries, he thinks that he is happy.
SB 3.30.10 He secures money by committing violence here and there, and although he employs it in the service of his family, he himself eats only a little portion of the food thus purchased, and he goes to hell for those for whom he earned the money in such an irregular way.
SB 3.30.11 When he suffers reverses in his occupation, he tries again and again to improve himself, but when he is baffled in all attempts and is ruined, he accepts money from others because of excessive greed.
SB 3.30.12 Thus the unfortunate man, unsuccessful in maintaining his family members, is bereft of all beauty. He always thinks of his failure, grieving very deeply.
SB 3.30.13 Seeing him unable to support them, his wife and others do not treat him with the same respect as before, even as miserly farmers do not accord the same treatment to their old and worn-out oxen.
SB 3.30.14 The foolish family man does not become averse to family life although he is maintained by those whom he once maintained. Deformed by the influence of old age, he prepares himself to meet ultimate death.
SB 3.30.15 Thus he remains at home just like a pet dog and eats whatever is so negligently given to him. Afflicted with many illnesses, such as dyspepsia and loss of appetite, he eats only very small morsels of food, and he becomes an invalid, who cannot work any more.
SB 3.30.16 In that diseased condition, one's eyes bulge due to the pressure of air from within, and his glands become congested with mucus. He has difficulty breathing, and upon exhaling and inhaling he produces a sound like ghura-ghura, a rattling within the throat.
SB 3.30.17 In this way he comes under the clutches of death and lies down, surrounded by lamenting friends and relatives, and although he wants to speak with them, he no longer can because he is under the control of time.
SB 3.30.18 Thus the man, who engaged with uncontrolled senses in maintaining a family, dies in great grief, seeing his relatives crying. He dies most pathetically, in great pain and without consciousness.
SB 3.30.19 At death, he sees the messengers of the lord of death come before him, their eyes full of wrath, and in great fear he passes stool and urine.
SB 3.30.20 As a criminal is arrested for punishment by the constables of the state, a person engaged in criminal sense gratification is similarly arrested by the Yamadūtas, who bind him by the neck with strong rope and cover his subtle body so that he may undergo severe punishment.
SB 3.30.21 While carried by the constables of Yamarāja, he is overwhelmed and trembles in their hands. While passing on the road he is bitten by dogs, and he can remember the sinful activities of his life. He is thus terribly distressed.
SB 3.30.22

Under the scorching sun, the criminal has to pass through roads of hot sand with forest fires on both sides. He is whipped on the back by the constables because of his inability to walk, and he is afflicted by hunger and thirst, but unfortunately there is no drinking water, no shelter and no place for rest on the road.
SB 3.30.23 While passing on that road to the abode of Yamarāja, he falls down in fatigue, and sometimes he becomes unconscious, but he is forced to rise again. In this way he is very quickly brought to the presence of Yamarāja.
SB 3.30.24 Thus he has to pass ninety-nine thousand yojanas within two or three moments, and then he is at once engaged in the torturous punishment which he is destined to suffer.
SB 3.30.25 He is placed in the midst of burning pieces of wood, and his limbs are set on fire. In some cases he is made to eat his own flesh or have it eaten by others.
SB 3.30.26 His entrails are pulled out by the hounds and vultures of hell, even though he is still alive to see it, and he is subjected to torment by serpents, scorpions, gnats and other creatures that bite him.
SB 3.30.27 Next his limbs are lopped off and torn asunder by elephants. He is hurled down from hilltops, and he is also held captive either in water or in a cave.
SB 3.30.28 Men and women whose lives were built upon indulgence in illicit sex life are put into many kinds of miserable conditions in the hells known as Tāmisra, Andha-tāmisra and Raurava.
SB 3.30.29 Lord Kapila continued: My dear mother, it is sometimes said that we experience hell or heaven on this planet, for hellish punishments are sometimes visible on this planet also.
SB 3.30.30 After leaving this body, the man who maintained himself and his family members by sinful activities suffers a hellish life, and his relatives suffer also.
SB 3.30.31 He goes alone to the darkest regions of hell after quitting the present body, and the money he acquired by envying other living entities is the passage money with which he leaves this world.
SB 3.30.32 Thus, by the arrangement of the Supreme Personality of Godhead, the maintainer of kinsmen is put into a hellish condition to suffer for his sinful activities, like a man who has lost his wealth.
SB 3.30.33 Therefore a person who is very eager to maintain his family and kinsmen simply by black methods certainly goes to the darkest region of hell, which is known as Andha-tāmisra.
SB 3.30.34 Having gone through all the miserable, hellish conditions and having passed in a regular order through the lowest forms of animal life prior to human birth, and having thus been purged of his sins, one is reborn again as a human being on this earth.
SB 3.31: Lord Kapila's Instructions on the Movements of the Living Entities
SB 3.31.1 The Personality of Godhead said: Under the supervision of the Supreme Lord and according to the result of his work, the living entity, the soul, is made to enter into the womb of a woman through the particle of male semen to assume a particular type of body.
SB 3.31.2 On the first night, the sperm and ovum mix, and on the fifth night the mixture ferments into a bubble. On the tenth night it develops into a form like a plum, and after that, it gradually turns into a lump of flesh or an egg, as the case may be.
SB 3.31.3 In the course of a month, a head is formed, and at the end of two months the hands, feet and other limbs take shape. By the end of three months, the nails, fingers, toes, body hair, bones and skin appear, as do the organ of generation and the other apertures in the body, namely the eyes, nostrils, ears, mouth and anus.
SB 3.31.4 Within four months from the date of conception, the seven essential ingredients of the body, namely chyle, blood, flesh, fat, bone, marrow and semen, come into existence. At the end of five months, hunger and thirst make themselves felt, and at the end of six months, the fetus, enclosed by the amnion, begins to move on the right side of the abdomen.
SB 3.31.5

Deriving its nutrition from the food and drink taken by the mother, the fetus grows and remains in that abominable residence of stools and urine, which is the breeding place of all kinds of worms.	The living entity in another type of body sees only by instinct; he knows only the agreeable and disagreeable sense perceptions of that particular body. But I have a body in which I can control my senses and can understand my destination; therefore, I offer my respectful obeisances to the Supreme Personality of Godhead, by whom I have been blessed with this body and by whose grace I can see Him within and without.
SB 3.31.6 Bitten again and again all over the body by the hungry worms in the abdomen itself, the child suffers terrible agony because of his tenderness. He thus becomes unconscious moment after moment because of the terrible condition.	SB 3.31.20 Therefore, my Lord, although I am living in a terrible condition, I do not wish to depart from my mother's abdomen to fall again into the blind well of materialistic life. Your external energy, called deva-māyā, at once captures the newly born child, and immediately false identification, which is the beginning of the cycle of continual birth and death, begins.
SB 3.31.7 Owing to the mother's eating bitter, pungent foodstuffs, or food which is too salty or too sour, the body of the child incessantly suffers pains which are almost intolerable.	SB 3.31.21 Therefore, without being agitated any more, I shall deliver myself from the darkness of nescience with the help of my friend, clear consciousness. Simply by keeping the lotus feet of Lord Viṣṇu in my mind, I shall be saved from entering into the wombs of many mothers for repeated birth and death.
SB 3.31.8 Placed within the amnion and covered outside by the intestines, the child remains lying on one side of the abdomen, his head turned towards his belly and his back and neck arched like a bow.	SB 3.31.22 Lord Kapila continued: The ten-month-old living entity has these desires even while in the womb. But while he thus extols the Lord, the wind that helps parturition propels him forth with his face turned downward so that he may be born.
SB 3.31.9 The child thus remains just like a bird in a cage, without freedom of movement. At that time, if the child is fortunate, he can remember all the troubles of his past one hundred births, and he grieves wretchedly. What is the possibility of peace of mind in that condition?	SB 3.31.23 Pushed downward all of a sudden by the wind, the child comes out with great trouble, head downward, breathless and deprived of memory due to severe agony.
SB 3.31.10 Thus endowed with the development of consciousness from the seventh month after his conception, the child is tossed downward by the airs that press the embryo during the weeks preceding delivery. Like the worms born of the same filthy abdominal cavity, he cannot remain in one place.	SB 3.31.24 The child thus falls on the ground, smeared with stool and blood, and plays just like a worm germinated from the stool. He loses his superior knowledge and cries under the spell of māyā.
SB 3.31.11 The living entity in this frightful condition of life, bound by seven layers of material ingredients, prays with folded hands, appealing to the Lord, who has put him in that condition.	SB 3.31.25 After coming out of the abdomen, the child is given to the care of persons who are unable to understand what he wants, and thus he is nursed by such persons. Unable to refuse whatever is given to him, he falls into undesirable circumstances.
SB 3.31.12 The human soul says: I take shelter of the lotus feet of the Supreme Personality of Godhead, who appears in His various eternal forms and walks on the surface of the world. I take shelter of Him only, because He can give me relief from all fear and from Him I have received this condition of life, which is just befitting my impious activities.	SB 3.31.26 Laid down on a foul bed infested with sweat and germs, the poor child is incapable of scratching his body to get relief from his itching sensation to say nothing of sitting up, standing or even moving.
SB 3.31.13 I, the pure soul, appearing now bound by my activities, am lying in the womb of my mother by the arrangement of māyā. I offer my respectful obeisances unto Him who is also here with me but who is unaffected and changeless. He is unlimited, but He is perceived in the repentant heart. To Him I offer my respectful obeisances.	SB 3.31.27 In his helpless condition, gnats, mosquitoes, bugs and other germs bite the baby, whose skin is tender, just as smaller worms bite a big worm. The child, deprived of his wisdom, cries bitterly.
SB 3.31.14 I am separated from the Supreme Lord because of my being in this material body, which is made of five elements, and therefore my qualities and senses are being misused, although I am essentially spiritual. Because the Supreme Personality of Godhead is transcendental to material nature and the living entities, because He is devoid of such a material body, and because He is always glorious in His spiritual qualities, I offer my obeisances unto Him.	SB 3.31.28 In this way, the child passes through his childhood, suffering different kinds of distress, and attains boyhood. In boyhood also he suffers pain over desires to get things he can never achieve. And thus, due to ignorance, he becomes angry and sorry.
SB 3.31.15 The human soul further prays: The living entity is put under the influence of material nature and continues a hard struggle for existence on the path of repeated birth and death. This conditional life is due to his forgetfulness of his relationship with the Supreme Personality of Godhead. Therefore, without the Lord's mercy, how can he again engage in the transcendental loving service of the Lord?	SB 3.31.29 With the growth of the body, the living entity, in order to vanquish his soul, increases his false prestige and anger and thereby creates enmity towards similarly lusty people.
SB 3.31.16 No one other than the Supreme Personality of Godhead, as the localized Paramātmā, the partial representation of the Lord, is directing all inanimate and animate objects. He is present in the three phases of time-past, present and future. Therefore, the conditioned soul is engaged in different activities by His direction, and in order to get free from the threefold miseries of this conditional life, we have to surrender unto Him only.	SB 3.31.30 By such ignorance the living entity accepts the material body, which is made of five elements, as himself. With this misunderstanding, he accepts nonpermanent things as his own and increases his ignorance in the darkest region.
SB 3.31.17 Fallen into a pool of blood, stool and urine within the abdomen of his mother, his own body scorched by the mother's gastric fire, the embodied soul, anxious to get out, counts his months and prays, "O my Lord, when shall I, a wretched soul, be released from this confinement?"	SB 3.31.31 For the sake of the body, which is a source of constant trouble to him and which follows him because he is bound by ties of ignorance and fruitive activities, he performs various actions which cause him to be subjected to repeated birth and death.
SB 3.31.18 My dear Lord, by Your causeless mercy I am awakened to consciousness, although I am only ten months old. For this causeless mercy of the Supreme Personality of Godhead, the friend of all fallen souls, there is no way to express my gratitude but to pray with folded hands.	SB 3.31.32 If, therefore, the living entity again associates with the path of unrighteousness, influenced by sensually minded people engaged in the pursuit of sexual enjoyment and the gratification of the palate, he again goes to hell as before.
SB 3.31.19	SB 3.31.33 He becomes devoid of truthfulness, cleanliness, mercy, gravity, spiritual intelligence, shyness, austerity, fame, forgiveness, control of the mind, control of the senses, fortune and all such opportunities.
	SB 3.31.34 One should not associate with a coarse fool who is bereft of the knowledge of self-realization and who is no more than a dancing dog in the hands of a woman.
	SB 3.31.35 The infatuation and bondage which accrue to a man from attachment to any other object is not as complete as that resulting

from attachment to a woman or to the fellowship of men who are fond of women.
SB 3.31.36 At the sight of his own daughter, Brahmā was bewildered by her charms and shamelessly ran up to her in the form of a stag when she took the form of a hind.
SB 3.31.37 Amongst all kinds of living entities begotten by Brahmā, namely men, demigods and animals, none but the sage Nārāyaṇa is immune to the attraction of māyā in the form of woman.
SB 3.31.38 Just try to understand the mighty strength of My māyā in the shape of woman, who by the mere movement of her eyebrows can keep even the greatest conquerors of the world under her grip.
SB 3.31.39 One who aspires to reach the culmination of yoga and has realized his self by rendering service unto Me should never associate with an attractive woman, for such a woman is declared in the scripture to be the gateway to hell for the advancing devotee.
SB 3.31.40 The woman, created by the Lord, is the representation of māyā, and one who associates with such māyā by accepting services must certainly know that this is the way of death, just like a blind well covered with grass.
SB 3.31.41 A living entity who, as a result of attachment to a woman in his previous life, has been endowed with the form of a woman, foolishly looks upon māyā in the form of a man, her husband, as the bestower of wealth, progeny, house and other material assets.
SB 3.31.42 A woman, therefore, should consider her husband, her house and her children to be the arrangement of the external energy of the Lord for her death, just as the sweet singing of the hunter is death for the deer.
SB 3.31.43 Due to his particular type of body, the materialistic living entity wanders from one planet to another, following fruitive activities. In this way, he involves himself in fruitive activities and enjoys the result incessantly.
SB 3.31.44 In this way the living entity gets a suitable body with a material mind and senses, according to his fruitive activities. When the reaction of his particular activity comes to an end, that end is called death, and when a particular type of reaction begins, that beginning is called birth.
SB 3.31.45, SB 3.31.46, SB 3.31.45-46 When the eyes lose their power to see color or form due to morbid affliction of the optic nerve, the sense of sight becomes deadened. The living entity, who is the seer of both the eyes and the sight, loses his power of vision. In the same way, when the physical body, the place where perception of objects occurs, is rendered incapable of perceiving, that is known as death. When one begins to view the physical body as one's very self, that is called birth.
SB 3.31.47 Therefore, one should not view death with horror, nor have recourse to defining the body as soul, nor give way to exaggeration in enjoying the bodily necessities of life. Realizing the true nature of the living entity, one should move about in the world free from attachment and steadfast in purpose.
SB 3.31.48 Endowed with right vision and strengthened by devotional service and a pessimistic attitude towards material identity, one should relegate his body to this illusory world through his reason. Thus one can be unconcerned with this material world.
SB 3.32: Entanglement in Fruitive Activities
SB 3.32.1 The Personality of Godhead said: The person who lives in the center of household life derives material benefits by performing religious rituals, and thereby he fulfills his desire for economic development and sense gratification. Again and again he acts the same way.
SB 3.32.2 Such persons are ever bereft of devotional service due to being too attached to sense gratification, and therefore, although they perform various kinds of sacrifices and take great vows to satisfy the demigods and forefathers, they are not interested in Kṛṣṇa consciousness, devotional service.
SB 3.32.3 Such materialistic persons, attracted by sense gratification and devoted to the forefathers and demigods, can be elevated to the moon, where they drink an extract of the soma plant. They again return to this planet.

SB 3.32.4 All the planets of the materialistic persons, including all the heavenly planets, such as the moon, are vanquished when the Supreme Personality of Godhead, Hari, goes to His bed of serpents, which is known as Ananta Śeṣa.
SB 3.32.5 Those who are intelligent and are of purified consciousness are completely satisfied in Kṛṣṇa consciousness. Freed from the modes of material nature, they do not act for sense gratification; rather, since they are situated in their own occupational duties, they act as one is expected to act.
SB 3.32.6 By executing one's occupational duties, acting with detachment and without a sense of proprietorship or false egoism, one is posted in one's constitutional position by dint of complete purification of consciousness, and by thus executing so-called material duties he can easily enter into the kingdom of God.
SB 3.32.7 Through the path of illumination, such liberated persons approach the complete Personality of Godhead, who is the proprietor of the material and spiritual worlds and is the supreme cause of their manifestation and dissolution.
SB 3.32.8 Worshippers of the Hiranyagarbha expansion of the Personality of Godhead remain within this material world until the end of two parārdhas, when Lord Brahmā also dies.
SB 3.32.9 After experiencing the inhabitable time of the three modes of material nature, known as two parārdhas, Lord Brahmā closes the material universe, which is covered by layers of earth, water, air, fire, ether, mind, ego, etc., and goes back to Godhead.
SB 3.32.10 The yogis who become detached from the material world by practice of breathing exercises and control of the mind reach the planet of Brahmā, which is far, far away. After giving up their bodies, they enter into the body of Lord Brahmā, and therefore when Brahmā is liberated and goes to the Supreme Personality of Godhead, who is the Supreme Brahman, such yogis can also enter into the kingdom of God.
SB 3.32.11 Therefore, My dear mother, by devotional service take direct shelter of the Supreme Personality of Godhead, who is seated in everyone's heart.
SB 3.32.12, SB 3.32.13, SB 3.32.14, SB 3.32.15, SB 3.32.12-15 My dear mother, someone may worship the Supreme Personality of Godhead with a special self-interest, but even demigods such as Lord Brahmā, great sages such as Sanat-kumāra and great munis such as Marīci have to come back to the material world again at the time of creation. When the interaction of the three modes of material nature begins, Brahmā, who is the creator of this cosmic manifestation and who is full of Vedic knowledge, and the great sages, who are the authors of the spiritual path and the yoga system, come back under the influence of the time factor. They are liberated by their nonfruitive activities and they attain the first incarnation of the puruṣa, but at the time of creation they come back in exactly the same forms and positions as they had previously.
SB 3.32.16 Persons who are too addicted to this material world execute their prescribed duties very nicely and with great faith. They daily perform all such prescribed duties with attachment to the fruitive result.
SB 3.32.17 Such persons, impelled by the mode of passion, are full of anxieties and always aspire for sense gratification due to uncontrolled senses. They worship the forefathers and are busy day and night improving the economic condition of their family, social or national life.
SB 3.32.18 Such persons are called trai-varṅika because they are interested in the three elevating processes. They are averse to the Supreme Personality of Godhead, who can give relief to the conditioned soul. They are not interested in the Supreme Personality's pastimes, which are worth hearing because of His transcendental prowess.
SB 3.32.19 Such persons are condemned by the supreme order of the Lord. Because they are averse to the nectar of the activities of the Supreme Personality of Godhead, they are compared to stool-eating hogs. They give up hearing the transcendental activities of the Lord and indulge in hearing of the abominable activities of materialistic persons.
SB 3.32.20 Such materialistic persons are allowed to go to the planet called

Pitṛloka by the southern course of the sun, but they again come back to this planet and take birth in their own families, beginning again the same fruitive activities from birth to the end of life.	Personality of Godhead as He is represented in the material world as well as in transcendence.
SB 3.32.21 When the results of their pious activities are exhausted, they fall down by higher arrangement and again come back to this planet, just as any person raised to a high position sometimes all of a sudden falls.	SB 3.32.37 My dear mother, I have explained to you the process of devotional service and its identity in four different social divisions. I have explained to you as well how eternal time is chasing the living entities, although it is imperceptible to them.
SB 3.32.22 My dear mother, I therefore advise that you take shelter of the Supreme Personality of Godhead, for His lotus feet are worth worshipping. Accept this with all devotion and love, for thus you can be situated in transcendental devotional service.	SB 3.32.38 There are varieties of material existence for the living entity according to the work he performs in ignorance or forgetfulness of his real identity. My dear mother, if anyone enters into that forgetfulness, he is unable to understand where his movements will end.
SB 3.32.23 Engagement in Kṛṣṇa consciousness and application of devotional service unto Kṛṣṇa make it possible to advance in knowledge and detachment, as well as in self-realization.	SB 3.32.39 Lord Kapila continued: This instruction is not meant for the envious, for the agnostics or for persons who are unclean in their behavior. Nor is it for hypocrites or for persons who are proud of material possessions.
SB 3.32.24 The exalted devotee's mind becomes equipoised in sensory activities, and he is transcendental to that which is agreeable and not agreeable.	SB 3.32.40 It is not to be instructed to persons who are too greedy and too attached to family life, nor to persons who are nondevotees and who are envious of the devotees and of the Personality of Godhead.
SB 3.32.25 Because of his transcendental intelligence, the pure devotee is equipoised in his vision and sees himself to be uncontaminated by matter. He does not see anything as superior or inferior, and he feels himself elevated to the transcendental platform of being equal in qualities with the Supreme Person.	SB 3.32.41 Instruction should be given to the faithful devotee who is respectful to the spiritual master, nonenvious, friendly to all kinds of living entities and eager to render service with faith and sincerity.
SB 3.32.26 The Supreme Personality of Godhead alone is complete transcendental knowledge, but according to the different processes of understanding He appears differently, either as impersonal Brahman, as Paramātmā, as the Supreme Personality of Godhead or as the puruṣa-avatāra.	SB 3.32.42 This instruction should be imparted by the spiritual master to persons who have taken the Supreme Personality of Godhead to be more dear than anything, who are not envious of anyone, who are perfectly cleansed and who have developed detachment for that which is outside the purview of Kṛṣṇa consciousness.
SB 3.32.27 The greatest common understanding for all yogīs is complete detachment from matter, which can be achieved by different kinds of yoga.	SB 3.32.43 Anyone who once meditates upon Me with faith and affection, who hears and chants about Me, surely goes back home, back to Godhead.
SB 3.32.28 Those who are averse to the Transcendence realize the Supreme Absolute Truth differently through speculative sense perception, and therefore, because of mistaken speculation, everything appears to them to be relative.	SB 3.33: Activities of Kapila
SB 3.32.29 From the total energy, the mahat-tattva, I have manifested the false ego, the three modes of material nature, the five material elements, the individual consciousness, the eleven senses and the material body. Similarly, the entire universe has come from the Supreme Personality of Godhead.	SB 3.33.1 Śrī Maitreya said: Thus Devahūti, the mother of Lord Kapila and wife of Kardama Muni, became freed from all ignorance concerning devotional service and transcendental knowledge. She offered her obeisances unto the Lord, the author of the basic principles of the Sāṅkhya system of philosophy, which is the background of liberation, and she satisfied Him with the following verses of prayer.
SB 3.32.30 This perfect knowledge can be achieved by a person who is already engaged in devotional service with faith, steadiness and full detachment, and who is always absorbed in thought of the Supreme. He is aloof from material association.	SB 3.33.2 Devahūti said: Brahmā is said to be unborn because he takes birth from the lotus flower which grows from Your abdomen while You lie in the ocean at the bottom of the universe. But even Brahmā simply meditated upon You, whose body is the source of unlimited universes.
SB 3.32.31 My dear respectful mother, I have already described the path of understanding the Absolute Truth, by which one can come to understand the real truth of matter and spirit and their relationship.	SB 3.33.3 My dear Lord, although personally You have nothing to do, You have distributed Your energies in the interactions of the material modes of nature, and for that reason the creation, maintenance and dissolution of the cosmic manifestation take place. My dear Lord, You are self-determined and are the Supreme Personality of Godhead for all living entities. For them You created this material manifestation, and although You are one, Your diverse energies can act multifariously. This is inconceivable to us.
SB 3.32.32 Philosophical research culminates in understanding the Supreme Personality of Godhead. After achieving this understanding, when one becomes free from the material modes of nature, he attains the stage of devotional service. Either by devotional service directly or by philosophical research, one has to find the same destination, which is the Supreme Personality of Godhead.	SB 3.33.4 As the Supreme Personality of Godhead, You have taken birth from my abdomen. O my Lord, how is that possible for the supreme one, who has in His belly all the cosmic manifestation? The answer is that it is possible, for at the end of the millennium You lie down on a leaf of a banyan tree, and just like a small baby, You lick the toe of Your lotus foot.
SB 3.32.33 A single object is appreciated differently by different senses due to its having different qualities. Similarly, the Supreme Personality of Godhead is one, but according to different scriptural injunctions He appears to be different.	SB 3.33.5 My dear Lord, You have assumed this body in order to diminish the sinful activities of the fallen and to enrich their knowledge in devotion and liberation. Since these sinful people are dependent on Your direction, by Your own will You assume incarnations as a boar and as other forms. Similarly, You have appeared in order to distribute transcendental knowledge to Your dependents.
SB 3.32.34, SB 3.32.35, SB 3.32.36, SB 3.32.34-36 By performing fruitive activities and sacrifices, by distributing charity, by performing austerities, by studying various literatures, by conducting philosophical research, by controlling the mind, by subduing the senses, by accepting the renounced order of life and by performing the prescribed duties of one's social order; by performing the different divisions of yoga practice, by performing devotional service and by exhibiting the process of devotional service containing the symptoms of both attachment and detachment; by understanding the science of self-realization and by developing a strong sense of detachment, one who is expert in understanding the different processes of self-realization realizes the Supreme	SB 3.33.6 To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters immediately becomes eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.

SB 3.33.7	Oh, how glorious are they whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such persons are worshipable. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Āryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the Vedas and fulfilled everything required.
SB 3.33.8	I believe, my Lord, that You are Lord Viṣṇu Himself under the name of Kapila, and You are the Supreme Personality of Godhead, the Supreme Brahman! The saints and sages, being freed from all the disturbances of the senses and mind, meditate upon You, for by Your mercy only can one become free from the clutches of the three modes of material nature. At the time of dissolution, all the Vedas are sustained in You only.
SB 3.33.9	Thus the Supreme Personality of Godhead Kapila, satisfied by the words of His mother, towards whom He was very affectionate, replied with gravity.
SB 3.33.10	The Personality of Godhead said: My dear mother, the path of self-realization which I have already instructed to you is very easy. You can execute this system without difficulty, and by following it you shall very soon be liberated, even within your present body.
SB 3.33.11	My dear mother, those who are actually transcendentalists certainly follow My instructions, as I have given them to you. You may rest assured that if you traverse this path of self-realization perfectly, surely you shall be freed from fearful material contamination and shall ultimately reach Me. Mother, persons who are not conversant with this method of devotional service certainly cannot get out of the cycle of birth and death.
SB 3.33.12	Śrī Maitreya said: The Supreme Personality of Godhead Kapila, after instructing His beloved mother, took permission from her and left His home, His mission having been fulfilled.
SB 3.33.13	As instructed by her son, Devahūti also began to practice bhakti-yoga in that very āśrama. She practiced samādhi in the house of Kardama Muni, which was so beautifully decorated with flowers that it was considered the flower crown of the River Sarasvatī.
SB 3.33.14	She began to bathe three times daily, and thus her curling black hair gradually became gray. Due to austerity, her body gradually became thin, and she wore old garments.
SB 3.33.15	The home and household paraphernalia of Kardama, who was one of the Prajāpatis, was developed in such a way, by dint of his mystic powers of austerity and yoga, that his opulence was sometimes envied by those who travel in outer space in airplanes.
SB 3.33.16	The opulence of the household of Kardama Muni is described herein. The bedsheets and mattresses were all as white as the foam of milk, the chairs and benches were made of ivory and were covered by cloths of lace with golden filigree, and the couches were made of gold and had very soft pillows.
SB 3.33.17	The walls of the house were made of first-class marble, decorated with valuable jewels. There was no need of light, for the household was illuminated by the rays of these jewels. The female members of the household were all amply decorated with jewelry.
SB 3.33.18	The compound of the main household was surrounded by beautiful gardens, with sweet, fragrant flowers and many trees which produced fresh fruit and were tall and beautiful. The attraction of such gardens was that singing birds would sit on the trees, and their chanting voices, as well as the humming sound of the bees, made the whole atmosphere as pleasing as possible.
SB 3.33.19	When Devahūti would enter that lovely garden to take her bath in the pond filled with lotus flowers, the associates of the denizens of heaven, the Gandharvas, would sing about Kardama's glorious household life. Her great husband, Kardama, gave her all protection at all times.
SB 3.33.20	Although her position was unique from all points of view, saintly Devahūti, in spite of all her possessions, which were envied even by the ladies of the heavenly planets, gave up all such comforts. She was only sorry that her great son was separated from her.
SB 3.33.21	

Devahūti's husband had already left home and accepted the renounced order of life, and then her only son, Kapila, left home. Although she knew all the truths of life and death, and although her heart was cleansed of all dirt, she was very aggrieved at the loss of her son, just as a cow is affected when her calf dies.	
SB 3.33.22	O Vidura, thus always meditating upon her son, the Supreme Personality of Godhead Kapiladeva, she very soon became unattached to her nicely decorated home.
SB 3.33.23	Thereafter, having heard with great eagerness and in all detail from her son, Kapiladeva, the eternally smiling Personality of Godhead, Devahūti began to meditate constantly upon the Viṣṇu form of the Supreme Lord.
SB 3.33.24, SB 3.33.25, SB 3.33.24-25	She did so with serious engagement in devotional service. Because she was strong in renunciation, she accepted only the necessities of the body. She became situated in knowledge due to realization of the Absolute Truth, her heart became purified, she became fully absorbed in meditation upon the Supreme Personality of Godhead, and all misgivings due to the modes of material nature disappeared.
SB 3.33.26	Her mind became completely engaged in the Supreme Lord, and she automatically realized the knowledge of the impersonal Brahman. As a Brahman-realized soul, she was freed from the designations of the materialistic concept of life. Thus all material pangs disappeared, and she attained transcendental bliss.
SB 3.33.27	Situated in eternal trance and freed from illusion impelled by the modes of material nature, she forgot her material body, just as one forgets his different bodies in a dream.
SB 3.33.28	Her body was being taken care of by the spiritual damsels created by her husband, Kardama, and since she had no mental anxiety at that time, her body did not become thin. She appeared just like a fire surrounded by smoke.
SB 3.33.29	Because she was always absorbed in the thought of the Supreme Personality of Godhead, she was not aware that her hair was sometimes loosened or her garments were disarrayed.
SB 3.33.30	My dear Vidura, by following the principles instructed by Kapila, Devahūti soon became liberated from material bondage, and she achieved the Supreme Personality of Godhead, as Supersoul, without difficulty.
SB 3.33.31	The place where Devahūti achieved her perfection, my dear Vidura, is understood to be a most sacred spot. It is known all over the three worlds as Siddhapada.
SB 3.33.32	Dear Vidura, the material elements of her body have melted into water and are now a flowing river, which is the most sacred of all rivers. Anyone who bathes in that river also attains perfection, and therefore all persons who desire perfection go bathe there.
SB 3.33.33	My dear Vidura, the great sage Kapila, the Personality of Godhead, left His father's hermitage with the permission of His mother and went towards the northeast.
SB 3.33.34	While He was passing in the northern direction, all the celestial denizens known as Cāraṇas and Gandharvas, as well as the munis and the damsels of the heavenly planets, prayed and offered Him all respects. The ocean offered Him oblations and a place of residence.
SB 3.33.35	Even now Kapila Muni is staying there in trance for the deliverance of the conditioned souls in the three worlds, and all the ācāryas, or great teachers, of the system of Sāṅkhya philosophy are worshipping Him.
SB 3.33.36	My dear son, since you have inquired from me, I have answered. O sinless one, the descriptions of Kapiladeva and His mother and their activities are the purest of all pure discourses.
SB 3.33.37	The description of the dealings of Kapiladeva and His mother is very confidential, and anyone who hears or reads this narration becomes a devotee of the Supreme Personality of Godhead, who is carried by Garuḍa, and he thereafter enters into the abode of the Supreme Lord to engage in the transcendental loving service of the Lord.

Canto 4: The Creation of the Fourth Order
SB 4.1: Genealogical Table of the Daughters of Manu
SB 4.1.1 Śrī Maitreya said: Svāyambhuva Manu begot three daughters in his wife Śatarūpā, and their names were Ākūti, Devahūti and Prasūti.
SB 4.1.2 Ākūti had two brothers, but in spite of her brothers, King Svāyambhuva Manu handed her over to Prajāpati Ruci on the condition that the son born of her be returned to Manu as his son. This he did in consultation with his wife, Śatarūpā.
SB 4.1.3 Ruci, who was very powerful in his brahminical qualifications and was appointed one of the progenitors of the living entities, begot one son and one daughter by his wife, Ākūti.
SB 4.1.4 Of the two children born of Ākūti, the male child was directly an incarnation of the Supreme Personality of Godhead, and His name was Yajña, which is another name of Lord Viṣṇu. The female child was a partial incarnation of Lakṣmī, the goddess of fortune, the eternal consort of Lord Viṣṇu.
SB 4.1.5 Svāyambhuva Manu very gladly brought home the beautiful boy named Yajña, and Ruci, his son-in-law, kept with him the daughter, Dakṣiṇā.
SB 4.1.6 The Lord of the ritualistic performance of yajña later married Dakṣiṇā, who was anxious to have the Personality of Godhead as her husband, and in this wife the Lord was also very much pleased to beget twelve children.
SB 4.1.7 The twelve boys born of Yajña and Dakṣiṇā were named Toṣa, Pratoṣa, Santoṣa, Bhadra, Sānti, Iḍaspati, Idhma, Kavi, Vibhu, Svahna, Sudeva and Rocana.
SB 4.1.8 During the time of Svāyambhuva Manu, these sons all became the demigods collectively named the Tuṣitas. Marīci became the head of the seven ṛṣis, and Yajña became the king of the demigods, Indra.
SB 4.1.9 Svāyambhuva Manu's two sons, Priyavrata and Uttānapāda, became very powerful kings, and their sons and grandsons spread all over the three worlds during that period.
SB 4.1.10 My dear son, Svāyambhuva Manu handed over his very dear daughter Devahūti to Kardama Muni. I have already spoken to you about them, and you have heard about them almost in full.
SB 4.1.11 Svāyambhuva Manu handed over his daughter Prasūti to the son of Brahmā named Dakṣa, who was also one of the progenitors of the living entities. The descendants of Dakṣa are spread throughout the three worlds.
SB 4.1.12 You have already been informed about the nine daughters of Kardama Muni, who were handed over to nine different sages. I shall now describe the descendants of those nine daughters. Please hear from me.
SB 4.1.13 Kardama Muni's daughter Kalā, who was married to Marīci, gave birth to two children, whose names were Kaśyapa and Pūrṇimā. Their descendants are spread all over the world.
SB 4.1.14 My dear Vidura, of the two sons, Kaśyapa and Pūrṇimā, Pūrṇimā begot three children, namely Viraja, Viśvaga and Devakulyā. Of these three, Devakulyā was the water which washed the lotus feet of the Personality of Godhead and which later on transformed into the Ganges of the heavenly planets.
SB 4.1.15 Anasūyā, the wife of Atri Muni, gave birth to three very famous sons—Soma, Dattātreya and Durvāsā—who were partial representations of Lord Viṣṇu, Lord Śiva and Lord Brahmā. Soma was a partial representation of Lord Brahmā, Dattātreya was a partial representation of Lord Viṣṇu, and Durvāsā was a partial representation of Lord Śiva.
SB 4.1.16 After hearing this, Vidura inquired from Maitreya: My dear master, how is it that the three deities Brahmā, Viṣṇu and Śiva, who are the creator, maintainer and destroyer of the whole creation, became the offspring of the wife of Atri Muni?
SB 4.1.17 Maitreya said: When Lord Brahmā ordered Atri Muni to create generations after marrying Anasūyā, Atri Muni and his wife went to perform severe austerities in the valley of the mountain known as

Rkṣa.
SB 4.1.18 In that mountain valley flows a river named Nirvindhyā. On the bank of the river are many aśoka trees and other plants full of palāśa flowers, and there is always the sweet sound of water flowing from a waterfall. The husband and wife reached that beautiful place.
SB 4.1.19 There the great sage concentrated his mind by the yogic breathing exercises, and thereby controlling all attachment, he remained standing on one leg only, eating nothing but air, and stood there on one leg for one hundred years.
SB 4.1.20 He was thinking: May the Lord of the universe, of whom I have taken shelter, kindly he pleased to offer me a son exactly like Him.
SB 4.1.21 While Atri Muni was engaged in these severe austerities, a blazing fire came out of his head by virtue of his breathing exercise, and that fire was seen by the three principal deities of the three worlds.
SB 4.1.22 At that time, the three deities approached the hermitage of Atri Muni, accompanied by the denizens of the heavenly planets, such as the celestial beauties, the Gandharvas, the Siddhas, the Vidyādhars and the Nāgas. Thus they entered the āśrama of the great sage, who had become famous by his austerities.
SB 4.1.23 The sage was standing on one leg, but as soon as he saw that the three deities had appeared before him, he was so pleased to see them all together that despite great difficulty he approached them on one leg.
SB 4.1.24 Thereafter he began to offer prayers to the three deities, who were seated on different carriers—a bull, a swan and Garuḍa—and who held in their hands a drum, kuśa grass and a discus. The sage offered them his respects by falling down like a stick.
SB 4.1.25 Atri Muni was greatly pleased to see that the three devas were gracious towards him. His eyes were dazzled by the effulgence of their bodies, and therefore he closed his eyes for the time being.
SB 4.1.26, SB 4.1.27, SB 4.1.26-27 But since his heart was already attracted by the deities, somehow or other he gathered his senses, and with folded hands and sweet words he began to offer prayers to the predominating deities of the universe. The great sage Atri said: O Lord Brahmā, Lord Viṣṇu and Lord Śiva, you have divided yourself into three bodies by accepting the three modes of material nature, as you do in every millennium for the creation, maintenance and dissolution of the cosmic manifestation. I offer my respectful obeisances unto all of you and beg to inquire whom of you three I have called by my prayer.
SB 4.1.28 I called for the Supreme Personality of Godhead, desiring a son like Him, and I thought of Him only. But although He is far beyond the mental speculation of man, all three of you have come here. Kindly let me know how you have come, for I am greatly bewildered about this.
SB 4.1.29 The great sage Maitreya continued: Upon hearing Atri Muni speak in that way, the three great deities smiled, and they replied in the following sweet words.
SB 4.1.30 The three deities told Atri Muni: Dear brāhmaṇa, you are perfect in your determination, and therefore as you have decided, so it will happen; it will not happen otherwise. We are all the same person upon whom you were meditating, and therefore we have all come to you.
SB 4.1.31 You will have sons who will represent a partial manifestation of our potency, and because we desire all good fortune for you, those sons will glorify your reputation throughout the world.
SB 4.1.32 Thus, while the couple looked on, the three deities Brahmā, Viṣṇu and Maheśvara disappeared from that place after bestowing upon Atri Muni the benediction.
SB 4.1.33 Thereafter, from the partial representation of Brahmā, the moon-god was born of them; from the partial representation of Viṣṇu, the great mystic Dattātreya was born; and from the partial representation of Śaṅkara [Lord Śiva], Durvāsā was born. Now you may hear from me of the many sons of Aṅgirā.
SB 4.1.34 Aṅgirā's wife, Śraddhā, gave birth to four daughters, named Sinivālī, Kuhū, Rākā and Anumatī.

SB 4.1.35
Besides these four daughters, she also had another two sons. One of them was known as Utathya, and the other was the learned scholar Brhaspati.

SB 4.1.36
Pulastya begot in his wife, Havirbhū, one son of the name Agastya, who in his next birth became Dahrāgni. Besides him, Pulastya begot another very great and saintly son, whose name was Viśravā.

SB 4.1.37
Viśravā had two wives. The first wife was Iḍavidā, from whom Kuvera, the master of all Yakṣas, was born, and the next wife was named Keśini, from whom three sons were born-Rāvaṇa, Kumbhakarna and Vibhiṣaṇa.

SB 4.1.38
Gati, the wife of the sage Pulaha, gave birth to three sons, named Karmaśreṣṭha, Variyān and Sahiṣṇu, and all of them were great sages.

SB 4.1.39
Kratu's wife, Kriyā, gave birth to sixty thousand great sages, named the Vālakhilyas. All these sages were greatly advanced in spiritual knowledge, and their bodies were illuminated by such knowledge.

SB 4.1.40
The great sage Vasiṣṭha begot in his wife, Ūrjā, sometimes called Arundhati, seven spotlessly great sages, headed by the sage named Citraketu.

SB 4.1.41
The names of these seven sages are as follows: Citraketu, Suroci, Virajā, Mitra, Ulbaṇa, Vasubhr̥dyāna and Dyumān. Some other very competent sons were born from Vasiṣṭha's other wife.

SB 4.1.42
Citti, wife of the sage Atharvā, gave birth to a son named Aśvasirā by accepting a great vow called Dadhyaṇca. Now you may hear from me about the descendants of the sage Bhr̥gu.

SB 4.1.43
The sage Bhr̥gu was highly fortunate. In his wife, known as Khyāti, he begot two sons, named Dhātā and Vidhātā, and one daughter, named Śrī, who was very much devoted to the Supreme Personality of Godhead.

SB 4.1.44
The sage Meru had two daughters, named Āyati and Niyati, whom he gave in charity to Dhātā and Vidhātā. Āyati and Niyati gave birth to two sons, Mr̥kaṇḍa and Prāṇa.

SB 4.1.45
From Mr̥kaṇḍa, Mārkaṇḍeya Muni was born, and from Prāṇa the sage Vedaśirā, whose son was Uśanā [Śukrācārya], also known as Kavi. Thus Kavi also belonged to the descendants of the Bhr̥gu dynasty.

SB 4.1.46, SB 4.1.47, SB 4.1.46-47
My dear Vidura, the population of the universe was thus increased by the descendants of these sages and the daughters of Kardama. Anyone who hears the descriptions of this dynasty with faith will be relieved from all sinful reactions. Another of Manu's daughters, known as Prasūti, married the son of Brahmā named Dakṣa.

SB 4.1.48
Dakṣa begot sixteen very beautiful daughters with lotuslike eyes in his wife Prasūti. Of these sixteen daughters, thirteen were given in marriage to Dharma, and one daughter was given to Agni.

SB 4.1.49, SB 4.1.50, SB 4.1.51, SB 4.1.52, SB 4.1.49-52
One of the remaining two daughters was given in charity to the Pitṛloka, where she resides very amicably, and the other was given to Lord Śiva, who is the deliverer of sinful persons from material entanglement. The names of the thirteen daughters of Dakṣa who were given to Dharma are Śraddhā, Maitrī, Dayā, Sānti, Tuṣṭi, Puṣṭi, Kriyā, Unnati, Buddhi, Medhā, Titikṣā, Hri and Mūrti. These thirteen daughters produced the following sons: Śraddhā gave birth to Śubha, Maitrī produced Prasāda, Dayā gave birth to Abhaya, Sānti gave birth to Sukha, Tuṣṭi gave birth to Muda, Puṣṭi gave birth to Smaya, Kriyā gave birth to Yoga, Unnati gave birth to Darpa, Buddhi gave birth to Artha, Medhā gave birth to Smṛti, Titikṣā gave birth to Kṣema, and Hri gave birth to Praśraya. Mūrti, a reservoir of all respectable qualities, gave birth to Śrī Nara-Nārāyaṇa, the Supreme Personality of Godhead.

SB 4.1.53
On the occasion of the appearance of Nara-Nārāyaṇa, the entire world was full of joy. Everyone's mind became tranquil, and thus in all directions the air, the rivers and the mountains became pleasant.

SB 4.1.54, SB 4.1.55, SB 4.1.54-55
In the heavenly planets, bands began to play, and they showered flowers from the sky. The pacified sages chanted Vedic prayers, the denizens of heaven known as the Gandharvas and Kinnaras sang, the beautiful damsels of the heavenly planets danced, and in this way, at

the time of the appearance of Nara-Nārāyaṇa, all signs of good fortune were visible. Just at that time, great demigods like Brahmā also offered their respectful prayers.

SB 4.1.56
The demigods said: Let us offer our respectful obeisances unto the transcendental Personality of Godhead, who created as His external energy this cosmic manifestation, which is situated in Him as the air and clouds are situated in space, and who has now appeared in the form of Nara-Nārāyaṇa Ṛṣi in the house of Dharma.

SB 4.1.57
Let that Supreme Personality of Godhead, who is understood by truly authorized Vedic literature and who has created peace and prosperity to destroy all calamities of the created world, be kind enough to bestow His glance upon the demigods. His merciful glance can supersede the beauty of the spotless lotus flower which is the home of the goddess of fortune.

SB 4.1.58
[Maitreya said:] O Vidura, thus the demigods worshiped with prayers the Supreme Personality of Godhead appearing as the sage Nara-Nārāyaṇa. The Lord glanced upon them with mercy and then departed for Gandhamādana Hill.

SB 4.1.59
That Nara-Nārāyaṇa Ṛṣi, who is a partial expansion of Kṛṣṇa, has now appeared in the dynasties of Yadu and Kuru, in the forms of Kṛṣṇa and Arjuna respectively, to mitigate the burden of the world.

SB 4.1.60
The predominating deity of fire begot in his wife, Svāhā, three children, named Pāvaka, Pavamāna and Śuci, who exist by eating the oblations offered to the fire of sacrifice.

SB 4.1.61
From those three sons another forty-five descendants were generated, who are also fire-gods. The total number of fire-gods is therefore forty-nine, including the fathers and the grandfather.

SB 4.1.62
These forty-nine fire-gods are the beneficiaries of the oblations offered in the Vedic sacrificial fire by impersonalist brāhmaṇas.

SB 4.1.63
The Agniṣvāttas, the Barhiṣadas, the Saumyas and the Ājyapas are the Pitās. They are either sāgnika or miragnika. The wife of all these Pitās is Svadhā, who is the daughter of King Dakṣa.

SB 4.1.64
Svadhā, who was offered to the Pitās, begot two daughters named Vayunā and Dhārini, both of whom were impersonalists and were expert in transcendental and Vedic knowledge.

SB 4.1.65
The sixteenth daughter, whose name was Satī, was the wife of Lord Śiva. She could not produce a child, although she always faithfully engaged in the service of her husband.

SB 4.1.66
The reason is that Satī's father, Dakṣa, used to rebuke Lord Śiva in spite of Śiva's faultlessness. Consequently, before attaining a mature age, Satī gave up her body by dint of yogic mystic power.

SB 4.2: Dakṣa Curses Lord Śiva

SB 4.2.1
Vidura inquired: Why was Dakṣa, who was so affectionate towards his daughter, envious of Lord Śiva, who is the best among the gentle? Why did he neglect his daughter Satī?

SB 4.2.2
Lord Śiva, the spiritual master of the entire world, is free from enmity, is a peaceful personality, and is always satisfied in himself. He is the greatest among the demigods. How is it possible that Dakṣa could be inimical towards such an auspicious personality?

SB 4.2.3
My dear Maitreya, to part with one's life is very difficult. Would you kindly explain to me how such a son-in-law and father-in-law could quarrel so bitterly that the great goddess Satī could give up her life?

SB 4.2.4
The sage Maitreya said: In a former time, the leaders of the universal creation performed a great sacrifice in which all the great sages, philosophers, demigods and fire-gods assembled with their followers.

SB 4.2.5
When Dakṣa, the leader of the Prajāpatis, entered that assembly, his personal bodily luster as bright as the effulgence of the sun, the entire assembly was illuminated, and all the assembled personalities became insignificant in his presence.

SB 4.2.6
Influenced by his personal bodily luster, all the fire-gods and other participants in that great assembly, with the exceptions of Lord Brahmā and Lord Śiva, gave up their own sitting places and stood in respect for Dakṣa.

SB 4.2.7 Dakṣa was adequately welcomed by the president of the great assembly, Lord Brahmā. After offering Lord Brahmā respect, Dakṣa, by the order of Brahmā, properly took his seat.	education and intelligence are nesciently involved in fruitive activities. Such men have purposely insulted Lord Śiva. May they continue in the cycle of repeated birth and death.
SB 4.2.8 Before taking his seat, however, Dakṣa was very much offended to see Lord Śiva sitting and not showing him any respect. At that time, Dakṣa became greatly angry, and, his eyes glowing, he began to speak very strongly against Lord Śiva.	SB 4.2.25 May those who are envious of Lord Śiva, being attracted by the flowery language of the enchanting Vedic promises, and who have thus become dull, always remain attached to fruitive activities.
SB 4.2.9 All sages, brāhmaṇas and fire-gods present, please hear me with attention, for I speak about the manners of gentle persons. I do not speak out of ignorance or envy.	SB 4.2.26 These brāhmaṇas take to education, austerity and vows only for the purpose of maintaining the body. They shall be devoid of discrimination between what to eat and what not to eat. They will acquire money, begging from door to door, simply for the satisfaction of the body.
SB 4.2.10 Śiva has spoiled the name and fame of the governors of the universe and has polluted the path of gentle manners. Because he is shameless, he does not know how to act.	SB 4.2.27 When all the hereditary brāhmaṇas were thus cursed by Nandiśvara, the sage Bṛghu, as a reaction, condemned the followers of Lord Śiva with this very strong brahminical curse.
SB 4.2.11 He has already accepted himself as my subordinate by marrying my daughter in the presence of fire and brāhmaṇas. He has married my daughter, who is equal to Gāyatrī, and has pretended to be just like an honest person.	SB 4.2.28 One who takes a vow to satisfy Lord Śiva or who follows such principles will certainly become an atheist and be diverted from transcendental scriptural injunctions.
SB 4.2.12 He has eyes like a monkey's, yet he has married my daughter, whose eyes are just like those of a deer cub. Nevertheless he did not stand up to receive me, nor did he think it fit to welcome me with sweet words.	SB 4.2.29 Those who vow to worship Lord Śiva are so foolish that they imitate him by keeping long hair on their heads. When initiated into worship of Lord Śiva, they prefer to live on wine, flesh and other such things.
SB 4.2.13 I had no desire to give my daughter to this person, who has broken all rules of civility. Because of not observing the required rules and regulations, he is impure, but I was obliged to hand over my daughter to him just as one teaches the messages of the Vedas to a śūdra.	SB 4.2.30 Bṛghu Muni continued: Since you blaspheme the Vedas and the brāhmaṇas, who are followers of the Vedic principles, it is understood that you have already taken shelter of the doctrine of atheism.
SB 4.2.14, SB 4.2.15, SB 4.2.14-15 He lives in filthy places like crematoriums, and his companions are the ghosts and demons. Naked like a madman, sometimes laughing and sometimes crying, he smears crematorium ashes all over his body. He does not bathe regularly, and he ornaments his body with a garland of skulls and bones. Therefore only in name is he Śiva, or auspicious; actually, he is the most mad and inauspicious creature. Thus he is very dear to crazy beings in the gross mode of ignorance, and he is their leader.	SB 4.2.31 The Vedas give the eternal regulative principles for auspicious advancement in human civilization which have been rigidly followed in the past. The strong evidence of this principle is the Supreme Personality of Godhead, who is called Janārdana, the well-wisher of all living entities.
SB 4.2.16 On the request of Lord Brahmā I handed over my chaste daughter to him, although he is devoid of all cleanliness and his heart is filled with nasty things.	SB 4.2.32 By blaspheming the principles of the Vedas, which are the pure and supreme path of the saintly persons, certainly you followers of Bhūtapati, Lord Śiva, will descend to the standard of atheism without a doubt.
SB 4.2.17 The sage Maitreya continued: Thus Dakṣa, seeing Lord Śiva sitting as if against him, washed his hands and mouth and cursed him in the following words.	SB 4.2.33 The sage Maitreya said: When such cursing and countercursing was going on between Lord Śiva's followers and the parties of Dakṣa and Bṛghu, Lord Śiva became very morose. Not saying anything, he left the arena of the sacrifice, followed by his disciples.
SB 4.2.18 The demigods are eligible to share in the oblations of sacrifice, but Lord Śiva, who is the lowest of all the demigods, should not have a share.	SB 4.2.34 The sage Maitreya continued: O Vidura, all the progenitors of the universal population thus executed a sacrifice for thousands of years, for sacrifice is the best way to worship the Supreme Lord, Hari, the Personality of Godhead.
SB 4.2.19 Maitreya continued: My dear Vidura, in spite of the requests of all the members of the sacrificial assembly, Dakṣa, in great anger, cursed Lord Śiva and then left the assembly and went back to his home.	SB 4.2.35 My dear Vidura, carrier of bows and arrows, all the demigods who were performing the sacrifice took their bath at the confluence of the Ganges and the Yamunā after completing the yajña performance. Such a bath is called avabhṛtha-snāna. After thus becoming purified in heart, they departed for their respective abodes.
SB 4.2.20 Upon understanding that Lord Śiva had been cursed, Nandiśvara, one of Lord Śiva's principal associates, became greatly angry. His eyes became red, and he prepared to curse Dakṣa and all the brāhmaṇas present there who had tolerated Dakṣa's cursing Śiva in harsh words.	SB 4.3: Talks Between Lord Śiva and Satī
SB 4.2.21 Anyone who has accepted Dakṣa as the most important personality and neglected Lord Śiva because of envy is less intelligent and, because of visualizing in duality, will be bereft of transcendental knowledge.	SB 4.3.1 Maitreya continued: In this manner the tension between the father-in-law and son-in-law, Dakṣa and Lord Śiva, continued for a considerably long period.
SB 4.2.22 Pretentiously religious householder life, in which one is attracted to material happiness and thus also attracted to the superficial explanation of the Vedas, robs one of all intelligence and attaches one to fruitive activities as all in all.	SB 4.3.2 When Lord Brahmā appointed Dakṣa the chief of all the Prajāpatis, the progenitors of population, Dakṣa became very much puffed up.
SB 4.2.23 Dakṣa has accepted the body as all in all. Therefore, since he has forgotten the viṣṇu-pāda, or viṣṇu-gatī, and is attached to sex life only, within a short time he will have the face of a goat.	SB 4.3.3 Dakṣa began a sacrifice named vājapeya, and he became excessively confident of his support by Lord Brahmā. He then performed another great sacrifice, named bṛhaspati-sava.
SB 4.2.24 Those who have become as dull as matter by cultivating materialistic	SB 4.3.4 While the sacrifice was being performed, many brahmarṣis, great sages, ancestral demigods and other demigods, their wives all very nicely decorated with ornaments, attended from different parts of the universe.
	SB 4.3.5, SB 4.3.6, SB 4.3.7, SB 4.3.5-7 The chaste lady Satī, the daughter of Dakṣa, heard the heavenly denizens flying in the sky conversing about the great sacrifice being performed by her father. When she saw that from all directions the beautiful wives of the heavenly denizens, their eyes very beautifully glittering, were near her residence and were going to the sacrifice

dressed in fine clothing and ornamented with earrings and necklaces with lockets, she approached her husband, the master of the bhūtas, in great anxiety, and spoke as follows.
SB 4.3.8 Satī said: My dear Lord Śiva, your father-in-law is now executing great sacrifices, and all the demigods, having been invited by him, are going there. If you desire, we may also go.
SB 4.3.9 I think that all my sisters must have gone to this great sacrificial ceremony with their husbands just to see their relatives. I also desire to decorate myself with the ornaments given to me by my father and go there with you to participate in that assemble.
SB 4.3.10 My sisters, my mother's sisters and their husbands, and other affectionate relatives must be assembled there, so if I go I shall be able to see them, and I shall be able to see the flapping flags and the performance of the sacrifice by the great sages. For these reasons, my dear husband, I am very much anxious to go.
SB 4.3.11 This manifested cosmos is a wonderful creation of the interaction of the three material modes, or the external energy of the Supreme Lord. This truth is fully known to you. Yet I am but a poor woman, and, as you know, I am not conversant with the truth. Therefore I wish to see my birthplace once more.
SB 4.3.12 O never-born, O blue-throated one, not only my relatives but also other women, dressed in nice clothes and decorated with ornaments, are going there with their husbands and friends. Just see how their flocks of white airplanes have made the entire sky very beautiful.
SB 4.3.13 O best of the demigods, how can the body of a daughter remain undisturbed when she hears that some festive event is taking place in her father's house? Even though you may be considering that I have not been invited, there is no harm if one goes to the house of one's friend, husband, spiritual master or father without invitation.
SB 4.3.14 O immortal Śiva, please be kind towards me and fulfill my desire. You have accepted me as half of your body; therefore please show kindness towards me and accept my request.
SB 4.3.15 The great sage Maitreya said: Lord Śiva, the deliverer of the hill Kailāsa, having thus been addressed by his dear wife, replied smilingly, although at the same time he remembered the malicious, heart-piercing speeches delivered by Dakṣa before the guardians of the universal affairs.
SB 4.3.16 The great lord replied: My dear beautiful wife, you have said that one may go to a friend's house without being invited, and this is true, provided such a friend does not find fault with the guest because of bodily identification and thereby become angry towards him.
SB 4.3.17 Although the six qualities education, austerity, wealth, beauty, youth and heritage are for the highly elevated, one who is proud of possessing them becomes blind, and thus he loses his good sense and cannot appreciate the glories of great personalities.
SB 4.3.18 One should not go to anyone's house, even on the consideration of his being a relative or a friend, when the man is disturbed in his mind and looks upon the guest with raised eyebrows and angry eyes.
SB 4.3.19 Lord Śiva continued: If one is hurt by the arrows of an enemy, one is not as aggrieved as when cut by the unkind words of a relative, for such grief continues to rend one's heart day and night.
SB 4.3.20 My dear white-complexioned wife, it is clear that of the many daughters of Dakṣa you are the pet, yet you will not be honored at his house because of your being my wife. Rather, you will be sorry that you are connected with me.
SB 4.3.21 One who is conducted by false ego and thus always distressed, both mentally and sensually, cannot tolerate the opulence of self-realized persons. Being unable to rise to the standard of self-realization, he envies such persons as much as demons envy the Supreme Personality of Godhead.
SB 4.3.22 My dear young wife, certainly friends and relatives offer mutual greetings by standing up, welcoming one another and offering obeisances. But those who are elevated to the transcendental platform, being intelligent, offer such respects to the Supersoul, who is sitting within the body, not to the person who identifies with the

body.
SB 4.3.23 I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering.
SB 4.3.24 Therefore you should not see your father, although he is the giver of your body, because he and his followers are envious of me. Because of his envy, O most worshipful one, he has insulted me with cruel words although I am innocent.
SB 4.3.25 If in spite of this instruction you decide to go, neglecting my words, the future will not be good for you. You are most respectable, and when you are insulted by your relative, this insult will immediately be equal to death.
SB 4.4: Satī Quits Her Body
SB 4.4.1 The sage Maitreya said: Lord Śiva was silent after speaking to Satī, seeing her between decisions. Satī was very much anxious to see her relatives at her father's house, but at the same time she was afraid of Lord Śiva's warning. Her mind unsettled, she moved in and out of the room as a swing moves this way and that.
SB 4.4.2 Satī felt very sorry at being forbidden to go see her relatives at her father's house, and due to affection for them, tears fell from her eyes. Shaking and very much afflicted, she looked at her uncommon husband, Lord Śiva, as if she were going to blast him with her vision.
SB 4.4.3 Thereafter Satī left her husband, Lord Śiva, who had given her half his body due to affection. Breathing very heavily because of anger and bereavement, she went to the house of her father. This less intelligent act was due to her being a weak woman.
SB 4.4.4 When they saw Satī leaving alone very rapidly, thousands of Lord Śiva's disciples, headed by Maṇimān and Mada, quickly followed her with his bull Nandī in front and accompanied by the Yakṣas.
SB 4.4.5 The disciples of Lord Śiva arranged for Satī to be seated on the back of a bull and gave her the bird which was her pet. They bore a lotus flower, a mirror and all such paraphernalia for her enjoyment and covered her with a great canopy. Followed by a singing party with drums, conchshells and bugles, the entire procession was as pompous as a royal parade.
SB 4.4.6 She then reached her father's house, where the sacrifice was being performed, and entered the arena where everyone was chanting the Vedic hymns. The great sages, brāhmaṇas and demigods were all assembled there, and there were many sacrificial animals, as well as pots made of clay, stone, gold, grass and skin, which were all requisite for the sacrifice.
SB 4.4.7 When Satī, with her followers, reached the arena, because all the people assembled were afraid of Dakṣa, none of them received her well. No one welcomed her but her mother and sisters, who, with tears in their eyes and with glad faces, welcomed her and talked with her very pleasingly.
SB 4.4.8 Although she was received by her sisters and mother, she did not reply to their words of reception, and although she was offered a seat and presents, she did not accept anything, for her father neither talked with her nor welcomed her by asking about her welfare.
SB 4.4.9 Present in the arena of sacrifice, Satī saw that there were no oblations for her husband, Lord Śiva. Next she realized that not only had her father failed to invite Lord Śiva, but when he saw Lord Śiva's exalted wife, Dakṣa did not receive her either. Thus she became greatly angry, so much so that she looked at her father as if she were going to burn him with her eyes.
SB 4.4.10 The followers of Lord Śiva, the ghosts, were ready to injure or kill Dakṣa, but Satī stopped them by her order. She was very angry and sorrowful, and in that mood she began to condemn the process of sacrificial fruitive activities and persons who are very proud of such unnecessary and troublesome sacrifices. She especially condemned her father, speaking against him in the presence of all.
SB 4.4.11 The blessed goddess said: Lord Śiva is the most beloved of all living entities. He has no rival. No one is very dear to him, and no one is his enemy. No one but you could be envious of such a universal

being, who is free from all enmity.
SB 4.4.12 Twice-born Dakṣa, a man like you can simply find fault in the qualities of others. Lord Śiva, however, not only finds no faults with others' qualities, but if someone has a little good quality, he magnifies it greatly. Unfortunately, you have found fault with such a great soul.
SB 4.4.13 It is not wonderful for persons who have accepted the transient material body as the self to engage always in deriding great souls. Such envy on the part of materialistic persons is very good because that is the way they fall down. They are diminished by the dust of the feet of great personalities.
SB 4.4.14 Satī continued: My dear father, you are committing the greatest offense by envying Lord Śiva, whose very name, consisting of two syllables, śi and va, purifies one of all sinful activities. His order is never neglected. Lord Śiva is always pure, and no one but you envies him.
SB 4.4.15 You are envious of Lord Śiva, who is the friend of all living entities within the three worlds. For the common man he fulfills all desires, and because of their engagement in thinking of his lotus feet, he also blesses higher personalities who are seeking after brahmānanda [transcendental bliss].
SB 4.4.16 Do you think that greater, more respectable personalities than you, such as Lord Brahmā, do not know this inauspicious person who goes under the name Lord Śiva? He associates with the demons in the crematorium, his locks of hair are scattered all over his body, he is garlanded with human skulls and smeared with ashes from the crematorium, but in spite of all these inauspicious qualities, great personalities like Brahmā honor him by accepting the flowers offered to his lotus feet and placing them with great respect on their heads.
SB 4.4.17 Satī continued: If one hears an irresponsible person blaspheme the master and controller of religion, one should block his ears and go away if unable to punish him. But if one is able to kill, then one should by force cut out the blasphemer's tongue and kill the offender, and after that one should give up his own life.
SB 4.4.18 Therefore I shall no longer bear this unworthy body, which has been received from you, who have blasphemed Lord Śiva. If someone has taken food which is poisonous, the best treatment is to vomit.
SB 4.4.19 It is better to execute one's own occupational duty than to criticize others'. Elevated transcendentalists may sometimes forgo the rules and regulations of the Vedas, since they do not need to follow them, just as the demigods travel in space whereas ordinary men travel on the surface of the earth.
SB 4.4.20 In the Vedas there are directions for two kinds of activities—activities for those who are attached to material enjoyment and activities for those who are materially detached. In consideration of these two kinds of activities, there are two kinds of people, who have different symptoms. If one wants to see two kinds of activities in one person, that is contradictory. But both kinds of activities may be neglected by a person who is transcendently situated.
SB 4.4.21 My dear father, the opulence we possess is impossible for either you or your flatterers to imagine, for persons who engage in fruitive activities by performing great sacrifices are concerned with satisfying their bodily necessities by eating foodstuff offered as a sacrifice. We can exhibit our opulences simply by desiring to do so. This can be achieved only by great personalities who are renounced, self-realized souls.
SB 4.4.22 You are an offender at the lotus feet of Lord Śiva, and unfortunately I have a body produced from yours. I am very much ashamed of our bodily relationship, and I condemn myself because my body is contaminated by a relationship with a person who is an offender at the lotus feet of the greatest personality.
SB 4.4.23 Because of our family relationship, when Lord Śiva addresses me as Dākṣāyaṇī I at once become morose, and my jolliness and my smile at once disappear. I feel very much sorry that my body, which is just like a bag, has been produced by you. I shall therefore give it up.
SB 4.4.24 Maitreya the sage told Vidura: O annihilator of enemies, while thus speaking to her father in the arena of sacrifice, Satī sat down on the ground and faced north. Dressed in saffron garments, she sanctified

herself with water and closed her eyes to absorb herself in the process of mystic yoga.
SB 4.4.25 First of all she sat in the required sitting posture, and then she carried the life air upwards and placed it in the position of equilibrium near the navel. Then she raised her life air, mixed with intelligence, to the heart and then gradually towards the pulmonary passage and from there to between her eyebrows.
SB 4.4.26 Thus, in order to give up her body, which had been so respectfully and affectionately seated on the lap of Lord Śiva, who is worshiped by great sages and saints, Satī, due to anger towards her father, began to meditate on the fiery air within the body.
SB 4.4.27 Satī concentrated all her meditation on the holy lotus feet of her husband, Lord Śiva, who is the supreme spiritual master of all the world. Thus she became completely cleansed of all taints of sin and quit her body in a blazing fire by meditation on the fiery elements.
SB 4.4.28 When Satī annihilated her body in anger, there was a tumultuous roar all over the universe. Why had Satī, the wife of the most respectable demigod, Lord Śiva, quit her body in such a manner?
SB 4.4.29 It was astonishing that Dakṣa, who was Prajāpati, the maintainer of all living entities, was so disrespectful to his own daughter, Satī, who was not only chaste but was also a great soul, that she gave up her body because of his neglect.
SB 4.4.30 Dakṣa, who is so hardhearted that he is unworthy to be a brāhmaṇa, will gain extensive ill fame because of his offenses to his daughter, because of not having prevented her death, and because of his great envy of the Supreme Personality of Godhead.
SB 4.4.31 While people were talking among themselves about the wonderful voluntary death of Satī, the attendants who had come with her readied themselves to kill Dakṣa with their weapons.
SB 4.4.32 They came forward forcibly, but Bhṛḡu Muni saw the danger and, offering oblations into the southern side of the sacrificial fire, immediately uttered mantric hymns from the Yajur Veda by which the destroyers of yajñic performances could be killed immediately.
SB 4.4.33 When Bhṛḡu Muni offered oblations in the fire, immediately many thousands of demigods named Ṛbhū became manifested. All of them were powerful, having achieved strength from Soma, the moon.
SB 4.4.34 When the Ṛbhū demigods attacked the ghosts and Guhyakas with half-burned fuel from the yajña fire, all these attendants of Satī fled in different directions and disappeared. This was possible simply because of brahma-tejas, brahminical power.
SB 4.5: Frustration of the Sacrifice of Dakṣa
SB 4.5.1 Maitreya said: When Lord Śiva heard from Nārada that Satī, his wife, was now dead because of Prajāpati Dakṣa's insult to her and that his soldiers had been driven away by the Ṛbhū demigods, he became greatly angry.
SB 4.5.2 Thus Lord Śiva, being extremely angry, pressed his lips with his teeth and immediately snatched from his head a strand of hair which blazed like electricity or fire. He stood up at once, laughing like a madman, and dashed the hair to the ground.
SB 4.5.3 A fearful black demon as high as the sky and as bright as three suns combined was thereby created, his teeth very fearful and the hairs on his head like burning fire. He had thousands of arms, equipped with various weapons, and he was garlanded with the heads of men.
SB 4.5.4 When that gigantic demon asked with folded hands, "What shall I do, my lord?" Lord Śiva, who is known as Bhūtanātha, directly ordered, "Because you are born from my body, you are the chief of all my associates. Therefore, kill Dakṣa and his soldiers at the sacrifice."
SB 4.5.5 Maitreya continued: My dear Vidura, that black person was the personified anger of the Supreme Personality of Godhead, and he was prepared to execute the orders of Lord Śiva. Thus, considering himself capable of coping with any power offered against him, he circumambulated Lord Śiva.
SB 4.5.6 Many other soldiers of Lord Śiva followed the fierce personality in a

tumultuous uproar. He carried a great trident, fearful enough to kill even death, and on his legs he wore bangles which seemed to roar.
SB 4.5.7 At that time, all the persons assembled in the sacrificial arena—the priests, the chief of the sacrificial performance, and the brāhmaṇas and their wives—wondered where the darkness was coming from. Later they could understand that it was a dust storm, and all of them were full of anxiety.
SB 4.5.8 Conjecturing on the origin of the storm, they said: There is no wind blowing, and no cows are passing, nor is it possible that this dust storm could be raised by plunderers, for there is still the strong King Barhi, who would punish them. Where is this dust storm blowing from? Is the dissolution of the planet now to occur?
SB 4.5.9 Prasūti, the wife of Dakṣa, along with the other women assembled, became very anxious and said: This danger has been created by Dakṣa because of the death of Satī, who, even though completely innocent, quit her body as her sisters looked on.
SB 4.5.10 At the time of dissolution, Lord Śiva's hair is scattered, and he pierces the rulers of the different directions with his trident. He laughs and dances proudly, scattering their hands like flags, as thunder scatters the clouds all over the world.
SB 4.5.11 The gigantic black man bared his fearful teeth. By the movements of his brows he scattered the luminaries all over the sky, and he covered them with his strong, piercing effulgence. Because of the misbehavior of Dakṣa, even Lord Brahmā, Dakṣa's father, could not have been saved from the great exhibition of anger.
SB 4.5.12 While all the people talked amongst themselves, Dakṣa saw dangerous omens from all sides, from the earth and from the sky.
SB 4.5.13 My dear Vidura, all the followers of Lord Śiva surrounded the arena of sacrifice. They were of short stature and were equipped with various kinds of weapons; their bodies appeared to be like those of sharks, blackish and yellowish. They ran all around the sacrificial arena and thus began to create disturbances.
SB 4.5.14 Some of the soldiers pulled down the pillars which were supporting the pandal of sacrifice, some of them entered the female quarters, some began destroying the sacrificial arena, and some entered the kitchen and the residential quarters.
SB 4.5.15 They broke all the pots made for use in the sacrifice, and some of them began to extinguish the sacrificial fire. Some tore down the boundary line of the sacrificial arena, and some passed urine on the arena.
SB 4.5.16 Some blocked the way of the fleeing sages, some threatened the women assembled there, and some arrested the demigods who were fleeing the pandal.
SB 4.5.17 Maṇimān, one of the followers of Lord Śiva, arrested Bṛghu Muni, and Virabhadra, the black demon, arrested Prajāpati Dakṣa. Another follower, who was named Caṇḍeśa, arrested Pūṣā. Nandiśvara arrested the demigod Bhaga.
SB 4.5.18 There was a continuous shower of stones, and all the priests and other members assembled at the sacrifice were put into immense misery. For fear of their lives, they dispersed in different directions.
SB 4.5.19 Virabhadra tore off the mustache of Bṛghu, who was offering the sacrificial oblations with his hands in the fire.
SB 4.5.20 Virabhadra immediately caught Bhaga, who had been moving his eyebrows during Bṛghu's cursing of Lord Śiva, and out of great anger thrust him to the ground and forcibly put out his eyes.
SB 4.5.21 Just as Baladeva knocked out the teeth of Dantavakra, the King of Kalinga, during the gambling match at the marriage ceremony of Aniruddha, Virabhadra knocked out the teeth of both Dakṣa, who had shown them while cursing Lord Śiva, and Pūṣā, who by smiling sympathetically had also shown his teeth.
SB 4.5.22 Then Virabhadra, the giantlike personality, sat on the chest of Dakṣa and tried to separate his head from his body with sharp weapons, but was unsuccessful.
SB 4.5.23 He tried to cut the head of Dakṣa with hymns as well as weapons,

but still it was hard to cut even the surface of the skin of Dakṣa's head. Thus Virabhadra was exceedingly bewildered.
SB 4.5.24 Then Virabhadra saw the wooden device in the sacrificial arena by which the animals were to have been killed. He took the opportunity of this facility to behead Dakṣa.
SB 4.5.25 Upon seeing the action of Virabhadra, the party of Lord Śiva was pleased and cried out joyfully, and all the bhūtas, ghosts and demons that had come made a tumultuous sound. On the other hand, the brāhmaṇas in charge of the sacrifice cried out in grief at the death of Dakṣa.
SB 4.5.26 Virabhadra then took the head and with great anger threw it into the southern side of the sacrificial fire, offering it as an oblation. In this way the followers of Lord Śiva devastated all the arrangements for sacrifice. After setting fire to the whole arena, they departed for their master's abode, Kailāsa.
SB 4.6: Brahmā Satisfies Lord Śiva
SB 4.6.1, SB 4.6.2, SB 4.6.1-2 All the priests and other members of the sacrificial assembly and all the demigods, having been defeated by the soldiers of Lord Śiva and injured by weapons like tridents and swords, approached Lord Brahmā with great fear. After offering him obeisances, they began to speak in detail of all the events which had taken place.
SB 4.6.3 Both Lord Brahmā and Viṣṇu had already known that such events would occur in the sacrificial arena of Dakṣa, and knowing beforehand, they did not go to the sacrifice.
SB 4.6.4 When Lord Brahmā heard everything from the demigods and the members who had attended the sacrifice, he replied: You cannot be happy in executing a sacrifice if you blaspheme a great personality and thereby offend his lotus feet. You cannot have happiness in that way.
SB 4.6.5 You have excluded Lord Śiva from taking part in the sacrificial results, and therefore you are all offenders at his lotus feet. Still, if you go without mental reservations and surrender unto him and fall down at his lotus feet, he will be very pleased.
SB 4.6.6 Lord Brahmā also advised them that Lord Śiva is so powerful that by his anger all the planets and their chief controllers can be destroyed immediately. Also, he said that Lord Śiva was especially sorry because he had recently lost his dear wife and was also very much afflicted by the unkind words of Dakṣa. Under the circumstances, Lord Brahmā suggested, it would behoove them to go at once and beg his pardon.
SB 4.6.7 Lord Brahmā said that no one, not even himself, Indra, all the members assembled in the sacrificial arena, or all the sages, could know how powerful Lord Śiva is. Under the circumstances, who would dare to commit an offense at his lotus feet?
SB 4.6.8 After thus instructing all the demigods, the Pitās and the lords of the living entities, Lord Brahmā took them with him and left for the abode of Lord Śiva, known as the Kailāsa Hill.
SB 4.6.9 The abode known as Kailāsa is full of different herbs and vegetables, and it is sanctified by Vedic hymns and mystic yoga practice. Thus the residents of that abode are demigods by birth and have all mystic powers. Besides them there are other human beings, who are known as Kinnaras and Gandharvas and are accompanied by their beautiful wives, who are known as Apsarās, or angels.
SB 4.6.10 Kailāsa is full of mountains filled with all kinds of valuable jewels and minerals and surrounded by all varieties of valuable trees and plants. The top of the hill is nicely decorated by various types of deer.
SB 4.6.11 There are many waterfalls, and in the mountains there are many beautiful caves in which the very beautiful wives of the mystics are found.
SB 4.6.12 On Kailāsa Hill there is always the rhythmical sound of the peacocks' sweet vibrations and the bees' humming. Cuckoos are always singing, and other birds whisper amongst themselves.
SB 4.6.13 There are tall trees with straight branches that appear to call the sweet birds, and when herds of elephants pass through the hills, it

appears that the Kailāsa Hill moves with them. When the waterfalls resound, it appears that Kailāsa Hill does also. SB 4.6.14, SB 4.6.15, SB 4.6.14-15	of vaidūrya-mani. The water was full of lotus flowers. Passing by such lakes, the demigods reached a place where there was a great banyan tree.
The whole of Kailāsa Hill is decorated with various kinds of trees, of which the following names may be mentioned: mandāra, pārijāta, sarala, tamāla, tāla, kovidāra, āsana, arjuna, āmra-jāti (mango), kadamba, dhūli-kadamba, nāga, punnāga, campaka, pātala, aśoka, bakula, kunda and kurabaka. The entire hill is decorated with such trees, which produce flowers with fragrant aromas.	SB 4.6.32 That banyan tree was eight hundred miles high, and its branches spread over six hundred miles around. The tree cast a fine shade which permanently cooled the temperature, yet there was no noise of birds.
SB 4.6.16 There are other trees also which decorate the hill, such as the golden lotus flower, the cinnamon tree, mālatī, kubja, mallikā and mādhavī.	SB 4.6.33 The demigods saw Lord Śiva sitting under that tree, which was competent to give perfection to mystic yogis and deliver all people. As grave as time eternal, he appeared to have given up all anger.
SB 4.6.17 Kailāsa Hill is also decorated with such trees as kata, jackfruit, julara, banyan trees, plakṣas, nyagrodhas and trees producing asafoetida. Also there are trees of betel nuts and bhūrja-patra, as well as rājapūga, blackberries and similar other trees.	SB 4.6.34 Lord Śiva sat there, surrounded by saintly persons like Kuvera, the master of the Guhyakas, and the four Kumāras, who were already liberated souls. Lord Śiva was grave and saintly.
SB 4.6.18 There are mango trees, priyāla, madhuka and iṅguda. Besides these there are other trees, like thin bamboos, kīcaka and varieties of other bamboo trees, all decorating the tract of Kailāsa Hill.	SB 4.6.35 The demigods saw Lord Śiva situated in his perfection as the master of the senses, knowledge, fruitive activities and the path of achieving perfection. He was the friend of the entire world, and by virtue of his full affection for everyone, he was very auspicious.
SB 4.6.19, SB 4.6.20, SB 4.6.19-20 There are different kinds of lotus flowers, such as kumuda, utpala and śatapatra. The forest appears to be a decorated garden, and the small lakes are full of various kinds of birds who whisper very sweetly. There are many kinds of other animals also, like deer, monkeys, boars, lions, rkṣas, śalyakas, forest cows, forest asses, tigers, small deer, buffalo and many other animals, who are fully enjoying their lives.	SB 4.6.36 He was seated on a deerskin and was practicing all forms of austerity. Because his body was smeared with ashes, he looked like an evening cloud. On his hair was the sign of a half-moon, a symbolic representation.
SB 4.6.21 There are varieties of deer, such as karṇāntra, ekapada, aśvāsya, vṛka and kastūrī, the deer which bears musk. Besides the deer there are many banana trees which decorate the small hillside lakes very nicely.	SB 4.6.37 He was seated on a straw mattress and speaking to all present, including the great sage Nārada, to whom he specifically spoke about the Absolute Truth.
SB 4.6.22 There is a small lake named Alakanandā in which Satī used to take her bath, and that lake is especially auspicious. All the demigods, after seeing the specific beauty of Kailāsa Hill, were struck with wonder at the great opulence to be found there.	SB 4.6.38 His left leg was placed on his right thigh, and his left hand was placed on his left thigh. In his right hand he held rudrākṣa beads. This sitting posture is called vīrasana. He sat in the vīrasana posture, and his finger was in the mode of argument.
SB 4.6.23 Thus the demigods saw the wonderfully beautiful region known as Alakā in the forest known as Saugandhika, which means "full of fragrance." The forest is known as Saugandhika because of its abundance of lotus flowers.	SB 4.6.39 All the sages and demigods, headed by Indra, offered their respectful obeisances unto Lord Śiva with folded hands. Lord Śiva was dressed in saffron garments and absorbed in trance, thus appearing to be the foremost of all sages.
SB 4.6.24 They also saw the two rivers named Nandā and Alakanandā. These two rivers are sanctified by the dust of the lotus feet of the Supreme Personality of Godhead, Govinda.	SB 4.6.40 Lord Śiva's lotus feet were worshiped by both the demigods and demons, but still, in spite of his exalted position, as soon as he saw that Lord Brahmā was there among all the other demigods, he immediately stood up and offered him respect by bowing down and touching his lotus feet, just as Vāmanadeva offered His respectful obeisances to Kaśyapa Muni.
SB 4.6.25 My dear Kṣattā, Vidura, the celestial damsels come down to those rivers in their airplanes with their husbands, and after sexual enjoyment, they enter the water and enjoy sprinkling their husbands with water.	SB 4.6.41 All the sages who were sitting with Lord Śiva, such as Nārada and others, also offered their respectful obeisances to Lord Brahmā. After being so worshiped, Lord Brahmā, smiling, began to speak to Lord Śiva.
SB 4.6.26 After the damsels of the heavenly planets bathe in the water, it becomes yellowish and fragrant due to the kuṅkuma from their bodies. Thus the elephants come to bathe there with their wives, the she-elephants, and they also drink the water, although they are not thirsty.	SB 4.6.42 Lord Brahmā said: My dear Lord Śiva, I know that you are the controller of the entire material manifestation, the combination father and mother of the cosmic manifestation, and the Supreme Brahman beyond the cosmic manifestation as well. I know you in that way.
SB 4.6.27 The airplanes of the heavenly denizens are bedecked with pearls, gold and many valuable jewels. The heavenly denizens are compared to clouds in the sky decorated with occasional flashes of electric lightning.	SB 4.6.43 My dear lord, you create this cosmic manifestation, maintain it, and annihilate it by expansion of your personality, exactly as a spider creates, maintains and winds up its web.
SB 4.6.28 While traveling, the demigods passed over the forest known as Saugandhika, which is full of varieties of flowers, fruits and desire trees. While passing over the forest, they also saw the regions of Yakṣeśvara.	SB 4.6.44 My dear lord, Your Lordship has introduced the system of sacrifices through the agency of Dakṣa, and thus one may derive the benefits of religious activities and economic development. Under your regulative principles, the institution of the four varṇas and āśramas is respected. The brāhmaṇas therefore vow to follow this system strictly.
SB 4.6.29 In that celestial forest there were many birds whose necks were colored reddish and whose sweet sounds mixed with the humming of the bees. The lakes were abundantly decorated with crying swans as well as strong-stemmed lotus flowers.	SB 4.6.45 O most auspicious lord, you have ordained the heavenly planets, the spiritual Vaiṅkuṅṭha planets and the impersonal Brahman sphere as the respective destinations of the performers of auspicious activities. Similarly, for others, who are miscreants, you have destined different kinds of hells which are horrible and ghastly. Yet sometimes it is found that their destinations are just the opposite. It is very difficult to ascertain the cause of this.
SB 4.6.30 All these atmospheric influences unsettled the forest elephants who flocked together in the sandalwood forest, and the blowing wind agitated the minds of the damsels there for further sexual enjoyment.	SB 4.6.46 My dear Lord, devotees who have fully dedicated their lives unto your lotus feet certainly observe your presence as Paramātmā in each and every being, and as such they do not differentiate between one
SB 4.6.31 They also saw that the bathing ghāṭas and their staircases were made	

living being and another. Such persons treat all living entities equally. They never become overwhelmed by anger like animals, who can see nothing without differentiation.
SB 4.6.47 Persons who observe everything with differentiation, who are simply attached to fruitive activities, who are mean minded, who are always pained to see the flourishing condition of others and who thus give distress to them by uttering harsh and piercing words have already been killed by providence. Thus there is no need for them to be killed again by an exalted personality like you.
SB 4.6.48 My dear lord, if in some places materialists, who are already bewildered by the insurmountable illusory energy of the Supreme Godhead, sometimes commit offenses, a saintly person, with compassion, does not take this seriously. Knowing that they commit offenses because they are overpowered by the illusory energy, he does not show his prowess to counteract them.
SB 4.6.49 My dear lord, you are never bewildered by the formidable influence of the illusory energy of the Supreme Personality of Godhead. Therefore you are omniscient and should be merciful and compassionate toward those who are bewildered by the same illusory energy and are very much attached to fruitive activities.
SB 4.6.50 My dear Lord Śiva, you are a shareholder of a portion of the sacrifice, and you are the giver of the result. The bad priests did not deliver your share, and therefore you destroyed everything, and the sacrifice remains unfinished. Now you can do the needful and take your rightful share.
SB 4.6.51 My dear lord, by your mercy the performer of the sacrifice (King Dakṣa) may get back his life, Bhaga may get back his eyes, Bhṛgu his mustache, and Pūṣā his teeth.
SB 4.6.52 O Lord Śiva, may the demigods and the priests whose limbs have been broken by your soldiers recover from the injuries by your grace.
SB 4.6.53 O destroyer of the sacrifice, please take your portion of the sacrifice and let the sacrifice be completed by your grace.
SB 4.7: The Sacrifice Performed by Dakṣa
SB 4.7.1 The sage Maitreya said: O mighty-armed Vidura, Lord Śiva, being thus pacified by the words of Lord Brahmā, spoke as follows in answer to Lord Brahmā's request.
SB 4.7.2 Lord Śiva said: My dear father, Brahmā, I do not mind the offenses created by the demigods. Because these demigods are childish and less intelligent, I do not take a serious view of their offenses, and I have punished them only in order to right them.
SB 4.7.3 Lord Śiva continued: Since the head of Dakṣa has already been burned to ashes, he will have the head of a goat. The demigod known as Bhaga will be able to see his share of sacrifice through the eyes of Mitra.
SB 4.7.4 The demigod Pūṣā will be able to chew only through the teeth of his disciples, and if alone, he will have to satisfy himself by eating dough made from chickpea flour. But the demigods who have agreed to give me my share of the sacrifice will recover from all their injuries.
SB 4.7.5 Those who have had their arms cut off will have to work with the arms of Aśvinī-kumāra, and those whose hands were cut off will have to do their work with the hands of Pūṣā. The priests will also have to act in that manner. As for Bhṛgu, he will have the beard from the goat's head.
SB 4.7.6 The great sage Maitreya said: My dear Vidura, all the personalities present were very much satisfied in heart and soul upon hearing the words of Lord Śiva, who is the best among the benedictors.
SB 4.7.7 Thereafter, Bhṛgu, the chief of the great sages, invited Lord Śiva to come to the sacrificial arena. Thus the demigods, accompanied by the sages, Lord Śiva, and Lord Brahmā, all went to the place where the great sacrifice was being performed.
SB 4.7.8 After everything was executed exactly as directed by Lord Śiva, Dakṣa's body was joined to the head of the animal meant to be killed in the sacrifice.
SB 4.7.9

When the animal's head was fixed on the body of King Dakṣa, Dakṣa was immediately brought to consciousness, and as he awakened from sleep, the King saw Lord Śiva standing before him.
SB 4.7.10 At that time, when Dakṣa saw Lord Śiva, who rides upon a bull, his heart, which was polluted by envy of Lord Śiva, was immediately cleansed, just as the water in a lake is cleansed by autumn rains.
SB 4.7.11 King Dakṣa wanted to offer prayers to Lord Śiva, but as he remembered the ill-fated death of his daughter Satī, his eyes filled with tears, and in bereavement his voice choked up, and he could not say anything.
SB 4.7.12 At this time, King Dakṣa, afflicted by love and affection, was very much awakened to his real senses. With great endeavor, he pacified his mind, checked his feelings, and with pure consciousness began to offer prayers to Lord Śiva.
SB 4.7.13 King Dakṣa said: My dear Lord Śiva, I committed a great offense against you, but you are so kind that instead of withdrawing your mercy, you have done me a great favor by punishing me. You and Lord Viṣṇu never neglect even useless, unqualified brāhmaṇas. Why, then, should you neglect me, who am engaged in performing sacrifices?
SB 4.7.14 My dear great and powerful Lord Śiva, you were created first from the mouth of Lord Brahmā in order to protect the brāhmaṇas in pursuing education, austerities, vows and self-realization. As protector of the brāhmaṇas, you always protect the regulative principles they follow, just as a cowherd boy keeps a stick in his hand to give protection to the cows.
SB 4.7.15 I did not know your full glories. For this reason, I threw arrows of sharp words at you in the open assembly, although you did not take them into account. I was going down to hell because of my disobedience to you, who are the most respectable personality, but you took compassion upon me and saved me by awarding punishment. I request that you be pleased by your own mercy, since I cannot satisfy you by my words.
SB 4.7.16 The great sage Maitreya said: Thus being pardoned by Lord Śiva, King Dakṣa, with the permission of Lord Brahmā, again began the performance of the yajña, along with the great learned sages, the priests and others.
SB 4.7.17 Thereafter, in order to resume the activities of sacrifice, the brāhmaṇas first arranged to purify the sacrificial arena of the contamination caused by the touch of Virabhadra and the other ghostly followers of Lord Śiva. Then they arranged to offer into the fire the oblations known as purodāṣa.
SB 4.7.18 The great sage Maitreya said to Vidura: My dear Vidura, as soon as King Dakṣa offered the clarified butter with Yajur Veda mantras in sanctified meditation, Lord Viṣṇu appeared there in His original form as Nārāyaṇa.
SB 4.7.19 Lord Nārāyaṇa was seated on the shoulder of Stotra, or Garuḍa, who had big wings. As soon as the Lord appeared, all directions were illuminated, diminishing the luster of Brahmā and the others present.
SB 4.7.20 His complexion was blackish, His garment yellow like gold, and His helmet as dazzling as the sun. His hair was bluish, the color of black bees, and His face was decorated with earrings. His eight hands held a conchshell, wheel, club, lotus flower, arrow, bow, shield and sword, and they were decorated with golden ornaments such as bangles and bracelets. His whole body resembled a blossoming tree beautifully decorated with various kinds of flowers.
SB 4.7.21 Lord Viṣṇu looked extraordinarily beautiful because the goddess of fortune and a garland were situated on His chest. His face was beautifully decorated with a smiling attitude which can captivate the entire world, especially the devotees. Fans of white hair appeared on both sides of the Lord like white swans, and the white canopy overhead looked like the moon.
SB 4.7.22 As soon as Lord Viṣṇu was visible, all the demigods—Lord Brahmā and Lord Śiva, the Gandharvas and all present there—immediately offered their respectful obeisances by falling down straight before Him.
SB 4.7.23

<p>In the presence of the glaring effulgence of the bodily luster of Nārāyaṇa, everyone else's luster faded away, and everyone stopped speaking. Fearful with awe and veneration, all present touched their hands to their heads and prepared to offer their prayers to the Supreme Personality of Godhead, Adhokṣaja.</p>	<p>sacrifice was arranged under the instruction of Brahmā, but unfortunately Lord Śiva, being angry at Dakṣa, devastated the entire scene, and because of his anger the animals meant for sacrifice are lying dead. Therefore the preparations of the yajña have been lost. Now, by the glance of Your lotus eyes, the sanctity of this sacrificial arena may be again invoked.</p>
<p>SB 4.7.24 Although the mental scope of even demigods like Brahmā was unable to comprehend the unlimited glories of the Supreme Lord, they were all able to perceive the transcendental form of the Supreme Personality of Godhead by His grace. Only by such grace could they offer their respectful prayers according to their different capacities.</p>	<p>SB 4.7.34 The sages prayed: Dear Lord, Your activities are most wonderful, and although You do everything by Your different potencies, You are not at all attached to such activities. You are not even attached to the goddess of fortune, who is worshiped by the great demigods like Brahmā, who pray to achieve her mercy.</p>
<p>SB 4.7.25 When Lord Viṣṇu accepted the oblations offered in the sacrifice, Dakṣa, the Prajāpati, began with great pleasure to offer respectful prayers unto Him. The Supreme Personality of Godhead is actually the master of all sacrifices and preceptor of all the Prajāpatis, and He is served even by such personalities as Nanda and Sunanda.</p>	<p>SB 4.7.35 The Siddhas prayed: Like an elephant that has suffered in a forest fire but can forget all its troubles by entering a river, our minds, O Lord, always merge in the nectarean river of Your transcendental pastimes, and they desire never to leave such transcendental bliss, which is as good as the pleasure of merging in the Absolute.</p>
<p>SB 4.7.26 Dakṣa addressed the Supreme Personality of Godhead: My dear Lord, You are transcendental to all speculative positions. You are completely spiritual, devoid of all fear, and You are always in control of the material energy. Even though You appear in the material energy, You are situated transcendently. You are always free from material contamination because You are completely self-sufficient.</p>	<p>SB 4.7.36 The wife of Dakṣa prayed as follows: My dear Lord, it is very fortunate that You have appeared in this arena of sacrifice. I offer my respectful obeisances unto You, and I request that You be pleased on this occasion. The sacrificial arena is not beautiful without You, just as a body is not beautiful without the head.</p>
<p>SB 4.7.27 The priests addressed the Lord, saying: O Lord, transcendental to material contamination, by the curse offered by Lord Śiva's men we have become attached to fruitive activities, and thus we are now fallen and therefore do not know anything about You. On the contrary, we are now involved in the injunctions of the three departments of the Vedic knowledge under the plea of executing rituals in the name of yajña. We know that You have made arrangements for distributing the respective shares of the demigods.</p>	<p>SB 4.7.37 The governors of various planets spoke as follows: Dear Lord, we believe only in our direct perception, but under the circumstances we do not know whether we have actually seen You with our material senses. By our material senses we can simply perceive the cosmic manifestation, but You are beyond the five elements. You are the sixth. We see You, therefore, as a creation of the material world.</p>
<p>SB 4.7.28 The members of the assembly addressed the Lord: O exclusive shelter for all who are situated in troubled life, in this formidable fort of conditional existence the time element, like a snake, is always looking for an opportunity to strike. This world is full of ditches of so-called distress and happiness, and there are many ferocious animals always ready to attack. The fire of lamentation is always blazing, and the mirage of false happiness is always alluring, but one has no shelter from them. Thus foolish persons live in the cycle of birth and death, always overburdened in discharging their so-called duties, and we do not know when they will accept the shelter of Your lotus feet.</p>	<p>SB 4.7.38 The great mystics said: Dear Lord, persons who see You as nondifferent from themselves, knowing that You are the Supersoul of all living entities, are certainly very, very dear to You. You are very favorable toward those who engage in devotional service, accepting You as the Lord and themselves as the servants. By Your mercy, You are always inclined in their favor.</p>
<p>SB 4.7.29 Lord Śiva said: My dear Lord, my mind and consciousness are always fixed on Your lotus feet, which, as the source of all benediction and the fulfillment of all desires, are worshiped by all liberated great sages because Your lotus feet are worthy of worship. With my mind fixed on Your lotus feet, I am no longer disturbed by persons who blaspheme me, claiming that my activities are not purified. I do not mind their accusations, and I excuse them out of compassion, just as You exhibit compassion toward all living entities.</p>	<p>SB 4.7.39 We offer our respectful obeisances unto the Supreme, who has created varieties of manifestations and put them under the spell of the three qualities of the material world in order to create, maintain and annihilate them. He Himself is not under the control of the external energy; in His personal feature He is completely devoid of the variegated manifestation of material qualities, and He is under no illusion of false identification.</p>
<p>SB 4.7.30 Śrī Bhṛgu said: My dear Lord, all living entities, beginning from the highest, namely Lord Brahmā, down to the ordinary ant, are under the influence of the insurmountable spell of illusory energy, and thus they are ignorant of their constitutional position. Everyone believes in the concept of the body, and all are thus submerged in the darkness of illusion. They are actually unable to understand how You live in every living entity as the Supersoul, nor can they understand Your absolute position. But You are the eternal friend and protector of all surrendered souls. Therefore, please be kind toward us and forgive all our offenses.</p>	<p>SB 4.7.40 The personified Vedas said: We offer our respectful obeisances unto You, the Lord, the shelter of the quality of goodness and therefore the source of all religion, austerity and penance, for You are transcendental to all material qualities and no one knows You or Your actual situation.</p>
<p>SB 4.7.31 Lord Brahmā said: My dear Lord, Your personality and eternal form cannot be understood by any person who is trying to know You through the different processes of acquiring knowledge. Your position is always transcendental to the material creation, whereas the empiric attempt to understand You is material, as are its objectives and instruments.</p>	<p>SB 4.7.41 The fire-god said: My dear Lord, I offer my respectful obeisances unto You because by Your favor I am as luminous as blazing fire and I accept the offerings mixed with butter and offered in sacrifice. The five kinds of offerings according to the Yajur Veda are all Your different energies, and You are worshiped by five kinds of Vedic hymns. Sacrifice means Your Supreme Personality of Godhead.</p>
<p>SB 4.7.32 King Indra said: My dear Lord, Your transcendental form with eight hands and weapons in each of them appears for the welfare of the entire universe, and it is very pleasing to the mind and eyes. In such a form, Your Lordship is always prepared to punish the demons, who are envious of Your devotees.</p>	<p>SB 4.7.42 The demigods said: Dear Lord, formerly, when there was a devastation, You conserved all the different energies of material manifestation. At that time, all the inhabitants of the higher planets, represented by such liberated souls as Sanaka, were meditating on You by philosophical speculation. You are therefore the original person, and You rest in the water of devastation on the bed of the Śeṣa snake. Now, today, You are visible to us, who are all Your servants. Please give us protection.</p>
<p>SB 4.7.33 The wives of the performers of the sacrifice said: My dear Lord, this</p>	<p>SB 4.7.43 The Gandharvas said: Dear Lord, all the demigods, including Lord Śiva, Lord Brahmā, Indra and Marīci and the great sages, are all only differentiated parts and parcels of Your body. You are the Supreme Almighty Great; the whole creation is just like a plaything for You. We always accept You as the Supreme Personality of Godhead, and we offer our respectful obeisances unto You.</p> <p>SB 4.7.44 The Vidyādharas said: Dear Lord, this human form of body is meant for attaining the highest perfectional objective, but, impelled by Your external energy, the living entity misidentifies himself with his body and with the material energy, and therefore, influenced by māyā, he wants to become happy by material enjoyment. He is misled and always attracted by temporary, illusory happiness. But</p>

Your transcendental activities are so powerful that if one engages in the hearing and chanting of such topics, he can be delivered from illusion.
SB 4.7.45 The brāhmaṇas said: Dear Lord, You are sacrifice personified. You are the offering of clarified butter, You are the fire, You are the chanting of Vedic hymns by which the sacrifice is conducted, You are the fuel, You are the flame, You are the kuśa grass, and You are the sacrificial pots. You are the priests who perform the yajña, You are the demigods headed by Indra, and You are the sacrificial animal. Everything that is sacrificed is You or Your energy.
SB 4.7.46 Dear Lord, O personified Vedic knowledge, in the past millennium, long, long ago, when You appeared as the great boar incarnation, You picked up the world from the water, as an elephant picks up a lotus flower from a lake. When You vibrated transcendental sound in that gigantic form of a boar, the sound was accepted as a sacrificial hymn, and great sages like Sanaka meditated upon it and offered prayers for Your glorification.
SB 4.7.47 Dear Lord, we were awaiting Your audience because we have been unable to perform the yajñas according to the Vedic rituals. We pray unto You, therefore, to be pleased with us. Simply by chanting Your holy name, one can surpass all obstacles. We offer our respectful obeisances unto You in Your presence.
SB 4.7.48 Śrī Maitreya said: After Lord Viṣṇu was glorified by all present, Dakṣa, his consciousness purified, arranged to begin again the yajña which had been devastated by the followers of Lord Śiva.
SB 4.7.49 Maitreya continued: My dear sinless Vidura, Lord Viṣṇu is actually the enjoyer of the results of all sacrifices. Yet because of His being the Supersoul of all living entities, He was satisfied simply with His share of the sacrificial offerings. He therefore addressed Dakṣa in a pleasing attitude.
SB 4.7.50 Lord Viṣṇu replied: Brahmā, Lord Śiva and I are the supreme cause of the material manifestation. I am the Supersoul, the self sufficient witness. But impersonally there is no difference between Brahmā, Lord Śiva and Me.
SB 4.7.51 The Lord continued: My dear Dakṣa Dvija, I am the original Personality of Godhead, but in order to create, maintain and annihilate this cosmic manifestation, I act through My material energy, and according to the different grades of activity, My representations are differently named.
SB 4.7.52 The Lord continued: One who is not in proper knowledge thinks that demigods like Brahmā and Śiva are independent, or he even thinks that the living entities are independent.
SB 4.7.53 A person with average intelligence does not think the head and other parts of the body to be separate. Similarly, My devotee does not differentiate Viṣṇu, the all-pervading Personality of Godhead, from any thing or any living entity.
SB 4.7.54 The Lord continued: One who does not consider Brahmā, Viṣṇu, Śiva or the living entities in general to be separate from the Supreme, and who knows Brahman, actually realizes peace; others do not.
SB 4.7.55 The sage Maitreya said: Thus Dakṣa, the head of all Prajāpatis, having been nicely instructed by the Supreme Personality of Godhead, worshiped Lord Viṣṇu. After worshiping Him by performing the prescribed sacrificial ceremonies, Dakṣa separately worshiped Lord Brahmā and Lord Śiva.
SB 4.7.56 With all respect, Dakṣa worshiped Lord Śiva with his share of the remnants of the yajña. After finishing the ritualistic sacrificial activities, he satisfied all the other demigods and the other people assembled there. Then, after finishing all these duties with the priests, he took a bath and was fully satisfied.
SB 4.7.57 Thus worshiping the Supreme Lord Viṣṇu by the ritualistic performance of sacrifice, Dakṣa was completely situated on the religious path. Moreover, all the demigods who had assembled at the sacrifice blessed him that he might increase his piety, and then they left.
SB 4.7.58 Maitreya said: I have heard that after giving up the body she had received from Dakṣa, Dakṣāyaṇī (his daughter) took her birth in the kingdom of the Himalayas. She was born as the daughter of Menā. I

heard this from authoritative sources.
SB 4.7.59 Ambikā [goddess Durgā], who was known as Dākṣāyaṇī [Satī], again accepted Lord Śiva as her husband, just as different energies of the Supreme Personality of Godhead act during the course of a new creation.
SB 4.7.60 Maitreya said: My dear Vidura, I heard this story of the Dakṣa yajña, which was devastated by Lord Śiva, from Uddhava, a great devotee and a disciple of Brhaspati.
SB 4.7.61 The great sage Maitreya concluded: If one hears and again narrates, with faith and devotion, this story of the Dakṣa yajña as it was conducted by the Supreme Personality of Godhead, Viṣṇu, then certainly one is cleared of all contamination of material existence, O son of Kuru.
SB 4.8: Dhruva Mahārāja Leaves Home for the Forest
SB 4.8.1 The great sage Maitreya said: The four great Kumāra sages headed by Sanaka, as well as Nārada, Ṛbhu, Haṁsa, Aruṇi and Yati, all sons of Brahmā, did not live at home, but became ūrdhva-retā, or naiṣṭhika-brahmacārīs, unadulterated celibates.
SB 4.8.2 Another son of Lord Brahmā was Irreligion, whose wife's name was Falsity. From their combination were born two demons named Dambha, or Bluffing, and Māyā, or Cheating. These two demons were taken by a demon named Nirṛti, who had no children.
SB 4.8.3 Maitreya told Vidura: O great soul, from Dambha and Māyā were born Greed and Nikṛti, or Cunning. From their combination came children named Krodha (Anger) and Himsā (Envy), and from their combination were born Kali and his sister Durukti (Harsh Speech).
SB 4.8.4 O greatest of all good men, by the combination of Kali and Harsh Speech were born children named Mṛtyu (Death) and Bhīti (Fear). From the combination of Mṛtyu and Bhīti came children named Yātanā (Excessive Pain) and Niraya (Hell).
SB 4.8.5 My dear Vidura, I have summarily explained the causes of devastation. One who hears this description three times attains piety and washes the sinful contamination from his soul.
SB 4.8.6 Maitreya continued: O best of the Kuru dynasty, I shall now describe before you the descendants of Svāyambhuva Manu, who was born of a part of a plenary expansion of the Supreme Personality of Godhead.
SB 4.8.7 Svāyambhuva Manu had two sons by his wife, Śatarūpā, and the names of the sons were Uttānapāda and Priyavrata. Because both of them were descendants of a plenary expansion of Vāsudeva, the Supreme Personality of Godhead, they were very competent to rule the universe to maintain and protect the citizens.
SB 4.8.8 King Uttānapāda had two queens, named Sunīti and Suruci. Suruci was much more dear to the King; Sunīti, who had a son named Dhruva, was not his favorite.
SB 4.8.9 Once upon a time, King Uttānapāda was patting the son of Suruci, Uttama, placing him on his lap. Dhruva Mahārāja was also trying to get on the King's lap, but the King did not very much welcome him.
SB 4.8.10 While the child, Dhruva Mahārāja, was trying to get on the lap of his father, Suruci, his stepmother, became very envious of the child, and with great pride she began to speak so as to be heard by the King himself.
SB 4.8.11 Queen Suruci told Dhruva Mahārāja: My dear child, you do not deserve to sit on the throne or on the lap of the King. Surely you are also the son of the King, but because you did not take your birth from my womb, you are not qualified to sit on your father's lap.
SB 4.8.12 My dear child, you are unaware that you were born not of my womb but of another woman. Therefore you should know that your attempt is doomed to failure. You are trying to fulfill a desire which is impossible to fulfill.
SB 4.8.13 If you at all desire to rise to the throne of the King, then you have to undergo severe austerities. First of all you must satisfy the Supreme Personality of Godhead, Nārāyaṇa, and then, when you are favored by Him because of such worship, you shall have to take your next

birth from my womb.	How wonderful are the powerful ksatriyas. They cannot tolerate even a slight infringement upon their prestige. Just imagine! This boy is only a small child, yet harsh words from his stepmother proved unbearable to him.
SB 4.8.14 The sage Maitreya continued: My dear Vidura, as a snake, when struck by a stick, breathes very heavily, Dhruva Mahārāja, having been struck by the strong words of his stepmother, began to breathe very heavily because of great anger. When he saw that his father was silent and did not protest, he immediately left the palace and went to his mother.	SB 4.8.27 The great sage Nārada told Dhruva: My dear boy, you are only a little boy whose attachment is to sports and other frivolities. Why are you so affected by words insulting your honor?
SB 4.8.15 When Dhruva Mahārāja reached his mother, his lips were trembling in anger, and he was crying very grievously. Queen Sunīti immediately lifted her son onto her lap, while the palace residents who had heard all the harsh words of Suruci related everything in detail. Thus Sunīti also became greatly aggrieved.	SB 4.8.28 My dear Dhruva, if you feel that your sense of honor has been insulted, you still have no cause for dissatisfaction. This kind of dissatisfaction is another feature of the illusory energy; every living entity is controlled by his previous actions, and therefore there are different varieties of life for enjoying or suffering.
SB 4.8.16 This incident was unbearable to Sunīti's patience. She began to burn as if in a forest fire, and in her grief she became just like a burnt leaf and so lamented. As she remembered the words of her co-wife, her bright, lotuslike face filled with tears, and thus she spoke.	SB 4.8.29 The process of the Supreme Personality of Godhead is very wonderful. One who is intelligent should accept that process and be satisfied with whatever comes, favorable or unfavorable, by His supreme will.
SB 4.8.17 She also was breathing very heavily, and she did not know the factual remedy for the painful situation. Not finding any remedy, she said to her son: My dear son, don't wish for anything inauspicious for others. Anyone who inflicts pains upon others suffers himself from that pain.	SB 4.8.30 Now you have decided to undertake the mystic process of meditation under the instruction of your mother, just to achieve the mercy of the Lord, but in my opinion such austerities are not possible for any ordinary man. It is very difficult to satisfy the Supreme Personality of Godhead.
SB 4.8.18 Sunīti said: My dear boy, whatever has been spoken by Suruci is so, because the King, your father, does not consider me his wife or even his maidservant. He feels ashamed to accept me. Therefore it is a fact that you have taken birth from the womb of an unfortunate woman, and by being fed from her breast you have grown up.	SB 4.8.31 Nārada Muni continued: After trying this process for many, many births and remaining unattached to material contamination, placing themselves continually in trance and executing many types of austerities, many mystic yogis were unable to find the end of the path of God realization.
SB 4.8.19 My dear boy, whatever has been spoken by Suruci, your stepmother, although very harsh to hear, is factual. Therefore, if you desire at all to sit on the same throne as your stepbrother, Uttama, then give up your envious attitude and immediately try to execute the instructions of your stepmother. Without further delay, you must engage yourself in worshipping the lotus feet of the Supreme Personality of Godhead.	SB 4.8.32 For this reason, my dear boy, you should not endeavor for this; it will not be successful. It is better that you go home. When you are grown up, by the mercy of the Lord you will get a chance for these mystic performances. At that time you may execute this function.
SB 4.8.20 Sunīti continued: The Supreme Personality of Godhead is so great that simply by worshipping His lotus feet, your great-grandfather, Lord Brahmā, acquired the necessary qualifications to create this universe. Although he is unborn and is the chief of all living creatures, he is situated in that exalted post because of the mercy of the Supreme Personality of Godhead, whom even great yogīs worship by controlling the mind and regulating the life air [prāṇa].	SB 4.8.33 One should try to keep himself satisfied in any condition of life—whether distress or happiness—which is offered by the supreme will. A person who endures in this way is able to cross over the darkness of nescience very easily.
SB 4.8.21 Sunīti informed her son: Your grandfather Svāyambhuva Manu executed great sacrifices with distribution of charity, and thereby, with unflinching faith and devotion, he worshiped and satisfied the Supreme Personality of Godhead. By acting in that way, he achieved the greatest success in material happiness and afterwards achieved liberation, which is impossible to obtain by worshipping the demigods.	SB 4.8.34 Every man should act like this: when he meets a person more qualified than himself, he should be very pleased; when he meets someone less qualified than himself, he should be compassionate toward him; and when he meets someone equal to himself, he should make friendship with him. In this way one is never affected by the threefold miseries of this material world.
SB 4.8.22 My dear boy, you also should take shelter of the Supreme Personality of Godhead, who is very kind to His devotees. Persons seeking liberation from the cycle of birth and death always take shelter of the lotus feet of the Lord in devotional service. Becoming purified by executing your allotted occupation, just situate the Supreme Personality of Godhead in your heart, and without deviating for a moment, engage always in His service.	SB 4.8.35 Dhruva Mahārāja said: My dear Lord Nāradaḥ, for a person whose heart is disturbed by the material conditions of happiness and distress, whatever you have so kindly explained for attainment of peace of mind is certainly a very good instruction. But as far as I am concerned, I am covered by ignorance, and this kind of philosophy does not touch my heart.
SB 4.8.23 My dear Dhruva, as far as I am concerned, I do not find anyone who can mitigate your distress but the Supreme Personality of Godhead, whose eyes are like lotus petals. Many demigods such as Lord Brahmā seek the pleasure of the goddess of fortune, but the goddess of fortune herself, with a lotus flower in her hand, is always ready to render service to the Supreme Lord.	SB 4.8.36 My dear lord, I am very impudent for not accepting your instructions, but this is not my fault. It is due to my having been born in a ksatriya family. My stepmother, Suruci, has pierced my heart with her harsh words. Therefore your valuable instruction does not stand in my heart.
SB 4.8.24 The great sage Maitreya continued: The instruction of Dhruva Mahārāja's mother, Sunīti, was actually meant for fulfilling his desired objective. Therefore, after deliberate consideration and with intelligence and fixed determination, he left his father's house.	SB 4.8.37 O learned brāhmaṇa, I want to occupy a position more exalted than any yet achieved within the three worlds by anyone, even by my fathers and grandfathers. If you will oblige, kindly advise me of an honest path to follow by which I can achieve the goal of my life.
SB 4.8.25 The great sage Nārada overheard this news, and understanding all the activities of Dhruva Mahārāja, he was struck with wonder. He approached Dhruva, and touching the boy's head with his all-virtuous hand, he spoke as follows.	SB 4.8.38 My dear lord, you are a worthy son of Lord Brahmā, and you travel, playing on your musical instrument, the viṇā, for the welfare of the entire universe. You are like the sun, which rotates in the universe for the benefit of all living beings.
SB 4.8.26	SB 4.8.39 The sage Maitreya continued: The great personality Nārada Muni, upon hearing the words of Dhruva Mahārāja, became very compassionate toward him, and in order to show him his causeless mercy, he gave him the following expert advice.
	SB 4.8.40 The great sage Nārada told Dhruva Mahārāja: The instruction given by your mother, Sunīti, to follow the path of devotional service to the Supreme Personality of Godhead, is just suitable for you. You should therefore completely absorb yourself in the devotional

service of the Lord.
SB 4.8.41 Any person who desires the fruits of the four principles religiosity, economic development, sense gratification and, at the end, liberation, should engage himself in the devotional service of the Supreme Personality of Godhead, for worship of His lotus feet yields the fulfillment of all of these.
SB 4.8.42 My dear boy, I therefore wish all good fortune for you. You should go to the bank of the Yamunā, where there is a virtuous forest named Madhuvana, and there be purified. Just by going there, one draws nearer to the Supreme Personality of Godhead, who always lives there.
SB 4.8.43 Nārada Muni instructed: My dear boy, in the waters of the Yamunā River, which is known as Kālindī, you should take three baths daily because the water is very auspicious, sacred and clear. After bathing, you should perform the necessary regulative principles for aṣṭāṅga-yoga and then sit down on your āsana [sitting place] in a calm and quiet position.
SB 4.8.44 After sitting on your seat, practice the three kinds of breathing exercises, and thus gradually control the life air, the mind and the senses. Completely free yourself from all material contamination, and with great patience begin to meditate on the Supreme Personality of Godhead.
SB 4.8.45 [The form of the Lord is described herein.] The Lord's face is perpetually very beautiful and pleasing in attitude. To the devotees who see Him, He appears never to be displeased, and He is always prepared to award benedictions to them. His eyes, His nicely decorated eyebrows, His raised nose and His broad forehead are all very beautiful. He is more beautiful than all the demigods.
SB 4.8.46 Nārada Muni continued: The Lord's form is always youthful. Every limb and every part of His body is properly formed, free from defect. His eyes and lips are pinkish like the rising sun. He is always prepared to give shelter to the surrendered soul, and anyone so fortunate as to look upon Him feels all satisfaction. The Lord is always worthy to be the master of the surrendered soul, for He is the ocean of mercy.
SB 4.8.47 The Lord is further described as having the mark of Śrīvatsa, or the sitting place of the goddess of fortune, and His bodily hue is deep bluish. The Lord is a person, He wears a garland of flowers, and He is eternally manifest with four hands, which hold [beginning from the lower left hand] a conchshell, wheel, club and lotus flower.
SB 4.8.48 The entire body of the Supreme Personality of Godhead, Vāsudeva, is decorated. He wears a valuable jeweled helmet, necklaces and bracelets, His neck is adorned with the Kaustubha jewel, and He is dressed in yellow silk garments.
SB 4.8.49 The Lord is decorated with small golden bells around His waist, and His lotus feet are decorated with golden ankle bells. All His bodily features are very attractive and pleasing to the eyes. He is always peaceful, calm and quiet and very pleasing to the eyes and the mind.
SB 4.8.50 Real yogis meditate upon the transcendental form of the Lord as He stands on the whorl of the lotus of their hearts, the jewellike nails of His lotus feet glittering.
SB 4.8.51 The Lord is always smiling, and the devotee should constantly see the Lord in this form, as He looks very mercifully toward the devotee. In this way the meditator should look toward the Supreme Personality of Godhead, the bestower of all benedictions.
SB 4.8.52 One who meditates in this way, concentrating his mind upon the always auspicious form of the Lord, is very soon freed from all material contamination, and he does not come down from meditation upon the Lord.
SB 4.8.53 O son of the King, now I shall speak unto you the mantra which is to be chanted with this process of meditation. One who carefully chants this mantra for seven nights can see the perfect human beings flying in the sky.
SB 4.8.54 Om namo bhagavate vāsudevāya. This is the twelve-syllable mantra for worshiping Lord Kṛṣṇa. One should install the physical forms of the Lord, and with the chanting of the mantra one should offer flowers and fruits and other varieties of foodstuffs exactly according

to the rules and regulations prescribed by authorities. But this should be done in consideration of place, time, and attendant conveniences and inconveniences.
SB 4.8.55 One should worship the Lord by offering pure water, pure flower garlands, fruits, flowers and vegetables, which are available in the forest, or by collecting newly grown grasses, small buds of flowers or even the skins of trees, and if possible, by offering tulasī leaves, which are very dear to the Supreme Personality of Godhead.
SB 4.8.56 It is possible to worship a form of the Lord made of physical elements such as earth, water, pulp, wood and metal. In the forest one can make a form with no more than earth and water and worship Him according to the above principles. A devotee who has full control over his self should be very sober and peaceful and must be satisfied simply with eating whatever fruits and vegetables are available in the forest.
SB 4.8.57 My dear Dhruva, besides worshiping the Deity and chanting the mantra three times a day, you should meditate upon the transcendental activities of the Supreme Personality of Godhead in His different incarnations, as exhibited by His supreme will and personal potencies.
SB 4.8.58 One should follow in the footsteps of previous devotees regarding how to worship the Supreme Lord with the prescribed paraphernalia, or one should offer worship within the heart by reciting the mantra to the Personality of Godhead, who is nondifferent from the mantra.
SB 4.8.59, SB 4.8.60, SB 4.8.59-60 Anyone who thus engages in the devotional service of the Lord, seriously and sincerely, with his mind, words and body, and who is fixed in the activities of the prescribed devotional methods, is blessed by the Lord according to his desire. If a devotee desires material religiosity, economic development, sense gratification or liberation from the material world, he is awarded these results.
SB 4.8.61 If one is very serious about liberation, he must stick to the process of transcendental loving service, engaging twenty-four hours a day in the highest stage of ecstasy, and he must certainly be aloof from all activities of sense gratification.
SB 4.8.62 When Dhruva Mahārāja, the son of the King, was thus advised by the great sage Nārada, he circumambulated Nārada, his spiritual master, and offered him respectful obeisances. Then he started for Madhuvana, which is always imprinted with the lotus footprints of Lord Kṛṣṇa and which is therefore especially auspicious.
SB 4.8.63 After Dhruva entered Madhuvana Forest to execute devotional service, the great sage Nārada thought it wise to go to the King to see how he was faring within the palace. When Nārada Muni approached, the King received him properly, offering him due obeisances. After being seated comfortably, Nārada began to speak.
SB 4.8.64 The great sage Nārada inquired: My dear King, your face appears to be withering up, and you look like you have been thinking of something for a very long time. Why is that? Have you been hampered in following your path of religious rites, economic development and sense gratification?
SB 4.8.65 The King replied: O best of the brāhmanas, I am very much addicted to my wife, and I am so fallen that I have abandoned all merciful behavior, even to my son, who is only five years old. I have banished him and his mother, even though he is a great soul and a great devotee.
SB 4.8.66 My dear brāhmaṇa, the face of my son was just like a lotus flower. I am thinking of his precarious condition. He is unprotected, and he might be very hungry. He might have lain down somewhere in the forest, and the wolves might have attacked him to eat his body.
SB 4.8.67 Alas, just see how I was conquered by my wife! Just imagine my cruelty! Out of love and affection the boy was trying to get up on my lap, but I did not receive him, nor did I even pat him for a moment. Just imagine how hardhearted I am.
SB 4.8.68 The great sage Nārada replied: My dear King, please do not be aggrieved about your son. He is well protected by the Supreme Personality of Godhead. Although you have no actual information of his influence, his reputation is already spread all over the world.
SB 4.8.69

My dear King, your son is very competent. He will perform activities which would be impossible even for great kings and sages. Very soon he will complete his task and come back home. You should know that he will also spread your reputation all over the world.	SB 4.9.2 The form of the Lord, which was brilliant like lightning and in which Dhruva Mahārāja, in his mature yogic process, was fully absorbed in meditation, all of a sudden disappeared. Thus Dhruva was perturbed, and his meditation broke. But as soon as he opened his eyes he saw the Supreme Personality of Godhead personally present, just as he had been seeing the Lord in his heart.
SB 4.8.70 The great Maitreya continued: The King, Uttānapāda, after being advised by Nārada Muni, practically gave up all duties in relation with his kingdom, which was very vast and wide, opulent like the goddess of fortune, and he simply began to think of his son Dhruva.	SB 4.9.3 When Dhruva Mahārāja saw his Lord just in front of him, he was greatly agitated and offered Him obeisances and respect. He fell flat before Him like a rod and became absorbed in love of Godhead. Dhruva Mahārāja, in ecstasy, looked upon the Lord as if he were drinking the Lord with his eyes, kissing the lotus feet of the Lord with his mouth, and embracing the Lord with his arms.
SB 4.8.71 Elsewhere, Dhruva Mahārāja, having arrived at Madhuvana, took his bath in the River Yamunā and observed fasting in the night with great care and attention. After that, as advised by the great sage Nārada, he engaged himself in worshiping the Supreme Personality of Godhead.	SB 4.9.4 Although Dhruva Mahārāja was a small boy, he wanted to offer prayers to the Supreme Personality of Godhead in suitable language. But because he was inexperienced, he could not adjust himself immediately. The Supreme Personality of Godhead, being situated in everyone's heart, could understand Dhruva Mahārāja's awkward position. Out of His causeless mercy He touched His conchshell to the forehead of Dhruva Mahārāja, who stood before Him with folded hands.
SB 4.8.72 For the first month Dhruva Mahārāja ate only fruits and berries on every third day, only to keep his body and soul together, and in this way he progressed in his worship of the Supreme Personality of Godhead.	SB 4.9.5 At that time Dhruva Mahārāja became perfectly aware of the Vedic conclusion and understood the Absolute Truth and His relationship with all living entities. In accordance with the line of devotional service to the Supreme Lord, whose fame is widespread, Dhruva, who in the future would receive a planet which would never be annihilated, even during the time of dissolution, offered his deliberate and conclusive prayers.
SB 4.8.73 In the second month Dhruva Mahārāja ate only every six days, and for his eatables he took dry grass and leaves. Thus he continued his worship.	SB 4.9.6 Dhruva Mahārāja said: My dear Lord, You are all-powerful. After entering within me, You have enlivened all my sleeping senses—my hands, legs, ears, touch sensation, life force and especially my power of speech. Let me offer my respectful obeisances unto You.
SB 4.8.74 In the third month he drank water only every nine days. Thus he remained completely in trance and worshiped the Supreme Personality of Godhead, who is adored by selected verses.	SB 4.9.7 My Lord, You are the supreme one, but by Your different energies You appear differently in the spiritual and material worlds. You create the total energy of the material world by Your external potency, and after creation You enter within the material world as the Supersoul. You are the Supreme Person, and through the temporary modes of material nature You create varieties of manifestation, just as fire, entering into wood of different shapes, burns brilliantly in different varieties.
SB 4.8.75 In the fourth month Dhruva Mahārāja became a complete master of the breathing exercise, and thus he inhaled air only every twelfth day. In this way he became completely fixed in his position and worshiped the Supreme Personality of Godhead.	SB 4.9.8 O my master, Lord Brahmā is fully surrendered unto You. In the beginning You gave him knowledge, and thus he could see and understand the entire universe, just as a person awakens from sleep and visualizes his immediate duties. You are the only shelter of all persons who desire liberation, and You are the friend of all who are distressed. How, therefore, can a learned person who has perfect knowledge ever forget You?
SB 4.8.76 By the fifth month, Mahārāja Dhruva, the son of the King, had controlled his breathing so perfectly that he was able to stand on only one leg, just as a column stands, without motion, and concentrate his mind fully on the Parabrahman.	SB 4.9.9 Persons who worship You simply for the sense gratification of this bag of skin are certainly influenced by Your illusory energy. In spite of having You, who are like a desire tree and are the cause of liberation from birth and death, foolish persons, such as me, desire benedictions from You for sense gratification, which is available even for those who live in hellish conditions.
SB 4.8.77 He completely controlled his senses and their objects, and in this way he fixed his mind, without diversion to anything else, upon the form of the Supreme Personality of Godhead.	SB 4.9.10 My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of brahmānanda, wherein one thinks himself merged in the impersonal Brahman as one with the Supreme. Since brahmānanda is also defeated by the transcendental bliss derived from devotional service, then what to speak of the temporary blissfulness of elevating oneself to the heavenly planets, which is ended by the separating sword of time? Although one may be elevated to the heavenly planets, he falls down in due course of time.
SB 4.8.78 When Dhruva Mahārāja thus captured the Supreme Personality of Godhead, who is the refuge of the total material creation and who is the master of all living entities, the three worlds began to tremble.	SB 4.9.11 Dhruva Mahārāja continued: O unlimited Lord, kindly bless me so that I may associate with great devotees who engage in Your transcendental loving service constantly, as the waves of a river constantly flow. Such transcendental devotees are completely situated in an uncontaminated state of life. By the process of devotional service I shall surely be able to cross the nescient ocean of material existence, which is filled with the waves of blazing, firelike dangers. It will be very easy for me, for I am becoming mad to hear about Your transcendental qualities and pastimes, which are eternally existent.
SB 4.8.79 As Dhruva Mahārāja, the King's son, kept himself steadily standing on one leg, the pressure of his big toe pushed down half the earth, just as an elephant being carried on a boat rocks the boat left and right with his every step.	
SB 4.8.80 When Dhruva Mahārāja became practically one in heaviness with Lord Viṣṇu, the total consciousness, due to his fully concentrating, and closing all the holes of his body, the total universal breathing became choked up, and all the great demigods in all the planetary systems felt suffocated and thus took shelter of the Supreme Personality of Godhead.	
SB 4.8.81 The demigods said: Dear Lord, You are the refuge of all moving and nonmoving living entities. We feel all living entities to be suffocating, their breathing processes choked up. We have never experienced such a thing. Since You are the ultimate shelter of all surrendered souls, we have therefore approached You; kindly save us from this danger.	
SB 4.8.82 The Supreme Personality of Godhead replied: My dear demigods, do not be perturbed by this. It is due to the severe austerity and full determination of the son of King Uttānapāda, who is now fully absorbed in thought of Me. He has obstructed the universal breathing process. You can safely return to your respective homes. I shall stop this boy in his severe acts of austerities, and you will be saved from this situation.	
SB 4.9: Dhruva Mahārāja Returns Home	
SB 4.9.1 The great sage Maitreya told Vidura: When the demigods were thus reassured by the Personality of Godhead, they were freed from all fears, and after offering their obeisances, they returned to their heavenly planets. Then the Lord, who is nondifferent from the Sahasraśiṛṣā incarnation, got on the back of Garuḍa, who carried Him to the Madhuvana Forest to see His servant Dhruva.	

SB 4.9.12
O Lord who have a lotus navel, if a person happens to associate with a devotee whose heart always hankers after Your lotus feet, seeking always their fragrance, he is never attached to the material body or, in a bodily relationship, to offspring, friends, home, wealth and wife, which are very, very dear to materialistic persons. Indeed, he does not care for them.

SB 4.9.13
My dear Lord, O Supreme Unborn, I know that the different varieties of living entities, such as animals, trees, birds, reptiles, demigods and human beings, are spread throughout the universe, which is caused by the total material energy, and I know that they are sometimes manifest and sometimes unmanifest; but I have never experienced the supreme form I behold as I see You now. Now all kinds of methods of theorizing have come to an end.

SB 4.9.14
My dear Lord, at the end of each millennium the Supreme Personality of Godhead Garbhodakaśāyī Viṣṇu dissolves everything manifested within the universe into His belly. He lies down on the lap of Śeṣa Nāga, from His navel sprouts a golden lotus flower on a stem, and on that lotus Lord Brahmā is created. I can understand that You are the same Supreme Godhead. I therefore offer my respectful obeisances unto You.

SB 4.9.15
My Lord, by Your unbroken transcendental glance You are the supreme witness of all stages of intellectual activities. You are eternally liberated, Your existence is situated in pure goodness, and You are existent in the Supersoul without change. You are the original Personality of Godhead, full with six opulences, and You are eternally the master of the three modes of material nature. Thus, You are always different from the ordinary living entities. As Lord Viṣṇu, You maintain all the affairs of the entire universe, and yet You stand aloof and are the enjoyer of the results of all sacrifices.

SB 4.9.16
My dear Lord, in Your impersonal manifestation of Brahman there are always two opposing elements—knowledge and ignorance. Your multienergies are continually manifest, but the impersonal Brahman, which is undivided, original, changeless, unlimited and blissful, is the cause of the material manifestation. Because You are the same impersonal Brahman, I offer my respectful obeisances unto You.

SB 4.9.17
My Lord, O Supreme Lord, You are the supreme personified form of all benediction. Therefore, for one who abides in Your devotional service with no other desire, worshiping Your lotus feet is better than becoming king and lording it over a kingdom. That is the benediction of worshiping Your lotus feet. To ignorant devotees like me, You are the causelessly merciful maintainer, just like a cow, who takes care of the newly born calf by supplying milk and giving it protection from attack.

SB 4.9.18
The great sage Maitreya continued: My dear Vidura, when Dhruva Mahārāja, who had good intentions in his heart, finished his prayer, the Supreme Lord, the Personality of Godhead, who is very kind to His devotees and servants, congratulated him, speaking as follows.

SB 4.9.19
The Personality of Godhead said: My dear Dhruva, son of the King, you have executed pious vows, and I also know the desire within your heart. Although your desire is very ambitious and very difficult to fulfill, I shall favor you with its fulfillment. All good fortune unto you.

SB 4.9.20, SB 4.9.21, SB 4.9.20-21
The Supreme Personality of Godhead continued: My dear Dhruva, I shall award you the glowing planet known as the polestar, which will continue to exist even after the dissolution at the end of the millennium. No one has ever ruled this planet, which is surrounded by all the solar systems, planets and stars. All the luminaries in the sky circumambulate this planet, just as bulls tread around a central pole for the purpose of crushing grains. Keeping the polestar to their right, all the stars inhabited by the great sages like Dharma, Agni, Kāśyapa and Śukra circumambulate this planet, which continues to exist even after the dissolution of all others.

SB 4.9.22
After your father goes to the forest and awards you the rule of his kingdom, you will rule continuously the entire world for thirty-six thousand years, and all your senses will continue to be as strong as they are now. You will never become old.

SB 4.9.23
The Lord continued: Sometime in the future your brother, Uttama, will go hunting in the forest, and while absorbed in hunting, he will be killed. Your stepmother, Suruci, being maddened upon the death of her son, will go to search him out in the forest, but she will be devoured by a forest fire.

SB 4.9.24
The Lord continued: I am the heart of all sacrifices. You will be able to perform many great sacrifices and also give great charities. In this way you will be able to enjoy the blessings of material happiness in this life, and at the time of your death you will be able to remember Me.

SB 4.9.25
The Personality of Godhead continued: My dear Dhruva, after your material life in this body, you will go to My planet, which is always offered obeisances by the residents of all other planetary systems. It is situated above the planets of the seven ṛsis, and having gone there you will never have to come back again to this material world.

SB 4.9.26
The great sage Maitreya said: After being worshiped and honored by the boy, Dhruva Mahārāja, and after offering him His abode, Lord Viṣṇu, on the back of Garuḍa, returned to His abode, as Dhruva Mahārāja looked on.

SB 4.9.27
Despite having achieved the desired result of his determination by worshiping the lotus feet of the Lord, Dhruva Mahārāja was not very pleased. Thus he returned to his home.

SB 4.9.28
Śrī Vidura inquired: My dear brāhmaṇa, the abode of the Lord is very difficult to attain. It can be attained only by pure devotional service, which alone pleases the most affectionate, merciful Lord. Dhruva Mahārāja achieved this position even in one life, and he was very wise and conscientious. Why, then, was he not very pleased?

SB 4.9.29
Maitreya answered: Dhruva Mahārāja's heart, which was pierced by the arrows of the harsh words of his stepmother, was greatly aggrieved, and thus when he fixed upon his goal of life he did not forget her misbehavior. He did not demand actual liberation from this material world, but at the end of his devotional service, when the Supreme Personality of Godhead appeared before him, he was simply ashamed of the material demands he had in his mind.

SB 4.9.30
Dhruva Mahārāja thought to himself: To endeavor to be situated in the shade of the lotus feet of the Lord is not an ordinary task because even the great brahmācāris headed by Sanandana, who practiced aṣṭāṅga-yoga in trance, attained the shelter of the Lord's lotus feet only after many, many births. Within six months I achieved the same result, yet due to my thinking differently from the Lord, I fell down from my position.

SB 4.9.31
Alas, just look at me! I am so unfortunate. I approached the lotus feet of the Supreme Personality of Godhead, who can immediately cut the chain of the repetition of birth and death, but still, out of my foolishness, I prayed for things which are perishable.

SB 4.9.32
Since all the demigods who are situated in the higher planetary system will have to come down again, they are all envious of my being elevated to Vaikuṅṭhaloka by devotional service. These intolerant demigods have dissipated my intelligence, and only for this reason could I not accept the genuine benediction of the instructions of Sage Nārada.

SB 4.9.33
Dhruva Mahārāja lamented: I was under the influence of the illusory energy; being ignorant of the actual facts, I was sleeping on her lap. Under a vision of duality, I saw my brother as my enemy, and falsely I lamented within my heart, thinking, "They are my enemies."

SB 4.9.34
It is very difficult to satisfy the Supreme Personality of Godhead, but in my case, although I have satisfied the Supersoul of the whole universe, I have prayed only for useless things. My activities were exactly like treatment given to a person who is already dead. Just see how unfortunate I am, for in spite of meeting the Supreme Lord, who can cut one's link with birth and death, I have prayed for the same conditions again.

SB 4.9.35
Because of my state of complete foolishness and paucity of pious activities, although the Lord offered me His personal service, I wanted material name, fame and prosperity. My case is just like that of the poor man who, when he satisfied a great emperor who wanted to give him anything he might ask, out of ignorance asked only a few broken grains of husked rice.

SB 4.9.36
The great sage Maitreya continued: My dear Vidura, persons like you, who are pure devotees of the lotus feet of Mukunda [the Supreme Personality of Godhead, who can offer liberation] and who are always attached to the honey of His lotus feet, are always satisfied in serving at the lotus feet of the Lord. In any condition of

life, such persons remain satisfied, and thus they never ask the Lord for material prosperity.
SB 4.9.37 When King Uttānapāda heard that his son Dhruva was coming back home, as if coming back to life after death, he could not put his faith in this message, for he was doubtful of how it could happen. He considered himself the most wretched, and therefore he thought that it was not possible for him to attain such good fortune.
SB 4.9.38 Although he could not believe the words of the messenger, he had full faith in the word of the great sage Nārada. Thus he was greatly overwhelmed by the news, and he immediately offered the messenger a highly valuable necklace in great satisfaction.
SB 4.9.39, SB 4.9.40, SB 4.9.39-40 Then King Uttānapāda, being very eager to see the face of his lost son, mounted a chariot drawn by excellent horses and bedecked with golden filigree. Taking with him many learned brāhmaṇas, all the elderly personalities of his family, his officers, his ministers and his immediate friends, he immediately left the city. As he proceeded in this parade, there were auspicious sounds of conchshells, kettledrums, flutes, and the chanting of Vedic mantras to indicate all good fortune.
SB 4.9.41 Both the queens of King Uttānapāda, namely Sunīti and Suruci, along with his other son, Uttama, appeared in the procession. The queens were seated on a palanquin.
SB 4.9.42, SB 4.9.43, SB 4.9.42-43 Upon seeing Dhruva Mahārāja approaching the neighboring small forest, King Uttānapāda with great haste got down from his chariot. He had been very anxious for a long time to see his son Dhruva, and therefore with great love and affection he went forward to embrace his long-lost boy. Breathing very heavily, the King embraced him with both arms. But Dhruva Mahārāja was not the same as before; he was completely sanctified by spiritual advancement due to having been touched by the lotus feet of the Supreme Personality of Godhead.
SB 4.9.44 Reunion with Dhruva Mahārāja fulfilled King Uttānapāda's long-cherished desire, and for this reason he smelled Dhruva's head again and again and bathed him with torrents of very cold tears.
SB 4.9.45 Then Dhruva Mahārāja, the foremost of all nobles, first of all offered his obeisances at the feet of his father and was honored by his father with various questions. He then bowed his head at the feet of his two mothers.
SB 4.9.46 Suruci, the younger mother of Dhruva Mahārāja, seeing that the innocent boy had fallen at her feet, immediately picked him up, embracing him with her hands, and with tears of feeling she blessed him with the words, "My dear boy, long may you live!"
SB 4.9.47 Unto one who has transcendental qualities due to friendly behavior with the Supreme Personality of Godhead, all living entities offer honor, just as water automatically flows down by nature.
SB 4.9.48 The two brothers Uttama and Dhruva Mahārāja also exchanged their tears. They were overwhelmed by the ecstasy of love and affection, and when they embraced one another, the hair on their bodies stood up.
SB 4.9.49 Sunīti, the real mother of Dhruva Mahārāja, embraced the tender body of her son, who was dearer to her than her own life, and thus forgot all material grief, for she was very pleased.
SB 4.9.50 My dear Vidura, Sunīti was the mother of a great hero. Her tears, together with the milk flowing from her breasts, wet the whole body of Dhruva Mahārāja. This was a great, auspicious sign.
SB 4.9.51 The residents of the palace praised the Queen: Dear Queen, your beloved son was lost a long time ago, and it is your great fortune that he now has come back. It appears, therefore, that your son will be able to protect you for a very long time and will put an end to all your material pangs.
SB 4.9.52 Dear Queen, you must have worshiped the Supreme Personality of Godhead, who delivers His devotees from the greatest danger. Persons who constantly meditate upon Him surpass the course of birth and death. This perfection is very difficult to achieve.
SB 4.9.53 The sage Maitreya continued: My dear Vidura, when everyone was thus praising Dhruva Mahārāja, the King was very happy, and he

had Dhruva and his brother seated on the back of a she-elephant. Thus he returned to his capital, where he was praised by all classes of men.
SB 4.9.54 The whole city was decorated with columns of banana trees containing bunches of fruits and flowers, and betel nut trees with leaves and branches were seen here and there. There were also many gates set up which were structured to give the appearance of sharks.
SB 4.9.55 At each and every gate there were burning lamps and big waterpots decorated with differently colored cloth, strings of pearls, flower garlands and hanging mango leaves.
SB 4.9.56 In the capital city there were many palaces, city gates and surrounding walls, which were already very, very beautiful, and on this occasion all of them were decorated with golden ornaments. The domes of the city palaces glittered, as did the domes of the beautiful airplanes which hovered over the city.
SB 4.9.57 All the quadrangles, lanes and streets in the city, and the raised sitting places at the crossings, were thoroughly cleansed and sprinkled with sandalwood water; and auspicious grains such as rice and barley, and flowers, fruits and many other auspicious presentations were scattered all over the city.
SB 4.9.58, SB 4.9.59, SB 4.9.58-59 Thus as Dhruva Mahārāja passed on the road, from every place in the neighborhood all the gentle household ladies assembled to see him, and out of maternal affection they offered their blessings, showering him with white mustard seed, barley, curd, water, newly grown grass, fruits and flowers. In this way Dhruva Mahārāja, while hearing the pleasing songs sung by the ladies, entered the palace of his father.
SB 4.9.60 Dhruva Mahārāja thereafter lived in his father's palace, which had walls bedecked with highly valuable jewels. His affectionate father took particular care of him, and he dwelled in that house just as the demigods live in their palaces in the higher planetary systems.
SB 4.9.61 The bedding in the palace was as white as the foam of milk and was very soft. The bedsteads were made of ivory with embellishments of gold, and the chairs, benches and other sitting places and furniture were made of gold.
SB 4.9.62 The palace of the King was surrounded by walls made of marble with many engravings made of valuable jewels like sapphires, which depicted beautiful women with shining jewel lamps in their hands.
SB 4.9.63 The King's residence was surrounded by gardens wherein there were varieties of trees brought from the heavenly planets. In those trees there were pairs of sweetly singing birds and almost-mad bumblebees, which made a very relishable buzzing sound.
SB 4.9.64 There were emerald staircases which led to lakes full of variously colored lotus flowers and lilies, and swans, kāraṇḍavas, cakravākas, cranes and similar other valuable birds were visible in those lakes.
SB 4.9.65 The saintly King Uttānapāda, hearing of the glorious deeds of Dhruva Mahārāja and personally seeing also how influential and great he was, felt very satisfied, for Dhruva's activities were wonderful to the supreme degree.
SB 4.9.66 When, after concentration, King Uttānapāda saw that Dhruva Mahārāja was suitably mature to take charge of the kingdom and that his ministers were agreeable and the citizens were also very fond of him, he enthroned Dhruva as emperor of this planet.
SB 4.9.67 After considering his advanced age and deliberating on the welfare of his spiritual self, King Uttānapāda detached himself from worldly affairs and entered the forest.
SB 4.10: Dhruva Mahārāja's Fight With the Yakṣas
SB 4.10.1 The great sage Maitreya said: My dear Vidura, thereafter Dhruva Mahārāja married the daughter of Prajāpati Śiṣumāra, whose name was Bhrami, and two sons named Kalpa and Vatsara were born of her.
SB 4.10.2 The greatly powerful Dhruva Mahārāja had another wife, named Ilā, who was the daughter of the demigod Vāyu. By her he begot a son named Utkala and a very beautiful daughter.
SB 4.10.3 Dhruva Mahārāja's younger brother Uttama, who was still

unmarried, once went on a hunting excursion and was killed by a powerful Yakṣa in the Himalaya Mountains. Along with him, his mother, Suruci, also followed the path of her son [she died].
SB 4.10.4 When Dhruva Mahārāja heard of the killing of his brother Uttama by the Yakṣas in the Himalaya Mountains, being overwhelmed with lamentation and anger, he got on his chariot and went out for victory over the city of the Yakṣas, Alakāpurī.
SB 4.10.5 Dhruva Mahārāja went to the northern direction of the Himalayan range. In a valley he saw a city full of ghostly persons who were followers of Lord Śiva.
SB 4.10.6 Maitreya continued: My dear Vidura, as soon as Dhruva Mahārāja reached Alakāpurī, he immediately blew his conchshell, and the sound reverberated throughout the entire sky and in every direction. The wives of the Yakṣas became very much frightened. From their eyes it was apparent that they were full of anxiety.
SB 4.10.7 O hero Vidura, the greatly powerful heroes of the Yakṣas, unable to tolerate the resounding vibration of the conchshell of Dhruva Mahārāja, came forth from their city with weapons and attacked Dhruva.
SB 4.10.8 Dhruva Mahārāja, who was a great charioteer and certainly a great bowman also, immediately began to kill them by simultaneously discharging arrows three at a time.
SB 4.10.9 When the heroes of the Yakṣas saw that all their heads were being thus threatened by Dhruva Mahārāja, they could very easily understand their awkward position, and they concluded that they would certainly be defeated. But, as heroes, they lauded the action of Dhruva.
SB 4.10.10 Just like serpents, who cannot tolerate being trampled upon by anyone's feet, the Yakṣas, being intolerant of the wonderful prowess of Dhruva Mahārāja, threw twice as many arrows—six from each of their soldiers—and thus they very valiantly exhibited their prowess.
SB 4.10.11, SB 4.10.12, SB 4.10.11-12 The Yakṣa soldiers were 130,000 strong, all greatly angry and all desiring to defeat the wonderful activities of Dhruva Mahārāja. With full strength they showered upon Mahārāja Dhruva, along with his chariot and charioteer, various types of feathered arrows, pariḡhas [iron bludgeons], nistriṃśas [swords], prāsaśūlas [tridents], paraśavdhas [lances], śaktis [pikes], ṛṣṭis [spears] and bhūsuṅḍī weapons.
SB 4.10.13 Dhruva Mahārāja was completely covered by an incessant shower of weapons, just as a mountain is covered by incessant rainfall.
SB 4.10.14 All the Siddhas from the higher planetary systems were observing the fight from the sky, and when they saw that Dhruva Mahārāja had been covered by the incessant arrows of the enemy, they roared tumultuously, "The grandson of Manu, Dhruva, is now lost!" They cried that Dhruva Mahārāja was just like the sun and that now he had set within the ocean of the Yakṣas.
SB 4.10.15 The Yakṣas, being temporarily victorious, exclaimed that they had conquered Dhruva Mahārāja. But in the meantime Dhruva's chariot suddenly appeared, just as the sun suddenly appears from within foggy mist.
SB 4.10.16 Dhruva Mahārāja's bow and arrows twanged and hissed, causing lamentation in the hearts of his enemies. He began to shoot incessant arrows, shattering all their different weapons, just as the blasting wind scatters the assembled clouds in the sky.
SB 4.10.17 The sharp arrows released from the bow of Dhruva Mahārāja pierced the shields and bodies of the enemy, like the thunderbolts released by the King of heaven, which dismantle the bodies of the mountains.
SB 4.10.18, SB 4.10.19, SB 4.10.18-19 The great sage Maitreya continued: My dear Vidura, the heads of those who were cut to pieces by the arrows of Dhruva Mahārāja were decorated very beautifully with earrings and turbans. The legs of their bodies were as beautiful as golden palm trees, their arms were decorated with golden bracelets and armlets, and on their heads there were very valuable helmets bedecked with gold. All these ornaments lying on that battlefield were very attractive and could bewilder the mind of a hero.
SB 4.10.20 The remaining Yakṣas who somehow or other were not killed had

their limbs cut to pieces by the arrows of the great warrior Dhruva Mahārāja. Thus they began to flee, just as elephants flee when defeated by a lion.
SB 4.10.21 Dhruva Mahārāja, the best of human beings, observed that in that great battlefield not one of the opposing soldiers was left standing with proper weapons. He then desired to see the city of Alakāpurī, but he thought to himself, "No one knows the plans of the mystic Yakṣas."
SB 4.10.22 In the meantime, while Dhruva Mahārāja, doubtful of his mystic enemies, was talking with his charioteer, they heard a tremendous sound, as if the whole ocean were there, and they found that from the sky a great dust storm was coming over them from all directions.
SB 4.10.23 Within a moment the whole sky was overcast with dense clouds, and severe thundering was heard. There was glittering electric lightning and severe rainfall.
SB 4.10.24 My dear faultless Vidura, in that rainfall there was blood, mucus, pus, stool, urine and marrow falling heavily before Dhruva Mahārāja, and there were trunks of bodies falling from the sky.
SB 4.10.25 Next, a great mountain was visible in the sky, and from all directions hailstones fell, along with lances, clubs, swords, iron bludgeons and great pieces of stone.
SB 4.10.26 Dhruva Mahārāja also saw many big serpents with angry eyes, vomiting forth fire and coming to devour him, along with groups of mad elephants, lions and tigers.
SB 4.10.27 Then, as if it were the time of the dissolution of the whole world, the fierce sea with foaming waves and great roaring sounds came forward before him.
SB 4.10.28 The demon Yakṣas are by nature very heinous, and by their demoniac power of illusion they can create many strange phenomena to frighten one who is less intelligent.
SB 4.10.29 When the great sages heard that Dhruva Mahārāja was overpowered by the illusory mystic tricks of the demons, they immediately assembled to offer him auspicious encouragement.
SB 4.10.30 All the sages said: Dear Dhruva, O son of King Uttānapāda, may the Supreme Personality of Godhead known as Śarṅgadhanvā, who relieves the distresses of His devotees, kill all your threatening enemies. The holy name of the Lord is as powerful as the Lord Himself. Therefore, simply by chanting and hearing the holy name of the Lord, many men can be fully protected from fierce death without difficulty. Thus a devotee is saved.
SB 4.11: Svāyambhuva Manu Advises Dhruva Mahārāja to Stop Fighting
SB 4.11.1 Śrī Maitreya said: My dear Vidura, when Dhruva Mahārāja heard the encouraging words of the great sages, he performed the ācamana by touching water and then took up his arrow made by Lord Nārāyaṇa and fixed it upon his bow.
SB 4.11.2 As soon as Dhruva Mahārāja joined the nārāyaṇāstra arrow to his bow, the illusion created by the Yakṣas was immediately vanquished, just as all material pains and pleasures are vanquished when one becomes fully cognizant of the self.
SB 4.11.3 Even as Dhruva Mahārāja fixed the weapon made by Nārāyaṇa Ṛṣi onto his bow, arrows with golden shafts and feathers like the wings of a swan flew out from it. They entered the enemy soldiers with a great hissing sound, just as peacocks enter a forest with tumultuous crowing.
SB 4.11.4 Those sharp arrows dismayed the enemy soldiers, who became almost unconscious, but various Yakṣas on the battlefield, in a rage against Dhruva Mahārāja, somehow or other collected their weapons and attacked. Just as serpents agitated by Garuḍa rush towards Garuḍa with upraised hoods, all the Yakṣa soldiers prepared to overcome Dhruva Mahārāja with their upraised weapons.
SB 4.11.5 When Dhruva Mahārāja saw the Yakṣas coming forward, he immediately took his arrows and cut the enemies to pieces. Separating their arms, legs, heads and bellies from their bodies, he delivered the Yakṣas to the planetary system which is situated above the sun globe and which is attainable only by first-class brahmācāris,

who have never discharged their semen.	of dust fly in the air, so, according to one's particular karma, one suffers or enjoys material life.
SB 4.11.6 When Svāyambhuva Manu saw that his grandson Dhruva Mahārāja was killing so many of the Yakṣas who were not actually offenders, out of his great compassion he approached Dhruva with great sages to give him good instruction.	SB 4.11.21 The Supreme Personality of Godhead, Viṣṇu, is all-powerful, and He awards the results of one's fruitive activities. Thus, although one living entity's duration of life is very small whereas that of another is very great, He is always in His transcendental position, and there is no question of lessening or increasing His duration of life.
SB 4.11.7 Lord Manu said: My dear son, please stop. It is not good to become unnecessarily angry—it is the path to hellish life. Now you are going beyond the limit by killing Yakṣas who are actually not offenders.	SB 4.11.22 The differentiation among varieties of life and their suffering and enjoyment is explained by some to be the result of karma. Others say it is due to nature, others due to time, others due to fate, and still others say that it is due to desire.
SB 4.11.8 My dear son, the killing of the sinless Yakṣas which you have undertaken is not at all approved by authorities, and it does not benefit our family, which is supposed to know the laws of religion and irreligion.	SB 4.11.23 The Absolute Truth, Transcendence, is never subject to the understanding of imperfect sensory endeavor, nor is He subject to direct experience. He is the master of varieties of energies, like the full material energy, and no one can understand His plans or actions; therefore it should be concluded that although He is the original cause of all causes, no one can know Him by mental speculation.
SB 4.11.9 My dear son, it has been proved that you are very much affectionate towards your brother and are greatly aggrieved at his being killed by the Yakṣas, but just consider—for one Yakṣa's offense, you have killed many others, who are innocent.	SB 4.11.24 My dear son, those Yakṣas, who are descendants of Kuvera, are not actually the killers of your brother; the birth and death of every living entity are caused by the Supreme, who is certainly the cause of all causes.
SB 4.11.10 One should not accept the body as the self and thus, like the animals, kill the bodies of others. This is especially forbidden by saintly persons, who follow the path of devotional service to the Supreme Personality of Godhead.	SB 4.11.25 The Supreme Personality of Godhead creates this material world, maintains it, and annihilates it in due course of time, but because He is transcendental to such activities, He is never affected by ego in such action or by the modes of material nature.
SB 4.11.11 It is very difficult to achieve the spiritual abode of Hari, in the Vaikuṅṭha planets, but you are so fortunate that you are already destined to go to that abode by worshiping Him as the supreme abode of all living entities.	SB 4.11.26 The Supreme Personality of Godhead is the Supersoul of all living entities. He is the controller and maintainer of everyone; through the agency of His external energy, He creates, maintains and annihilates everyone.
SB 4.11.12 Because you are a pure devotee of the Lord, the Lord is always thinking of you, and you are also recognized by all His confidential devotees. Your life is meant for exemplary behavior. I am therefore surprised—why have you undertaken such an abominable task?	SB 4.11.27 My dear boy Dhruva, please surrender unto the Supreme Personality of Godhead, who is the ultimate goal of the progress of the world. Everyone, including the demigods headed by Lord Brahmā, is working under His control, just as a bull, prompted by a rope in its nose, is controlled by its owner.
SB 4.11.13 The Lord is very satisfied with His devotee when the devotee greets other people with tolerance, mercy, friendship and equality.	SB 4.11.28 My dear Dhruva, at the age of only five years you were very grievously afflicted by the words of your mother's co-wife, and you very boldly gave up the protection of your mother and went to the forest to engage in the yogic process for realization of the Supreme Personality of Godhead. As a result of this you have already achieved the topmost position in all the three worlds.
SB 4.11.14 One who actually satisfies the Supreme Personality of Godhead during one's lifetime becomes liberated from the gross and subtle material conditions. Thus being freed from all material modes of nature, he achieves unlimited spiritual bliss.	SB 4.11.29 My dear Dhruva, please, therefore, turn your attention to the Supreme Person, who is the infallible Brahman. Face the Supreme Personality of Godhead in your original position, and thus, by self-realization, you will find this material differentiation to be merely flickering.
SB 4.11.15 The creation of the material world begins with the five elements, and thus everything, including the body of a man or a woman, is created of these elements. By the sexual life of man and woman, the number of men and women in this material world is further increased.	SB 4.11.30 Thus regaining your natural position and rendering service unto the Supreme Lord, who is the all-powerful reservoir of all pleasure and who lives in all living entities as the Supersoul, you will very soon forget the illusory understanding of "I" and "my."
SB 4.11.16 Manu continued: My dear King Dhruva, it is simply by the illusory, material energy of the Supreme Personality of Godhead and by the interaction of the three modes of material nature that creation, maintenance and annihilation take place.	SB 4.11.31 My dear King, just consider what I have said to you, which will act as medicinal treatment upon disease. Control your anger, for anger is the foremost enemy on the path of spiritual realization. I wish all good fortune for you. Please follow my instructions.
SB 4.11.17 My dear Dhruva, the Supreme Personality of Godhead is uncontaminated by the material modes of nature. He is the remote cause of the creation of this material cosmic manifestation. When He gives the impetus, many other causes and effects are produced, and thus the whole universe moves, just as iron moves by the integrated force of a magnet.	SB 4.11.32 A person who desires liberation from this material world should not fall under the control of anger because when bewildered by anger one becomes a source of dread for all others.
SB 4.11.18 The Supreme Personality of Godhead, by His inconceivable supreme energy, time, causes the interaction of the three modes of material nature, and thus varieties of energy become manifest. It appears that He is acting, but He is not the actor. He is killing, but He is not the killer. Thus it is understood that only by His inconceivable power is everything happening.	SB 4.11.33 My dear Dhruva, you thought that the Yakṣas killed your brother, and therefore you have killed great numbers of them. But by this action you have agitated the mind of Lord Śiva's brother Kuvera, who is the treasurer of the demigods. Please note that your actions have been very disrespectful to Kuvera and Lord Śiva.
SB 4.11.19 My dear Dhruva, the Supreme Personality of Godhead is ever existing, but in the form of time, He is the killer of everything. He has no beginning, although He is the beginning of everything, nor is He ever exhaustible, although everything is exhausted in due course of time. The living entities are created through the agency of the father and killed through the agency of death, but He is perpetually free of birth and death.	SB 4.11.34 For this reason, my son, you should immediately pacify Kuvera with gentle words and prayers, and thus his wrath may not affect our family.
SB 4.11.20 The Supreme Personality of Godhead, in His feature of eternal time, is present in the material world and is neutral towards everyone. No one is His ally, and no one is His enemy. Within the jurisdiction of the time element, everyone enjoys or suffers the result of his own karma, or fruitive activities. As, when the wind blows, small particles	SB 4.11.35 Thus Svāyambhuva Manu, after giving instruction to Dhruva Mahārāja, his grandson, received respectful obeisances from him.

Then Lord Manu and the great sages went back to their respective homes.
SB 4.12: Dhruva Mahārāja Goes Back to Godhead
SB 4.12.1 The great sage Maitreya said: My dear Vidura, Dhruva Mahārāja's anger subsided, and he completely ceased killing Yakṣas. When Kuvera, the most blessed master of the treasury, learned this news, he appeared before Dhruva. While being worshiped by Yakṣas, Kinnaras and Cāraṇas, he spoke to Dhruva Mahārāja, who stood before him with folded hands.
SB 4.12.2 The master of the treasury, Kuvera, said: O sinless son of a ksatriya, I am very glad to know that under the instruction of your grandfather you have given up your enmity, although it is very difficult to avoid. I am very pleased with you.
SB 4.12.3 Actually, you have not killed the Yakṣas, nor have they killed your brother, for the ultimate cause of generation and annihilation is the eternal time feature of the Supreme Lord.
SB 4.12.4 Misidentification of oneself and others as "I" and "you" on the basis of the bodily concept of life is a product of ignorance. This bodily concept is the cause of repeated birth and death, and it makes us go on continuously in material existence.
SB 4.12.5 My dear Dhruva, come forward. May the Lord always grace you with good fortune. The Supreme Personality of Godhead, who is beyond our sensory perception, is the Supersoul of all living entities, and thus all entities are one, without distinction. Begin, therefore, to render service unto the transcendental form of the Lord, who is the ultimate shelter of all living entities.
SB 4.12.6 Engage yourself fully, therefore, in the devotional service of the Lord, for only He can deliver us from this entanglement of materialistic existence. Although the Lord is attached to His material potency, He is aloof from her activities. Everything in this material world is happening by the inconceivable potency of the Supreme Personality of Godhead.
SB 4.12.7 My dear Dhruva Mahārāja, son of Mahārāja Uttanapāda, we have heard that you are constantly engaged in transcendental loving service to the Supreme Personality of Godhead, who is known for His lotus navel. You are therefore worthy to take all benedictions from us. Please, therefore, ask without hesitation whatever benediction you want from me.
SB 4.12.8 The great sage Maitreya continued: My dear Vidura, when thus asked to accept a benediction from Kuvera the Yakṣarāja [King of the Yakṣas], Dhruva Mahārāja, that most elevated pure devotee, who was an intelligent and thoughtful king, begged that he might have unflinching faith in and remembrance of the Supreme Personality of Godhead, for thus a person can cross over the ocean of nescience very easily, although it is very difficult for others to cross.
SB 4.12.9 The son of Idāvidā, Lord Kuvera, was very pleased, and happily he gave Dhruva Mahārāja the benediction he wanted. Thereafter he disappeared from Dhruva's presence, and Dhruva Mahārāja returned to his capital city.
SB 4.12.10 As long as he remained at home, Dhruva Mahārāja performed many great ceremonial sacrifices in order to please the enjoyer of all sacrifices, the Supreme Personality of Godhead. Prescribed ceremonial sacrifices are especially meant to please Lord Viṣṇu, who is the objective of all such sacrifices and who awards the resultant benedictions.
SB 4.12.11 Dhruva Mahārāja rendered devotional service unto the Supreme, the reservoir of everything, with unrelenting force. While carrying out his devotional service to the Lord, he could see that everything is situated in Him only and that He is situated in all living entities. The Lord is called Acyuta because He never fails in His prime duty, to give protection to His devotees.
SB 4.12.12 Dhruva Mahārāja was endowed with all godly qualities; he was very respectful to the devotees of the Supreme Lord and very kind to the poor and innocent, and he protected religious principles. With all these qualifications, he was considered to be the direct father of all the citizens.
SB 4.12.13 Dhruva Mahārāja ruled over this planet for thirty-six thousand years;

he diminished the reactions of pious activities by enjoyment, and by practicing austerities he diminished inauspicious reactions.
SB 4.12.14 The self-controlled great soul Dhruva Mahārāja thus passed many, many years favorably executing three kinds of worldly activities, namely religiosity, economic development and satisfaction of all material desires. Thereafter he handed over the charge of the royal throne to his son.
SB 4.12.15 Śrīla Dhruva Mahārāja realized that this cosmic manifestation bewilders living entities like a dream or phantasmagoria because it is a creation of the illusory, external energy of the Supreme Lord.
SB 4.12.16 Thus Dhruva Mahārāja, at the end, left his kingdom, which extended all over the earth and was bounded by the great oceans. He considered his body, his wives, his children, his friends, his army, his rich treasury, his very comfortable palaces and his many enjoyable pleasure-grounds to be creations of the illusory energy. Thus in due course of time he retired to the forest in the Himalayas known as Badarikāśrama.
SB 4.12.17 In Badarikāśrama Dhruva Mahārāja's senses became completely purified because he bathed regularly in the crystal-clear purified water. He fixed his sitting position and by yogic practice controlled the breathing process and the air of life; in this way his senses were completely withdrawn. Then he concentrated his mind on the arcāvighraha form of the Lord, which is the exact replica of the Lord and, thus meditating upon Him, entered into complete trance.
SB 4.12.18 Because of his transcendental bliss, incessant tears flowed from his eyes, his heart melted, and there was shivering and standing of the hairs all over his body. Thus transformed, in a trance of devotional service, Dhruva Mahārāja completely forgot his bodily existence, and thus he immediately became liberated from material bondage.
SB 4.12.19 As soon as the symptoms of his liberation were manifest, he saw a very beautiful airplane coming down from the sky, as if the brilliant full moon were coming down, illuminating all the ten directions.
SB 4.12.20 Dhruva Mahārāja saw two very beautiful associates of Lord Viṣṇu in the plane. They had four hands and a blackish bodily luster, they were very youthful, and their eyes were just like reddish lotus flowers. They held clubs in their hands, and they were dressed in very attractive garments with helmets and were decorated with necklaces, bracelets and earrings.
SB 4.12.21 Dhruva Mahārāja, seeing that these uncommon personalities were direct servants of the Supreme Personality of Godhead, immediately stood up. But, being puzzled, in hastiness he forgot how to receive them in the proper way. Therefore he simply offered obeisances with folded hands and chanted and glorified the holy names of the Lord.
SB 4.12.22 Dhruva Mahārāja was always absorbed in thinking of the lotus feet of Lord Kṛṣṇa. His heart was full with Kṛṣṇa. When the two confidential servants of the Supreme Lord, who were named Nanda and Sunanda, approached him, smiling happily, Dhruva stood with folded hands, bowing humbly. They then addressed him as follows.
SB 4.12.23 Nanda and Sunanda, the two confidential associates of Lord Viṣṇu, said: Dear King, let there be all good fortune unto you. Please attentively hear what we shall say. When you were only five years old, you underwent severe austerities, and you thereby greatly satisfied the Supreme Personality of Godhead.
SB 4.12.24 We are representatives of the Supreme Personality of Godhead, the creator of the whole universe, who carries in His hand the bow named Śarṅga. We have been specifically deputed to take you to the spiritual world.
SB 4.12.25 To achieve Viṣṇuloka is very difficult, but by your austerity you have conquered. Even the great ṛṣis and demigods cannot achieve this position. Simply to see the supreme abode [the Viṣṇu planet], the sun and moon and all the other planets, stars, lunar mansions and solar systems are circumambulating it. Now please come; you are welcome to go there.
SB 4.12.26 Dear King Dhruva, neither your forefathers nor anyone else before you ever achieved such a transcendental planet. The planet known as Viṣṇuloka, where Lord Viṣṇu personally resides, is the highest of all. It is worshipable by the inhabitants of all other planets within the universe. Please come with us and live there eternally.

SB 4.12.27 O immortal one, this unique airplane has been sent by the Supreme Personality of Godhead, who is worshiped by selected prayers and who is the chief of all living entities. You are quite worthy to board such a plane.	the age of only five years and under my direction underwent austerity. Although the Supreme Personality of Godhead is unconquerable, Dhruva Mahārāja defeated Him with the specific qualifications possessed by the Lord's devotees.
SB 4.12.28 The great sage Maitreya continued: Mahārāja Dhruva was very dear to the Supreme Personality of Godhead. When he heard the sweet speeches of the Lord's chief associates in the Vaikuṅṭha planet, he immediately took his sacred bath, dressed himself with suitable ornaments, and performed his daily spiritual duties. Thereafter he offered his respectful obeisances to the great sages present there and accepted their blessings.	SB 4.12.43 Dhruva Mahārāja attained an exalted position at the age of only five or six years, after undergoing austerity for six months. Alas, a great kṣatriya cannot achieve such a position even after undergoing austerities for many, many years.
SB 4.12.29 Before getting aboard, Dhruva Mahārāja worshiped the airplane, circumambulated it, and also offered obeisances to the associates of Viṣṇu. In the meantime he became as brilliant and illuminating as molten gold. He was thus completely prepared to board the transcendental plane.	SB 4.12.44 The great sage Maitreya continued: My dear Vidura, whatever you have asked from me about the great reputation and character of Dhruva Mahārāja I have explained to you in all detail. Great saintly persons and devotees very much like to hear about Dhruva Mahārāja.
SB 4.12.30 When Dhruva Mahārāja was attempting to get on the transcendental plane, he saw death personified approach him. Not caring for death, however, he took advantage of the opportunity to put his feet on the head of death, and thus he got up on the airplane, which was as big as a house.	SB 4.12.45 By hearing the narration of Dhruva Mahārāja one can fulfill desires for wealth, reputation and increased duration of life. It is so auspicious that one can even go to a heavenly planet or attain Dhruvaloka, which was achieved by Dhruva Mahārāja, just by hearing about him. The demigods also become pleased because this narration is so glorious, and it is so powerful that it can counteract all the results of one's sinful actions.
SB 4.12.31 At that time drums and kettledrums resounded from the sky, the chief Gandharvas began to sing and other demigods showered flowers like torrents of rain upon Dhruva Mahārāja.	SB 4.12.46 Anyone who hears the narration of Dhruva Mahārāja, and who repeatedly tries with faith and devotion to understand his pure character, attains the pure devotional platform and executes pure devotional service. By such activities one can diminish the threefold miserable conditions of material life.
SB 4.12.32 Dhruva was seated in the transcendental airplane, which was just about to start, when he remembered his poor mother, Suniti. He thought to himself, "How shall I go alone to the Vaikuṅṭha planet and leave behind my poor mother?"	SB 4.12.47 Anyone who hears this narration of Dhruva Mahārāja acquires exalted qualities like him. For anyone who desires greatness, prowess or influence, here is the process by which to acquire them, and for thoughtful men who want adoration, here is the proper means.
SB 4.12.33 The great associates of Vaikuṅṭhaloka, Nanda and Sunanda, could understand the mind of Dhruva Mahārāja, and thus they showed him that his mother, Suniti, was going forward in another plane.	SB 4.12.48 The great sage Maitreya recommended: One should chant of the character and activities of Dhruva Mahārāja both in the morning and in the evening, with great attention and care, in a society of brāhmaṇas or other twice-born persons.
SB 4.12.34 While Dhruva Mahārāja was passing through space, he gradually saw all the planets of the solar system, and on the path he saw all the demigods in their airplanes showering flowers upon him like rain.	SB 4.12.49, SB 4.12.50, SB 4.12.49-50 Persons who have completely taken shelter of the lotus feet of the Lord should recite this narration of Dhruva Mahārāja without taking remuneration. Specifically, recitation is recommended on the full moon or dark moon day, on the day after Ekādaśī, on the appearance of the Śravaṇa star, at the end of a particular tithi, or the occasion of Vyātīpāta, at the end of the month, or on Sunday. Such recitation should of course be performed before a favorable audience. When recitation is performed this way, without professional motive, the reciter and audience become perfect.
SB 4.12.35 Dhruva Mahārāja thus surpassed the seven planetary systems of the great sages who are known as saptarṣi. Beyond that region, he achieved the transcendental situation of permanent life in the planet where Lord Viṣṇu lives.	SB 4.12.51 The narration of Dhruva Mahārāja is sublime knowledge for the attainment of immortality. Persons unaware of the Absolute Truth can be led to the path of truth. Those who out of transcendental kindness take on the responsibility of becoming master-protectors of the poor living entities automatically gain the interest and blessings of the demigods.
SB 4.12.36 The self-effulgent Vaikuṅṭha planets, by whose illumination alone all the illuminating planets within this material world give off reflected light, cannot be reached by those who are not merciful to other living entities. Only persons who constantly engage in welfare activities for other living entities can reach the Vaikuṅṭha planets.	SB 4.12.52 The transcendental activities of Dhruva Mahārāja are well known all over the world, and they are very pure. In childhood Dhruva Mahārāja rejected all kinds of toys and playthings, left the protection of his mother and seriously took shelter of the Supreme Personality of Godhead, Viṣṇu. My dear Vidura, I therefore conclude this narration, for I have described to you all its details.
SB 4.12.37 Persons who are peaceful, equipoised, cleansed and purified, and who know the art of pleasing all other living entities, keep friendship only with devotees of the Lord; they alone can very easily achieve the perfection of going back home, back to Godhead.	SB 4.13: Description of the Descendants of Dhruva Mahārāja
SB 4.12.38 In this way, the fully Kṛṣṇa conscious Dhruva Mahārāja, the exalted son of Mahārāja Uttānapāda, attained the summit of the three statuses of planetary systems.	SB 4.13.1 Sūta Gosvāmī, continuing to speak to all the ṛṣis, headed by Śaunaka, said: After hearing Maitreya Ṛṣi describe Dhruva Mahārāja's ascent to Lord Viṣṇu's abode, Vidura became very much enlightened in devotional emotion, and he inquired from Maitreya as follows.
SB 4.12.39 Saint Maitreya continued: My dear Vidura, descendant of Kuru, as a herd of bulls circumambulates a central pole on their right side, all the luminaries within the universal sky unceasingly circumambulate the abode of Dhruva Mahārāja with great force and speed.	SB 4.13.2 Vidura inquired from Maitreya: O greatly advanced devotee, who were the Pracetās? To which family did they belong? Whose sons were they, and where did they perform the great sacrifices?
SB 4.12.40 After observing the glories of Dhruva Mahārāja, the great sage Nārada, playing his viṇā, went to the sacrificial arena of the Pracetās and very happily chanted the following three verses.	SB 4.13.3 Vidura continued: I know that the great sage Nārada is the greatest of all devotees. He has compiled the pañcarātrika procedure of devotional service and has directly met the Supreme Personality of Godhead.
SB 4.12.41 The great sage Nārada said: Simply by the influence of his spiritual advancement and powerful austerity, Dhruva Mahārāja, the son of Suniti, who was devoted to her husband, acquired an exalted position not possible to attain even for the so-called Vedāntists or strict followers of the Vedic principles, not to speak of ordinary human beings.	
SB 4.12.42 The great sage Nārada continued: Just see how Dhruva Mahārāja, aggrieved at the harsh words of his stepmother, went to the forest at	

SB 4.13.4	While all the Pracetas were executing religious rituals and sacrificial ceremonies and thus worshiping the Supreme Personality of Godhead for His satisfaction, the great sage Nārada described the transcendental qualities of Dhruva Mahārāja.
SB 4.13.5	My dear brāhmaṇa, how did Nārada Muni glorify the Supreme Personality of Godhead, and what pastimes were described in that meeting? I am very eager to hear of them. Kindly explain fully about that glorification of the Lord.
SB 4.13.6	The great sage Maitreya replied: My dear Vidura, when Mahārāja Dhruva departed for the forest, his son, Utkala, did not desire to accept the opulent throne of his father, which was meant for the ruler of all the lands of this planet.
SB 4.13.7	From his very birth, Utkala was fully satisfied and unattached to the world. He was equipoised, for he could see everything resting in the Supersoul and the Supersoul present in everyone's heart.
SB 4.13.8, SB 4.13.9, SB 4.13.8-9	By expansion of his knowledge of the Supreme Brahman, he had already attained liberation from the bondage of the body. This liberation is known as nirvāṇa. He was situated in transcendental bliss, and he continued always in that blissful existence, which expanded more and more. This was possible for him by continual practice of bhakti-yoga, which is compared to fire because it burns away all dirty, material things. He was always situated in his constitutional position of self-realization, and he could not see anything else but the Supreme Lord and himself engaged in discharging devotional service.
SB 4.13.10	Utkala appeared to the less intelligent persons on the road to be foolish, blind, dumb, deaf and mad, although actually he was not so. He remained like fire covered with ashes, without blazing flames.
SB 4.13.11	For this reason the ministers and all the elderly members of the family thought Utkala to be without intelligence and, in fact, mad. Thus his younger brother, named Vatsara, the son of Bhrami, was elevated to the royal throne, and he became king of the world.
SB 4.13.12	King Vatsara had a very dear wife whose name was Svarvīthi, and she gave birth to six sons, named Puṣpārṇa, Tigmaketu, Iṣa, Ūrja, Vasu and Jaya.
SB 4.13.13	Puṣpārṇa had two wives, named Prabhā and Doṣā. Prabhā had three sons, named Prātar, Madhyandinam and Sāyam.
SB 4.13.14	Doṣā had three sons—Pradoṣa, Niśītha and Vyūṣṭa. Vyūṣṭa's wife was named Puṣkariṇī, and she gave birth to a very powerful son named Sarvatejā.
SB 4.13.15, SB 4.13.16, SB 4.13.15-16	Sarvatejā's wife, Ākūti, gave birth to a son named Cākṣuṣa, who became the sixth Manu at the end of the Manu millennium. Naḍvalā, the wife of Cākṣuṣa Manu, gave birth to the following faultless sons: Puru, Kutsa, Trita, Dyumna, Satyavān, Rta, Vrata, Agniṣṭoma, Atīrātra, Pradyumna, Śibi and Ulmuka.
SB 4.13.17	Of the twelve sons, Ulmuka begot six sons in his wife Puṣkariṇī. They were all very good sons, and their names were Aṅga, Sumanā, Khyāti, Kratu, Aṅgirā and Gaya.
SB 4.13.18	The wife of Aṅga, Sunīthā, gave birth to a son named Vena, who was very crooked. The saintly King Aṅga was very disappointed with Vena's bad character, and he left home and kingdom and went out to the forest.
SB 4.13.19, SB 4.13.20, SB 4.13.19-20	My dear Vidura, when great sages curse, their words are as invincible as a thunderbolt. Thus when they cursed King Vena out of anger, he died. After his death, since there was no king, all the rogues and thieves flourished, the kingdom became unregulated, and all the citizens suffered greatly. On seeing this, the great sages took the right hand of Vena as a churning rod, and as a result of their churning, Lord Viṣṇu in His partial representation made His advent as King Pṛthu, the original emperor of the world.
SB 4.13.21	Vidura inquired from the sage Maitreya: My dear brāhmaṇa, King Aṅga was very gentle. He had high character and was a saintly personality and lover of brahminical culture. How is it that such a great soul got a bad son like Vena, because of whom he became indifferent to his kingdom and left it?
SB 4.13.22	

Vidura also inquired: How is it that the great sages, who were completely conversant with religious principles, desired to curse King Vena, who himself carried the rod of punishment, and thus awarded him the greatest punishment [brahma-śāpa]?	
SB 4.13.23	It is the duty of all citizens in a state never to insult the king, even though he sometimes appears to have done something very sinful. Because of his prowess, the king is always more influential than all other ruling chiefs.
SB 4.13.24	Vidura requested Maitreya: My dear brāhmaṇa, you are well conversant with all subjects, both past and future. Therefore I wish to hear from you all the activities of King Vena. I am your faithful devotee, so please explain this.
SB 4.13.25	Śrī Maitreya replied: My dear Vidura, once the great King Aṅga arranged to perform the great sacrifice known as aśvamedha. All the expert brāhmaṇas present knew how to invite the demigods, but in spite of their efforts, no demigods participated or appeared in that sacrifice.
SB 4.13.26	The priests engaged in the sacrifice then informed King Aṅga: O King, we are properly offering the clarified butter in the sacrifice, but despite all our efforts the demigods do not accept it.
SB 4.13.27	O King, we know that the paraphernalia to perform the sacrifice is well collected by you with great faith and care and is not polluted. Our chanting of the Vedic hymns is also not deficient in any way, for all the brāhmaṇas and priests present here are expert and are executing the performances properly.
SB 4.13.28	Dear King, we do not find any reason that the demigods should feel insulted or neglected in any way, but still the demigods who are witnesses for the sacrifice do not accept their shares. We do not know why this is so.
SB 4.13.29	Maitreya explained that King Aṅga, after hearing the statements of the priests, was greatly aggrieved. At that time he took permission from the priests to break his silence and inquired from all the priests who were present in the sacrificial arena.
SB 4.13.30	King Aṅga addressed the priestly order: My dear priests, kindly tell me what offense I have committed. Although invited, the demigods are neither taking part in the sacrifice nor accepting their shares.
SB 4.13.31	The head priests said: O King, in this life we do not find any sinful activity, even within your mind, so you are not in the least offensive. But we can see that in your previous life you performed sinful activities due to which, in spite of your having all qualifications, you have no son.
SB 4.13.32	O King, we wish all good fortune for you. You have no son, but if you pray at once to the Supreme Lord and ask for a son, and if you execute the sacrifice for that purpose, the enjoyer of the sacrifice, the Supreme Personality of Godhead, will fulfill your desire.
SB 4.13.33	When Hari, the supreme enjoyer of all sacrifices, is invited to fulfill your desire for a son, all the demigods will come with Him and take their shares in the sacrifice.
SB 4.13.34	The performer of the sacrifices [under karma-kāṇḍa activities] achieves the fulfillment of the desire for which he worships the Lord.
SB 4.13.35	Thus for the sake of a son for King Aṅga, they decided to offer oblations to Lord Viṣṇu, who is situated in the hearts of all living entities.
SB 4.13.36	As soon as the oblation was offered in the fire, a person appeared from the fire altar wearing a golden garland and a white dress. He was carrying a golden pot filled with rice boiled in milk.
SB 4.13.37	The King was very liberal, and after taking permission from the priests, he took the preparation in his joined palms, and after smelling it he offered a portion to his wife.
SB 4.13.38	Although the Queen had no son, after eating that food, which had the power to produce a male child, she became pregnant by her husband, and in due course of time she gave birth to a son.
SB 4.13.39	That boy was born partially in the dynasty of irreligion. His

grandfather was death personified, and the boy grew up as his follower; he became a greatly irreligious person.	wherever he went.
SB 4.13.40 After fixing his bow and arrow, the cruel boy used to go to the forest and unnecessarily kill innocent deer, and as soon as he came all the people would cry, "Here comes cruel Vena! Here comes cruel Vena!"	SB 4.14.6 All the twice-born [brāhmaṇas] were forbidden henceforward to perform any sacrifice, and they were also forbidden to give charity or offer clarified butter. Thus King Vena sounded kettledrums throughout the countryside. In other words, he stopped all kinds of religious rituals.
SB 4.13.41 The boy was so cruel that while playing with young boys of his age he would kill them very mercilessly, as if they were animals meant for slaughter.	SB 4.14.7 Therefore all the great sages assembled together and, after observing cruel Vena's atrocities, concluded that a great danger and catastrophe was approaching the people of the world. Thus out of compassion they began to talk amongst themselves, for they themselves were the performers of the sacrifices.
SB 4.13.42 After seeing the cruel and merciless behavior of his son, Vena, King Aṅga punished him in different ways to reform him, but was unable to bring him to the path of gentleness. He thus became greatly aggrieved.	SB 4.14.8 When the great sages consulted one another, they saw that the people were in a dangerous position from both directions. When a fire blazes on both ends of a log, the ants in the middle are in a very dangerous situation. Similarly, at that time the people in general were in a dangerous position due to an irresponsible king on one side and thieves and rogues on the other.
SB 4.13.43 The King thought to himself: Persons who have no son are certainly fortunate. They must have worshiped the Lord in their previous lives so that they would not have to suffer the unbearable unhappiness caused by a bad son.	SB 4.14.9 Thinking to save the state from irregularity, the sages began to consider that it was due to a political crisis that they made Vena king although he was not qualified. But alas, now the people were being disturbed by the king himself. Under such circumstances, how could the people be happy?
SB 4.13.44 A sinful son causes a person's reputation to vanish. His irreligious activities at home cause irreligion and quarrel among everyone, and this creates only endless anxiety.	SB 4.14.10 The sages began to think within themselves: Because he was born from the womb of Sunīthā, King Vena is by nature very mischievous. Supporting this mischievous king is exactly like maintaining a snake with milk. Now he has become a source of all difficulties.
SB 4.13.45 Who, if he is considerate and intelligent, would desire such a worthless son? Such a son is nothing but a bond of illusion for the living entity, and he makes one's home miserable.	SB 4.14.11 We appointed this Vena king of the state in order to give protection to the citizens, but now he has become the enemy of the citizens. Despite all these discrepancies, we should at once try to pacify him. By doing so, we may not be touched by the sinful results caused by him.
SB 4.13.46 Then the King thought: A bad son is better than a good son because a good son creates an attachment for home, whereas a bad son does not. A bad son creates a hellish home from which an intelligent man naturally becomes very easily detached.	SB 4.14.12 The saintly sages continued thinking: Of course we are completely aware of his mischievous nature. Yet nevertheless we enthroned Vena. If we cannot persuade King Vena to accept our advice, he will be condemned by the public, and we will join them. Thus by our prowess we shall burn him to ashes.
SB 4.13.47 Thinking like that, King Aṅga could not sleep at night. He became completely indifferent to household life. Once, therefore, in the dead of night, he got up from bed and left Vena's mother [his wife], who was sleeping deeply. He gave up all attraction for his greatly opulent kingdom, and, unseen by anyone, he very silently gave up his home and opulence and proceeded towards the forest.	SB 4.14.13 The great sages, having thus decided, approached King Vena. Concealing their real anger, they pacified him with sweet words and then spoke as follows.
SB 4.13.48 When it was understood that the King had indifferently left home, all the citizens, priests, ministers, friends, and people in general were greatly aggrieved. They began to search for him all over the world, just as a less experienced mystic searches out the Supersoul within himself.	SB 4.14.14 The great sages said: Dear King, we have come to give you good advice. Kindly hear us with great attention. By doing so, your duration of life and your opulence, strength and reputation will increase.
SB 4.13.49 When the citizens could not find any trace of the King after searching for him everywhere, they were very disappointed, and they returned to the city, where all the great sages of the country assembled because of the King's absence. With tears in their eyes the citizens offered respectful obeisances and informed the sages in full detail that they were unable to find the King anywhere.	SB 4.14.15 Those who live according to religious principles and who follow them by words, mind, body and intelligence are elevated to the heavenly kingdom, which is devoid of all miseries. Being thus rid of the material influence, they achieve unlimited happiness in life.
SB 4.14: The Story of King Vena	SB 4.14.16 The sages continued: O great hero, for this reason you should not be the cause of spoiling the spiritual life of the general populace. If their spiritual life is spoiled because of your activities, you will certainly fall down from your opulent and royal position.
SB 4.14.1 The great sage Maitreya continued: O great hero Vidura, the great sages, headed by Bhṛgu, were always thinking of the welfare of the people in general. When they saw that in the absence of King Aṅga there was no one to protect the interests of the people, they understood that without a ruler the people would become independent and nonregulated.	SB 4.14.17 The saintly persons continued: When the king protects the citizens from the disturbances of mischievous ministers as well as from thieves and rogues, he can, by virtue of such pious activities, accept taxes given by his subjects. Thus a pious king can certainly enjoy himself in this world as well as in the life after death.
SB 4.14.2 The great sages then called for the Queen Mother, Sunīthā, and with her permission they installed Vena on the throne as master of the world. All the ministers, however, disagreed with this.	SB 4.14.18 The king is supposed to be pious in whose state and cities the general populace strictly observes the system of eight social orders of varṇa and āśrama, and where all citizens engage in worshiping the Supreme Personality of Godhead by their particular occupations.
SB 4.14.3 It was already known that Vena was very severe and cruel; therefore, as soon as all the thieves and rogues in the state heard of his ascendance to the royal throne, they became very much afraid of him. Indeed, they hid themselves here and there as rats hide themselves from snakes.	SB 4.14.19 O noble one, if the king sees that the Supreme Personality of Godhead, the original cause of the cosmic manifestation and the Supersoul within everyone, is worshiped, the Lord will be satisfied.
SB 4.14.4 When the King ascended to the throne, he became all-powerful with eight kinds of opulences. Consequently he became too proud. By virtue of his false prestige, he considered himself to be greater than anyone. Thus he began to insult great personalities.	SB 4.14.20 The Supreme Personality of Godhead is worshiped by the great demigods, controllers of universal affairs. When He is satisfied, nothing is impossible to achieve. For this reason all the demigods,
SB 4.14.5 When he became overly blind due to his opulences, King Vena mounted a chariot and, like an uncontrolled elephant, began to travel through the kingdom, causing the sky and earth to tremble	

presiding deities of different planets, as well as the inhabitants of their planets, take great pleasure in offering all kinds of paraphernalia for His worship.
SB 4.14.21 Dear King, the Supreme Personality of Godhead, along with the predominating deities, is the enjoyer of the results of all sacrifices in all planets. The Supreme Lord is the sum total of the three Vedas, the owner of everything, and the ultimate goal of all austerity. Therefore your countrymen should engage in performing various sacrifices for your elevation. Indeed, you should always direct them towards the offering of sacrifices.
SB 4.14.22 When all the brāhmaṇas engage in performing sacrifices in your kingdom, all the demigods, who are plenary expansions of the Lord, will be very much satisfied by their activities and will give you your desired result. Therefore, O hero, do not stop the sacrificial performances. If you stop them, you will disrespect the demigods.
SB 4.14.23 King Vena replied: You are not at all experienced. It is very much regrettable that you are maintaining something which is not religious and are accepting it as religious. Indeed, I think you are giving up your real husband, who maintains you, and are searching after some paramour to worship.
SB 4.14.24 Those who, out of gross ignorance, do not worship the king, who is actually the Supreme Personality of Godhead, experience happiness neither in this world nor in the world after death.
SB 4.14.25 You are so much devoted to the demigods, but who are they? Indeed, your affection for these demigods is exactly like the affection of an unchaste woman who neglects her married life and gives all attention to her paramour.
SB 4.14.26, SB 4.14.27, SB 4.14.26-27 Lord Viṣṇu; Lord Brahmā; Lord Śiva; Lord Indra; Vāyu, the master of air; Yama, the superintendent of death; the sun-god; the director of rainfall; Kuvera, the treasurer; the moon-god; the predominating deity of the earth; Agni, the fire-god; Varuṇa, the lord of waters, and all others who are great and competent to bestow benedictions or to curse, all abide in the body of the king. For this reason the king is known as the reservoir of all demigods, who are simply parts and parcels of the king's body.
SB 4.14.28 King Vena continued: For this reason, O brāhmaṇas, you should abandon your envy of me, and, by your ritualistic activities, you should worship me and offer me all paraphernalia. If you are intelligent, you should know that there is no personality superior to me, who can accept the first oblations of all sacrifices.
SB 4.14.29 The great sage Maitreya continued: Thus the King, who became unintelligent due to his sinful life and deviation from the right path, became actually bereft of all good fortune. He could not accept the requests of the great sages, which the sages put before him with great respect, and therefore he was condemned.
SB 4.14.30 My dear Vidura, all good fortune unto you. The foolish King, who thought himself very learned, thus insulted the great sages, and the sages, being brokenhearted by the King's words, became very angry at him.
SB 4.14.31 All the great saintly sages immediately cried: Kill him! Kill him! He is the most dreadful, sinful person. If he lives, he will certainly turn the whole world into ashes in no time.
SB 4.14.32 The saintly sages continued: This impious, impudent man does not deserve to sit on the throne at all. He is so shameless that he even dared insult the Supreme Personality of Godhead, Lord Viṣṇu.
SB 4.14.33 But for King Vena, who is simply inauspicious, who would blaspheme the Supreme Personality of Godhead, by whose mercy one is awarded all kinds of fortune and opulence?
SB 4.14.34 The great sages, thus manifesting their covert anger, immediately decided to kill the King. King Vena was already as good as dead due to his blasphemy against the Supreme Personality of Godhead. Thus without using any weapons, the sages killed King Vena simply by high-sounding words.
SB 4.14.35 After all the sages returned to their respective hermitages, the mother of King Vena, Sunīthā, became very much aggrieved because of her son's death. She decided to preserve the dead body of her son by the application of certain ingredients and by chanting mantras

[mantra-yogena].
SB 4.14.36 Once upon a time, the same saintly persons, after taking their bath in the River Sarasvatī, began to perform their daily duties by offering oblations into the sacrificial fires. After this, sitting on the bank of the river, they began to talk about the transcendental person and His pastimes.
SB 4.14.37 In those days there were various disturbances in the country that were creating a panic in society. Therefore all the sages began to talk amongst themselves: Since the King is dead and there is no protector in the world, misfortune may befall the people in general on account of rogues and thieves.
SB 4.14.38 When the great sages were carrying on their discussion in this way, they saw a dust storm arising from all directions. This storm was caused by the running of thieves and rogues, who were engaged in plundering the citizens.
SB 4.14.39, SB 4.14.40, SB 4.14.39-40 Upon seeing the dust storm, the saintly persons could understand that there were a great deal of irregularities due to the death of King Vena. Without government, the state was devoid of law and order, and consequently there was a great uprising of murderous thieves and rogues, who were plundering the riches of the people in general. Although the great sages could subdue the disturbance by their powers—just as they could kill the King—they considered it improper on their part to do so. Thus they did not attempt to stop the disturbance.
SB 4.14.41 The great sages began to think that although a brāhmaṇa is peaceful and impartial because he is equal to everyone, it is still not his duty to neglect poor humans. By such neglect, a brāhmaṇa's spiritual power diminishes, just as water kept in a cracked pot leaks out.
SB 4.14.42 The sages decided that the descendants of the family of the saintly King Aṅga should not be stopped, for in this family the semen was very powerful and the children were prone to become devotees of the Lord.
SB 4.14.43 After making a decision, the saintly persons and sages churned the thighs of the dead body of King Vena with great force and according to a specific method. As a result of this churning, a dwarf-like person was born from King Vena's body.
SB 4.14.44 This person born from King Vena's thighs was named Bāhuka, and his complexion was as black as a crow's. All the limbs of his body were very short, his arms and legs were short, and his jaws were large. His nose was flat, his eyes were reddish, and his hair copper-colored.
SB 4.14.45 He was very submissive and meek, and immediately after his birth he bowed down and inquired, "Sirs, what shall I do?" The great sages replied, "Please sit down [niṣāda]." Thus Niṣāda, the father of the Naiṣāda race, was born.
SB 4.14.46 After his [Niṣāda's] birth, he immediately took charge of all the resultant actions of King Vena's sinful activities. As such, this Naiṣāda class are always engaged in sinful activities like stealing, plundering and hunting. Consequently they are only allowed to live in the hills and forests.
SB 4.15: King Pṛthu's Appearance and Coronation
SB 4.15.1 The great sage Maitreya continued: My dear Vidura, thus the brāhmaṇas and the great sages again churned the two arms of King Vena's dead body. As a result a male and female couple came out of his arms.
SB 4.15.2 The great sages were highly learned in Vedic knowledge. When they saw the male and female born of the arms of Vena's body, they were very pleased, for they could understand that the couple was an expansion of a plenary portion of Viṣṇu, the Supreme Personality of Godhead.
SB 4.15.3 The great sages said: The male is a plenary expansion of the power of Lord Viṣṇu, who maintains the entire universe, and the female is a plenary expansion of the goddess of fortune, who is never separated from the Lord.
SB 4.15.4 Of the two, the male will be able to expand his reputation throughout the world. His name will be Pṛthu. Indeed, he will be the first among kings.

SB 4.15.5 The female has such beautiful teeth and beautiful qualities that she will actually beautify the ornaments she wears. Her name will be Arci. In the future she will accept King Pṛthu as her husband.	The seas, mountains and rivers gave him room to drive his chariot without impediments, and a sūta, a māgadha and a vandī offered prayers and praises. They all presented themselves before him to perform their respective duties.
SB 4.15.6 In the form of King Pṛthu, the Supreme Personality of Godhead has appeared through a part of His potency to protect the people of the world. The goddess of fortune is the constant companion of the Lord, and therefore she has incarnated partially as Arci to become King Pṛthu's queen.	SB 4.15.21 Thus when the greatly powerful King Pṛthu, the son of Vena, saw the professionals before him, to congratulate them he smiled, and with the gravity of the vibrating sounds of clouds he spoke as follows.
SB 4.15.7 The great sage Maitreya continued: My dear Vidurajī, at that time all the brāhmaṇas highly praised and glorified King Pṛthu, and the best singers of Gandharvaloka chanted his glories. The inhabitants of Siddhaloka showered flowers, and the beautiful women in the heavenly planets danced in ecstasy.	SB 4.15.22 King Pṛthu said: O gentle sūta, māgadha and other devotee offering prayers, the qualities of which you have spoken are not distinct in me. Why then should you praise me for all these qualities when I do not shelter these features? I do not wish for these words meant for me to go in vain, but it is better that they be offered to someone else.
SB 4.15.8 Conchshells, bugles, drums and kettledrums vibrated in outer space. Great sages, forefathers and personalities from the heavenly planets all came to earth from various planetary systems.	SB 4.15.23 O gentle reciters, offer such prayers in due course of time, when the qualities of which you have spoken actually manifest themselves in me. The gentle who offer prayers to the Supreme Personality of Godhead do not attribute such qualities to a human being, who does not actually have them.
SB 4.15.9, SB 4.15.10, SB 4.15.9-10 Lord Brahmā, the master of the entire universe, arrived there accompanied by all the demigods and their chiefs. Seeing the lines of Lord Viṣṇu's palm on King Pṛthu's right hand and impressions of lotus flowers on the soles of his feet, Lord Brahmā could understand that King Pṛthu was a partial representation of the Supreme Personality of Godhead. One whose palm bears the sign of a disc, as well as other such lines, should be considered a partial representation or incarnation of the Supreme Lord.	SB 4.15.24 How could an intelligent man competent enough to possess such exalted qualities allow his followers to praise him if he did not actually have them? Praising a man by saying that if he were educated he might have become a great scholar or great personality is nothing but a process of cheating. A foolish person who agrees to accept such praise does not know that such words simply insult him.
SB 4.15.11 The learned brāhmaṇas, who were very attached to the Vedic ritualistic ceremonies, then arranged for the King's coronation. People from all directions collected all the different paraphernalia for the ceremony. Thus everything was complete.	SB 4.15.25 As a person with a sense of honor and magnanimity does not like to hear about his abominable actions, a person who is very famous and powerful does not like to hear himself praised.
SB 4.15.12 All the rivers, seas, hills, mountains, serpents, cows, birds, animals, heavenly planets, the earthly planet and all other living entities collected various presentations, according to their ability, to offer the King.	SB 4.15.26 King Pṛthu continued: My dear devotees, headed by the sūta, just now I am not very famous for my personal activities because I have not done anything praiseworthy you could glorify. Therefore how could I engage you in praising my activities exactly like children?
SB 4.15.13 Thus the great King Pṛthu, exquisitely dressed with garments and ornaments, was coronated and placed on the throne. The King and his wife, Arci, who was also exquisitely ornamented, appeared exactly like fire.	SB 4.16: Praise of King Pṛthu by the Professional Reciters
SB 4.15.14 The great sage continued: My dear Vidura, Kuvera presented the great King Pṛthu with a golden throne. The demigod Varuṇa presented him with an umbrella that constantly sprayed fine particles of water and was as brilliant as the moon.	SB 4.16.1 The great sage Maitreya continued: While King Pṛthu thus spoke, the humility of his nectarean speeches pleased the reciters very much. Then again they continued to praise the King highly with exalted prayers, as they had been instructed by the great sages.
SB 4.15.15 The demigod of air, Vāyu, presented King Pṛthu with two whisks [cāmaras] of hair; the King of religion, Dharma, presented him with a flower garland which would expand his fame; the King of heaven, Indra, presented him with a valuable helmet; and the superintendent of death, Yamarāja, presented him with a scepter with which to rule the world.	SB 4.16.2 The reciters continued: Dear King, you are a direct incarnation of the Supreme Personality of Godhead, Lord Viṣṇu, and by His causeless mercy you have descended on this earth. Therefore it is not possible for us to actually glorify your exalted activities. Although you have appeared through the body of King Vena, even great orators and speakers like Lord Brahmā and other demigods cannot exactly describe the glorious activities of Your Lordship.
SB 4.15.16 Lord Brahmā presented King Pṛthu with a protective garment made of spiritual knowledge. Bhārati [Sarasvatī], the wife of Brahmā, gave him a transcendental necklace. Lord Viṣṇu presented him with a Sudarśana disc, and Lord Viṣṇu's wife, the goddess of fortune, gave him imperishable opulences.	SB 4.16.3 Although we are unable to glorify you adequately, we nonetheless have a transcendental taste for glorifying your activities. We shall try to glorify you according to the instructions received from authoritative sages and scholars. Whatever we speak, however, is always inadequate and very insignificant. Dear King, because you are a direct incarnation of the Supreme Personality of Godhead, all your activities are liberal and ever laudable.
SB 4.15.17 Lord Śiva presented him with a sword within a sheath marked with ten moons, and his wife, the goddess Durgā, presented him with a shield marked with one hundred moons. The moon-demigod presented him with horses made of nectar, and the demigod Viśvakarmā presented him with a very beautiful chariot.	SB 4.16.4 This King, Mahārāja Pṛthu, is the best amongst those who are following religious principles. As such, he will engage everyone in the pursuit of religious principles and give those principles all protection. He will also be a great chastiser to the irreligious and atheistic.
SB 4.15.18 The demigod of fire, Agni, presented him with a bow made of the horns of goats and cows. The sun-god presented him with arrows as brilliant as sunshine. The predominating deity of Bhūrloka presented him with slippers full of mystic power. The demigods from outer space brought him presentations of flowers again and again.	SB 4.16.5 This King alone, in his own body, will be able in due course of time to maintain all living entities and keep them in a pleasant condition by manifesting himself as different demigods to perform various departmental activities. Thus he will maintain the upper planetary system by inducing the populace to perform Vedic sacrifices. In due course of time he will also maintain this earthly planet by discharging proper rainfall.
SB 4.15.19 The demigods who always travel in outer space gave King Pṛthu the arts to perform dramas, sing songs, play musical instruments and disappear at his will. The great sages also offered him infallible blessings. The ocean offered him a conchshell produced from the ocean.	SB 4.16.6 This King Pṛthu will be as powerful as the sun-god, and just as the sun-god equally distributes his sunshine to everyone, King Pṛthu will distribute his mercy equally. Similarly, just as the sun-god evaporates water for eight months and, during the rainy season, returns it profusely, this King will also exact taxes from the citizens
SB 4.15.20	

and return these monies in times of need.
SB 4.16.7 This King Pṛthu will be very, very kind to all citizens. Even though a poor person may trample over the King's head by violating the rules and regulations, the King, out of his causeless mercy, will be forgetful and forgiving. As a protector of the world, he will be as tolerant as the earth itself.
SB 4.16.8 When there is no rainfall and the citizens are in great danger due to the scarcity of water, this royal Personality of Godhead will be able to supply rains exactly like the heavenly King Indra. Thus he will very easily be able to protect the citizens from drought.
SB 4.16.9 This King, Pṛthu Mahārāja, by virtue of his affectionate glances and beautiful moonlike face, which is always smiling with great affection for the citizens, will enhance everyone's peaceful life.
SB 4.16.10 The reciters continued: No one will be able to understand the policies the King will follow. His activities will also be very confidential, and it will not be possible for anyone to know how he will make every activity successful. His treasury will always remain unknown to everyone. He will be the reservoir of unlimited glories and good qualities, and his position will be maintained and covered just as Varuṇa, the deity of the seas, is covered all around by water.
SB 4.16.11 King Pṛthu was born of the dead body of King Vena as fire is produced from araṇi wood. Thus King Pṛthu will always remain just like fire, and his enemies will not be able to approach him. Indeed, he will be unbearable to his enemies, for although staying very near him, they will never be able to approach him but will have to remain as if far away. No one will be able to overcome the strength of King Pṛthu.
SB 4.16.12 King Pṛthu will be able to see all the internal and external activities of every one of his citizens. Still no one will be able to know his system of espionage, and he himself will remain neutral regarding all matters of glorification or vilification paid to him. He will be exactly like air, the life force within the body, which is exhibited internally and externally but is always neutral to all affairs.
SB 4.16.13 Since this King will always remain on the path of piety, he will be neutral to both his son and the son of his enemy. If the son of his enemy is not punishable, he will not punish him, but if his own son is punishable, he will immediately punish him.
SB 4.16.14 Just as the sun-god expands his shining rays up to the Arctic region without impedance, the influence of King Pṛthu will cover all tracts of land up to the Arctic region and will remain undisturbed as long as he lives.
SB 4.16.15 This King will please everyone by his practical activities, and all of his citizens will remain very satisfied. Because of this the citizens will take great satisfaction in accepting him as their ruling king.
SB 4.16.16 The King will be firmly determined and always situated in truth. He will be a lover of the brahminical culture and will render all service to old men and give shelter to all surrendered souls. Giving respect to all, he will always be merciful to the poor and innocent.
SB 4.16.17 The King will respect all women as if they were his own mother, and he will treat his own wife as the other half of his body. He will be just like an affectionate father to his citizens, and he will treat himself as the most obedient servant of the devotees, who always preach the glories of the Lord.
SB 4.16.18 The King will consider all embodied living entities as dear as his own self, and he will always be increasing the pleasures of his friends. He will intimately associate with liberated persons, and he will be a chastising hand to all impious persons.
SB 4.16.19 This King is the master of the three worlds, and he is directly empowered by the Supreme Personality of Godhead. He is without change, and he is an incarnation of the Supreme known as a śaktyāveśa-avatāra. Being a liberated soul and completely learned, he sees all material varieties as meaningless because their basic principle is nescience.
SB 4.16.20 This King, being uniquely powerful and heroic, will have no competitor. He will travel around the globe on his victorious chariot, holding his invincible bow in his hand and appearing exactly like the sun, which rotates in its own orbit from the south.

SB 4.16.21 When the King travels all over the world, other kings, as well as the demigods, will offer him all kinds of presentations. Their queens will also consider him the original king, who carries in His hands the emblems of club and disc, and will sing of his fame, for he will be as reputable as the Supreme Personality of Godhead.
SB 4.16.22 This King, this protector of the citizens, is an extraordinary king and is equal to the Prajāpati demigods. For the living facility of all citizens, he will milk the earth, which is like a cow. Not only that, but he will level the surface of the earth with the pointed ends of his bow, breaking all the hills exactly as King Indra, the heavenly King, breaks mountains with his powerful thunderbolt.
SB 4.16.23 When the lion travels in the forest with its tail turned upward, all menial animals hide themselves. Similarly, when King Pṛthu will travel over his kingdom and vibrate the string of his bow, which is made of the horns of goats and bulls and is irresistible in battle, all demoniac rogues and thieves will hide themselves in all directions.
SB 4.16.24 At the source of the River Sarasvatī, this King will perform one hundred sacrifices known as āśvamedha. In the course of the last sacrifice, the heavenly King Indra will steal the sacrificial horse.
SB 4.16.25 This King Pṛthu will meet Sanat-kumāra, one of the four Kumāras, in the garden of his palace compound. The King will worship him with devotion and will be fortunate to receive instructions by which one can enjoy transcendental bliss.
SB 4.16.26 In this way when the chivalrous activities of King Pṛthu come to be known to the people in general, King Pṛthu will always hear about himself and his uniquely powerful activities.
SB 4.16.27 No one will be able to disobey the orders of Pṛthu Mahārāja. After conquering the world, he will completely eradicate the threefold miseries of the citizens. Then he will be recognized all over the world. At that time both the suras and the asuras will undoubtedly glorify his magnanimous activities.
SB 4.17: Mahārāja Pṛthu Becomes Angry at the Earth
SB 4.17.1 The great sage Maitreya continued: In this way the reciters who were glorifying Mahārāja Pṛthu readily described his qualities and chivalrous activities. At the end, Mahārāja Pṛthu offered them various presentations with all due respect and worshiped them adequately.
SB 4.17.2 King Pṛthu thus satisfied and offered all respect to all the leaders of the brāhmaṇas and other castes, to his servants, to his ministers and to the priests, citizens, general countrymen, people from other communities, admirers and others, and thus they all became happy.
SB 4.17.3 Vidura inquired from the great sage Maitreya: My dear brāhmaṇa, since mother earth can appear in different shapes, why did she take the shape of a cow? And when King Pṛthu milked her, who became the calf, and what was the milking pot?
SB 4.17.4 The surface of the earth is by nature low in some places and high in others. How did King Pṛthu level the surface of the earth, and why did the King of heaven, Indra, steal the horse meant for the sacrifice?
SB 4.17.5 The great saintly King, Mahārāja Pṛthu, received knowledge from Sanat-kumāra, who was the greatest Vedic scholar. After receiving knowledge to be applied practically in his life, how did the saintly King attain his desired destination?
SB 4.17.6, SB 4.17.7, SB 4.17.6-7 Pṛthu Mahārāja was a powerful incarnation of Lord Kṛṣṇa's potencies; consequently any narration concerning his activities is surely very pleasing to hear, and it produces all good fortune. As far as I am concerned, I am always your devotee as well as a devotee of the Lord, who is known as Adhokṣaja. Please therefore narrate all the stories of King Pṛthu, who, in the form of the son of King Vena, milked the cow-shaped earth.
SB 4.17.8 Sūta Gosvāmī continued: When Vidura became inspired to hear of the activities of Lord Kṛṣṇa in His various incarnations, Maitreya, also being inspired and being very pleased with Vidura, began to praise him. Then Maitreya spoke as follows.
SB 4.17.9 The great sage Maitreya continued: My dear Vidura, at the time King Pṛthu was enthroned by the great sages and brāhmaṇas and declared

to be the protector of the citizens, there was a scarcity of food grains. The citizens actually became skinny due to starvation. Therefore they came before the King and informed him of their real situation.	kingdom.
SB 4.17.10, SB 4.17.11, SB 4.17.10-11 Dear King, just as a tree with a fire burning in the hollow of the trunk gradually dries up, we are drying up due to the fire of hunger in our stomachs. You are the protector of surrendered souls, and you have been appointed to give employment to us. Therefore we have all come to you for protection. You are not only a king, but the incarnation of God as well. Indeed, you are the king of all kings. You can give us all kinds of occupational engagements, for you are the master of our livelihood. Therefore, O king of all kings, please arrange to satisfy our hunger by the proper distribution of food grains. Please take care of us, lest we soon die for want of food.	SB 4.17.26 Any cruel person—be he a man, woman or impotent eunuch—who is only interested in his personal maintenance and has no compassion for other living entities may be killed by the king. Such killing can never be considered actual killing.
SB 4.17.12 After hearing this lamentation and seeing the pitiable condition of the citizens, King Pṛthu contemplated this matter for a long time to see if he could find out the underlying causes.	SB 4.17.27 You are very much puffed up with pride and have become almost insane. Presently you have assumed the form of a cow by your mystic powers. Nonetheless I shall cut you into small pieces like grain, and I will uphold the entire population by my personal mystic powers.
SB 4.17.13 Having arrived at a conclusion, the King took up his bow and arrow and aimed them at the earth, exactly like Lord Śiva, who destroys the whole world out of anger.	SB 4.17.28 At this time Pṛthu Mahārāja became exactly like Yamarāja, and his whole body appeared very angry. In other words, he was anger personified. After hearing him, the planet earth began to tremble. She surrendered, and with folded hands began to speak as follows.
SB 4.17.14 When the earth saw that King Pṛthu was taking his bow and arrow to kill her, she became very much afraid and began to tremble. She then began to flee, exactly like a deer, which runs very swiftly when followed by a hunter. Being afraid of King Pṛthu, she took the shape of a cow and began to run.	SB 4.17.29 The planet earth spoke: My dear Lord, O Supreme Personality of Godhead, You are transcendental in Your position, and by Your material energy You have expanded Yourself in various forms and species of life through the interaction of the three modes of material nature. Unlike some other masters, You always remain in Your transcendental position and are not affected by the material creation, which is subject to different material interactions. Consequently You are not bewildered by material activities.
SB 4.17.15 Seeing this, Mahārāja Pṛthu became very angry, and his eyes became as red as the early-morning sun. Placing an arrow on his bow, he chased the cow-shaped earth wherever she would run.	SB 4.17.30 The planet earth continued: My dear Lord, You are the complete conductor of the material creation. You have created this cosmic manifestation and the three material qualities, and therefore You have created me, the planet earth, the resting place of all living entities. Yet You are always fully independent, my Lord. Now that You are present before me and ready to kill me with Your weapons, let me know where I should go to take shelter, and tell me who can give me protection.
SB 4.17.16 The cow-shaped earth ran here and there in outer space between the heavenly planets and the earth, and wherever she ran, the King chased her with his bow and arrows.	SB 4.17.31 In the beginning of creation You created all these moving and nonmoving living entities by Your inconceivable energy. Through this very same energy You are now prepared to protect the living entities. Indeed, You are the supreme protector of religious principles. Why are You so anxious to kill me, even though I am in the form of a cow?
SB 4.17.17 Just as a man cannot escape the cruel hands of death, the cow-shaped earth could not escape the hands of the son of Vena. At length the earth, fearful, her heart aggrieved, turned back in helplessness.	SB 4.17.32 My dear Lord, although You are one, by Your inconceivable potencies You have expanded Yourself in many forms. Through the agency of Brahmā, You have created this universe. You are therefore directly the Supreme Personality of Godhead. Those who are not sufficiently experienced cannot understand Your transcendental activities because these persons are covered by Your illusory energy.
SB 4.17.18 Addressing the great, opulent King Pṛthu as the knower of religious principles and shelter of the surrendered, she said: Please save me. You are the protector of all living entities. Now you are situated as the King of this planet.	SB 4.17.33 My dear Lord, by Your own potencies You are the original cause of the material elements, as well as the performing instruments (the senses), the workers of the senses (the controlling demigods), the intelligence and the ego, as well as everything else. By Your energy You manifest this entire cosmic creation, maintain it and dissolve it. Through Your energy alone everything is sometimes manifest and sometimes not manifest. You are therefore the Supreme Personality of Godhead, the cause of all causes. I offer my respectful obeisances unto You.
SB 4.17.19 The cow-shaped earth continued to appeal to the King: I am very poor and have not committed any sinful activities. I do not know why you want to kill me. Since you are supposed to be the knower of all religious principles, why are you so envious of me, and why are you so anxious to kill a woman?	SB 4.17.34 My dear Lord, You are always unborn. Once, in the form of the original boar, You rescued me from the waters in the bottom of the universe. Through Your own energy You created all the physical elements, the senses and the heart, for the maintenance of the world.
SB 4.17.20 Even if a woman does commit some sinful activity, no one should place his hand upon her. And what to speak of you, dear King, who are so merciful. You are a protector, and you are affectionate to the poor.	SB 4.17.35 My dear Lord, in this way You once protected me by rescuing me from the water, and consequently Your name has been famous as Dharādhara—He who holds the planet earth. Yet at the present moment, in the form of a great hero, You are about to kill me with sharpened arrows. I am, however, just like a boat on the water, keeping everything afloat.
SB 4.17.21 The cow-shaped earth continued: My dear King, I am just like a strong boat, and all the paraphernalia of the world is standing upon me. If you break me to pieces, how can you protect yourself and your subjects from drowning?	SB 4.17.36 My dear Lord, I am also the creation of one of Your energies, composed of the three modes of material nature. Consequently I am bewildered by Your activities. Even the activities of Your devotees cannot be understood, and what to speak of Your pastimes. Thus everything appears to us to be contradictory and wonderful.
SB 4.17.22 King Pṛthu replied to the earthly Planet: My dear earth, you have disobeyed my orders and rulings. In the form of a demigod you accepted your share of the yajñas we performed, but in return you have not produced sufficient food grains. For this reason I must kill you.	SB 4.18: Pṛthu Mahārāja Milks the Earth Planet
SB 4.17.23 Although you are eating green grass every day, you are not filling your milk bag so we can utilize your milk. Since you are willfully committing offenses, it cannot be said that you are not punishable due to your assuming the form of a cow.	SB 4.18.1 The great saint Maitreya continued to address Vidura: My dear Vidura, at that time, after the planet earth finished her prayers, King
SB 4.17.24 You have so lost your intelligence that, despite my orders, you do not deliver the seeds of herbs and grains formerly created by Brahmā and now hidden within yourself.	
SB 4.17.25 Now, with the help of my arrows, I shall cut you to pieces and with your flesh satisfy the hunger-stricken citizens, who are now crying for want of grains. Thus I shall satisfy the crying citizens of my	

<p>Pr̥thu was still not pacified, and his lips trembled in great anger. Although the planet earth was frightened, she made up her mind and began to speak as follows in order to convince the King.</p>
<p>SB 4.18.2 My dear Lord, please pacify your anger completely and hear patiently whatever I submit before you. Please turn your kind attention to this. I may be very poor, but a learned man takes the essence of knowledge from all places, just as a bumblebee collects honey from each and every flower.</p>
<p>SB 4.18.3 To benefit all human society, not only in this life but in the next, the great seers and sages have prescribed various methods conducive to the prosperity of the people in general.</p>
<p>SB 4.18.4 One who follows the principles and instructions enjoined by the great sages of the past can utilize these instructions for practical purposes. Such a person can very easily enjoy life and pleasures.</p>
<p>SB 4.18.5 A foolish person who manufactures his own ways and means through mental speculation and does not recognize the authority of the sages who lay down unimpeachable directions is simply unsuccessful again and again in his attempts.</p>
<p>SB 4.18.6 My dear King, the seeds, roots, herbs and grains, which were created by Lord Brahmā in the past, are now being used by nondevotees, who are devoid of all spiritual understanding.</p>
<p>SB 4.18.7 My dear King, not only are grains and herbs being used by nondevotees, but, as far as I am concerned, I am not being properly maintained. Indeed, I am being neglected by kings who are not punishing these rascals who have turned into thieves by using grains for sense gratification. Consequently I have hidden all these seeds, which were meant for the performance of sacrifice.</p>
<p>SB 4.18.8 Due to being stocked for a very long time, all the grain seeds within me have certainly deteriorated. Therefore you should immediately arrange to take these seeds out by the standard process, which is recommended by the ācāryas or śāstras.</p>
<p>SB 4.18.9, SB 4.18.10, SB 4.18.9-10 O great hero, protector of living entities, if you desire to relieve the living entities by supplying them sufficient grain, and if you desire to nourish them by taking milk from me, you should make arrangements to bring a calf suitable for this purpose and a pot in which the milk can be kept, as well as a milkman to do the work. Since I will be very much affectionate towards my calf, your desire to take milk from me will be fulfilled.</p>
<p>SB 4.18.11 My dear King, may I inform you that you have to make the entire surface of the globe level. This will help me, even when the rainy season has ceased. Rainfall comes by the mercy of King Indra. Rainfall will remain on the surface of the globe, always keeping the earth moistened, and thus it will be auspicious for all kinds of production.</p>
<p>SB 4.18.12 After hearing the auspicious and pleasing words of the planet earth, the King accepted them. He then transformed Svāyambhuva Manu into a calf and milked all the herbs and grains from the earth in the form of a cow, keeping them in his cupped hands.</p>
<p>SB 4.18.13 Others, who were as intelligent as King Pr̥thu, also took the essence out of the earthly planet. Indeed, everyone took this opportunity to follow in the footsteps of King Pr̥thu and get whatever he desired from the planet earth.</p>
<p>SB 4.18.14 All the great sages transformed Bṛhaspati into a calf, and making the senses into a pot, they milked all kinds of Vedic knowledge to purify words, mind and hearing.</p>
<p>SB 4.18.15 All the demigods made Indra, the King of heaven, into a calf, and from the earth they milked the beverage soma, which is nectar. Thus they became very powerful in mental speculation and bodily and sensual strength.</p>
<p>SB 4.18.16 The sons of Diti and the demons transformed Prahlaḍa Mahārāja, who was born in an asura family, into a calf, and they extracted various kinds of liquor and beer, which they put into a pot made of iron.</p>
<p>SB 4.18.17 The inhabitants of Gandharvaloka and Apsaroloka made Viśvāvasu into a calf, and they drew the milk into a lotus flower pot. The milk took the shape of sweet musical art and beauty.</p>

<p>SB 4.18.18 The fortunate inhabitants of Piṭṛloka, who preside over the funeral ceremonies, made Aryamā into a calf. With great faith they milked kavya, food offered to the ancestors, into an unbaked earthen pot.</p>
<p>SB 4.18.19 After this, the inhabitants of Siddhaloka, as well as the inhabitants of Vidyādhara-loka, transformed the great sage Kapila into a calf, and making the whole sky into a pot, they milked out specific yogic mystic powers, beginning with animā. Indeed, the inhabitants of Vidyādhara-loka acquired the art of flying in the sky.</p>
<p>SB 4.18.20 Others also, the inhabitants of planets known as Kimpuruṣa-loka, made the demon Maya into a calf, and they milked out mystic powers by which one can disappear immediately from another's vision and appear again in a different form.</p>
<p>SB 4.18.21 Then the Yakṣas, Rākṣasas, ghosts and witches, who are habituated to eating flesh, transformed Lord Śiva's incarnation Rudra [Bhūtanātha] into a calf and milked out beverages made of blood and put them in a pot made of skulls.</p>
<p>SB 4.18.22 Thereafter cobras and snakes without hoods, large snakes, scorpions and many other poisonous animals took poison out of the planet earth as their milk and kept this poison in snake holes. They made a calf out of Taksaka.</p>
<p>SB 4.18.23, SB 4.18.24, SB 4.18.23-24 The four-legged animals like the cows made a calf out of the bull who carries Lord Śiva and made a milking pot out of the forest. Thus they got fresh green grasses to eat. Ferocious animals like tigers transformed a lion into a calf, and thus they were able to get flesh for milk. The birds made a calf out of Garuḍa and took milk from the planet earth in the form of moving insects and nonmoving plants and grasses.</p>
<p>SB 4.18.25 The trees made a calf out of the banyan tree, and thus they derived milk in the form of many delicious juices. The mountains transformed the Himalayas into a calf, and they milked a variety of minerals into a pot made of the peaks of hills.</p>
<p>SB 4.18.26 The planet earth supplied everyone his respective food. During the time of King Pr̥thu, the earth was fully under the control of the King. Thus all the inhabitants of the earth could get their food supply by creating various types of calves and putting their particular types of milk in various pots.</p>
<p>SB 4.18.27 My dear Vidura, chief of the Kurus, in this way King Pr̥thu and all the others who subsist on food created different types of calves and milked out their respective eatables. Thus they received their various foodstuffs, which were symbolized as milk.</p>
<p>SB 4.18.28 Thereafter King Pr̥thu was very satisfied with the planet earth, for she sufficiently supplied all food to various living entities. Thus he developed an affection for the planet earth, just as if she were his own daughter.</p>
<p>SB 4.18.29 After this, the king of all kings, Mahārāja Pr̥thu, leveled all rough places on the surface of the globe by breaking up the hills with the strength of his bow. By his grace the surface of the globe almost became flat.</p>
<p>SB 4.18.30 To all the citizens of the state, King Pr̥thu was as good as a father. Thus he was visibly engaged in giving them proper subsistence and proper employment for subsistence. After leveling the surface of the globe, he earmarked different places for residential quarters, inasmuch as they were desirable.</p>
<p>SB 4.18.31 In this way the King founded many types of villages, settlements and towns and built forts, residences for cowherdsmen, stables for the animals, and places for the royal camps, mining places, agricultural towns and mountain villages.</p>
<p>SB 4.18.32 Before the reign of King Pr̥thu there was no planned arrangement for different cities, villages, pasturing grounds, etc. Every thing was scattered, and everyone constructed his residential quarters according to his own convenience. However, since King Pr̥thu plans were made for towns and villages.</p>
<p>SB 4.19: King Pr̥thu's One Hundred Horse Sacrifices</p>
<p>SB 4.19.1 The great sage Maitreya continued: My dear Vidura, King Pr̥thu initiated the performance of one hundred horse sacrifices at the spot where the River Sarasvati flows towards the east. This piece of land</p>

is known as Brahmāvarta, and it was controlled by Svāyambhuva Manu.	was very angry with him, and he chased him just as the king of the vultures chased Rāvaṇa.
SB 4.19.2 When the most powerful Indra, the King of heaven, saw this, he considered the fact that King Pṛthu was going to exceed him in fruitive activities. Thus Indra could not tolerate the great sacrificial ceremonies performed by King Pṛthu.	SB 4.19.17 When Indra saw that the son of Pṛthu was chasing him, he immediately abandoned his false dress and left the horse. Indeed, he disappeared from that very spot, and the great hero, the son of Mahārāja Pṛthu, returned the horse to his father's sacrificial arena.
SB 4.19.3 The Supreme Personality of Godhead, Lord Viṣṇu, is present in everyone's heart as the Supersoul, and He is the proprietor of all planets and the enjoyer of the results of all sacrifices. He was personally present at the sacrifices made by King Pṛthu.	SB 4.19.18 My dear Lord Vidura, when the great sages observed the wonderful prowess of the son of King Pṛthu, they all agreed to give him the name Vijitāśva.
SB 4.19.4 When Lord Viṣṇu appeared in the sacrificial arena, Lord Brahmā, Lord Śiva and all the chief predominating personalities of every planet, as well as their followers, came with Him. When He appeared on the scene, the residents of Gandharvaloka, the great sages, and the residents of Apsaroloka all praised Him.	SB 4.19.19 My dear Vidura, Indra, being the King of heaven and very powerful, immediately brought a dense darkness upon the sacrificial arena. Covering the whole scene in this way, he again took away the horse, which was chained with golden shackles near the wooden instrument where animals were sacrificed.
SB 4.19.5 The Lord was accompanied by the residents of Siddhaloka and Vidyādhara-loka, all the descendants of Diti, and the demons and the Yakṣas. He was also accompanied by His chief associates, headed by Sunanda and Nanda.	SB 4.19.20 The great sage Atri again pointed out to the son of King Pṛthu that Indra was fleeing through the sky. The great hero, the son of Pṛthu, chased him again. But when he saw that Indra was carrying in his hand a staff with a skull at the top and was again wearing the dress of a sannyāsī, he still chose not to kill him.
SB 4.19.6 Great devotees, who were always engaged in the service of the Supreme Personality of Godhead, as well as the great sages named Kapila, Nārada and Dattātreya, and masters of mystic powers, headed by Sanaka Kumāra, all attended the great sacrifice with Lord Viṣṇu.	SB 4.19.21 When the great sage Atri again gave directions, the son of King Pṛthu became very angry and placed an arrow on his bow. Upon seeing this, King Indra immediately abandoned the false dress of a sannyāsī and, giving up the horse, made himself invisible.
SB 4.19.7 My dear Vidura, in that great sacrifice the entire land came to be like the milk-producing kāma-dhenu, and thus, by the performance of yajña, all daily necessities for life were supplied.	SB 4.19.22 Then the great hero, Vijitāśva, the son of King Pṛthu, again took the horse and returned to his father's sacrificial arena. Since that time, certain men with a poor fund of knowledge have adopted the dress of a false sannyāsī. It was King Indra who introduced this.
SB 4.19.8 The flowing rivers supplied all kinds of tastes—sweet, pungent, sour, etc.—and very big trees supplied fruit and honey in abundance. The cows, having eaten sufficient green grass, supplied profuse quantities of milk, curd, clarified butter and similar other necessities.	SB 4.19.23 Whatever different forms Indra assumed as a mendicant because of his desire to seize the horse were symbols of atheistic philosophy.
SB 4.19.9 King Pṛthu was presented with various gifts from the general populace and predominating deities of all planets. The oceans and seas were full of valuable jewels and pearls, and the hills were full of chemicals and fertilizers. Four kinds of edibles were produced profusely.	SB 4.19.24, SB 4.19.25, SB 4.19.24-25 In this way, King Indra, in order to steal the horse from King Pṛthu's sacrifice, adopted several orders of sannyāsa. Some sannyāsīs go naked, and sometimes they wear red garments and pass under the name of kāpālika. These are simply symbolic representations of their sinful activities. These so-called sannyāsīs are very much appreciated by sinful men because they are all godless atheists and very expert in putting forward arguments and reasons to support their case. We must know, however, that they are only passing as adherents of religion and are not so in fact. Unfortunately, bewildered persons accept them as religious, and being attracted to them, they spoil their life.
SB 4.19.10 King Pṛthu was dependent on the Supreme Personality of Godhead, who is known as Adhokṣaja. Because King Pṛthu Performed so many sacrifices, he was superhumanly enhanced by the mercy of the Supreme Lord. King Pṛthu's opulence, however, could not be tolerated by the King of heaven, Indra, who tried to impede the progress of his opulence.	SB 4.19.26 Mahārāja Pṛthu, who was celebrated as very powerful, immediately took up his bow and arrows and prepared to kill Indra himself, because Indra had introduced such irregular sannyāsa orders.
SB 4.19.11 When Pṛthu Mahārāja was performing the last horse sacrifice [aśvamedha-yajña], King Indra, invisible to everyone, stole the horse intended for sacrifice. He did this because of his great envy of King Pṛthu.	SB 4.19.27 When the priests and all the others saw Mahārāja Pṛthu very angry and prepared to kill Indra, they requested him: O great soul, do not kill him, for only sacrificial animals can be killed in a sacrifice. Such are the directions given by śāstra.
SB 4.19.12 When King Indra was taking away the horse, he dressed himself to appear as a liberated person. Actually this dress was a form of cheating, for it falsely created an impression of religion. When Indra went into outer space in this way, the great sage Atri saw him and understood the whole situation.	SB 4.19.28 Dear King, Indra's powers are already reduced due to his attempt to impede the execution of your sacrifice. We shall call him by Vedic mantras which were never before used, and certainly he will come. Thus by the power of our mantra, we shall cast him into the fire because he is your enemy.
SB 4.19.13 When the son of King Pṛthu was informed by Atri of King Indra's trick, he immediately became very angry and followed Indra to kill him, calling, "Wait! Wait!"	SB 4.19.29 My dear Vidura, after giving the King this advice, the priests who had been engaged in performing the sacrifice called for Indra, the King of heaven, in a mood of great anger. When they were just ready to put the oblation in the fire, Lord Brahmā appeared on the scene and forbade them to start the sacrifice.
SB 4.19.14 King Indra was fraudulently dressed as a sannyāsī, having knotted his hair on his head and smeared ashes all over his body. Upon seeing such dress, the son of King Pṛthu considered Indra a religious man and pious sannyāsī. Therefore he did not release his arrows.	SB 4.19.30 Lord Brahmā addressed them thus: My dear sacrificial performers, you cannot kill Indra, the King of heaven. It is not your duty. You should know that Indra is as good as the Supreme Personality of Godhead. Indeed, he is one of the most powerful assistants of the Personality of Godhead. You are trying to satisfy all the demigods by the performance of this yajña, but you should know that all these demigods are but parts and parcels of Indra, the King of heaven. How, then, can you kill him in this great sacrifice?
SB 4.19.15 When Atri Muni saw that the son of King Pṛthu did not kill Indra but returned deceived by him, Atri Muni again instructed him to kill the heavenly King because he thought that Indra had become the lowliest of all demigods due to his impeding the execution of King Pṛthu's sacrifice.	SB 4.19.31 In order to make trouble and impede the performance of King Pṛthu's great sacrifice, King Indra has adopted some means that in
SB 4.19.16 Being thus informed, the grandson of King Vena immediately began to follow Indra, who was fleeing through the sky in great haste. He	

the future will destroy the clear path of religious life. I draw your attention to this fact. If you oppose him any further, he will further misuse his power and introduce many other irreligious systems.
SB 4.19.32 "Let there be only ninety-nine sacrificial performances for Mahārāja Pṛthu," Lord Brahmā concluded. Lord Brahmā then turned towards Mahārāja Pṛthu and informed him that since he was thoroughly aware of the path of liberation, what was the use in performing more sacrifices?
SB 4.19.33 Lord Brahmā continued: Let there be good fortune to both of you, for you and King Indra are both part and parcel of the Supreme Personality of Godhead. Therefore you should not be angry with King Indra, who is nondifferent from you.
SB 4.19.34 My dear King, do not be agitated and anxious because your sacrifices have not been properly executed due to providential impediments. Kindly take my words with great respect. We should always remember that if something happens by providential arrangement, we should not be very sorry. The more we try to rectify such reversals, the more we enter into the darkest region of materialistic thought.
SB 4.19.35 Lord Brahmā continued: Stop the performance of these sacrifices, for they have induced Indra to introduce so many irreligious aspects. You should know very well that even amongst the demigods there are many unwanted desires.
SB 4.19.36 Just see how Indra, the King of heaven, was creating a disturbance in the midst of the sacrifice by stealing the sacrificial horse. These attractive sinful activities he has introduced will be carried out by the people in general.
SB 4.19.37 O King Pṛthu, son of Vena, you are the part-and-parcel expansion of Lord Viṣṇu. Due to the mischievous activities of King Vena, religious principles were almost lost. At that opportune moment you descended as the incarnation of Lord Viṣṇu. Indeed, for the protection of religious principles you have appeared from the body of King Vena.
SB 4.19.38 O protector of the people in general, please consider the purpose of your being incarnated by Lord Viṣṇu. The irreligious principles created by Indra are but mothers of so many unwanted religions. Please therefore stop these imitations immediately.
SB 4.19.39 The great sage Maitreya continued: When King Pṛthu was thus advised by the supreme teacher, Lord Brahmā, he abandoned his eagerness to perform yajñas and with great affection concluded a peace with King Indra.
SB 4.19.40 After this, Pṛthu Mahārāja took his bath, which is customarily taken after the performance of a yajña, and received the benedictions and due blessings of the demigods, who were very pleased by his glorious activities.
SB 4.19.41 With great respect, the original king, Pṛthu, offered all kinds of rewards to the brāhmaṇas present at the sacrifice. Since all these brāhmaṇas were very much satisfied, they gave their heartfelt blessings to the King.
SB 4.19.42 All the great sages and brāhmaṇas said: O mighty King, by your invitation all classes of living entities have attended this assembly. They have come from Pitṛloka and the heavenly planets, and great sages as well as common men have attended this meeting. Now all of them are very much satisfied by your dealings and your charity towards them.
SB 4.20: Lord Viṣṇu's Appearance in the Sacrificial Arena of Mahārāja Pṛthu
SB 4.20.1 The great sage Maitreya continued: My dear Vidura, being very much satisfied by the performance of ninety-nine horse sacrifices, the Supreme Personality of Godhead, Lord Viṣṇu, appeared on the scene. Accompanying Him was King Indra. Lord Viṣṇu then began to speak.
SB 4.20.2 Lord Viṣṇu, the Supreme Personality of Godhead, said: My dear King Pṛthu, Indra, the King of heaven, has disturbed your execution of one hundred sacrifices. Now he has come with Me to be forgiven by you. Therefore excuse him.
SB 4.20.3

O King, one who is advanced in intelligence and eager to perform welfare activities for others is considered best amongst human beings. An advanced human being is never malicious to others. Those with advanced intelligence are always conscious that this material body is different from the soul.
SB 4.20.4 If a personality like you, who are so much advanced because of executing the instructions of the previous ācāryas, is carried away by the influence of My material energy, then all your advancement may be considered simply a waste of time.
SB 4.20.5 Those who are in full knowledge of the bodily conception of life, who know that this body is composed of nescience, desires and activities resulting from illusion, do not become addicted to the body.
SB 4.20.6 How can a highly learned person who has absolutely no affinity for the bodily conception of life be affected by the bodily conception in regard to house, children, wealth and similar other bodily productions?
SB 4.20.7 The individual soul is one, Pure, nonmaterial and self-effluent. He is the reservoir of all good qualities, and He is all-pervading. He is without material covering, and He is the witness of all activities. He is completely distinguished from other living entities, and He is transcendental to all embodied souls.
SB 4.20.8 Although within the material nature, one who is thus situated in full knowledge of the Paramātmā and ātmā is never affected by the modes of material nature, for he is always situated in My transcendental loving service.
SB 4.20.9 The Supreme Personality of Godhead, Lord Viṣṇu, continued: My dear King Pṛthu, when one situated in his occupational duty engages in My loving service without motive for material gain, he gradually becomes very satisfied within.
SB 4.20.10 When the heart is cleansed of all material contamination, the devotee's mind becomes broader and transparent, and he can see things equally. At that stage of life there is peace, and one is situated equally with Me as sac-cid-ānanda-vigraha [Bs. 5.1].
SB 4.20.11 Anyone who knows that this material body, made of the five gross elements, the sense organs, the working senses and the mind, is simply supervised by the fixed soul is eligible to be liberated from material bondage.
SB 4.20.12 Lord Viṣṇu told King Pṛthu: My dear King, the constant change of this material world is due to the interaction of the three modes of material nature. The five elements, the senses, the demigods who control the senses, as well as the mind, which is agitated by the spirit soul—all these taken together comprise the body. Since the spirit soul is completely different from this combination of gross and subtle material elements, My devotee who is connected with Me in intense friendship and affection, being completely in knowledge, is never agitated by material happiness and distress.
SB 4.20.13 My dear heroic King, please keep yourself always equipoised and treat people equally, whether they are greater than you, in the intermediate stage or lower than you. Do not be disturbed by temporary distress or happiness. Fully control your mind and senses. In this transcendental position, try to execute your duty as king in whatever condition of life you may be posted by My arrangement, for your only duty here is to give protection to the citizens of your kingdom.
SB 4.20.14 To give protection to the general mass of people who are citizens of the state is the prescribed occupational duty for a king. By acting in that way, the king in his next life shares one sixth of the result of the pious activities of the citizens. But a king or executive head of state who simply collects taxes from the citizens but does not give them proper protection as human beings has the results of his own pious activities taken away by the citizens, and in exchange for his not giving protection he becomes liable to punishment for the impious activities of his subjects.
SB 4.20.15 Lord Viṣṇu continued: My dear King Pṛthu, if you continue to protect the citizens according to the instructions of the learned brāhmaṇa authorities, as they are received by the disciplic succession—by hearing—from master to disciple, and if you follow the religious principles laid down by them, without attachment to

ideas manufactured by mental concoction, then every one of your citizens will be happy and will love you, and very soon you will be able to see such already liberated personalities as the four Kumāras [Sanaka, Sanātana, Sanandana and Sanat-kumāra].	who carries a lotus flower in her hand, because His Lordship, the Supreme Personality of Godhead, is the reservoir of all transcendental qualities. I am afraid that the goddess of fortune and I would quarrel because both of us would be attentively engaged in the same service.
SB 4.20.16 My dear King, I am very captivated by your elevated qualities and excellent behavior, and thus I am very favorably inclined toward you. You may therefore ask from Me any benediction you like. One who does not possess elevated qualities and behavior cannot possibly achieve My favor simply by performance of sacrifices, severe austerities or mystic yoga. But I always remain equipoised in the heart of one who is also equipoised in all circumstances.	SB 4.20.28 My dear Lord of the universe, the goddess of fortune, Lakṣmī, is the mother of the universe, and yet I think that she may be angry with me because of my intruding upon her service and acting on that very platform to which she is so much attached. Yet I am hopeful that even though there is some misunderstanding, You will take my part, for You are very much inclined to the poor and You always magnify even insignificant service unto You. Therefore even though she becomes angry, I think that there is no harm for You, because You are so self-sufficient that You can do without her.
SB 4.20.17 The great saint Maitreya continued: My dear Vidura, in this way Mahārāja Pṛthu, the conqueror of the entire world, accepted the instructions of the Supreme Personality of Godhead on his head.	SB 4.20.29 Great saintly persons who are always liberated take to Your devotional service because only by devotional service can one be relieved from the illusions of material existence. O my Lord, there is no reason for the liberated souls to take shelter at Your lotus feet except that such souls are constantly thinking of Your feet.
SB 4.20.18 As King Indra was standing by, he became ashamed of his own activities and fell down before King Pṛthu to touch his lotus feet. But Pṛthu Mahārāja immediately embraced him in great ecstasy and gave up all envy against him for his having stolen the horse meant for the sacrifice.	SB 4.20.30 My dear Lord, what You have said to Your unalloyed devotee is certainly very much bewildering. The allurements You offer in the Vedas are certainly not suitable for pure devotees. People in general, bound by the sweet words of the Vedas, engage themselves again and again in fruitive activities, enamored by the results of their actions.
SB 4.20.19 King Pṛthu abundantly worshiped the lotus feet of the Supreme Personality of Godhead, who was so merciful to him. While worshiping the lotus feet of the Lord, Pṛthu Mahārāja gradually increased his ecstasy in devotional service.	SB 4.20.31 My Lord, due to Your illusory energy, all living beings in this material world have forgotten their real constitutional position, and out of ignorance they are always desirous of material happiness in the form of society, friendship and love. Therefore, please do not ask me to take some material benefits from You, but as a father, not waiting for the son's demand, does everything for the benefit of the son, please bestow upon me whatever You think best for me.
SB 4.20.20 The Lord was just about to leave, but because He was so greatly inclined toward the behavior of King Pṛthu, He did not depart. Seeing the behavior of Mahārāja Pṛthu with His lotus eyes, He was detained because He is always the well-wisher of His devotees.	SB 4.20.32 The great sage Maitreya continued by saying that the Lord, the seer of the universe, after hearing Pṛthu Mahārāja's prayer, addressed the King: My dear King, may you always be blessed by engaging in My devotional service. Only by such purity of purpose, as you yourself very intelligently express, can one cross over the insurmountable illusory energy of māyā.
SB 4.20.21 The original king, Mahārāja Pṛthu, his eyes full of tears and his voice faltering and choked up, could neither see the Lord very distinctly nor speak to address the Lord in any way. He simply embraced the Lord within his heart and remained standing in that way with folded hands.	SB 4.20.33 My dear King, O protector of the citizens, henceforward be very careful to execute My orders and not be misled by anything. Anyone who lives in that way, simply carrying out My orders faithfully, will always find good fortune all over the world.
SB 4.20.22 The Supreme Personality of Godhead stood with His lotus feet almost touching the ground while He rested the front of His hand on the raised shoulder of Garuḍa, the enemy of the snakes. Mahārāja Pṛthu, wiping the tears from his eyes, tried to look upon the Lord, but it appeared that the King was not fully satisfied by looking at Him. Thus the King offered the following prayers.	SB 4.20.34 The great saint Maitreya told Vidura: The Supreme Personality of Godhead amply appreciated the meaningful prayers of Mahārāja Pṛthu. Thus, after being properly worshiped by the King, the Lord blessed him and decided to depart.
SB 4.20.23 My dear Lord, You are the best of the demigods who can offer benedictions. Why, therefore, should any learned person ask You for benedictions meant for living entities bewildered by the modes of nature? Such benedictions are available automatically, even in the lives of living entities suffering in hellish conditions. My dear Lord, You can certainly bestow merging into Your existence, but I do not wish to have such a benediction.	SB 4.20.35, SB 4.20.36, SB 4.20.35-36 King Pṛthu worshiped the demigods, the great sages, the inhabitants of Pitrloka, the inhabitants of Gandharvaloka and those of Siddhaloka, Cāraṇaloka, Pannagaloka, Kinnaraloka, Apsaroloka, the earthly planets and the planets of the birds. He also worshiped many other living entities who presented themselves in the sacrificial arena. With folded hands he worshiped all these, as well as the Supreme Personality of Godhead and the personal associates of the Lord, by offering sweet words and as much wealth as possible. After this function, they all went back to their respective abodes, following in the footsteps of Lord Viṣṇu.
SB 4.20.24 My dear Lord, I therefore do not wish to have the benediction of merging into Your existence, a benediction in which there is no existence of the nectarean beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees.	SB 4.20.37 The infallible Supreme Personality of Godhead, having captivated the minds of the King and the priests who were present, returned to His abode in the spiritual sky.
SB 4.20.25 My dear Lord, You are glorified by the selected verses uttered by great personalities. Such glorification of Your lotus feet is just like saffron particles. When the transcendental vibration from the mouths of great devotees carries the aroma of the saffron dust of Your lotus feet, the forgetful living entity gradually remembers his eternal relationship with You. Devotees thus gradually come to the right conclusion about the value of life. My dear Lord, I therefore do not need any other benediction but the opportunity to hear from the mouth of Your pure devotee.	SB 4.20.38 King Pṛthu then offered his respectful obeisances unto the Supreme Personality of Godhead, who is the Supreme Lord of all demigods. Although not an object of material vision, the Lord revealed Himself to the sight of Mahārāja Pṛthu. After offering obeisances to the Lord, the King returned to his home.
SB 4.20.26 My dear highly glorified Lord, if one, in the association of pure devotees, hears even once the glories of Your activities, he does not, unless he is nothing but an animal, give up the association of devotees, for no intelligent person would be so careless as to leave their association. The perfection of chanting and hearing about Your glories was accepted even by the goddess of fortune, who desired to hear of Your unlimited activities and transcendental glories.	SB 4.21: Instructions by Mahārāja Pṛthu SB 4.21.1 The great sage Maitreya told Vidura: When the King entered his city, it was very beautifully decorated to receive him with pearls, flower garlands, beautiful cloth and golden gates, and the entire city was perfumed with highly fragrant incense.
SB 4.20.27 Now I wish to engage in the service of the lotus feet of the Supreme Personality of Godhead and to serve just like the goddess of fortune,	SB 4.21.2

Fragrant water distilled from sandalwood and aguru herb was sprinkled everywhere on the lanes, roads and small parks throughout the city, and everywhere were decorations of unbroken fruits, flowers, wetted grains, varied minerals, and lamps, all presented as auspicious paraphernalia.

SB 4.21.3
At the street crossings there were bunches of fruits and flowers, as well as pillars of banana trees and betel nut branches. All these combined decorations everywhere looked very attractive.

SB 4.21.4
As the King entered the gate of the city, all the citizens received him with many auspicious articles like lamps, flowers and yogurt. The King was also received by many beautiful unmarried girls whose bodies were bedecked with various ornaments, especially with earrings which collided with one another.

SB 4.21.5
When the King entered the palace, conchshells and kettledrums were sounded, priests chanted Vedic mantras, and professional reciters offered different prayers. But in spite of all this ceremony to welcome him, the King was not the least bit affected.

SB 4.21.6
Both the important citizens and the common citizens welcomed the King very heartily, and he also bestowed upon them their desired blessings.

SB 4.21.7
King Pṛthu was greater than the greatest soul and was therefore worshipable by everyone. He performed many glorious activities in ruling over the surface of the world and was always magnanimous. After achieving such great success and a reputation which spread throughout the universe, he at last obtained the lotus feet of the Supreme Personality of Godhead.

SB 4.21.8
Sūta Gosvāmī continued: O Śaunaka, leader of the great sages, after hearing Maitreya speak about the various activities of King Pṛthu, the original king, who was fully qualified, glorified and widely praised all over the world, Vidura, the great devotee, very submissively worshiped Maitreya Ṛṣi and asked him the following question.

SB 4.21.9
Vidura said: My dear brāhmaṇa Maitreya, it is very enlightening to understand that King Pṛthu was enthroned by the great sages and brāhmaṇas. All the demigods presented him with innumerable gifts, and he also expanded his influence upon personally receiving strength from Lord Viṣṇu. Thus he greatly developed the earth.

SB 4.21.10
Pṛthu Mahārāja was so great in his activities and magnanimous in his method of ruling that all the kings and demigods on the various planets still follow in his footsteps. Who is there who will not try to hear about his glorious activities? I wish to hear more and more about Pṛthu Mahārāja because his activities are so pious and auspicious.

SB 4.21.11
The great saintly sage Maitreya told Vidura: My dear Vidura, King Pṛthu lived in the tract of land between the two great rivers Ganges and Yamunā. Because he was very opulent, it appeared that he was enjoying his destined fortune in order to diminish the results of his past pious activities.

SB 4.21.12
Mahārāja Pṛthu was an unrivaled king and possessed the scepter for ruling all the seven islands on the surface of the globe. No one could disobey his irrevocable orders but the saintly persons, the brāhmaṇas and the descendants of the Supreme Personality of Godhead [the Vaiṣṇavas].

SB 4.21.13
Once upon a time King Pṛthu initiated the performance of a very great sacrifice in which great saintly sages, brāhmaṇas, demigods from higher planetary systems and great saintly kings known as rājarsis all assembled together.

SB 4.21.14
In that great assembly, Mahārāja Pṛthu first of all worshiped all the respectable visitors according to their respective positions. After this, he stood up in the midst of the assembly, and it appeared that the full moon had arisen amongst the stars.

SB 4.21.15
King Pṛthu's body was tall and sturdy, and his complexion was fair. His arms were full and broad and his eyes as bright as the rising sun. His nose was straight, his face very beautiful and his personality grave. His teeth were set beautifully in his smiling face.

SB 4.21.16
The chest of Mahārāja Pṛthu was very broad, his waist was very thick, and his abdomen, wrinkled by lines of skin, resembled in

construction a leaf of a banyan tree. His navel was coiled and deep, his thighs were of a golden hue, and his instep was arched.

SB 4.21.17
The black, slick hair on his head was very fine and curly, and his neck, like a conchshell, was decorated with auspicious lines. He wore a very valuable dhoti, and there was a nice wrapper on the upper part of his body.

SB 4.21.18
As Mahārāja Pṛthu was being initiated to perform the sacrifice, he had to leave aside his valuable dress, and therefore his natural bodily beauty was visible. It was very pleasing to see him put on a black deerskin and wear a ring of kuśa grass on his finger, for this increased the natural beauty of his body. It appears that Mahārāja Pṛthu observed all the regulative principles before he performed the sacrifice.

SB 4.21.19
Just to encourage the members of the assembly and to enhance their pleasure, King Pṛthu glanced over them with eyes that seemed like stars in a sky wet with dew. He then spoke to them in a great voice.

SB 4.21.20
Mahārāja Pṛthu's speech was very beautiful, full of metaphorical language, clearly understandable and very pleasing to hear. His words were all grave and certain. It appears that when he spoke, he expressed his personal realization of the Absolute Truth in order to benefit all who were present.

SB 4.21.21
King Pṛthu said: O gentle members of the assembly, may all good fortune be upon you! May all of you great souls who have come to attend this meeting kindly hear my prayer attentively. A person who is actually inquisitive must present his decision before an assembly of noble souls.

SB 4.21.22
King Pṛthu continued: By the grace of the Supreme Lord I have been appointed the king of this planet, and I carry the scepter to rule the citizens, protect them from all danger and give them employment according to their respective positions in the social order established by Vedic injunction.

SB 4.21.23
Mahārāja Pṛthu said: I think that upon the execution of my duties as king, I shall be able to achieve the desirable objectives described by experts in Vedic knowledge. This destination is certainly achieved by the pleasure of the Supreme Personality of Godhead, who is the seer of all destiny.

SB 4.21.24
Any king who does not teach his citizens about their respective duties in terms of varṇa and āśrama but who simply exacts tolls and taxes from them is liable to suffer for the impious activities which have been performed by the citizens. In addition to such degradation, the king also loses his own fortune.

SB 4.21.25
Pṛthu Mahārāja continued: Therefore, my dear citizens, for the welfare of your king after his death, you should execute your duties properly in terms of your positions of varṇa and āśrama and should always think of the Supreme Personality of Godhead within your hearts. By doing so, you will protect your own interests, and you will bestow mercy upon your king for his welfare after death.

SB 4.21.26
I request all the pure-hearted demigods, forefathers and saintly persons to support my proposal, for after death the result of an action is equally shared by its doer, its director and its supporter.

SB 4.21.27
My dear respectable ladies and gentlemen, according to the authoritative statements of śāstra, there must be a supreme authority who is able to award the respective benefits of our present activities. Otherwise, why should there be persons who are unusually beautiful and powerful both in this life and in the life after death?

SB 4.21.28, SB 4.21.29, SB 4.21.28-29
This is confirmed not only by the evidence of the Vedas but also by the personal behavior of great personalities like Manu, Uttānapāda, Dhruva, Priyavrata and my grandfather Aṅga, as well as by many other great personalities and ordinary living entities, exemplified by Mahārāja Prahlāda and Bali, all of whom are theists, believing in the existence of the Supreme Personality of Godhead, who carries a club.

SB 4.21.30
Although abominable persons like my father, Vena, the grandson of death personified, are bewildered on the path of religion, all the great personalities like those mentioned agree that in this world the only bestower of the benedictions of religion, economic development, sense gratification, liberation or elevation to the heavenly planets is the Supreme Personality of Godhead.

<p>SB 4.21.31 By the inclination to serve the lotus feet of the Supreme Personality of Godhead, suffering humanity can immediately cleanse the dirt which has accumulated in their minds during innumerable births. Like the Ganges water, which emanates from the toes of the lotus feet of the Lord, such a process immediately cleanses the mind, and thus spiritual or Kṛṣṇa consciousness gradually increases.</p>	<p>accepted with faith, austerity, scriptural conclusions, full sense and mind control, and meditation. In this way the real goal of life is illuminated, just as one's face is fully reflected in a clear mirror.</p>
<p>SB 4.21.32 When a devotee takes shelter at the lotus feet of the Supreme Personality of Godhead, he is completely cleansed of all misunderstanding or mental speculation, and he manifests renunciation. This is possible only when one is strengthened by practicing bhakti-yoga. Once having taken shelter at the root of the lotus feet of the Lord, a devotee never comes back to this material existence, which is full of the threefold miseries.</p>	<p>SB 4.21.43 O respectable personalities present here, I beg the blessings of all of you that I may perpetually carry on my crown the dust of the lotus feet of such brāhmaṇas and Vaiṣṇavas until the end of my life. He who can carry such dust on his head is very soon relieved of all the reactions which arise from sinful life, and eventually he develops all good and desirable qualities.</p>
<p>SB 4.21.33 Pṛthu Mahārāja advised his citizens: Engaging your minds, your words, your bodies and the results of your occupational duties, and being always open-minded, you should all render devotional service to the Lord. According to your abilities and the occupations in which you are situated, you should engage your service at the lotus feet of the Supreme Personality of Godhead with full confidence and without reservation. Then you will surely be successful in achieving the final objective in your lives.</p>	<p>SB 4.21.44 Whoever acquires the brahminical qualifications—whose only wealth is good behavior, who is grateful and who takes shelter of experienced persons—gets all the opulence of the world. I therefore wish that the Supreme Personality of Godhead and His associates be pleased with the brāhmaṇa class, with the cows and with me.</p>
<p>SB 4.21.34 The Supreme Personality of Godhead is transcendental and not contaminated by this material world. But although He is concentrated spirit soul without material variety, for the benefit of the conditioned soul He nevertheless accepts different types of sacrifice performed with various material elements, rituals and mantras and offered to the demigods under different names according to the interests and purposes of the performers.</p>	<p>SB 4.21.45 The great sage Maitreya said: After hearing King Pṛthu speak so nicely, all the demigods, the denizens of Pitrloka, the brāhmaṇas and the saintly persons present at the meeting congratulated him by expressing their good will.</p>
<p>SB 4.21.35 The Supreme Personality of Godhead is all-pervading, but He is also manifested in different types of bodies which arise from a combination of material nature, time, desires and occupational duties. Thus different types of consciousness develop, just as fire, which is always basically the same, blazes in different ways according to the shape and dimension of firewood.</p>	<p>SB 4.21.46 They all declared that the Vedic conclusion that one can conquer the heavenly planets by the action of a putra, or son, was fulfilled, for the most sinful Vena, who had been killed by the curse of the brāhmaṇas, was now delivered from the darkest region of hellish life by his son, Mahārāja Pṛthu.</p>
<p>SB 4.21.36 The Supreme Personality of Godhead is the master and enjoyer of the results of all sacrifices, and He is the supreme spiritual master as well. All of you citizens on the surface of the globe who have a relationship with me and are worshiping Him by dint of your occupational duties are bestowing your mercy upon me. Therefore, O my citizens, I thank you.</p>	<p>SB 4.21.47 Similarly, Hiraṇyakaśipu, who by dint of his sinful activities always defied the supremacy of the Supreme Personality of Godhead, entered into the darkest region of hellish life; but by the grace of his great son, Prahlāda Mahārāja, he also was delivered and went back home, back to Godhead.</p>
<p>SB 4.21.37 The brāhmaṇas and Vaiṣṇavas are personally glorified by their characteristic powers of tolerance, penance, knowledge and education. By dint of all these spiritual assets, Vaiṣṇavas are more powerful than royalty. It is therefore advised that the princely order not exhibit its material prowess before these two communities and should avoid offending them.</p>	<p>SB 4.21.48 All the saintly brāhmaṇas thus addressed Pṛthu Mahārāja: O best of the warriors, O father of this globe, may you be blessed with a long life, for you have great devotion to the infallible Supreme Personality of Godhead, who is the master of all the universe.</p>
<p>SB 4.21.38 The Supreme Personality of Godhead, the ancient, eternal Godhead, who is foremost amongst all great personalities, obtained the opulence of His staunch reputation, which purifies the entire universe, by worshiping the lotus feet of those brāhmaṇas and Vaiṣṇavas.</p>	<p>SB 4.21.49 The audience continued: Dear King Pṛthu, your reputation is the purest of all, for you are preaching the glories of the most glorified of all, the Supreme Personality of Godhead, the Lord of the brāhmaṇas. Since, due to our great fortune, we have you as our master, we think that we are living directly under the agency of the Lord.</p>
<p>SB 4.21.39 The Supreme Personality of Godhead, who is everlastingly independent and who exists in everyone's heart, is very pleased with those who follow in His footsteps and engage without reservation in the service of the descendants of brāhmaṇas and Vaiṣṇavas, for He is always dear to brāhmaṇas and Vaiṣṇavas and they are always dear to Him.</p>	<p>SB 4.21.50 Our dear lord, it is your occupational duty to rule over your citizens. That is not a very wonderful task for a personality like you, who are so affectionate in seeing to the interests of the citizens, because you are full of mercy. That is the greatness of your character.</p>
<p>SB 4.21.40 By regular service to the brāhmaṇas and Vaiṣṇavas, one can clear the dirt from his heart and thus enjoy supreme peace and liberation from material attachment and be satisfied. In this world there is no fruitive activity superior to serving the brāhmaṇa class, for this can bring pleasure to the demigods, for whom the many sacrifices are recommended.</p>	<p>SB 4.21.51 The citizens continued: Today you have opened our eyes and revealed how to cross to the other side of the ocean of darkness. By our past deeds and by the arrangement of superior authority, we are entangled in a network of fruitive activities and have lost sight of the destination of life; thus we have been wandering within the universe.</p>
<p>SB 4.21.41 Although the Supreme Personality of Godhead, Ananta, eats through the fire sacrifices offered in the names of the different demigods, He does not take as much pleasure in eating through fire as He does in accepting offerings through the mouths of learned sages and devotees, for then He does not leave the association of devotees.</p>	<p>SB 4.21.52 Dear lord, you are situated in your pure existential position of goodness; therefore you are the perfect representative of the Supreme Lord. You are glorified by your own prowess, and thus you are maintaining the entire world by introducing brahminical culture and protecting everyone in your line of duty as a kṣatriya.</p>
<p>SB 4.21.42 In brahminical culture a brāhmaṇa's transcendental position is eternally maintained because the injunctions of the Vedas are</p>	<p>SB 4.22: Pṛthu Mahārāja's Meeting with the Four Kumāras</p>
	<p>SB 4.22.1 The great sage Maitreya said: While the citizens were thus praying to the most powerful King Pṛthu, the four Kumāras, who were as bright as the sun, arrived on the spot.</p>
	<p>SB 4.22.2 Seeing the glowing effulgence of the four Kumāras, the masters of all mystic Power, the King and his associates could recognize them as they descended from the sky.</p>
	<p>SB 4.22.3 Seeing the four Kumāras, Pṛthu Mahārāja was greatly anxious to receive them. Therefore the King, with all his officers, very hastily got up, as anxiously as a conditioned soul whose senses are immediately attracted by the modes of material nature.</p>
	<p>SB 4.22.4 When the great sages accepted their reception, according to the instructions of the sāstras, and finally took their seats offered by the King, the King, influenced by the glories of the sages, immediately</p>

<p>bowed down. Thus he worshiped the four Kumāras.</p> <p>SB 4.22.5</p> <p>After this, the King took the water which had washed the lotus feet of the Kumāras and sprinkled it over his hair. By such respectful actions, the King, as an exemplary personality, showed how to receive a spiritually advanced personality.</p> <p>SB 4.22.6</p> <p>The four great sages were elder to Lord Śiva, and when they were seated on the golden throne, they appeared just like fire blazing on an altar. Mahārāja Pṛthu, out of his great gentleness and respect for them, began to speak with great restraint as follows.</p> <p>SB 4.22.7</p> <p>King Pṛthu spoke: My dear great sages, auspiciousness personified, it is very difficult for even the mystic yogis to see you. Indeed, you are very rarely seen. I do not know what kind of pious activity I performed for you to grace me by appearing before me without difficulty.</p> <p>SB 4.22.8</p> <p>Any person upon whom the brāhmaṇas and Vaiṣṇavas are pleased can achieve anything which is very rare to obtain in this world as well as after death. Not only that, but one also receives the favor of the auspicious Lord Śiva and Lord Viṣṇu, who accompany the brāhmaṇas and Vaiṣṇavas.</p> <p>SB 4.22.9</p> <p>Pṛthu Mahārāja continued: Although you are traveling in all planetary systems, people cannot know you, just as they cannot know the Supersoul, although He is within everyone's heart as the witness of everything. Even Lord Brahmā and Lord Śiva cannot understand the Supersoul.</p> <p>SB 4.22.10</p> <p>A person who is not very rich and is attached to family life becomes highly glorified when saintly persons are present in his home. The master and servants who are engaged in offering the exalted visitors water, a sitting place and paraphernalia for reception are glorified, and the home itself is also glorified.</p> <p>SB 4.22.11</p> <p>On the contrary, even though full of all opulence and material prosperity, any householder's house where the devotees of the Lord are never allowed to come in, and where there is no water for washing their feet, is to be considered a tree in which all venomous serpents live.</p> <p>SB 4.22.12</p> <p>Mahārāja Pṛthu offered his welcome to the four Kumāras, addressing them as the best of the brāhmaṇas. He welcomed them, saying: From the beginning of your birth you strictly observed the vows of celibacy, and although you are experienced in the path of liberation, you are keeping yourselves just like small children.</p> <p>SB 4.22.13</p> <p>Pṛthu Mahārāja inquired from the sages about persons entangled in this dangerous material existence because of their previous actions; could such persons, whose only aim is sense gratification, be blessed with any good fortune?</p> <p>SB 4.22.14</p> <p>Pṛthu Mahārāja continued: My dear sirs, there is no need to ask about your good and bad fortune because you are always absorbed in spiritual bliss. The mental concoction of the auspicious and inauspicious does not exist in you.</p> <p>SB 4.22.15</p> <p>I am completely assured that personalities like you are the only friends for persons who are blazing in the fire of material existence. I therefore ask you how in this material world we can very soon achieve the ultimate goal of life.</p> <p>SB 4.22.16</p> <p>The Supreme Personality of Godhead is always anxious to elevate the living entities, who are His parts and parcels, and for their special benefit, the Lord travels all over the world in the form of self-realized persons like you.</p> <p>SB 4.22.17</p> <p>The great sage Maitreya continued: Thus Sanat-kumāra, the best of the celibates, after hearing the speech of Pṛthu Mahārāja, which was meaningful, appropriate, full of precise words and very sweet to hear, smiled with full satisfaction and began to speak as follows.</p> <p>SB 4.22.18</p> <p>Sanat-kumāra said: My dear King Pṛthu, I am very nicely questioned by you. Such questions are beneficial for all living entities, especially because they are raised by you, who are always thinking of the good of others. Although you know everything, you ask such questions because that is the behavior of saintly persons. Such intelligence is befitting your position.</p> <p>SB 4.22.19</p> <p>When there is a congregation of devotees, their discussions,</p>

<p>questions and answers become conclusive to both the speaker and the audience. Thus such a meeting is beneficial for everyone's real happiness.</p> <p>SB 4.22.20</p> <p>Sanat-kumāra continued: My dear King, you already have an inclination to glorify the lotus feet of the Supreme Personality of Godhead. Such attachment is very difficult to achieve, but when one has attained such unflinching faith in the Lord, it automatically cleanses lusty desires from the core of the heart.</p> <p>SB 4.22.21</p> <p>It has been conclusively decided in the scriptures, after due consideration, that the ultimate goal for the welfare of human society is detachment from the bodily concept of life and increased and steadfast attachment for the Supreme Lord, who is transcendental, beyond the modes of material nature.</p> <p>SB 4.22.22</p> <p>Attachment for the Supreme can be increased by practicing devotional service, inquiring about the Supreme Personality of Godhead, applying bhakti-yoga in life, worshiping the Yogeśvara, the Supreme Personality of Godhead, and by hearing and chanting about the glories of the Supreme Personality of Godhead. These actions are pious in themselves.</p> <p>SB 4.22.23</p> <p>One has to make progress in spiritual life by not associating with persons who are simply interested in sense gratification and making money. Not only such persons, but one who associates with such persons should be avoided. One should mold his life in such a way that he cannot live in peace without drinking the nectar of the glorification of the Supreme Personality of Godhead, Hari. One can be thus elevated by being disgusted with the taste for sense enjoyment.</p> <p>SB 4.22.24</p> <p>A candidate for spiritual advancement must be nonviolent, must follow in the footsteps of great ācāryas, must always remember the nectar of the pastimes of the Supreme Personality of Godhead, must follow the regulative principles without material desire and, while following the regulative principles, should not blaspheme others. A devotee should lead a very simple life and not be disturbed by the duality of opposing elements. He should learn to tolerate them.</p> <p>SB 4.22.25</p> <p>The devotee should gradually increase the culture of devotional service by constant hearing of the transcendental qualities of the Supreme Personality of Godhead. These pastimes are like ornamental decorations on the ears of devotees. By rendering devotional service and transcending the material qualities, one can easily be fixed in transcendence in the Supreme Personality of Godhead.</p> <p>SB 4.22.26</p> <p>Upon becoming fixed in his attachment to the Supreme Personality of Godhead by the grace of the spiritual master and by awakening knowledge and detachment, the living entity, situated within the heart of the body and covered by the five elements, burns up his material surroundings exactly as fire, arising from wood, burns the wood itself.</p> <p>SB 4.22.27</p> <p>When a person becomes devoid of all material desires and liberated from all material qualities, he transcends distinctions between actions executed externally and internally. At that time the difference between the soul and the Supersoul, which was existing before self-realization, is annihilated. When a dream is over, there is no longer a distinction between the dream and the dreamer.</p> <p>SB 4.22.28</p> <p>When the soul exists for sense gratification, he creates different desires, and for that reason he becomes subjected to designations. But when one is in the transcendental position, he is no longer interested in anything except fulfilling the desires of the Lord.</p> <p>SB 4.22.29</p> <p>Only because of different causes does a person see a difference between himself and others, just as one sees the reflection of a body appearing differently manifested on water, on oil or in a mirror.</p> <p>SB 4.22.30</p> <p>When one's mind and senses are attracted to sense objects for enjoyment, the mind becomes agitated. As a result of continually thinking of sense objects, one's real consciousness almost becomes lost, like the water in a lake that is gradually sucked up by the big grass straws on its bank.</p> <p>SB 4.22.31</p> <p>When one deviates from his original consciousness, he loses the capacity to remember his previous position or recognize his present one. When remembrance is lost, all knowledge acquired is based on a false foundation. When this occurs, learned scholars consider that</p>
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the soul is lost.	planet, Pṛthu Mahārāja offered everything to the Kumāras.
SB 4.22.32 There is no stronger obstruction to one's self-interest than thinking other subject matters to be more pleasing than one's self-realization.	SB 4.22.46 The kṣatriyas, vaiśyas and sūdras eat their food by virtue of the brāhmaṇas' mercy. It is the brāhmaṇas who enjoy their own property, clothe themselves with their own property and give charity with their own property.
SB 4.22.33 For human society, constantly thinking of how to earn money and apply it for sense gratification brings about the destruction of everyone's interests. When one becomes devoid of knowledge and devotional service, he enters into species of life like those of trees and stones.	SB 4.22.47 Pṛthu Mahārāja continued: How can such persons, who have rendered unlimited service by explaining the path of self-realization in relation to the Supreme Personality of Godhead, and whose explanations are given for our enlightenment with complete conviction and Vedic evidence, be repaid except by folded palms containing water for their satisfaction? Such great personalities can be satisfied only by their own activities, which are distributed amongst human society out of their unlimited mercy.
SB 4.22.34 Those who strongly desire to cross the ocean of nescience must not associate with the modes of ignorance, for hedonistic activities are the greatest obstructions to realization of religious principles, economic development, regulated sense gratification and, at last, liberation.	SB 4.22.48 The great sage Maitreya continued: Being thus worshiped by Mahārāja Pṛthu, the four Kumāras, who were masters of devotional service, became very pleased. Indeed, they appeared in the sky and praised the character of the King, and everyone observed them.
SB 4.22.35 Out of the four principles—namely religion, economic development, sense gratification and liberation—liberation has to be taken very seriously. The other three are subject to destruction by the stringent law of nature—death.	SB 4.22.49 Amongst great personalities, Mahārāja Pṛthu was the chief by virtue of his fixed position in relation to spiritual enlightenment. He remained satisfied as one who has achieved all success in spiritual understanding.
SB 4.22.36 We accept as blessings different states of higher life, distinguishing them from lower states of life, but we should know that such distinctions exist only in relation to the interchange of the modes of material nature. Actually these states of life have no permanent existence, for all of them will be destroyed by the supreme controller.	SB 4.22.50 Being self-satisfied, Mahārāja Pṛthu executed his duties as perfectly as possible according to the time and his situation, strength and financial position. His only aim in all his activities was to satisfy the Absolute Truth. In this way, he duly acted.
SB 4.22.37 Sanat-kumāra advised the King: Therefore, my dear King Pṛthu, try to understand the Supreme Personality of Godhead, who is living within everyone's heart along with the individual soul, in each and every body, either moving or not moving. The individual souls are fully covered by the gross material body and subtle body made of the life air and intelligence.	SB 4.22.51 Mahārāja Pṛthu completely dedicated himself to be an eternal servant of the Supreme Personality of Godhead, transcendental to material nature. Consequently all the fruits of his activities were dedicated to the Lord, and he always thought of himself as the servant of the Supreme Personality of Godhead, who is the proprietor of everything.
SB 4.22.38 The Supreme Personality of Godhead manifests Himself as one with the cause and effect within this body, but one who has transcended the illusory energy by deliberate consideration, which clears the misconception of a snake for a rope, can understand that the Paramātmā is eternally transcendental to the material creation and situated in pure internal energy. Thus the Lord is transcendental to all material contamination. Unto Him only must one surrender.	SB 4.22.52 Mahārāja Pṛthu, who was very opulent due to the prosperity of his entire empire, remained at home as a householder. Since he was never inclined to utilize his opulences for the gratification of his senses, he remained unattached, exactly like the sun, which is unaffected in all circumstances.
SB 4.22.39 The devotees, who are always engaged in the service of the toes of the lotus feet of the Lord, can very easily overcome hard-knotted desires for fruitive activities. Because this is very difficult, the nondevotees—the jñānis and yogīs—although trying to stop the waves of sense gratification, cannot do so. Therefore you are advised to engage in the devotional service of Kṛṣṇa, the son of Vasudeva.	SB 4.22.53 Being situated in the liberated position of devotional service, Pṛthu Mahārāja not only performed all fruitive activities but also begot five sons by his wife, Arci. Indeed, all his sons were begotten according to his own desire.
SB 4.22.40 The ocean of nescience is very difficult to cross because it is infested with many dangerous sharks. Although those who are nondevotees undergo severe austerities and penances to cross that ocean, we recommend that you simply take shelter of the lotus feet of the Lord, which are like boats for crossing the ocean. Although the ocean is difficult to cross, by taking shelter of His lotus feet you will overcome all dangers.	SB 4.22.54 After begetting five sons, named Vijitāśva, Dhūmrakeśa, Haryakṣa, Draviṇa and Vṛka, Pṛthu Mahārāja continued to rule the planet. He accepted all the qualities of the deities who governed all other planets.
SB 4.22.41 The great sage Maitreya continued: Being thus enlightened in complete spiritual knowledge by the son of Brahmā—one of the Kumāras, who was complete in spiritual knowledge—the King worshiped them in the following words.	SB 4.22.55 Since Mahārāja Pṛthu was a perfect devotee of the Supreme Personality of Godhead, he wanted to protect the Lord's creation by pleasing the various citizens according to their various desires. Therefore Pṛthu Mahārāja used to please them in all respects by his words, mentality, works and gentle behavior.
SB 4.22.42 The King said: O brāhmaṇa, O powerful one, formerly Lord Viṣṇu showed me His causeless mercy, indicating that you would come to my house, and to confirm that blessing, you have all come.	SB 4.22.56 Mahārāja Pṛthu became as celebrated a king as Soma-rāja, the king of the moon. He was also powerful and exacting, just like the sun-god, who distributes heat and light and at the same time exacts all the planetary waters.
SB 4.22.43 My dear brāhmaṇa, you have carried out the order thoroughly because you are also as compassionate as the Lord. It is my duty, therefore, to offer you something, but all I possess are but remnants of food taken by great saintly persons. What shall I give?	SB 4.22.57 Mahārāja Pṛthu was so strong and powerful that no one could disobey his orders any more than one could conquer fire itself. He was so strong that he was compared to Indra, the King of heaven, whose power is insuperable. On the other hand, Mahārāja Pṛthu was also as tolerant as the earth, and in fulfilling various desires of human society, he was like heaven itself.
SB 4.22.44 The King continued: Therefore, my dear brāhmaṇas, my life, wife, children, home, furniture and household paraphernalia, my kingdom, strength, land and especially my treasury are all offered unto you.	SB 4.22.58 Just as rainfall satisfies everyone's desires, Mahārāja Pṛthu used to satisfy everyone. He was like the sea in that no one could understand his depths, and he was like Meru, the king of hills, in the fixity of his purpose.
SB 4.22.45 Since only a person who is completely educated according to the principles of Vedic knowledge deserves to be commander-in-chief, ruler of the state, the first to chastise and the proprietor of the whole	SB 4.22.59 Mahārāja Pṛthu's intelligence and education were exactly like that of Yamarāja, the superintendent of death. His opulence was comparable to the Himalaya Mountains, where all valuable jewels and metals are stocked. He possessed great riches like Kuvera, the treasurer of the

heavenly planets, and no one could reveal his secrets, for they were like the demigod Varuṇa's.
SB 4.22.60 In his bodily strength and in the strength of his senses, Mahārāja Pṛthu was as strong as the wind, which can go anywhere and everywhere. As far as his intolerance was concerned, he was just like the all-powerful Rudra expansion of Lord Śiva, or Sadāśiva.
SB 4.22.61 In his bodily beauty he was just like Cupid, and in his thoughtfulness he was like a lion. In his affection he was just like Svāyambhuva Manu, and in his ability to control he was like Lord Brahmā.
SB 4.22.62 In his personal behavior, Pṛthu Mahārāja exhibited all good qualities, and in spiritual knowledge he was exactly like Bṛhaspati. In self-control he was like the Supreme Personality of Godhead Himself. As far as his devotional service was concerned, he was a great follower of devotees who were attached to cow protection and the rendering of all service to the spiritual master and the brāhmaṇas. He was perfect in his shyness and in his gentle behavior, and when he engaged in some philanthropic activity, he worked as if he were working for his own personal self.
SB 4.22.63 Throughout the whole universe—in the higher, lower and middle planetary systems—Pṛthu Mahārāja's reputation was loudly declared, and all ladies and saintly persons heard his glories, which were as sweet as the glories of Lord Rāmacandra.
SB 4.23: Mahārāja Pṛthu's Going Back Home
SB 4.23.1, SB 4.23.2, SB 4.23.3, SB 4.23.1-3 At the last stage of his life, when Mahārāja Pṛthu saw himself getting old, that great soul, who was king of the world, divided whatever opulence he had accumulated amongst all kinds of living entities, moving and nonmoving. He arranged pensions for everyone according to religious principles, and after executing the orders of the Supreme Personality of Godhead, in complete coordination with Him, he dedicated his sons unto the earth, which was considered to be his daughter. Then Mahārāja Pṛthu left the presence of his citizens, who were almost lamenting and crying from feeling separation from the King, and went to the forest alone with his wife to perform austerities.
SB 4.23.4 After retiring from family life, Mahārāja Pṛthu strictly followed the regulations of retired life and underwent severe austerities in the forest. He engaged in these activities as seriously as he had formerly engaged in leading the government and conquering everyone.
SB 4.23.5 In the tapo-vana, Mahārāja Pṛthu sometimes ate the trunks and roots of trees, and sometimes he ate fruit and dried leaves, and for some weeks he drank only water. Finally he lived simply by breathing air.
SB 4.23.6 Following the principles of forest living and the footsteps of the great sages and munis, Pṛthu Mahārāja accepted five kinds of heating processes during the summer season, exposed himself to torrents of rain in the rainy season and, in the winter, stood in water up to his neck. He also used to simply lie down on the floor to sleep.
SB 4.23.7 Mahārāja Pṛthu underwent all these severe austerities in order to control his words and his senses, to refrain from discharging his semen and to control the life air within his body. All this he did for the satisfaction of Kṛṣṇa. He had no other purpose.
SB 4.23.8 By thus practicing severe austerities, Mahārāja Pṛthu gradually became steadfast in spiritual life and completely free of all desires for fruitive activities. He also practiced breathing exercises to control his mind and senses, and by such control he became completely free from all desires for fruitive activity.
SB 4.23.9 Thus the best amongst human beings, Mahārāja Pṛthu, followed that path of spiritual advancement which was advised by Sanat-kumāra. That is to say, he worshiped the Supreme Personality of Godhead, Kṛṣṇa.
SB 4.23.10 Mahārāja Pṛthu thus engaged completely in devotional service, executing the rules and regulations strictly according to principles, twenty-four hours daily. Thus his love and devotion unto the Supreme Personality of Godhead, Kṛṣṇa, developed and became unflinching and fixed.
SB 4.23.11 By regularly discharging devotional service, Pṛthu Mahārāja became transcendental in mind and could therefore constantly think of the lotus feet of the Lord. Because of this, he became completely

detached and attained perfect knowledge by which he could transcend all doubt. Thus he was freed from the clutches of false ego and the material conception of life.
SB 4.23.12 When he became completely free from the conception of bodily life, Mahārāja Pṛthu realized Lord Kṛṣṇa sitting in everyone's heart as the Paramātmā. Being thus able to get all instructions from Him, he gave up all other practices of yoga and jñāna. He was not even interested in the perfection of the yoga and jñāna systems, for he thoroughly realized that devotional service to Kṛṣṇa is the ultimate goal of life and that unless the yogis and jñānis become attracted to kṛṣṇa-kathā [narrations about Kṛṣṇa], their illusions concerning existence can never be dispelled.
SB 4.23.13 In due course of time, when Pṛthu Mahārāja was to give up his body, he fixed his mind firmly upon the lotus feet of Kṛṣṇa, and thus, completely situated on the brahma-bhūta platform, he gave up the material body.
SB 4.23.14 When Mahārāja Pṛthu practiced a particular yogic sitting posture, he blocked the doors of his anus with his ankles, pressed his right and left calves and gradually raised his life air upward, passing it on to the circle of his navel, up to his heart and throat, and finally pushed it upward to the central position between his two eyebrows.
SB 4.23.15 In this way, Pṛthu Mahārāja gradually raised his air of life up to the hole in his skull, whereupon he lost all desire for material existence. Gradually he merged his air of life with the totality of air, his body with the totality of earth, and the fire within his body with the totality of fire.
SB 4.23.16 In this way, according to the different positions of the various parts of the body, Pṛthu Mahārāja merged the holes of his senses with the sky; his bodily liquids, such as blood and various secretions, with the totality of water; and he merged earth with water, then water with fire, fire with air, air with sky, and so on.
SB 4.23.17 He amalgamated the mind with the senses and the senses with the sense objects, according to their respective positions, and he also amalgamated the material ego with the total material energy, mahat-tattva.
SB 4.23.18 Pṛthu Mahārāja then offered the total designation of the living entity unto the supreme controller of illusory energy. Being released from all the designations by which the living entity became entrapped, he became free by knowledge and renunciation and by the spiritual force of his devotional service. In this way, being situated in his original constitutional position of Kṛṣṇa consciousness, he gave up this body as a prabhu, or controller of the senses.
SB 4.23.19 The Queen, the wife of Pṛthu Mahārāja, whose name was Arci, followed her husband into the forest. Since she was a queen, her body was very delicate. Although she did not deserve to live in the forest, she voluntarily touched her lotus feet to the ground.
SB 4.23.20 Although she was not accustomed to such difficulties, Queen Arci followed her husband in the regulative principles of living in the forest like great sages. She lay down on the ground and ate only fruits, flowers and leaves, and because she was not fit for these activities, she became frail and thin. Yet because of the pleasure she derived in serving her husband, she did not feel any difficulties.
SB 4.23.21 When Queen Arci saw that her husband, who had been so merciful to her and the earth, no longer showed symptoms of life, she lamented for a little while and then built a fiery pyre on top of a hill and placed the body of her husband on it.
SB 4.23.22 After this, the Queen executed the necessary funerary functions and offered oblations of water. After bathing in the river, she offered obeisances to various demigods situated in the sky in the different planetary systems. She then circumambulated the fire and, while thinking of the lotus feet of her husband, entered its flames.
SB 4.23.23 After observing this brave act performed by the chaste wife Arci, the wife of the great King Pṛthu, many thousands of the wives of the demigods, along with their husbands, offered prayers to the Queen, for they were very much satisfied.
SB 4.23.24 At that time the demigods were situated on the top of Mandara Hill, and all their wives began to shower flowers on the funeral pyre and began to talk amongst themselves as follows.

<p>SB 4.23.25 The wives of the demigods said: All glories to Queen Arci! We can see that this queen of the great King Pṛthu, the emperor of all the kings of the world, has served her husband with mind, speech and body exactly as the goddess of fortune serves the Supreme Personality of Godhead, Yajñeśa, or Viṣṇu.</p>	<p>Whoever, with great reverence and adoration, regularly reads, chants and describes the history of Mahārāja Pṛthu's activities will certainly increase unflinching faith and attraction for the lotus feet of the Lord. The Lord's lotus feet are the boat by which one can cross the ocean of nescience.</p>
<p>SB 4.23.26 The wives of the demigods continued: Just see how this chaste lady, Arci, by dint of her inconceivable pious activities, is still following her husband upward, as far as we can see.</p>	<p>SB 4.24: Chanting the Song Sung by Lord Śiva</p>
<p>SB 4.23.27 In this material world, every human being has a short span of life, but those who are engaged in devotional service go back home, back to Godhead, for they are actually on the path of liberation. For such persons, there is nothing which is not available.</p>	<p>SB 4.24.1 The great sage Maitreya continued: Vijitāśva, the eldest son of Mahārāja Pṛthu, who had a reputation like his father's, became emperor and gave his younger brothers different directions of the world to govern, for he was very affectionate toward his brothers.</p>
<p>SB 4.23.28 Any person who engages himself within this material world in performing activities that necessitate great struggle, and who, after obtaining a human form of life—which is a chance to attain liberation from miseries—undertakes the difficult tasks of fruitive activities, must be considered to be cheated and envious of his own self.</p>	<p>SB 4.24.2 Mahārāja Vijitāśva offered the eastern part of the world to his brother Haryakṣa, the southern part to Dhūmrakeśa, the western part to Vṛka and the northern part to Draviṇa.</p>
<p>SB 4.23.29 The great sage Maitreya continued speaking: My dear Vidura, when the wives of the denizens of heaven were thus talking amongst themselves, Queen Arci reached the planet which her husband, Mahārāja Pṛthu, the topmost self-realized soul, had attained.</p>	<p>SB 4.24.3 Formerly, Mahārāja Vijitāśva pleased the King of heaven, Indra, and from him received the title Antardhāna. His wife's name was Śikhandinī, and by her he begot three good sons.</p>
<p>SB 4.23.30 Maitreya continued: The greatest of all devotees, Mahārāja Pṛthu, was very powerful, and his character was liberal, magnificent and magnanimous. Thus I have described him to you as far as possible.</p>	<p>SB 4.24.4 The three sons of Mahārāja Antardhāna were named Pāvaka, Pavamāna and Śuci. Formerly these three personalities were the demigods of fire, but due to the curse of the great sage Vasiṣṭha, they became the sons of Mahārāja Antardhāna. As such, they were as powerful as the fire-gods, and they attained the destination of mystic yoga power, being again situated as the demigods of fire.</p>
<p>SB 4.23.31 Any person who describes the great characteristics of King Pṛthu with faith and determination—whether he reads or hears of them himself or helps others to hear of them—is certain to attain the very planet which Mahārāja Pṛthu attained. In other words, such a person also returns home to the Vaikuṅṭha planets, back to Godhead.</p>	<p>SB 4.24.5 Mahārāja Antardhāna had another wife, named Nabhasvatī, and by her he was happy to beget another son, named Havirdhāna. Since Mahārāja Antardhāna was very liberal, he did not kill Indra while the demigod was stealing his father's horse at the sacrifice.</p>
<p>SB 4.23.32 If one hears of the characteristics of Pṛthu Mahārāja and is a brāhmaṇa, he becomes perfectly qualified with brahminical powers; if he is a ksatriya, he becomes a king of the world; if he is a vaiśya, he becomes a master of other vaiśyas and many animals; and if he is a śūdra, he becomes the topmost devotee.</p>	<p>SB 4.24.6 Whenever Antardhāna, the supreme royal power, had to exact taxes, punish his citizens or fine them severely, he was not willing to do so. Consequently he retired from the execution of such duties and engaged himself in the performance of different sacrifices.</p>
<p>SB 4.23.33 It does not matter whether one is a man or woman. Anyone who, with great respect, hears this narration of Mahārāja Pṛthu will become the father of many children if he is without children and will become the richest of men if he is without money.</p>	<p>SB 4.24.7 Although Mahārāja Antardhāna was engaged in performing sacrifices, because he was a self-realized soul he very intelligently rendered devotional service to the Lord, who eradicates all the fears of His devotees. By thus worshipping the Supreme Lord, Mahārāja Antardhāna, rapt in ecstasy, attained His planet very easily.</p>
<p>SB 4.23.34 Also, one who hears this narration three times will become very reputable if he is not recognized in society, and he will become a great scholar if he is illiterate. In other words, hearing of the narrations of Pṛthu Mahārāja is so auspicious that it drives away all bad luck.</p>	<p>SB 4.24.8 Havirdhāna, the son of Mahārāja Antardhāna, had a wife named Havirdhāni, who gave birth to six sons, named Barhiṣat, Gaya, Śukla, Kṛṣṇa, Satya and Jitavrata.</p>
<p>SB 4.23.35 By hearing the narration of Pṛthu Mahārāja, one can become great, increase his duration of life, gain promotion to the heavenly planets and counteract the contaminations of this age of Kali. In addition, one can promote the causes of religion, economic development, sense gratification and liberation. Therefore from all sides it is advisable for a materialistic person who is interested in such things to read and hear the narrations of the life and character of Pṛthu Mahārāja.</p>	<p>SB 4.24.9 The great sage Maitreya continued: My dear Vidura, Havirdhāna's very powerful son named Barhiṣat was very expert in performing various kinds of fruitive sacrifices, and he was also expert in the practice of mystic yoga. By his great qualifications, he became known as Prajāpati.</p>
<p>SB 4.23.36 If a king, who is desirous of attaining victory and ruling power, chants the narration of Pṛthu Mahārāja three times before going forth on his chariot, all subordinate kings will automatically render all kinds of taxes unto him—as they rendered them unto Mahārāja Pṛthu—simply upon his order.</p>	<p>SB 4.24.10 Mahārāja Barhiṣat executed many sacrifices all over the world. He scattered kuśa grasses and kept the tops of the grasses pointed eastward.</p>
<p>SB 4.23.37 A pure devotee who is executing the different processes of devotional service may be situated in the transcendental position, being completely absorbed in Kṛṣṇa consciousness, but even he, while discharging devotional service, must hear, read and induce others to hear about the character and life of Pṛthu Mahārāja.</p>	<p>SB 4.24.11 Mahārāja Barhiṣat—henceforward known as Prācīnabarhi—was ordered by the supreme demigod Lord Brahmā to marry the daughter of the ocean named Śatadruti. Her bodily features were completely beautiful, and she was very young. She was decorated with the proper garments, and when she came into the marriage arena and began circumambulating it, the fire-god Agni became so attracted to her that he desired her company, exactly as he had formerly desired to enjoy Śukī.</p>
<p>SB 4.23.38 The great sage Maitreya continued: My dear Vidura, I have as far as possible spoken the narrations about Pṛthu Mahārāja, which enrich one's devotional attitude. Whoever takes advantage of these benefits also goes back home, back to Godhead, like Mahārāja Pṛthu.</p>	<p>SB 4.24.12 While Śatadruti was thus being married, the demons, the denizens of Gandharvaloka, the great sages, and the denizens of Siddhaloka, the earthly planets and Nāgaloka, although highly exalted, were all captivated by the tinkling of her ankle bells.</p>
<p>SB 4.23.39</p>	<p>SB 4.24.13 King Prācīnabarhi begot ten children in the womb of Śatadruti. All of them were equally endowed with religiosity, and all of them were known as the Pracetās.</p>
	<p>SB 4.24.14 When all these Pracetās were ordered by their father to marry and beget children, they all entered the ocean and practiced austerities and penances for ten thousand years. Thus they worshiped the master of all austerity, the Supreme Personality of Godhead.</p>
	<p>SB 4.24.15 When all the sons of Prācīnabarhi left home to execute austerities,</p>

they met Lord Śiva, who, out of great mercy, instructed them about the Absolute Truth. All the sons of Prācinabarhi meditated upon the instructions, chanting and worshiping them with great care and attention.

SB 4.24.16
Vidura asked Maitreya: My dear brāhmaṇa, why did the Pracetās meet Lord Śiva on the way? Please tell me how the meeting happened, how Lord Śiva became very pleased with them and how he instructed them. Certainly such talks are important, and I wish that you please be merciful upon me and describe them.

SB 4.24.17
The great sage Vidura continued: O best of the brāhmaṇas, it is very difficult for living entities engaged within this material body to have personal contact with Lord Śiva. Even great sages who have no material attachments do not contact him, despite their always being absorbed in meditation to attain his personal contact.

SB 4.24.18
Lord Śiva, the most powerful demigod, second only to Lord Viṣṇu, is self-sufficient. Although he has nothing to aspire for in the material world, for the benefit of those in the material world he is always busily engaged everywhere and is accompanied by his dangerous energies like goddess Kālī and goddess Durgā.

SB 4.24.19
The great sage Maitreya continued: My dear Vidura, because of their pious nature, all the sons of Prācinabarhi very seriously accepted the words of their father with heart and soul, and with these words on their heads, they went toward the west to execute their father's order.

SB 4.24.20
While traveling, the Pracetās happened to see a great reservoir of water which seemed almost as big as the ocean. The water of this lake was so calm and quiet that it seemed like the mind of a great soul, and its inhabitants, the aquatics, appeared very peaceful and happy to be under the protection of such a watery reservoir.

SB 4.24.21
In that great lake there were different types of lotus flowers. Some of them were bluish, and some of them were red. Some of them grew at night, some in the day and some, like the indivara lotus flower, in the evening. Combined together, the lotus flowers filled the lake so full that the lake appeared to be a great mine of such flowers. Consequently, on the shores there were swans and cranes, cakravāka, kāraṇḍava and other beautiful water birds standing about.

SB 4.24.22
There were various trees and creepers on all sides of the lake, and there were mad bumblebees humming all about them. The trees appeared to be very jolly due to the sweet humming of the bumblebees, and the saffron, which was contained in the lotus flowers, was being thrown into the air. These all created such an atmosphere that it appeared as though a festival were taking place there.

SB 4.24.23
The sons of the King became very much amazed when they heard vibrations from various drums and kettledrums along with other orderly musical sounds pleasing to the ear.

SB 4.24.24, SB 4.24.25, SB 4.24.24-25
The Pracetās were fortunate to see Lord Śiva, the chief of the demigods, emerging from the water with his associates. His bodily luster was just like molten gold, his throat was bluish, and he had three eyes, which looked very mercifully upon his devotees. He was accompanied by many musicians, who were glorifying him. As soon as the Pracetās saw Lord Śiva, they immediately offered their obeisances in great amazement and fell down at the lotus feet of the lord.

SB 4.24.26
Lord Śiva became very pleased with the Pracetās because generally Lord Śiva is the protector of pious persons and persons of gentle behavior. Being very much pleased with the princes, he began to speak as follows.

SB 4.24.27
Lord Śiva said: You are all the sons of King Prācinabarhi, and I wish all good fortune to you. I also know what you are going to do, and therefore I am visible to you just to show my mercy upon you.

SB 4.24.28
Lord Śiva continued: Any person who is surrendered to the Supreme Personality of Godhead, Kṛṣṇa, the controller of everything—material nature as well as the living entity—is actually very dear to me.

SB 4.24.29
A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and

if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa, or Viṣṇu, in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world.

SB 4.24.30
You are all devotees of the Lord, and as such I appreciate that you are as respectable as the Supreme Personality of Godhead Himself. I know in this way that the devotees also respect me and that I am dear to them. Thus no one can be as dear to the devotees as I am.

SB 4.24.31
Now I shall chant one mantra which is not only transcendental, pure and auspicious, but is the best prayer for anyone who is aspiring to attain the ultimate goal of life. When I chant this mantra, please hear it carefully and attentively.

SB 4.24.32
The great sage Maitreya continued: Out of his causeless mercy, the exalted personality Lord Śiva, a great devotee of Lord Nārāyaṇa, continued to speak to the King's sons, who were standing with folded hands.

SB 4.24.33
Lord Śiva addressed the Supreme Personality of Godhead with the following prayer: O Supreme Personality of Godhead, all glories unto You. You are the most exalted of all self-realized souls. Since You are always auspicious for the self-realized, I wish that You be auspicious for me. You are worshipable by virtue of the all-perfect instructions You give. You are the Supersoul; therefore I offer my obeisances unto You as the supreme living being.

SB 4.24.34
My Lord, You are the origin of the creation by virtue of the lotus flower which sprouts from Your navel. You are the supreme controller of the senses and the sense objects, and You are also the all-pervading Vāsudeva. You are most peaceful, and because of Your self-illuminated existence, You are not disturbed by the six kinds of transformations.

SB 4.24.35
My dear Lord, You are the origin of the subtle material ingredients, the master of all integration as well as the master of all disintegration, the predominating Deity named Sankarṣaṇa, and the master of all intelligence, known as the predominating Deity Pradyumna. Therefore, I offer my respectful obeisances unto You.

SB 4.24.36
My Lord, as the supreme directing Deity known as Aniruddha, You are the master of the senses and the mind. I therefore offer my obeisances unto You again and again. You are known as Ananta as well as Sankarṣaṇa because of Your ability to destroy the whole creation by the blazing fire from Your mouth.

SB 4.24.37
My Lord, O Aniruddha, You are the authority by which the doors of the higher planetary systems and liberation are opened. You are always within the pure heart of the living entity. Therefore I offer my obeisances unto You. You are the possessor of semen which is like gold, and thus, in the form of fire, You help the Vedic sacrifices, beginning with cātur-hotra. Therefore I offer my obeisances unto You.

SB 4.24.38
My Lord, You are the provider of the Piṭṛlokas as well as all the demigods. You are the predominating deity of the moon and the master of all three Vedas. I offer my respectful obeisances unto You because You are the original source of satisfaction for all living entities.

SB 4.24.39
My dear Lord, You are the gigantic universal form which contains all the individual bodies of the living entities. You are the maintainer of the three worlds, and as such You maintain the mind, senses, body, and air of life within them. I therefore offer my respectful obeisances unto You.

SB 4.24.40
My dear Lord, by expanding Your transcendental vibrations, You reveal the actual meaning of everything. You are the all-pervading sky within and without, and You are the ultimate goal of pious activities executed both within this material world and beyond it. I therefore offer my respectful obeisances again and again unto You.

SB 4.24.41
My dear Lord, You are the viewer of the results of pious activities. You are inclination, disinclination and their resultant activities. You are the cause of the miserable conditions of life caused by irreligion, and therefore You are death. I offer You my respectful obeisances.

SB 4.24.42
My dear Lord, You are the topmost of all bestowers of all benediction, the oldest and supreme enjoyer amongst all enjoyers.

<p>You are the master of all the worlds' metaphysical philosophy, for You are the supreme cause of all causes, Lord Kṛṣṇa. You are the greatest of all religious principles, the supreme mind, and You have a brain which is never checked by any condition. Therefore I repeatedly offer my obeisances unto You.</p>	<p>serious about the perfection of life?</p>
<p>SB 4.24.43 My dear Lord, You are the supreme controller of the worker, sense activities and results of sense activities [karma]. Therefore You are the controller of the body, mind and senses. You are also the supreme controller of egotism, known as Rudra. You are the source of knowledge and the activities of the Vedic injunctions.</p>	<p>SB 4.24.56 Simply by expansion of His eyebrows, invincible time personified can immediately vanquish the entire universe. However, formidable time does not approach the devotee who has taken complete shelter at Your lotus feet.</p>
<p>SB 4.24.44 My dear Lord, I wish to see You exactly in the form that Your very dear devotees worship. You have many other forms, but I wish to see Your form that is especially liked by the devotees. Please be merciful upon me and show me that form, for only that form worshiped by the devotees can perfectly satisfy all the demands of the senses.</p>	<p>SB 4.24.57 If one by chance associates with a devotee, even for a fraction of a moment, he no longer is subject to attraction by the results of karma or jñāna. What interest then can he have in the benedictions of the demigods, who are subject to the laws of birth and death?</p>
<p>SB 4.24.45, SB 4.24.46, SB 4.24.45-46 The Lord's beauty resembles a dark cloud during the rainy season. As the rainfall glistens, His bodily features also glisten. Indeed, He is the sum total of all beauty. The Lord has four arms and an exquisitely beautiful face with eyes like lotus petals, a beautiful highly raised nose, a mind-attracting smile, a beautiful forehead and equally beautiful and fully decorated ears.</p>	<p>SB 4.24.58 My dear Lord, Your lotus feet are the cause of all auspicious things and the destroyer of all the contamination of sin. I therefore beg Your Lordship to bless me by the association of Your devotees, who are completely purified by worshiping Your lotus feet and who are so merciful upon the conditioned souls. I think that Your real benediction will be to allow me to associate with such devotees.</p>
<p>SB 4.24.47, SB 4.24.48, SB 4.24.47-48 The Lord is superexcellently beautiful on account of His open and merciful smile and His sidelong glance upon His devotees. His black hair is curly, and His garments, waving in the wind, appear like flying saffron pollen from lotus flowers. His glittering earrings, shining helmet, bangles, garland, ankle bells, waist belt and various other bodily ornaments combine with conchshell, disc, club and lotus flower to increase the natural beauty of the Kaustubha pearl on His chest.</p>	<p>SB 4.24.59 The devotee whose heart has been completely cleansed by the process of devotional service and who is favored by Bhaktidevī does not become bewildered by the external energy, which is just like a dark well. Being completely cleansed of all material contamination in this way, a devotee is able to understand very happily Your name, fame, form, activities, etc.</p>
<p>SB 4.24.49 The Lord has shoulders just like a lion's. Upon these shoulders are garlands, necklaces and epaulets, and all of these are always glittering. Besides these, there is the beauty of the Kaustubha-maṇi pearl, and on the dark chest of the Lord there are streaks named Śrīvatsa, which are signs of the goddess of fortune. The glittering of these streaks excels the beauty of the golden streaks on a gold-testing stone. Indeed, such beauty defeats a gold-testing stone.</p>	<p>SB 4.24.60 My dear Lord, the impersonal Brahman spreads everywhere, like the sunshine or the sky. And that impersonal Brahman, which spreads throughout the universe and in which the entire universe is manifested, is You.</p>
<p>SB 4.24.50 The Lord's abdomen is beautiful due to three ripples in the flesh. Being so round, His abdomen resembles the leaf of a banyan tree, and when He exhales and inhales, the movement of the ripples appears very, very beautiful. The coils within the navel of the Lord are so deep that it appears that the entire universe sprouted out of it and yet again wishes to go back.</p>	<p>SB 4.24.61 My dear Lord, You have manifold energies, and these energies are manifested in manifold forms. With such energies You have also created this cosmic manifestation, and although You maintain it as if it were permanent, You ultimately annihilate it. Although You are never disturbed by such changes and alterations, the living entities are disturbed by them, and therefore they find the cosmic manifestation to be different or separated from You. My Lord, You are always independent, and I can clearly see this fact.</p>
<p>SB 4.24.51 The lower part of the Lord's waist is dark and covered with yellow garments and a belt bedecked with golden embroidery work. His symmetrical lotus feet and the calves, thighs and joints of His legs are extraordinarily beautiful. Indeed, the Lord's entire body appears to be well built.</p>	<p>SB 4.24.62 My dear Lord, Your universal form consists of all five elements, the senses, mind, intelligence, false ego (which is material) and the Paramātmā, Your partial expansion, who is the director of everything. Yogis other than the devotees—namely the karma-yogī and jñāna-yogī—worship You by their respective actions in their respective positions. It is stated both in the Vedas and in the śāstras that are corollaries of the Vedas, and indeed everywhere, that it is only You who are to be worshiped. That is the expert version of all the Vedas.</p>
<p>SB 4.24.52 My dear Lord, Your two lotus feet are so beautiful that they appear like two blossoming petals of the lotus flower which grows during the autumn season. Indeed, the nails of Your lotus feet emanate such a great effulgence that they immediately dissipate all the darkness in the heart of a conditioned soul. My dear Lord, kindly show me that form of Yours which always dissipates all kinds of darkness in the heart of a devotee. My dear Lord, You are the supreme spiritual master of everyone; therefore all conditioned souls covered with the darkness of ignorance can be enlightened by You as the spiritual master.</p>	<p>SB 4.24.63 My dear Lord, You are the only Supreme Person, the cause of all causes. Before the creation of this material world, Your material energy remains in a dormant condition. When Your material energy is agitated, the three qualities—namely goodness, passion and ignorance—act, and as a result the total material energy—egotism, ether, air, fire, water, earth and all the various demigods and saintly persons—becomes manifest. Thus the material world is created.</p>
<p>SB 4.24.53 My dear Lord, those who desire to purify their existence must always engage in meditation upon Your lotus feet, as described above. Those who are serious about executing their occupational duties and who want freedom from fear must take to this process of bhakti-yoga.</p>	<p>SB 4.24.64 My dear Lord, after creating by Your own potencies, You enter within the creation in four kinds of forms. Being within the hearts of the living entities, You know them and know how they are enjoying their senses. The so-called happiness of this material creation is exactly like the bees' enjoyment of honey after it has been collected in the honeycomb.</p>
<p>SB 4.24.54 My dear Lord, the king in charge of the heavenly kingdom is also desirous of obtaining the ultimate goal of life-devotional service. Similarly, You are the ultimate destination of those who identify themselves with You [ahaṁ brahmāsmi]. However, it is very difficult for them to attain You, whereas a devotee can very easily attain Your Lordship.</p>	<p>SB 4.24.65 My dear Lord, Your absolute authority cannot be directly experienced, but one can guess by seeing the activities of the world that everything is being destroyed in due course of time. The force of time is very strong, and everything is being destroyed by something else—just as one animal is being eaten by another animal. Time scatters everything, exactly as the wind scatters clouds in the sky.</p>
<p>SB 4.24.55 My dear Lord, pure devotional service is even difficult for liberated persons to discharge, but devotional service alone can satisfy You. Who will take to other processes of self-realization if he is actually</p>	<p>SB 4.24.66 My dear Lord, all living entities within this material world are mad after planning for things, and they are always busy with a desire to do this or that. This is due to uncontrollable greed. The greed for material enjoyment is always existing in the living entity, but Your Lordship is always alert, and in due course of time You strike him, just as a snake seizes a mouse and very easily swallows him.</p> <p>SB 4.24.67 My dear Lord, any learned person knows that unless he worships You, his entire life is spoiled. Knowing this, how could he give up</p>

worshipping Your lotus feet? Even our father and spiritual master, Lord Brahmā, unhesitatingly worshiped You, and the fourteen Manus followed in his footsteps.
SB 4.24.68 My dear Lord, all actually learned persons know You as the Supreme Brahman and the Supersoul. Although the entire universe is afraid of Lord Rudra, who ultimately annihilates everything, for the learned devotees You are the fearless destination of all.
SB 4.24.69 My dear sons of the King, just execute your occupational duty as kings with a pure heart. Just chant this prayer fixing your mind on the lotus feet of the Lord. That will bring you all good fortune, for the Lord will be very much pleased with you.
SB 4.24.70 Therefore, O sons of the King, the Supreme Personality of Godhead, Hari, is situated in everyone's heart. He is also within your hearts. Therefore chant the glories of the Lord and always meditate upon Him continuously.
SB 4.24.71 My dear princes, in the form of a prayer I have delineated the yoga system of chanting the holy name. All of you should take this important stotra within your minds and promise to keep it in order to become great sages. By acting silently like a great sage and by giving attention and reverence, you should practice this method.
SB 4.24.72 This prayer was first spoken to us by Lord Brahmā, the master of all creators. The creators, headed by Bhṛgu, were instructed in these prayers because they wanted to create.
SB 4.24.73 When all the Prajāpatis were ordered to create by Lord Brahmā, we chanted these prayers in praise of the Supreme Personality of Godhead and became completely free from all ignorance. Thus we were able to create different types of living entities.
SB 4.24.74 A devotee of Lord Kṛṣṇa whose mind is always absorbed in Him, who with great attention and reverence chants this stotra [prayer], will achieve the greatest perfection of life without delay.
SB 4.24.75 In this material world there are different types of achievement, but of all of them the achievement of knowledge is considered to be the highest because one can cross the ocean of nescience only on the boat of knowledge. Otherwise the ocean is impassable.
SB 4.24.76 Although rendering devotional service to the Supreme Personality of Godhead and worshipping Him are very difficult, if one vibrates or simply reads this stotra [prayer] composed and sung by me, he will very easily be able to invoke the mercy of the Supreme Personality of Godhead.
SB 4.24.77 The Supreme Personality of Godhead is the dearest objective of all auspicious benedictions. A human being who sings this song sung by me can please the Supreme Personality of Godhead. Such a devotee, being fixed in the Lord's devotional service, can acquire whatever he wants from the Supreme Lord.
SB 4.24.78 A devotee who rises early in the morning and with folded hands chants these prayers sung by Lord Śiva and gives facility to others to hear them certainly becomes free from all bondage to fruitive activities.
SB 4.24.79 My dear sons of the King, the prayers I have recited to you are meant for pleasing the Supreme Personality of Godhead, the Supersoul. I advise you to recite these prayers, which are as effective as great austerities. In this way, when you are mature, your life will be successful, and you will certainly achieve all your desired objectives without fail.
SB 4.25: The Descriptions of the Characteristics of King Purañjana
SB 4.25.1 The great sage Maitreya continued speaking to Vidura: My dear Vidura, in this way Lord Śiva instructed the sons of King Barhiṣat. The sons of the King also worshiped Lord Śiva with great devotion and respect. Finally, Lord Śiva became invisible to the princes.
SB 4.25.2 All the Pracetā princes simply stood in the water for ten thousand years and recited the prayers given to them by Lord Śiva.
SB 4.25.3 While the princes were undergoing severe austerities in the water, their father was performing different types of fruitive activities. At this time the great saint Nārada, master and teacher of all spiritual life, became very compassionate upon the King and decided to

instruct him about spiritual life.
SB 4.25.4 Nārada Muni asked King Prācīnabarhiṣat: My dear King, what do you desire to achieve by performing these fruitive activities? The chief aim of life is to get rid of all miseries and enjoy happiness, but these two things cannot be realized by fruitive activity.
SB 4.25.5 The King replied: O great soul, Nārada, my intelligence is entangled in fruitive activities; therefore I do not know the ultimate goal of life. Kindly instruct me in pure knowledge so that I can get out of the entanglement of fruitive activities.
SB 4.25.6 Those who are interested only in a so-called beautiful life—namely remaining as a householder entangled by sons and a wife and searching after wealth—think that such things are life's ultimate goal. Such people simply wander in different types of bodies throughout this material existence without finding out the ultimate goal of life.
SB 4.25.7 The great saint Nārada said: O ruler of the citizens, my dear King, please see in the sky those animals which you have sacrificed without compassion and without mercy in the sacrificial arena.
SB 4.25.8 All these animals are awaiting your death so that they can avenge the injuries you have inflicted upon them. After you die, they will angrily pierce your body with iron horns.
SB 4.25.9 In this connection I wish to narrate an old history connected with the character of a king called Purañjana. Please try to hear me with great attention.
SB 4.25.10 My dear King, once in the past lived a king named Purañjana, who was celebrated for his great activities. He had a friend named Avijñāta ["the unknown one"]. No one could understand the activities of Avijñāta.
SB 4.25.11 King Purañjana began to search for a suitable place to live, and thus he traveled all over the world. Even after a great deal of traveling, he could not find a place just to his liking. Finally he became morose and disappointed.
SB 4.25.12 King Purañjana had unlimited desires for sense enjoyment; consequently he traveled all over the world to find a place where all his desires could be fulfilled. Unfortunately he found a feeling of insufficiency everywhere.
SB 4.25.13 Once, while wandering in this way, he saw on the southern side of the Himalayas, in a place named Bhārata-varṣa [India], a city that had nine gates all about and was characterized by all auspicious facilities.
SB 4.25.14 That city was surrounded by walls and parks, and within it were towers, canals, windows and outlets. The houses there were decorated with domes made of gold, silver and iron.
SB 4.25.15 The floors of the houses in that city were made of sapphire, crystal, diamonds, pearls, emeralds and rubies. Because of the luster of the houses in the capital, the city was compared to the celestial town named Bhogavatī.
SB 4.25.16 In that city there were many assembly houses, street crossings, streets, restaurants, gambling houses, markets, resting places, flags, festoons and beautiful parks. All these surrounded the city.
SB 4.25.17 On the outskirts of that city were many beautiful trees and creepers encircling a nice lake. Also surrounding that lake were many groups of birds and bees that were always chanting and humming.
SB 4.25.18 The branches of the trees standing on the bank of the lake received particles of water carried by the spring air from the falls coming down from the icy mountain.
SB 4.25.19 In such an atmosphere even the animals of the forest became nonviolent and nonenvious like great sages. Consequently, the animals did not attack anyone. Over and above everything was the cooing of the cuckoos. Any passenger passing along that path was invited by that atmosphere to take rest in that nice garden.
SB 4.25.20 While wandering here and there in that wonderful garden, King Purañjana suddenly came in contact with a very beautiful woman who was walking there without any engagement. She had ten

servants with her, and each servant had hundreds of wives accompanying him.	my friends, and the snake, who always remains awake, protects this city even during my sleeping hours. So much I know. I do not know anything beyond this.
SB 4.25.21 The woman was protected on all sides by a five-hooded snake. She was very beautiful and young, and she appeared very anxious to find a suitable husband.	SB 4.25.36 O killer of the enemy, you have somehow or other come here. This is certainly great fortune for me. I wish all auspicious things for you. You have a great desire to satisfy your senses, and all my friends and I shall try our best in all respects to fulfill your desires.
SB 4.25.22 The woman's nose, teeth and forehead were all very beautiful. Her ears were equally very beautiful and were bedecked with dazzling earrings.	SB 4.25.37 My dear lord, I have just arranged this city of nine gates for you so that you can have all kinds of sense gratification. You may live here for one hundred years, and everything for your sense gratification will be supplied.
SB 4.25.23 The waist and hips of the woman were very beautiful. She was dressed in a yellow sārī with a golden belt. While she walked, her ankle bells rang. She appeared exactly like a denizen of the heavens.	SB 4.25.38 How can I expect to unite with others, who are neither conversant about sex nor capable of knowing how to enjoy life while living or after death? Such foolish persons are like animals because they do not know the process of sense enjoyment in this life and after death.
SB 4.25.24 With the end of her sārī the woman was trying to cover her breasts, which were equally round and well placed side by side. She again and again tried to cover them out of shyness while she walked exactly like a great elephant.	SB 4.25.39 The woman continued: In this material world, a householder's life brings all kinds of happiness in religion, economic development, sense gratification and the begetting of children, sons and grandsons. After that, one may desire liberation as well as material reputation. The householder can appreciate the results of sacrifices, which enable him to gain promotion to superior planetary systems. All this material happiness is practically unknown to the transcendentalists. They cannot even imagine such happiness.
SB 4.25.25 Purañjana, the hero, became attracted by the eyebrows and smiling face of the very beautiful girl and was immediately pierced by the arrows of her lusty desires. When she smiled shyly, she looked very beautiful to Purañjana, who, although a hero, could not refrain from addressing her.	SB 4.25.40 The woman continued: According to authorities, the householder life is pleasing not only to oneself but to all the forefathers, demigods, great sages, saintly persons and everyone else. A householder life is thus beneficial.
SB 4.25.26 My dear lotus-eyed, kindly explain to me where you are coming from, who you are, and whose daughter you are. You appear very chaste. What is the purpose of your coming here? What are you trying to do? Please explain all these things to me.	SB 4.25.41 O my dear hero, who in this world will not accept a husband like you? You are so famous, so magnanimous, so beautiful and so easily gotten.
SB 4.25.27 My dear lotus-eyed, who are those eleven strong bodyguards with you, and who are those ten specific servants? Who are those women following the ten servants, and who is the snake that is preceding you?	SB 4.25.42 O mighty-armed, who in this world will not be attracted by your arms, which are just like the bodies of serpents? Actually you relieve the distress of husbandless women like us by your attractive smile and your aggressive mercy. We think that you are traveling on the surface of the earth just to benefit us only.
SB 4.25.28 My dear beautiful girl, you are exactly like the goddess of fortune or the wife of Lord Śiva or the goddess of learning, the wife of Lord Brahmā. Although you must be one of them, I see that you are loitering in this forest. Indeed, you are as silent as the great sages. Is it that you are searching after your own husband? Whoever your husband may be, simply by understanding that you are so faithful to him, he will come to possess all opulences. I think you must be the goddess of fortune, but I do not see the lotus flower in your hand. Therefore I am asking you where you have thrown that lotus.	SB 4.25.43 The great sage Nārada continued: My dear King, those two—the man and the woman—supporting one another through mutual understanding, entered that city and enjoyed life for one hundred years.
SB 4.25.29 O greatly fortunate one, it appears that you are none of the women I have mentioned because I see that your feet are touching the ground. But if you are some woman of this planet, you can, like the goddess of fortune, who, accompanied by Lord Viṣṇu, increases the beauty of the Vaikuṅṭha planets, also increase the beauty of this city by associating with me. You should understand that I am a great hero and a very powerful king on this planet.	SB 4.25.44 Many professional singers used to sing about the glories of King Purañjana and his glorious activities. When it was too hot in the summer, he used to enter a reservoir of water. He would surround himself with many women and enjoy their company.
SB 4.25.30 Certainly your glancing upon me today has very much agitated my mind. Your smile, which is full of shyness but at the same time lusty, is agitating the most powerful cupid within me. Therefore, O most beautiful, I ask you to be merciful upon me.	SB 4.25.45 Of the nine gates in that city, seven were on the surface, and two were subterranean. A total of nine doors were constructed, and these led to different places. All the gates were used by the city's governor.
SB 4.25.31 My dear girl, your face is so beautiful with your nice eyebrows and eyes and with your bluish hair scattered about. In addition, very sweet sounds are coming from your mouth. Nonetheless, you are so covered with shyness that you do not see me face to face. I therefore request you, my dear girl, to smile and kindly raise your head to see me.	SB 4.25.46 My dear King, of the nine doors, five led toward the eastern side, one led toward the northern side, one led toward the southern side, and two led toward the western side. I shall try to give the names of these different doors.
SB 4.25.32 Nārada continued: My dear King, when Purañjana became so attracted and impatient to touch the girl and enjoy her, the girl also became attracted by his words and accepted his request by smiling. By this time she was certainly attracted by the King.	SB 4.25.47 The two gates named Khadyotā and Āvirmukhī were situated facing the eastern side, but they were constructed in one place. Through those two gates the King used to go to the city of Vibhrajita accompanied by a friend whose name was Dyumān.
SB 4.25.33 The girl said: O best of human beings, I do not know who has begotten me. I cannot speak to you perfectly about this. Nor do I know the names or the origin of the associates with me.	SB 4.25.48 Similarly in the east there were two sets of gates named Nalinī and Nālinī, and these were also constructed in one place. Through these gates the King, accompanied by a friend named Avadhūta, used to go to the city of Saurabha.
SB 4.25.34 O great hero, we only know that we are existing in this place. We do not know what will come after. Indeed, we are so foolish that we do not care to understand who has created this beautiful place for our residence.	SB 4.25.49 The fifth gate situated on the eastern side was named Mukhyā, or the chief. Through this gate, accompanied by his friends named Rasajña and Vipāna, he used to visit two places named Bahūdāna and Āpaṇa.
SB 4.25.35 My dear gentleman, all these men and women with me are known as	SB 4.25.50 The southern gate of the city was known as Pitṛhū, and through that gate King Purañjana used to visit the city named Dakṣiṇa-pañcāla, accompanied by his friend Śrutadhara.
	SB 4.25.51 On the northern side was the gate named Devahū. Through that

gate, King Purañjana used to go with his friend Śrutadhara to the place known as Uttara-pañcāla.
SB 4.25.52 On the western side was a gate named Āsurī. Through that gate King Purañjana used to go to the city of Grāmaka, accompanied by his friend Durmada.
SB 4.25.53 Another gate on the western side was known as Nirṛti. Purañjana used to go through this gate to the place known as Vaiśasa, accompanied by his friend Lubdhaka.
SB 4.25.54 Of the many inhabitants of this city, there are two persons named Nirvāk and Peśaskṛt. Although King Purañjana was the ruler of citizens who possessed eyes, he unfortunately used to associate with these blind men. Accompanied by them, he used to go here and there and perform various activities.
SB 4.25.55 Sometimes he used to go to his private home with one of his chief servants [the mind], who was named Viśūcina. At that time, illusion, satisfaction and happiness used to be produced from his wife and children.
SB 4.25.56 Being thus entangled in different types of mental concoction and engaged in fruitive activities, King Purañjana came completely under the control of material intelligence and was thus cheated. Indeed, he used to fulfill all the desires of his wife, the Queen.
SB 4.25.57, SB 4.25.58, SB 4.25.59, SB 4.25.60, SB 4.25.61, SB 4.25.57-61 When the Queen drank liquor, King Purañjana also engaged in drinking. When the Queen dined, he used to dine with her, and when she chewed, King Purañjana used to chew along with her. When the Queen sang, he also sang. Similarly, when the Queen cried, he also cried, and when the Queen laughed, he also laughed. When the Queen talked loosely, he also talked loosely, and when the Queen walked, the King walked behind her. When the Queen would stand still, the King would also stand still, and when the Queen would lie down in bed, he would also follow and lie down with her. When the Queen sat, he would also sit, and when the Queen heard something, he would follow her to hear the same thing. When the Queen saw something, the King would also look at it, and when the Queen smelled something, the King would follow her to smell the same thing. When the Queen touched something, the King would also touch it, and when the dear Queen was lamenting, the poor King also had to follow her in lamentation. In the same way, when the Queen felt enjoyment, he also enjoyed, and when the Queen was satisfied, the King also felt satisfaction.
SB 4.25.62 In this way, King Purañjana was captivated by his nice wife and was thus cheated. Indeed, he became cheated in his whole existence in the material world. Even against that poor foolish King's desire, he remained under the control of his wife, just like a pet animal that dances according to the order of its master.
SB 4.26: King Purañjana Goes to the Forest to Hunt, and His Queen Becomes Angry
SB 4.26.1, SB 4.26.2, SB 4.26.3, SB 4.26.1-3 The great sage Nārada continued: My dear King, once upon a time King Purañjana took up his great bow, and equipped with golden armor and a quiver of unlimited arrows and accompanied by eleven commanders, he sat on his chariot driven by five swift horses and went to the forest named Pañca-prastha. He took with him in that chariot two explosive arrows. The chariot itself was situated on two wheels and one revolving axle. On the chariot were three flags, one rein, one chariot driver, one sitting place, two poles to which the harness was fixed, five weapons and seven coverings. The chariot moved in five different styles, and five obstacles lay before it. All the decorations of the chariot were made of gold.
SB 4.26.4 It was almost impossible for King Purañjana to give up the company of his Queen even for a moment. Nonetheless, on that day, being very much inspired by the desire to hunt, he took up his bow and arrow with great pride and went to the forest, not caring for his wife.
SB 4.26.5 At that time King Purañjana was very much influenced by demoniac propensities. Because of this, his heart became very hard and merciless, and with sharp arrows he killed many innocent animals in the forest, taking no consideration.
SB 4.26.6 If a king is too attracted to eating flesh, he may, according to the directions of the revealed scriptures on sacrificial performances, go to the forest and kill some animals that are recommended for killing. One is not allowed to kill animals unnecessarily or without

restrictions. The Vedas regulate animal-killing to stop the extravagance of foolish men influenced by the modes of passion and ignorance.
SB 4.26.7 Nārada Muni continued to speak to King Prācīnabarhiṣat: My dear King, any person who works according to the directions of the Vedic scriptures does not become involved in fruitive activities.
SB 4.26.8 Otherwise, a person who acts whimsically falls down due to false prestige. Thus he becomes involved in the laws of nature, which are composed of the three qualities [goodness, passion and ignorance]. In this way a living entity becomes devoid of his real intelligence and becomes perpetually lost in the cycle of birth and death. Thus he goes up and down from a microbe in stool to a high position in the Brahmaloaka planet.
SB 4.26.9 When King Purañjana was hunting in this way, many animals within the forest lost their lives with great pain, being pierced by the sharp arrowheads. Upon seeing these devastating, ghastly activities performed by the King, all the people who were merciful by nature became very unhappy. Such merciful persons could not tolerate seeing all this killing.
SB 4.26.10 In this way King Purañjana killed many animals, including rabbits, boars, buffalo, bison, black deer, porcupines and other game animals. After killing and killing, the King became very tired.
SB 4.26.11 After this, the King, very much fatigued, hungry and thirsty, returned to his royal palace. After returning, he took a bath and had an appropriate dinner. Then he took rest and thus became freed from all restlessness.
SB 4.26.12 After this, King Purañjana decorated his body with suitable ornaments. He also smeared scented sandalwood pulp over his body and put on flower garlands. In this way he became completely refreshed. After this, he began to search out his Queen.
SB 4.26.13 After taking his dinner and having his thirst and hunger satisfied, King Purañjana felt some joy within his heart. Instead of being elevated to a higher consciousness, he became captivated by Cupid, and was moved by a desire to find his wife, who kept him satisfied in his household life.
SB 4.26.14 At that time King Purañjana was a little anxious, and he inquired from the household women: My dear beautiful women, are you and your mistress all very happy like before, or not?
SB 4.26.15 King Purañjana said: I do not understand why my household paraphernalia does not attract me as before. I think that if there is neither a mother nor devoted wife at home, the home is like a chariot without wheels. Where is the fool who will sit down on such an unworkable chariot?
SB 4.26.16 Kindly let me know the whereabouts of that beautiful woman who always saves me when I am drowning in the ocean of danger. By giving me good intelligence at every step, she always saves me.
SB 4.26.17 All the women addressed the King: O master of the citizens, we do not know why your dear wife has taken on this sort of existence. O killer of enemies, kindly look! She is lying on the ground without bedding. We cannot understand why she is acting this way.
SB 4.26.18 The great sage Nārada continued: My dear King Prācīnabarhi, as soon as King Purañjana saw his Queen lying on the ground, appearing like a mendicant, he immediately became bewildered.
SB 4.26.19 The King, with aggrieved mind, began to speak to his wife with very pleasing words. Although he was filled with regret and tried to pacify her, he could not see any symptom of anger caused by love within the heart of his beloved wife.
SB 4.26.20 Because the King was very expert in flattery, he began to pacify his Queen very slowly. First he touched her two feet, then embraced her nicely, seating her on his lap, and began to speak as follows.
SB 4.26.21 King Purañjana said: My dear beautiful wife, when a master accepts a servant as his own man, but does not punish him for his offenses, the servant must be considered unfortunate.
SB 4.26.22 My dear slender maiden, when a master chastises his servant, the servant should accept this as great mercy. One who becomes angry

<p>must be very foolish not to know that such is the duty of his friend. SB 4.26.23 My dear wife, your teeth are very beautifully set, and your attractive features make you appear very thoughtful. Kindly give up your anger, be merciful upon me, and please smile upon me with loving attachment. When I see a smile on your beautiful face, and when I see your hair, which is as beautiful as the color blue, and see your raised nose and hear your sweet talk, you will become more beautiful to me and thus attract me and oblige me. You are my most respected mistress.</p>	<p>grandsons. In this way the whole city of Pañcāla became overcrowded by these sons and grandsons of King Purañjana. SB 4.27.10 These sons and grandsons were virtually plunderers of King Purañjana's riches, including his home, treasury, servants, secretaries and all other paraphernalia. Purañjana's attachment for these things was very deep-rooted.</p>
<p>SB 4.26.24 O hero's wife, kindly tell me if someone has offended you. I am prepared to give such a person punishment as long as he does not belong to the brāhmaṇa caste. But for the servant of Muraripu [Kṛṣṇa], I excuse no one within or beyond these three worlds. No one can freely move after offending you, for I am prepared to punish him.</p>	<p>SB 4.27.11 The great sage Nārada continued: My dear King Prācīnabarhiṣat, like you King Purañjana also became implicated in so many desires. Thus he worshiped demigods, forefathers and social leaders with various sacrifices which were all very ghastly because they were inspired by the desire to kill animals.</p>
<p>SB 4.26.25 My dear wife, until this day I have never seen your face without tilaka decorations, nor have I seen you so morose and without luster or affection. Nor have I seen your two nice breasts wet with tears from your eyes. Nor have I ever before seen your lips, which are ordinarily as red as the bimba fruit, without their reddish hue.</p>	<p>SB 4.27.12 Thus King Purañjana, being attached to fruitive activities [karmakāṇḍīya] as well as kith and kin, and being obsessed with polluted consciousness, eventually arrived at that point not very much liked by those who are overly attached to material things.</p>
<p>SB 4.26.26 My dear Queen, due to my sinful desires I went to the forest to hunt without asking you. Therefore I must admit that I have offended you. Nonetheless, thinking of me as your most intimate subordinate, you should still be very much pleased with me. Factually I am very much bereaved, but being pierced by the arrow of Cupid, I am feeling lusty. But where is the beautiful woman who would give up her lusty husband and refuse to unite with him?</p>	<p>SB 4.27.13 O King! In Gandharvaloka there is a king named Caṇḍavega. Under him there are 360 very powerful Gandharva soldiers.</p>
<p>SB 4.27: Attack by Caṇḍavega on the City of King Purañjana: the Character of Kālakanyā</p>	<p>SB 4.27.14 Along with Caṇḍavega were as many female Gandharvīs as there were soldiers, and all of them repetitively plundered all the paraphernalia for sense enjoyment.</p>
<p>SB 4.27.1 The great sage Nārada continued: My dear King, after bewildering her husband in different ways and bringing him under her control, the wife of King Purañjana gave him all satisfaction and enjoyed sex life with him.</p>	<p>SB 4.27.15 When King Gandharva-rāja [Caṇḍavega] and his followers began to plunder the city of Purañjana, a snake with five hoods began to defend the city.</p>
<p>SB 4.27.2 The Queen took her bath and dressed herself nicely with all auspicious garments and ornaments. After taking food and becoming completely satisfied, she returned to the King. Upon seeing her beautifully decorated attractive face, the King welcomed her with all devotion.</p>	<p>SB 4.27.16 The five-hooded serpent, the superintendent and protector of the city of King Purañjana, fought with the Gandharvas for one hundred years. He fought alone, with all of them, although they numbered 720.</p>
<p>SB 4.27.3 Queen Purañjanī embraced the King, and the King also responded by embracing her shoulders. In this way, in a solitary place, they enjoyed joking words. Thus King Purañjana became very much captivated by his beautiful wife and deviated from his good sense. He forgot that the passing of days and nights meant that his span of life was being reduced without profit.</p>	<p>SB 4.27.17 Because he had to fight alone with so many soldiers, all of whom were great warriors, the serpent with five hoods became very weak. Seeing that his most intimate friend was weakening, King Purañjana and his friends and citizens living within the city all became very anxious.</p>
<p>SB 4.27.4 In this way, increasingly overwhelmed by illusion, King Purañjana, although advanced in consciousness, remained always lying down with his head on the pillow of his wife's arms. In this way he considered woman to be his ultimate life and soul. Becoming thus overwhelmed by the mode of ignorance, he could not understand the meaning of self-realization, of his self or of the Supreme Personality of Godhead.</p>	<p>SB 4.27.18 King Purañjana collected taxes in the city known as Pañcāla and thus was able to engage in sexual indulgence. Being completely under the control of women, he could not understand that his life was passing away and that he was reaching the point of death.</p>
<p>SB 4.27.5 My dear King Prācīnabarhiṣat, in this way King Purañjana, with his heart full of lust and sinful reactions, began to enjoy sex with his wife, and in this way his new life and youth expired in half a moment.</p>	<p>SB 4.27.19 My dear King Prācīnabarhiṣat, at this time the daughter of formidable Time was seeking her husband throughout the three worlds. Although no one agreed to accept her, she came.</p>
<p>SB 4.27.6 The great sage Nārada then addressed King Prācīnabarhiṣat: O one whose life-span is great [virāt], in this way King Purañjana begot 1,100 sons within the womb of his wife, Purañjanī. However, in this business he passed away half of his life-span.</p>	<p>SB 4.27.20 The daughter of Time [Jarā] was very unfortunate. Consequently she was known as Durbhagā ["ill-fated"]. However, she was once pleased with a great king, and because the king accepted her, she granted him a great benediction.</p>
<p>SB 4.27.7 O Prajāpati, King Prācīnabarhiṣat, in this way King Purañjana also begot 110 daughters. All of these were equally glorified like the father and mother. Their behavior was gentle, and they possessed magnanimity and other good qualities.</p>	<p>SB 4.27.21 When I once came to this earth from Brahmaloaka, the highest planetary system, the daughter of Time, wandering over the universe, met me. Knowing me to be an avowed brahmacārī, she became lusty and proposed that I accept her.</p>
<p>SB 4.27.8 After this, King Purañjana, King of the Pañcāla country, in order to increase the descendants of his paternal family, married his sons with qualified wives and married his daughters with qualified husbands.</p>	<p>SB 4.27.22 The great sage Nārada continued: When I refused to accept her request, she became very angry at me and cursed me severely. Because I refused her request, she said that I would not be able to stay in one place for a long time.</p>
<p>SB 4.27.9 Of these many sons, each produced hundreds and hundreds of</p>	<p>SB 4.27.23 After she was thus disappointed by me, with my permission she approached the King of the Yavanas, whose name was Bhaya, or Fear, and she accepted him as her husband.</p>
	<p>SB 4.27.24 Approaching the King of the Yavanas, Kālakanyā addressed him as a great hero, saying: My dear sir, you are the best of the untouchables. I am in love with you, and I want you as my husband. I know that no one is baffled if he makes friends with you.</p>
	<p>SB 4.27.25 One who does not give charity according to the customs or injunctions of the scriptures and one who does not accept charity in that way are considered to be in the mode of ignorance. Such persons follow the path of the foolish. Surely they must lament at the end.</p>
	<p>SB 4.27.26 Kālakanyā continued: O gentle one, I am now present before you to</p>

serve you. Please accept me and thus show me mercy. It is a gentleman's greatest duty to be compassionate upon a person who is distressed.
SB 4.27.27 After hearing the statement of Kālakanyā, daughter of Time, the King of the Yavanas began to smile and devise a means for executing his confidential duty on behalf of providence. He then addressed Kālakanyā as follows.
SB 4.27.28 The King of the Yavanas replied: After much consideration, I have arrived at a husband for you. Actually, as far as everyone is concerned, you are inauspicious and mischievous. Since no one likes you, how can anyone accept you as his wife?
SB 4.27.29 This world is a product of fruitive activities. Therefore you may imperceptibly attack people in general. Helped by my soldiers, you can kill them without opposition.
SB 4.27.30 The King of the Yavanas continued: Here is my brother Prajvāra. I now accept you as my sister. I shall employ both of you, as well as my dangerous soldiers, to act imperceptibly within this world.
SB 4.28: Purañjana Becomes a Woman in the Next Life
SB 4.28.1 The great sage Nārada continued: My dear King Prācīnabarhiṣat, afterward, the King of the Yavanas, whose name is fear itself, as well as Prajvāra, Kālakanyā, and his soldiers, began to travel all over the world.
SB 4.28.2 Once the dangerous soldiers attacked the city of Purañjana with great force. Although the city was full of paraphernalia for sense gratification, it was being protected by the old serpent.
SB 4.28.3 Gradually Kālakanyā, with the help of dangerous soldiers, attacked all the inhabitants of Purañjana's city and thus rendered them useless for all purposes.
SB 4.28.4 When Kālakanyā, daughter of Time, attacked the body, the dangerous soldiers of the King of the Yavanas entered the city through different gates. They then began to give severe trouble to all the citizens.
SB 4.28.5 When the city was thus endangered by the soldiers and Kālakanyā, King Purañjana, being overly absorbed in affection for his family, was placed in difficulty by the attack of Yavana-rāja and Kālakanyā.
SB 4.28.6 When King Purañjana was embraced by Kālakanyā, he gradually lost all his beauty. Having been too much addicted to sex, he became very poor in intelligence and lost all his opulence. Being bereft of all possessions, he was conquered forcibly by the Gandharvas and the Yavanas.
SB 4.28.7 King Purañjana then saw that everything in his town was scattered and that his sons, grandsons, servants and ministers were all gradually opposing him. He also noted that his wife was becoming cold and indifferent.
SB 4.28.8 When King Purañjana saw that all his family members, relatives, followers, servants, secretaries and everyone else had turned against him, he certainly became very anxious. But he could not counteract the situation because he was thoroughly overwhelmed by Kālakanyā.
SB 4.28.9 The objects of enjoyment became stale by the influence of Kālakanyā. Due to the continuance of his lusty desires, King Purañjana became very poor in everything. Thus he did not understand the aim of life. He was still very affectionate toward his wife and children, and he worried about maintaining them.
SB 4.28.10 The city of King Purañjana was overcome by the Gandharva and Yavana soldiers, and although the King had no desire to leave the city, he was circumstantially forced to do so, for it was smashed by Kālakanyā.
SB 4.28.11 Under the circumstances, the elder brother of Yavana-rāja, known as Prajvāra, set fire to the city to please his younger brother, whose other name is fear itself.
SB 4.28.12 When the city was set ablaze, all the citizens and servants of the King, as well as all family members, sons, grandsons, wives and other relatives, were within the fire. King Purañjana thus became very unhappy.
SB 4.28.13

The city's superintendent of police, the serpent, saw that the citizens were being attacked by Kālakanyā, and he became very aggrieved to see his own residence set ablaze after being attacked by the Yavanas.
SB 4.28.14 As a serpent living within the cavity of a tree wishes to leave when there is a forest fire, so the city's police superintendent, the snake, wished to leave the city due to the fire's severe heat.
SB 4.28.15 The limbs of the serpent's body were slackened by the Gandharvas and Yavana soldiers, who had thoroughly defeated his bodily strength. When he attempted to leave the body, he was checked by his enemies. Being thus baffled in his attempt, he began to cry loudly.
SB 4.28.16 King Purañjana then began to think of his daughters, sons, grandsons, daughters-in-law, sons-in-law, servants and other associates as well as his house, his household paraphernalia and his little accumulation of wealth.
SB 4.28.17 King Purañjana was overly attached to his family and conceptions of "I" and "mine." Because he was overly attracted to his wife, he was already quite poverty-stricken. At the time of separation, he became very sorry.
SB 4.28.18 King Purañjana was anxiously thinking, "Alas, my wife is encumbered by so many children. When I pass from this body, how will she be able to maintain all these family members? Alas, she will be greatly harassed by thoughts of family maintenance."
SB 4.28.19 King Purañjana then began to think of his past dealings with his wife. He recalled that his wife would not take her dinner until he had finished his, that she would not take her bath until he had finished his, and that she was always very much attached to him, so much so that if he would sometimes become angry and chastise her, she would simply remain silent and tolerate his misbehavior.
SB 4.28.20 King Purañjana continued thinking how, when he was in a state of bewilderment, his wife would give him good counsel and how she would become aggrieved when he was away from home. Although she was the mother of so many sons and heroes, the King still feared that she would not be able to maintain the responsibility of household affairs.
SB 4.28.21 King Purañjana continued worrying: "After I pass from this world, how will my sons and daughters, who are now fully dependent on me, live and continue their lives? Their position will be similar to that of passengers aboard a ship wrecked in the midst of the ocean."
SB 4.28.22 Although King Purañjana should not have lamented over the fate of his wife and children, he nonetheless did so due to his miserly intelligence. In the meantime, Yavana-rāja, whose name was fear itself, immediately drew near to arrest him.
SB 4.28.23 When the Yavanas were taking King Purañjana away to their place, binding him like an animal, the King's followers became greatly aggrieved. While they lamented, they were forced to go along with him.
SB 4.28.24 The serpent, who had already been arrested by the soldiers of Yavana-rāja and was out of the city, began to follow his master along with the others. As soon as they all left the city, it was immediately dismantled and smashed to dust.
SB 4.28.25 When King Purañjana was being dragged with great force by the powerful Yavana, out of his gross ignorance he still could not remember his friend and well-wisher, the Supersoul.
SB 4.28.26 That most unkind king, Purañjana, had killed many animals in various sacrifices. Now, taking advantage of this opportunity, all these animals began to pierce him with their horns. It was as though he were being cut to pieces by axes.
SB 4.28.27 Due to his contaminated association with women, a living entity like King Purañjana eternally suffers all the pangs of material existence and remains in the dark region of material life, bereft of all remembrance for many, many years.
SB 4.28.28 King Purañjana gave up his body while remembering his wife, and consequently in his next life he became a very beautiful and well-situated woman. He took his next birth as the daughter of King Vidarbha in the very house of the King.

SB 4.28.29 It was fixed that Vaidarbhī, daughter of King Vidarbha, was to be married to a very powerful man, Malayadhvaja, an inhabitant of the Pāṇḍu country. After conquering other princes, he married the daughter of King Vidarbha.	husband, who was seated in a steady posture, until she could ascertain that he had passed away from the body.
SB 4.28.30 King Malayadhvaja fathered one daughter, who had very black eyes. He also had seven sons, who later became rulers of that tract of land known as Draviḍa. Thus there were seven kings in that land.	SB 4.28.46 While she was serving her husband by massaging his legs, she could feel that his feet were no longer warm and could thus understand that he had already passed from the body. She felt great anxiety upon being left alone. Bereft of her husband's company, she felt exactly as the deer feels upon being separated from its mate.
SB 4.28.31 My dear King Prācīnabarhiṣat, the sons of Malayadhvaja gave birth to many thousands and thousands of sons, and all of these have been protecting the entire world up to the end of one Manu's life-span and even afterward.	SB 4.28.47 Being now alone and a widow in that forest, the daughter of Vidarbha began to lament, incessantly shedding tears, which soaked her breasts, and crying very loudly.
SB 4.28.32 The great sage named Agastya married the first-born daughter of Malayadhvaja, the avowed devotee of Lord Kṛṣṇa. From her one son was born, whose name was Dṛdhacyuta, and from him another son was born, whose name was Idhmavāha.	SB 4.28.48 O best of kings, please get up! Get up! Just see this world surrounded by water and infested with rogues and so-called kings. This world is very much afraid, and it is your duty to protect her.
SB 4.28.33 After this, the great saintly King Malayadhvaja divided his entire kingdom among his sons. Then, in order to worship Lord Kṛṣṇa with full attention, he went to a solitary place known as Kulācala.	SB 4.28.49 That most obedient wife thus fell down at the feet of her dead husband and began to cry pitifully in that solitary forest. Thus the tears rolled down from her eyes.
SB 4.28.34 Just as the moonshine follows the moon at night, immediately after King Malayadhvaja departed for Kulācala, his devoted wife, whose eyes were very enchanting, followed him, giving up all homely happiness, despite family and children.	SB 4.28.50 She then prepared a blazing fire with firewood and placed the dead body of her husband upon it. When this was finished, she lamented severely and prepared herself to perish in the fire with her husband.
SB 4.28.35, SB 4.28.36, SB 4.28.35-36 In the province of Kulācala, there were rivers named Candrasvā, Tāmraparṇī and Vaṭodakā. King Malayadhvaja used to go to those pious rivers regularly and take his bath there. Thus he purified himself externally and internally. He took his bath and ate bulbs, seeds, leaves, flowers, roots, fruits and grasses and drank water. In this way he underwent severe austerities. Eventually he became very skinny.	SB 4.28.51 My dear King, one brāhmaṇa, who was an old friend of King Purañjana, came to that place and began to pacify the Queen with sweet words.
SB 4.28.37 Through austerity, King Malayadhvaja in body and mind gradually became equal to the dualities of cold and heat, happiness and distress, wind and rain, hunger and thirst, the pleasant and the unpleasant. In this way he conquered all relativities.	SB 4.28.52 The brāhmaṇa inquired as follows: Who are you? Whose wife or daughter are you? Who is the man lying here? It appears you are lamenting for this dead body. Don't you recognize Me? I am your eternal friend. You may remember that many times in the past you have consulted Me.
SB 4.28.38 By worshiping, executing austerities and following the regulative principles, King Malayadhvaja conquered his senses, his life and his consciousness. Thus he fixed everything on the central point of the Supreme Brahman [Kṛṣṇa].	SB 4.28.53 The brāhmaṇa continued: My dear friend, even though you cannot immediately recognize Me, can't you remember that in the past you had a very intimate friend? Unfortunately, you gave up My company and accepted a position as enjoyer of this material world.
SB 4.28.39 In this way he stayed immovable in one place for one hundred years by the calculations of the demigods. After this time, he developed pure devotional attraction for Kṛṣṇa, the Supreme Personality of Godhead, and remained fixed in that position.	SB 4.28.54 My dear gentle friend, both you and I are exactly like two swans. We live together in the same heart, which is just like the Mānasa Lake. Although we have been living together for many thousands of years, we are still far away from our original home.
SB 4.28.40 King Malayadhvaja attained perfect knowledge by being able to distinguish the Supersoul from the individual soul. The individual soul is localized, whereas the Supersoul is all-pervasive. He became perfect in knowledge that the material body is not the soul but that the soul is the witness of the material body.	SB 4.28.55 My dear friend, you are now My very same friend. Since you left Me, you have become more and more materialistic, and not seeing Me, you have been traveling in different forms throughout this material world, which was created by some woman.
SB 4.28.41 In this way King Malayadhvaja attained perfect knowledge because in his pure state he was directly instructed by the Supreme Personality of Godhead. By means of such enlightening transcendental knowledge, he could understand everything from all angles of vision.	SB 4.28.56 In that city [the material body] there are five gardens, nine gates, one protector, three apartments, six families, five stores, five material elements, and one woman who is lord of the house.
SB 4.28.42 King Malayadhvaja could thus observe that the Supersoul was sitting by his side, and that he, as the individual soul, was sitting by the side of the Supersoul. Since both were together, there was no need for separate interests; thus he ceased from such activities.	SB 4.28.57 My dear friend, the five gardens are the five objects of sense enjoyment, and the protector is the life air, which passes through the nine gates. The three apartments are the chief ingredients—fire, water and earth. The six families are the aggregate total of the mind and five senses.
SB 4.28.43 The daughter of King Vidarbha accepted her husband all in all as the Supreme. She gave up all sensual enjoyment and in complete renunciation followed the principles of her husband, who was so advanced. Thus she remained engaged in his service.	SB 4.28.58 The five stores are the five working sensory organs. They transact their business through the combined forces of the five elements, which are eternal. Behind all this activity is the soul. The soul is a person and an enjoyer in reality. However, because he is now hidden within the city of the body, he is devoid of knowledge.
SB 4.28.44 The daughter of King Vidarbha wore old garments, and she was lean and thin because of her vows of austerity. Since she did not arrange her hair, it became entangled and twisted in locks. Although she remained always near her husband, she was as silent and unagitated as the flame of an undisturbed fire.	SB 4.28.59 My dear friend, when you enter such a body along with the woman of material desires, you become overly absorbed in sense enjoyment. Because of this, you have forgotten your spiritual life. Due to your material conceptions, you are placed in various miserable conditions.
SB 4.28.45 The daughter of King Vidarbha continued as usual to serve her	SB 4.28.60 Actually, you are not the daughter of Vidarbha, nor is this man, Malayadhvaja, your well-wishing husband. Nor were you the actual husband of Purañjanī. You were simply captivated in this body of nine gates.
	SB 4.28.61 Sometimes you think yourself a man, sometimes a chaste woman and sometimes a neutral eunuch. This is all because of the body, which is created by the illusory energy. This illusory energy is My potency, and actually both of us—you and I—are pure spiritual

identities. Now just try to understand this. I am trying to explain our factual position.
SB 4.28.62 My dear friend, I, the Supersoul, and you, the individual soul, are not different in quality, for we are both spiritual. In fact, My dear friend, you are qualitatively not different from Me in your constitutional position. Just try to consider this subject. Those who are actually advanced scholars, who are in knowledge, do not find any qualitative difference between you and Me.
SB 4.28.63 As a person sees the reflection of his body in a mirror to be one with himself and not different, whereas others actually see two bodies, so in our material condition, in which the living being is affected and yet not affected, there is a difference between God and the living entity.
SB 4.28.64 In this way both swans live together in the heart. When the one swan is instructed by the other, he is situated in his constitutional position. This means he regains his original Kṛṣṇa consciousness, which was lost because of his material attraction.
SB 4.28.65 My dear King Prācīnabarhi, the Supreme Personality of Godhead, the cause of all causes, is celebrated to be known indirectly. Thus I have described the story of Purañjana to you. Actually it is an instruction for self-realization.
SB 4.29: Talks Between Nārada and King Prācīnabarhi
SB 4.29.1 King Prācīnabarhi replied: My dear lord, we could not appreciate completely the purport of your allegorical story of King Purañjana. Actually, those who are perfect in spiritual knowledge can understand, but for us, who are overly attached to fruitive activities, to realize the purpose of your story is very difficult.
SB 4.29.2 The great sage Nārada Muni continued: You must understand that Purañjana, the living entity, transmigrates according to his own work into different types of bodies, which may be one-legged, two-legged, three-legged, four-legged, many-legged or simply legless. Transmigrating into these various types of bodies, the living entity, as the so-called enjoyer, is known as Purañjana.
SB 4.29.3 The person I have described as unknown is the Supreme Personality of Godhead, the master and eternal friend of the living entity. Since the living entities cannot realize the Supreme Personality of Godhead by material names, activities or qualities, He remains everlastingly unknown to the conditioned soul.
SB 4.29.4 When the living entity wants to enjoy the modes of material nature in their totality, he prefers, out of many bodily forms, to accept that body which has nine gates, two hands and two legs. Thus he prefers to become a human being or a demigod.
SB 4.29.5 The great sage Nārada continued: The word pramadā mentioned in this regard refers to material intelligence, or ignorance. It is to be understood as such. When one takes shelter of this kind of intelligence, he identifies himself with the material body. Influenced by the material consciousness of "I" and "mine," he begins to enjoy and suffer through his senses. Thus the living entity is entrapped.
SB 4.29.6 The five working senses and the five senses that acquire knowledge are all male friends of Purañjanī. The living entity is assisted by these senses in acquiring knowledge and engaging in activity. The engagements of the senses are known as girl friends, and the serpent, which was described as having five heads, is the life air acting within the five circulatory processes.
SB 4.29.7 The eleventh attendant, who is the commander of the others, is known as the mind. He is the leader of the senses both in the acquisition of knowledge and in the performance of work. The Pañcāla kingdom is that atmosphere in which the five sense objects are enjoyed. Within that Pañcāla kingdom is the city of the body, which has nine gates.
SB 4.29.8 The eyes, nostrils and ears are pairs of gates situated in one place. The mouth, genital and rectum are also different gates. Being placed into a body having these nine gates, the living entity acts externally in the material world and enjoys sense objects like form and taste.
SB 4.29.9 Two eyes, two nostrils and a mouth—all together five—are situated in the front. The right ear is accepted as the southern gate, and the left ear is the northern gate. The two holes, or gates, situated in the west are known as the rectum and genital.

SB 4.29.10 The two gates named Khadyotā and Āvirmukhī, which have been spoken of, are the two eyes side by side in one place. The town named Vibhrajita should be understood as form. In this way the two eyes are always engaged in seeing different kinds of forms.
SB 4.29.11 The two doors named Nalinī and Nālinī should be known as the two nostrils, and the city named Saurabha represents aroma. The companion spoken of as Avadhūta is the sense of smell. The door called Mukhyā is the mouth, and Vipāṇa is the faculty of speech. Rasajña is the sense of taste.
SB 4.29.12 The city called Āpaṇa represents engagement of the tongue in speech, and Bahūdāna is the variety of foodstuffs. The right ear is called the gate of Piṭṛhū, and the left ear is called the gate of Devahū.
SB 4.29.13 Nārada Muni continued: The city spoken of as Dakṣiṇa-pañcāla represents the scriptures meant for directing pravṛtti, the process of sense enjoyment in fruitive activities. The other city, named Uttara-pañcāla, represents the scriptures meant for decreasing fruitive activities and increasing knowledge. The living entity receives different kinds of knowledge by means of two ears, and some living entities are promoted to Piṭṛloka and some to Devaloka. All this is made possible by the two ears.
SB 4.29.14 The city called Grāmaka, which is approached through the lower gate of Āsurī [the genital], is meant for sex, which is very pleasing to common men who are simply fools and rascals. The faculty of procreation is called Durmada, and the rectum is called Nirṛti.
SB 4.29.15 When it is said that Purañjana goes to Vaiśāsa, it is meant that he goes to hell. He is accompanied by Lubdhaka, which is the working sense in the rectum. Formerly I have also spoken of two blind associates. These associates should be understood to be the hands and legs. Being helped by the hands and legs, the living entity performs all kinds of work and moves hither and thither.
SB 4.29.16 The word antaḥ-pura refers to the heart. The word viśūcīna, meaning "going everywhere," indicates the mind. Within the mind the living entity enjoys the effects of the modes of material nature. These effects sometimes cause illusion, sometimes satisfaction and sometimes jubilation.
SB 4.29.17 Formerly it was explained that the Queen is one's intelligence. While one is awake or asleep, that intelligence creates different situations. Being influenced by contaminated intelligence, the living entity envisions something and simply imitates the actions and reactions of his intelligence.
SB 4.29.18, SB 4.29.19, SB 4.29.20, SB 4.29.18-20 Nārada Muni continued: What I referred to as the chariot was in actuality the body. The senses are the horses that pull that chariot. As time passes, year after year, these horses run without obstruction, but in fact they make no progress. Pious and impious activities are the two wheels of the chariot. The three modes of material nature are the chariot's flags. The five types of life air constitute the living entity's bondage, and the mind is considered to be the rope. Intelligence is the chariot driver. The heart is the sitting place in the chariot, and the dualities of life, such as pleasure and pain, are the knotting place. The seven elements are the coverings of the chariot, and the working senses are the five external processes. The eleven senses are the soldiers. Being engrossed in sense enjoyment, the living entity, seated on the chariot, hankers after fulfillment of his false desires and runs after sense enjoyment life after life.
SB 4.29.21 What was previously explained as Caṇḍavega, powerful time, is covered by days and nights, named Gandharvas and Gandharvis. The body's life-span is gradually reduced by the passage of days and nights, which number 360.
SB 4.29.22 What was described as Kālakanyā should be understood as old age. No one wants to accept old age, but Yavaneśvara [Yavana-rāja], who is death, accepts Jarā [old age] as his sister.
SB 4.29.23-25 The followers of Yavaneśvara [Yamarāja] are called the soldiers of death, and they are known as the various types of disturbances that pertain to the body and mind. Prajvāra represents the two types of fever: extreme heat and extreme cold—typhoid and pneumonia. The living entity lying down within the body is disturbed by many tribulations pertaining to providence, to other living entities and to his own body and mind. Despite all kinds of tribulations, the living entity, subjected to the necessities of the body, mind and senses and suffering from various types of disease, is carried away by many

plans due to his lust to enjoy the world. Although transcendental to this material existence, the living entity, out of ignorance, accepts all these material miseries under the pretext of false egoism ("I" and "mine"). In this way he lives for a hundred years within this body.

SB 4.29.26, SB 4.29.27, SB 4.29.26-27

The living entity by nature has minute independence to choose his own good or bad fortune, but when he forgets his supreme master, the Personality of Godhead, he gives himself up unto the modes of material nature. Being influenced by the modes of material nature, he identifies himself with the body and, for the interest of the body, becomes attached to various activities. Sometimes he is under the influence of the mode of ignorance, sometimes the mode of passion and sometimes the mode of goodness. The living entity thus gets different types of bodies under the modes of material nature.

SB 4.29.28

Those who are situated in the mode of goodness act piously according to Vedic injunctions. Thus they are elevated to the higher planetary systems where the demigods live. Those who are influenced by the mode of passion engage in various types of productive activities in the planetary systems where human beings live. Similarly, those influenced by the mode of darkness are subjected to various types of misery and live in the animal kingdom.

SB 4.29.29

Covered by the mode of ignorance in material nature, the living entity is sometimes a male, sometimes a female, sometimes a eunuch, sometimes a human being, sometimes a demigod, sometimes a bird, an animal, and so on. In this way he is wandering within the material world. His acceptance of different types of bodies is brought about by his activities under the influence of the modes of nature.

SB 4.29.30, SB 4.29.31, SB 4.29.30-31

The living entity is exactly like a dog, who, overcome with hunger, goes from door to door for some food. According to his destiny, he sometimes receives punishment and is driven out and at other times receives a little food to eat. Similarly, the living entity, being influenced by so many desires, wanders in different species of life according to destiny. Sometimes he is high, and sometimes he is low. Sometimes he goes to the heavenly planets, sometimes to hell, sometimes to the middle planets, and so on.

SB 4.29.32

The living entities are trying to counteract different miserable conditions pertaining to providence, other living entities or the body and mind. Still, they must remain conditioned by the laws of nature, despite all attempts to counter these laws.

SB 4.29.33

A man may carry a burden on his head, and when he feels it to be too heavy, he sometimes gives relief to his head by putting the burden on his shoulder. In this way he tries to relieve himself of the burden. However, whatever process he devises to counteract the burden does nothing more than put the same burden from one place to another.

SB 4.29.34

Nārada continued: O you who are free from all sinful activity! No one can counteract the effects of fruitive activity simply by manufacturing a different activity devoid of Kṛṣṇa consciousness. All such activity is due to our ignorance. When we have a troublesome dream, we cannot relieve it with a troublesome hallucination. One can counteract a dream only by awaking. Similarly, our material existence is due to our ignorance and illusion. Unless we awaken to Kṛṣṇa consciousness, we cannot be relieved of such dreams. For the ultimate solution to all problems, we must awaken to Kṛṣṇa consciousness.

SB 4.29.35

Sometimes we suffer because we see a tiger in a dream or a snake in a vision, but actually there is neither a tiger nor a snake. Thus we create some situation in a subtle form and suffer the consequences. These sufferings cannot be mitigated unless we are awakened from our dream.

SB 4.29.36, SB 4.29.37, SB 4.29.36-37

The real interest of the living entity is to get out of the nescience that causes him to endure repeated birth and death. The only remedy is to surrender unto the Supreme Personality of Godhead through His representative. Unless one renders devotional service unto the Supreme Personality of Godhead, Vāsudeva, one cannot possibly become completely detached from this material world, nor can he possibly manifest real knowledge.

SB 4.29.38

O best of kings, one who is faithful, who is always hearing the glories of the Supreme Personality of Godhead, who is always engaged in the culture of Kṛṣṇa consciousness and in hearing of the Lord's activities, very soon becomes eligible to see the Supreme Personality of Godhead face to face.

SB 4.29.39, SB 4.29.40, SB 4.29.39-40

My dear King, in the place where pure devotees live, following the rules and regulations and thus purely conscious and engaged with great eagerness in hearing and chanting the glories of the Supreme Personality of Godhead, in that place if one gets a chance to hear their constant flow of nectar, which is exactly like the waves of a river, one will forget the necessities of life—namely hunger and thirst—and become immune to all kinds of fear, lamentation and illusion.

SB 4.29.41

Because the conditioned soul is always disturbed by the bodily necessities such as hunger and thirst, he has very little time to cultivate attachment to hearing the nectarean words of the Supreme Personality of Godhead.

SB 4.29.42, SB 4.29.43, SB 4.29.44, SB 4.29.42-44

The most powerful Lord Brahmā, the father of all progenitors; Lord Śiva; Manu, Dakṣa and the other rulers of humankind; the four saintly first-class brahmacāris headed by Sanaka and Sanātana; the great sages Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Bhṛgu and Vasiṣṭha; and my humble self [Nārada] are all stalwart brāhmaṇas who can speak authoritatively on Vedic literature. We are very powerful because of austerities, meditation and education. Nonetheless, even after inquiring about the Supreme Personality of Godhead, whom we always see, we do not know perfectly about Him.

SB 4.29.45

Despite the cultivation of Vedic knowledge, which is unlimited, and the worship of different demigods by the symptoms of Vedic mantras, demigod worship does not help one to understand the supreme powerful Personality of Godhead.

SB 4.29.46

When a person is fully engaged in devotional service, he is favored by the Lord, who bestows His causeless mercy. At such a time, the awakened devotee gives up all material activities and ritualistic performances mentioned in the Vedas.

SB 4.29.47

My dear King Barhiṣmān, you should never out of ignorance take to the Vedic rituals or to fruitive activity, which may be pleasing to hear about or which may appear to be the goal of self-interest. You should never take these to be the ultimate goal of life.

SB 4.29.48

Those who are less intelligent accept the Vedic ritualistic ceremonies as all in all. They do not know that the purpose of the Vedas is to understand one's own home, where the Supreme Personality of Godhead lives. Not being interested in their real home, they are illusioned and search after other homes.

SB 4.29.49

My dear King, the entire world is covered with the sharp points of kuśa grass, and on the strength of this you have become proud because you have killed various types of animals in sacrifices. Because of your foolishness, you do not know that devotional service is the only way one can please the Supreme Personality of Godhead. You cannot understand this fact. Your only activities should be those that can please the Personality of Godhead. Our education should be such that we can become elevated to Kṛṣṇa consciousness.

SB 4.29.50

Śrī Hari, the Supreme Personality of Godhead, is the Supersoul and guide of all living entities who have accepted material bodies within this world. He is the supreme controller of all material activities in material nature. He is also our best friend, and everyone should take shelter at His lotus feet. In doing so, one's life will be auspicious.

SB 4.29.51

One who is engaged in devotional service has not the least fear in material existence. This is because the Supreme Personality of Godhead is the Supersoul and friend of everyone. One who knows this secret is actually educated, and one thus educated can become the spiritual master of the world. One who is an actually bona fide spiritual master, representative of Kṛṣṇa, is not different from Kṛṣṇa.

SB 4.29.52

The great saint Nārada continued: O great personality, I have replied properly about all that you have asked me. Now hear another narration that is accepted by saintly persons and is very confidential.

SB 4.29.53

My dear King, please search out that deer who is engaged in eating grass in a very nice flower garden along with his wife. That deer is very much attached to his business, and he is enjoying the sweet singing of the bumblebees in his garden. Just try to understand his position. He is unaware that before him is a tiger, which is accustomed to living at the cost of another's flesh. Behind the deer is a hunter, who is threatening to pierce him with sharp arrows. Thus the deer's death is imminent.

SB 4.29.54
My dear King, woman, who is very attractive in the beginning but in the end very disturbing, is exactly like the flower, which is attractive in the beginning and detestable at the end. With woman, the living entity is entangled with lusty desires, and he enjoys sex, just as one enjoys the aroma of a flower. He thus enjoys a life of sense gratification—from his tongue to his genitals—and in this way the living entity considers himself very happy in family life. United with his wife, he always remains absorbed in such thoughts. He feels great pleasure in hearing the talks of his wife and children, which are like the sweet humming of bumblebees that collect honey from flower to flower. He forgets that before him is time, which is taking away his life-span with the passing of day and night. He does not see the gradual diminishing of his life, nor does he care about the superintendent of death, who is trying to kill him from behind. Just try to understand this. You are in a precarious position and are threatened from all sides.

SB 4.29.55
My dear King, just try to understand the allegorical position of the deer. Be fully conscious of yourself, and give up the pleasure of hearing about promotion to heavenly planets by fruitive activity. Give up household life, which is full of sex, as well as stories about such things, and take shelter of the Supreme Personality of Godhead through the mercy of the liberated souls. In this way, please give up your attraction for material existence.

SB 4.29.56
The King replied: My dear brāhmaṇa, whatever you have said I have heard with great attention and, considering all of it, have come to the conclusion that the ācāryas [teachers] who engaged me in fruitive activity did not know this confidential knowledge. If they were aware of it, why did they not explain it to me?

SB 4.29.57
My dear brāhmaṇa, there are contradictions between your instructions and those of my spiritual teachers who engaged me in fruitive activities. I now can understand the distinction between devotional service, knowledge and renunciation. I had some doubts about them, but you have now very kindly dissipated all these doubts. I can now understand how even the great sages are bewildered by the real purpose of life. Of course, there is no question of sense gratification.

SB 4.29.58
The results of whatever a living entity does in this life are enjoyed in the next life.

SB 4.29.59
The expert knowers of the Vedic conclusions say that one enjoys or suffers the results of his past activities. But practically it is seen that the body that performed the work in the last birth is already lost. So how is it possible to enjoy or suffer the reactions of that work in a different body?

SB 4.29.60
The great sage Nārada continued: The living entity acts in a gross body in this life. This body is forced to act by the subtle body, composed of mind, intelligence and ego. After the gross body is lost, the subtle body is still there to enjoy or suffer. Thus there is no change.

SB 4.29.61
The living entity, while dreaming, gives up the actual living body. Through the activities of his mind and intelligence, he acts in another body, either as a god or a dog. After giving up this gross body, the living entity enters either an animal body or a demigod's body on this planet or on another planet. He thus enjoys the results of the actions of his past life.

SB 4.29.62
The living entity labors under the bodily conception of "I am this, I am that. My duty is this, and therefore I shall do it." These are all mental impressions, and all these activities are temporary; nonetheless, by the grace of the Supreme Personality of Godhead, the living entity gets a chance to execute all his mental concoctions. Thus he gets another body.

SB 4.29.63
One can understand the mental or conscious position of a living entity by the activities of two kinds of senses—the knowledge—acquiring senses and the executive senses. Similarly, by the mental condition or consciousness of a person, one can understand his position in the previous life.

SB 4.29.64
Sometimes we suddenly experience something that was never experienced in the present body by sight or hearing. Sometimes we see such things suddenly in dreams.

SB 4.29.65
Therefore, my dear King, the living entity, who has a subtle mental covering, develops all kinds of thoughts and images because of his

previous body. Take this from me as certain. There is no possibility of concocting anything mentally without having perceived it in the previous body.

SB 4.29.66
O King, all good fortune unto you! The mind is the cause of the living entity's attaining a certain type of body in accordance with his association with material nature. According to one's mental composition, one can understand what the living entity was in his past life as well as what kind of body he will have in the future. Thus the mind indicates the past and future bodies.

SB 4.29.67
Sometimes in a dream we see something never experienced or heard of in this life, but all these incidents have been experienced at different times, in different places and in different conditions.

SB 4.29.68
The mind of the living entity continues to exist in various gross bodies, and according to one's desires for sense gratification, the mind records different thoughts. In the mind these appear together in different combinations; therefore these images sometimes appear as things never seen or never heard before.

SB 4.29.69
Kṛṣṇa consciousness means constantly associating with the Supreme Personality of Godhead in such a mental state that the devotee can observe the cosmic manifestation exactly as the Supreme Personality of Godhead does. Such observation is not always possible, but it becomes manifest exactly like the dark planet known as Rāhu, which is observed in the presence of the full moon.

SB 4.29.70
As long as there exists the subtle material body composed of intelligence, mind, senses, sense objects, and the reactions of the material qualities, the consciousness of false identification and its relative objective, the gross body, exist as well.

SB 4.29.71
When the living entity is in deep sleep, when he faints, when there is some great shock on account of severe loss, at the time of death, or when the body temperature is very high, the movement of the life air is arrested. At that time the living entity loses knowledge of identifying the body with the self.

SB 4.29.72
When one is a youth, all the ten senses and the mind are completely visible. However, in the mother's womb or in the boyhood state, the sense organs and the mind remain covered, just as the full moon is covered by the darkness of the dark-moon night.

SB 4.29.73
When the living entity dreams, the sense objects are not actually present. However, because one has associated with the sense objects, they become manifest. Similarly, the living entity with undeveloped senses does not cease to exist materially, even though he may not be exactly in contact with the sense objects.

SB 4.29.74
The five sense objects, the five sense organs, the five knowledge-acquiring senses and the mind are the sixteen material expansions. These combine with the living entity and are influenced by the three modes of material nature. Thus the existence of the conditioned soul is understood.

SB 4.29.75
By virtue of the processes of the subtle body, the living entity develops and gives up gross bodies. This is known as the transmigration of the soul. Thus the soul becomes subjected to different types of so-called enjoyment, lamentation, fear, happiness and unhappiness.

SB 4.29.76, SB 4.29.77, SB 4.29.76-77
The caterpillar transports itself from one leaf to another by capturing one leaf before giving up the other. Similarly, according to his previous work, the living entity must capture another body before giving up the one he has. This is because the mind is the reservoir of all kinds of desires.

SB 4.29.78
As long as we desire to enjoy sense gratification, we create material activities. When the living entity acts in the material field, he enjoys the senses, and while enjoying the senses, he creates another series of material activities. In this way the living entity becomes entrapped as a conditioned soul.

SB 4.29.79
You should always know that this cosmic manifestation is created, maintained and annihilated by the will of the Supreme Personality of Godhead. Consequently, everything within this cosmic manifestation is under the control of the Lord. To be enlightened by this perfect knowledge, one should always engage himself in the devotional service of the Lord.

SB 4.29.80

<p>The great sage Maitreya continued: The supreme devotee, the great saint Nārada, thus explained to King Prācīnabarhi the constitutional position of the Supreme Personality of Godhead and the living entity. After giving an invitation to the King, Nārada Muni left to return to Siddhaloka.</p>	<p>The Personality of Godhead, appearing on the shoulder of Garuḍa, seemed like a cloud resting on the summit of the mountain known as Meru. The transcendental body of the Personality of Godhead was covered by attractive yellow garments, and His neck was decorated with the jewel known as Kaustubha-maṇi. The bodily effulgence of the Lord dissipated all the darkness of the universe.</p>
<p>SB 4.29.81 In the presence of his ministers, the saintly King Prācīnabarhi left orders for his sons to protect the citizens. He then left home and went off to undergo austerities in a holy place known as Kapilāśrama.</p>	<p>SB 4.30.6 The Lord's face was very beautiful, and His head was decorated with a shining helmet and golden ornaments. The helmet was dazzling and was very beautifully situated on His head. The Lord had eight arms, which each held a particular weapon. The Lord was surrounded by demigods, great sages and other associates. These were all engaged in His service. Garuḍa, the carrier of the Lord, glorified the Lord with Vedic hymns by flapping his wings. Garuḍa appeared to be an inhabitant of the planet known as Kinnaraloka.</p>
<p>SB 4.29.82 Having undergone austerities and penances at Kapilāśrama, King Prācīnabarhi attained full liberation from all material designations. He constantly engaged in the transcendental loving service of the Lord and attained a spiritual position qualitatively equal to that of the Supreme Personality of Godhead.</p>	<p>SB 4.30.7 Around the neck of the Personality of Godhead hung a flower garland that reached to His knees. His eight stout and elongated arms were decorated with that garland, which challenged the beauty of the goddess of fortune. With a merciful glance and a voice like thunder, the Lord addressed the sons of King Prācīnabarhiṣat, who were very much surrendered unto Him.</p>
<p>SB 4.29.83 My dear Vidura, one who hears this narration concerning the understanding of the living entity's spiritual existence, as described by the great sage Nārada, or who relates it to others, will be liberated from the bodily conception of life.</p>	<p>SB 4.30.8 The Supreme Personality of Godhead said: My dear sons of the King, I am very much pleased by the friendly relationships among you. All of you are engaged in one occupation—devotional service. I am so pleased with your mutual friendship that I wish you all good fortune. Now you may ask a benediction of Me.</p>
<p>SB 4.29.84 This narration spoken by the great sage Nārada is full of the transcendental fame of the Supreme Personality of Godhead. Consequently this narration, when described, certainly sanctifies this material world. It purifies the heart of the living entity and helps him attain his spiritual identity. One who relates this transcendental narration will be liberated from all material bondage and will no longer have to wander within this material world.</p>	<p>SB 4.30.9 The Lord continued: Those who remember you every evening of every day will become friendly with their brothers and with all other living entities.</p>
<p>SB 4.29.85 The allegory of King Purañjana, described herein according to authority, was heard by me from my spiritual master, and it is full of spiritual knowledge. If one can understand the purpose of this allegory, he will certainly be relieved from the bodily conception and will clearly understand life after death. Although one may not understand what transmigration of the soul actually is, one can fully understand it by studying this narration.</p>	<p>SB 4.30.10 Those who will offer Me the prayers composed by Lord Śiva, both in the morning and in the evening, will be given benedictions by Me. In this way they can both fulfill their desires and attain good intelligence.</p>
<p>SB 4.29.1a, SB 4.29.2a, SB 4.29.1a-2a A desire to maintain body, wife and children is also observed in animal society. The animals have full intelligence to manage such affairs. If a human being is simply advanced in this respect, what is the difference between him and an animal? One should be very careful to understand that this human life is attained after many, many births in the evolutionary process. A learned man who gives up the bodily conception of life, both gross and subtle, will, by the enlightenment of spiritual knowledge, become a prominent individual spirit soul, as the Supreme Lord is also.</p>	<p>SB 4.30.11 Because you have with pleasure accepted within your hearts the orders of your father and have executed those orders very faithfully, your attractive qualities will be celebrated all over the world.</p>
<p>SB 4.29.1b If a living entity is developed in Kṛṣṇa consciousness and is merciful to others, and if his spiritual knowledge of self-realization is perfect, he will immediately attain liberation from the bondage of material existence.</p>	<p>SB 4.30.12 You will have a nice son, who will be in no way inferior to Lord Brahmā. Consequently, he will be very famous all over the universe, and the sons and grandsons generated by him will fill the three worlds.</p>
<p>SB 4.29.2b Everything happening within time, which consists of past, present and future, is merely a dream. That is the secret understanding in all Vedic literature.</p>	<p>SB 4.30.13 O sons of King Prācīnabarhiṣat, the heavenly society girl named Pramlocā kept the lotus-eyed daughter of Kaṇḍu in the care of the forest trees. Then she went back to the heavenly planet. This daughter was born by the coupling of the Apsarā named Pramlocā with the sage Kaṇḍu.</p>
<p>SB 4.30: The Activities of the Pracetās</p>	
<p>SB 4.30.1 Vidura inquired from Maitreya: O brāhmaṇa, you formerly spoke about the sons of Prācīnabarhi and informed me that they satisfied the Supreme Personality of Godhead by chanting a song composed by Lord Śiva. What did they achieve in this way?</p>	<p>SB 4.30.14 Thereafter the child, who was left to the care of the trees, began to cry in hunger. At that time the king of the forest, namely the king of the moon planet, out of compassion placed his finger, which poured forth nectar, within the child's mouth. Thus the child was raised by the mercy of the king of the moon.</p>
<p>SB 4.30.2 My dear Bārhaspatya, what did the sons of King Barhiṣat, known as the Pracetās, obtain after meeting Lord Śiva, who is very dear to the Supreme Personality of Godhead, the bestower of liberation? Certainly they were transferred to the spiritual world, but apart from that, what did they obtain within this material world, either in this life or in other lives?</p>	<p>SB 4.30.15 Since all of you are very much obedient to My orders, I ask you to immediately marry that girl, who is so well qualified with beauty and good qualities. According to the order of your father, create progeny through her.</p>
<p>SB 4.30.3 The great sage Maitreya said: The sons of King Prācīnabarhi, known as the Pracetās, underwent severe austerities within the seawater to carry out the order of their father. By chanting and repeating the mantras given by Lord Śiva, they were able to satisfy Lord Viṣṇu, the Supreme Personality of Godhead.</p>	<p>SB 4.30.16 You brothers are all of the same nature, being devotees and obedient sons of your father. Similarly, that girl is also of the same type and is dedicated to all of you. Thus both the girl and you, the sons of Prācīnabarhiṣat, are on the same platform, being united on a common principle.</p>
<p>SB 4.30.4 At the end of ten thousand years of severe austerities performed by the Pracetās, the Supreme Personality of Godhead, to reward their austerities, appeared before them in His very pleasing form. This appealed to the Pracetās and satisfied the labor of their austerities.</p>	<p>SB 4.30.17 The Lord then blessed all the Pracetās, saying: My dear princes, by My mercy, you can enjoy all the facilities of this world as well as the heavenly world. Indeed, you can enjoy all of them without hindrance and with full strength for one million celestial years.</p>
<p>SB 4.30.5</p>	<p>SB 4.30.18 Thereafter you will develop unadulterated devotional service unto Me and be freed from all material contamination. At that time, being completely unattached to material enjoyment in the so-called heavenly planets as well as in hellish planets, you will return home, back to Godhead.</p> <p>SB 4.30.19</p>

Those who are engaged in auspicious activities in devotional service certainly understand that the ultimate enjoyer or beneficiary of all activities is the Supreme Personality of Godhead. Thus when one acts, he offers the results to the Supreme Personality of Godhead and passes life always engaged in the topics of the Lord. Even though such a person may be participating in family life, he is not affected by the results of his actions.

SB 4.30.20

Always engaging in the activities of devotional service, devotees feel ever-increasingly fresh and new in all their activities. The all-knower, the Supersoul within the heart of the devotee, makes everything increasingly fresh. This is known as the Brahman position by the advocates of the Absolute Truth. In such a liberated stage [brahma-bhūta], one is never bewildered. Nor does one lament or become unnecessarily jubilant. This is due to the brahma-bhūta situation.

SB 4.30.21

The great sage Maitreya said: After the Personality of Godhead spoke thus, the Pracetās began to offer Him prayers. The Lord is the bestower of all success in life and is the supreme benefactor. He is also the supreme friend who takes away all miserable conditions experienced by a devotee. In a faltering voice, due to ecstasy, the Pracetās began to offer prayers. They were purified by the presence of the Lord, who was before them face to face.

SB 4.30.22

The Pracetās spoke as follows: Dear Lord, You relieve all kinds of material distress. Your magnanimous transcendental qualities and holy name are all-auspicious. This conclusion is already settled. You can go faster than the speed of mind and words. You cannot be perceived by material senses. We therefore offer You respectful obeisances again and again.

SB 4.30.23

Dear Lord, we beg to offer our obeisances unto You. When the mind is fixed upon You, the world of duality, although a place for material enjoyment, appears meaningless. Your transcendental form is full of transcendental bliss. We therefore offer our respects unto You. Your appearances as Lord Brahmā, Lord Viṣṇu and Lord Śiva are meant for the purpose of creating, maintaining and annihilating this cosmic manifestation.

SB 4.30.24

Dear Lord, we offer our respectful obeisances unto You because Your existence is completely independent of all material influences. Your Lordship always takes away the devotee's miserable conditions, for Your brain plans how to do so. You live everywhere as Paramātmā; therefore You are known as Vāsudeva. You also accept Vasudeva as Your father, and You are celebrated by the name Kṛṣṇa. You are so kind that You always increase the influence of all kinds of devotees.

SB 4.30.25

Dear Lord, we offer our respectful obeisances unto You because from Your abdomen sprouts the lotus flower, the origin of all living entities. You are always decorated with a lotus garland, and Your feet resemble the lotus flower with all its fragrance. Your eyes are also like the petals of a lotus flower. Therefore we always offer our respectful obeisances unto You.

SB 4.30.26

Dear Lord, the garment You have put on is yellowish in color, like the saffron of a lotus flower, but it is not made of anything material. Since You live in everyone's heart, You are the direct witness of all the activities of all living entities. We offer our respectful obeisances unto You again and again.

SB 4.30.27

Dear Lord, we conditioned souls are always covered by ignorance in the bodily conception of life. We therefore always prefer the miserable conditions of material existence. To deliver us from these miserable conditions, You have advented Yourself in this transcendental form. This is evidence of Your unlimited causeless mercy upon those of us who are suffering in this way. What, then, to speak of the devotees to whom You are always so favorably disposed?

SB 4.30.28

Dear Lord, You are the killer of all inauspicious things. You are compassionate upon Your poor devotees through the expansion of Your arcā-vigraha. You should certainly think of us as Your eternal servants.

SB 4.30.29

When the Lord, out of His natural compassion, thinks of His devotee, by that process only are all desires of the neophyte devotee fulfilled. The Lord is situated in every living entity's heart, although the living entity may be very insignificant. The Lord knows everything about the living entity, including all his desires. Although we are very insignificant, why should the Lord not know our

desires?

SB 4.30.30

O Lord of the universe, You are the actual teacher of the science of devotional service. We are satisfied that Your Lordship is the ultimate goal of our lives, and we pray that You will be satisfied with us. That is our benediction. We do not desire anything other than Your full satisfaction.

SB 4.30.31

Dear Lord, we shall therefore pray for Your benediction because You are the Supreme, beyond all transcendence, and because there is no end to Your opulences. Consequently, You are celebrated by the name Ananta.

SB 4.30.32

Dear Lord, when the bee approaches the celestial tree called the pārijāta, it certainly does not leave the tree, because there is no need for such action. Similarly, when we have approached Your lotus feet and taken shelter of them, what further benediction may we ask of You?

SB 4.30.33

Dear Lord, as long as we have to remain within this material world due to our material contamination and wander from one type of body to another and from one planet to another, we pray that we may associate with those who are engaged in discussing Your pastimes. We pray for this benediction life after life, in different bodily forms and on different planets.

SB 4.30.34

Even a moment's association with a pure devotee cannot be compared to being transferred to heavenly planets or even merging into the Brahman effulgence in complete liberation. For living entities who are destined to give up the body and die, association with pure devotees is the highest benediction.

SB 4.30.35

Whenever pure topics of the transcendental world are discussed, the members of the audience forget all kinds of material hankerings, at least for the time being. Not only that, but they are no longer envious of one another, nor do they suffer from anxiety or fear.

SB 4.30.36

The Supreme Lord, Nārāyaṇa, is present among devotees who are engaged in hearing and chanting the holy name of the Supreme Personality of Godhead. Lord Nārāyaṇa is the ultimate goal of sannyāsīs, those in the renounced order of life, and Nārāyaṇa is worshiped through this sankīrtana movement by those who are liberated from material contamination. Indeed, they recite the holy name again and again.

SB 4.30.37

Dear Lord, Your personal associates, devotees, wander all over the world to purify even the holy places of pilgrimage. Is not such activity pleasing to those who are actually afraid of material existence?

SB 4.30.38

Dear Lord, by virtue of a moment's association with Lord Śiva, who is very dear to You and who is Your most intimate friend, we were fortunate to attain You. You are the most expert physician, capable of treating the incurable disease of material existence. On account of our great fortune, we have been able to take shelter at Your lotus feet.

SB 4.30.39, SB 4.30.40, SB 4.30.39-40

Dear Lord, we have studied the Vedas, accepted a spiritual master and offered respect to brāhmaṇas, advanced devotees and aged personalities who are spiritually very advanced. We have offered our respects to them, and we have not been envious of any brother, friends or anyone else. We have also undergone severe austerities within the water and have not taken food for a long time. All these spiritual assets of ours are simply offered for Your satisfaction. We pray for this benediction only, and nothing more.

SB 4.30.41

Dear Lord, even great yogis and mystics who are very much advanced by virtue of austerities and knowledge and who have completely situated themselves in pure existence, as well as great personalities like Manu, Lord Brahmā and Lord Śiva, cannot fully understand Your glories and potencies. Nonetheless they have offered their prayers according to their own capacities. In the same way, we, although much lower than these personalities, also offer our prayers according to our own capability.

SB 4.30.42

Dear Lord, You have no enemies or friends. Therefore You are equal to everyone. You cannot be contaminated by sinful activities, and Your transcendental form is always beyond the material creation. You are the Supreme Personality of Godhead because You remain everywhere within all existence. You are consequently known as Vāsudeva. We offer You our respectful obeisances.

SB 4.30.43 The great sage Maitreya continued: My dear Vidura, the Supreme Personality of Godhead, who is the protector of surrendered souls, being thus addressed by the Pracetās and worshiped by them, replied, "May whatever you have prayed for be fulfilled." After saying this, the Supreme Personality of Godhead, whose prowess is never defeated, left. The Pracetās were unwilling to be separated from Him because they had not seen Him to their full satisfaction.	received from Lord Śiva and Lord Viṣṇu.
SB 4.30.44 Thereafter all the Pracetās emerged from the waters of the sea. They then saw that all the trees on land had grown very tall, as if to obstruct the path to the heavenly planets. These trees had covered the entire surface of the world. At this time the Pracetās became very angry.	SB 4.31.7 Dear master, kindly enlighten us in transcendental knowledge, which may act as a torchlight by which we may cross the dark nescience of material existence.
SB 4.30.45 My dear King, at the time of devastation, Lord Śiva emits fire and air from his mouth out of anger. To make the surface of the earth completely treeless, the Pracetās also emitted fire and air from their mouths.	SB 4.31.8 The great sage Maitreya continued: My dear Vidura, being thus petitioned by the Pracetās, the supreme devotee Nārada, who is always absorbed in thoughts of the Supreme Personality of Godhead, began to reply.
SB 4.30.46 After seeing that all the trees on the surface of the earth were being turned to ashes, Lord Brahmā immediately came to the sons of King Barhiṣmān and pacified them with words of logic.	SB 4.31.9 The great sage Nārada said: When a living entity is born to engage in the devotional service of the Supreme Personality of Godhead, who is the supreme controller, his birth, all his fruitive activities, his life-span, his mind and his words are all factually perfect.
SB 4.30.47 The remaining trees, being very much afraid of the Pracetās, immediately delivered their daughter at the advice of Lord Brahmā.	SB 4.31.10 A civilized human being has three kinds of births. The first birth is by a pure father and mother, and this birth is called birth by semen. The next birth takes place when one is initiated by the spiritual master, and this birth is called sāvitra. The third birth, called yājñika, takes place when one is given the opportunity to worship Lord Viṣṇu. Despite the opportunities for attaining such births, even if one gets the life-span of a demigod, if one does not actually engage in the service of the Lord, everything is useless. Similarly, one's activities may be mundane or spiritual, but they are useless if they are not meant for satisfying the Lord.
SB 4.30.48 Following the order of Lord Brahmā, all the Pracetās accepted the girl as their wife. From the womb of this girl, the son of Lord Brahmā named Dakṣa took birth. Dakṣa had to take birth from the womb of Māriṣā due to his disobeying and disrespecting Lord Mahādeva [Śiva]. Consequently he had to give up his body twice.	SB 4.31.11 Without devotional service, what is the meaning of severe austerities, the process of hearing, the power of speech, the power of mental speculation, elevated intelligence, strength, and the power of the senses?
SB 4.30.49 His previous body had been destroyed, but he, the same Dakṣa, inspired by the supreme will, created all the desired living entities in the Cākṣusa manvantara.	SB 4.31.12 Transcendental practices that do not ultimately help one realize the Supreme Personality of Godhead are useless, be they mystic yoga practices, the analytical study of matter, severe austerity, the acceptance of sannyāsa, or the study of Vedic literature. All these may be very important aspects of spiritual advancement, but unless one understands the Supreme Personality of Godhead, Hari, all these processes are useless.
SB 4.30.39, SB 4.30.40, SB 4.30.39-40 After being born, Dakṣa, by the superexcellence of his bodily luster, covered all others' bodily opulence. Because he was very expert in performing fruitive activity, he was called by the name Dakṣa, meaning "the very expert." Lord Brahmā therefore engaged Dakṣa in the work of generating living entities and maintaining them. In due course of time, Dakṣa also engaged other Prajāpatis [progenitors] in the process of generation and maintenance.	SB 4.31.13 Factually the Supreme Personality of Godhead is the original source of all self-realization. Consequently, the goal of all auspicious activities—karma, jñāna, yoga and bhakti—is the Supreme Personality of Godhead.
SB 4.31: Nārada Instructs the Pracetās	SB 4.31.14 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, simply worshiping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality.
SB 4.31.1 The great saint Maitreya continued: After that, the Pracetās lived at home for thousands of years and developed perfect knowledge in spiritual consciousness. At last they remembered the blessings of the Supreme Personality of Godhead and left home, putting their wife in charge of a perfect son.	SB 4.31.15 During the rainy season, water is generated from the sun, and in due course of time, during the summer season, the very same water is again absorbed by the sun. Similarly, all living entities, moving and inert, are generated from the earth, and again, after some time, they all return to the earth as dust. Similarly, everything emanates from the Supreme Personality of Godhead, and in due course of time everything enters into Him again.
SB 4.31.2 The Pracetās went to the seashore in the west where the great liberated sage Jājali was residing. After perfecting the spiritual knowledge by which one becomes equal toward all living entities, the Pracetās became perfect in Kṛṣṇa consciousness.	SB 4.31.16 Just as the sunshine is nondifferent from the sun, the cosmic manifestation is also nondifferent from the Supreme Personality of Godhead. The Supreme Personality is therefore all-pervasive within this material creation. When the senses are active, they appear to be part and parcel of the body, but when the body is asleep, their activities are unmanifest. Similarly, the whole cosmic creation appears different and yet nondifferent from the Supreme Person.
SB 4.31.3 After practicing the yogāsana for mystic yoga, the Pracetās managed to control their life air, mind, words and external vision. Thus by the prāṇāyāma process they were completely relieved of material attachment. By remaining perpendicular, they could concentrate their minds on the uppermost Brahman. While they were practicing this prāṇāyāma, the great sage Nārada, who is worshiped both by demons and by demigods, came to see them.	SB 4.31.17 My dear Kings, sometimes in the sky there are clouds, sometimes there is darkness, and sometimes there is illumination. The appearance of all these takes place consecutively. Similarly, in the Supreme Absolute, the modes of passion, darkness and goodness appear as consecutive energies. Sometimes they appear, and sometimes they disappear.
SB 4.31.4 As soon as the Pracetās saw that the great sage Nārada had appeared, they immediately got up even from their āsanas. As required, they immediately offered obeisances and worshiped him, and when they saw that Nārada Muni was properly seated, they began to ask him questions.	SB 4.31.18 Because the Supreme Lord is the cause of all causes, He is the Supersoul of all individual living entities, and He exists as both the remote and immediate cause. Since He is aloof from the material emanations, He is free from their interactions and is Lord of material nature. You should therefore engage in His devotional service, thinking yourself qualitatively one with Him.
SB 4.31.5 All the Pracetās began to address the great sage Nārada: O great sage, O brāhmaṇa, we hope you met with no disturbances while coming here. It is due to our great fortune that we are now able to see you. By the traveling of the sun, people are relieved from the fear of the darkness of night—a fear brought about by thieves and rogues. Similarly, your traveling is like the sun's, for you drive away all kinds of fear.	
SB 4.31.6 O master, may we inform you that because of our being overly attached to family affairs, we almost forgot the instructions we	

SB 4.31.19
By showing mercy to all living entities, being satisfied somehow or other and controlling the senses from sense enjoyment, one can very quickly satisfy the Supreme Personality of Godhead, Janārdana.
SB 4.31.20
Being completely cleansed of all material desires, the devotees are freed from all mental contamination. Thus they can always think of the Lord constantly and address Him very feelingly. The Supreme Personality of Godhead, knowing Himself to be controlled by His devotees, does not leave them for a second, just as the sky overhead never becomes invisible.
SB 4.31.21
The Supreme Personality of Godhead becomes very dear to those devotees who have no material possessions but are fully happy in possessing the devotional service of the Lord. Indeed, the Lord relishes the devotional activities of such devotees. Those who are puffed up with material education, wealth, aristocracy and fruitive activity are very proud of possessing material things, and they often deride the devotees. Even if such people offer the Lord worship, the Lord never accepts them.
SB 4.31.22
Although the Supreme Personality of Godhead is self-sufficient, He becomes dependent on His devotees. He does not care for the goddess of fortune, nor for the kings and demigods who are after the favors of the goddess of fortune. Where is that person who is actually grateful and will not worship the Personality of Godhead?
SB 4.31.23
The great sage Maitreya continued: My dear King Vidura, Śrī Nārada Muni, the son of Lord Brahmā, thus described all these relationships with the Supreme Personality of Godhead to the Pracetās. Afterward, he returned to Brahmāloka.
SB 4.31.24
Hearing from Nārada's mouth the glories of the Lord, which vanquish all the ill fortune of the world, the Pracetās also became attached to the Supreme Personality of Godhead. Meditating on His lotus feet, they advanced to the ultimate destination.
SB 4.31.25
My dear Vidura, I have told you everything you wanted to know about the conversation between Nārada and the Pracetās, the conversation describing the glories of the Lord. I have related this as far as possible.
SB 4.31.26
Śukadeva Gosvāmī continued: O best of kings [King Parīkṣit], I have now finished telling about the descendants of the first son of Svāyambhuva Manu, Uttānapāda. I shall now try to relate the activities of the descendants of Priyavrata, the second son of Svāyambhuva Manu. Please hear them attentively.
SB 4.31.27
Although Mahārāja Priyavrata received instructions from the great sage Nārada, he still engaged in ruling the earth. After fully enjoying material possessions, he divided his property among his sons. He then attained a position by which he could return home, back to Godhead.
SB 4.31.28
My dear King, in this way, after hearing the transcendental messages of the Supreme Personality of Godhead and His devotees from the great sage Maitreya, Vidura was overwhelmed with ecstasy. With tears in his eyes, he immediately fell down at the lotus feet of his guru, his spiritual master. He then fixed the Supreme Personality of Godhead within the core of his heart.
SB 4.31.29
Śrī Vidura said: O great mystic, O greatest of all devotees, by your causeless mercy I have been shown the path of liberation from this world of darkness. By following this path, a person liberated from the material world can return home, back to Godhead.
SB 4.31.30
Śukadeva Gosvāmī continued: Vidura thus offered obeisances unto the great sage Maitreya and, taking his permission, started for the city of Hastināpura to see his own kinsmen, although he had no material desires.
SB 4.31.31
O King, those who hear these topics about kings who are completely surrendered to the Supreme Personality of Godhead obtain without difficulty a long life, wealth, good reputation, good fortune and, ultimately, the opportunity to return home, back to Godhead.

Canto 5: The Creative Impetus
SB 5.1: The Activities of Mahārāja Priyavrata
SB 5.1.1 King Parīkṣit inquired from Śukadeva Gosvāmī: O great sage, why did King Priyavrata, who was a great, self-realized devotee of the Lord, remain in household life, which is the root cause of the bondage of karma [fruitive activities] and which defeats the mission of human life?
SB 5.1.2 Devotees are certainly liberated persons. Therefore, O greatest of the brāhmaṇas, they cannot possibly be absorbed in family affairs.
SB 5.1.3 Elevated mahātmās who have taken shelter of the lotus feet of the Supreme Personality of Godhead are fully satiated by the shade of those lotus feet. Their consciousness cannot possibly become attached to family members.
SB 5.1.4 The King continued: O great brāhmaṇa, this is my great doubt. How was it possible for a person like King Priyavrata, who was so attached to wife, children and home, to achieve the topmost infallible perfection in Kṛṣṇa consciousness?
SB 5.1.5 Śrī Śukadeva Gosvāmī said: What you have said is correct. The glories of the Supreme Personality of Godhead, who is praised in eloquent, transcendental verses by such exalted personalities as Brahmā, are very pleasing to great devotees and liberated persons. One who is attached to the nectarean honey of the Lord's lotus feet, and whose mind is always absorbed in His glories, may sometimes be checked by some impediment, but he still never gives up the exalted position he has acquired.
SB 5.1.6 Śukadeva Gosvāmī continued: My dear King, Prince Priyavrata was a great devotee because he sought the lotus feet of Nārada, his spiritual master, and thus achieved the highest perfection in transcendental knowledge. With advanced knowledge, he always engaged in discussing spiritual subjects and did not divert his attention to anything else. The Prince's father then asked him to take charge of ruling the world. He tried to convince Priyavrata that this was his duty as indicated in the revealed scriptures. Prince Priyavrata, however, was continuously practicing bhakti-yoga by constantly remembering the Supreme Personality of Godhead, thus engaging all his senses in the service of the Lord. Therefore, although the order of his father could not be rejected, the Prince did not welcome it. Thus he very conscientiously raised the question of whether he might be diverted from devotional service by accepting the responsibility of ruling over the world.
SB 5.1.7 Śrī Śukadeva Gosvāmī continued: The first created being and most powerful demigod in this universe is Lord Brahmā, who is always responsible for developing universal affairs. Born directly from the Supreme Personality of Godhead, he dedicates his activities to the welfare of the entire universe, for he knows the purpose of the universal creation. This supremely powerful Lord Brahmā, accompanied by his associates and the personified Vedas, left his own abode in the highest planetary system and descended to the place of Prince Priyavrata's meditation.
SB 5.1.8 As Lord Brahmā descended on his carrier, the great swan, all the residents of the planets named Siddhaloka, Gandharvaloka, Sādhya-loka and Cāraṇaloka, as well as great sages and demigods flying in their different airplanes, assembled within the canopy of the sky to receive Lord Brahmā and worship him. As he received respect and adoration from the residents of the various planets, Lord Brahmā appeared just like the full moon surrounded by illuminating stars. Lord Brahmā's great swan then arrived at the border of Gandhamādana Hill and approached Prince Priyavrata, who was sitting there.
SB 5.1.9 Lord Brahmā, the father of Nārada Muni, is the supreme person within this universe. As soon as Nārada saw the great swan, he could understand that Lord Brahmā had arrived. Therefore he immediately stood up, along with Svāyambhuva Manu and his son Priyavrata, whom Nārada was instructing. Then they folded their hands and began to worship Lord Brahmā with great respect.
SB 5.1.10 My dear King Parīkṣit, because Lord Brahmā had finally descended from Satyaloka to Bhūloka, Nārada Muni, Prince Priyavrata and Svāyambhuva Manu came forward to offer him objects of worship and to praise him in highly qualified language, according to Vedic etiquette. At that time, Lord Brahmā, the original person of this universe, felt compassion for Priyavrata and, looking upon him with

a smiling face, spoke to him as follows.
SB 5.1.11 Lord Brahmā, the supreme person within this universe, said: My dear Priyavrata, kindly hear attentively what I shall say to you. Do not be jealous of the Supreme Lord, who is beyond our experimental measurements. All of us, including Lord Śiva, your father and the great sage Mahārṣi Nārada, must carry out the order of the Supreme. We cannot deviate from His order.
SB 5.1.12 One cannot avoid the order of the Supreme Personality of Godhead, not by the strength of severe austerities, an exalted Vedic education, or the power of mystic yoga, physical prowess or intellectual activities. Nor can one use his power of religion, his material opulence or any other means, either by himself or with the help of others, to defy the orders of the Supreme Lord. That is not possible for any living being, from Brahmā down to the ant.
SB 5.1.13 My dear Priyavrata, by the order of the Supreme Personality of Godhead, all living entities accept different types of bodies for birth and death, activity, lamentation, illusion, fear of future dangers, and happiness and distress.
SB 5.1.14 My dear boy, all of us are bound by the Vedic injunctions to the divisions of varṇāśrama according to our qualities and work. These divisions are difficult to avoid because they are scientifically arranged. We must therefore carry out our duties of varṇāśrama-dharma, like bulls obliged to move according to the direction of a driver pulling on ropes knotted to their noses.
SB 5.1.15 My dear Priyavrata, according to our association with different modes of material nature, the Supreme Personality of Godhead gives us our specific bodies and the happiness and distress we achieve. One must therefore remain situated as he is and be conducted by the Supreme Personality of Godhead, exactly as a blind man is led by a person who has eyes with which to see.
SB 5.1.16 Even if one is liberated, he nevertheless accepts the body he has received according to his past karma. Without misconceptions, however, he regards his enjoyment and suffering due to that karma the way an awakened person regards a dream he had while sleeping. He thus remains steadfast and never works to achieve another material body under the influence of the three modes of material nature.
SB 5.1.17 Even if he goes from forest to forest, one who is not self-controlled must always fear material bondage because he is living with six co-wives—the mind and knowledge-acquiring senses. Even householder life, however, cannot harm a self-satisfied, learned man who has conquered his senses.
SB 5.1.18 One who is situated in household life and who systematically conquers his mind and five sense organs is like a king in his fortress who conquers his powerful enemies. After one has been trained in household life and his lusty desires have decreased, he can move anywhere without danger.
SB 5.1.19 Lord Brahmā continued: My dear Priyavrata, seek shelter inside the opening in the lotus of the feet of the Lord, whose navel is also like a lotus. Thus conquer the six sense organs [the mind and knowledge-acquiring senses]. Accept material enjoyment because the Lord, extraordinarily, has ordered you to do this. You will thus always be liberated from material association and be able to carry out the Lord's orders in your constitutional position.
SB 5.1.20 Śrī Śukadeva Gosvāmī continued: After thus being fully instructed by Lord Brahmā, who is the spiritual master of the three worlds, Priyavrata, his own position being inferior, offered obeisances, accepted the order and carried it out with great respect.
SB 5.1.21 Lord Brahmā was then worshiped by Manu, who respectfully satisfied him as well as he could. Priyavrata and Nārada also looked upon Brahmā with no tinges of resentment. Having engaged Priyavrata in accepting his father's request, Lord Brahmā returned to his abode, Satyaloka, which is indescribable by the endeavor of mundane mind or words.
SB 5.1.22 Svāyambhuva Manu, with the assistance of Lord Brahmā, thus fulfilled his desires. With the permission of the great sage Nārada, he delivered to his son the governmental responsibility for maintaining and protecting all the planets of the universe. He thus achieved relief from the most dangerous, poisonous ocean of material desires.

SB 5.1.23
Following the order of the Supreme Personality of Godhead, Mahārāja Priyavrata fully engaged in worldly affairs, yet he always thought of the lotus feet of the Lord, which are the cause of liberation from all material attachment. Although Priyavrata Mahārāja was completely freed from all material contamination, he ruled the material world just to honor the orders of his superiors.

SB 5.1.24
Thereafter, Mahārāja Priyavrata married Barhiṣmatī, the daughter of the prajāpati named Viśvakarmā. In her he begot ten sons equal to him in beauty, character, magnanimity and other qualities. He also begot a daughter, the youngest of all, named Ūrjasvatī.

SB 5.1.25
The ten sons of Mahārāja Priyavrata were named Āgnīdhra, Idhmajihva, Yajñabāhu, Mahāvīra, Hiraṇyaretā, Ghr̥tapr̥ṣṭha, Savana, Medhātīthi, Vīthotra and Kavi. These are also names of Agni, the fire-god.

SB 5.1.26
Three among these ten—namely Kavi, Mahāvīra and Savana—lived in complete celibacy. Thus trained in brahmacārī life from the beginning of childhood, they were very conversant with the highest perfection, known as the paramahansa-āśrama.

SB 5.1.27
Thus situated in the renounced order from the beginning of their lives, all three of them completely controlled the activities of their senses and thus became great saints. They concentrated their minds always upon the lotus feet of the Supreme Personality of Godhead, who is the resting place of the totality of living entities and who is therefore celebrated as Vāsudeva. Lord Vāsudeva is the only shelter of those who are actually afraid of material existence. By constantly thinking of His lotus feet, these three sons of Mahārāja Priyavrata became advanced in pure devotional service. By the prowess of their devotional service, they could directly perceive the Supreme Personality of Godhead, who is situated in everyone's heart as the Supersoul, and realize that there was qualitatively no difference between themselves and Him.

SB 5.1.28
In his other wife, Mahārāja Priyavrata begot three sons, named Uttama, Tāmasa and Raivata. All of them later took charge of manvantara millenniums.

SB 5.1.29
After Kavi, Mahāvīra and Savana were completely trained in the paramahansa stage of life, Mahārāja Priyavrata ruled the universe for eleven arbudas of years. Whenever he was determined to fix his arrow upon his bowstring with his two powerful arms, all opponents of the regulative principles of religious life would flee from his presence in fear of the unparalleled prowess he displayed in ruling the universe. He greatly loved his wife Barhiṣmatī, and with the increase of days, their exchange of nuptial love also increased. By her feminine behavior as she dressed herself, walked, got up, smiled, laughed, and glanced about, Queen Barhiṣmatī increased his energy. Thus although he was a great soul, he appeared lost in the feminine conduct of his wife. He behaved with her just like an ordinary man, but actually he was a great soul.

SB 5.1.30
While so excellently ruling the universe, King Priyavrata once became dissatisfied with the circumambulation of the most powerful sun-god. Encircling Sumeru Hill on his chariot, the sun-god illuminates all the surrounding planetary systems. However, when the sun is on the northern side of the hill, the south receives less light, and when the sun is in the south, the north receives less. King Priyavrata disliked this situation and therefore decided to make daylight in the part of the universe where there was night. He followed the orbit of the sun-god on a brilliant chariot and thus fulfilled his desire. He could perform such wonderful activities because of the power he had achieved by worshipping the Supreme Personality of Godhead.

SB 5.1.31
When Priyavrata drove his chariot behind the sun, the rims of his chariot wheels created impressions that later became seven oceans, dividing the planetary system known as Bhū-maṇḍala into seven islands.

SB 5.1.32
The names of the islands are Jambū, Plakṣa, Śālmali, Kuśa, Krauñca, Śāka and Puṣkara. Each island is twice as large as the one preceding it, and each is surrounded by a liquid substance, beyond which is the next island.

SB 5.1.33
The seven oceans respectively contain salt water, sugarcane juice, liquor, clarified butter, milk, emulsified yogurt, and sweet drinking water. All the islands are completely surrounded by these oceans, and each ocean is equal in breadth to the island it surrounds.

Mahārāja Priyavrata, the husband of Queen Barhiṣmatī, gave sovereignty over these islands to his respective sons, namely Āgnīdhra, Idhmajihva, Yajñabāhu, Hiraṇyaretā, Ghr̥tapr̥ṣṭha, Medhātīthi and Vīthotra. Thus they all became kings by the order of their father.

SB 5.1.34
King Priyavrata then gave his daughter, Ūrjasvatī, in marriage to Śukrācārya, who begot in her a daughter named Devayānī.

SB 5.1.35
My dear King, a devotee who has taken shelter of the dust from the lotus feet of the Lord can transcend the influence of the six material whips—namely hunger, thirst, lamentation, illusion, old age and death—and he can conquer the mind and five senses. However, this is not very wonderful for a pure devotee of the Lord because even a person beyond the jurisdiction of the four castes—in other words, an untouchable—is immediately relieved of bondage to material existence if he utters the holy name of the Lord even once.

SB 5.1.36
While enjoying his material opulences with full strength and influence, Mahārāja Priyavrata once began to consider that although he had fully surrendered to the great saint Nārada and was actually on the path of Kṛṣṇa consciousness, he had somehow become again entangled in material activities. Thus his mind now became restless, and he began to speak in a spirit of renunciation.

SB 5.1.37
The King thus began criticizing himself: Alas, how condemned I have become because of my sense gratification! I have now fallen into material enjoyment, which is exactly like a covered well. I have had enough! I am not going to enjoy any more. Just see how I have become like a dancing monkey in the hands of my wife. Because of this, I am condemned.

SB 5.1.38
By the grace of the Supreme Personality of Godhead, Mahārāja Priyavrata reawakened to his senses. He divided all his earthly possessions among his obedient sons. He gave up everything, including his wife, with whom he had enjoyed so much sense gratification, and his great and opulent kingdom, and he completely renounced all attachment. His heart, having been cleansed, became a place of pastimes for the Supreme Personality of Godhead. Thus he was able to return to the path of Kṛṣṇa consciousness, spiritual life, and resume the position he had attained by the grace of the great saint Nārada.

SB 5.1.39
There are many famous verses regarding Mahārāja Priyavrata's activities:
"No one but the Supreme Personality of Godhead could do what Mahārāja Priyavrata has done. Mahārāja Priyavrata dissipated the darkness of night, and with the rims of his great chariot, he excavated seven oceans."

SB 5.1.40
"To stop the quarreling among different peoples, Mahārāja Priyavrata marked boundaries at rivers and at the edges of mountains and forests so that no one would trespass upon another's property."

SB 5.1.41
"As a great follower and devotee of the sage Nārada, Mahārāja Priyavrata considered hellish the opulences he had achieved by dint of fruitive activities and mystic power, whether in the lower or heavenly planetary systems or in human society."

SB 5.2: The Activities of Mahārāja Āgnīdhra

SB 5.2.1
Śrī Śukadeva Gosvāmī continued: After his father, Mahārāja Priyavrata, departed to follow the path of spiritual life by undergoing austerities, King Āgnīdhra completely obeyed his order. Strictly observing the principles of religion, he gave full protection to the inhabitants of Jambūdvīpa as if they were his own begotten sons.

SB 5.2.2
Desiring to get a perfect son and become an inhabitant of Pitṛloka, Mahārāja Āgnīdhra once worshiped Lord Brahmā, the master of those in charge of material creation. He went to a valley of Mandara Hill, where the damsels of the heavenly planets come down to stroll. There he collected garden flowers and other necessary paraphernalia and then engaged in severe austerities and worship.

SB 5.2.3
Understanding King Āgnīdhra's desire, the first and most powerful created being of this universe, Lord Brahmā, selected the best of the dancing girls in his assembly, whose name was Pūrvacitti, and sent her to the King.

SB 5.2.4
The Apsarā sent by Lord Brahmā began strolling in a beautiful park near the place where the King was meditating and worshipping. The

<p>park was beautiful because of its dense green foliage and golden creepers. There were pairs of varied birds such as peacocks, and in a lake there were ducks and swans, all vibrating very sweet sounds. Thus the park was magnificently beautiful because of the foliage, the clear water, the lotus flowers and the sweet singing of various kinds of birds.</p>	<p>SB 5.2.13 My dear friend, what do you eat to maintain your body? Because you are chewing betel, a pleasing scent is emanating from your mouth. This proves that you always eat the remnants of food offered to Viṣṇu. Indeed, you must also be an expansion of Lord Viṣṇu's body. Your face is as beautiful as a pleasing lake. Your jeweled earrings resemble two brilliant sharks with unblinking eyes like those of Viṣṇu, and your own eyes resemble two restless fish. Simultaneously, therefore, two sharks and two restless fish are swimming in the lake of your face. Besides them, the white rows of your teeth seem like rows of very beautiful swans in the water, and your scattered hair resembles swarms of bumblebees following the beauty of your face.</p>
<p>SB 5.2.5 As Pūrvacitti passed by on the road in a very beautiful style and mood of her own, the pleasing ornaments on her ankles tinkled with her every step. Although Prince Āgnīdhra was controlling his senses, practicing yoga with half-open eyes, he could see her with his lotuslike eyes, and when he heard the sweet tinkling of her bangles, he opened his eyes slightly more and could see that she was just nearby.</p>	<p>SB 5.2.14 My mind is already restless, and by playing with a ball, moving it all about with your lotuslike palm, you are also agitating my eyes. Your curling black hair is now scattered, but you are not attentive to arranging it. Are you not going to arrange it? Like a man attached to women, the most cunning wind is trying to take off your lower garment. Are you not mindful of it?</p>
<p>SB 5.2.6 Like a honeybee, the Apsarā smelled the beautiful and attractive flowers. She could attract the minds and vision of both humans and demigods by her playful movements, her shyness and humility, her glances, the very pleasing sounds that poured from her mouth as she spoke, and the motion of her limbs. By all these qualities, she opened for Cupid, who bears an arrow of flowers, a path of aural reception into the minds of men. When she spoke, nectar seemed to flow from her mouth. As she breathed, the bees, mad for the taste of her breath, tried to hover about her beautiful lotuslike eyes. Disturbed by the bees, she tried to move hastily, but as she raised her feet to walk quickly, her hair, the belt on her hips, and her breasts, which were like water jugs, also moved in a way that made her extremely beautiful and attractive. Indeed, she seemed to be making a path for the entrance of Cupid, who is most powerful. Therefore the prince, completely subdued by seeing her, spoke to her as follows.</p>	<p>SB 5.2.15 O best among those performing austerities, where did you get this wonderful beauty that dismantles the austerities performed by others? Where have you learned this art? What austerity have you undergone to achieve this beauty, my dear friend? I desire that you join me to perform austerity and penance, for it may be that the creator of the universe, Lord Brahmā, being pleased with me, has sent you to become my wife.</p>
<p>SB 5.2.7 The Prince mistakenly addressed the Apsarā: O best of saintly persons, who are you? Why are you on this hill, and what do you want to do? Are you one of the illusory potencies of the Supreme Personality of Godhead? You seem to be carrying two bows without strings, What is the reason you carry these bows? Is it for some purpose of your own or for the sake of a friend? Perhaps you carry them to kill the mad animals in this forest.</p>	<p>SB 5.2.16 Lord Brahmā, who is worshiped by the brāhmanas, has very mercifully given you to me, and that is why I have met you. I do not want to give up your company, for my mind and eyes are fixed upon you and cannot be drawn away. O woman with beautiful raised breasts, I am your follower. You may take me wherever you like, and your friends may also follow me.</p>
<p>SB 5.2.8 Then Āgnīdhra observed the glancing eyes of Pūrvacitti and said: My dear friend, you have two very powerful arrows, namely your glancing eyes. Those arrows have feathers like the petals of a lotus flower. Although they have no shafts, they are very beautiful, and they have very sharp, piercing points. They appear very peaceful, and thus it seems that they will not be shot at anyone. You must be loitering in this forest to shoot those arrows at someone, but I cannot understand whom. My intelligence is dull, and I cannot combat you. Indeed, no one can equal you in prowess, and therefore I pray that your prowess will be for my good fortune.</p>	<p>SB 5.2.17 Śukadeva Gosvāmī continued: Mahārāja Āgnīdhra, whose intelligence was like that of a demigod, knew the art of flattering women to win them to his side. He therefore pleased that celestial girl with his lusty words and gained her favor.</p>
<p>SB 5.2.9 Seeing the bumblebees following Pūrvacitti, Mahārāja Āgnīdhra said: My dear Lord, the bumblebees surrounding your body are like disciples surrounding your worshipable self. They are incessantly chanting the mantras of the Sāma Veda and the Upaniṣads, thus offering prayers to you. Just as great sages resort to the branches of Vedic literatures, the bumblebees are enjoying the showers of flowers falling from your hair.</p>	<p>SB 5.2.18 Attracted by the intelligence, learning, youth, beauty, behavior, opulence and magnanimity of Āgnīdhra, the King of Jambūdvīpa and master of all heroes, Pūrvacitti lived with him for many thousands of years and luxuriously enjoyed both worldly and heavenly happiness.</p>
<p>SB 5.2.10 O brāhmaṇa, I can simply hear the tinkling of your ankle bells. Within those bells, tittiri birds seem to be chirping among themselves. Although I do not see their forms, I can hear how they are chirping. When I look at your beautiful circular hips, I see they are the lovely color of kadamba flowers, and your waist is encircled by a belt of burning cinders. Indeed, you seem to have forgotten to dress yourself.</p>	<p>SB 5.2.19 In the womb of Pūrvacitti, Mahārāja Āgnīdhra, the best of kings, begot nine sons, named Nābhi, Kimpuruṣa, Harivarṣa, Ilāvṛta, Rāmyaka, Hiraṇmaya, Kuru, Bhadrāśva and Ketumāla.</p>
<p>SB 5.2.11 Āgnīdhra then praised Pūrvacitti's raised breasts. He said: My dear brāhmaṇa your waist is very thin, yet with great difficulty you are carefully carrying two horns, to which my eyes have become attracted. What is filling those two beautiful horns? You seem to have spread fragrant red powder upon them, powder that is like the rising morning sun. O most fortunate one, I beg to inquire where you have gotten this fragrant powder that is perfuming my āśrama, my place of residence.</p>	<p>SB 5.2.20 Pūrvacitti gave birth to these nine sons, one each year, but after they grew up, she left them at home and again approached Lord Brahmā to worship him.</p>
<p>SB 5.2.12 O best friend, will you kindly show me the place where you reside? I cannot imagine how the residents of that place have gotten such wonderful bodily features as your raised breasts, which agitate the mind and eyes of a person like me who sees them. Judging by the sweet speech and kind smiles of those residents, I think that their mouths must contain nectar.</p>	<p>SB 5.2.21 Because of drinking the breast milk of their mother, the nine sons of Āgnīdhra naturally had strong, well-built bodies. Their father gave them each a kingdom in a different part of Jambūdvīpa. The kingdoms were named according to the names of the sons. Thus the sons of Āgnīdhra ruled the kingdoms they received from their father.</p>
	<p>SB 5.2.22 After Pūrvacitti's departure, King Āgnīdhra, his lusty desires not at all satisfied, always thought of her. Therefore, in accordance with the Vedic injunctions, the King, after his death, was promoted to the same planet as his celestial wife. That planet, which is called Pitṛloka, is where the pitās, the forefathers, live in great delight.</p>
	<p>SB 5.2.23 After the departure of their father, the nine brothers married the nine daughters of Meru named Merudevī, Pratrīrūpā, Ugradamṣṭrī, Latā, Rāmyā, Śyāmā, Nārī, Bhadrā and Devavīti.</p>
	<p>SB 5.3: Rṣabhadeva's Appearance in the Womb of Merudevī, the Wife of King Nābhi</p>
	<p>SB 5.3.1 Śukadeva Gosvāmī continued to speak: Mahārāja Nābhi, the son of Āgnīdhra, wished to have sons, and therefore he attentively began to offer prayers and worship the Supreme Personality of Godhead, Lord Viṣṇu, the master and enjoyer of all sacrifices. Mahārāja Nābhi's wife, Merudevī, who had not given birth to any children at that time, also worshiped Lord Viṣṇu along with her husband.</p>
	<p>SB 5.3.2 In the performance of a sacrifice, there are seven transcendental</p>

means to obtain the mercy of the Supreme Personality of Godhead: (1) by sacrificing valuable things or eatables, (2) by acting in terms of place, (3) by acting in terms of time, (4) by offering hymns, (5) by going through the priest, (6) by offering gifts to the priests and (7) by observing the regulative principles. However, one cannot always obtain the Supreme Lord through this paraphernalia. Nonetheless, the Lord is affectionate to His devotee; therefore when Mahārāja Nābhi, who was a devotee, worshiped and offered prayers to the Lord with great faith and devotion and with a pure uncontaminated mind, superficially performing some yajña in the line of pravargya, the kind Supreme Personality of Godhead, due to His affection for His devotees, appeared before King Nābhi in His unconquerable and captivating form with four hands. In this way, to fulfill the desire of His devotee, the Supreme Personality of Godhead manifested Himself in His beautiful body before His devotee. This body pleases the mind and eyes of the devotees.

SB 5.3.3

Lord Viṣṇu appeared before King Nābhi with four arms. He was very bright, and He appeared to be the best of all personalities. Around the lower portion of His body, He wore a yellow silken garment. On His chest was the mark of Śrīvatsa, which always displays beauty. He carried a conchshell, lotus flower, disc and club, and He wore a garland of forest flowers and the Kaustubha gem. He was beautifully decorated with a helmet, earrings, bangles, belt, pearl necklace, armlets, ankle bells and other bodily ornaments bedecked with radiant jewels. Seeing the Lord present before them, King Nābhi and his priests and associates felt just like poor people who have suddenly attained great riches. They received the Lord and respectfully bent their heads and offered Him things in worship.

SB 5.3.4, SB 5.3.5, SB 5.3.4-5

The priests began to offer prayers to the Lord, saying: O most worshipable one, we are simply Your servants. Although You are full in Yourself, please, out of Your causeless mercy, accept a little service from us, Your eternal servants. We are not actually aware of Your transcendental form, but we can simply offer our respectful obeisances again and again, as instructed by the Vedic literatures and authorized ācāryas. Materialistic living entities are very much attracted to the modes of material nature, and therefore they are never perfect, but You are above the jurisdiction of all material conceptions. Your name, form and qualities are all transcendental and beyond the conception of experimental knowledge. Indeed, who can conceive of You? In the material world we can perceive only material names and qualities. We have no other power than to offer our respectful obeisances and prayers unto You, the transcendental person. The chanting of Your auspicious transcendental qualities will wipe out the sins of all mankind. That is the most auspicious activity for us, and we can thus partially understand Your supernatural position.

SB 5.3.6

O Supreme Lord, You are full in every respect. You are certainly very satisfied when Your devotees offer You prayers with faltering voices and in ecstasy bring You tulaśī leaves, water, twigs bearing new leaves, and newly grown grass. This surely makes You satisfied.

SB 5.3.7

We have engaged in Your worship with many things and have offered sacrifices unto You, but we think that there is no need for so many arrangements to please Your Lordship.

SB 5.3.8

All of life's goals and opulences are directly, self-sufficiently, unceasingly and unlimitedly increasing in You at every moment. Indeed, You are unlimited enjoyment and blissful existence itself. As far as we are concerned, O Lord, we are always after material enjoyment. You do not need all these sacrificial arrangements, but they are meant for us so that we may be benedicted by Your Lordship. All these sacrifices are performed for our fruitive results, and they are not actually needed by You.

SB 5.3.9

O Lord of lords, we are completely ignorant of the execution of dharma, artha, kāma and mokṣa, the process of liberation, because we do not actually know the goal of life. You have appeared personally before us like a person soliciting worship, but actually You are present here just so we can see You. You have come out of Your abundant and causeless mercy in order to serve our purpose, our interest, and give us the benefit of Your personal glory called apavarga, liberation. You have come, although You are not properly worshiped by us due to our ignorance.

SB 5.3.10

O most worshipable of all, You are the best of all benefactors, and Your appearance at saintly King Nābhi's sacrificial arena is meant for our benediction. Because You have been seen by us, You have bestowed upon us the most valuable benediction.

SB 5.3.11

Dear Lord, all the great sages who are thoughtful and saintly persons incessantly recount Your spiritual qualities. These sages have already burned up all the unlimited dirty things and, by the fire of knowledge, strengthened their detachment from the material world. Thus they have attained Your qualities and are self-satisfied. Yet even for those who feel spiritual bliss in chanting Your attributes, Your personal presence is very rare.

SB 5.3.12

Dear Lord, we may not be able to remember Your name, form and qualities due to stumbling, hunger, falling down, yawning or being in a miserable diseased condition at the time of death when there is a high fever. We therefore pray unto You, O Lord, for You are very affectionate to Your devotees. Please help us remember You and utter Your holy names, attributes and activities, which can dispel all the reactions of our sinful lives.

SB 5.3.13

Dear Lord, here is the great King Nābhi, whose ultimate goal in life is to have a son like You. Your Lordship, his position is like that of a person approaching a very rich man and begging for a little grain. Mahārāja Nābhi is so desirous of having a son that he is worshiping You for a son, although You can offer him any exalted position, including elevation to the heavenly planets or liberation back to Godhead.

SB 5.3.14

Dear Lord, unless one worships the lotus feet of great devotees, one will be conquered by the illusory energy, and his intelligence will be bewildered. Indeed, who has not been carried away by the waves of material enjoyment, which are like poison? Your illusory energy is unconquerable. No one can see the path of this material energy or tell how it is working.

SB 5.3.15

O Lord, You perform many wonderful activities. Our only aim was to acquire a son by performing this great sacrifice; therefore our intelligence is not very sharp. We are not experienced in ascertaining life's goal. By inviting You to this negligible sacrifice for some material motive, we have certainly committed a great offense at Your lotus feet. Therefore, O Lord of lords, please excuse our offense because of Your causeless mercy and equal mind.

SB 5.3.16

Śrī Śukadeva Gosvāmī said: The priests, who were even worshiped by King Nābhi, the Emperor of Bhārata-varṣa, offered prayers in prose [generally they were in poetry] and bowed down at the Lord's lotus feet. The Lord of lords, the ruler of the demigods, was very pleased with them, and He began to speak as follows.

SB 5.3.17

The Supreme Personality of Godhead replied: O great sages, I am certainly very pleased with your prayers. You are all truthful. You have prayed for the benediction of a son like Me for King Nābhi, but this is very difficult to obtain. Since I am the Supreme Person without a second and since no one is equal to Me, another personality like Me is not possible to find. In any case, because you are all qualified brāhmaṇas, your vibrations should not prove untrue. I consider the brāhmaṇas who are well qualified with brahminical qualities to be as good as My own mouth.

SB 5.3.18

Since I cannot find anyone equal to Me, I shall personally expand Myself into a plenary portion and thus advent Myself in the womb of Merudevī, the wife of Mahārāja Nābhi, the son of Āgnīdhra.

SB 5.3.19

Śukadeva Gosvāmī continued: After saying this, the Lord disappeared. The wife of King Nābhi, Queen Merudevī, was sitting by the side of her husband, and consequently she could hear everything the Supreme Lord had spoken.

SB 5.3.20

O Viṣṇudatta, Parīkṣit Mahārāja, the Supreme Personality of Godhead was pleased by the great sages at that sacrifice. Consequently the Lord decided to personally exhibit the method of executing religious principles [as observed by brahmacāris, sannyāsīs, vānaprasthas and grhasthas engaged in rituals] and also satisfy Mahārāja Nābhi's desire. Consequently He appeared as the son of Merudevī in His original spiritual form, which is above the modes of material nature.

SB 5.4: The Characteristics of Rṣabhadeva, the Supreme Personality of Godhead

SB 5.4.1

Śrī Śukadeva Gosvāmī said: As soon as the Lord was born as the son of Mahārāja Nābhi, He manifested symptoms of the Supreme Lord, such as marks on the bottoms of His feet [the flag, thunderbolt, etc.]. This son was equal to everyone and very peaceful. He could control His senses and His mind, and, possessing all opulence, He did not hanker for material enjoyment. Endowed with all these

attributes, the son of Mahārāja Nābhi became more powerful day after day. Due to this, the citizens, learned brāhmanas, demigods and ministers wanted Ṛṣabhadeva to be appointed ruler of the earth.

SB 5.4.2
When the son of Mahārāja Nābhi became visible, He evinced all good qualities described by the great poets—namely, a well-built body with all the symptoms of the Godhead, prowess, strength, beauty, name, fame, influence and enthusiasm. When the father, Mahārāja Nābhi, saw all these qualities, he thought his son to be the best of human beings or the supreme being. Therefore he gave Him the name Ṛṣabha.

SB 5.4.3
Indra, the King of heaven, who is very materially opulent, became envious of King Ṛṣabhadeva. Consequently he stopped pouring water on the planet known as Bhārata-varṣa. At that time the Supreme Lord, Ṛṣabhadeva, the master of all mystic power, understood King Indra's purpose and smiled a little. Then, by His own prowess, through yogamāyā [His internal potency], He profusely poured water upon His own place, which was known as Ajanābha.

SB 5.4.4
Due to getting a perfect son according to his desire, King Nābhi was always overwhelmed with transcendental bliss and was very affectionate to his son. It was with ecstasy and a faltering voice that he addressed Him, "My dear son, my darling." This mentality was brought about by yogamāyā, whereby he accepted the Supreme Lord, the supreme father, as his own son. Out of His supreme good will, the Lord became his son and dealt with everyone as if He were an ordinary human being. Thus King Nābhi began to raise his transcendental son with great affection, and he was overwhelmed with transcendental bliss, joy and devotion.

SB 5.4.5
King Nābhi understood that his son, Ṛṣabhadeva, was very popular among the citizens and among government officers and ministers. Understanding the popularity of his son, Mahārāja Nābhi enthroned Him as the emperor of the world to give protection to the general populace in terms of the Vedic religious system. To do this, he entrusted Him into the hands of learned brāhmanas, who would guide Him in administering the government. Then Mahārāja Nābhi and his wife, Merudevī, went to Badarikāśrama in the Himalaya Mountains, where the King engaged Himself very expertly in austerities and penances with great jubilation. In full samādhi he worshiped the Supreme Personality of Godhead, Nara-Nārāyaṇa, who is Kṛṣṇa in His plenary expansion. By doing so, in course of time Mahārāja Nābhi was elevated to the spiritual world known as Vaikuṅṭha.

SB 5.4.6
O Mahārāja Parīkṣit, to glorify Mahārāja Nābhi, the old sages composed two verses. One of them is this: "Who can attain the perfection of Mahārāja Nābhi? Who can attain his activities? Because of his devotional service, the Supreme Personality of Godhead agreed to become his son."

SB 5.4.7
[The second prayer is this.] "Who is a better worshiper of brāhmanas than Mahārāja Nābhi? Because he worshiped the qualified brāhmanas to their full satisfaction, the brāhmanas, by their brahminical prowess, showed Mahārāja Nābhi the Supreme Personality of Godhead, Nārāyaṇa, in person."

SB 5.4.8
After Nābhi Mahārāja departed for Badarikāśrama, the Supreme Lord, Ṛṣabhadeva, understood that His kingdom was His field of activities. He therefore showed Himself as an example and taught the duties of a householder by first accepting brahmācārya under the direction of spiritual masters. He also went to live at the spiritual masters' place, gurukula. After His education was finished, He gave gifts (guru-dakṣiṇā) to His spiritual masters and then accepted the life of a householder. He took a wife named Jayantī and begot one hundred sons who were as powerful and qualified as He Himself. His wife Jayantī had been offered to Him by Indra, the King of heaven. Ṛṣabhadeva and Jayantī performed householder life in an exemplary way, carrying out ritualistic activities ordained by the śruti and smṛti śāstra.

SB 5.4.9
Of Ṛṣabhadeva's one hundred sons, the eldest, named Bharata, was a great, exalted devotee qualified with the best attributes. In his honor, this planet has become known as Bhārata-varṣa.

SB 5.4.10
Following Bharata, there were ninety-nine other sons. Among these were nine elderly sons, named Kuśāvarta, Ilāvarta, Brahmāvarta, Malaya, Ketu, Bhadrāsena, Indrasprk, Vidarbha and Kikata.

SB 5.4.11, SB 5.4.12, SB 5.4.11-12
In addition to these sons were Kavi, Havi, Antarīkṣa, Prabuddha,

Pippalāyana, Avirhotra, Drumila, Camasa and Karabhājana. These were all very exalted, advanced devotees and authorized preachers of Śrīmad-Bhāgavatam. These devotees were glorified due to their strong devotion to Vāsudeva, the Supreme Personality of Godhead. Therefore they were very exalted. To satisfy the mind perfectly, I [Śukadeva Gosvāmī] shall hereafter describe the characteristics of these nine devotees when I discuss the conversation between Nārada and Vasudeva.

SB 5.4.13
In addition to these nineteen sons mentioned above, there were eighty-one younger ones, all born of Ṛṣabhadeva and Jayantī. According to the order of their father, they became well cultured, well behaved, very pure in their activities and expert in Vedic knowledge and the performance of Vedic rituals. Thus they all became perfectly qualified brāhmanas.

SB 5.4.14
Being an incarnation of the Supreme Personality of Godhead, Lord Ṛṣabhadeva was fully independent because His form was spiritual, eternal and full of transcendental bliss. He eternally had nothing to do with the four principles of material misery [birth, death, old age and disease]. Nor was He materially attached. He was always equipoised, and He saw everyone on the same level. He was unhappy to see others unhappy, and He was the well-wisher of all living entities. Although He was a perfect personality, the Supreme Lord and controller of all, He nonetheless acted as if He were an ordinary conditioned soul. Therefore He strictly followed the principles of varṇāśrama-dharma and acted accordingly. In due course of time, the principles of varṇāśrama-dharma had become neglected; therefore through His personal characteristics and behavior, He taught the ignorant public how to perform duties within the varṇāśrama-dharma. In this way He regulated the general populace in householder life, enabling them to develop religion and economic well-being and to attain reputations, sons and daughters, material pleasure and finally eternal life. By His instructions, He showed how people could remain householders and at the same time become perfect by following the principles of varṇāśrama-dharma.

SB 5.4.15
Whatever action is performed by a great man, common men follow.

SB 5.4.16
Although Lord Ṛṣabhadeva knew everything about confidential Vedic knowledge, which includes information about all types of occupational duties, He still maintained Himself as a kṣatriya and followed the instructions of the brāhmanas as they related to mind control, sense control, tolerance and so forth. Thus He ruled the people according to the system of varṇāśrama-dharma, which enjoins that the brāhmanas instruct the kṣatriyas and the kṣatriyas administer to the state through the vaiśyas and sūdras.

SB 5.4.17
Lord Ṛṣabhadeva performed all kinds of sacrifices one hundred times according to the instructions of the Vedic literatures. Thus He satisfied Lord Viṣṇu in every respect. All the rituals were enriched by first-class ingredients. They were executed in holy places according to the proper time by priests who were all young and faithful. In this way Lord Viṣṇu was worshiped, and the prasāda was offered to all the demigods. Thus the functions and festivals were all successful.

SB 5.4.18
No one likes to possess anything that is like a will-o'-the-wisp or a flower in the sky, for everyone knows very well that such things do not exist. When Lord Ṛṣabhadeva ruled this planet of Bhārata-varṣa, even common men did not want to ask for anything, at any time or by any means. No one ever asks for a will-o'-the-wisp. In other words, everyone was completely satisfied, and therefore there was no chance of anyone's asking for anything. The people were absorbed in great affection for the King. Since this affection was always expanding, they were not inclined to ask for anything.

SB 5.4.19
Once while touring the world, Lord Ṛṣabhadeva, the Supreme Lord, reached a place known as Brahmāvarta. There was a great conference of learned brāhmanas at that place, and all the King's sons attentively heard the instructions of the brāhmanas there. At that assembly, within the hearing of the citizens, Ṛṣabhadeva instructed His sons, although they were already very well behaved, devoted and qualified. He instructed them so that in the future they could rule the world very perfectly. Thus he spoke as follows.

SB 5.5: Lord Ṛṣabhadeva's Teachings to His Sons

SB 5.5.1
Lord Ṛṣabhadeva told His sons: My dear boys, of all the living entities who have accepted material bodies in this world, one who has been awarded this human form should not work hard day and night simply for sense gratification, which is available even for dogs and hogs that eat stool. One should engage in penance and austerity

to attain the divine position of devotional service. By such activity, one's heart is purified, and when one attains this position, he attains eternal, blissful life, which is transcendental to material happiness and which continues forever.

SB 5.5.2

One can attain the path of liberation from material bondage only by rendering service to highly advanced spiritual personalities. These personalities are impersonalists and devotees. Whether one wants to merge into the Lord's existence or wants to associate with the Personality of Godhead, one should render service to the mahātmās. For those who are not interested in such activities, who associate with people fond of women and sex, the path to hell is wide open. The mahātmās are equipoised. They do not see any difference between one living entity and another. They are very peaceful and are fully engaged in devotional service. They are devoid of anger, and they work for the benefit of everyone. They do not behave in any abominable way. Such people are known as mahātmās.

SB 5.5.3

Those who are interested in reviving Kṛṣṇa consciousness and increasing their love of Godhead do not like to do anything that is not related to Kṛṣṇa. They are not interested in mingling with people who are busy maintaining their bodies, eating, sleeping, mating and defending. They are not attached to their homes, although they may be householders. Nor are they attached to wives, children, friends or wealth. At the same time, they are not indifferent to the execution of their duties. Such people are interested in collecting only enough money to keep the body and soul together.

SB 5.5.4

When a person considers sense gratification the aim of life, he certainly becomes mad after materialistic living and engages in all kinds of sinful activity. He does not know that due to his past misdeeds he has already received a body which, although temporary, is the cause of his misery. Actually the living entity should not have taken on a material body, but he has been awarded the material body for sense gratification. Therefore I think it not befitting an intelligent man to involve himself again in the activities of sense gratification by which he perpetually gets material bodies one after another.

SB 5.5.5

As long as one does not inquire about the spiritual values of life, one is defeated and subjected to miseries arising from ignorance. Be it sinful or pious, karma has its resultant actions. If a person is engaged in any kind of karma, his mind is called karmātmaka, colored with fruitive activity. As long as the mind is impure, consciousness is unclear, and as long as one is absorbed in fruitive activity, he has to accept a material body.

SB 5.5.6

When the living entity is covered by the mode of ignorance, he does not understand the individual living being and the supreme living being, and his mind is subjugated to fruitive activity. Therefore, until one has love for Lord Vāsudeva, who is none other than Myself, he is certainly not delivered from having to accept a material body again and again.

SB 5.5.7

Even though one may be very learned and wise, he is mad if he does not understand that the endeavor for sense gratification is a useless waste of time. Being forgetful of his own interest, he tries to be happy in the material world, centering his interests around his home, which is based on sexual intercourse and which brings him all kinds of material miseries. In this way one is no better than a foolish animal.

SB 5.5.8

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

SB 5.5.9

When the strong knot in the heart of a person implicated in material life due to the results of past action is slackened, one turns away from his attachment to home, wife and children. In this way, one gives up the basic principle of illusion [I and mine] and becomes liberated. Thus one goes to the transcendental world.

SB 5.5.10, SB 5.5.11, SB 5.5.12, SB 5.5.13, SB 5.5.10-13

O My sons, you should accept a highly elevated paramahansa, a spiritually advanced spiritual master. In this way, you should place your faith and love in Me, the Supreme Personality of Godhead. You should detest sense gratification and tolerate the duality of pleasure and pain, which are like the seasonal changes of summer and winter. Try to realize the miserable condition of living entities, who are miserable even in the higher planetary systems. Philosophically inquire about the truth. Then undergo all kinds of austerities and penances for the sake of devotional service. Give up the endeavor for

sense enjoyment and engage in the service of the Lord. Listen to discussions about the Supreme Personality of Godhead, and always associate with devotees. Chant about and glorify the Supreme Lord, and look upon everyone equally on the spiritual platform. Give up enmity and subdue anger and lamentation. Abandon identifying the self with the body and the home, and practice reading the revealed scriptures. Live in a secluded place and practice the process by which you can completely control your life air, mind and senses. Have full faith in the revealed scriptures, the Vedic literatures, and always observe celibacy. Perform your prescribed duties and avoid unnecessary talks. Always thinking of the Supreme Personality of Godhead, acquire knowledge from the right source. Thus practicing bhakti-yoga, you will patiently and enthusiastically be elevated in knowledge and will be able to give up the false ego.

SB 5.5.14

As I have advised you, My dear sons, you should act accordingly. Be very careful. By these means you will be freed from the ignorance of the desire for fruitive activity, and the knot of bondage in the heart will be completely severed. For further advancement, you should also give up the means. That is, you should not become attached to the process of liberation itself.

SB 5.5.15

If one is serious about going back home, back to Godhead, he must consider the mercy of the Supreme Personality of Godhead the summum bonum and chief aim of life. If he is a father instructing his sons, a spiritual master instructing his disciples, or a king instructing his citizens, he must instruct them as I have advised. Without being angry, he should continue giving instructions, even if his disciple, son or citizen is sometimes unable to follow his order. Ignorant people who engage in pious and impious activities should be engaged in devotional service by all means. They should always avoid fruitive activity. If one puts into the bondage of karmic activity his disciple, son or citizen who is bereft of transcendental vision, how will one profit? It is like leading a blind man to a dark well and causing him to fall in.

SB 5.5.16

Due to ignorance, the materialistic person does not know anything about his real self-interest, the auspicious path in life. He is simply bound to material enjoyment by lusty desires, and all his plans are made for this purpose. For temporary sense gratification, such a person creates a society of envy, and due to this mentality, he plunges into the ocean of suffering. Such a foolish person does not even know about this.

SB 5.5.17

If someone is ignorant and addicted to the path of samsāra, how can one who is actually learned, merciful and advanced in spiritual knowledge engage him in fruitive activity and thus further entangle him in material existence? If a blind man is walking down the wrong path, how can a gentleman allow him to continue on his way to danger? How can he approve this method? No wise or kind man can allow this.

SB 5.5.18

"One who cannot deliver his dependents from the path of repeated birth and death should never become a spiritual master, a father, a husband, a mother or a worshipable demigod.

SB 5.5.19

My transcendental body [sac-cid-ānanda-vigraha [Bs. 5.1]] looks exactly like a human form, but it is not a material human body. It is inconceivable. I am not forced by nature to accept a particular type of body; I take on a body by My own sweet will. My heart is also spiritual, and I always think of the welfare of My devotees. Therefore within My heart can be found the process of devotional service, which is meant for the devotees. Far from My heart have I abandoned irreligion [adharmā] and nondevotional activities. They do not appeal to Me. Due to all these transcendental qualities, people generally pray to Me as Ṛṣabhadeva, the Supreme Personality of Godhead, the best of all living entities.

SB 5.5.20

My dear boys, you are all born of My heart, which is the seat of all spiritual qualities. Therefore you should not be like materialistic and envious men. You should accept your eldest brother, Bharata, who is exalted in devotional service. If you engage yourselves in Bharata's service, your service to him will include My service, and you will rule the citizens automatically.

SB 5.5.21, SB 5.5.22, SB 5.5.21-22

Of the two energies manifest [spirit and dull matter], beings possessing living force [vegetables, grass, trees and plants] are superior to dull matter [stone, earth, etc.]. Superior to nonmoving plants and vegetables are worms and snakes, which can move. Superior to worms and snakes are animals that have developed intelligence. Superior to animals are human beings, and superior to human beings are ghosts because they have no material bodies.

Superior to ghosts are the Gandharvas, and superior to them are the Siddhas. Superior to the Siddhas are the Kinnaras, and superior to them are the asuras. Superior to the asuras are the demigods, and of the demigods, Indra, the King of heaven, is supreme. Superior to Indra are the direct sons of Lord Brahmā, sons like King Dakṣa, and supreme among Brahmā's sons is Lord Śiva. Since Lord Śiva is the son of Lord Brahmā, Brahmā is considered superior, but Brahmā is also subordinate to Me, the Supreme Personality of Godhead. Because I am inclined to the brāhmaṇas, the brāhmaṇas are best of all.

SB 5.5.23

O respectful brāhmaṇas, as far as I am concerned, no one is equal or superior to the brāhmaṇas in this world. I do not find anyone comparable to them. When people know My motive after performing rituals according to the Vedic principles, they offer food to Me with faith and love through the mouth of a brāhmaṇa. When food is thus offered unto Me, I eat it with full satisfaction. Indeed, I derive more pleasure from food offered in that way than from the food offered in the sacrificial fire.

SB 5.5.24

The Vedas are My eternal transcendental sound incarnation. Therefore the Vedas are śabda-brahma. In this world, the brāhmaṇas thoroughly study all the Vedas, and because they assimilate the Vedic conclusions, they are also to be considered the Vedas personified. The brāhmaṇas are situated in the supreme transcendental mode of nature-sattva-guṇa. Because of this, they are fixed in mind control [sama], sense control [dama], and truthfulness [satya]. They describe the Vedas in their original sense, and out of mercy [anugraha] they preach the purpose of the Vedas to all conditioned souls. They practice penance [tapasya] and tolerance [titikṣā], and they realize the position of the living entity and the Supreme Lord [anubhava]. These are the eight qualifications of the brāhmaṇas. Therefore among all living entities, no one is superior to the brāhmaṇas.

SB 5.5.25

I am fully opulent, almighty and superior to Lord Brahmā and Indra, the King of the heavenly planets. I am also the bestower of all happiness obtained in the heavenly kingdom and by liberation. Nonetheless, the brāhmaṇas do not seek material comforts from Me. They are very pure and do not want to possess anything. They simply engage in My devotional service. What is the need of their asking for material benefits from anyone else?

SB 5.5.26

My dear sons, you should not envy any living entity—be he moving or nonmoving. Knowing that I am situated in them, you should offer respect to all of them at every moment. In this way, you offer respect to Me.

SB 5.5.27

The true activity of the sense organs—mind, sight, words and all the knowledge-gathering and working senses—is to engage fully in My service. Unless his senses are thus engaged, a living entity cannot think of getting out of the great entanglement of material existence, which is exactly like Yamarāja's stringent rope.

SB 5.5.28

Śukadeva Gosvāmī said: Thus the great well-wisher of everyone, the Supreme Lord Rṣabhadeva, instructed His own sons. Although they were perfectly educated and cultured, He instructed them just to set an example of how a father should instruct his sons before retiring from family life. Sannyāsīs, who are no longer bound by fruitive activity and who have taken to devotional service after all their material desires have been vanquished, also learn by these instructions. Lord Rṣabhadeva instructed His one hundred sons, of whom the eldest, Bharata, was a very advanced devotee and a follower of Vaiṣṇavas. In order to rule the whole world, the Lord enthroned His eldest son on the royal seat. Thereafter, although still at home, Lord Rṣabhadeva lived like a madman, naked and with disheveled hair. Then the Lord took the sacrificial fire within Himself, and He left Brahmāvarta to tour the whole world.

SB 5.5.29

After accepting the feature of avadhūta, a great saintly person without material cares, Lord Rṣabhadeva passed through human society like a blind, deaf and dumb man, an idle stone, a ghost or a madman. Although people called Him such names, He remained silent and did not speak to anyone.

SB 5.5.30

Rṣabhadeva began to tour through cities, villages, mines, countrysides, valleys, gardens, military camps, cow pens, the homes of cowherd men, transient hotels, hills, forests and hermitages. Wherever He traveled, all bad elements surrounded Him, just as flies surround the body of an elephant coming from a forest. He was always being threatened, beaten, urinated upon and spat upon. Sometimes people threw stones, stool and dust at Him, and

sometimes people passed foul air before Him. Thus people called Him many bad names and gave Him a great deal of trouble, but He did not care about this, for He understood that the body is simply meant for such an end. He was situated on the spiritual platform, and, being in His spiritual glory, He did not care for all these material insults. In other words, He completely understood that matter and spirit are separate, and He had no bodily conception. Thus, without being angry at anyone, He walked through the whole world alone.

SB 5.5.31

Lord Rṣabhadeva's hands, feet and chest were very long. His shoulders, face and limbs were all very delicate and symmetrically proportioned. His mouth was beautifully decorated with His natural smile, and He appeared all the more lovely with His reddish eyes spread wide like the petals of a newly grown lotus flower covered with dew in the early morning. The irises of His eyes were so pleasing that they removed all the troubles of everyone who saw Him. His forehead, ears, neck, nose and all His other features were very beautiful. His gentle smile always made His face beautiful, so much so that He even attracted the hearts of married women. It was as though they had been pierced by arrows of Cupid. About His head was an abundance of curly, matted brown hair. His hair was disheveled because His body was dirty and not taken care of. He appeared as if He were haunted by a ghost.

SB 5.5.32

When Lord Rṣabhadeva saw that the general populace was very antagonistic to His execution of mystic yoga, He accepted the behavior of a python in order to counteract their opposition. Thus He stayed in one place and lay down. While lying down, He ate and drank, and He passed stool and urine and rolled in it. Indeed, He smeared His whole body with His own stool and urine so that opposing elements might not come and disturb Him.

SB 5.5.33

Because Lord Rṣabhadeva remained in that condition, the public did not disturb Him, but no bad aroma emanated from His stool and urine. Quite the contrary, His stool and urine were so aromatic that they filled eighty miles of the countryside with a pleasant fragrance.

SB 5.5.34

In this way Lord Rṣabhadeva followed the behavior of cows, deer and crows. Sometimes He moved or walked, and sometimes He sat down in one place. Sometimes He lay down, behaving exactly like cows, deer and crows. In that way, He ate, drank, passed stool and urine and cheated the people in this way.

SB 5.5.35

O King Parīkṣit, just to show all the yogīs the mystic process, Lord Rṣabhadeva, the partial expansion of Lord Kṛṣṇa, performed wonderful activities. Actually He was the master of liberation and was fully absorbed in transcendental bliss, which increased a thousandfold. Lord Kṛṣṇa, Vāsudeva, the son of Vasudeva, is the original source of Lord Rṣabhadeva. There is no difference in Their constitution, and consequently Lord Rṣabhadeva awakened the loving symptoms of crying, laughing and shivering. He was always absorbed in transcendental love. Due to this, all mystic powers automatically approached Him, such as the ability to travel in outer space at the speed of mind, to appear and disappear, to enter the bodies of others, and to see things far, far away. Although He could do all this, He did not exercise these powers.

SB 5.6: The Activities of Lord Rṣabhadeva

SB 5.6.1

King Parīkṣit asked Śukadeva Gosvāmī: My dear Lord, for those who are completely pure in heart, knowledge is attained by the practice of bhakti-yoga, and attachment for fruitive activity is completely burned to ashes. For such people, the powers of mystic yoga automatically arise. They do not cause distress. Why, then, did Rṣabhadeva neglect them?

SB 5.6.2

Śrīla Śukadeva Gosvāmī replied: My dear King, you have spoken correctly. However, after capturing animals, a cunning hunter does not put faith in them, for they might run away. Similarly, those who are advanced in spiritual life do not put faith in the mind. Indeed, they always remain vigilant and watch the mind's action.

SB 5.6.3

All the learned scholars have given their opinion. The mind is by nature very restless, and one should not make friends with it. If we place full confidence in the mind, it may cheat us at any moment. Even Lord Śiva became agitated upon seeing the Mohinī form of Lord Kṛṣṇa, and Saubhari Muni also fell down from the mature stage of yogic perfection.

SB 5.6.4

An unchaste woman is very easily carried away by paramours, and it sometimes happens that her husband is violently killed by her

paramours. If the yogī gives his mind a chance and does not restrain it, his mind will give facility to enemies like lust, anger and greed, and they will doubtlessly kill the yogī.
SB 5.6.5 The mind is the root cause of lust, anger, pride, greed, lamentation, illusion and fear. Combined, these constitute bondage to fruitive activity. What learned man would put faith in the mind?
SB 5.6.6 Lord Rṣabhadeva was the head of all kings and emperors within this universe, but assuming the dress and language of an avadhūta, He acted as if dull and materially bound. Consequently no one could observe His divine opulence. He adopted this behavior just to teach yogīs how to give up the body. Nonetheless, He maintained His original position as a plenary expansion of Lord Vāsudeva, Kṛṣṇa. Remaining always in that state, He gave up His pastimes as Lord Rṣabhadeva within the material world. If, following in the footsteps of Lord Rṣabhadeva, one can give up his subtle body, there is no chance that one will accept a material body again.
SB 5.6.7 Actually Lord Rṣabhadeva had no material body, but due to yogamāyā, He considered His body material, and therefore, because He played like an ordinary human being, He gave up the mentality of identifying with it. Following this principle, He began to wander all over the world. While traveling, He came to the province of Kārnāta in South India and passed through Koṅka, Venka and Kuṭaka. He had no plan to travel this way, but He arrived near Kuṭakācala and entered a forest there. He placed stones within His mouth and began to wander through the forest, naked and with His hair disheveled like a madman.
SB 5.6.8 While He was wandering about, a wild forest fire began. This fire was caused by the friction of bamboos, which were being blown by the wind. In that fire, the entire forest near Kuṭakācala and the body of Lord Rṣabhadeva were burnt to ashes.
SB 5.6.9 Śukadeva Gosvāmī continued speaking to Mahārāja Parīkṣit: My dear King, the King of Koṅka, Venka and Kuṭaka whose name was Arhat, heard of the activities of Rṣabhadeva and, imitating Rṣabhadeva's principles, introduced a new system of religion. Taking advantage of Kali-yuga, the age of sinful activity, King Arhat, being bewildered, gave up the Vedic principles, which are free from risk, and concocted a new system of religion opposed to the Vedas. That was the beginning of the Jain dharma. Many other so-called religions followed this atheistic system.
SB 5.6.10 People who are lowest among men and bewildered by the illusory energy of the Supreme Lord will give up the original varṇāśramadharma and its rules and regulations. They will abandon bathing three times daily and worshiping the Lord. Abandoning cleanliness and neglecting the Supreme Lord, they will accept nonsensical principles. Not regularly bathing or washing their mouths regularly, they will always remain unclean, and they will pluck out their hair. Following a concocted religion, they will flourish. During this age of Kali, people are more inclined to irreligious systems. Consequently these people will naturally deride Vedic authority, the followers of Vedic authority, the brāhmaṇas, the Supreme Personality of Godhead and the devotees.
SB 5.6.11 Low-class people, due to their gross ignorance, introduce a system of religion that deviates from the Vedic principles. Following their own mental concoctions, they automatically fall down into the darkest regions of existence.
SB 5.6.12 In this age of Kali, people are overwhelmed by the modes of passion and ignorance. Lord Rṣabhadeva incarnated Himself to deliver them from the clutches of māyā.
SB 5.6.13 Learned scholars chant about the transcendental qualities of Lord Rṣabhadeva in this way: "Oh, this earthly planet contains seven seas and many islands and lands, of which Bhārata-varṣa is considered the most pious. People of Bhārata-varṣa are accustomed to glorifying the activities of the Supreme Personality of Godhead in His incarnations as Lord Rṣabhadeva and others. All these activities are very auspicious for the welfare of humanity.
SB 5.6.14 "Oh, what shall I say of the dynasty of Priyavrata, which is pure and very much celebrated. In that dynasty, the Supreme Person, the original Personality of Godhead, descended as an incarnation and executed religious principles that could free one from the results of fruitive activity.
SB 5.6.15 "Who is that mystic yogī who can follow the examples of Lord

Rṣabhadeva even with his mind? Lord Rṣabhadeva rejected all kinds of yogic perfection, which other yogīs hanker to attain. Who is that yogī who can compare to Lord Rṣabhadeva?"
SB 5.6.16 Śukadeva Gosvāmī continued: Lord Rṣabhadeva is the master of all Vedic knowledge, human beings, demigods, cows and brāhmaṇas. I have already explained His pure, transcendental activities, which will vanquish the sinful activities of all living entities. This narration of Lord Rṣabhadeva's pastimes is the reservoir of all auspicious things. Whoever attentively hears or speaks of them, following in the footsteps of the ācāryas, will certainly attain unalloyed devotional service at the lotus feet of Lord Vāsudeva, the Supreme Personality of Godhead.
SB 5.6.17 Devotees always bathe themselves in devotional service in order to be relieved from the various tribulations of material existence. By doing this, the devotees enjoy supreme bliss, and liberation personified comes to serve them. Nonetheless, they do not accept that service, even if it is offered by the Supreme Personality of Godhead Himself. For the devotees, liberation [mukti] is very unimportant because, having attained the Lord's transcendental loving service, they have attained everything desirable and have transcended all material desires.
SB 5.6.18 Śukadeva Gosvāmī continued: My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshipable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favor attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him.
SB 5.6.19 The Supreme Personality of Godhead, Lord Rṣabhadeva, was fully aware of His true identity; therefore He was self-sufficient, and He did not desire external gratification. There was no need for Him to aspire for success, since He was complete in Himself. Those who unnecessarily engage in bodily conceptions and create an atmosphere of materialism are always ignorant of their real self-interest. Out of His causeless mercy, Lord Rṣabhadeva taught the self's real identity and the goal of life. We therefore offer our respectful obeisances unto the Lord, who appeared as Lord Rṣabhadeva.
SB 5.7: The Activities of King Bharata
SB 5.7.1 Śukadeva Gosvāmī continued speaking to Mahārāja Parīkṣit: My dear King, Bharata Mahārāja was a topmost devotee. Following the orders of his father, who had already decided to install him on the throne, he began to rule the earth accordingly. When Bharata Mahārāja ruled the entire globe, he followed the orders of his father and married Pañcajanī, the daughter of Viśvarūpa.
SB 5.7.2 Just as the false ego creates the subtle sense objects, Mahārāja Bharata created five sons in the womb of Pañcajanī, his wife. These sons were named Sumati, Rāṣṭrabhṛta, Sudarśana, Āvaraṇa and Dhūmraketu.
SB 5.7.3 Formerly this planet was known as Ajanābha-varṣa, but since Mahārāja Bharata's reign, it has become known as Bhārata-varṣa.
SB 5.7.4 Mahārāja Bharata was a very learned and experienced king on this earth. He perfectly ruled the citizens, being himself engaged in his own respective duties. Mahārāja Bharata was as affectionate to the citizens as his father and grandfather had been. Keeping them engaged in their occupational duties, he ruled the earth.
SB 5.7.5 With great faith King Bharata performed various kinds of sacrifice. He performed the sacrifices known as agni-hotra, darśa, pūrṇamāsa, cāturmāsya, paśu-yajña [wherein a horse is sacrificed] and soma-yajña [wherein a kind of beverage is offered]. Sometimes these sacrifices were performed completely and sometimes partially. In any case, in all the sacrifices the regulations of cāturhotra were strictly followed. In this way Bharata Mahārāja worshiped the Supreme Personality of Godhead.
SB 5.7.6 After performing the preliminaries of various sacrifices, Mahārāja Bharata offered the results in the name of religion to the Supreme Personality of Godhead, Vāsudeva. In other words, he performed all the yajñas for the satisfaction of Lord Vāsudeva, Kṛṣṇa. Mahārāja Bharata thought that since the demigods were different parts of

<p>Vāsudeva's body, He controls those who are explained in the Vedic mantras. By thinking in this way, Mahārāja Bharata was freed from all material contamination, such as attachment, lust and greed. When the priests were about to offer the sacrificial ingredients into the fire, Mahārāja Bharata expertly understood how the offering made to different demigods was simply an offering to the different limbs of the Lord. For instance, Indra is the arm of the Supreme Personality of Godhead, and Sūrya [the sun] is His eye. Thus Mahārāja Bharata considered that the oblations offered to different demigods were actually offered unto the different limbs of Lord Vāsudeva.</p>
<p>SB 5.7.7 In this way, being purified by ritualistic sacrifices, the heart of Mahārāja Bharata was completely uncontaminated. His devotional service unto Vāsudeva, Lord Kṛṣṇa, increased day after day. Lord Kṛṣṇa, the son of Vasudeva, is the original Personality of Godhead manifest as the Supersoul [Paramātmā] as well as the impersonal Brahman. Yogīs meditate upon the localized Paramātmā situated in the heart, jñānis worship the impersonal Brahman as the Supreme Absolute Truth, and devotees worship Vāsudeva, the Supreme Personality of Godhead, whose transcendental body is described in the śāstras. His body is decorated with the Śrīvatsa, the Kaustubha jewel and a flower garland, and His hands hold a conchshell, disc, club and lotus flower. Devotees like Nārada always think of Him within their hearts.</p>
<p>SB 5.7.8 Destiny fixed the time for Mahārāja Bharata's enjoyment of material opulence at one thousand times ten thousand years. When that period was finished, he retired from family life and divided the wealth he had received from his forefathers among his sons. He left his paternal home, the reservoir of all opulence, and started for Pulahāśrama, which is situated in Hardwar. The śālagrāma-śilās are obtainable there.</p>
<p>SB 5.7.9 At Pulaha-āśrama, the Supreme Personality of Godhead, Hari, out of His transcendental affection for His devotee, becomes visible to His devotee, satisfying His devotee's desires.</p>
<p>SB 5.7.10 In Pulaha-āśrama is the Gaṇḍakī River, which is the best of all rivers. The śālagrāma-śilā, the marble pebbles, purify all those places. On each and every marble pebble, up and down, circles like navels are visible.</p>
<p>SB 5.7.11 In the gardens of Pulaha-āśrama, Mahārāja Bharata lived alone and collected a variety of flowers, twigs and tulasī leaves. He also collected the water of the Gaṇḍakī River, as well as various roots, fruits and bulbs. With these he offered food to the Supreme Personality of Godhead, Vāsudeva, and, worshiping Him, he remained satisfied. In this way his heart was completely uncontaminated, and he did not have the least desire for material enjoyment. All material desires vanished. In this steady position, he felt full satisfaction and was situated in devotional service.</p>
<p>SB 5.7.12 That most exalted devotee, Mahārāja Bharata, in this way engaged constantly in the devotional service of the Lord. Naturally his love for Vāsudeva, Kṛṣṇa, increased more and more and melted his heart. Consequently he gradually lost all attachment for regulative duties. The hairs of his body stood on end, and all the ecstatic bodily symptoms were manifest. Tears flowed from his eyes, so much so that he could not see anything. Thus he constantly meditated on the reddish lotus feet of the Lord. At that time, his heart, which was like a lake, was filled with the water of ecstatic love. When his mind was immersed in that lake, he even forgot the regulative service to the Lord.</p>
<p>SB 5.7.13 Mahārāja Bharata appeared very beautiful. He had a wealth of curly hair on his head, which was wet from bathing three times daily. He dressed in a deerskin. He worshiped Lord Nārāyaṇa, whose body was composed of golden effulgence and who resided within the sun. Mahārāja Bharata worshiped Lord Nārāyaṇa by chanting the hymns given in the Ṛg Veda, and he recited the following verse as the sun rose.</p>
<p>SB 5.7.14 "The Supreme Personality of Godhead is situated in pure goodness. He illuminates the entire universe and bestows all benedictions upon His devotees. The Lord has created this universe from His own spiritual potency. According to His desire, the Lord entered this universe as the Supersoul, and by virtue of His different potencies, He is maintaining all living entities desiring material enjoyment. Let me offer my respectful obeisances unto the Lord, who is the giver of intelligence."</p>

<p>SB 5.8: A Description of the Character of Bharata Mahārāja</p>
<p>SB 5.8.1 Śrī Śukadeva Gosvāmī continued: My dear King, one day, after finishing his morning duties—evacuating, urinating and bathing—Mahārāja Bharata sat down on the bank of the River Gaṇḍakī for a few minutes and began chanting his mantra, beginning with omkāra.</p>
<p>SB 5.8.2 O King, while Bharata Mahārāja was sitting on the bank of that river, a doe, being very thirsty, came there to drink.</p>
<p>SB 5.8.3 While the doe was drinking with great satisfaction, a lion, which was very close, roared very loudly. This was frightful to every living entity, and it was heard by the doe.</p>
<p>SB 5.8.4 By nature the doe was always afraid of being killed by others, and it was always looking about suspiciously. When it heard the lion's tumultuous roar, it became very agitated. Looking here and there with disturbed eyes, the doe, although it had not fully satisfied itself by drinking water, suddenly leaped across the river.</p>
<p>SB 5.8.5 The doe was pregnant, and when it jumped out of fear, the baby deer fell from its womb into the flowing waters of the river.</p>
<p>SB 5.8.6 Being separated from its flock and distressed by its miscarriage, the black doe, having crossed the river, was very much distressed. Indeed, it fell down in a cave and died immediately.</p>
<p>SB 5.8.7 The great King Bharata, while sitting on the bank of the river, saw the small deer, bereft of its mother, floating down the river. Seeing this, he felt great compassion. Like a sincere friend, he lifted the infant deer from the waves, and, knowing it to be motherless, brought it to his āśrama.</p>
<p>SB 5.8.8 Gradually Mahārāja Bharata became very affectionate toward the deer. He began to raise it and maintain it by giving it grass. He was always careful to protect it from the attacks of tigers and other animals. When it itched, he petted it, and in this way he always tried to keep it in a comfortable condition. He sometimes kissed it out of love. Being attached to raising the deer, Mahārāja Bharata forgot the rules and regulations for the advancement of spiritual life, and he gradually forgot to worship the Supreme Personality of Godhead. After a few days, he forgot everything about his spiritual advancement.</p>
<p>SB 5.8.9 The great King Mahārāja Bharata began to think: Alas, this helpless young deer, by the force of time, an agent of the Supreme Personality of Godhead, has now lost its relatives and friends and has taken shelter of me. It does not know anyone but me, as I have become its father, mother, brother and relatives. This deer is thinking in this way, and it has full faith in me. It does not know anyone but me; therefore I should not be envious and think that for the deer my own welfare will be destroyed. I should certainly raise, protect, gratify and fondle it. When it has taken shelter with me, how can I neglect it? Even though the deer is disturbing my spiritual life, I realize that a helpless person who has taken shelter cannot be neglected. That would be a great fault.</p>
<p>SB 5.8.10 Even though one is in the renounced order, one who is advanced certainly feels compassion for suffering living entities. One should certainly neglect his own personal interests, although they may be very important, to protect one who has surrendered.</p>
<p>SB 5.8.11 Due to attachment for the deer, Mahārāja Bharata lay down with it, walked about with it, bathed with it and even ate with it. Thus his heart became bound to the deer in affection.</p>
<p>SB 5.8.12 When Mahārāja Bharata wanted to enter the forest to collect kuśa grass, flowers, wood, leaves, fruits, roots and water, he would fear that dogs, jackals, tigers and other ferocious animals might kill the deer. He would therefore always take the deer with him when entering the forest.</p>
<p>SB 5.8.13 When entering the forest, the animal would appear very attractive to Mahārāja Bharata due to its childish behavior. Mahārāja Bharata would even take the deer on his shoulders and carry it due to affection. His heart was so filled with great love for the deer that he would sometimes keep it on his lap or, when sleeping, on his chest. In this way he felt great pleasure in fondling the animal.</p>
<p>SB 5.8.14 When Mahārāja Bharata was actually worshiping the Lord or was</p>

engaged in some ritualistic ceremony, although his activities were unfinished, he would still, at intervals, get up and see where the deer was. In this way he would look for it, and when he could see that the deer was comfortably situated, his mind and heart would be very satisfied, and he would bestow his blessings upon the deer, saying, "My dear calf, may you be happy in all respects."

SB 5.8.15

If Bharata Mahārāja sometimes could not see the deer, his mind would be very agitated. He would become like a miser, who, having obtained some riches, had lost them and had then become very unhappy. When the deer was gone, he would be filled with anxiety and would lament due to separation. Thus he would become illusioned and speak as follows.

SB 5.8.16

Bharata Mahārāja would think: Alas, the deer is now helpless. I am now very unfortunate, and my mind is like a cunning hunter, for it is always filled with cheating propensities and cruelty. The deer has put its faith in me, just as a good man who has a natural interest in good behavior forgets the misbehavior of a cunning friend and puts his faith in him. Although I have proved faithless, will this deer return and place its faith in me?

SB 5.8.17

Alas, is it possible that I shall again see this animal protected by the Lord and fearless of tigers and other animals? Shall I again see him wandering in the garden eating soft grass?

SB 5.8.18

I do not know, but the deer might have been eaten by a wolf or a dog or by the boars that flock together or the tiger who travels alone.

SB 5.8.19

Alas, when the sun rises, all auspicious things begin. Unfortunately, they have not begun for me. The sun-god is the Vedas personified, but I am bereft of all Vedic principles. That sun-god is now setting, yet the poor animal who trusted in me since its mother died has not returned.

SB 5.8.20

That deer is exactly like a prince. When will it return? When will it again display its personal activities, which are so pleasing? When will it again pacify a wounded heart like mine? I certainly must have no pious assets, otherwise the deer would have returned by now.

SB 5.8.21

Alas, the small deer, while playing with me and seeing me feigning meditation with closed eyes, would circumambulate me due to anger arising from love, and it would fearfully touch me with the points of its soft horns, which felt like drops of water.

SB 5.8.22

When I placed all the sacrificial ingredients on the kuśa grass, the deer, when playing, would touch the grass with its teeth and thus pollute it. When I chastised the deer by pushing it away, it would immediately become fearful and sit down motionless, exactly like the son of a saintly person. Thus it would stop its play.

SB 5.8.23

After speaking like a madman in this way, Mahārāja Bharata got up and went outside. Seeing the footprints of the deer on the ground, he praised the footprints out of love, saying: O unfortunate Bharata, your austerities and penances are very insignificant compared to the penance and austerity undergone by this earth planet. Due to the earth's severe penances, the footprints of this deer, which are small, beautiful, most auspicious and soft, are imprinted on the surface of this fortunate planet. This series of footprints show a person like me, who am bereaved due to loss of the deer, how the animal has passed through the forest and how I can regain my lost wealth. By these footprints, this land has become a proper place for brāhmaṇas who desire heavenly planets or liberation to execute sacrifices to the demigods.

SB 5.8.24

Mahārāja Bharata continued to speak like a madman. Seeing above his head the dark marks on the rising moon, which resembled a deer, he said: Can it be that the moon, who is so kind to an unhappy man, might also be kind upon my deer, knowing that it has strayed from home and has become motherless? This moon has given the deer shelter near itself just to protect it from the fearful attacks of a lion.

SB 5.8.25

After perceiving the moonshine, Mahārāja Bharata continued speaking like a crazy person. He said: The deer's son was so submissive and dear to me that due to its separation I am feeling separation from my own son. Due to the burning fever of this separation, I am suffering as if inflamed by a forest fire. My heart, which is like the lily of the land, is now burning. Seeing me so distressed, the moon is certainly splashing its shining nectar upon me—just as a friend throws water on another friend who has a high fever. In this way, the moon is bringing me happiness.

SB 5.8.26

Śukadeva Gosvāmī continued: My dear King, in this way Bharata Mahārāja was overwhelmed by an uncontrollable desire which was manifest in the form of the deer. Due to the fruitive results of his past deeds, he fell down from mystic yoga, austerity and worship of the Supreme Personality of Godhead. If it were not due to his past fruitive activity, how could he have been attracted to the deer after giving up the association of his own son and family, considering their stumbling blocks on the path of spiritual life? How could he show such uncontrollable affection for a deer? This was definitely due to his past karma. The King was so engrossed in petting and maintaining the deer that he fell down from his spiritual activities. In due course of time, insurmountable death, which is compared to a venomous snake that enters the hole created by a mouse, situated itself before him.

SB 5.8.27

At the time of death, the King saw that the deer was sitting by his side, exactly like his own son, and was lamenting his death. Actually the mind of the King was absorbed in the body of the deer, and consequently—like those bereft of Kṛṣṇa consciousness—he left the world, the deer, and his material body and acquired the body of a deer. However, there was one advantage. Although he lost his human body and received the body of a deer, he did not forget the incidents of his past life.

SB 5.8.28

Although in the body of a deer, Bharata Mahārāja, due to his rigid devotional service in his past life, could understand the cause of his birth in that body. Considering his past and present life, he constantly repented his activities, speaking in the following way.

SB 5.8.29

In the body of a deer, Bharata Mahārāja began to lament: What misfortune! I have fallen from the path of the self-realized. I gave up my real sons, wife and home to advance in spiritual life, and I took shelter in a solitary holy place in the forest. I became self-controlled and self-realized, and I engaged constantly in devotional service, hearing, thinking, chanting, worshiping and remembering the Supreme Personality of Godhead, Vāsudeva. I was successful in my attempt, so much so that my mind was always absorbed in devotional service. However, due to my personal foolishness, my mind again became attached—this time to a deer. Now I have obtained the body of a deer and have fallen far from my devotional practices.

SB 5.8.30

Although Bharata Mahārāja received the body of a deer, by constant repentance he became completely detached from all material things. He did not disclose these things to anyone, but he left his mother deer in a place known as Kālañjara Mountain, where he was born. He again went to the forest of Śālagrāma and to the āśrama of Pulastya and Pulaha.

SB 5.8.31

Remaining in that āśrama, the great King Bharata Mahārāja was now very careful not to fall victim to bad association. Without disclosing his past to anyone, he remained in that āśrama and ate dry leaves only. He was not exactly alone, for he had the association of the Supersoul. In this way he waited for death in the body of a deer. Bathing in that holy place, he finally gave up that body.

SB 5.9: The Supreme Character of Jaḍa Bharata

SB 5.9.1, SB 5.9.2, SB 5.9.1-2

Śrīla Śukadeva Gosvāmī continued: My dear King, after giving up the body of a deer, Bharata Mahārāja took birth in a very pure brāhmaṇa family. There was a brāhmaṇa who belonged to the dynasty of Aṅgirā. He was fully qualified with brahminical qualifications. He could control his mind and senses, and he had studied the Vedic literatures and other subsidiary literatures. He was expert in giving charity, and he was always satisfied, tolerant, very gentle, learned and nonenvious. He was self-realized and engaged in the devotional service of the Lord. He remained always in a trance. He had nine equally qualified sons by his first wife, and by his second wife he begot twins—a brother and a sister, of which the male child was said to be the topmost devotee and foremost of saintly kings—Bharata Mahārāja. This, then, is the story of the birth he took after giving up the body of a deer.

SB 5.9.3

Due to his being especially gifted with the Lord's mercy, Bharata Mahārāja could remember the incidents of his past life. Although he received the body of a brāhmaṇa, he was still very much afraid of his relatives and friends who were not devotees. He was always very cautious of such association because he feared that he would again fall down. Consequently he manifested himself before the public eye as a madman—dull, blind and deaf—so that others would not try to talk to him. In this way he saved himself from bad association.

<p>Within he was always thinking of the lotus feet of the Lord and chanting the Lord's glories, which save one from the bondage of fruitive action. In this way he saved himself from the onslaught of nondevotee associates.</p>	<p>to make the ground level or uneven. His brothers used to give him broken rice, oil cakes, the chaff of rice, worm-eaten grains and burned grains that had stuck to the pot, but he gladly accepted all this as if it were nectar. He did not hold any grudges and ate all this very gladly.</p>
<p>SB 5.9.4 The brāhmaṇa father's mind was always filled with affection for his son, Jaḍa Bharata [Bharata Mahārāja]. Therefore he was always attached to Jaḍa Bharata. Because Jaḍa Bharata was unfit to enter the grhastha-āśrama, he simply executed the purificatory process up to the end of the brahmacharya-āśrama. Although Jaḍa Bharata was unwilling to accept his father's instructions, the brāhmaṇa nonetheless instructed him in how to keep clean and how to wash, thinking that the son should be taught by the father.</p>	<p>SB 5.9.12 At this time, being desirous of obtaining a son, a leader of dacoits who came from a sūdra family wanted to worship the goddess Bhadra Kālī by offering her in sacrifice a dull man, who is considered no better than an animal.</p>
<p>SB 5.9.5 Jaḍa Bharata behaved before his father like a fool, despite his father's adequately instructing him in Vedic knowledge. He behaved in that way so that his father would know that he was unfit for instruction and would abandon the attempt to instruct him further. He would behave in a completely opposite way. Although instructed to wash his hands after evacuating, he would wash them before. Nonetheless, his father wanted to give him Vedic instructions during the spring and summer. He tried to teach him the Gāyatrī mantra along with omkāra and vyāhṛti, but after four months, his father still was not successful in instructing him.</p>	<p>SB 5.9.13 The leader of the dacoits captured a man-animal for sacrifice, but he escaped, and the leader ordered his followers to find him. They ran in different directions but could not find him. Wandering here and there in the middle of the night, covered by dense darkness, they came to a paddy field where they saw the exalted son of the Āngirā family [Jaḍa Bharata], who was sitting in an elevated place guarding the field against the attacks of deer and wild pigs.</p>
<p>SB 5.9.6 The brāhmaṇa father of Jaḍa Bharata considered his son his heart and soul, and therefore he was very much attached to him. He thought it wise to educate his son properly, and being absorbed in this unsuccessful endeavor, he tried to teach his son the rules and regulations of brahmacharya—including the execution of the Vedic vows, cleanliness, study of the Vedas, the regulative methods, service to the spiritual master and the method of offering a fire sacrifice. He tried his best to teach his son in this way, but all his endeavors failed. In his heart he hoped that his son would be a learned scholar, but all his attempts were unsuccessful. Like everyone, this brāhmaṇa was attached to his home, and he had forgotten that someday he would die. Death, however, was not forgetful. At the proper time, death appeared and took him away.</p>	<p>SB 5.9.14 The followers and servants of the dacoit chief considered Jaḍa Bharata to possess qualities quite suitable for a man-animal, and they decided that he was a perfect choice for sacrifice. Their faces bright with happiness, they bound him with ropes and brought him to the temple of the goddess Kālī.</p>
<p>SB 5.9.7 Thereafter, the brāhmaṇa's younger wife, after entrusting her twin children—the boy and girl—to the elder wife, departed for Patiloka, voluntarily dying with her husband.</p>	<p>SB 5.9.15 After this, all the thieves, according to their imaginative ritual for killing animalistic men, bathed Jaḍa Bharata, dressed him in new clothes, decorated him with ornaments befitting an animal, smeared his body with scented oils and decorated him with tilaka, sandalwood pulp and garlands. They fed him sumptuously and then brought him before the goddess Kālī, offering her incense, lamps, garlands, parched grain, newly grown twigs, sprouts, fruits and flowers. In this way they worshiped the deity before killing the man-animal, and they vibrated songs and prayers and played drums and bugles. Jaḍa Bharata was then made to sit down before the deity.</p>
<p>SB 5.9.8 After the father died, the nine stepbrothers of Jaḍa Bharata, who considered Jaḍa Bharata dull and brainless, abandoned the father's attempt to give Jaḍa Bharata a complete education. The stepbrothers of Jaḍa Bharata were learned in the three Vedas—the R̥g Veda, Sāma Veda and Yajur Veda—which very much encourage fruitive activity. The nine brothers were not at all spiritually enlightened in devotional service to the Lord. Consequently they could not understand the highly exalted position of Jaḍa Bharata.</p>	<p>SB 5.9.16 At this time, one of the thieves, acting as the chief priest, was ready to offer the blood of Jaḍa Bharata, whom they imagined to be an animal-man, to the goddess Kālī to drink as a liquor. He therefore took up a very fearsome sword, which was very sharp and, consecrating it by the mantra of Bhadra Kālī, raised it to kill Jaḍa Bharata.</p>
<p>SB 5.9.9, SB 5.9.10, SB 5.9.9-10 Degraded men are actually no better than animals. The only difference is that animals have four legs and such men have only two. These two-legged, animalistic men used to call Jaḍa Bharata mad, dull, deaf and dumb. They mistreated him, and Jaḍa Bharata behaved for them like a madman who was deaf, blind or dull. He did not protest or try to convince them that he was not so. If others wanted him to do something, he acted according to their desires. Whatever food he could acquire by begging or by wages, and whatever came of its own accord—be it a small quantity, palatable, stale or tasteless—he would accept and eat. He never ate anything for sense gratification because he was already liberated from the bodily conception, which induces one to accept palatable or unpalatable food. He was full in the transcendental consciousness of devotional service, and therefore he was unaffected by the dualities arising from the bodily conception. Actually his body was as strong as a bull's, and his limbs were very muscular. He didn't care for winter or summer, wind or rain, and he never covered his body at any time. He lay on the ground, and never smeared oil on his body or took a bath. Because his body was dirty, his spiritual effulgence and knowledge were covered, just as the splendor of a valuable gem is covered by dirt. He only wore a dirty loincloth and his sacred thread, which was blackish. Understanding that he was born in a brāhmaṇa family, people would call him a brahma-bandhu and other names. Being thus insulted and neglected by materialistic people, he wandered here and there.</p>	<p>SB 5.9.17 All the rogues and thieves who had made arrangements for the worship of goddess Kālī were low minded and bound to the modes of passion and ignorance. They were overpowered by the desire to become very rich; therefore they had the audacity to disobey the injunctions of the Vedas, so much so that they were prepared to kill Jaḍa Bharata, a self-realized soul born in a brāhmaṇa family. Due to their envy, these dacoits brought him before the goddess Kālī for sacrifice. Such people are always addicted to envious activities, and therefore they dared to try to kill Jaḍa Bharata. Jaḍa Bharata was the best friend of all living entities. He was no one's enemy, and he was always absorbed in meditation on the Supreme Personality of Godhead. He was born of a good brāhmaṇa father, and killing him was forbidden, even though he might have been an enemy or aggressive person. In any case, there was no reason to kill Jaḍa Bharata, and the goddess Kālī could not bear this. She could immediately understand that these sinful dacoits were about to kill a great devotee of the Lord. Suddenly the deity's body burst asunder, and the goddess Kālī personally emerged from it in a body burning with an intense and intolerable effulgence.</p>
<p>SB 5.9.11 Jaḍa Bharata used to work only for food. His stepbrothers took advantage of this and engaged him in agricultural field work in exchange for some food, but actually he did not know how to work very well in the field. He did not know where to spread dirt or where</p>	<p>SB 5.9.18 Intolerant of the offenses committed, the infuriated goddess Kālī flashed her eyes and displayed her fierce, curved teeth. Her reddish eyes glowed, and she displayed her fearsome features. She assumed a frightening body, as if she were prepared to destroy the entire creation. Leaping violently from the altar, she immediately decapitated all the rogues and thieves with the very sword with which they had intended to kill Jaḍa Bharata. She then began to drink the hot blood that flowed from the necks of the beheaded rogues and thieves, as if this blood were liquor. Indeed, she drank this intoxicant with her associates, who were witches and female demons. Becoming intoxicated with this blood, they all began to sing very loudly and dance as though prepared to annihilate the entire universe. At the same time, they began to play with the heads of the rogues and thieves, tossing them about as if they were balls.</p>
	<p>SB 5.9.19 When an envious person commits an offense before a great personality, he is always punished in the way mentioned above.</p>
	<p>SB 5.9.20 Śukadeva Gosvāmī then said to Mahārāja Parīkṣit: O Viṣṇudatta,</p>

those who already know that the soul is separate from the body, who are liberated from the invincible knot in the heart, who are always engaged in welfare activities for all living entities and who never contemplate harming anyone are always protected by the Supreme Personality of Godhead, who carries His disc [the Sudarśana cakṛa] and acts as supreme time to kill the demons and protect His devotees. The devotees always take shelter at the lotus feet of the Lord. Therefore at all times, even if threatened by decapitation, they remain unagitated. For them, this is not at all wonderful.

SB 5.10: The Discussion Between Jaḍa Bharata and Mahārāja Rahūgaṇa

SB 5.10.1

Śukadeva Gosvāmī continued: My dear King, after this, King Rahūgaṇa, ruler of the states known as Sindhu and Sauvīra, was going to Kapilāśrama. When the King's chief palanquin carriers reached the banks of the River Ikṣumatī, they needed another carrier. Therefore they began searching for someone, and by chance they came upon Jaḍa Bharata. They considered the fact that Jaḍa Bharata was very young and strong and had firm limbs. Like cows and asses, he was quite fit to carry loads. Thinking in this way, although the great soul Jaḍa Bharata was unfit for such work, they nonetheless unhesitatingly forced him to carry the palanquin.

SB 5.10.2

The palanquin, however, was very erratically carried by Jaḍa Bharata due to his sense of nonviolence. As he stepped forward, he checked before him every three feet to see whether he was about to step on ants. Consequently he could not keep pace with the other carriers. Due to this, the palanquin was shaking, and King Rahūgaṇa immediately asked the carriers, "Why are you carrying this palanquin unevenly? Better carry it properly."

SB 5.10.3

When the palanquin carriers heard the threatening words of Mahārāja Rahūgaṇa, they became very afraid of his punishment and began to speak to him as follows.

SB 5.10.4

O lord, please note that we are not at all negligent in discharging our duties. We have been faithfully carrying this palanquin according to your desire, but this man who has been recently engaged to work with us cannot walk very swiftly. Therefore we are not able to carry the palanquin with him.

SB 5.10.5

King Rahūgaṇa could understand the speeches given by the carriers, who were afraid of being punished. He could also understand that simply due to the fault of one person, the palanquin was not being carried properly. Knowing this perfectly well and hearing their appeal, he became a little angry, although he was very advanced in political science and was very experienced. His anger arose due to his inborn nature as a king. Actually King Rahūgaṇa's mind was covered by the mode of passion, and he therefore spoke as follows to Jaḍa Bharata, whose Brahman effulgence was not clearly visible, being covered like a fire covered by ashes.

SB 5.10.6

King Rahūgaṇa told Jaḍa Bharata: How troublesome this is, my dear brother. You certainly appear very fatigued because you have carried this palanquin alone without assistance for a long time and for a long distance. Besides that, due to your old age you have become greatly troubled. My dear friend, I see that you are not very firm, nor very strong and stout. Aren't your fellow carriers cooperating with you?

In this way the King criticized Jaḍa Bharata with sarcastic words, yet despite being criticized in this way, Jaḍa Bharata had no bodily conception of the situation. He knew that he was not the body, for he had attained his spiritual identity. He was neither fat, lean nor thin, nor had he anything to do with a lump of matter, a combination of the five gross and three subtle elements. He had nothing to do with the material body and its two hands and legs. In other words, he had completely realized his spiritual identity [ahaṁ brahmāsmi]. He was therefore unaffected by this sarcastic criticism from the King. Without saying anything, he continued carrying the palanquin as before.

SB 5.10.7

Thereafter, when the King saw that his palanquin was still being shaken by the carriers, he became very angry and said: You rascal, what are you doing? Are you dead despite the life within your body? Do you not know that I am your master? You are disregarding me and are not carrying out my order. For this disobedience I shall now punish you just as Yamarāja, the superintendent of death, punishes sinful people. I shall give you proper treatment so that you will come to your senses and do the correct thing.

SB 5.10.8

Thinking himself a king, King Rahūgaṇa was in the bodily

conception and was influenced by material nature's modes of passion and ignorance. Due to madness, he chastised Jaḍa Bharata with uncalled-for and contradictory words. Jaḍa Bharata was a topmost devotee and the dear abode of the Supreme Personality of Godhead. Although considering himself very learned, the King did not know about the position of an advanced devotee situated in devotional service, nor did he know his characteristics. Jaḍa Bharata was the residence of the Supreme Personality of Godhead; he always carried the form of the Lord within his heart. He was the dear friend of all living beings, and he did not entertain any bodily conception. He therefore smiled and spoke the following words.

SB 5.10.9

The great brāhmaṇa Jaḍa Bharata said: My dear King and hero, whatever you have spoken sarcastically is certainly true. Actually these are not simply words of chastisement, for the body is the carrier. The load carried by the body does not belong to me, for I am the spirit soul. There is no contradiction in your statements because I am different from the body. I am not the carrier of the palanquin; the body is the carrier. Certainly, as you have hinted, I have not labored carrying the palanquin, for I am detached from the body. You have said that I am not stout and strong, and these words are befitting a person who does not know the distinction between the body and the soul. The body may be fat or thin, but no learned man would say such things of the spirit soul. As far as the spirit soul is concerned, I am neither fat nor skinny; therefore you are correct when you say that I am not very stout. Also, if the object of this journey and the path leading there were mine, there would be many troubles for me, but because they relate not to me but to my body, there is no trouble at all.

SB 5.10.10

Fatness, thinness, bodily and mental distress, thirst, hunger, fear, disagreement, desires for material happiness, old age, sleep, attachment for material possessions, anger, lamentation, illusion and identification of the body with the self are all transformations of the material covering of the spirit soul. A person absorbed in the material bodily conception is affected by these things, but I am free from all bodily conceptions. Consequently I am neither fat nor skinny nor anything else you have mentioned.

SB 5.10.11

My dear King, you have unnecessarily accused me of being dead though alive. In this regard, I can only say that this is the case everywhere because everything material has its beginning and end. As far as your thinking that you are the king and master and are thus trying to order me, this is also incorrect because these positions are temporary. Today you are a king and I am your servant, but tomorrow the position may be changed, and you may be my servant and I your master. These are temporary circumstances created by providence.

SB 5.10.12

My dear King, if you still think that you are the King and that I am your servant, you should order me, and I should follow your order. I can then say that this differentiation is temporary, and it expands only from usage or convention. I do not see any other cause. In that case, who is the master, and who is the servant? Everyone is being forced by the laws of material nature; therefore no one is master, and no one is servant. Nonetheless, if you think that you are the master and that I am the servant, I shall accept this. Please order me. What can I do for you?

SB 5.10.13

My dear King, you have said, "You rascal, you dull, crazy fellow! I am going to chastise you, and then you will come to your senses." In this regard, let me say that although I live like a dull, deaf and dumb man, I am actually a self-realized person. What will you gain by punishing me? If your calculation is true and I am a madman, then your punishment will be like beating a dead horse. There will be no effect. When a madman is punished, he is not cured of his madness.

SB 5.10.14

Śukadeva Gosvāmī said: O Mahārāja Parīkṣit, when King Rahūgaṇa chastised the exalted devotee Jaḍa Bharata with harsh words, that peaceful, saintly person tolerated it all and replied properly. Nescience is due to the bodily conception, and Jaḍa Bharata was not affected by this false conception. Out of his natural humility, he never considered himself a great devotee, and he agreed to suffer the results of his past karma. Like an ordinary man, he thought that by carrying the palanquin, he was destroying the reactions of his past misdeeds. Thinking in this way, he began to carry the palanquin as before.

SB 5.10.15

Śukadeva Gosvāmī continued: O best of the Pāṇḍu dynasty [Mahārāja Parīkṣit], the King of the Sindhu and Sauvīra states [Mahārāja Rahūgaṇa] had great faith in discussions of the Absolute Truth. Being thus qualified, he heard from Jaḍa Bharata that

<p>philosophical presentation which is approved by all scriptures on the mystic yoga process and which slackens the knot in the heart. His material conception of himself as a king was thus destroyed. He immediately descended from his palanquin and fell flat on the ground with his head at the lotus feet of Jaḍa Bharata in such a way that he might be excused for his insulting words against the great brāhmaṇa. He then prayed as follows.</p>	<p>certainly diminished. Therefore if one is engaged in his occupational duty by force, he benefits because he can vanquish all his sinful activities in that way.</p>
<p>SB 5.10.16 King Rahūgaṇa said: O brāhmaṇa, you appear to be moving in this world very much covered and unknown to others. Who are you? Are you a learned brāhmaṇa and saintly person? I see that you are wearing a sacred thread. Are you one of those exalted, liberated saints such as Dattātreya and other highly advanced, learned scholars? May I ask whose disciple you are? Where do you live? Why have you come to this place? Is your mission in coming here to do good for us? Please let me know who you are.</p>	<p>SB 5.10.24 Whatever you have spoken appears to me to be contradictory. O best friend of the distressed, I have committed a great offense by insulting you. I was puffed up with false prestige due to possessing the body of a king. For this I have certainly become an offender. Therefore I pray that you kindly glance at me with your causeless mercy. If you do so, I can be relieved from sinful activities brought about by insulting you.</p>
<p>SB 5.10.17 My dear sir, I am not at all afraid of the thunderbolt of King Indra, nor am I afraid of the serpentine, piercing trident of Lord Śiva. I do not care about the punishment of Yamarāja, the superintendent of death, nor am I afraid of fire, scorching sun, moon, wind, nor the weapons of Kuvera. Yet I am afraid of offending a brāhmaṇa. I am very much afraid of this.</p>	<p>SB 5.10.25 O my dear lord, you are the friend of the Supreme Personality of Godhead, who is the friend of all living entities. You are therefore equal to everyone, and you are free from the bodily conception. Although I have committed an offense by insulting you, I know that there is no loss or gain for you due to my insult. You are fixed in your determination, but I have committed an offense. Because of this, even though I may be as strong as Lord Śiva, I shall be vanquished without delay due to my offense at the lotus feet of a Vaiṣṇava.</p>
<p>SB 5.10.18 My dear sir, it appears that the influence of your great spiritual knowledge is hidden. Factually you are bereft of all material association and fully absorbed in the thought of the Supreme. Consequently you are unlimitedly advanced in spiritual knowledge. Please tell me why you are wandering around like a dullard. O great, saintly person, you have spoken words approved by the yogic process, but it is not possible for us to understand what you have said. Therefore kindly explain it.</p>	<p>SB 5.11: Jaḍa Bharata Instructs King Rahūgaṇa SB 5.11.1 The brāhmaṇa Jaḍa Bharata said: My dear King, although you are not at all experienced, you are trying to speak like a very experienced man. Consequently you cannot be considered an experienced person. An experienced person does not speak the way you are speaking about the relationship between a master and a servant or about material pains and pleasures. These are simply external activities. Any advanced, experienced man, considering the Absolute Truth, does not talk in this way.</p>
<p>SB 5.10.19 I consider your good self the most exalted master of mystic power. You know the spiritual science perfectly well. You are the most exalted of all learned sages, and you have descended for the benefit of all human society. You have come to give spiritual knowledge, and you are a direct representative of Kapiladeva, the incarnation of God and the plenary portion of knowledge. I am therefore asking you, O spiritual master, what is the most secure shelter in this world?</p>	<p>SB 5.11.2 My dear King, talks of the relationship between the master and the servant, the king and the subject and so forth are simply talks about material activities. People interested in material activities, which are expounded in the Vedas, are intent on performing material sacrifices and placing faith in their material activities. For such people, spiritual advancement is definitely not manifest.</p>
<p>SB 5.10.20 Is it not a fact that your good self is the direct representative of Kapiladeva, the incarnation of the Supreme Personality of Godhead? To examine people and see who is actually a human being and who is not, you have presented yourself to be a deaf and dumb person. Are you not moving this way upon the surface of the world? I am very attached to family life and worldly activities, and I am blind to spiritual knowledge. Nonetheless, I am now present before you and am seeking enlightenment from you. How can I advance in spiritual life?</p>	<p>SB 5.11.3 A dream becomes automatically known to a person as false and immaterial, and similarly one eventually realizes that material happiness in this life or the next, on this planet or a higher planet, is insignificant. When one realizes this, the Vedas, although an excellent source, are insufficient to bring about direct knowledge of the truth.</p>
<p>SB 5.10.21 You have said, "I am not fatigued from labor." Although the soul is different from the body, there is fatigue because of bodily labor, and it appears to be the fatigue of the soul. When you are carrying the palanquin, there is certainly labor for the soul. This is my conjecture. You have also said that the external behavior exhibited between the master and the servant is not factual, but although in the phenomenal world it is not factual, the products of the phenomenal world can actually affect things. That is visible and experienced. As such, even though material activities are impermanent, they cannot be said to be untrue.</p>	<p>SB 5.11.4 As long as the mind of the living entity is contaminated by the three modes of material nature (goodness, passion and ignorance), his mind is exactly like an independent, uncontrolled elephant. It simply expands its jurisdiction of pious and impious activities by using the senses. The result is that the living entity remains in the material world to enjoy and suffer pleasures and pains due to material activity.</p>
<p>SB 5.10.22 King Rahūgaṇa continued: My dear sir, you have said that designations like bodily fatness and thinness are not characteristics of the soul. That is incorrect because designations like pain and pleasure are certainly felt by the soul. You may put a pot of milk and rice within fire, and the milk and rice are automatically heated one after the other. Similarly, due to bodily pains and pleasures, the senses, mind and soul are affected. The soul cannot be completely detached from this conditioning.</p>	<p>SB 5.11.5 Because the mind is absorbed in desires for pious and impious activities, it is naturally subjected to the transformations of lust and anger. In this way, it becomes attracted to material sense enjoyment. In other words, the mind is conducted by the modes of goodness, passion and ignorance. There are eleven senses and five material elements, and out of these sixteen items, the mind is the chief. Therefore the mind brings about birth in different types of bodies among demigods, human beings, animals and birds. When the mind is situated in a higher or lower position, it accepts a higher or lower material body.</p>
<p>SB 5.10.23 My dear sir, you have said that the relationship between the king and the subject or between the master and the servant are not eternal, but although such relationships are temporary, when a person takes the position of a king, his duty is to rule the citizens and punish those who are disobedient to the laws. By punishing them, he teaches the citizens to obey the laws of the state. Again, you have said that punishing a person who is deaf and dumb is like chewing the chewed or grinding the pulp; that is to say, there is no benefit in it. However, if one is engaged in his own occupational duty as ordered by the Supreme Lord, his sinful activities are</p>	<p>SB 5.11.6 The materialistic mind covering the living entity's soul carries it to different species of life. This is called continued material existence. Due to the mind, the living entity suffers or enjoys material distress and happiness. Being thus illusioned, the mind further creates pious and impious activities and their karma, and thus the soul becomes conditioned.</p> <p>SB 5.11.7 The mind makes the living entity within this material world wander through different species of life, and thus the living entity experiences mundane affairs in different forms as a human being, demigod, fat person, skinny person and so forth. Learned scholars say that bodily appearance, bondage and liberation are caused by the mind.</p> <p>SB 5.11.8 When the living entity's mind becomes absorbed in the sense gratification of the material world, it brings about his conditioned</p>

life and suffering within the material situation. However, when the mind becomes unattached to material enjoyment, it becomes the cause of liberation. When the flame in a lamp burns the wick improperly, the lamp is blackened, but when the lamp is filled with ghee and is burning properly, there is bright illumination. Similarly, when the mind is absorbed in material sense gratification, it causes suffering, and when detached from material sense gratification, it brings about the original brightness of Kṛṣṇa consciousness.

SB 5.11.9

There are five working senses and five knowledge-acquiring senses. There is also the false ego. In this way, there are eleven items for the mind's functions. O hero, the objects of the senses [such as sound and touch], the organic activities [such as evacuation] and the different types of bodies, society, friendship and personality are considered by learned scholars the fields of activity for the functions of the mind.

SB 5.11.10

Sound, touch, form, taste and smell are the objects of the five knowledge-acquiring senses. Speech, touch, movement, evacuation and sexual intercourse are the objects of the working senses. Besides this, there is another conception by which one thinks, "This is my body, this is my society, this is my family, this is my nation," and so forth. This eleventh function, that of the mind, is called the false ego. According to some philosophers, this is the twelfth function, and its field of activity is the body.

SB 5.11.11

The physical elements, nature, the original cause, culture, destiny and the time element are all material causes. Agitated by these material causes, the eleven functions transform into hundreds of functions and then into thousands and then into millions. But all these transformations do not take place automatically by mutual combination. Rather, they are under the direction of the Supreme Personality of Godhead.

SB 5.11.12

The individual soul bereft of Kṛṣṇa consciousness has many ideas and activities created in the mind by the external energy. They have been existing from time immemorial. Sometimes they are manifest in the waking state and in the dream state, but during deep sleep [unconsciousness] or trance, they disappear. A person who is liberated in this life [jīvan-mukta] can see all these things vividly.

SB 5.11.13-14

There are two kinds of kṣetrajñā—the living entity, as explained above, and the Supreme Personality of Godhead, who is explained as follows. He is the all-pervading cause of creation. He is full in Himself and is not dependent on others. He is perceived by hearing and direct perception. He is self-effulgent and does not experience birth, death, old age or disease. He is the controller of all the demigods, beginning with Lord Brahmā. He is called Nārāyaṇa, and He is the shelter of living entities after the annihilation of this material world. He is full of all opulences, and He is the resting place of everything material. He is therefore known as Vāsudeva, the Supreme Personality of Godhead. By His own potency, He is present within the hearts of all living entities, just as the air or vital force is within the bodies of all beings, moving and nonmoving. In this way He controls the body. In His partial feature, the Supreme Personality of Godhead enters all bodies and controls them.

SB 5.11.15

My dear King Rahūgaṇa, as long as the conditioned soul accepts the material body and is not freed from the contamination of material enjoyment, and as long as he does not conquer his six enemies and come to the platform of self-realization by awakening his spiritual knowledge, he has to wander among different places and different species of life in this material world.

SB 5.11.16

The soul's designation, the mind, is the cause of all tribulations in the material world. As long as this fact is unknown to the conditioned living entity, he has to accept the miserable condition of the material body and wander within this universe in different positions. Because the mind is affected by disease, lamentation, illusion, attachment, greed and enmity, it creates bondage and a false sense of intimacy within this material world.

SB 5.11.17

This uncontrolled mind is the greatest enemy of the living entity. If one neglects it or gives it a chance, it will grow more and more powerful and will become victorious. Although it is not factual, it is very strong. It covers the constitutional position of the soul. O King, please try to conquer this mind by the weapon of service to the lotus feet of the spiritual master and of the Supreme Personality of Godhead. Do this with great care.

SB 5.12: Conversation Between Mahārāja Rahūgaṇa and Jada Bharata

SB 5.12.1

King Rahūgaṇa said: O most exalted personality, you are not different from the Supreme Personality of Godhead. By the influence of your true self, all kinds of contradiction in the śāstras have been removed. In the dress of a friend of a brāhmaṇa, you are hiding your transcendental blissful position. I offer my respectful obeisances unto you.

SB 5.12.2

O best of the brāhmaṇas, my body is filled with dirty things, and my vision has been bitten by the serpent of pride. Due to my material conceptions, I am diseased. Your nectarean instructions are the proper medicine for one suffering from such a fever, and they are cooling waters for one scorched by the heat.

SB 5.12.3

Whatever doubts I have about a particular subject matter I shall ask you about later. For the time being, these mysterious yoga instructions you have given me for self-realization appear very difficult to understand. Please repeat them in a simple way so that I can understand them. My mind is very inquisitive, and I want to understand this clearly.

SB 5.12.4

O master of yogic power, you said that fatigue resulting from moving the body here and there is appreciated by direct perception, but actually there is no fatigue. It simply exists as a matter of formality. By such inquiries and answers, no one can come to the conclusion of the Absolute Truth. Because of your presentation of this statement, my mind is a little disturbed.

SB 5.12.5, SB 5.12.6, SB 5.12.5-6

The self-realized brāhmaṇa Jada Bharata said: Among the various material combinations and permutations, there are various forms and earthly transformations. For some reason, these move on the surface of the earth and are called palanquin carriers. Those material transformations which do not move are gross material objects like stones. In any case, the material body is made of earth and stone in the form of feet, ankles, calves, knees, thighs, torso, throat and head. Upon the shoulders is the wooden palanquin, and within the palanquin is the so-called King of Sauvira. The body of the King is simply another transformation of earth, but within that body Your Lordship is situated and falsely thinking that you are the King of the state of Sauvira.

SB 5.12.7

It is a fact, however, that these innocent people carrying your palanquin without payment are certainly suffering due to this injustice. Their condition is very lamentable because you have forcibly engaged them in carrying your palanquin. This proves that you are cruel and unkind, yet due to false prestige you were thinking that you were protecting the citizens. This is ludicrous. You were such a fool that you could not have been adored as a great man in an assembly of persons advanced in knowledge.

SB 5.12.8

All of us on the surface of the globe are living entities in different forms. Some of us are moving and some not moving. All of us come into existence, remain for some time and are annihilated when the body is again mingled with the earth. We are all simply different transformations of the earth. Different bodies and capacities are simply transformations of the earth that exist in name only, for everything grows out of the earth and when everything is annihilated it again mingles with the earth. In other words, we are but dust, and we shall but be dust. Everyone can consider this point.

SB 5.12.9

One may say that varieties arise from the planet earth itself. However, although the universe may temporarily appear to be the truth, it ultimately has no real existence. The earth was originally created by a combination of atomic particles, but these particles are impermanent. Actually the atom is not the cause of the universe, although some philosophers think so. It is not a fact that the varieties found in this material world simply result from atomic juxtaposition or combination.

SB 5.12.10

Since this universe has no real ultimate existence, the things within it—shortness, differences, grossness, skinniness, smallness, bigness, result, cause, living symptoms, and materials—are all imagined. They are all pots made of the same substance, earth, but they are named differently. The differences are characterized by the substance, nature, predisposition, time and activity. You should know that all these are simply mechanical manifestations created by material nature.

SB 5.12.11

What, then, is the ultimate truth? The answer is that nondual knowledge is the ultimate truth. It is devoid of the contamination of material qualities. It gives us liberation. It is the one without a second, all-pervading and beyond imagination. The first realization

of that knowledge is Brahman. Then Paramātmā, the Supersoul, is realized by the yogīs who try to see Him without grievance. This is the second stage of realization. Finally, full realization of the same supreme knowledge is realized in the Supreme Person. All learned scholars describe the Supreme Person as Vāsudeva, the cause of Brahman, Paramātmā and others.

SB 5.12.12
My dear King Rahūgaṇa, unless one has the opportunity to smear his entire body with the dust of the lotus feet of great devotees, one cannot realize the Absolute Truth. One cannot realize the Absolute Truth simply by observing celibacy [brahmacarya], strictly following the rules and regulations of householder life, leaving home as a vānaprastha, accepting sannyāsa, or undergoing severe penances in winter by keeping oneself submerged in water or surrounding oneself in summer by fire and the scorching heat of the sun. There are many other processes to understand the Absolute Truth, but the Absolute Truth is only revealed to one who has attained the mercy of a great devotee.

SB 5.12.13
Who are the pure devotees mentioned here? In an assembly of pure devotees, there is no question of discussing material subjects like politics and sociology. In an assembly of pure devotees, there is discussion only of the qualities, forms and pastimes of the Supreme Personality of Godhead. He is praised and worshiped with full attention. In the association of pure devotees, by constantly hearing such topics respectfully, even a person who wants to merge into the existence of the Absolute Truth abandons this idea and gradually becomes attached to the service of Vāsudeva.

SB 5.12.14
In a previous birth I was known as Mahārāja Bharata. I attained perfection by becoming completely detached from material activities through direct experience, and through indirect experience I received understanding from the Vedas. I was fully engaged in the service of the Lord, but due to my misfortune, I became very affectionate to a small deer, so much so that I neglected my spiritual duties. Due to my deep affection for the deer, in my next life I had to accept the body of a deer.

SB 5.12.15
My dear heroic King, due to my past sincere service to the Lord, I could remember everything of my past life even while in the body of a deer. Because I am aware of the falldown in my past life, I always keep myself separate from the association of ordinary men. Being afraid of their bad, materialistic association, I wander alone unnoticed by others.

SB 5.12.16
Simply by associating with exalted devotees, anyone can attain perfection of knowledge and with the sword of knowledge can cut to pieces the illusory associations within this material world. Through the association of devotees, one can engage in the service of the Lord by hearing and chanting [śravaṇam kīrtanam]. Thus one can revive his dormant Kṛṣṇa consciousness and, sticking to the cultivation of Kṛṣṇa consciousness, return home, back to Godhead, even in this life.

SB 5.13: Further Talks Between King Rahūgaṇa and Jaḍa Bharata

SB 5.13.1
Jaḍa Bharata, who had fully realized Brahman, continued: My dear King Rahūgaṇa, the living entity wanders on the path of the material world, which is very difficult for him to traverse, and he accepts repeated birth and death. Being captivated by the material world under the influence of the three modes of material nature (sattva-guṇa, rajo-guṇa and tamo-guṇa), the living entity can see only the three fruits of activities under the spell of material nature. These fruits are auspicious, inauspicious and mixed. He thus becomes attached to religion, economic development, sense gratification and the monistic theory of liberation (merging with the Supreme). He works very hard day and night exactly like a merchant who enters a forest to acquire some articles to sell later for profit. However, he cannot really achieve happiness within this material world.

SB 5.13.2
O King Rahūgaṇa, in this forest of material existence there are six very powerful plunderers. When the conditioned soul enters the forest to acquire some material gain, the six plunderers misguide him. Thus the conditioned merchant does not know how to spend his money, and it is taken away by these plunderers. Like tigers, jackals and other ferocious animals in a forest that are ready to take away a lamb from the custody of its protector, the wife and children enter the heart of the merchant and plunder him in so many ways.

SB 5.13.3
In this forest there are dense bowers composed of thickets of bushes, grass and creepers. In these bowers the conditioned soul is always

disturbed by cruelly biting mosquitoes [envious people]. Sometimes he sees an imaginary palace in the forest, and sometimes he is bewildered by seeing a fleeting fiend or ghost, which appears like a meteor in the sky.

SB 5.13.4
My dear King, the merchant on the forest path of the material world, his intelligence victimized by home, wealth, relatives and so forth, runs from one place to another in search of success. Sometimes his eyes are covered by the dust of a whirlwind—that is to say, in his lust he is captivated by the beauty of his wife, especially during her menstrual period. Thus his eyes are blinded, and he cannot see where to go or what he is doing.

SB 5.13.5
Wandering in the forest of the material world, the conditioned soul sometimes hears an invisible cricket making harsh sounds, and his ears become very much aggrieved. Sometimes his heart is pained by the sounds of owls, which are just like the harsh words of his enemies. Sometimes he takes shelter of a tree that has no fruits or flowers. He approaches such a tree due to his strong appetite, and thus he suffers. He would like to acquire water, but he is simply illusioned by a mirage, and he runs after it.

SB 5.13.6
Sometimes the conditioned soul jumps into a shallow river, or being short of food grains, he goes to beg food from people who are not at all charitable. Sometimes he suffers from the burning heat of household life, which is like a forest fire, and sometimes he becomes sad to have his wealth, which is as dear as life, plundered by kings in the name of heavy income taxes.

SB 5.13.7
Sometimes, being defeated or plundered by a superior, powerful agent, a living entity loses all his possessions. He then becomes very morose, and lamenting their loss, he sometimes becomes unconscious. Sometimes he imagines a great palatial city in which he desires to live happily with his family members and riches. He thinks himself fully satisfied if this is possible, but such so-called happiness continues only for a moment.

SB 5.13.8
Sometimes the merchant in the forest wants to climb the hills and mountains, but due to insufficient footwear, his feet are pricked by small stone fragments and by thorns on the mountain. Being pricked by them, he becomes very aggrieved. Sometimes a person who is very attached to his family becomes overwhelmed with hunger, and due to his miserable condition he becomes furious with his family members.

SB 5.13.9
The conditioned soul in the material forest is sometimes swallowed by a python or crushed. At such a time he is left lying in the forest like a dead person, devoid of consciousness and knowledge. Sometimes other poisonous snakes bite him. Being blind to his consciousness, he falls down into a dark well of hellish life with no hope of being rescued.

SB 5.13.10
Sometimes, in order to have a little insignificant sex enjoyment, one searches after debauched women. In this attempt, one is insulted and chastised by the women's kinsmen. This is like going to take honey from a beehive and being attacked by the bees. Sometimes, after spending lots of money, one may acquire another woman for some extra sense enjoyment. Unfortunately, the object of sense enjoyment, the woman, is taken away or kidnapped by another debauchee.

SB 5.13.11
Sometimes the living entity is busy counteracting the natural disturbances of freezing cold, scorching heat, strong wind, excessive rainfall and so forth. When he is unable to do so, he becomes very unhappy. Sometimes he is cheated in business transactions one after another. In this way, by cheating, living entities create enmity among themselves.

SB 5.13.12
On the forest path of material existence, sometimes a person is without wealth and due to this does not have a proper home, bed or sitting place, nor proper family enjoyment. He therefore goes to beg money from others, but when his desires are not fulfilled by begging, he wants to borrow or steal the property of others. Thus he is insulted in society.

SB 5.13.13
Due to monetary transactions, relationships become very strained and end in enmity. Sometimes the husband and wife walk on the path of material progress, and to maintain their relationship they work very hard. Sometimes due to scarcity of money or due to diseased conditions, they are embarrassed and almost die.

SB 5.13.14
My dear King, on the forest path of material life, first a person is

bereft of his father and mother, and after their death he becomes attached to his newly born children. In this way he wanders on the path of material progress and is eventually embarrassed. Nonetheless, no one knows how to get out of this, even up to the moment of death.

SB 5.13.15

There were and are many political and social heroes who have conquered enemies of equal power, yet due to their ignorance in believing that the land is theirs, they fight one another and lay down their lives in battle. They are not able to take up the spiritual path accepted by those in the renounced order. Although they are big heroes and political leaders, they cannot take to the path of spiritual realization.

SB 5.13.16

Sometimes the living entity in the forest of material existence takes shelter of creepers and desires to hear the chirping of the birds in those creepers. Being afraid of roaring lions in the forest, he makes friends with cranes, herons and vultures.

SB 5.13.17

Being cheated by them, the living entity in the forest of the material world tries to give up the association of these so-called yogis, svāmīs and incarnations and come to the association of real devotees, but due to misfortune he cannot follow the instructions of the spiritual master or advanced devotees; therefore he gives up their company and again returns to the association of monkeys who are simply interested in sense gratification and women. He derives satisfaction by associating with sense gratifiers and enjoying sex and intoxication. In this way he spoils his life simply by indulging in sex and intoxication. Looking into the faces of other sense gratifiers, he becomes forgetful and thus approaches death.

SB 5.13.18

When the living entity becomes exactly like a monkey jumping from one branch to another, he remains in the tree of household life without any profit but sex. Thus he is kicked by his wife just like the he-ass. Unable to gain release, he remains helplessly in that position. Sometimes he falls victim to an incurable disease, which is like falling into a mountain cave. He becomes afraid of death, which is like the elephant in the back of that cave, and he remains stranded, grasping at the twigs and branches of a creeper.

SB 5.13.19

O killer of enemies, Mahārāja Rahūgaṇa, if the conditioned soul somehow or other gets out of his dangerous position, he again returns to his home to enjoy sex life, for that is the way of attachment. Thus, under the spell of the Lord's material energy, he continues to loiter in the forest of material existence. He does not discover his real interest even at the point of death.

SB 5.13.20

My dear King Rahūgaṇa, you are also a victim of the external energy, being situated on the path of attraction to material pleasure. So that you may become an equal friend to all living entities, I now advise you to give up your kingly position and the rod by which you punish criminals. Give up attraction to the sense objects and take up the sword of knowledge sharpened by devotional service. Then you will be able to cut the hard knot of illusory energy and cross to the other side of the ocean of nescience.

SB 5.13.21

King Rahūgaṇa said: This birth as a human being is the best of all. Even birth among the demigods in the heavenly planets is not as glorious as birth as a human being on this earth. What is the use of the exalted position of a demigod? In the heavenly planets, due to profuse material comforts, there is no possibility of associating with devotees.

SB 5.13.22

It is not at all wonderful that simply by being covered by the dust of your lotus feet, one immediately attains the platform of pure devotional service to Adhokṣaja, which is not available even to great demigods like Brahmā. By associating with you just for a moment, I am now freed from all argument, false prestige and lack of discrimination, which are the roots of entanglement in the material world. Now I am free from all these problems.

SB 5.13.23

I offer my respectful obeisances unto the great personalities, whether they walk on the earth's surface as children, young boys, avadhūtas or great brāhmaṇas. Even if they are hidden under different guises, I offer my respects to all of them. By their mercy, may there be good fortune in the royal dynasties that are always offending them.

SB 5.13.24

Śrīla Śukadeva Gosvāmī continued: My dear King, O son of mother Uttarā, there were some waves of dissatisfaction in the mind of Jaḍa Bharata due to his being insulted by King Rahūgaṇa, who made him carry his palanquin, but Jaḍa Bharata neglected this, and his heart again became calm and quiet like an ocean. Although King

Rahūgaṇa had insulted him, he was a great paramahansa. Being a Vaiṣṇava, he was naturally very kindhearted, and he therefore told the King about the constitutional position of the soul. He then forgot the insult because King Rahūgaṇa pitifully begged pardon at his lotus feet. After this, he began to wander all over the earth, just as before.

SB 5.13.25

After receiving lessons from the great devotee Jaḍa Bharata, King Rahūgaṇa of the state of Sauvira became completely aware of the constitutional position of the soul. He thus gave up the bodily conception completely. My dear King, whoever takes shelter of the servant of the servant of the Lord is certainly glorified because he can without difficulty give up the bodily conception [Cc. Madhya 13.80].

SB 5.13.26

King Parīkṣit then told Śukadeva Gosvāmī: My dear lord, O great devotee sage, you are omniscient. You have very nicely described the position of the conditioned soul, who is compared to a merchant in the forest. From these instructions intelligent men can understand that the senses of a person in the bodily conception are like rogues and thieves in that forest, and one's wife and children are like jackals and other ferocious animals. However, it is not very easy for the unintelligent to understand the purport of this story because it is difficult to extricate the exact meaning from the allegory. I therefore request Your Holiness to give the direct meaning.

SB 5.14: The Material World as the Great Forest of Enjoyment

SB 5.14.1

When King Parīkṣit asked Śukadeva Gosvāmī about the direct meaning of the material forest, Śukadeva Gosvāmī replied as follows: My dear King, a man belonging to the mercantile community [vaṇik] is always interested in earning money. Sometimes he enters the forest to acquire some cheap commodities like wood and earth and sell them in the city at good prices. Similarly, the conditioned soul, being greedy, enters this material world for some material profit. Gradually he enters the deepest part of the forest, not really knowing how to get out. Having entered the material world, the pure soul becomes conditioned by the material atmosphere, which is created by the external energy under the control of Lord Viṣṇu. Thus the living entity comes under the control of the external energy, daivī māyā. Living independently and bewildered in the forest, he does not attain the association of devotees who are always engaged in the service of the Lord. Once in the bodily conception, he gets different types of bodies one after the other under the influence of material energy and impelled by the modes of material nature [sattva-guṇa, rajo-guṇa and tamo-guṇa]. In this way the conditioned soul goes sometimes to the heavenly planets, sometimes to the earthly planets and sometimes to the lower planets and lower species. Thus he suffers continuously due to different types of bodies. These sufferings and pains are sometimes mixed. Sometimes they are very severe, and sometimes they are not. These bodily conditions are acquired due to the conditioned soul's mental speculation. He uses his mind and five senses to acquire knowledge, and these bring about the different bodies and different conditions. Using the senses under the control of the external energy, māyā, the living entity suffers the miserable conditions of material existence. He is actually searching for relief, but he is generally baffled, although sometimes he is relieved after great difficulty. Struggling for existence in this way, he cannot get the shelter of pure devotees, who are like bumblebees engaged in loving service at the lotus feet of Lord Viṣṇu.

SB 5.14.2

In the forest of material existence, the uncontrolled senses are like plunderers. The conditioned soul may earn some money for the advancement of Kṛṣṇa consciousness, but unfortunately the uncontrolled senses plunder his money through sense gratification. The senses are plunderers because they make one spend his money unnecessarily for seeing, smelling, tasting, touching, hearing, desiring and willing. In this way the conditioned soul is obliged to gratify his senses, and thus all his money is spent. This money is actually acquired for the execution of religious principles, but it is taken away by the plundering senses.

SB 5.14.3

My dear King, family members in this material world go under the names of wife and children, but actually they behave like tigers and jackals. A herdsman tries to protect his sheep to the best of his ability, but the tigers and foxes take them away by force. Similarly, although a miserly man wants to guard his money very carefully, his family members take away all his assets forcibly, even though he is very vigilant.

SB 5.14.4

<p>Every year the plowman plows over his grain field, completely uprooting all weeds. Nonetheless, the seeds lie there and, not being completely burned, again come up with the plants sown in the field. Even after being plowed under, the weeds come up densely. Similarly, the grhastha-āśrama [family life] is a field of fruitive activity. Unless the desire to enjoy family life is completely burned out, it grows up again and again. Even though camphor may be removed from a pot, the pot nonetheless retains the aroma of camphor. As long as the seeds of desire are not destroyed, fruitive activities are not destroyed.</p>	<p>although they may be very insignificant. If he cannot acquire things from his father, son or other relatives, he is prepared to give them all kinds of trouble.</p>
<p>SB 5.14.5 Sometimes the conditioned soul in household life, being attached to material wealth and possessions, is disturbed by gadflies and mosquitoes, and sometimes locusts, birds of prey and rats give him trouble. Nonetheless, he still wanders down the path of material existence. Due to ignorance he becomes lusty and engages in fruitive activity. Because his mind is absorbed in these activities, he sees the material world as permanent, although it is temporary like a phantasmagoria, a house in the sky.</p>	<p>SB 5.14.15 In this world, family life is exactly like a blazing fire in the forest. There is not the least happiness, and gradually one becomes more and more implicated in unhappiness. In household life, there is nothing favorable for perpetual happiness. Being implicated in home life, the conditioned soul is burned by the fire of lamentation. Sometimes he condemns himself as being very unfortunate, and sometimes he claims that he suffers because he performed no pious activities in his previous life.</p>
<p>SB 5.14.6 Sometimes in this house in the sky [gandharva-pura] the conditioned soul drinks, eats and has sex. Being overly attached, he chases after the objects of the senses just as a deer chases a mirage in the desert.</p>	<p>SB 5.14.16 Government men are always like carnivorous demons called Rākṣasas [man-eaters]. Sometimes these government men turn against the conditioned soul and take away all his accumulated wealth. Being bereft of his life's reserved wealth, the conditioned soul loses all enthusiasm. Indeed, it is as though he loses his life.</p>
<p>SB 5.14.7 Sometimes the living entity is interested in the yellow stool known as gold and runs after it. That gold is the source of material opulence and envy, and it can enable one to afford illicit sex, gambling, meat-eating and intoxication. Those whose minds are overcome by the mode of passion are attracted by the color of gold, just as a man suffering from cold in the forest runs after a phosphorescent light in a marshy land, considering it to be fire.</p>	<p>SB 5.14.17 Sometimes the conditioned soul imagines that his father or grandfather has again come in the form of his son or grandson. In this way he feels the happiness one sometimes feels in a dream, and the conditioned soul sometimes takes pleasure in such mental concoctions.</p>
<p>SB 5.14.8 Sometimes the conditioned soul is absorbed in finding residential quarters or apartments and getting a supply of water and riches to maintain his body. Absorbed in acquiring a variety of necessities, he forgets everything and perpetually runs around the forest of material existence.</p>	<p>SB 5.14.18 In household life one is ordered to execute many yajñas and fruitive activities, especially the vivāha-yajña [the marriage ceremony for sons and daughters] and the sacred thread ceremony. These are all the duties of a grhastha, and they are very extensive and troublesome to execute. They are compared to a big hill over which one must cross when one is attached to material activities. A person desiring to cross over these ritualistic ceremonies certainly feels pains like the piercing of thorns and pebbles endured by one attempting to climb a hill. Thus the conditioned soul suffers <u>unlimitedly</u>.</p>
<p>SB 5.14.9 Sometimes, as if blinded by the dust of a whirlwind, the conditioned soul sees the beauty of the opposite sex, which is called pramadā. Being thus bewildered, he is raised upon the lap of a woman, and at that time his good senses are overcome by the force of passion. He thus becomes almost blind with lusty desire and disobeys the rules and regulations governing sex life. He does not know that his disobedience is witnessed by different demigods, and he enjoys illicit sex in the dead of night, not seeing the future punishment awaiting him.</p>	<p>SB 5.14.19 Sometimes, due to bodily hunger and thirst, the conditioned soul becomes so disturbed that he loses his patience and becomes angry with his own beloved sons, daughters and wife. Thus, being unkind to them, he suffers all the more.</p>
<p>SB 5.14.10 The conditioned soul sometimes personally appreciates the futility of sense enjoyment in the material world, and he sometimes considers material enjoyment to be full of miseries. However, due to his strong bodily conception, his memory is destroyed, and again and again he runs after material enjoyment, just as an animal runs after a mirage in the desert.</p>	<p>SB 5.14.20 Śukadeva Gosvāmī continued speaking to Mahārāja Parīkṣit: My dear King, sleep is exactly like a python. Those who wander in the forest of material life are always devoured by the python of sleep. Being bitten by this python, they always remain in the darkness of ignorance. They are like dead bodies thrown in a distant forest. Thus the conditioned souls cannot understand what is going on in life.</p>
<p>SB 5.14.11 Sometimes the conditioned soul is very aggrieved by the chastisement of his enemies and government servants, who use harsh words against him directly or indirectly. At that time his heart and ears become very saddened. Such chastisement may be compared to the sounds of owls and crickets.</p>	<p>SB 5.14.21 In the forest of the material world, the conditioned soul is sometimes bitten by envious enemies, which are compared to serpents and other creatures. Through the tricks of the enemy, the conditioned soul falls from his prestigious position. Being anxious, he cannot even sleep properly. He thus becomes more and more unhappy, and he gradually loses his intelligence and consciousness. In that state he becomes almost perpetually like a blind man who has fallen into a dark well of ignorance.</p>
<p>SB 5.14.12 Due to his pious activities in previous lives, the conditioned soul attains material facilities in this life, but when they are finished, he takes shelter of wealth and riches, which cannot help him in this life or the next. Because of this, he approaches the living dead who possess these things. Such people are compared to impure trees, creepers and poisonous wells.</p>	<p>SB 5.14.22 The conditioned soul is sometimes attracted to the little happiness derived from sense gratification. Thus he has illicit sex or steals another's property. At such a time he may be arrested by the government or chastised by the woman's husband or protector. Thus simply for a little material satisfaction, he falls into a hellish condition and is put into jail for rape, kidnapping, theft and so forth.</p>
<p>SB 5.14.13 Sometimes, to mitigate distresses in this forest of the material world, the conditioned soul receives cheap blessings from atheists. He then loses all intelligence in their association. This is exactly like jumping in a shallow river. As a result one simply breaks his head. He is not able to mitigate his sufferings from the heat, and in both ways he suffers. The misguided conditioned soul also approaches so-called sādhus and svāmīs who preach against the principles of the Vedas. He does not receive benefit from them, either in the present or in the future.</p>	<p>SB 5.14.23 Learned scholars and transcendentalists therefore condemn the materialistic path of fruitive activity because it is the original source and breeding ground of material miseries, both in this life and in the next.</p>
<p>SB 5.14.14 In this material world, when the conditioned soul cannot arrange for his own maintenance, despite exploiting others, he tries to exploit his own father or son, taking away that relative's possessions,</p>	<p>SB 5.14.24 Stealing or cheating another person out of his money, the conditioned soul somehow or other keeps it in his possession and escapes punishment. Then another man, named Devadatta, cheats him and takes the money away. Similarly, another man, named Viṣnumitra, steals the money from Devadatta and takes it away. In any case, the money does not stay in one place. It passes from one hand to another. Ultimately no one can enjoy the money, and it remains the property of the Supreme Personality of Godhead.</p>
	<p>SB 5.14.25 Being unable to protect himself from the threefold miseries of material existence, the conditioned soul becomes very morose and lives a life of lamentation. These threefold miseries are miseries suffered by mental calamity at the hands of the demigods [such as</p>

freezing wind and scorching heat], miseries offered by other living entities, and miseries arising from the mind and body themselves.

SB 5.14.26
As far as transactions with money are concerned, if one person cheats another by a farthing or less, they become enemies.

SB 5.14.27
In this materialistic life, there are many difficulties, as I have just mentioned, and all of these are insurmountable. In addition, there are difficulties arising from so-called happiness, distress, attachment, hate, fear, false prestige, illusion, madness, lamentation, bewilderment, greed, envy, enmity, insult, hunger, thirst, tribulation, disease, birth, old age and death. All these combine together to give the materialistic conditioned soul nothing but misery.

SB 5.14.28
Sometimes the conditioned soul is attracted by illusion personified (his wife or girl friend) and becomes eager to be embraced by a woman. Thus he loses his intelligence as well as knowledge of life's goal. At that time, no longer attempting spiritual cultivation, he becomes overly attached to his wife or girl friend and tries to provide her with a suitable apartment. Again, he becomes very busy under the shelter of that home and is captivated by the talks, glances and activities of his wife and children. In this way he loses his Kṛṣṇa consciousness and throws himself in the dense darkness of material existence.

SB 5.14.29
The personal weapon used by Lord Kṛṣṇa, the disc, is called hari-cakra, the disc of Hari. This cakra is the wheel of time. It expands from the beginning of the atoms up to the time of Brahmā's death, and it controls all activities. It is always revolving and spending the lives of the living entities, from Lord Brahmā down to an insignificant blade of grass. Thus one changes from infancy, to childhood, to youth and maturity, and thus one approaches the end of life. It is impossible to check this wheel of time. This wheel is very exacting because it is the personal weapon of the Supreme Personality of Godhead. Sometimes the conditioned soul, fearing the approach of death, wants to worship someone who can save him from imminent danger. Yet he does not care for the Supreme Personality of Godhead, whose weapon is the indefatigable time factor. The conditioned soul instead takes shelter of a man-made god described in unauthorized scriptures. Such gods are like buzzards, vultures, herons and crows. Vedic scriptures do not refer to them. Imminent death is like the attack of a lion, and neither vultures, buzzards, crows nor herons can save one from such an attack. One who takes shelter of unauthorized man-made gods cannot be saved from the clutches of death.

SB 5.14.30
The pseudo svāmīs, yogīs and incarnations who do not believe in the Supreme Personality of Godhead are known as pāṣaṇḍīs. They themselves are fallen and cheated because they do not know the real path of spiritual advancement, and whoever goes to them is certainly cheated in his turn. When one is thus cheated, he sometimes takes shelter of the real followers of Vedic principles [brāhmaṇas or those in Kṛṣṇa consciousness], who teach everyone how to worship the Supreme Personality of Godhead according to the Vedic rituals. However, being unable to stick to these principles, these rascals again fall down and take shelter among sūdras who are very expert in making arrangements for sex indulgence. Sex is very prominent among animals like monkeys, and such people who are enlivened by sex may be called descendants of monkeys.

SB 5.14.31
In this way the descendants of the monkeys intermingle with each other, and they are generally known as sūdras. Without hesitating, they live and move freely, not knowing the goal of life. They are captivated simply by seeing the faces of one another, which remind them of sense gratification. They are always engaged in material activities, known as grāmya-karma, and they work hard for material benefit. Thus they forget completely that one day their small life spans will be finished and they will be degraded in the evolutionary cycle.

SB 5.14.32
Just as a monkey jumps from one tree to another, the conditioned soul jumps from one body to another. As the monkey is ultimately captured by the hunter and is unable to get out of captivity, the conditioned soul, being captivated by momentary sex pleasure, becomes attached to different types of bodies and is engaged in family life. Family life affords the conditioned soul a festival of momentary sex pleasure, and thus he is completely unable to get out of the material clutches.

SB 5.14.33
In this material world, when the conditioned soul forgets his relationship with the Supreme Personality of Godhead and does not

care for Kṛṣṇa consciousness, he simply engages in different types of mischievous and sinful activities. He is then subjected to the threefold miseries, and, out of fear of the elephant of death, he falls into the darkness found in a mountain cave.

SB 5.14.34
The conditioned soul suffers many miserable bodily conditions, such as being affected by severe cold and strong winds. He also suffers due to the activities of other living beings and due to natural disturbances. When he is unable to counteract them and has to remain in a miserable condition, he naturally becomes very morose because he wants to enjoy material facilities.

SB 5.14.35
Sometimes conditioned souls exchange money, but in due course of time, enmity arises because of cheating. Although there may be a tiny profit, the conditioned souls cease to be friends and become enemies.

SB 5.14.36
Sometimes, having no money, the conditioned soul does not get sufficient accommodations. Sometimes he doesn't even have a place to sit, nor does he have the other necessities. In other words, he falls into scarcity, and at that time, when he is unable to secure the necessities by fair means, he decides to seize the property of others unfairly. When he cannot get the things he wants, he simply receives insults from others and thus becomes very morose.

SB 5.14.37
Although people may be enemies, in order to fulfill their desires again and again, they sometimes get married. Unfortunately, these marriages do not last very long, and the people involved are separated again by divorce or other means.

SB 5.14.38
The path of this material world is full of material miseries, and various troubles disturb the conditioned souls. Sometimes he loses, and sometimes he gains. In either case, the path is full of danger. Sometimes the conditioned soul is separated from his father by death or other circumstances. Leaving him aside he gradually becomes attached to others, such as his children. In this way, the conditioned soul is sometimes illusioned and afraid. Sometimes he cries loudly out of fear. Sometimes he is happy maintaining his family, and sometimes he is overjoyed and sings melodiously. In this way he becomes entangled and forgets his separation from the Supreme Personality of Godhead since time immemorial. Thus he traverses the dangerous path of material existence, and on this path he is not at all happy. Those who are self-realized simply take shelter of the Supreme Personality of Godhead in order to get out of this dangerous material existence. Without accepting the devotional path, one cannot get out of the clutches of material existence. The conclusion is that no one can be happy in material life. One must take to Kṛṣṇa consciousness.

SB 5.14.39
Sainly persons, who are friends to all living entities, have a peaceful consciousness. They have controlled their senses and minds, and they easily attain the path of liberation, the path back to Godhead. Being unfortunate and attached to the miserable material conditions, a materialistic person cannot associate with them.

SB 5.14.40
There were many great saintly kings who were very expert in performing sacrificial rituals and very competent in conquering other kingdoms, yet despite their power they could not attain the loving service of the Supreme Personality of Godhead. This is because those great kings could not even conquer the false consciousness of "I am this body, and this is my property." Thus they simply created enmity with rival kings, fought with them and died without having discharged life's real mission.

SB 5.14.41
When the conditioned soul accepts the shelter of the creeper of fruitive activity, he may be elevated by his pious activities to higher planetary systems and thus gain liberation from hellish conditions, but unfortunately he cannot remain there. After reaping the results of his pious activities, he has to return to the lower planetary systems. In this way he perpetually goes up and comes down.

SB 5.14.42
Having summarized the teachings of Jaḍa Bharata, Śukadeva Gosvāmī said: My dear King Parīkṣit, the path indicated by Jaḍa Bharata is like the path followed by Garuḍa, the carrier of the Lord, and ordinary kings are just like flies. Flies cannot follow the path of Garuḍa, and to date none of the great kings and victorious leaders could follow this path of devotional service, not even mentally.

SB 5.14.43
While in the prime of life, the great Mahārāja Bharata gave up everything because he was fond of serving the Supreme Personality of Godhead, Uttamaśloka. He gave up his beautiful wife, nice children, great friends and an enormous empire. Although these

things were very difficult to give up, Mahārāja Bharata was so exalted that he gave them up just as one gives up stool after evacuating. Such was the greatness of His Majesty.
SB 5.14.44 Śukadeva Gosvāmī continued: My dear King, the activities of Bharata Mahārāja are wonderful. He gave up everything difficult for others to give up. He gave up his kingdom, his wife and his family. His opulence was so great that even the demigods envied it, yet he gave it up. It was quite befitting a great personality like him to be a great devotee. He could renounce everything because he was so attracted to the beauty, opulence, reputation, knowledge, strength and renunciation of the Supreme Personality of Godhead, Kṛṣṇa. Kṛṣṇa is so attractive that one can give up all desirable things for His sake. Indeed, even liberation is considered insignificant for those whose minds are attracted to the loving service of the Lord.
SB 5.14.45 Even though in the body of a deer, Mahārāja Bharata did not forget the Supreme Personality of Godhead; therefore when he was giving up the body of a deer, he loudly uttered the following prayer: "The Supreme Personality of Godhead is sacrifice personified. He gives the results of ritualistic activity. He is the protector of religious systems, the personification of mystic yoga, the source of all knowledge, the controller of the entire creation, and the Supersoul in every living entity. He is beautiful and attractive. I am quitting this body offering obeisances unto Him and hoping that I may perpetually engage in His transcendental loving service." Uttering this, Mahārāja Bharata left his body.
SB 5.14.46 Devotees interested in hearing and chanting [śravaṇam kīrtanam] regularly discuss the pure characteristics of Bharata Mahārāja and praise his activities. If one submissively hears and chants about the all-auspicious Mahārāja Bharata, one's life span and material opulences certainly increase. One can become very famous and easily attain promotion to the heavenly planets, or attain liberation by merging into the existence of the Lord. Whatever one desires can be attained simply by hearing, chanting and glorifying the activities of Mahārāja Bharata. In this way, one can fulfill all his material and spiritual desires. One does not have to ask anyone else for these things, for simply by studying the life of Mahārāja Bharata, one can attain all desirable things.
SB 5.15: The Glories of the Descendants of King Priyavrata
SB 5.15.1 Śrīla Śukadeva Gosvāmī continued: The son of Mahārāja Bharata known as Sumati followed the path of Rṣabhadeva, but some unscrupulous people imagined him to be Lord Buddha himself. These people, who were actually atheistic and of bad character, took up the Vedic principles in an imaginary, infamous way to support their activities. Thus these sinful people accepted Sumati as Lord Buddhadeva and propagated the theory that everyone should follow the principles of Sumati. In this way they were carried away by mental concoction.
SB 5.15.2 From Sumati, a son named Devatājīit was born by the womb of his wife named Vṛddhasenā.
SB 5.15.3 Thereafter, in the womb of Āsurī, the wife of Devatājīit, a son named Devadyumna was begotten. Devadyumna begot in the womb of his wife, Dhenumatī, a son named Parameṣṭhī. Parameṣṭhī begot a son named Pratiha in the womb of his wife, Suvarcalā.
SB 5.15.4 King Pratiha personally propagated the principles of self-realization. In this way, not only was he purified, but he became a great devotee of the Supreme Person, Lord Viṣṇu, and directly realized Him.
SB 5.15.5 In the womb of his wife Suvarcalā, Pratiha begot three sons, named Pratihartā, Prastotā and Udgātā. These three sons were very expert in performing Vedic rituals. Pratihartā begot two sons, named Aja and Bhūmā, in the womb of his wife, named Stutī.
SB 5.15.6 In the womb of his wife, Rṣikulyā, King Bhūmā begot a son named Udgītha. From Udgītha's wife, Devakulyā, a son named Prastāva was born, and Prastāva begot a son named Vibhu through his wife, Niyutsā. In the womb of his wife, Ratī, Vibhu begot a son named Prthuṣeṇa. Prthuṣeṇa begot a son named Nakta in the womb of his wife, named Ākūti. Nakta's wife was Druti, and from her womb the great King Gaya was born. Gaya was very famous and pious; he was the best of saintly kings. Lord Viṣṇu and His expansions, who are meant to protect the universe, are always situated in the transcendental mode of goodness, known as viśuddha-sattva. Being the direct expansion of Lord Viṣṇu, King Gaya was also situated in

the viśuddha-sattva. Because of this, Mahārāja Gaya was fully equipped with transcendental knowledge. Therefore he was called Mahāpuruṣa.
SB 5.15.7 King Gaya gave full protection and security to the citizens so that their personal property would not be disturbed by undesirable elements. He also saw that there was sufficient food to feed all the citizens. [This is called poṣaṇa.] He would sometimes distribute gifts to the citizens to satisfy them. [This is called prīṇana.] He would sometimes call meetings and satisfy the citizens with sweet words. [This is called upalālana.] He would also give them good instructions on how to become first-class citizens. [This is called anuśāsana.] Such were the characteristics of King Gaya's royal order. Besides all this, King Gaya was a householder who strictly observed the rules and regulations of household life. He performed sacrifices and was an unalloyed pure devotee of the Supreme Personality of Godhead. He was called Mahāpuruṣa because as a king he gave the citizens all facilities, and as a householder he executed all his duties so that at the end he became a strict devotee of the Supreme Lord. As a devotee, he was always ready to give respect to other devotees and to engage in the devotional service of the Lord. This is the bhakti-yoga process. Due to all these transcendental activities, King Gaya was always free from the bodily conception. He was full in Brahman realization, and consequently he was always jubilant. He did not experience material lamentation. Although he was perfect in all respects, he was not proud, nor was he anxious to rule the kingdom.
SB 5.15.8 My dear King Parīkṣit, those who are learned scholars in the histories of the Purāṇas eulogize and glorify King Gaya with the following verses.
SB 5.15.9 The great King Gaya used to perform all kinds of Vedic rituals. He was highly intelligent and expert in studying all the Vedic literatures. He maintained the religious principles and possessed all kinds of opulence. He was a leader among gentlemen and a servant of the devotees. He was a totally qualified plenary expansion of the Supreme Personality of Godhead. Therefore who could equal him in the performance of gigantic ritualistic ceremonies?
SB 5.15.10 All the chaste and honest daughters of Mahārāja Dakṣa, such as Śraddhā, Maitrī and Dayā, whose blessings were always effective, bathed Mahārāja Gaya with sanctified water. Indeed, they were very satisfied with Mahārāja Gaya. The planet earth personified came as a cow, and, as though she saw her calf, she delivered milk profusely when she saw all the good qualities of Mahārāja Gaya. In other words, Mahārāja Gaya was able to derive all benefits from the earth and thus satisfy the desires of his citizens. However, he personally had no desire.
SB 5.15.11 Although King Gaya had no personal desire for sense gratification, all his desires were fulfilled by virtue of his performance of Vedic rituals. All the kings with whom Mahārāja Gaya had to fight were forced to fight on religious principles. They were very satisfied with his fighting, and they would present all kinds of gifts to him. Similarly, all the brāhmanas in his kingdom were very satisfied with King Gaya's munificent charities. Consequently the brāhmanas contributed a sixth of their pious activities for King Gaya's benefit in the next life.
SB 5.15.12 In Mahārāja Gaya's sacrifices, there was a great supply of the intoxicant known as soma. King Indra used to come and become intoxicated by drinking large quantities of soma-rasa. Also, the Supreme Personality of Godhead, Lord Viṣṇu [the yajña-puruṣa] also came and personally accepted all the sacrifices offered unto Him with pure and firm devotion in the sacrificial arena.
SB 5.15.13 When the Supreme Lord is pleased by a person's actions, automatically all the demigods, human beings, animals, birds, bees, creepers, trees, grass and all other living entities, beginning with Lord Brahmā, are pleased. The Supreme Personality of Godhead is the Supersoul of everyone, and He is by nature fully pleased. Nonetheless, He came to the arena of Mahārāja Gaya and said, "I am fully pleased."
SB 5.15.14, SB 5.15.15, SB 5.15.14-15 In the womb of Gayantī, Mahārāja Gaya begot three sons, named Citraratha, Sugati and Avarodhana. In the womb of his wife Ūrṇā, Citraratha begot a son named Samrāt. The wife of Samrāt was Utkalā, and in her womb Samrāt begot a son named Marīci. In the womb of his wife Bindumatī, Marīci begot a son named Bindu. In the womb of his wife Saraghā, Bindu begot a son named Madhu. In the womb of his wife named Sumanā, Madhu begot a son named Vīravrata. In the womb of his wife Bhojā, Vīravrata begot two sons

named Manthu and Pramanthu. In the womb of his wife Satyā, Manthu begot a son named Bhauvana, and in the womb of his wife Dūṣaṇā, Bhauvana begot a son named Tvaṣṭā. In the womb of his wife Virocana, Tvaṣṭā begot a son named Viraja. The wife of Viraja was Viṣūci, and in her womb Viraja begot one hundred sons and one daughter. Of all these sons, the son named Śatajit was predominant.

SB 5.15.16
There is a famous verse about King Viraja. "Because of his high qualities and wide fame, King Viraja became the jewel of the dynasty of King Priyavrata, just as Lord Viṣṇu, by His transcendental potency, decorates and blesses the demigods."

SB 5.16: A Description of Jambūdvīpa

SB 5.16.1
King Parīkṣit said to Śukadeva Gosvāmī: O brāhmaṇa, you have already informed me that the radius of Bhū-maṇḍala extends as far as the sun spreads its light and heat and as far as the moon and all the stars can be seen.

SB 5.16.2
My dear Lord, the rolling wheels of Mahārāja Priyavrata's chariot created seven ditches, in which the seven oceans came into existence. Because of these seven oceans, Bhū-maṇḍala is divided into seven islands. You have given a very general description of their measurement, names and characteristics. Now I wish to know of them in detail. Kindly fulfill my desire.

SB 5.16.3
When the mind is fixed upon the Supreme Personality of Godhead in His external feature made of the material modes of nature—the gross universal form—it is brought to the platform of pure goodness. In that transcendental position, one can understand the Supreme Personality of Godhead, Vāsudeva, who in His subtler form is self-effulgent and beyond the modes of nature. O my lord, please describe vividly how that form, which covers the entire universe, is perceived.

SB 5.16.4
The great ṛṣi Śukadeva Gosvāmī said: My dear King, there is no limit to the expansion of the Supreme Personality of Godhead's material energy. This material world is a transformation of the material qualities [sattva-guṇa, rajo-guṇa and tamo-guṇa], yet no one could possibly explain it perfectly, even in a lifetime as long as that of Brahmā. No one in the material world is perfect, and an imperfect person could not describe this material universe accurately, even after continued speculation. O King, I shall nevertheless try to explain to you the principal regions, such as Bhū-goloka [Bhūloka], with their names, forms, measurements and various symptoms.

SB 5.16.5
The planetary system known as Bhū-maṇḍala resembles a lotus flower, and its seven islands resemble the whorl of that flower. The length and breadth of the island known as Jambūdvīpa, which is situated in the middle of the whorl, are one million yojanas [eight million miles]. Jambūdvīpa is round like the leaf of a lotus flower.

SB 5.16.6
In Jambūdvīpa there are nine divisions of land, each with a length of 9,000 yojanas [72,000 miles]. There are eight mountains that mark the boundaries of these divisions and separate them nicely.

SB 5.16.7
Amidst these divisions, or varṣas, is the varṣa named Ilāvṛta, which is situated in the middle of the whorl of the lotus. Within Ilāvṛta-varṣa is Sumeru Mountain, which is made of gold. Sumeru Mountain is like the pericarp of the lotuslike Bhū-maṇḍala planetary system. The mountain's height is the same as the width of Jambūdvīpa—or, in other words, 100,000 yojanas [800,000 miles]. Of that, 16,000 yojanas [128,000 miles] are within the earth, and therefore the mountain's height above the earth is 84,000 yojanas [672,000 miles]. The mountain's width is 32,000 yojanas [256,000 miles] at its summit and 16,000 yojanas at its base.

SB 5.16.8
Just north of Ilāvṛta-varṣa—and going further northward, one after another—are three mountains named Nīla, Śveta and Śṛṅgavān. These mark the borders of the three varṣas named Rāmyaka, Hiraṇmaya and Kuru and separate them from one another. The width of these mountains is 2,000 yojanas [16,000 miles]. Lengthwise, they extend east and west to the beaches of the ocean of salt water. Going from south to north, the length of each mountain is one tenth that of the previous mountain, but the height of them all is the same.

SB 5.16.9
Similarly, south of Ilāvṛta-varṣa and extending from east to west are three great mountains named (from north to south) Niṣadha, Hemakūta and Himālaya. Each of them is 10,000 yojanas [80,000 miles] high. They mark the boundaries of the three varṣas named Hari-varṣa, Kimpuruṣa-varṣa and Bhārata-varṣa [India].

SB 5.16.10
In the same way, west and east of Ilāvṛta-varṣa are two great mountains named Mālyavān and Gandhamādana respectively. These two mountains, which are 2,000 yojanas [16,000 miles] high, extend as far as Nīla Mountain in the north and Niṣadha in the south. They indicate the borders of Ilāvṛta-varṣa and also the varṣas known as Ketumāla and Bhadrāśva.

SB 5.16.11
On the four sides of the great mountain known as Sumeru are four mountains—Mandara, Merumandara, Supārśva and Kumuda—which are like its belts. The length and height of these mountains are calculated to be 10,000 yojanas [80,000 miles].

SB 5.16.12
Standing like flagstaffs on the summits of these four mountains are a mango tree, a rose apple tree, a kadamba tree and a banyan tree. Those trees are calculated to have a width of 100 yojanas [800 miles] and a height of 1,100 yojanas [8,800 miles]. Their branches also spread to a radius of 1,100 yojanas.

SB 5.16.13, SB 5.16.14, SB 5.16.13-14
O Mahārāja Parīkṣit, best of the Bharata dynasty, between these four mountains are four huge lakes. The water of the first tastes just like milk; the water of the second, like honey; and that of the third, like sugarcane juice. The fourth lake is filled with pure water. The celestial beings such as the Siddhas, Cāraṇas and Gandharvas, who are also known as demigods, enjoy the facilities of those four lakes. Consequently they have the natural perfections of mystic yoga, such as the power to become smaller than the smallest or greater than the greatest. There are also four celestial gardens named Nandana, Caitraratha, Vaibhrājaka and Sarvatobhadra.

SB 5.16.15
The best of the demigods, along with their wives, who are like ornaments of heavenly beauty, meet together and enjoy within those gardens, while their glories are sung by lesser demigods known as Gandharvas.

SB 5.16.16
On the lower slopes of Mandara Mountain is a mango tree named Devacūta. It is 1,100 yojanas high. Mangoes as big as mountain peaks and as sweet as nectar fall from the top of this tree for the enjoyment of the denizens of heaven.

SB 5.16.17
When all those solid fruits fall from such a height, they break, and the sweet, fragrant juice within them flows out and becomes increasingly more fragrant as it mixes with other scents. That juice cascades from the mountain in waterfalls and becomes a river called Aruṇodā, which flows pleasantly through the eastern side of Ilāvṛta.

SB 5.16.18
The pious wives of the Yakṣas act as personal maidservants to assist Bhavānī, the wife of Lord Śiva. Because they drink the water of the River Aruṇodā, their bodies become fragrant, and as the air carries away that fragrance, it perfumes the entire atmosphere for eighty miles around.

SB 5.16.19
Similarly, the fruits of the jambū tree, which are full of pulp and have very small seeds, fall from a great height and break to pieces. Those fruits are the size of elephants, and the juice gliding from them becomes a river named Jambū-nadī. This river falls a distance of 10,000 yojanas, from the summit of Merumandara to the southern side of Ilāvṛta, and floods the entire land of Ilāvṛta with juice.

SB 5.16.20, SB 5.16.21, SB 5.16.20-21
The mud on both banks of the River Jambū-nadī, being moistened by the flowing juice and then dried by the air and the sunshine, produces huge quantities of gold called Jāmbū-nada. The denizens of heaven use this gold for various kinds of ornaments. Therefore all the inhabitants of the heavenly planets and their youthful wives are fully decorated with golden helmets, bangles and belts, and thus they enjoy life.

SB 5.16.22
On the side of Supārśva Mountain stands a big tree called Mahākadamba, which is very celebrated. From the hollows of this tree flow five rivers of honey, each about five vyāmas wide. This flowing honey falls incessantly from the top of Supārśva Mountain and flows all around Ilāvṛta-varṣa, beginning from the western side. Thus the whole land is saturated with the pleasing fragrance.

SB 5.16.23
The air carrying the scent from the mouths of those who drink that honey perfumes the land for a hundred yojanas around.

SB 5.16.24
Similarly, on Kumuda Mountain there is a great banyan tree, which is called Śatavalśa because it has a hundred main branches. From those branches come many roots, from which many rivers are flowing. These rivers flow down from the top of the mountain to the

northern side of Ilāvṛta-varṣa for the benefit of those who live there. Because of these flowing rivers, all the people have ample supplies of milk, yogurt, honey, clarified butter [ghee], molasses, food grains, clothes, bedding, sitting places and ornaments. All the objects they desire are sufficiently supplied for their prosperity, and therefore they are very happy.

SB 5.16.25
The residents of the material world who enjoy the products of these flowing rivers have no wrinkles on their bodies and no grey hair. They never feel fatigue, and perspiration does not give their bodies a bad odor. They are not afflicted by old age, disease or untimely death, they do not suffer from chilly cold or scorching heat, nor do their bodies lose their luster. They all live very happily, without anxieties, until death.

SB 5.16.26
There are other mountains beautifully arranged around the foot of Mount Meru like the filaments around the whorl of a lotus flower. Their names are Kuraṅga, Kurara, Kusumbha, Vaikaṅka, Trikūta, Śisira, Pataṅga, Rucaka, Niṣadha, Sinivāsa, Kapila, Śaṅkha, Vaidūrya, Jārudhi, Hamsa, Rṣabha, Nāga, Kālañjara and Nārada.

SB 5.16.27
On the eastern side of Sumeru Mountain are two mountains named Jāthara and Devakūta, which extend to the north and south for 18,000 yojanas [144,000 miles]. Similarly, on the western side of Sumeru are two mountains named Pavana and Pāriyātra, which also extend north and south for the same distance. On the southern side of Sumeru are two mountains named Kailāsa and Karavīra, which extend east and west for 18,000 yojanas, and on the northern side of Sumeru, extending for the same distance east and west, are two mountains named Triśṅga and Makara. The width and height of all these mountains is 2,000 yojanas [16,000 miles]. Sumeru, a mountain of solid gold shining as brilliantly as fire, is surrounded by these eight mountains.

SB 5.16.28
In the middle of the summit of Meru is the township of Lord Brahmā. Each of its four sides is calculated to extend for ten million yojanas [eighty million miles]. It is made entirely of gold, and therefore learned scholars and sages call it Śātakaumbhī.

SB 5.16.29
Surrounding Brahmapurī in all directions are the residences of the eight principal governors of the planetary systems, beginning with King Indra. These abodes are similar to Brahmapurī but are one fourth the size.

SB 5.17: The Descent of the River Ganges

SB 5.17.1
Śukadeva Gosvāmī said: My dear King, Lord Viṣṇu, the enjoyer of all sacrifices, appeared as Vāmanadeva in the sacrificial arena of Bali Mahārāja. Then He extended His left foot to the end of the universe and pierced a hole in its covering with the nail of His big toe. Through the hole, the pure water of the Causal Ocean entered this universe as the Ganges River. Having washed the lotus feet of the Lord, which are covered with reddish powder, the water of the Ganges acquired a very beautiful pink color. Every living being can immediately purify his mind of material contamination by touching the transcendental water of the Ganges, yet its waters remain ever pure. Because the Ganges directly touches the lotus feet of the Lord before descending within this universe, she is known as Viṣṇupadī. Later she received other names like Jāhnavī and Bhāgirathī. After one thousand millenniums, the water of the Ganges descended on Dhruvaloka, the topmost planet in this universe. Therefore all learned sages and scholars proclaim Dhruvaloka to be Viṣṇupada ["situated on Lord Viṣṇu's lotus feet"].

SB 5.17.2
Dhruva Mahārāja, the famous son of Mahārāja Uttānapāda, is known as the most exalted devotee of the Supreme Lord because of his firm determination in executing devotional service. Knowing that the sacred Ganges water washes the lotus feet of Lord Viṣṇu, Dhruva Mahārāja, situated on his own planet, to this very day accepts that water on his head with great devotion. Because he constantly thinks of Kṛṣṇa very devoutly within the core of his heart, he is overcome with ecstatic anxiety. Tears flow from his half-open eyes, and eruptions appear on his entire body.

SB 5.17.3
The seven great sages [Marīci, Vasiṣṭha, Atri and so on] reside on planets beneath Dhruvaloka. Well aware of the influence of the water of the Ganges, to this day they keep Ganges water on the tufts of hair on their heads. They have concluded that this is the ultimate wealth, the perfection of all austerities, and the best means of prosecuting transcendental life. Having obtained uninterrupted devotional service to the Supreme Personality of Godhead, they neglect all other beneficial processes like religion, economic

development, sense gratification and even merging into the Supreme. Just as jñānīs think that merging into the existence of the Lord is the highest truth, these seven exalted personalities accept devotional service as the perfection of life.

SB 5.17.4
After purifying the seven planets near Dhruvaloka [the polestar], the Ganges water is carried through the spaceways of the demigods in billions of celestial airplanes. Then it inundates the moon [Candraloka] and finally reaches Lord Brahmā's abode atop Mount Meru.

SB 5.17.5
On top of Mount Meru, the Ganges divides into four branches, each of which gushes in a different direction [east, west, north and south]. These branches, known by the names Sitā, Alakanandā, Cakṣu and Bhadrā, flow down to the ocean.

SB 5.17.6
The branch of the Ganges known as the Sitā flows through Brahmapurī atop Mount Meru, and from there it runs down to the nearby peaks of the Kesarācala Mountains, which stand almost as high as Mount Meru itself. These mountains are like a bunch of filaments around Mount Meru. From the Kesarācala Mountains, the Ganges falls to the peak of Gandhamādana Mountain and then flows into the land of Bhadrāśva-varṣa. Finally it reaches the ocean of salt water in the west.

SB 5.17.7
The branch of the Ganges known as Cakṣu falls onto the summit of Mālyavān Mountain and from there cascades onto the land of Ketumāla-varṣa. The Ganges flows incessantly through Ketumāla-varṣa and in this way also reaches the ocean of salt water in the West.

SB 5.17.8
The branch of the Ganges known as Bhadrā flows from the northern side of Mount Meru. Its waters fall onto the peaks of Kumuda Mountain, Mount Nīla, Śveta Mountain and Śṛṅgavān Mountain in succession. Then it runs down into the province of Kuru and, after crossing through that land, flows into the saltwater ocean in the north.

SB 5.17.9
Similarly, the branch of the Ganges known as Alakanandā flows from the southern side of Brahmapurī [Brahma-sadana]. Passing over the tops of mountains in various lands, it falls down with fierce force upon the peaks of the mountains Hemakūta and Himakūta. After inundating the tops of those mountains, the Ganges falls down onto the tract of land known as Bhārata-varṣa, which she also inundates. Then the Ganges flows into the ocean of salt water in the south. Persons who come to bathe in this river are fortunate. It is not very difficult for them to achieve with every step the results of performing great sacrifices like the Rājasūya and Aśvamedha yajñas.

SB 5.17.10
Many other rivers, both big and small, flow from the top of Mount Meru. These rivers are like daughters of the mountain, and they flow to the various tracts of land in hundreds of branches.

SB 5.17.11
Among the nine varṣas, the tract of land known as Bhārata-varṣa is understood to be the field of fruitful activities. Learned scholars and saintly persons declare the other eight varṣas to be meant for very highly elevated pious persons. After returning from the heavenly planets, they enjoy the remaining results of their pious activities in these eight earthly varṣas.

SB 5.17.12
In these eight varṣas, or tracts of land, human beings live ten thousand years according to earthly calculations. All the inhabitants are almost like demigods. They have the bodily strength of ten thousand elephants. Indeed, their bodies are as sturdy as thunderbolts. The youthful duration of their lives is very pleasing, and both men and women enjoy sexual union with great pleasure for a long time. After years of sensual pleasure—when a balance of one year of life remains—the wife conceives a child. Thus the standard of pleasure for the residents of these heavenly regions is exactly like that of the human beings who lived during Tretā-yuga.

SB 5.17.13
In each of those tracts of land, there are many gardens filled with flowers and fruits according to the season, and there are beautifully decorated hermitages as well. Between the great mountains demarcating the borders of those lands lie enormous lakes of clear water filled with newly grown lotus flowers. Aquatic birds such as swans, ducks, water chickens, and cranes become greatly excited by the fragrance of lotus flowers, and the charming sound of bumblebees fills the air. The inhabitants of those lands are important leaders among the demigods. Always attended by their respective servants, they enjoy life in gardens alongside the lakes. In this pleasing situation, the wives of the demigods smile playfully at their

husbands and look upon them with lusty desires. All the demigods and their wives are constantly supplied with sandalwood pulp and flower garlands by their servants. In this way, all the residents of the eight heavenly varṣas enjoy, attracted by the activities of the opposite sex.

SB 5.17.14

To show mercy to His devotees in each of these nine tracts of land, the Supreme Personality of Godhead known as Nārāyaṇa expands Himself in His quadruple principles of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. In this way He remains near His devotees to accept their service.

SB 5.17.15

Śukadeva Gosvāmī said: In the tract of land known as Ilāvṛta-varṣa, the only male person is Lord Śiva, the most powerful demigod. Goddess Durgā, the wife of Lord Śiva, does not like any man to enter that land. If any foolish man dares to do so, she immediately turns him into a woman. I shall explain this later [in the Ninth Canto of Śrīmad-Bhāgavatam].

SB 5.17.16

In Ilāvṛta-varṣa, Lord Śiva is always encircled by ten billion maidservants of goddess Durgā, who minister to him. The quadruple expansion of the Supreme Lord is composed of Vāsudeva, Pradyumna, Aniruddha and Saṅkarṣaṇa. Saṅkarṣaṇa, the fourth expansion, is certainly transcendental, but because his activities of destruction in the material world are in the mode of ignorance, He is known as tāmasī, the Lord's form in the mode of ignorance. Lord Śiva knows that Saṅkarṣaṇa is the original cause of his own existence, and thus he always meditates upon Him in trance by chanting the following mantra.

SB 5.17.17

The most powerful Lord Śiva says: O Supreme Personality of Godhead, I offer my respectful obeisances unto You in Your expansion as Lord Saṅkarṣaṇa. You are the reservoir of all transcendental qualities. Although You are unlimited, You remain unmanifest to the nondevotees.

SB 5.17.18

O my Lord, You are the only worshipable person, for You are the Supreme Personality of Godhead, the reservoir of all opulences. Your secure lotus feet are the only source of protection for all Your devotees, whom You satisfy by manifesting Yourself in various forms. O my Lord, You deliver Your devotees from the clutches of material existence. Nondevotees, however, remain entangled in material existence by Your will. Kindly accept me as Your eternal servant.

SB 5.17.19

We cannot control the force of our anger. Therefore when we look at material things, we cannot avoid feeling attraction or repulsion for them. But the Supreme Lord is never affected in this way. Although He glances over the material world for the purpose of creating, maintaining and destroying it, He is not affected, even to the slightest degree. Therefore, one who desires to conquer the force of the senses must take shelter of the lotus feet of the Lord. Then he will be victorious.

SB 5.17.20

For persons with impure vision, the Supreme Lord's eyes appear like those of someone who indiscriminately drinks intoxicating beverages. Thus bewildered, such unintelligent persons become angry at the Supreme Lord, and due to their angry mood the Lord Himself appears angry and very fearful. However, this is an illusion. When the wives of the serpent demon were agitated by the touch of the Lord's lotus feet, due to shyness they could proceed no further in their worship of Him. Yet the Lord remained unagitated by their touch, for He is equipoised in all circumstances. Therefore who will not worship the Supreme Personality of Godhead?

SB 5.17.21

Lord Śiva continued: All the great sages accept the Lord as the source of creation, maintenance and destruction, although He actually has nothing to do with these activities. Therefore the Lord is called unlimited. Although the Lord in His incarnation as Śeṣa holds all the universes on His hoods, each universe feels no heavier than a mustard seed to Him. Therefore, what person desiring perfection will not worship the Lord?

SB 5.17.22, SB 5.17.23, SB 5.17.22-23

From that Supreme Personality of Godhead appears Lord Brahmā, whose body is made from the total material energy, the reservoir of intelligence predominated by the passionate mode of material nature. From Lord Brahmā, I myself am born as a representation of false ego known as Rudra. By my own power I create all the other demigods, the five elements and the senses. Therefore, I worship the Supreme Personality of Godhead, who is greater than any of us and under whose control are situated all the demigods, material elements and senses, and even Lord Brahmā and I myself, like birds bound by

a rope. Only by the Lord's grace can we create, maintain and annihilate the material world. Therefore I offer my respectful obeisances unto the Supreme Being.

SB 5.17.24

The illusory energy of the Supreme Personality of Godhead binds all of us conditioned souls to this material world. Therefore, without being favored by Him, persons like us cannot understand how to get out of that illusory energy. Let me offer my respectful obeisances unto the Lord, who is the cause of creation and annihilation.

SB 5.18: The Prayers Offered to the Lord by the Residents of Jambūdvīpa

SB 5.18.1

Śrī Śukadeva Gosvāmī said: Bhadrāśravā, the son of Dharmarāja, rules the tract of land known as Bhadrāśva-varṣa. Just as Lord Śiva worships Saṅkarṣaṇa in Ilāvṛta-varṣa, Bhadrāśravā, accompanied by his intimate servants and all the residents of the land, worships the plenary expansion of Vāsudeva known as Hayaśīrṣa. Lord Hayaśīrṣa is very dear to the devotees, and He is the director of all religious principles. Fixed in the topmost trance, Bhadrāśravā and his associates offer their respectful obeisances to the Lord and chant the following prayers with careful pronunciation.

SB 5.18.2

The ruler Bhadrāśravā and his intimate associates utter the following prayer: We offer our respectful obeisances unto the Supreme Personality of Godhead, the reservoir of all religious principles, who cleanses the heart of the conditioned soul in this material world. Again and again we offer our respectful obeisances unto Him.

SB 5.18.3

Alas! How wonderful it is that the foolish materialist does not heed the great danger of impending death! He knows that death will surely come, yet he is nevertheless callous and neglectful. If his father dies, he wants to enjoy his father's property, and if his son dies, he wants to enjoy his son's possessions as well. In either case, he heedlessly tries to enjoy material happiness with the acquired money.

SB 5.18.4

O unborn one, learned Vedic scholars who are advanced in spiritual knowledge certainly know that this material world is perishable, as do other logicians and philosophers. In trance they realize the factual position of this world, and they preach the truth as well. Yet even they are sometimes bewildered by Your illusory energy. This is Your own wonderful pastime. Therefore, I can understand that Your illusory energy is very wonderful, and I offer my respectful obeisances unto You.

SB 5.18.5

O Lord, although You are completely detached from the creation, maintenance and annihilation of this material world and are not directly affected by these activities, they are all attributed to You. We do not wonder at this, for Your inconceivable energies perfectly qualify You to be the cause of all causes. You are the active principle in everything, although You are separate from everything. Thus we can realize that everything is happening because of Your inconceivable energy.

SB 5.18.6

At the end of the millennium, ignorance personified assumed the form of a demon, stole all the Vedas and took them down to the planet of Rasātala. The Supreme Lord, however, in His form of Hayagrīva retrieved the Vedas and returned them to Lord Brahmā when he begged for them. I offer my respectful obeisances unto the Supreme Lord, whose determination never fails.

SB 5.18.7

Śukadeva Gosvāmī continued: My dear King, Lord Nṛsimhadeva resides in the tract of land known as Hari-varṣa. In the Seventh Canto of Śrīmad-Bhāgavatam, I shall describe to you how Prahlāda Mahārāja caused the Lord to assume the form of Nṛsimhadeva. Prahlāda Mahārāja, the topmost devotee of the Lord, is a reservoir of all the good qualities of great personalities. His character and activities have delivered all the fallen members of his demoniac family. Lord Nṛsimhadeva is very dear to this exalted personality. Thus Prahlāda Mahārāja, along with his servants and all the denizens of Hari-varṣa, worships Lord Nṛsimhadeva by chanting the following mantra.

SB 5.18.8

I offer my respectful obeisances unto Lord Nṛsimhadeva, the source of all power. O my Lord who possesses nails and teeth just like thunderbolts, kindly vanquish our demonlike desires for fruitive activity in this material world. Please appear in our hearts and drive away our ignorance so that by Your mercy we may become fearless in the struggle for existence in this material world.

SB 5.18.9

May there be good fortune throughout the universe, and may all

<p>envious persons be pacified. May all living entities become calm by practicing bhakti-yoga, for by accepting devotional service they will think of each other's welfare. Therefore let us all engage in the service of the supreme transcendence, Lord Śrī Kṛṣṇa, and always remain absorbed in thought of Him.</p>	<p>of Godhead, Lord Hṛṣikeṣa, the controller of all my senses and the origin of everything. As the supreme master of all bodily, mental and intellectual activities, He is the only enjoyer of their results. The five sense objects and eleven senses, including the mind, are His partial manifestations. He supplies all the necessities of life, which are His energy and thus nondifferent from Him, and He is the cause of everyone's bodily and mental prowess, which is also nondifferent from Him. Indeed, He is the husband and provider of necessities for all living entities. The purpose of all the Vedas is to worship Him. Therefore let us all offer Him our respectful obeisances. May He always be favorable toward us in this life and the next.</p>
<p>SB 5.18.10 My dear Lord, we pray that we may never feel attraction for the prison of family life, consisting of home, wife, children, friends, bank balance, relatives and so on. If we do have some attachment, let it be for devotees, whose only dear friend is Kṛṣṇa. A person who is actually self-realized and who has controlled his mind is perfectly satisfied with the bare necessities of life. He does not try to gratify his senses. Such a person quickly advances in Kṛṣṇa consciousness, whereas others, who are too attached to material things, find advancement very difficult.</p>	<p>SB 5.18.19 My dear Lord, You are certainly the fully independent master of all the senses. Therefore all women who worship You by strictly observing vows because they wish to acquire a husband to satisfy their senses are surely under illusion. They do not know that such a husband cannot actually give protection to them or their children. Nor can he protect their wealth or duration of life, for he himself is dependent on time, fruitive results and the modes of nature, which are all subordinate to You.</p>
<p>SB 5.18.11 By associating with persons for whom the Supreme Personality of Godhead, Mukunda, is the all in all, one can hear of His powerful activities and soon come to understand them. The activities of Mukunda are so potent that simply by hearing of them one immediately associates with the Lord. For a person who constantly and very eagerly hears narrations of the Lord's powerful activities, the Absolute Truth, the Personality of Godhead in the form of sound vibrations, enters within his heart and cleanses it of all contamination. On the other hand, although bathing in the Ganges diminishes bodily contaminations and infections, this process and the process of visiting holy places can cleanse the heart only after a long time. Therefore who is the sane man who will not associate with devotees to quickly perfect his life?</p>	<p>SB 5.18.20 He alone who is never afraid but who, on the contrary, gives complete shelter to all fearful persons can actually become a husband and protector. Therefore, my Lord, you are the only husband, and no one else can claim this position. If you were not the only husband, You would be afraid of others. Therefore persons learned in all Vedic literature accept only Your Lordship as everyone's master, and they think no one else a better husband and protector than You.</p>
<p>SB 5.18.12 All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vāsudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga or the honest endeavor of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in the service of the Lord's external energy. How can there be any good qualities in such a man?</p>	<p>SB 5.18.21 My dear Lord, You automatically fulfill all the desires of a woman who worships Your lotus feet in pure love. However, if a woman worships Your lotus feet for a particular purpose, You also quickly fulfill her desires, but in the end she becomes broken-hearted and laments. Therefore one need not worship Your lotus feet for some material benefit.</p>
<p>SB 5.18.13 Just as aqtatics always desire to remain in the vast mass of water, all conditioned living entities naturally desire to remain in the vast existence of the Supreme Lord. Therefore if someone very great by material calculations fails to take shelter of the Supreme Soul but instead becomes attached to material household life, his greatness is like that of a young, low-class couple. One who is too attached to material life loses all good spiritual qualities.</p>	<p>SB 5.18.22 O supreme unconquerable Lord, when they become absorbed in thoughts of material enjoyment, Lord Brahmā and Lord Śiva, as well as other demigods and demons, undergo severe penances and austerities to receive my benedictions. But I do not favor anyone, however great he may be; unless he is always engaged in the service of Your lotus feet. Because I always keep You within my heart, I cannot favor anyone but a devotee.</p>
<p>SB 5.18.14 Therefore, O demons, give up the so-called happiness of family life and simply take shelter of the lotus feet of Lord Nṛsiṃhadeva, which are the actual shelter of fearlessness. Entanglement in family life is the root cause of material attachment, indefatigable desires, moroseness, anger, despair, fear and the desire for false prestige, all of which result in the repetition of birth and death.</p>	<p>SB 5.18.23 O infallible one, Your lotus palm is the source of all benediction. Therefore Your pure devotees worship it, and You very mercifully place Your hand on their heads. I wish that You may also place Your hand on My head, for although You already bear my insignia of golden streaks on Your chest, I regard this honor as merely a kind of false prestige for me. You show Your real mercy to Your devotees, not to me. Of course, You are the supreme absolute controller, and no one can understand Your motives.</p>
<p>SB 5.18.15 Śukadeva Gosvāmī continued: In the tract of land called Ketumāla-varṣa, Lord Viṣṇu lives in the form of Kāmadeva, only for the satisfaction of His devotees. These include Lakṣmījī [the goddess of fortune], the Prajāpati Saṁvatsara and all of Saṁvatsara's sons and daughters. The daughters of Prajāpati are considered the controlling deities of the nights, and his sons are considered the controllers of the days. The Prajāpati's offspring number 36,000, one for each day and each night in the lifetime of a human being. At the end of each year, the Prajāpati's daughters become very agitated upon seeing the extremely effulgent disc of the Supreme Personality of Godhead, and thus they all suffer miscarriages.</p>	<p>SB 5.18.24 Śukadeva Gosvāmī continued: In Ramyaka-varṣa, where Vaivasvata Manu rules, the Supreme Personality of Godhead appeared as Lord Matsya at the end of the last era [the Cākṣuṣa-manvantara]. Vaivasvata Manu now worships Lord Matsya in pure devotional service and chants the following mantra.</p>
<p>SB 5.18.16 In Ketumāla-varṣa, Lord Kāmadeva [Pradyumna] moves very graciously. His mild smile is very beautiful, and when He increases the beauty of His face by slightly raising His eyebrows and glancing playfully, He pleases the goddess of fortune. Thus He enjoys His transcendental senses.</p>	<p>SB 5.18.25 I offer my respectful obeisances unto the Supreme Personality of Godhead, who is pure transcendence. He is the origin of all life, bodily strength, mental power and sensory ability. Known as Matsyāvatāra, the gigantic fish incarnation, He appears first among all the incarnations. Again I offer my obeisances unto Him.</p>
<p>SB 5.18.17 Accompanied during the daytime by the sons of the Prajāpati [the predominating deities of the days] and accompanied at night by his daughters [the deities of the nights], Lakṣmīdevī worships the Lord during the period known as the Saṁvatsara in His most merciful form as Kāmadeva. Fully absorbed in devotional service, she chants the following mantras.</p>	<p>SB 5.18.26 My dear Lord, just as a puppeteer controls his dancing dolls and a husband controls his wife, Your Lordship controls all the living entities in the universe, such as the brāhmaṇas, kṣatriyas, vaiśyas and śūdras. Although You are in everyone's heart as the supreme witness and commander and are outside everyone as well, the so-called leaders of societies, communities and countries cannot realize You. Only those who hear the vibration of the Vedic mantras can appreciate You.</p>
<p>SB 5.18.18 Let me offer my respectful obeisances unto the Supreme Personality</p>	<p>SB 5.18.27 My Lord, from the great leaders of the universe, such as Lord Brahmā and other demigods, down to the political leaders of this world, all are envious of Your authority. Without Your help, however, they could neither separately nor concertedly maintain the innumerable living entities within the universe. You are actually the only maintainer of all human beings, of animals like cows and asses, and of plants, reptiles, birds, mountains and whatever else is visible</p>

within this material world.

SB 5.18.28
O almighty Lord, at the end of the millennium this planet earth, which is the source of all kinds of herbs, drugs and trees, was inundated by water and drowned beneath the devastating waves. At that time, You protected me along with the earth and roamed the sea with great speed. O unborn one, You are the actual maintainer of the entire universal creation, and therefore You are the cause of all living entities. I offer my respectful obeisances unto You.

SB 5.18.29
Śukadeva Gosvāmī continued: In Hiraṇmaya-varṣa, the Supreme Lord, Viṣṇu, lives in the form of a tortoise [kūrma-śarīra]. This most dear and beautiful form is always worshiped there in devotional service by Aryamā, the chief resident of Hiraṇmaya-varṣa, along with the other inhabitants of that land. They chant the following hymns.

SB 5.18.30
O my Lord, I offer my respectful obeisances unto You, who have assumed the form of a tortoise. You are the reservoir of all transcendental qualities, and being entirely untinged by matter, You are perfectly situated in pure goodness. You move here and there in the water, but no one can discern Your position. Therefore I offer my respectful obeisances unto You. Because of Your transcendental position, You are not limited by past, present and future. You are present everywhere as the shelter of all things, and therefore I offer my respectful obeisances unto You again and again.

SB 5.18.31
My dear Lord, this visible cosmic manifestation is a demonstration of Your own creative energy. Since the countless varieties of forms within this cosmic manifestation are simply a display of Your external energy, this virāṭ-rūpa [universal body] is not Your real form. Except for a devotee in transcendental consciousness, no one can perceive Your actual form. Therefore I offer my respectful obeisances unto You.

SB 5.18.32
My dear Lord, You manifest Your different energies in countless forms: as living entities born from wombs, from eggs and from perspiration; as plants and trees that grow out of the earth; as all living entities, both moving and standing, including the demigods, the learned sages and the pitās; as outer space, as the higher planetary system containing the heavenly planets, and as the planet earth with its hills, rivers, seas, oceans and islands. Indeed, all the stars and planets are simply manifestations of Your different energies, but originally You are one without a second. Therefore there is nothing beyond You. This entire cosmic manifestation is therefore not false but is simply a temporary manifestation of Your inconceivable energy.

SB 5.18.33
O my Lord, Your name, form and bodily features are expanded in countless forms. No one can determine exactly how many forms exist, yet You Yourself, in Your incarnation as the learned scholar Kapiladeva, have analyzed the cosmic manifestation as containing twenty-four elements. Therefore if one is interested in Sāṅkhya philosophy, by which one can enumerate the different truths, he must hear it from You. Unfortunately, nondevotees simply count the different elements and remain ignorant of Your actual form. I offer my respectful obeisances unto You.

SB 5.18.34
Śukadeva Gosvāmī said: Dear King, the Supreme Lord in His boar incarnation, who accepts all sacrificial offerings, lives in the northern part of Jambūdvīpa. There, in the tract of land known as Uttarakuru-varṣa, mother earth and all the other inhabitants worship Him with unfailing devotional service by repeatedly chanting the following Upaniṣad mantra.

SB 5.18.35
O Lord, we offer our respectful obeisances unto You as the gigantic person. Simply by chanting mantras, we shall be able to understand You fully. You are yajña [sacrifice], and You are the kratu [ritual]. Therefore all the ritualistic ceremonies of sacrifice are part of Your transcendental body, and You are the only enjoyer of all sacrifices. Your form is composed of transcendental goodness. You are known as tri-yuga because in Kali-yuga You appeared as a concealed incarnation and because You always fully possess the three pairs of opulences.

SB 5.18.36
By manipulating a fire-generating stick, great saints and sages can bring forth the fire lying dormant within wood. In the same way, O Lord, those expert in understanding the Absolute Truth try to see You in everything—even in their own bodies. Yet you remain concealed. You are not to be understood by indirect processes involving mental or physical activities. Because You are self-manifested, only when You see that a person is wholeheartedly engaged in searching for You do You reveal Yourself. Therefore I

offer my respectful obeisances unto You.

SB 5.18.37
The objects of material enjoyment [sound, form, taste, touch and smell], the activities of the senses, the controllers of sensory activities [the demigods], the body, eternal time and egotism are all creations of Your material energy. Those whose intelligence has become fixed by perfect execution of mystic yoga can see that all these elements result from the actions of Your external energy. They can also see Your transcendental form as Supersoul in the background of everything. Therefore I repeatedly offer my respectful obeisances unto You.

SB 5.18.38
O Lord, You do not desire the creation, maintenance or annihilation of this material world, but You perform these activities for the conditioned souls by Your creative energy. Exactly as a piece of iron moves under the influence of a lodestone, inert matter moves when You glance over the total material energy.

SB 5.18.39
My Lord, as the original boar within this universe, You fought and killed the great demon Hiranyakṣa. Then You lifted me [the earth] from the Garbhodaka Ocean on the end of Your tusk, exactly as a sporting elephant plucks a lotus flower from the water. I bow down before You.

SB 5.19: A Description of the Island of Jambūdvīpa

SB 5.19.1
Śrīla Śukadeva Gosvāmī said: My dear King, in Kimpuruṣa-varṣa the great devotee Hanumān is always engaged with the inhabitants of that land in devotional service to Lord Rāmacandra, the elder brother of Lakṣmaṇa and dear husband of Sītādevī.

SB 5.19.2
A host of Gandharvas is always engaged in chanting the glories of Lord Rāmacandra. That chanting is always extremely auspicious. Hanumānjī and Arṣṭiṣeṇa, the chief person in Kimpuruṣa-varṣa, constantly hear those glories with complete attention. Hanumān chants the following mantras.

SB 5.19.3
Let me please Your Lordship by chanting the bija-mantra omkāra. I wish to offer my respectful obeisances unto the Personality of Godhead, who is the best among the most highly elevated personalities. Your Lordship is the reservoir of all the good qualities of Āryans, people who are advanced. Your character and behavior are always consistent, and You always control Your senses and mind. Acting just like an ordinary human being, You exhibit exemplary character to teach others how to behave. There is a touchstone that can be used to examine the quality of gold, but You are like a touchstone that can verify all good qualities. You are worshiped by brāhmaṇas who are the foremost of all devotees. You, the Supreme Person, are the King of kings, and therefore I offer my respectful obeisances unto You.

SB 5.19.4
The Lord, whose pure form [sac-cid-ānanda-vigraha [Bs. 5.1]] is uncontaminated by the modes of material nature, can be perceived by pure consciousness. In the Vedānta He is described as being one without a second. Because of His spiritual potency, He is untouched by the contamination of material nature, and because He is not subjected to material vision, He is known as transcendental. He has no material activities, nor has He a material form or name. Only in pure consciousness, Kṛṣṇa consciousness, can one perceive the transcendental form of the Lord. Let us be firmly fixed at the lotus feet of Lord Rāmacandra, and let us offer our respectful obeisances unto those transcendental lotus feet.

SB 5.19.5
It was ordained that Rāvaṇa, chief of the Rākṣasas, could not be killed by anyone but a man, and for this reason Lord Rāmacandra, the Supreme Personality of Godhead, appeared in the form of a human being. Lord Rāmacandra's mission, however, was not only to kill Rāvaṇa but also to teach mortal beings that material happiness centered around sex life or centered around one's wife is the cause of many miseries. He is the self-sufficient Supreme Personality of Godhead, and nothing is lamentable for Him. Therefore why else could He be subjected to tribulations by the kidnapping of mother Sītā?

SB 5.19.6
Since Lord Śrī Rāmacandra is the Supreme Personality of Godhead, Vāsudeva, He is not attached to anything in this material world. He is the most beloved Supersoul of all self-realized souls, and He is their very intimate friend. He is full of all opulences. Therefore He could not possibly have suffered because of separation from His wife, nor could He have given up His wife and Lakṣmaṇa, His younger brother. To give up either would have been absolutely

impossible.
SB 5.19.7 One cannot establish a friendship with the Supreme Lord Rāmacandra on the basis of material qualities such as one's birth in an aristocratic family, one's personal beauty, one's eloquence, one's sharp intelligence or one's superior race or nation. None of these qualifications is actually a prerequisite for friendship with Lord Śrī Rāmacandra. Otherwise how is it possible that although we uncivilized inhabitants of the forest have not taken noble births, although we have no physical beauty and although we cannot speak like gentlemen, Lord Rāmacandra has nevertheless accepted us as friends?
SB 5.19.8 Therefore, whether one is a demigod or a demon, a man or a creature other than man, such as a beast or bird, everyone should worship Lord Rāmacandra, the Supreme Personality of Godhead, who appears on this earth just like a human being. There is no need of great austerities or penances to worship the Lord, for Me accepts even a small service offered by His devotee. Thus He is satisfied, and as soon as He is satisfied, the devotee is successful. Indeed, Lord Śrī Rāmacandra brought all the devotees of Ayodhyā back home, back to Godhead [Vaikuṅṭha].
SB 5.19.9 [Śukadeva Gosvāmī continued:] The glories of the Supreme Personality of Godhead are inconceivable. He has appeared in the form of Nara-Nārāyaṇa in the land of Bhārata-varṣa, at the place known as Badarikāśrama, to favor His devotees by teaching them religion, knowledge, renunciation, spiritual power, sense control and freedom from false ego. He is advanced in the opulence of spiritual assets, and He engages in executing austerity until the end of this millennium. This is the process of self-realization.
SB 5.19.10 In his own book, known as Nārada Pañcarātra, Bhagavān Nārada has very vividly described how to work to achieve the ultimate goal of life—devotion—through knowledge and through execution of the mystic yoga system. He has also described the glories of the Lord, the Supreme Personality of Godhead. The great sage Nārada instructed the tenets of this transcendental literature to Sāvarnī Manu in order to teach those inhabitants of Bhārata-varṣa who strictly follow the principles of varṇāśrama-dharma how to achieve the devotional service of the Lord. Thus Nārada Muni, along with the other inhabitants of Bhārata-varṣa, always engages in the service of Nara-Nārāyaṇa, and he chants as follows.
SB 5.19.11 Let me offer my respectful obeisances unto Nara-Nārāyaṇa, the best of all saintly persons, the Supreme Personality of Godhead. He is the most self-controlled and self-realized, He is free from false prestige, and He is the asset of persons who have no material possessions. He is the spiritual master of all paramahamsas, who are the most exalted human beings, and He is the master of the self-realized. Let me offer my repeated obeisances at His lotus feet.
SB 5.19.12 Nārada, the most powerful saintly sage, also worships Nara-Nārāyaṇa by chanting the following mantra: The Supreme Personality of Godhead is the master of the creation, maintenance and annihilation of this visible cosmic manifestation, yet He is completely free from false prestige. Although to the foolish He appears to have accepted a material body like us, He is unaffected by bodily tribulations like hunger, thirst and fatigue. Although He is the witness who sees everything, His senses are unpoluted by the objects He sees. Let me offer my respectful obeisances unto that unattached, pure witness of the world, the Supreme Soul, the Personality of Godhead.
SB 5.19.13 O my Lord, master of all mystic yoga, this is the explanation of the yogic process spoken of by Lord Brahmā [Hiraṇyagarbha], who is self-realized. At the time of death, all yogīs give up the material body with full detachment simply by placing their minds at Your lotus feet. That is the perfection of yoga.
SB 5.19.14 Materialists are generally very attached to their present bodily comforts and to the bodily comforts they expect in the future. Therefore they are always absorbed in thoughts of their wives, children and wealth and are afraid of giving up their bodies, which are full of stool and urine. If a person engaged in Kṛṣṇa consciousness, however, is also afraid of giving up his body, what is the use of his having labored to study the śāstras? It was simply a waste of time.
SB 5.19.15 Therefore, O Lord, O Transcendence, kindly help us by giving us the power to execute bhakti-yoga so that we can control our restless minds and fix them upon You. We are all infected by Your illusory

energy; therefore we are very attached to the body, which is full of stool and urine, and to anything related with the body. Except for devotional service, there is no way to give up this attachment. Therefore kindly bestow upon us this benediction.
SB 5.19.16 In the tract of land known as Bhārata-varṣa, as in Ilāvṛta-varṣa, there are many mountains and rivers. Some of the mountains are known as Malaya, Maṅgala-prastha, Maināka, Trikūṭa, Rṣabha, Kūṭaka, Kollaka, Sahya, Devagiri, Rṣyamūka, Śrī-śaila, Veṅkaṭa, Mahendra, Vāridhāra, Vindhya, Suktimān, Rksagiri, Pāriyātra, Droṇa, Citrakūṭa, Govardhana, Raivatāka, Kakubha, Nīla, Gokāmukha, Indrakīla and Kāmāgiri. Besides these, there are many other hills, with many large and small rivers flowing from their slopes.
SB 5.19.17, SB 5.19.18, SB 5.19.17-18 Two of the rivers—the Brahmaputra and the Śoṇa—are called nadas, or main rivers. These are other great rivers that are very prominent: Candrasavā, Tāmraparṇī, Avatodā, Kṛtamālā, Vaihāyāsī, Kāverī, Venī, Payasvinī, Śarkarāvartā, Tuṅgabhadrā, Kṛṣṇāveṅyā, Bhīmarathī, Godāvārī, Nirvindhya, Payoṣṇī, Tāpī, Revā, Surasā, Narmadā, Carmaṇvatī, Mahānadi, Vedasṁṛti, Rṣikulyā, Trisāmā, Kauśikī, Mandākinī, Yamunā, Sarasvatī, Dṛṣadvatī, Gomatī, Sarayū, Rodhasvatī, Saptavatī, Suṣomā, Śatadrū, Candrabhāgā, Marudvṛdhā, Vitastā, Asiknī and Viśvā. The inhabitants of Bhārata-varṣa are purified because they always remember these rivers. Sometimes they chant the names of these rivers as mantras, and sometimes they go directly to the rivers to touch them and bathe in them. Thus the inhabitants of Bhārata-varṣa become purified.
SB 5.19.19 The people who take birth in this tract of land are divided according to the qualities of material nature—the modes of goodness [sattva-guṇa], passion [rajo-guṇa], and ignorance [tamo-guṇa]. Some of them are born as exalted personalities, some are ordinary human beings, and some are extremely abominable, for in Bhārata-varṣa one takes birth exactly according to one's past karma. If one's position is ascertained by a bona fide spiritual master and one is properly trained to engage in the service of Lord Viṣṇu according to the four social divisions [brāhmaṇa, kṣatriya, vaiśya and śūdra] and the four spiritual divisions [brahmacārī, grhastha, vānaprastha and sannyāsa], one's life becomes perfect.
SB 5.19.20 After many, many births, when the results of one's pious activities mature, one gets an opportunity to associate with pure devotees. Then one is able to cut the knot of bondage to ignorance, which bound him because of varied fruitive activities. As a result of associating with devotees, one gradually renders service to Lord Vāsudeva, who is transcendental, free from attachment to the material world, beyond the mind and words, and independent of everything else. That bhakti-yoga, devotional service to Lord Vāsudeva, is the real path of liberation.
SB 5.19.21 Since the human form of life is the sublime position for spiritual realization, all the demigods in heaven speak in this way: How wonderful it is for these human beings to have been born in the land of Bhārata-varṣa. They must have executed pious acts of austerity in the past, or the Supreme Personality of Godhead Himself must have been pleased with them. Otherwise, how could they engage in devotional service in so many ways? We demigods can only aspire to achieve human births in Bhārata-varṣa to execute devotional service, but these human beings are already engaged there.
SB 5.19.22 The demigods continue: After performing the very difficult tasks of executing Vedic ritualistic sacrifices, undergoing austerities, observing vows and giving charity, we have achieved this position as inhabitants of the heavenly planets. But what is the value of this achievement? Here we are certainly very engaged in material sense gratification, and therefore we can hardly remember the lotus feet of Lord Nārāyaṇa. Indeed, because of our excessive sense gratification, we have almost forgotten His lotus feet.
SB 5.19.23 A short life in the land of Bharata-varṣa is preferable to a life achieved in Brahmāloka for millions and billions of years because even if one is elevated to Brahmāloka, he must return to repeated birth and death. Although life in Bhārata-varṣa, in a lower planetary system, is very short, one who lives there can elevate himself to full Kṛṣṇa consciousness and achieve the highest perfection, even in this short life, by fully surrendering unto the lotus feet of the Lord. Thus one attains Vaikuṅṭhaloka, where there is neither anxiety nor repeated birth in a material body.
SB 5.19.24 An intelligent person does not take interest in a place, even in the topmost planetary system, if the pure Ganges of topics concerning the Supreme Lord's activities does not flow there, if there are not

devotees engaged in service on the banks of such a river of piety, or if there are no festivals of saṅkīrtana-yajña to satisfy the Lord [especially since saṅkīrtana-yajña is recommended in this age].

SB 5.19.25

Bhārata-varṣa offers the proper land and circumstances in which to execute devotional service, which can free one from the results of jñāna and karma. If one obtains a human body in the land of Bhārata-varṣa, with clear sensory organs with which to execute the saṅkīrtana-yajña, but in spite of this opportunity he does not take to devotional service, he is certainly like liberated forest animals and birds that are careless and are therefore again bound by a hunter.

SB 5.19.26

In India [Bhārata-varṣa], there are many worshipers of the demigods, the various officials appointed by the Supreme Lord, such as Indra, Candra and Sūrya, all of whom are worshiped differently. The worshipers offer the demigods their oblations, considering the demigods part and parcel of the whole, the Supreme Lord. Therefore the Supreme Personality of Godhead accepts these offerings and gradually raises the worshipers to the real standard of devotional service by fulfilling their desires and aspirations. Because the Lord is complete, He offers the worshipers the benedictions they desire even if they worship only part of His transcendental body.

SB 5.19.27

The Supreme Personality of Godhead fulfills the material desires of a devotee who approaches Him with such motives, but He does not bestow benedictions upon the devotee that will cause him to demand more benedictions again. However, the Lord willingly gives the devotee shelter at His own lotus feet, even though such a person does not aspire for it, and that shelter satisfies all his desires. That is the Supreme Personality's special mercy.

SB 5.19.28

We are now living in the heavenly planets, undoubtedly as a result of our having performed ritualistic ceremonies, pious activities and yajñas and having studied the Vedas. However, our lives here will one day be finished. We pray that at that time, if any merit remains from our pious activities, we may again take birth in Bhārata-varṣa as human beings able to remember the lotus feet of the Lord. The Lord is so kind that He personally comes to the land of Bhārata-varṣa and expands the good fortune of its people.

SB 5.19.29, SB 5.19.30, SB 5.19.29-30

Śrī Śukadeva Gosvāmī said: My dear King, in the opinion of some learned scholars, eight smaller islands surround Jambūdvīpa. When the sons of Mahārāja Sāgara were searching all over the world for their lost horse, they dug up the earth, and in this way eight adjoining islands came into existence. The names of these islands are Svarṇaprastha, Candraśukla, Āvartana, Ramaṇaka, Mandara-hariṇa, Pāñcājanya, Sindhala and Laṅkā.

SB 5.19.31

My dear King Parīkṣit, O best of the descendants of Bharata Mahārāja, I have thus described to you, as I myself have been instructed, the island of Bhārata-varṣa and its adjoining islands. These are the islands that constitute Jambūdvīpa.

SB 5.20: Studying the Structure of the Universe

SB 5.20.1

The great sage Śukadeva Gosvāmī said: Hereafter I shall describe the dimensions, characteristics and forms of the six islands beginning with the island of Plakṣa.

SB 5.20.2

As Sumeru Mountain is surrounded by Jambūdvīpa, Jambūdvīpa is also surrounded by an ocean of salt water. The breadth of Jambūdvīpa is 100,000 yojanas [800,000 miles], and the breadth of the saltwater ocean is the same. As a moat around a fort is sometimes surrounded by gardenlike forest, the saltwater ocean surrounding Jambūdvīpa is itself surrounded by Plakṣadvīpa. The breadth of Plakṣadvīpa is twice that of the saltwater ocean—in other words 200,000 yojanas [1,600,000 miles]. On Plakṣadvīpa there is a tree shining like gold and as tall as the jambū tree on Jambūdvīpa. At its root is a fire with seven flames. It is because this tree is a plakṣa tree that the island is called Plakṣadvīpa. Plakṣadvīpa was governed by Idhmajihva, one of the sons of Mahārāja Priyavrata. He endowed the seven islands with the names of his seven sons, divided the islands among the sons, and then retired from active life to engage in the devotional service of the Lord.

SB 5.20.3, SB 5.20.4, SB 5.20.3-4

The seven islands [varṣas] are named according to the names of those seven sons—Siva, Yavasa, Subhadra, Śānta, Kṣema, Amṛta and Abhaya. In those seven tracts of land, there are seven mountains and seven rivers. The mountains are named Maṇikūṭa, Vajrakūṭa, Indrasena, Jyotiṣmān, Suparna, Hiraṇyasthīva and Meghamāla, and the rivers are named Aruṇā, Nṛmṇā, Āṅgirasī, Śāvitrī, Suptabhātā,

Rtambharā and Satyambharā. One can immediately be free from material contamination by touching or bathing in those rivers, and the four castes of people who live in Plakṣadvīpa—the Hamsas, Pataṅgas, Ūrdhvāyanas and Satyāṅgas—purify themselves in that way. The inhabitants of Plakṣadvīpa live for one thousand years. They are beautiful like the demigods, and they also beget children like the demigods. By completely performing the ritualistic ceremonies mentioned in the Vedas and by worshipping the Supreme Personality of Godhead as represented by the sun-god, they attain the sun, which is a heavenly planet.

SB 5.20.5

[This is the mantra by which the inhabitants of Plakṣadvīpa worship the Supreme Lord.] Let us take shelter of the sun-god, who is a reflection of Lord Viṣṇu, the all-expanding Supreme Personality of Godhead, the oldest of all persons. Viṣṇu is the only worshipable Lord. He is the Vedas, He is religion, and He is the origin of all auspicious and inauspicious results.

SB 5.20.6

O King, longevity, sensory prowess, physical and mental strength, intelligence and bravery are naturally and equally manifested in all the inhabitants of the five islands headed by Plakṣadvīpa.

SB 5.20.7

Plakṣadvīpa is surrounded by an ocean of sugarcane juice, equal in breadth to the island itself. Similarly, there is then another island—Śālmalīdvīpa—twice as broad as Plakṣadvīpa [400,000 yojanas, or 3,200,000 miles] and surrounded by an equally broad body of water called Surāśagara, the ocean that tastes like liquor.

SB 5.20.8

On Śālmalīdvīpa there is a śālmālī tree, from which the island takes its name. That tree is as broad and tall as the plakṣa tree—in other words 100 yojanas [800 miles] broad and 1,100 yojanas [8,800 miles] tall. Learned scholars say that this gigantic tree is the residence of Garuḍa, the king of all birds and carrier of Lord Viṣṇu. In that tree, Garuḍa offers Lord Viṣṇu his Vedic prayers.

SB 5.20.9

The son of Mahārāja Priyavrata named Yajñabāhu, the master of Śālmalīdvīpa, divided the island into seven tracts of land, which he gave to his seven sons. The names of those divisions, which correspond to the names of the sons, are Surocana, Saumanasya, Ramaṇaka, Deva-varṣa, Pāribhadra, Āpyāyana and Avijñātā.

SB 5.20.10

In those tracts of land there are seven mountains—Svarasa, Śataśṛṅga, Vāmadeva, Kunda, Mukunda, Puṣpa-varṣa and Sahasraśruti. There are also seven rivers—Anumati, Sinivālī, Sarasvatī, Kuhū, Rajanī, Nandā and Rākā. They are still existing.

SB 5.20.11

Strictly following the cult of varṇāśrama-dharma, the inhabitants of those islands, who are known as Śrutidharas, Vīryadharas, Vasundharas and Iṣandharas, all worship the expansion of the Supreme Personality of Godhead named Soma, the moon-god.

SB 5.20.12

[The inhabitants of Śālmalīdvīpa worship the demigod of the moon in the following words.] By his own rays, the moon-god has divided the month into two fortnights, known as śukla and kṛṣṇa, for the distribution of food grains to the pitās and the demigods. The demigod of the moon is he who divides time, and he is the king of all the residents of the universe. We therefore pray that he may remain our king and guide, and we offer him our respectful obeisances.

SB 5.20.13

Outside the ocean of liquor is another island, known as Kuśadvīpa, which is 800,000 yojanas [6,400,000 miles] wide, twice as wide as the ocean of liquor. As Śālmalīdvīpa is surrounded by a liquor ocean, Kuśadvīpa is surrounded by an ocean of liquid ghee as broad as the island itself. On Kuśadvīpa there are clumps of kuśa grass, from which the island takes its name. This kuśa grass, which was created by the demigods by the will of the Supreme Lord, appears like a second form of fire, but with very mild and pleasing flames. Its young shoots illuminate all directions.

SB 5.20.14

O King, another son of Mahārāja Priyavrata, Hiraṇyaretā, was the king of this island. He divided it into seven parts, which he delivered to his seven sons according to the rights of inheritance. The King then retired from family life to engage in austerities. The names of those sons are Vasu, Vasudāna, Dṛdhāruci, Stutyavrata, Nābhigupta, Vivikta and Vāmadeva.

SB 5.20.15

In those seven islands there are seven boundary mountains, known as Cakra, Catuṣṛṅga, Kapila, Citrakūṭa, Devānika, Ūrdhvaromā and Draviṇa. There are also seven rivers, known as Ramakulyā, Madhukulyā, Mitravindā, Śrutavindā, Devagarbhā, Ghṛtacyutā and Mantramālā.

<p>SB 5.20.16 The inhabitants of the island of Kuśadvīpa are celebrated as the Kuśālas, Kovidas, Abhiyuktas and Kulakas. They are like the brāhmaṇas, kṣatriyas, vaiśyas and śūdras respectively. By bathing in the waters of those rivers, they all become purified. They are expert in performing ritualistic ceremonies according to the orders of the Vedic scriptures. Thus they worship the Lord in His aspect as the demigod of fire.</p>	<p>The inhabitants of those islands are also divided into four castes—R̥tavrata, Satyavrata, Dānavrata and Anuvrata—which exactly resemble brāhmaṇa, kṣatriya, vaiśya and śūdra. They practice prāṇāyāma and mystic yoga, and in trance they worship the Supreme Lord in the form of Vāyu.</p>
<p>SB 5.20.17 [This is the mantra by which the inhabitants of Kuśadvīpa worship the fire-god.] O fire-god, you are a part of the Supreme Personality of Godhead, Hari, and you carry to Him all the offerings of sacrifices. Therefore we request you to offer to the Supreme Personality of Godhead the yajñic ingredients we are offering the demigods, for the Lord is the real enjoyer.</p>	<p>SB 5.20.28 [The inhabitants of Śākadvīpa worship the Supreme Personality of Godhead in the form of Vāyu in the following words.] O Supreme Person, situated as the Supersoul within the body, You direct the various actions of the different airs, such as prāṇa, and thus You maintain all living entities. O Lord, O Supersoul of everyone, O controller of the cosmic manifestation under whom everything exists, may You protect us from all dangers.</p>
<p>SB 5.20.18 Outside the ocean of clarified butter is another island, known as Krauñcadvīpa, which has a width of 1,600,000 yojanas [12,800,000 miles], twice the width of the ocean of clarified butter. As Kuśadvīpa is surrounded by an ocean of clarified butter, Krauñcadvīpa is surrounded by an ocean of milk as broad as the island itself. On Krauñcadvīpa there is a great mountain known as Krauñca, from which the island takes its name.</p>	<p>SB 5.20.29 Outside the ocean of yogurt is another island, known as Puṣkaradvīpa, which is 6,400,000 yojanas [51,200,000 miles] wide, twice as wide as the ocean of yogurt. It is surrounded by an ocean of very tasteful water as broad as the island itself. On Puṣkaradvīpa there is a great lotus flower with 100,000,000 pure golden petals, as effulgent as the flames of fire. That lotus flower is considered the sitting place of Lord Brahmā, who is the most powerful living being and who is therefore sometimes called bhagavān.</p>
<p>SB 5.20.19 Although the vegetables living on the slopes of Mount Krauñca were attacked and devastated by the weapons of Kārttikeya, the mountain has become fearless because it is always bathed on all sides by the ocean of milk and protected by Varuṇadeva.</p>	<p>SB 5.20.30 In the middle of that island is a great mountain named Mānasottara, which forms the boundary between the inner side and the outer side of the island. Its breadth and height are 10,000 yojanas [80,000 miles]. On that mountain, in the four directions, are the residential quarters of demigods such as Indra. In the chariot of the sun-god, the sun travels on the top of the mountain in an orbit called the Saṁvatsara, encircling Mount Meru. The sun's path on the northern side is called Uttarāyaṇa, and its path on the southern side is called Dakṣiṇāyana. One side represents a day for the demigods, and the other represents their night.</p>
<p>SB 5.20.20 The ruler of this island was another son of Mahārāja Priyavrata. His name was Ghr̥tapr̥ṣṭha, and he was a very learned scholar. He also divided his own island among his seven sons. After dividing the island into seven parts, named according to the names of his sons, Ghr̥tapr̥ṣṭha Mahārāja completely retired from family life and took shelter at the lotus feet of the Lord, the soul of all souls, who has all auspicious qualities. Thus he attained perfection.</p>	<p>SB 5.20.31 The ruler of this island, the son of Mahārāja Priyavrata named Vītihoṭra, had two sons named Ramaṇaka and Dhātaki. He granted the two sides of the island to these two sons and then personally engaged himself in activities for the sake of the Supreme Personality of Godhead like his elder brother Medhātīthi.</p>
<p>SB 5.20.21 The sons of Mahārāja Ghr̥tapr̥ṣṭha were named Āma, Madhuruha, Meghapr̥ṣṭha, Sudhāmā, Bhr̥jīṣṭha, Lohitārṇa and Vanaspatī. In their island there are seven mountains, which indicate the boundaries of the seven tracts of land, and there are also seven rivers. The mountains are named Śukla, Vardhamāna, Bhojana, Upabarhina, Nanda, Nandana and Sarvatobhadra. The rivers are named Abhayā, Amṛtaughā, Āryakā, Tīrthavatī, Rūpavatī, Pavitravatī and Śuklā.</p>	<p>SB 5.20.32 For the fulfillment of material desires, the inhabitants of this tract of land worship the Supreme Personality of Godhead as represented by Lord Brahmā. They offer prayers to the Lord as follows.</p>
<p>SB 5.20.22 The inhabitants of Krauñcadvīpa are divided into four castes, called the Puruṣas, Ṛsabhas, Draviṇas and Devakas. Using the waters of those sanctified rivers, they worship the Supreme Personality of Godhead by offering a palmful of water at the lotus feet of Varuṇa, the demigod who has a form of water.</p>	<p>SB 5.20.33 Lord Brahmā is known as karma-maya, the form of ritualistic ceremonies, because by performing ritualistic ceremonies one may attain his position and because the Vedic ritualistic hymns become manifest from him. He is devoted to the Supreme Personality of Godhead without deviation, and therefore in one sense he is not different from the Lord. Nevertheless, he should be worshiped not as the monists worship him, but in duality. One should always remain a servitor of the Supreme Lord, the supreme worshipable Deity. We therefore offer our respectful obeisances unto Lord Brahmā, the form of manifest Vedic knowledge.</p>
<p>SB 5.20.23 [The inhabitants of Krauñcadvīpa worship with this mantra.] O water of the rivers, you have obtained energy from the Supreme Personality of Godhead. Therefore you purify the three planetary systems, known as Bhūloka, Bhuvarloka and Svarloka. By your constitutional nature, you take away sins, and that is why we are touching you. Kindly continue to purify us.</p>	<p>SB 5.20.34 Thereafter, beyond the ocean of sweet water and fully surrounding it, is a mountain named Lokāloka, which divides the countries that are full of sunlight from those not lit by the sun.</p>
<p>SB 5.20.24 Outside the ocean of milk is another island, Śākadvīpa, which has a width of 3,200,000 yojanas [25,600,000 miles]. As Krauñcadvīpa is surrounded by its own ocean of milk, Śākadvīpa is surrounded by an ocean of churned yogurt as broad as the island itself. In Śākadvīpa there is a big śāka tree, from which the island takes its name. This tree is very fragrant. Indeed, it lends its scent to the entire island.</p>	<p>SB 5.20.35 Beyond the ocean of sweet water is a tract of land as broad as the area between the middle of Mount Sumeru and the boundary of Mānasottara Mountain. In that tract of land there are many living beings. Beyond it, extending to Lokāloka Mountain, is another land, which is made of gold. Because of its golden surface, it reflects light like the surface of a mirror, and any physical article that falls on that land can never be perceived again. All living entities, therefore, have abandoned that golden land.</p>
<p>SB 5.20.25 The master of this island, also one of the sons of Priyavrata, was known as Medhātīthi. He also divided his island into seven sections, named according to the names of his own sons, whom he made the kings of that island. The names of those sons are Purojava, Manojava, Pavamāna, Dhūmrāṇika, Citrarepha, Bahurūpa and Viśvadhāra. After dividing the island and situating his sons as its rulers, Medhātīthi personally retired, and to fix his mind completely upon the lotus feet of the Supreme Personality of Godhead, he entered a forest suitable for meditation.</p>	<p>SB 5.20.36 Between the lands inhabited by living entities and those that are uninhabited stands the great mountain which separates the two and which is therefore celebrated as Lokāloka.</p>
<p>SB 5.20.26 For these lands also, there are seven boundary mountains and seven rivers. The mountains are Īśāna, Uruśṅga, Balabhadra, Śatakesara, Sahasrasrota, Devapāla and Mahānasa. The rivers are Anaghā, Āyurdā, Ubhayaspr̥ṣṭi, Aparājītā, Pañcapadī, Sahasra-śruti and Nijadhṛti.</p>	<p>SB 5.20.37 By the supreme will of Kṛṣṇa, the mountain known as Lokāloka has been installed as the outer border of the three worlds—Bhūloka, Bhuvarloka and Svarloka—to control the rays of the sun throughout the universe. All the luminaries, from the sun up to Dhruvaloka, distribute their rays throughout the three worlds, but only within the boundary formed by this mountain. Because it is extremely high, extending even higher than Dhruvaloka, it blocks the rays of the luminaries, which therefore can never extend beyond it.</p>
<p>SB 5.20.27</p>	<p>SB 5.20.38 Learned scholars who are free from mistakes, illusions and</p>

propensities to cheat have thus described the planetary systems and their particular symptoms, measurements and locations. With great deliberation, they have established the truth that the distance between Sumeru and the mountain known as Lokāloka is one fourth of the diameter of the universe—or, in other words, 125,000,000 yojanas [1 billion miles].

SB 5.20.39

On the top of Lokāloka Mountain are the four gaja-patis, the best of elephants, which were established in the four directions by Lord Brahmā, the supreme spiritual master of the entire universe. The names of those elephants are Rṣabha, Puṣkaracūda, Vāmana and Aparājita. They are responsible for maintaining the planetary systems of the universe.

SB 5.20.40

The Supreme Personality of Godhead is the master of all transcendental opulences and the master of the spiritual sky. He is the Supreme Person, Bhagavān, the Supersoul of everyone. The demigods, led by Indra, the King of heaven, are entrusted with seeing to the affairs of the material world. To benefit all living beings in all the varied planets and to increase the power of those elephants and of the demigods, the Lord manifests Himself on top of that mountain in a spiritual body, uncontaminated by the modes of material nature. Surrounded by His personal expansions and assistants like Viṣvaksena, He exhibits all His perfect opulences, such as religion and knowledge, and His mystic powers such as aṇimā, laghimā and mahimā. He is beautifully situated, and He is decorated by the different weapons in His four hands.

SB 5.20.41

The various forms of the Supreme Personality of Godhead, such as Nārāyaṇa and Viṣṇu, are beautifully decorated with different weapons. The Lord exhibits those forms to maintain all the varied planets created by His personal potency, yogamāyā.

SB 5.20.42

My dear King, outside Lokāloka Mountain is the tract of land known as Aloka-varṣa, which extends for the same breadth as the area within the mountain—in other words, 125,000,000 yojanas [one billion miles]. Beyond Aloka-varṣa is the destination of those who aspire for liberation from the material world. It is beyond the jurisdiction of the material modes of nature, and therefore it is completely pure. Lord Kṛṣṇa took Arjuna through this place to bring back the sons of the brāhmaṇa.

SB 5.20.43

The sun is situated [vertically] in the middle of the universe, in the area between Bhūrloka and Bhuvarloka, which is called antarikṣa, outer space. The distance between the sun and the circumference of the universe is twenty-five koti yojanas [two billion miles].

SB 5.20.44

The sun-god is also known as Vairāja, the total material body for all living entities. Because he entered this dull egg of the universe at the time of creation, he is also called Mārtaṇḍa. He is also known as Hiranyagarbha because he received his material body from Hiranyagarbha [Lord Brahmā].

SB 5.20.45

O King, the sun-god and the sun planet divide all the directions of the universe. It is only because of the presence of the sun that we can understand what the sky, the higher planets, this world and the lower planets are. It is also only because of the sun that we can understand which places are for material enjoyment, which are for liberation, which are hellish and subterranean.

SB 5.20.46

All living entities, including demigods, human beings, animals, birds, insects, reptiles, creepers and trees, depend upon the heat and light given by the sun-god from the sun planet. Furthermore, it is because of the sun's presence that all living entities can see, and therefore he is called drg-īśvara, the Personality of Godhead presiding over sight.

SB 5.21: The Movements of the Sun

SB 5.21.1

Śukadeva Gosvāmī said: My dear King, I have thus far described the diameter of the universe [fifty crores of yojanas, or four billion miles] and its general characteristics, according to the estimations of learned scholars.

SB 5.21.2

As a grain of wheat is divided into two parts and one can estimate the size of the upper part by knowing that of the lower, so, expert geographers instruct, one can understand the measurements of the upper part of the universe by knowing those of the lower part. The sky between the earthly sphere and heavenly sphere is called antarikṣa, or outer space. It adjoins the top of the sphere of earth and the bottom of that of heaven.

SB 5.21.3

In the midst of that region of outer space [antarikṣa] is the most opulent sun, the king of all the planets that emanate heat, such as the moon. By the influence of its radiation, the sun heats the universe and maintains its proper order. It also gives light to help all living entities see. While passing toward the north, toward the south or through the equator, in accordance with the order of the Supreme Personality of Godhead, it is said to move slowly, swiftly or moderately. According to its movements in rising above, going beneath or passing through the equator—and correspondingly coming in touch with various signs of the zodiac, headed by Makara [Capricorn]—days and nights are short, long or equal to one another.

SB 5.21.4

When the sun passes through Meṣa [Aries] and Tuḷā [Libra], the durations of day and night are equal. When it passes through the five signs headed by Vṛṣabha [Taurus], the duration of the days increases [until Cancer], and then it gradually decreases by half an hour each month, until day and night again become equal [in Libra].

SB 5.21.5

When the sun passes through the five signs beginning with Vṛścika [Scorpio], the duration of the days decreases [until Capricorn], and then gradually it increases month after month, until day and night become equal [in Aries].

SB 5.21.6

Until the sun travels to the south the days grow longer, and until it travels to the north the nights grow longer.

SB 5.21.7

Śukadeva Gosvāmī continued; My dear King, as stated before, the learned say that the sun travels over all sides of Mānasottara Mountain in a circle whose length is 95,100,000 yojanas [760,800,000 miles]. On Mānasottara Mountain, due east of Mount Sumeru, is a place known as Devadhānī, possessed by King Indra. Similarly, in the south is a place known as Saṁyamānī, possessed by Yamarāja, in the west is a place known as Nimlocanī, possessed by Varuṇa, and in the north is a place named Vibhāvāri, possessed by the moon-god. Sunrise, midday, sunset and midnight occur in all those places according to specific times, thus engaging all living entities in their various occupational duties and also making them cease such duties.

SB 5.21.8, SB 5.21.9, SB 5.21.8-9

The living entities residing on Sumeru Mountain are always very warm, as at midday, because for them the sun is always overhead. Although the sun moves counterclockwise, facing the constellations, with Sumeru Mountain on its left, it also moves clockwise and appears to have the mountain on its right because it is influenced by the dakṣiṇāvarta wind. People living in countries at points diametrically opposite to where the sun is first seen rising will see the sun setting, and if a straight line were drawn from a point where the sun is at midday, the people in countries at the opposite end of the line would be experiencing midnight. Similarly, if people residing where the sun is setting were to go to countries diametrically opposite, they would not see the sun in the same condition.

SB 5.21.10

When the sun travels from Devadhānī, the residence of Indra, to Saṁyamānī, the residence of Yamarāja, it travels 23,775,000 yojanas [190,200,000 miles] in fifteen ghatikās [six hours].

SB 5.21.11

From the residence of Yamarāja the sun travels to Nimlocanī, the residence of Varuṇa, from there to Vibhāvāri, the residence of the moon-god, and from there again to the residence of Indra. In a similar way, the moon, along with the other stars and planets, becomes visible in the celestial sphere and then sets and again becomes invisible.

SB 5.21.12

Thus the chariot of the sun-god, which is trayīmaya, or worshiped by the words om bhūr bhuvah svaḥ, travels through the four residences mentioned above at a speed of 3,400,800 yojanas [27,206,400 miles] in a muhūrta.

SB 5.21.13

The chariot of the sun-god has only one wheel, which is known as Saṁvatsara. The twelve months are calculated to be its twelve spokes, the six seasons are the sections of its rim, and the three cātur-māsyā periods are its three-sectioned hub. One side of the axle carrying the wheel rests upon the summit of Mount Sumeru, and the other rests upon Mānasottara Mountain. Affixed to the outer end of the axle, the wheel continuously rotates on Mānasottara Mountain like the wheel of an oil-pressing machine.

SB 5.21.14

As in an oil-pressing machine, this first axle is attached to a second axle, which is one-fourth as long [3,937,500 yojanas, or 31,500,000 miles]. The upper end of this second axle is attached to Dhruvaloka

by a rope of wind. SB 5.21.15 My dear King, the carriage of the sun-god's chariot is estimated to be 3,600,000 yojanas [28,800,000 miles] long and one-fourth as wide [900,000 yojanas, or 7,200,000 miles]. The chariot's horses, which are named after Gāyatri and other Vedic meters, are harnessed by Aruṇadeva to a yoke that is also 900,000 yojanas wide. This chariot continuously carries the sun-god.	called an ayana, or its period of movement [in the north or in the south]. SB 5.22.7 The sun-god has three speeds—slow, fast and moderate. The time he takes to travel entirely around the spheres of heaven, earth and space at these three speeds is referred to, by learned scholars, by the five names Saṁvatsara, Parivatsara, Idāvatsara, Anuvatsara and Vatsara.
SB 5.21.16 Although Aruṇadeva sits in front of the sun-god and is engaged in driving the chariot and controlling the horses, he looks backward toward the sun-god.	SB 5.22.8 Above the rays of the sunshine by a distance of 100,000 yojanas [800,000 miles] is the moon, which travels at a speed faster than that of the sun. In two lunar fortnights the moon travels through the equivalent of a saṁvatsara of the sun, in two and a quarter days it passes through a month of the sun, and in one day it passes through a fortnight of the sun.
SB 5.21.17 There are sixty thousand saintly persons named Vālikhilyas, each the size of a thumb, who are located in front of the sun-god and who offer him eloquent prayers of glorification.	SB 5.22.9 When the moon is waxing, the illuminating portions of it increase daily, thus creating day for the demigods and night for the pitās. When the moon is waning, however, it causes night for the demigods and day for the pitās. In this way the moon passes through each constellation of stars in thirty muhūrtas [an entire day]. The moon is the source of nectarean coolness that influences the growth of food grains, and therefore the moon-god is considered the life of all living entities. He is consequently called Jīva, the chief living being within the universe.
SB 5.21.18 Similarly, fourteen other saints, Gandharvas, Apsarās, Nāgas, Yakṣas, Rākṣasas and demigods, who are divided into groups of two, assume different names every month and continuously perform different ritualistic ceremonies to worship the Supreme Lord as the most powerful demigod Sūryadeva, who holds many names.	SB 5.22.10 Because the moon is full of all potentialities, it represents the influence of the Supreme Personality of Godhead. The moon is the predominating deity of everyone's mind, and therefore the moon-god is called Manomaya. He is also called Annamaya because he gives potency to all herbs and plants, and he is called Amṛtamaya because he is the source of life for all living entities. The moon pleases the demigods, pitās, human beings, animals, birds, reptiles, trees, plants and all other living entities. Everyone is satisfied by the presence of the moon. Therefore the moon is also called Sarvamaya [all-pervading].
SB 5.21.19 My dear King, in his orbit through Bhū-maṇḍala, the sun-god traverses a distance of 95,100,000 yojanas [760,800,000 miles] at the speed of 2,000 yojanas and two krośas [16,004 miles] in a moment.	SB 5.22.11 There are many stars located 200,000 yojanas [1,600,000 miles] above the moon. By the supreme will of the Supreme Personality of Godhead, they are fixed to the wheel of time, and thus they rotate with Mount Sumeru on their right, their motion being different from that of the sun. There are twenty-eight important stars, headed by Abhijit.
SB 5.22: The Orbits of the Planets	SB 5.22.12 Some 1,600,000 miles above this group of stars is the planet Venus, which moves at almost exactly the same pace as the sun according to swift, slow and moderate movements. Sometimes Venus moves behind the sun, sometimes in front of the sun and sometimes along with it. Venus nullifies the influence of planets that are obstacles to rainfall. Consequently its presence causes rainfall, and it is therefore considered very favorable for all living beings within this universe. This has been accepted by learned scholars.
SB 5.22.1 King Parikṣit inquired from Śukadeva Gosvāmī: My dear lord, you have already affirmed the truth that the supremely powerful sun-god travels around Dhruvaloka with both Dhruvaloka and Mount Sumeru on his right. Yet at the same time the sun-god faces the signs of the zodiac and keeps Sumeru and Dhruvaloka on his left. How can we reasonably accept that the sun-god proceeds with Sumeru and Dhruvaloka on both his left and right simultaneously?	SB 5.22.13 Mercury is described to be similar to Venus, in that it moves sometimes behind the sun, sometimes in front of the sun and sometimes along with it. It is 1,600,000 miles above Venus, or 7,200,000 miles above earth. Mercury, which is the son of the moon, is almost always very auspicious for the inhabitants of the universe, but when it does not move along with the sun, it forbodes cyclones, dust, irregular rainfall, and waterless clouds. In this way it creates fearful conditions due to inadequate or excessive rainfall.
SB 5.22.2 Śrī Śukadeva Gosvāmī clearly answered: When a potter's wheel is moving and small ants located on that big wheel are moving with it, one can see that their motion is different from that of the wheel because they appear sometimes on one part of the wheel and sometimes on another. Similarly, the signs and constellations, with Sumeru and Dhruvaloka on their right, move with the wheel of time, and the antlike sun and other planets move with them. The sun and planets, however, are seen in different signs and constellations at different times. This indicates that their motion is different from that of the zodiac and the wheel of time itself.	SB 5.22.14 Situated 1,600,000 miles above Mercury, or 8,800,000 miles above earth, is the planet Mars. If this planet does not travel in a crooked way, it crosses through each sign of the zodiac in three fortnights and in this way travels through all twelve, one after another. It almost always creates unfavorable conditions in respect to rainfall and other influences.
SB 5.22.3 The original cause of the cosmic manifestation is the Supreme Personality of Godhead, Nārāyaṇa. When great saintly persons, fully aware of the Vedic knowledge, offered prayers to the Supreme Person, He descended to this material world in the form of the sun to benefit all the planets and purify fruitive activities. He divided Himself into twelve parts and created seasonal forms, beginning with spring. In this way He created the seasonal qualities, such as heat, cold and so on.	SB 5.22.15 Situated 1,600,000 miles above Mars, or 10,400,000 miles above earth, is the planet Jupiter, which travels through one sign of the zodiac within the period of a Parivatsara. If its movement is not curved, the planet Jupiter is very favorable to the brāhmaṇas of the universe.
SB 5.22.4 According to the system of four varṇas and four āśramas, people generally worship the Supreme Personality of Godhead, Nārāyaṇa, who is situated as the sun-god. With great faith they worship the Supreme Personality as the Supersoul according to ritualistic ceremonies handed down in the three Vedas, such as agnihotra and similar higher and lower fruitive acts, and according to the process of mystic yoga. In this way they very easily attain the ultimate goal of life.	SB 5.22.16 Situated 1,600,000 miles above Jupiter, or 12,000,000 miles above earth, is the planet Saturn, which passes through one sign of the zodiac in thirty months and covers the entire zodiac circle in thirty Anuvatsaras. This planet is always very inauspicious for the universal situation.
SB 5.22.5 The sun-god, who is Nārāyaṇa, or Viṣṇu, the soul of all the worlds, is situated in outer space between the upper and lower portions of the universe. Passing through twelve months on the wheel of time, the sun comes in touch with twelve different signs of the zodiac and assumes twelve different names according to those signs. The aggregate of those twelve months is called a saṁvatsara, or an entire year. According to lunar calculations, two fortnights—one of the waxing moon and the other of the waning—form one month. That same period is one day and night for the planet Pitṛloka. According to stellar calculations, a month equals two and one quarter constellations. When the sun travels for two months, a season passes, and therefore the seasonal changes are considered parts of the body of the year.	SB 5.22.17 Situated 8,800,000 miles above Saturn, or 20,800,000 miles above earth, are the seven saintly sages, who are always thinking of the
SB 5.22.6 Thus the time the sun takes to rotate through half of outer space is	

well-being of the inhabitants of the universe. They circumambulate the supreme abode of Lord Viṣṇu, known as Dhruvaloka, the polestar.

SB 5.23: The Śiśumāra Planetary Systems

SB 5.23.1

Śukadeva Gosvāmī continued: My dear King, 1,300,000 yojanas [10,400,000 miles] above the planets of the seven sages is the place that learned scholars describe as the abode of Lord Viṣṇu. There the son of Mahārāja Uttānapāda, the great devotee Mahārāja Dhruva, still resides as the life source of all the living entities who live until the end of the creation. Agni, Indra, Prajāpati, Kaśyapa and Dharma all assemble there to offer him honor and respectful obeisances. They circumambulate him with their right sides toward him. I have already described the glorious activities of Mahārāja Dhruva [in the Fourth Canto of Śrīmad-Bhāgavatam].

SB 5.23.2

Established by the supreme will of the Supreme Personality of Godhead, the polestar, which is the planet of Mahārāja Dhruva, constantly shines as the central pivot for all the stars and planets. The unsleeping, invisible, most powerful time factor causes these luminaries to revolve around the polestar without cessation.

SB 5.23.3

When bulls are yoked together and tied to a central post to thresh rice, they tread around that pivot without deviating from their proper positions—one bull being closest to the post, another in the middle, and a third on the outside. Similarly, all the planets and all the hundreds and thousands of stars revolve around the polestar, the planet of Mahārāja Dhruva, in their respective orbits, some higher and some lower. Fastened by the Supreme Personality of Godhead to the machine of material nature according to the results of their fruitive acts, they are driven around the polestar by the wind and will continue to be so until the end of creation. These planets float in the air within the vast sky, just as clouds with hundreds of tons of water float in the air or as the great śyena eagles, due to the results of past activities, fly high in the sky and have no chance of falling to the ground.

SB 5.23.4

This great machine, consisting of the stars and planets, resembles the form of a śiśumāra [dolphin] in the water. It is sometimes considered an incarnation of Kṛṣṇa, Vāsudeva. Great yogis meditate upon Vāsudeva in this form because it is actually visible.

SB 5.23.5

This form of the śiśumāra has its head downward and its body coiled. On the end of its tail is the planet of Dhruva, on the body of its tail are the planets of the demigods Prajāpati, Agni, Indra and Dharma, and at the base of its tail are the planets of the demigods Dhātā and Vidhātā. Where the hips might be on the śiśumāra are the seven saintly sages like Vasiṣṭha and Aṅgirā. The coiled body of the Śiśumāra-cakra turns toward its right side, on which the fourteen constellations from Abhijit to Punarvasu are located. On its left side are the fourteen stars from Puṣyā to Uttarāśādhā. Thus its body is balanced because its sides are occupied by an equal number of stars. On the back of the śiśumāra is the group of stars known as Ajavithī, and on its abdomen is the Ganges that flows in the sky [the Milky Way].

SB 5.23.6

On the right and left sides of where the loins might be on the Śiśumāra-cakra are the stars named Punarvasu and Puṣyā. Ārdra and Aśleṣā are on its right and left feet, Abhijit and Uttarāśādhā are on its right and left nostrils, Śravaṇa and Pūrvaśādhā are at its right and left eyes, and Dhaniṣṭhā and Mūlā are on its right and left ears. The eight stars from Maghā to Anurādhā, which mark the southern course, are on the ribs of the left of its body, and the eight stars from Mṛgaśīrṣā to Pūrvabhādra, which mark the northern course, are on the ribs on the right side. Śatabhiṣā and Jyeṣṭhā are on the right and left shoulders.

SB 5.23.7

On the upper chin of the śiśumāra is Agasti; on its lower chin, Yamarāja; on its mouth, Mars; on its genitals, Saturn; on the back of its neck, Jupiter; on its chest, the sun; and within the core of its heart, Nārāyaṇa. Within its mind is the moon; on its navel, Venus; and on its breasts, the Aśvinī-kumāras. Within its life air, which is known as prāṇāpāna, is Mercury, on its neck is Rāhu, all over its body are comets, and in its pores are the numerous stars.

SB 5.23.8

My dear King, the body of the śiśumāra, as thus described, should be considered the external form of Lord Viṣṇu, the Supreme Personality of Godhead. Morning, noon and evening, one should silently observe the form of the Lord as the Śiśumāra-cakra and worship Him with this mantra: "O Lord who has assumed the form of time! O resting place of all the planets moving in different orbits! O master

of all demigods, O Supreme Person, I offer my respectful obeisances unto You and meditate upon You."

SB 5.23.9

The body of the Supreme Lord, Viṣṇu, which forms the Śiśumāra-cakra, is the resting place of all the demigods and all the stars and planets. One who chants this mantra to worship that Supreme Person three times a day—morning, noon and evening—will surely be freed from all sinful reactions. If one simply offers his obeisances to this form or remembers this form three times a day, all his recent sinful activities will be destroyed.

SB 5.24: The Subterranean Heavenly Planets

SB 5.24.1

Śrī Śukadeva Gosvāmī said: My dear King, some historians, the speakers of the Purāṇas, say that 10,000 yojanas [80,000 miles] below the sun is the planet known as Rāhu, which moves like one of the stars. The presiding deity of that planet, who is the son of Simhikā, is the most abominable of all asuras, but although he is completely unfit to assume the position of a demigod or planetary deity, he has achieved that position by the grace of the Supreme Personality of Godhead. Later I shall speak further about him.

SB 5.24.2

The sun globe, which is a source of heat, extends for 10,000 yojanas [80,000 miles]. The moon extends for 20,000 yojanas [160,000 miles], and Rāhu extends for 30,000 yojanas [240,000 miles]. Formerly, when nectar was being distributed, Rāhu tried to create dissension between the sun and moon by interposing himself between them. Rāhu is inimical toward both the sun and the moon, and therefore he always tries to cover the sunshine and moonshine on the dark-moon day and full-moon night.

SB 5.24.3

After hearing from the sun and moon demigods about Rāhu's attack, the Supreme Personality of Godhead, Viṣṇu, engages His disc, known as the Sudarśana cakra, to protect them. The Sudarśana cakra is the Lord's most beloved devotee and is favored by the Lord. The intense heat of its effulgence, meant for killing non-Vaiṣṇavas, is unbearable to Rāhu, and he therefore flees in fear of it. During the time Rāhu disturbs the sun or moon, there occurs what people commonly know as an eclipse.

SB 5.24.4

Below Rāhu by 10,000 yojanas [80,000 miles] are the planets known as Siddhaloka, Cāraṇaloka and Vidyādhara-loka.

SB 5.24.5

Beneath Vidyādhara-loka, Cāraṇaloka and Siddhaloka, in the sky called antarikṣa, are the places of enjoyment for the Yakṣas, Rākṣasas, Piśācas, ghosts and so on. Antarikṣa extends as far as the wind blows and the clouds float in the sky. Above this there is no more air.

SB 5.24.6

Below the abodes of the Yakṣas and Rākṣasas by a distance of 100 yojanas [800 miles] is the planet earth. Its upper limits extend as high as swans, hawks, eagles and similar large birds can fly.

SB 5.24.7

My dear King, beneath this earth are seven other planets, known as Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla. I have already explained the situation of the planetary systems of earth. The width and length of the seven lower planetary systems are calculated to be exactly the same as those of earth.

SB 5.24.8

In these seven planetary systems, which are also known as the subterranean heavens [bila-svarga], there are very beautiful houses, gardens and places of sense enjoyment, which are even more opulent than those in the higher planets because the demons have a very high standard of sensual pleasure, wealth and influence. Most of the residents of these planets, who are known as Daityas, Dānavas and Nāgas, live as householders. Their wives, children, friends and society are all fully engaged in illusory, material happiness. The sense enjoyment of the demigods is sometimes disturbed, but the residents of these planets enjoy life without disturbances. Thus they are understood to be very attached to illusory happiness.

SB 5.24.9

My dear King, in the imitation heavens known as bila-svarga there is a great demon named Maya Dānava, who is an expert artist and architect. He has constructed many brilliantly decorated cities. There are many wonderful houses, walls, gates, assembly houses, temples, yards and temple compounds, as well as many hotels serving as residential quarters for foreigners. The houses for the leaders of these planets are constructed with the most valuable jewels, and they are always crowded with living entities known as Nāgas and Asuras, as well as many pigeons, parrots and similar birds. All in all, these imitation heavenly cities are most beautifully situated and attractively decorated.

<p>SB 5.24.10 The parks and gardens in the artificial heavens surpass in beauty those of the upper heavenly planets. The trees in those gardens, embraced by creepers, bend with a heavy burden of twigs with fruits and flowers, and therefore they appear extraordinarily beautiful. That beauty could attract anyone and make his mind fully blossom in the pleasure of sense gratification. There are many lakes and reservoirs with clear, transparent water, agitated by jumping fish and decorated with many flowers such as lilies, kuvalayas, kahlāras and blue and red lotuses. Pairs of cakravākas and many other water birds nest in the lakes and always enjoy in a happy mood, making sweet, pleasing vibrations that are very satisfying and conducive to enjoyment of the senses.</p>	<p>in bila-svarga as a result of his charitable disposition. The Supreme Personality of Godhead, who is the source of life for all living entities, lives within everyone as the friendly Supersoul, and under His direction a living entity enjoys or suffers in the material world. Greatly appreciating the transcendental qualities of the Lord, Bali Mahārāja offered everything at His lotus feet. His purpose, however, was not to gain anything material, but to become a pure devotee. For a pure devotee, the door of liberation is automatically opened. One should not think that Bali Mahārāja was given so much material opulence merely because of his charity. When one becomes a pure devotee in love, he may also be blessed with a good material position by the will of the Supreme Lord. However, one should not mistakenly think that the material opulence of a devotee is the result of his devotional service. The real result of devotional service is the awakening of pure love for the Supreme Personality of Godhead, which continues under all circumstances.</p>
<p>SB 5.24.11 Since there is no sunshine in those subterranean planets, time is not divided into days and nights, and consequently fear produced by time does not exist.</p>	<p>SB 5.24.20 If one who is embarrassed by hunger or who falls down or stumbles chants the holy name of the Lord even once, willingly or unwillingly, he is immediately freed from the reactions of his past deeds. Karmīs entangled in material activities face many difficulties in the practice of mystic yoga and other endeavors to achieve that same freedom.</p>
<p>SB 5.24.12 Many great serpents reside there with gems on their hoods, and the effulgence of these gems dissipates the darkness in all directions.</p>	<p>SB 5.24.21 The Supreme Personality of Godhead, who is situated in everyone's heart as the Supersoul, sells Himself to His devotees such as Nārada Muni. In other words, the Lord gives pure love to such devotees and gives Himself to those who love Him purely. Great, self-realized mystic yogīs such as the four Kumāras also derive great transcendental bliss from realizing the Supersoul within themselves.</p>
<p>SB 5.24.13 Since the residents of these planets drink and bathe in juices and elixirs made from wonderful herbs, they are freed from all anxieties and physical diseases. They have no experience of grey hair, wrinkles or invalidity, their bodily lusters do not fade, their perspiration does not cause a bad smell, and they are not troubled by fatigue or by lack of energy or enthusiasm due to old age.</p>	<p>SB 5.24.22 The Supreme Personality of Godhead did not award His mercy to Bali Mahārāja by giving him material happiness and opulence, for these make one forget loving service to the Lord. The result of material opulence is that one can no longer absorb his mind in the Supreme Personality of Godhead.</p>
<p>SB 5.24.14 They live very auspiciously and do not fear death from anything but death's established time, which is the effulgence of the Sudarśana cakra of the Supreme Personality of Godhead.</p>	<p>SB 5.24.23 When the Supreme Personality of Godhead could see no other means of taking everything away from Bali Mahārāja, He adopted the trick of begging from him and took away all the three worlds. Thus only his body was left, but the Lord was still not satisfied. He arrested Bali Mahārāja, bound him with the ropes of Varuṇa and threw him in a cave in a mountain. Nevertheless, although all his property was taken and he was thrown into a cave, Bali Mahārāja was such a great devotee that he spoke as follows.</p>
<p>SB 5.24.15 When the Sudarśana disc enters those provinces, the pregnant wives of the demons all have miscarriages due to fear of its effulgence.</p>	<p>SB 5.24.24 Alas, how pitiable it is for Indra, the King of heaven, that although he is very learned and powerful and although he chose Brhaspati as his prime minister to instruct him, he is completely ignorant concerning spiritual advancement. Brhaspati is also unintelligent because he did not properly instruct his disciple Indra. Lord Vāmanadeva was standing at Indra's door, but King Indra, instead of begging Him for an opportunity to render transcendental loving service, engaged Him in asking me for alms to gain the three worlds for his sense gratification. Sovereignty over the three worlds is very insignificant because whatever material opulence one may possess lasts only for an age of Manu, which is but a tiny fraction of endless time.</p>
<p>SB 5.24.16 My dear King, now I shall describe to you the lower planetary systems, one by one, beginning from Atala. In Atala there is a demon, the son of Maya Dānava named Bala, who created ninety-six kinds of mystic power. Some so-called yogīs and svāmīs take advantage of this mystic power to cheat people even today. Simply by yawning, the demon Bala created three kinds of women, known as svairiṇī, kāmīṇī and puṁścalī. The svairiṇīs like to marry men from their own group, the kāmīṇīs marry men from any group, and the puṁścalīs change husbands one after another. If a man enters the planet of Atala, these women immediately capture him and induce him to drink an intoxicating beverage made with a drug known as hāṭaka [cannabis indica]. This intoxicant endows the man with great sexual prowess, of which the women take advantage for enjoyment. A woman will enchant him with attractive glances, intimate words, smiles of love and then embraces. In this way she induces him to enjoy sex with her to her full satisfaction. Because of his increased sexual power, the man thinks himself stronger than ten thousand elephants and considers himself most perfect. Indeed, illusioned and intoxicated by false pride, he thinks himself God, ignoring impending death.</p>	<p>SB 5.24.25 Bali Mahārāja said: My grandfather Prahlāda Mahārāja is the only person who understood his own self-interest. Upon the death of Prahlāda's father, Hiranyakaśipu, Lord Nṛsiṁhadeva wanted to offer Prahlāda his father's kingdom and even wanted to grant him liberation from material bondage, but Prahlāda accepted neither. Liberation and material opulence, he thought, are obstacles to devotional service, and therefore such gifts from the Supreme Personality of Godhead are not His actual mercy. Consequently, instead of accepting the results of karma and jñāna, Prahlāda Mahārāja simply begged the Lord for engagement in the service of His servant.</p>
<p>SB 5.24.17 The next planet below Atala is Vitala, wherein Lord Śiva, who is known as the master of gold mines, lives with his personal associates, the ghosts and similar living entities. Lord Śiva, as the progenitor, engages in sex with Bhavānī, the progenitress, to produce living entities, and from the mixture of their vital fluid the river named Hāṭakī is generated. When fire, being made to blaze by the wind, drinks of this river and then sizzles and spits it out, it produces gold called Hāṭaka. The demons who live on that planet with their wives decorate themselves with various ornaments made from that gold, and thus they live there very happily.</p>	<p>SB 5.24.26 Bali Mahārāja said: Persons like us, who are still attached to material enjoyment, who are contaminated by the modes of material nature and who lack the mercy of the Supreme Personality of Godhead, cannot follow the supreme path of Prahlāda Mahārāja, the exalted devotee of the Lord.</p>
<p>SB 5.24.18 Below the planet Vitala is another planet, known as Sutala, where the great son of Mahārāja Virocana, Bali Mahārāja, who is celebrated as the most pious king, resides even now. For the welfare of Indra, the King of heaven, Lord Viṣṇu appeared in the form of a dwarf brahmacārī as the son of Aditi and tricked Bali Mahārāja by begging for only three paces of land but taking all the three worlds. Being very pleased with Bali Mahārāja for giving all his possessions, the Lord returned his kingdom and made him richer than the opulent King Indra. Even now, Bali Mahārāja engages in devotional service by worshiping the Supreme Personality of Godhead in the planet of Sutala.</p>	<p>SB 5.24.27 Śukadeva Gosvāmī continued: My dear King, how shall I glorify the character of Bali Mahārāja? The Supreme Personality of Godhead, the master of the three worlds, who is most compassionate to His own devotee, stands with club in hand at Bali Mahārāja's door. When Rāvaṇa, the powerful demon, came to gain victory over Bali</p>
<p>SB 5.24.19 My dear King, Bali Mahārāja donated all his possessions to the Supreme Personality of Godhead, Vāmanadeva, but one should certainly not conclude that he achieved his great worldly opulence</p>	

Mahārāja, Vāmanadeva kicked him a distance of eighty thousand miles with His big toe. I shall explain the character and activities of Bali Mahārāja later [in the Eighth Canto of Śrīmad-Bhāgavatam].

SB 5.24.28

Beneath the planet known as Sūtaḷa is another planet, called Talātāla, which is ruled by the Dānava demon named Maya. Maya is known as the ācārya [master] of all the māvāvis, who can invoke the powers of sorcery. For the benefit of the three worlds, Lord Śiva, who is known as Tripurārī, once set fire to the three kingdoms of Maya, but later, being pleased with him, he returned his kingdom. Since that time, Maya Dānava has been protected by Lord Śiva, and therefore he falsely thinks that he need not fear the Sudarśana cakra of the Supreme Personality of Godhead.

SB 5.24.29

The planetary system below Talātāla is known as Mahātāla. It is the abode of many-hooded snakes, descendants of Kadrū, who are always very angry. The great snakes who are prominent are Kuhaka, Takṣaka, Kāliya and Suṣeṇa. The snakes in Mahātāla are always disturbed by fear of Garuḍa, the carrier of Lord Viṣṇu, but although they are full of anxiety, some of them nevertheless sport with their wives, children, friends and relatives.

SB 5.24.30

Beneath Mahātāla is the planetary system known as Rasātāla, which is the abode of the demoniac sons of Diti and Danu. They are called Paṇis, Nivāta-kavacas, Kāleyas and Hiranya-puravāsīs [those living in Hiranya-pura]. They are all enemies of the demigods, and they reside in holes like snakes. From birth they are extremely powerful and cruel, and although they are proud of their strength, they are always defeated by the Sudarśana cakra of the Supreme Personality of Godhead, who rules all the planetary systems. When a female messenger from Indra named Saramā chants a particular curse, the serpentine demons of Mahātāla become very afraid of Indra.

SB 5.24.31

Beneath Rasātāla is another planetary system, known as Pātāla or Nāgaloka, where there are many demoniac serpents, the masters of Nāgaloka, such as Śaṅkha, Kulīka, Mahāśaṅkha, Śveta, Dhanañjaya, Dhṛtarāṣṭra, Śaṅkhacūḍa, Kambala, Aśvatara and Devadatta. The chief among them is Vāsuki. They are all extremely angry, and they have many, many hoods—some snakes five hoods, some seven, some ten, others a hundred and others a thousand. These hoods are bedecked with valuable gems, and the light emanating from the gems illuminates the entire planetary system of bila-svarga.

SB 5.25: The Glories of Lord Ananta

SB 5.25.1

Śrī Śukadeva Gosvāmī said to Mahārāja Parīkṣit: My dear King, approximately 240,000 miles beneath the planet Pātāla lives another incarnation of the Supreme Personality of Godhead. He is the expansion of Lord Viṣṇu known as Lord Ananta or Lord Saṅkarṣaṇa. He is always in the transcendental position, but because He is worshiped by Lord Śiva, the deity of tamo-guṇa or darkness, He is sometimes called tāmasī. Lord Ananta is the predominating Deity of the material mode of ignorance as well as the false ego of all conditioned souls. When a conditioned living being thinks, "I am the enjoyer, and this world is meant to be enjoyed by me," this conception of life is dictated to him by Saṅkarṣaṇa. Thus the mundane conditioned soul thinks himself the Supreme Lord.

SB 5.25.2

Śukadeva Gosvāmī continued: This great universe, situated on one of Lord Anantadeva's thousands of hoods, appears just like a white mustard seed. It is infinitesimal compared to the hood of Lord Ananta.

SB 5.25.3

At the time of devastation, when Lord Anantadeva desires to destroy the entire creation, He becomes slightly angry. Then from between His two eyebrows appears three-eyed Rudra, carrying a trident. This Rudra, who is known as Saṅkarṣaṇa, is the embodiment of the eleven Rudras, or incarnations of Lord Śiva. He appears in order to devastate the entire creation.

SB 5.25.4

The pink, transparent toenails on the Lord's lotus feet are exactly like valuable gems polished to a mirror finish. When the unalloyed devotees and the leaders of the snakes offer their obeisances to Lord Saṅkarṣaṇa with great devotion, they become very joyful upon seeing their own beautiful faces reflected in His toenails. Their cheeks are decorated with glittering earrings, and the beauty of their faces is extremely pleasing to see.

SB 5.25.5

Lord Ananta's arms are attractively long, beautifully decorated with bangles and completely spiritual. They are white, and so they appear like silver columns. When the beautiful princesses of the serpent

kings, hoping for the Lord's auspicious blessing, smear His arms with aguru pulp, sandalwood pulp and kunkuma, the touch of His limbs awakens lusty desires within them. Understanding their minds, the Lord looks at the princesses with a merciful smile, and they become bashful, realizing that He knows their desires. Then they smile beautifully and look upon the Lord's lotus face, which is beautified by reddish eyes rolling slightly from intoxication and delighted by love for His devotees.

SB 5.25.6

Lord Saṅkarṣaṇa is the ocean of unlimited spiritual qualities, and thus He is known as Anantadeva. He is nondifferent from the Supreme Personality of Godhead. For the welfare of all living entities within this material world, He resides in His abode, restraining His anger and intolerance.

SB 5.25.7

Śukadeva Gosvāmī continued: The demigods, the demons, the Uragas [serpentine demigods], the Siddhas, the Gandharvas, the Vidyādhara and many highly elevated sages constantly offer prayers to the Lord. Because He is intoxicated, the Lord looks bewildered, and His eyes, appearing like flowers in full bloom, move to and fro. He pleases His personal associates, the heads of the demigods, by the sweet vibrations emanating from His mouth. Dressed in bluish garments and wearing a single earring, He holds a plow on His back with His two beautiful and well-constructed hands. Appearing as white as the heavenly King Indra, He wears a golden belt around His waist and a vajrayantī garland of ever-fresh tulasī blossoms around His neck. Bees intoxicated by the honeylike fragrance of the tulasī flowers hum very sweetly around the garland, which thus becomes more and more beautiful. In this way, the Lord enjoys His very magnanimous pastimes.

SB 5.25.8

If persons who are very serious about being liberated from material life hear the glories of Anantadeva from the mouth of a spiritual master in the chain of disciplic succession, and if they always meditate upon Saṅkarṣaṇa, the Lord enters the cores of their hearts, vanquishes all the dirty contamination of the material modes of nature, and cuts to pieces the hard knot within the heart, which has been tied tightly since time immemorial by the desire to dominate material nature through fruitive activities. Nārada Muni, the son of Lord Brahmā, always glorifies Anantadeva in his father's assembly. There he sings blissful verses of his own composition, accompanied by his stringed instrument [or a celestial singer] known as Tumburu.

SB 5.25.9

By His glance, the Supreme Personality of Godhead enables the modes of material nature to act as the causes of universal creation, maintenance and destruction. The Supreme Soul is unlimited and beginningless, and although He is one, He has manifested Himself in many forms. How can human society understand the ways of the Supreme?

SB 5.25.10

This manifestation of subtle and gross matter exists within the Supreme Personality of Godhead. Out of causeless mercy toward His devotees, He exhibits various forms, which are all transcendental. The Supreme Lord is most liberal, and He possesses all mystic power. To conquer the minds of His devotees and give pleasure to their hearts, He appears in different incarnations and manifests many pastimes.

SB 5.25.11

Even if he be distressed or degraded, any person who chants the holy name of the Lord, having heard it from a bona fide spiritual master, is immediately purified. Even if he chants the Lord's name jokingly or by chance, he and anyone who hears him are freed from all sins. Therefore how can anyone seeking disentanglement from the material clutches avoid chanting the name of Lord Śeṣa? Of whom else should one take shelter?

SB 5.25.12

Because the Lord is unlimited, no one can estimate His power. This entire universe, filled with its many great mountains, rivers, oceans, trees and living entities, is resting just like an atom on one of His many thousands of hoods. Is there anyone, even with thousands of tongues, who can describe His glories?

SB 5.25.13

There is no end to the great and glorious qualities of that powerful Lord Anantadeva. Indeed, His prowess is unlimited. Though self-sufficient, He Himself is the support of everything. He resides beneath the lower planetary systems and easily sustains the entire universe.

SB 5.25.14

My dear King, as I heard of it from my spiritual master, I have fully described to you the creation of this material world according to the fruitive activities and desires of the conditioned souls. Those

<p>conditioned souls, who are full of material desires, achieve various situations in different planetary systems, and in this way they live within this material creation.</p>
<p>SB 5.25.15 My dear King, I have thus described how people generally act according to their different desires and, as a result, get different types of bodies in higher or lower planets. You inquired of these things from me, and I have explained to you whatever I have heard from authorities. What shall I speak of now?</p>
<p>SB 5.26: A Description of the Hellish Planets</p>
<p>SB 5.26.1 King Parikṣit inquired from Śukadeva Gosvāmī: My dear sir, why are the living entities put into different material situations? Kindly explain this to me.</p>
<p>SB 5.26.2 The great sage Śukadeva Gosvāmī said: My dear King, in this material world there are three kinds of activities—those in the mode of goodness, the mode of passion and the mode of ignorance. Because all people are influenced by the three modes of material nature, the results of their activities are also divided into three. One who acts in the mode of goodness is religious and happy, one who acts in passion achieves mixed misery and happiness, and one who acts under the influence of ignorance is always unhappy and lives like an animal. Because of the varying degrees to which the living entities are influenced by the different modes of nature, their destinations are also of different varieties.</p>
<p>SB 5.26.3 Just as by executing various pious activities one achieves different positions in heavenly life, by acting impiously one achieves different positions in hellish life. Those who are activated by the material mode of ignorance engage in impious activities, and according to the extent of their ignorance, they are placed in different grades of hellish life. If one acts in the mode of ignorance because of madness, his resulting misery is the least severe. One who acts impiously but knows the distinction between pious and impious activities is placed in a hell of intermediate severity. And for one who acts impiously and ignorantly because of atheism, the resultant hellish life is the worst. Because of ignorance, every living entity has been carried by various desires into thousands of different hellish planets since time immemorial. I shall try to describe them as far as possible.</p>
<p>SB 5.26.4 King Parikṣit inquired from Śukadeva Gosvāmī: My dear lord, are the hellish regions outside the universe, within the covering of the universe, or in different places on this planet?</p>
<p>SB 5.26.5 The great sage Śukadeva Gosvāmī answered: All the hellish planets are situated in the intermediate space between the three worlds and the Garbhodaka Ocean. They lie on the southern side of the universe, beneath Bhū-maṇḍala, and slightly above the water of the Garbhodaka Ocean. Piṭṛloka is also located in this region between the Garbhodaka Ocean and the lower planetary systems. All the residents of Piṭṛloka, headed by Agniśvāttā, meditate in great samādhi on the Supreme Personality of Godhead and always wish their families well.</p>
<p>SB 5.26.6 The King of the pitās is Yamarāja, the very powerful son of the sun-god. He resides in Piṭṛloka with his personal assistants and, while abiding by the rules and regulations set down by the Supreme Lord, has his agents, the Yamadūtas, bring all the sinful men to him immediately upon their death. After bringing them within his jurisdiction, he properly judges them according to their specific sinful activities and sends them to one of the many hellish planets for suitable punishments.</p>
<p>SB 5.26.7 Some authorities say that there is a total of twenty-one hellish planets, and some say twenty-eight. My dear King, I shall outline all of them according to their names, forms and symptoms. The names of the different hells are as follows: Tāmisra, Andhatāmisra, Raurava, Mahāraurava, Kumbhīpāka, Kālasūtra, Asi-patravana, Sūkaramukha, Andhakūpa, Kṛmbhojana, Sandaṁśa, Taptasūrmī, Vajrakāṇṭhaka-śālmali, Vaitaraṇī, Pūyoda, Prānarodha, Viśasana, Lālabhakṣa, Sārameyādana, Avīci, Ayaḥpāna, Kṣārakardama, Rakṣogaṇa-bhojana, Śūlaprota, Dandaśūka, Avāta-nirodhana, Paryāvartana and Sūcimukha. All these planets are meant for punishing the living entities.</p>
<p>SB 5.26.8 My dear King, a person who appropriates another's legitimate wife, children or money is arrested at the time of death by the fierce Yamadūtas, who bind him with the rope of time and forcibly throw him into the hellish planet known as Tāmisra. On this very dark</p>

<p>planet, the sinful man is chastised by the Yamadūtas, who beat and rebuke him. He is starved, and he is given no water to drink. Thus the wrathful assistants of Yamarāja cause him severe suffering, and sometimes he faints from their chastisement.</p>
<p>SB 5.26.9 The destination of a person who slyly cheats another man and enjoys his wife and children is the hell known as Andhatāmisra. There his condition is exactly like that of a tree being chopped at its roots. Even before reaching Andhatāmisra, the sinful living being is subjected to various extreme miseries. These afflictions are so severe that he loses his intelligence and sight. It is for this reason that learned sages call this hell Andhatāmisra.</p>
<p>SB 5.26.10 A person who accepts his body as his self works very hard day and night for money to maintain his own body and the bodies of his wife and children. While working to maintain himself and his family, he may commit violence against other living entities. Such a person is forced to give up his body and his family at the time of death, when he suffers the reaction for his envy of other creatures by being thrown into the hell called Raurava.</p>
<p>SB 5.26.11 In this life, an envious person commits violent acts against many living entities. Therefore after his death, when he is taken to hell by Yamarāja, those living entities who were hurt by him appear as animals called ruru to inflict very severe pain upon him. Learned scholars call this hell Raurava. Not generally seen in this world, the ruru is more envious than a snake.</p>
<p>SB 5.26.12 Punishment in the hell called Mahāraurava is compulsory for a person who maintains his own body by hurting others. In this hell, ruru animals known as kravyāda torment him and eat his flesh.</p>
<p>SB 5.26.13 For the maintenance of their bodies and the satisfaction of their tongues, cruel persons cook poor animals and birds alive. Such persons are condemned even by man-eaters. In their next lives they are carried by the Yamadūtas to the hell known as Kumbhīpāka, where they are cooked in boiling oil.</p>
<p>SB 5.26.14 The killer of a brāhmaṇa is put into the hell known as Kālasūtra, which has a circumference of eighty thousand miles and which is made entirely of copper. Heated from below by fire and from above by the scorching sun, the copper surface of this planet is extremely hot. Thus the murderer of a brāhmaṇa suffers from being burned both internally and externally. Internally he is burning with hunger and thirst, and externally he is burning from the scorching heat of the sun and the fire beneath the copper surface. Therefore he sometimes lies down, sometimes sits, sometimes stands up and sometimes runs here and there. He must suffer in this way for as many thousands of years as there are hairs on the body of an animal.</p>
<p>SB 5.26.15 If a person deviates from the path of the Vedas in the absence of an emergency, the servants of Yamarāja put him into the hell called Asi-patravana, where they beat him with whips. When he runs hither and thither, fleeing from the extreme pain, on all sides he runs into palm trees with leaves like sharpened swords. Thus injured all over his body and fainting at every step, he cries out, "Oh, what shall I do now! How shall I be saved!" This is how one suffers who deviates from the accepted religious principles.</p>
<p>SB 5.26.16 In his next life, a sinful king or governmental representative who punishes an innocent person, or who inflicts corporal punishment upon a brāhmaṇa, is taken by the Yamadūtas to the hell named Sūkaramukha, where the most powerful assistants of Yamarāja crush him exactly as one crushes sugarcane to squeeze out the juice. The sinful living entity cries very pitifully and faints, just like an innocent man undergoing punishments. This is the result of punishing a faultless person.</p>
<p>SB 5.26.17 By the arrangement of the Supreme Lord, low-grade living beings like bugs and mosquitoes suck the blood of human beings and other animals. Such insignificant creatures are unaware that their bites are painful to the human being. However, first-class human beings—brāhmaṇas, kṣatriyas and vaiśyas—are developed in consciousness, and therefore they know how painful it is to be killed. A human being endowed with knowledge certainly commits sin if he kills or torments insignificant creatures, who have no discrimination. The Supreme Lord punishes such a man by putting him into the hell known as Andhakūpa, where he is attacked by all the birds and beasts, reptiles, mosquitoes, lice, worms, flies, and any other creatures he tormented during his life. They attack him from all sides, robbing him of the pleasure of sleep. Unable to rest, he constantly wanders about in the darkness. Thus in Andhakūpa his</p>

suffering is just like that of a creature in the lower species.

SB 5.26.18
A person is considered no better than a crow if after receiving some food, he does not divide it among guests, old men and children, but simply eats it himself, or if he eats it without performing the five kinds of sacrifice. After death he is put into the most abominable hell, known as Kṛmibhojana. In that hell is a lake 100,000 yojanas [800,000 miles] wide and filled with worms. He becomes a worm in that lake and feeds on the other worms there, who also feed on him. Unless he atones for his actions before his death, such a sinful man remains in the hellish lake of Kṛmibhojana for as many years as there are yojanas in the width of the lake.

SB 5.26.19
My dear King, a person who in the absence of an emergency robs a brāhmaṇa—or, indeed, anyone else—of his gems and gold is put into a hell known as Sandaṁśa. There his skin is torn and separated by red-hot iron balls and tongs. In this way, his entire body is cut to pieces.

SB 5.26.20
A man or woman who indulges in sexual intercourse with an unworthy member of the opposite sex is punished after death by the assistants of Yamarāja in the hell known as Taptasūrmī. There such men and women are beaten with whips. The man is forced to embrace a red-hot iron form of a woman, and the woman is forced to embrace a similar form of a man. Such is the punishment for illicit sex.

SB 5.26.21
A person who indulges in sex indiscriminately—even with animals—is taken after death to the hell known as Vajrakāṇṭaka-śālmali. In this hell there is a silk-cotton tree full of thorns as strong as thunderbolts. The agents of Yamarāja hang the sinful man on that tree and pull him down forcibly so that the thorns very severely tear his body.

SB 5.26.22
A person who is born into a responsible family—such as a kṣatriya, a member of royalty or a government servant—but who neglects to execute his prescribed duties according to religious principles, and who thus becomes degraded, falls down at the time of death into the river of hell known as Vaitaraṇī. This river, which is a moat surrounding hell, is full of ferocious aquatic animals. When a sinful man is thrown into the River Vaitaraṇī, the aquatic animals there immediately begin to eat him, but because of his extremely sinful life, he does not leave his body. He constantly remembers his sinful activities and suffers terribly in that river, which is full of stool, urine, pus, blood, hair, nails, bones, marrow, flesh and fat.

SB 5.26.23
The shameless husbands of lowborn sūdra women live exactly like animals, and therefore they have no good behavior, cleanliness or regulated life. After death, such persons are thrown into the hell called Pūyoda, where they are put into an ocean filled with pus, stool, urine, mucus, saliva and similar things. Śūdras who could not improve themselves fall into that ocean and are forced to eat those disgusting things.

SB 5.26.24
If in this life a man of the higher classes [brāhmaṇa, kṣatriya and vaiśya] is very fond of taking his pet dogs, mules or asses into the forest to hunt and kill animals unnecessarily, he is placed after death into the hell known as Prānarodha. There the assistants of Yamarāja make him their targets and pierce him with arrows.

SB 5.26.25
A person who in this life is proud of his eminent position, and who heedlessly sacrifices animals simply for material prestige, is put into the hell called Viśasana after death. There the assistants of Yamarāja kill him after giving him unlimited pain.

SB 5.26.26
If a foolish member of the twice-born classes [brāhmaṇa, kṣatriya and vaiśya] forces his wife to drink his semen out of a lusty desire to keep her under control, he is put after death into the hell known as Lālābhakṣa. There he is thrown into a flowing river of semen, which he is forced to drink.

SB 5.26.27
In this world, some persons are professional plunderers who set fire to others' houses or administer poison to them. Also, members of the royalty or government officials sometimes plunder mercantile men by forcing them to pay income tax and by other methods. After death such demons are put into the hell known as Sārameyādāna. On that planet there are 720 dogs with teeth as strong as thunderbolts. Under the orders of the agents of Yamarāja, these dogs voraciously devour such sinful people.

SB 5.26.28
A person who in this life bears false witness or lies while transacting business or giving charity is severely punished after death by the

agents of Yamarāja. Such a sinful man is taken to the top of a mountain eight hundred miles high and thrown headfirst into the hell known as Avīcimat. This hell has no shelter and is made of strong stone resembling the waves of water. There is no water there, however, and thus it is called Avīcimat [waterless]. Although the sinful man is repeatedly thrown from the mountain and his body broken to tiny pieces, he still does not die but continuously suffers chastisement.

SB 5.26.29
Any brāhmaṇa or brāhmaṇa's wife who drinks liquor is taken by the agents of Yamarāja to the hell known as Ayaḥpāna. This hell also awaits any kṣatriya, vaiśya, or person under a vow who in illusion drinks soma-rasa. In Ayaḥpāna the agents of Yamarāja stand on their chests and pour hot melted iron into their mouths.

SB 5.26.30
A lowborn and abominable person who in this life becomes falsely proud, thinking "I am great," and who thus fails to show proper respect to one more elevated than he by birth, austerity, education, behavior, caste or spiritual order, is like a dead man even in this lifetime, and after death he is thrown headfirst into the hell known as Kṣāarakardama. There he must great suffer great tribulation at the hands of the agents of Yamarāja.

SB 5.26.31
There are men and women in this world who sacrifice human beings to Bhairava or Bhadra Kālī and then eat their victims' flesh. Those who perform such sacrifices are taken after death to the abode of Yamarāja, where their victims, having taken the form of Rākṣasas, cut them to pieces with sharpened swords. Just as in this world the man-eaters drank their victims' blood, dancing and singing in jubilation, their victims now enjoy drinking the blood of the sacrificers and celebrating in the same way.

SB 5.26.32
In this life some people give shelter to animals and birds that come to them for protection in the village or forest, and after making them believe that they will be protected, such people pierce them with lances or threads and play with them like toys, giving them great pain. After death such people are brought by the assistants of Yamarāja to the hell known as Śūlaprota, where their bodies are pierced with sharp, needlelike lances. They suffer from hunger and thirst, and sharp-beaked birds such as vultures and herons come at them from all sides to tear at their bodies. Tortured and suffering, they can then remember the sinful activities they committed in the past.

SB 5.26.33
Those who in this life are like envious serpents, always angry and giving pain to other living entities, fall after death into the hell known as Dandaśūka. My dear King, in this hell there are serpents with five or seven hoods. These serpents eat such sinful persons just as snakes eat mice.

SB 5.26.34
Those who in this life confine other living entities in dark wells, granaries or mountain caves are put after death into the hell known as Avaṭa-nirodhana. There they themselves are pushed into dark wells, where poisonous fumes and smoke suffocate them and they suffer very severely.

SB 5.26.35
A householder who receives guests or visitors with cruel glances, as if to burn them to ashes, is put into the hell called Paryāvartana, where he is gazed at by hard-eyed vultures, herons, crows and similar birds, which suddenly swoop down and pluck out his eyes with great force.

SB 5.26.36
One who in this world or this life is very proud of his wealth always thinks, "I am so rich. Who can equal me?" His vision is twisted, and he is always afraid that someone will take his wealth. Indeed, he even suspects his superiors. His face and heart dry up at the thought of losing his wealth, and therefore he always looks like a wretched fiend. He is not in any way able to obtain actual happiness, and he does not know what it is to be free from anxiety. Because of the sinful things he does to earn money, augment his wealth and protect it, he is put into the hell called Sūcīmukha, where the officials of Yamarāja punish him by stitching thread through his entire body like weavers manufacturing cloth.

SB 5.26.37
My dear King Parīkṣit, in the province of Yamarāja there are hundreds and thousands of hellish planets. The impious people I have mentioned—and also those I have not mentioned—must all enter these various planets according to the degree of their impiety. Those who are pious, however, enter other planetary systems, namely the planets of the demigods. Nevertheless, both the pious and impious are again brought to earth after the results of their pious or impious acts are exhausted.

SB 5.26.38

In the beginning [the Second and Third Cantos of Śrīmad-Bhāgavatam] I have already described how one can progress on the path of liberation. In the Purāṇas the vast universal existence, which is like an egg divided into fourteen parts, is described. This vast form is considered the external body of the Lord, created by His energy and qualities. It is generally called the virāṭ-rūpa. If one reads the description of this external form of the Lord with great faith, or if one hears about it or explains it to others to propagate bhāgavata-dharma, or Kṛṣṇa consciousness, his faith and devotion in spiritual consciousness, Kṛṣṇa consciousness, will gradually increase. Although developing this consciousness is very difficult, by this process one can purify himself and gradually come to an awareness of the Supreme Absolute Truth.

SB 5.26.39

One who is interested in liberation, who accepts the path of liberation and is not attracted to the path of conditional life, is called yati, or a devotee. Such a person should first control his mind by thinking of the virāṭ-rūpa, the gigantic universal form of the Lord, and then gradually think of the spiritual form of Kṛṣṇa [sac-cid-ānanda-vigraha [Bs. 5.1]] after hearing of both forms. Thus one's mind is fixed in samādhi. By devotional service one can then realize the spiritual form of the Lord, which is the destination of devotees. Thus his life becomes successful.

SB 5.26.40

My dear King, I have now described for you this planet earth, other planetary systems, and their lands [varṣas], rivers and mountains. I have also described the sky, the oceans, the lower planetary systems, the directions, the hellish planetary systems and the stars. These constitute the virāṭ-rūpa, the gigantic material form of the Lord, on which all living entities repose. Thus I have explained the wonderful expanse of the external body of the Lord.

Canto 6: Prescribed Duties for Mankind
SB 6.1: The History of the Life of Ajāmila
SB 6.1.1 Mahārāja Parikṣit said: O my lord, O Śukadeva Gosvāmī, you have already described [in the Second Canto] the path of liberation [nivr̥tti-mārga]. By following that path, one is certainly elevated gradually to the highest planetary system, Brahmaloḥa, from which one is promoted to the spiritual world along with Lord Brahmā. Thus one's repetition of birth and death in the material world ceases.
SB 6.1.2 O great sage Śukadeva Gosvāmī, unless the living entity is freed from the infection of the material modes of nature, he receives different types of bodies in which to enjoy or suffer, and according to the body, he is understood to have various inclinations. By following these inclinations he traverses the path called pravṛtti-mārga, by which one may be elevated to the heavenly planets, as you have already described [in the Third Canto].
SB 6.1.3 You have also described [at the end of the Fifth Canto] the varieties of hellish life that result from impious activities, and you have described [in the Fourth Canto] the first manvantara, which was presided over by Svāyambhuva Manu, the son of Lord Brahmā.
SB 6.1.4, SB 6.1.5, SB 6.1.4-5 My dear lord, you have described the dynasties and characteristics of King Priyavrata and King Uttānapāda. The Supreme Personality of Godhead created this material world with various universes, planetary systems, planets and stars, with varied lands, seas, oceans, mountains, rivers, gardens and trees, all with different characteristics. These are divided among this planet earth, the luminaries in the sky and the lower planetary systems. You have very clearly described these planets and the living entities who live on them.
SB 6.1.6 O greatly fortunate and opulent Śukadeva Gosvāmī, now kindly tell me how human beings may be saved from having to enter hellish conditions in which they suffer terrible pains.
SB 6.1.7 Śukadeva Gosvāmī replied: My dear King, if before one's next death whatever impious acts one has performed in this life with his mind, words and body are not counteracted through proper atonement according to the description of the Manu-saṁhitā and other dharmā-śāstras, one will certainly enter the hellish planets after death and undergo terrible suffering, as I have previously described to you.
SB 6.1.8 Therefore, before one's next death comes, as long as one's body is strong enough, one should quickly adopt the process of atonement according to śāstra; otherwise one's time will be lost, and the reactions of his sins will increase. As an expert physician diagnoses and treats a disease according to its gravity, one should undergo atonement according to the severity of one's sins.
SB 6.1.9 Mahārāja Parikṣit said: One may know that sinful activity is injurious for him because he actually sees that a criminal is punished by the government and rebuked by people in general and because he hears from scriptures and learned scholars that one is thrown into hellish conditions in the next life for committing sinful acts. Nevertheless, in spite of such knowledge, one is forced to commit sins again and again, even after performing acts of atonement. Therefore, what is the value of such atonement?
SB 6.1.10 Sometimes one who is very alert so as not to commit sinful acts is victimized by sinful life again. I therefore consider this process of repeated sinning and atoning to be useless. It is like the bathing of an elephant, for an elephant cleanses itself by taking a full bath, but then throws dust over its head and body as soon as it returns to the land.
SB 6.1.11 Śukadeva Gosvāmī, the son of Vedavyāsa, answered: My dear King, since acts meant to neutralize impious actions are also fruitive, they will not release one from the tendency to act fruitively. Persons who subject themselves to the rules and regulations of atonement are not at all intelligent. Indeed, they are in the mode of darkness. Unless one is freed from the mode of ignorance, trying to counteract one action through another is useless because this will not uproot one's desires. Thus even though one may superficially seem pious, he will undoubtedly be prone to act impiously. Therefore real atonement is enlightenment in perfect knowledge, Vedānta, by which one understands the Supreme Absolute Truth.
SB 6.1.12 My dear King, if a diseased person eats the pure, uncontaminated food prescribed by a physician, he is gradually cured, and the

infection of disease can no longer touch him. Similarly, if one follows the regulative principles of knowledge, he gradually progresses toward liberation from material contamination.
SB 6.1.13, SB 6.1.14, SB 6.1.13-14 To concentrate the mind, one must observe a life of celibacy and not fall down. One must undergo the austerity of voluntarily giving up sense enjoyment. One must then control the mind and senses, give charity, be truthful, clean and nonviolent, follow the regulative principles and regularly chant the holy name of the Lord. Thus a sober and faithful person who knows the religious principles is temporarily purified of all sins performed with his body, words and mind. These sins are like the dried leaves of creepers beneath a bamboo tree, which may be burned by fire although their roots remain to grow again at the first opportunity.
SB 6.1.15 Only a rare person who has adopted complete, unalloyed devotional service to Kṛṣṇa can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays.
SB 6.1.16 My dear King, if a sinful person engages in the service of a bona fide devotee of the Lord and thus learns how to dedicate his life unto the lotus feet of Kṛṣṇa, he can be completely purified. One cannot be purified merely by undergoing austerity, penance, brahmacharya and the other methods of atonement I have previously described.
SB 6.1.17 The path followed by pure devotees, who are well behaved and fully endowed with the best qualifications, is certainly the most auspicious path in this material world. It is free from fear, and it is authorized by the śāstras.
SB 6.1.18 My dear King, as a pot containing liquor cannot be purified even if washed in the waters of many rivers, nondevotees cannot be purified by processes of atonement even if they perform them very well.
SB 6.1.19 Although not having fully realized Kṛṣṇa, persons who have even once surrendered completely unto His lotus feet and who have become attracted to His name, form, qualities and pastimes are completely freed of all sinful reactions, for they have thus accepted the true method of atonement. Even in dreams, such surrendered souls do not see Yamarāja or his order carriers, who are equipped with ropes to bind the sinful.
SB 6.1.20 In this regard, learned scholars and saintly persons describe a very old historical incident involving a discussion between the order carriers of Lord Viṣṇu and those of Yamarāja. Please hear of this from me.
SB 6.1.21 In the city known as Kānyakubja there was a brāhmaṇa named Ajāmila who married a prostitute maidservant and lost all his brahminical qualities because of the association of that low-class woman.
SB 6.1.22 This fallen brāhmaṇa, Ajāmila, gave trouble to others by arresting them, by cheating them in gambling or by directly plundering them. This was the way he earned his livelihood and maintained his wife and children.
SB 6.1.23 My dear King, while he thus spent his time in abominable, sinful activities to maintain his family of many sons, eighty-eight years of his life passed by.
SB 6.1.24 That old man Ajāmila had ten sons, of whom the youngest was a baby named Nārāyaṇa. Since Nārāyaṇa was the youngest of all the sons, he was naturally very dear to both his father and his mother.
SB 6.1.25 Because of the child's broken language and awkward movements, old Ajāmila was very much attached to him. He always took care of the child and enjoyed the child's activities.
SB 6.1.26 When Ajāmila chewed food and ate it, he called the child to chew and eat, and when he drank he called the child to drink also. Always engaged in taking care of the child and calling his name, Nārāyaṇa, Ajāmila could not understand that his own time was now exhausted and that death was upon him.
SB 6.1.27 When the time of death arrived for the foolish Ajāmila, he began thinking exclusively of his son Nārāyaṇa.
SB 6.1.28, SB 6.1.29, SB 6.1.28-29 Ajāmila then saw three awkward persons with deformed bodily

features, fierce, twisted faces, and hair standing erect on their bodies. With ropes in their hands, they had come to take him away to the abode of Yamarāja. When he saw them he was extremely bewildered, and because of attachment to his child, who was playing a short distance away, Ajāmila began to call him loudly by his name. Thus with tears in his eyes he somehow or other chanted the holy name of Nārāyaṇa.

SB 6.1.30
My dear King, the order carriers of Viṣṇu, the Viṣṇudūtas, immediately arrived when they heard the holy name of their master from the mouth of the dying Ajāmila, who had certainly chanted without offense because he had chanted in complete anxiety.

SB 6.1.31
The order carriers of Yamarāja were snatching the soul from the core of the heart of Ajāmila, the husband of the prostitute, but with resounding voices the messengers of Lord Viṣṇu, the Viṣṇudūtas, forbade them to do so.

SB 6.1.32
When the order carriers of Yamarāja, the son of the sun-god, were thus forbidden, they replied: Who are you, sirs, that have the audacity to challenge the jurisdiction of Yamarāja?

SB 6.1.33
Dear sirs, whose servants are you, where have you come from, and why are you forbidding us to touch the body of Ajāmila? Are you demigods from the heavenly planets, are you sub-demigods, or are you the best of devotees?

SB 6.1.34, SB 6.1.35, SB 6.1.36, SB 6.1.34-36
The order carriers of Yamarāja said: Your eyes are just like the petals of lotus flowers. Dressed in yellow silken garments, decorated with garlands of lotuses, and wearing very attractive helmets on your heads and earrings on your ears, you all appear fresh and youthful. Your four long arms are decorated with bows and quivers of arrows and with swords, clubs, conchshells, discs and lotus flowers. Your effulgence has dissipated the darkness of this place with extraordinary illumination. Now, sirs, why are you obstructing us?

SB 6.1.37
Śukadeva Gosvāmī continued: Being thus addressed by the messengers of Yamarāja, the servants of Vāsudeva smiled and spoke the following words in voices as deep as the sound of rumbling clouds.

SB 6.1.38
The blessed messengers of Lord Viṣṇu, the Viṣṇudūtas, said: If you are actually servants of Yamarāja, you must explain to us the meaning of religious principles and the symptoms of irreligion.

SB 6.1.39
What is the process of punishing others? Who are the actual candidates for punishment? Are all karmīs engaged in fruitive activities punishable, or only some of them?

SB 6.1.40
The Yamadūtas replied: That which is prescribed in the Vedas constitutes dharma, the religious principles, and the opposite of that is irreligion. The Vedas are directly the Supreme Personality of Godhead, Nārāyaṇa, and are self-born. This we have heard from Yamarāja.

SB 6.1.41
The supreme cause of all causes, Nārāyaṇa, is situated in His own abode in the spiritual world, but nevertheless He controls the entire cosmic manifestation according to the three modes of material nature-sattva-guṇa, rajo-guṇa and tamo-guṇa. In this way all living entities are awarded different qualities, different names [such as brāhmaṇa, kṣatriya and vaiśya], different duties according to the varṇāśrama institution, and different forms. Thus Nārāyaṇa is the cause of the entire cosmic manifestation.

SB 6.1.42
The sun, fire, sky, air, demigods, moon, evening, day, night, directions, water, land and Supersoul Himself all witness the activities of the living entity.

SB 6.1.43
The candidates for punishment are those who are confirmed by these many witnesses to have deviated from their prescribed regulative duties. Everyone engaged in fruitive activities is suitable to be subjected to punishment according to his sinful acts.

SB 6.1.44
O inhabitants of Vaikuṅṭha, you are sinless, but those within this material world are all karmīs, whether acting piously or impiously. Both kinds of action are possible for them because they are contaminated by the three modes of nature and must act accordingly. One who has accepted a material body cannot be inactive, and sinful action is inevitable for one acting under the modes of material nature. Therefore all the living entities within this material world are punishable.

SB 6.1.45
In proportion to the extent of one's religious or irreligious actions in this life, one must enjoy or suffer the corresponding reactions of his karma in the next.

SB 6.1.46
O best of the demigods, we can see three different varieties of life, which are due to the contamination of the three modes of nature. The living entities are thus known as peaceful, restless and foolish; as happy, unhappy or in-between; or as religious, irreligious and semireligious. We can deduce that in the next life these three kinds of material nature will similarly act.

SB 6.1.47
Just as springtime in the present indicates the nature of springtimes in the past and future, so this life of happiness, distress or a mixture of both gives evidence concerning the religious and irreligious activities of one's past and future lives.

SB 6.1.48
The omnipotent Yamarāja is as good as Lord Brahmā, for while situated in his own abode or in everyone's heart like the Paramātmā, he mentally observes the past activities of a living entity and thus understands how the living entity will act in future lives.

SB 6.1.49
As a sleeping person acts according to the body manifested in his dreams and accepts it to be himself, so one identifies with his present body, which he acquired because of his past religious or irreligious actions, and is unable to know his past or future lives.

SB 6.1.50
Above the five senses of perception, the five working senses and the five objects of the senses is the mind, which is the sixteenth element. Above the mind is the seventeenth element, the soul, the living being himself, who, in cooperation with the other sixteen, enjoys the material world alone. The living being enjoys three kinds of situations, namely happy, distressful and mixed.

SB 6.1.51
The subtle body is endowed with sixteen parts—the five knowledge-acquiring senses, the five working senses, the five objects of sense gratification, and the mind. This subtle body is an effect of the three modes of material nature. It is composed of insurmountably strong desires, and therefore it causes the living entity to transmigrate from one body to another in human life, animal life and life as a demigod. When the living entity gets the body of a demigod, he is certainly very jubilant, when he gets a human body he is always in lamentation, and when he gets the body of an animal, he is always afraid. In all conditions, however, he is actually miserable. His miserable condition is called samsṛti, or transmigration in material life.

SB 6.1.52
The foolish embodied living entity, inept at controlling his senses and mind, is forced to act according to the influence of the modes of material nature, against his desires. He is like a silkworm that uses its own saliva to create a cocoon and then becomes trapped in it, with no possibility of getting out. The living entity traps himself in a network of his own fruitive activities and then can find no way to release himself. Thus he is always bewildered, and repeatedly he dies.

SB 6.1.53
Not a single living entity can remain unengaged even for a moment. One must act by his natural tendency according to the three modes of material nature because this natural tendency forcibly makes him work in a particular way.

SB 6.1.54
The fruitive activities a living being performs, whether pious or impious, are the unseen cause for the fulfillment of his desires. This unseen cause is the root for the living entity's different bodies. Because of his intense desire, the living entity takes birth in a particular family and receives a body which is either like that of his mother or like that of his father. The gross and subtle bodies are created according to his desire.

SB 6.1.55
Since the living entity is associated with material nature, he is in an awkward position, but if in the human form of life he is taught how to associate with the Supreme Personality of Godhead or His devotee, this position can be overcome.

SB 6.1.56, SB 6.1.57, SB 6.1.56-57
In the beginning this brāhmaṇa named Ajāmila studied all the Vedic literatures. He was a reservoir of good character, good conduct and good qualities. Firmly established in executing all the Vedic injunctions, he was very mild and gentle, and he kept his mind and senses under control. Furthermore, he was always truthful, he knew how to chant the Vedic mantras, and he was also very pure. Ajāmila was very respectful to his spiritual master, the fire-god, guests, and the elderly members of his household. Indeed, he was free from false

prestige. He was upright, benevolent to all living entities, and well behaved. He would never speak nonsense or envy anyone.
SB 6.1.58, SB 6.1.59, SB 6.1.60, SB 6.1.58-60 Once this brāhmaṇa Ajāmila, following the order of his father, went to the forest to collect fruit, flowers and two kinds of grass, called samit and kuśa. On the way home, he came upon a sūdra, a very lusty, fourth-class man, who was shamelessly embracing and kissing a prostitute. The sūdra was smiling, singing and enjoying as if this were proper behavior. Both the sūdra and the prostitute were drunk. The prostitute's eyes were rolling in intoxication, and her dress had become loose. Such was the condition in which Ajāmila saw them.
SB 6.1.61 The sūdra, his arm decorated with turmeric powder, was embracing the prostitute. When Ajāmila saw her, the dormant lusty desires in his heart awakened, and in illusion he fell under their control.
SB 6.1.62 As far as possible he patiently tried to remember the instructions of the śāstras not even to see a woman. With the help of this knowledge and his intellect, he tried to control his lusty desires, but because of the force of Cupid within his heart, he failed to control his mind.
SB 6.1.63 In the same way that the sun and moon are eclipsed by a low planet, the brāhmaṇa lost all his good sense. Taking advantage of this situation, he always thought of the prostitute, and within a short time he took her as a servant in his house and abandoned all the regulative principles of a brāhmaṇa.
SB 6.1.64 Thus Ajāmila began spending whatever money he had inherited from his father to satisfy the prostitute with various material presentations so that she would remain pleased with him. He gave up all his brahminical activities to satisfy the prostitute.
SB 6.1.65 Because his intelligence was pierced by the lustful glance of the prostitute, the victimized brāhmaṇa Ajāmila engaged in sinful acts in her association. He even gave up the company of his very beautiful young wife, who came from a very respectable brāhmaṇa family.
SB 6.1.66 Although born of a brāhmaṇa family, this rascal, bereft of intelligence because of the prostitute's association, earned money somehow or other, regardless of whether properly or improperly, and used it to maintain the prostitute's sons and daughters.
SB 6.1.67 This brāhmaṇa irresponsibly spent his long lifetime transgressing all the rules and regulations of the holy scripture, living extravagantly and eating food prepared by a prostitute. Therefore he is full of sins. He is unclean and is addicted to forbidden activities.
SB 6.1.68 This man Ajāmila did not undergo atonement. Therefore because of his sinful life, we must take him into the presence of Yamarāja for punishment. There, according to the extent of his sinful acts, he will be punished and thus purified.
SB 6.2: Ajāmila Delivered by the Viṣṇudūtas
SB 6.2.1 Śukadeva Gosvāmī said: My dear King, the servants of Lord Viṣṇu are always very expert in logic and arguments. After hearing the statements of the Yamadūtas, they replied as follows.
SB 6.2.2 The Viṣṇudūtas said: Alas, how painful it is that irreligion is being introduced into an assembly where religion should be maintained. Indeed, those in charge of maintaining the religious principles are needlessly punishing a sinless, unpunishable person.
SB 6.2.3 A king or governmental official should be so well qualified that he acts as a father, maintainer and protector of the citizens because of affection and love. He should give the citizens good advice and instructions according to the standard scriptures and should be equal to everyone. Yamarāja does this, for he is the supreme master of justice, and so do those who follow in his footsteps. However, if such persons become polluted and exhibit partiality by punishing an innocent, blameless person, where will the citizens go to take shelter for their maintenance and security?
SB 6.2.4 The mass of people follow the example of a leader in society and imitate his behavior. They accept as evidence whatever the leader accepts.
SB 6.2.5, SB 6.2.6, SB 6.2.5-6 People in general are not very advanced in knowledge by which to discriminate between religion and irreligion. The innocent, unenlightened citizen is like an ignorant animal sleeping in peace with its head on the lap of its master, faithfully believing in the

master's protection. If a leader is actually kindhearted and deserves to be the object of a living entity's faith, how can he punish or kill a foolish person who has fully surrendered in good faith and friendship?
SB 6.2.7 Ajāmila has already atoned for all his sinful actions. Indeed, he has atoned not only for sins performed in one life but for those performed in millions of lives, for in a helpless condition he chanted the holy name of Nārāyaṇa. Even though he did not chant purely, he chanted without offense, and therefore he is now pure and eligible for liberation.
SB 6.2.8 The Viṣṇudūtas continued: Even previously, while eating and at other times, this Ajāmila would call his son, saying, "My dear Nārāyaṇa, please come here." Although calling the name of his son, he nevertheless uttered the four syllables nā-rā-ya-ṇa. Simply by chanting the name of Nārāyaṇa in this way, he sufficiently atoned for the sinful reactions of millions of lives.
SB 6.2.9, SB 6.2.10, SB 6.2.9-10 The chanting of the holy name of Lord Viṣṇu is the best process of atonement for a thief of gold or other valuables, for a drunkard, for one who betrays a friend or relative, for one who kills a brāhmaṇa, or for one who indulges in sex with the wife of his guru or another superior. It is also the best method of atonement for one who murders women, the king or his father, for one who slaughters cows, and for all other sinful men. Simply by chanting the holy name of Lord Viṣṇu, such sinful persons may attract the attention of the Supreme Lord, who therefore considers, "Because this man has chanted My holy name, My duty is to give him protection."
SB 6.2.11 By following the Vedic ritualistic ceremonies or undergoing atonement, sinful men do not become as purified as by chanting once the holy name of Lord Hari. Although ritualistic atonement may free one from sinful reactions, it does not awaken devotional service, unlike the chanting of the Lord's names, which reminds one of the Lord's fame, qualities, attributes, pastimes and paraphernalia.
SB 6.2.12 The ritualistic ceremonies of atonement recommended in the religious scriptures are insufficient to cleanse the heart absolutely because after atonement one's mind again runs toward material activities. Consequently, for one who wants liberation from the fruitive reactions of material activities, the chanting of the Hare Kṛṣṇa mantra, or glorification of the name, fame and pastimes of the Lord, is recommended as the most perfect process of atonement because such chanting eradicates the dirt from one's heart completely.
SB 6.2.13 At the time of death, this Ajāmila helplessly and very loudly chanted the holy name of the Lord, Nārāyaṇa. That chanting alone has already freed him from the reactions of all sinful life. Therefore, O servants of Yamarāja, do not try to take him to your master for punishment in hellish conditions.
SB 6.2.14 One who chants the holy name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly [to indicate something else], jokingly, for musical entertainment, or even neglectfully. This is accepted by all the learned scholars of the scriptures.
SB 6.2.15 If one chants the holy name of Hari and then dies because of an accidental misfortune, such as falling from the top of a house, slipping and suffering broken bones while traveling on the road, being bitten by a serpent, being afflicted with pain and high fever, or being injured by a weapon, one is immediately absolved from having to enter hellish life, even though he is sinful.
SB 6.2.16 Authorities who are learned scholars and sages have carefully ascertained that one should atone for the heaviest sins by undergoing a heavy process of atonement and one should atone for lighter sins by undergoing lighter atonement. Chanting the Hare Kṛṣṇa mantra, however, vanquishes all the effects of sinful activities, regardless of whether heavy or light.
SB 6.2.17 Although one may neutralize the reactions of sinful life through austerity, charity, vows and other such methods, these pious activities cannot uproot the material desires in one's heart. However, if one serves the lotus feet of the Personality of Godhead, he is immediately freed from all such contaminations.
SB 6.2.18 As a fire burns dry grass to ashes, so the holy name of the Lord, whether chanted knowingly or unknowingly, burns to ashes, without fail, all the reactions of one's sinful activities.

SB 6.2.19 If a person unaware of the effective potency of a certain medicine takes that medicine or is forced to take it, it will act even without his knowledge because its potency does not depend on the patient's understanding. Similarly, even though one does not know the value of chanting the holy name of the Lord, if one chants knowingly or unknowingly, the chanting will be very effective.
SB 6.2.20 Śrī Śukadeva Gosvāmī continued: My dear King, having thus perfectly judged the principles of devotional service with reasoning and arguments, the order carriers of Lord Viṣṇu released the brāhmaṇa Ajāmīla from the bondage of the Yamadūtas and saved him from imminent death.
SB 6.2.21 My dear Mahārāja Parīkṣit, O subduer of all enemies, after the servants of Yamarāja had been answered by the order carriers of Lord Viṣṇu, they went to Yamarāja and explained to him everything that had happened.
SB 6.2.22 Having been released from the nooses of Yamarāja's servants, the brāhmaṇa Ajāmīla, now free from fear, came to his senses and immediately offered obeisances to the Viṣṇudūtas by bowing his head at their lotus feet. He was extremely pleased by their presence, for he had seen them save his life from the hands of the servants of Yamarāja.
SB 6.2.23 O sinless Mahārāja Parīkṣit, the order carriers of the Supreme Personality of Godhead, the Viṣṇudūtas, saw that Ajāmīla was attempting to say something, and thus they suddenly disappeared from his presence.
SB 6.2.24, SB 6.2.25, SB 6.2.24-25 After hearing the discourses between the Yamadūtas and the Viṣṇudūtas, Ajāmīla could understand the religious principles that act under the three modes of material nature. These principles are mentioned in the three Vedas. He could also understand the transcendental religious principles, which are above the modes of material nature and which concern the relationship between the living being and the Supreme Personality of Godhead. Furthermore, Ajāmīla heard glorification of the name, fame, qualities and pastimes of the Supreme Personality of Godhead. He thus became a perfectly pure devotee. He could then remember his past sinful activities, which he greatly regretted having performed.
SB 6.2.26 Ajāmīla said: Alas, being a servant of my senses, how degraded I became! I fell down from my position as a duly qualified brāhmaṇa and begot children in the womb of a prostitute.
SB 6.2.27 Alas, all condemnation upon me! I acted so sinfully that I degraded my family tradition. Indeed, I gave up my chaste and beautiful young wife to have sexual intercourse with a fallen prostitute accustomed to drinking wine. All condemnation upon me!
SB 6.2.28 My father and mother were old and had no other son or friend to look after them. Because I did not take care of them, they lived with great difficulty. Alas, like an abominable lower-class man, I ungratefully left them in that condition.
SB 6.2.29 It is now clear that as a consequence of such activities, a sinful person like me must be thrown into hellish conditions meant for those who have broken religious principles and must there suffer extreme miseries.
SB 6.2.30 Was this a dream I saw, or was it reality? I saw fearsome men with ropes in their hands coming to arrest me and drag me away. Where have they gone?
SB 6.2.31 And where have those four liberated and very beautiful persons gone who released me from arrest and saved me from being dragged down to the hellish regions?
SB 6.2.32 I am certainly most abominable and unfortunate to have merged in an ocean of sinful activities, but nevertheless, because of my previous spiritual activities, I could see those four exalted personalities who came to rescue me. Now I feel exceedingly happy because of their visit.
SB 6.2.33 Were it not for my past devotional service, how could I, a most unclean keeper of a prostitute, have gotten an opportunity to chant the holy name of Vaikuṅṭhpati when I was just ready to die? Certainly it could not have been possible.
SB 6.2.34

Ajāmīla continued: I am a shameless cheater who has killed his brahminical culture. Indeed, I am sin personified. Where am I in comparison to the all-auspicious chanting of the holy name of Lord Nārāyaṇa?
SB 6.2.35 I am such a sinful person, but since I have now gotten this opportunity, I must completely control my mind, life and senses and always engage in devotional service so that I may not fall again into the deep darkness and ignorance of material life.
SB 6.2.36, SB 6.2.37, SB 6.2.36-37 Because of identifying oneself with the body, one is subjected to desires for sense gratification, and thus one engages in many different types of pious and impious action. This is what constitutes material bondage. Now I shall disentangle myself from my material bondage, which has been caused by the Supreme Personality of Godhead's illusory energy in the form of a woman. Being a most fallen soul, I was victimized by the illusory energy and have become like a dancing dog led around by a woman's hand. Now I shall give up all lusty desires and free myself from this illusion. I shall become a merciful, well-wishing friend to all living entities and always absorb myself in Kṛṣṇa consciousness.
SB 6.2.38 Simply because I chanted the holy name of the Lord in the association of devotees, my heart is now becoming purified. Therefore I shall not fall victim again to the false lures of material sense gratification. Now that I have become fixed in the Absolute Truth, henceforward I shall not identify myself with the body. I shall give up false conceptions of "I" and "mine" and fix my mind on the lotus feet of Kṛṣṇa.
SB 6.2.39 Because of a moment's association with devotees [the Viṣṇudūtas], Ajāmīla detached himself from the material conception of life with determination. Thus freed from all material attraction, he immediately started for Hardwar.
SB 6.2.40 In Hardwar, Ajāmīla took shelter at a Viṣṇu temple, where he executed the process of bhakti-yoga. He controlled his senses and fully applied his mind in the service of the Lord.
SB 6.2.41 Ajāmīla fully engaged in devotional service. Thus he detached his mind from the process of sense gratification and became fully absorbed in thinking of the form of the Lord.
SB 6.2.42 When his intelligence and mind were fixed upon the form of the Lord, the brāhmaṇa Ajāmīla once again saw before him four celestial persons. He could understand that they were those he had seen previously, and thus he offered them his obeisances by bowing down before them.
SB 6.2.43 Upon seeing the Viṣṇudūtas, Ajāmīla gave up his material body at Hardwar on the bank of the Ganges. He regained his original spiritual body, which was a body appropriate for an associate of the Lord.
SB 6.2.44 Accompanied by the order carriers of Lord Viṣṇu, Ajāmīla boarded an airplane made of gold. Passing through the airways, he went directly to the abode of Lord Viṣṇu, the husband of the goddess of fortune.
SB 6.2.45 Ajāmīla was a brāhmaṇa who because of bad association had given up all brahminical culture and religious principles. Becoming most fallen, he stole, drank and performed other abominable acts. He even kept a prostitute. Thus he was destined to be carried away to hell by the order carriers of Yamarāja, but he was immediately rescued simply by a glimpse of the chanting of the holy name Nārāyaṇa.
SB 6.2.46 Therefore one who desires freedom from material bondage should adopt the process of chanting and glorifying the name, fame, form and pastimes of the Supreme Personality of Godhead, at whose feet all the holy places stand. One cannot derive the proper benefit from other methods, such as pious atonement, speculative knowledge and meditation in mystic yoga, because even after following such methods one takes to fruitive activities again, unable to control his mind, which is contaminated by the base qualities of nature, namely passion and ignorance.
SB 6.2.47, SB 6.2.48, SB 6.2.47-48 Because this very confidential historical narration has the potency to vanquish all sinful reactions, one who hears or describes it with faith and devotion is no longer doomed to hellish life, regardless of his having a material body and regardless of how sinful he may have been. Indeed, the Yamadūtas, who carry out the orders of Yamarāja,

do not approach him even to see him. After giving up his body, he returns home, back to Godhead, where he is very respectfully received and worshiped.	entire world is controlled by Him just as a bull is controlled by a rope in its nose.
SB 6.2.49 While suffering at the time of death, Ajāmila chanted the holy name of the Lord, and although the chanting was directed toward his son, he nevertheless returned home, back to Godhead. Therefore if one faithfully and inoffensively chants the holy name of the Lord, where is the doubt that he will return to Godhead?	SB 6.3.13 Just as the driver of a bullock cart ties ropes through the nostrils of his bulls to control them, the Supreme Personality of Godhead binds all men through the ropes of His words in the Vedas, which set forth the names and activities of the distinct orders of human society [brāhmaṇa, kṣatriya, vaiśya and śūdra]. In fear, the members of these orders all worship the Supreme Lord by offering Him presentations according to their respective activities.
SB 6.3: Yamarāja Instructs His Messengers	SB 6.3.14, SB 6.3.15, SB 6.3.14-15 I, Yamarāja; Indra, the King of heaven; Nirṛti; Varuṇa; Candra, the moon-god; Agni; Lord Śiva; Pavana; Lord Brahmā; Sūrya, the sun-god; Viśvāsu; the eight Vasus; the Sādhyas; the Maruts; the Rudras; the Siddhas; and Marīci and the other great ṛṣis engaged in maintaining the departmental affairs of the universe, as well as the best of the demigods headed by Bṛhaspati, and the great sages headed by Bhṛgu are all certainly freed from the influence of the two base material modes of nature, namely passion and ignorance. Nevertheless, although we are in the mode of goodness, we cannot understand the activities of the Supreme Personality of Godhead. What, then, is to be said of others, who, under illusion, merely speculate to know God?
SB 6.3.1 King Parīkṣit said: O my lord, O Śukadeva Gosvāmī, Yamarāja is the controller of all living entities in terms of their religious and irreligious activities, but his order had been foiled. When his servants, the Yamadūtas, informed him of their defeat by the Viṣṇudūtas, who had stopped them from arresting Ajāmila, what did he reply?	SB 6.3.16 As the different limbs of the body cannot see the eyes, the living entities cannot see the Supreme Lord, who is situated as the Supersoul in everyone's heart. Not by the senses, by the mind, by the life air, by thoughts within the heart, or by the vibration of words can the living entities ascertain the real situation of the Supreme Lord.
SB 6.3.2 O great sage, never before has it been heard anywhere that an order from Yamarāja has been baffled. Therefore I think that people will have doubts about this that no one but you can eradicate. Since that is my firm conviction, kindly explain the reasons for these events.	SB 6.3.17 The Supreme Personality of Godhead is self-sufficient and fully independent. He is the master of everyone and everything, including the illusory energy. He has His form, qualities and features; and similarly His order carriers, the Vaiṣṇavas, who are very beautiful, possess bodily features, transcendental qualities and a transcendental nature almost like His. They always wander within this world with full independence.
SB 6.3.3 Śrī Śukadeva Gosvāmī replied: My dear King, when the order carriers of Yamarāja were baffled and defeated by the order carriers of Viṣṇu, they approached their master, the controller of Saṁyamanī-purī and master of sinful persons, to tell him of this incident.	SB 6.3.18 The order carriers of Lord Viṣṇu, who are worshiped even by the demigods, possess wonderful bodily features exactly like those of Viṣṇu and are very rarely seen. The Viṣṇudūtas protect the devotees of the Lord from the hands of enemies, from envious persons and even from my jurisdiction, as well as from natural disturbances.
SB 6.3.4 The Yamadūtas said: Our dear lord, how many controllers or rulers are there in this material world? How many causes are responsible for manifesting the various results of activities performed under the three modes of material nature [sattva-guṇa, rajo-guṇa and tamoguna]?	SB 6.3.19 Real religious principles are enacted by the Supreme Personality of Godhead. Although fully situated in the mode of goodness, even the great ṛṣis who occupy the topmost planets cannot ascertain the real religious principles, nor can the demigods or the leaders of Siddhaloka, to say nothing of the asuras, ordinary human beings, Vidyādhara and Cāraṇas.
SB 6.3.5 If in this universe there are many rulers and justices who disagree about punishment and reward, their contradictory actions will neutralize each other, and no one will be punished or rewarded. Otherwise, if their contradictory acts fail to neutralize each other, everyone will have to be both punished and rewarded.	SB 6.3.20, SB 6.3.21, SB 6.3.20-21 Lord Brahmā, Bhāgavān Nārada, Lord Śiva, the four Kumāras, Lord Kapila [the son of Devahūti], Svāyambhuva Manu, Prahlāda Mahārāja, Janaka Mahārāja, Grandfather Bhiṣma, Bali Mahārāja, Śukadeva Gosvāmī and I myself know the real religious principle. My dear servants, this transcendental religious principle, which is known as bhāgavata-dharma, or surrender unto the Supreme Lord and love for Him, is uncontaminated by the material modes of nature. It is very confidential and difficult for ordinary human beings to understand, but if by chance one fortunately understands it, he is immediately liberated, and thus he returns home, back to Godhead.
SB 6.3.6 The Yamadūtas continued: Since there are many different karmīs, or workers, there may be different judges or rulers to give them justice, but just as one central emperor controls different departmental rulers, there must be one supreme controller to guide all the judges.	SB 6.3.22 Devotional service, beginning with the chanting of the holy name of the Lord, is the ultimate religious principle for the living entity in human society.
SB 6.3.7 The supreme judge must be one, not many. It was our understanding that you are that supreme judge and that you have jurisdiction even over the demigods. Our impression was that you are the master of all living entities, the supreme authority who discriminates between the pious and impious activities of all human beings.	SB 6.3.23 My dear servants, who are as good as my sons, just see how glorious is the chanting of the holy name of the Lord. The greatly sinful Ajāmila chanted only to call his son, not knowing that he was chanting the Lord's holy name. Nevertheless, by chanting the holy name of the Lord, he remembered Nārāyaṇa, and thus he was immediately saved from the ropes of death.
SB 6.3.8 But now we see that the punishment ordained under your authority is no longer effective, since your order has been transgressed by four wonderful and perfect persons.	SB 6.3.24 Therefore it should be understood that one is easily relieved from all sinful reactions by chanting the holy name of the Lord and chanting of His qualities and activities. This is the only process recommended for relief from sinful reactions. Even if one chants the holy name of the Lord with improper pronunciation, he will achieve relief from material bondage if he chants without offenses. Ajāmila, for example, was extremely sinful, but while dying he merely chanted
SB 6.3.9 We were bringing the most sinful Ajāmila toward the hellish planets, following your order, when those beautiful persons from Siddhaloka forcibly cut the knots of the ropes with which we were arresting him.	
SB 6.3.10 As soon as the sinful Ajāmila uttered the name Nārāyaṇa, these four beautiful men immediately arrived and reassured him, saying, "Do not fear. Do not fear." We wish to know about them from Your Lordship. If you think we are able to understand them, kindly describe who they are.	
SB 6.3.11 Śrī Śukadeva Gosvāmī said: Thus having been questioned, Lord Yamarāja, the supreme controller of the living entities, was very pleased with his order carriers because of hearing from them the holy name of Nārāyaṇa. He remembered the lotus feet of the Lord and began to reply.	
SB 6.3.12 Yamarāja said: My dear servants, you have accepted me as the Supreme, but factually I am not. Above me, and above all the other demigods, including Indra and Candra, is the one supreme master and controller. The partial manifestations of His personality are Brahmā, Viṣṇu and Śiva, who are in charge of the creation, maintenance and annihilation of this universe. He is like the two threads that form the length and breadth of a woven cloth. The	

the holy name, and although calling his son, he achieved complete liberation because he remembered the name of Nārāyaṇa.

SB 6.3.25
Because they are bewildered by the illusory energy of the Supreme Personality of Godhead, Yājñavalkya and Jaimini and other compilers of the religious scriptures cannot know the secret, confidential religious system of the twelve mahājānas. They cannot understand the transcendental value of performing devotional service or chanting the Hare Kṛṣṇa mantra. Because their minds are attracted to the ritualistic ceremonies mentioned in the Vedas—especially the Yajur Veda, Sāma Veda and Ṛg Veda—their intelligence has become dull. Thus they are busy collecting the ingredients for ritualistic ceremonies that yield only temporary benefits, such as elevation to Svargaloka for material happiness. They are not attracted to the saṅkīrtana movement; instead, they are interested in dharma, artha, kāma and mokṣa.

SB 6.3.26
Considering all these points, therefore, intelligent men decide to solve all problems by adopting the devotional service of chanting the holy name of the Lord, who is situated in everyone's heart and who is a mine of all auspicious qualities. Such persons are not within my jurisdiction for punishment. Generally they never commit sinful activities, but even if by mistake or because of bewilderment or illusion they sometimes commit sinful acts, they are protected from sinful reactions because they always chant the Hare Kṛṣṇa mantra.

SB 6.3.27
My dear servants, please do not approach such devotees, for they have fully surrendered to the lotus feet of the Supreme Personality of Godhead. They are equal to everyone, and their narrations are sung by the demigods and the inhabitants of Siddhaloka. Please do not even go near them. They are always protected by the club of the Supreme Personality of Godhead, and therefore Lord Brahmā and I and even the time factor are not competent to chastise them.

SB 6.3.28
Paramahāṁsas are exalted persons who have no taste for material enjoyment and who drink the honey of the Lord's lotus feet. My dear servants, bring to me for punishment only persons who are averse to the taste of that honey, who do not associate with paramahāṁsas and who are attached to family life and worldly enjoyment, which form the path to hell.

SB 6.3.29
My dear servants, please bring to me only those sinful persons who do not use their tongues to chant the holy name and qualities of Kṛṣṇa, whose hearts do not remember the lotus feet of Kṛṣṇa even once, and whose heads do not bow down even once before Lord Kṛṣṇa. Send me those who do not perform their duties toward Viṣṇu, which are the only duties in human life. Please bring me all such fools and rascals.

SB 6.3.30
[Then Yamarāja, considering himself and his servants to be offenders, spoke as follows, begging pardon from the Lord.] O my Lord, my servants have surely committed a great offense by arresting a Vaiṣṇava such as Ajāmīla. O Nārāyaṇa, O supreme and oldest person, please forgive us. Because of our ignorance, we failed to recognize Ajāmīla as a servant of Your Lordship, and thus we have certainly committed a great offense. Therefore with folded hands we beg Your pardon. My Lord, since You are supremely merciful and are always full of good qualities, please pardon us. We offer our respectful obeisances unto You.

SB 6.3.31
Śukadeva Gosvāmī continued: My dear King, the chanting of the holy name of the Lord is able to uproot even the reactions of the greatest sins. Therefore the chanting of the saṅkīrtana movement is the most auspicious activity in the entire universe. Please try to understand this so that others will take it seriously.

SB 6.3.32
One who constantly hears and chants the holy name of the Lord and hears and chants about His activities can very easily attain the platform of pure devotional service, which can cleanse the dirt from one's heart. One cannot achieve such purification merely by observing vows and performing Vedic ritualistic ceremonies.

SB 6.3.33
Devotees who always lick the honey from the lotus feet of Lord Kṛṣṇa do not care at all for material activities, which are performed under the three modes of material nature and which bring only misery. Indeed, devotees never give up the lotus feet of Kṛṣṇa to return to material activities. Others, however, who are addicted to Vedic rituals because they have neglected the service of the Lord's lotus feet and are enchanted by lusty desires, sometimes perform acts of atonement. Nevertheless, being incompletely purified, they return to sinful activities again and again.

SB 6.3.34

After hearing from the mouth of their master about the extraordinary glories of the Lord and His name, fame and attributes, the Yamadūtas were struck with wonder. Since then, as soon as they see a devotee, they fear him and dare not look at him again.

SB 6.3.35
When the great sage Agastya, the son of Kumbha, was residing in the Malaya Hills and worshiping the Supreme Personality of Godhead, I approached him, and he explained to me this confidential history.

SB 6.4: The Hāṁsa-guhya Prayers

SB 6.4.1, SB 6.4.2, SB 6.4.1-2
The blessed King said to Śukadeva Gosvāmī: My dear lord, the demigods, demons, human beings, Nāgas, beasts and birds were created during the reign of Svāyambhuva Manu. You have spoken about this creation briefly [in the Third Canto]. Now I wish to know about it elaborately. I also wish to know about the potency of the Supreme Personality of Godhead by which He brought about the secondary creation.

SB 6.4.3
Sūta Gosvāmī said: O great sages [assembled at Naimiṣāranya], after the great yogi Śukadeva Gosvāmī heard King Parīkṣit's inquiry, he praised it and thus replied.

SB 6.4.4
Śukadeva Gosvāmī said: When the ten sons of Prācīnabarhi emerged from the waters, in which they were performing austerities, they saw that the entire surface of the world was covered by trees.

SB 6.4.5
Because of having undergone long austerities in the water, the Pracetās were very angry at the trees. Desiring to burn them to ashes, they generated wind and fire from their mouths.

SB 6.4.6
My dear King Parīkṣit, when Soma, the king of the trees and predominating deity of the moon, saw the fire and wind burning all the trees to ashes, he felt great sympathy because he is the maintainer of all herbs and trees. To appease the anger of the Pracetās, Soma spoke as follows.

SB 6.4.7
O greatly fortunate ones, you should not kill these poor trees by burning them to ashes. Your duty is to wish the citizens [prajāṣ] all prosperity and to act as their protectors.

SB 6.4.8
The Supreme Personality of Godhead, Śrī Hari, is the master of all living entities, including all the prajāpatis, such as Lord Brahmā. Because He is the all-pervading and indestructible master, He has created all these trees and vegetables as eatables for other living entities.

SB 6.4.9
By nature's arrangement, fruits and flowers are considered the food of insects and birds; grass and other legless living entities are meant to be the food of four-legged animals like cows and buffalo; animals that cannot use their front legs as hands are meant to be the food of animals like tigers, which have claws; and four-legged animals like deer and goats, as well as food grains, are meant to be the food of human beings.

SB 6.4.10
O pure-hearted ones, your father, Prācīnabarhi, and the Supreme Personality of Godhead have ordered you to generate population. Therefore how can you burn to ashes these trees and herbs, which are needed for the maintenance of your subjects and descendants?

SB 6.4.11
The path of goodness traversed by your father, grandfather and great-grandfathers is that of maintaining the subjects [prajāṣ], including the men, animals and trees. That is the path you should follow. Unnecessary anger is contrary to your duty. Therefore I request you to control your anger.

SB 6.4.12
As the father and mother are the friends and maintainers of their children, as the eyelid is the protector of the eye, as the husband is the maintainer and protector of a woman, as the householder is the maintainer and protector of beggars, and as the learned is the friend of the ignorant, so the king is the protector and giver of life to all his subjects. The trees are also subjects of the king. Therefore they should be given protection.

SB 6.4.13
The Supreme Personality of Godhead is situated as the Supersoul within the cores of the hearts of all living entities, whether moving or nonmoving, including men, birds, animals, trees and, indeed, all living entities. Therefore you should consider every body a residence or temple of the Lord. By such vision you will satisfy the Lord. You should not angrily kill these living entities in the forms of trees.

SB 6.4.14

One who inquires into self-realization and thus subdues his powerful anger—which awakens suddenly in the body as if falling from the sky—transcends the influence of the modes of material nature.	SB 6.4.27, SB 6.4.28, SB 6.4.27-28 Just as great learned brāhmaṇas who are expert in performing ritualistic ceremonies and sacrifices can extract the fire dormant within wooden fuel by chanting the fifteen Sāmidhenī mantras, thus proving the efficacy of the Vedic mantras, so those who are actually advanced in consciousness—in other words, those who are Kṛṣṇa conscious—can find the Supersoul, who by His own spiritual potency is situated within the heart. The heart is covered by the three modes of material nature and the nine material elements [material nature, the total material energy, the ego, the mind and the five objects of sense gratification], and also by the five material elements and the ten senses. These twenty-seven elements constitute the external energy of the Lord. Great yogis meditate upon the Lord, who is situated as the Supersoul, Paramātmā, within the core of the heart. May that Supersoul be pleased with me. The Supersoul is realized when one is eager for liberation from the unlimited varieties of material life. One actually attains such liberation when he engages in the transcendental loving service of the Lord and realizes the Lord because of his attitude of service. The Lord may be addressed by various spiritual names, which are inconceivable to the material senses. When will that Supreme Personality of Godhead be pleased with me?
SB 6.4.15 There is no need to burn these poor trees any longer. Let whatever trees still remain be happy. Indeed, you should also be happy. Now, here is a beautiful, well-qualified girl named Māriṣā, who was raised by the trees as their daughter. You may accept this beautiful girl as your wife.	SB 6.4.29 Anything expressed by material vibrations, anything ascertained by material intelligence and anything experienced by the material senses or concocted within the material mind is but an effect of the modes of material nature and therefore has nothing to do with the real nature of the Supreme Personality of Godhead. The Supreme Lord is beyond the creation of this material world, for He is the source of the material qualities and creation. As the cause of all causes, He exists before the creation and after the creation. I wish to offer my respectful obeisances unto Him.
SB 6.4.16 Śukadeva Gosvāmī continued: My dear King, after thus pacifying the Pracetās, Soma, the king of the moon, gave them the beautiful girl born of Pramlocā Apsarā. The Pracetās all received Pramlocā's daughter, who had high, very beautiful hips, and married her according to the religious system.	SB 6.4.30 The Supreme Brahman, Kṛṣṇa, is the ultimate resting place and source of everything. Everything is done by Him, everything belongs to Him, and everything is offered to Him. He is the ultimate objective, and whether acting or causing others to act, He is the ultimate doer. There are many causes, high and low, but since He is the cause of all causes, He is well known as the Supreme Brahman who existed before all activities. He is one without a second and has no other cause. I therefore offer my respects unto Him.
SB 6.4.17 In the womb of that girl the Pracetās all begot a son named Dakṣa, who filled the three worlds with living entities.	SB 6.4.31 Let me offer my respectful obeisances unto the all-pervading Supreme Personality of Godhead, who possesses unlimited transcendental qualities. Acting from within the cores of the hearts of all philosophers, who propagate various views, He causes them to forget their own souls while sometimes agreeing and sometimes disagreeing among themselves. Thus He creates within this material world a situation in which they are unable to come to a conclusion. I offer my obeisances unto Him.
SB 6.4.18 Śukadeva Gosvāmī continued: Please hear from me with great attention how Prajāpati Dakṣa, who was very affectionate to his daughters, created different types of living entities through his semen and through his mind.	SB 6.4.32 There are two parties—namely, the theists and the atheists. The theist, who accepts the Supersoul, finds the spiritual cause through mystic yoga. The Sāṅkhyite, however, who merely analyzes the material elements, comes to a conclusion of impersonalism and does not accept a supreme cause—whether Bhagavān, Paramātmā or even Brahman. Instead, he is preoccupied with the superfluous, external activities of material nature. Ultimately, however, both parties demonstrate the Absolute Truth because although they offer opposing statements, their object is the same ultimate cause. They are both approaching the same Supreme Brahman, to whom I offer my respectful obeisances.
SB 6.4.19 With his mind, Prajāpati Dakṣa first created all kinds of demigods, demons, human beings, birds, beasts, aquatics and so on.	SB 6.4.33 The Supreme Personality of Godhead, who is inconceivably opulent, who is devoid of all material names, forms and pastimes, and who is all-pervading, is especially merciful to the devotees who worship His lotus feet. Thus He exhibits transcendental forms and names with His different pastimes. May that Supreme Personality of Godhead, whose form is eternal and full of knowledge and bliss, be merciful to me.
SB 6.4.20 But when Prajāpati Dakṣa saw that he was not properly generating all kinds of living entities, he approached a mountain near the Vindhya mountain range, and there he executed very difficult austerities.	SB 6.4.34 As the air carries various characteristics of the physical elements, like the aroma of a flower or colors resulting from a mixture of dust in the air, the Lord appears through lower systems of worship according to one's desires, although He appears as the demigods and not in His original form. What is the use of these other forms? May the original Supreme Personality of Godhead please fulfill my desires.
SB 6.4.21 Near that mountain was a very holy place named Aghamaṛṣaṇa. There Prajāpati Dakṣa executed ritualistic ceremonies and satisfied the Supreme Personality of Godhead, Hari, by engaging in great austerities to please Him.	SB 6.4.35, SB 6.4.36, SB 6.4.37, SB 6.4.38, SB 6.4.35-39 Śrī Śukadeva Gosvāmī said: The Supreme Personality of Godhead, Hari, who is extremely affectionate to His devotees, was very pleased by the prayers offered by Dakṣa, and thus He appeared at that holy
SB 6.4.22 My dear King, I shall fully explain to you the Hamsa-guhyā prayers, which were offered to the Supreme Personality of Godhead by Dakṣa, and I shall explain how the Lord was pleased with him for those prayers.	
SB 6.4.23 Prajāpati Dakṣa said: The Supreme Personality of Godhead is transcendental to the illusory energy and the physical categories it produces. He possesses the potency for unflinching knowledge and supreme willpower, and He is the controller of the living entities and the illusory energy. The conditioned souls who have accepted this material manifestation as everything cannot see Him, for He is above the evidence of experimental knowledge. Self-evident and self-sufficient, He is not caused by any superior cause. Let me offer my respectful obeisances unto Him.	
SB 6.4.24 As the sense objects [form, taste, touch, smell and sound] cannot understand how the senses perceive them, so the conditioned soul, although residing in his body along with the Supersoul, cannot understand how the supreme spiritual person, the master of the material creation, directs his senses. Let me offer my respectful obeisances unto that Supreme Person, who is the supreme controller.	
SB 6.4.25 Because they are only matter, the body, the life airs, the external and internal senses, the five gross elements and the subtle sense objects [form, taste, smell, sound and touch] cannot know their own nature, the nature of the other senses or the nature of their controllers. But the living being, because of his spiritual nature, can know his body, the life airs, the senses, the elements and the sense objects, and he can also know the three qualities that form their roots. Nevertheless, although the living being is completely aware of them, he is unable to see the Supreme Being, who is omniscient and unlimited. I therefore offer my respectful obeisances unto Him.	
SB 6.4.26 When one's consciousness is completely purified of the contamination of material existence, gross and subtle, without being agitated as in the working and dreaming states, and when the mind is not dissolved as in suṣupti, deep sleep, one comes to the platform of trance. Then one's material vision and the memories of the mind, which manifests names and forms, are vanquished. Only in such a trance is the Supreme Personality of Godhead revealed. Thus let us offer our respectful obeisances unto the Supreme Personality of Godhead, who is seen in that uncontaminated, transcendental state.	

place known as Aghamarṣaṇa. O Mahārāja Parīkṣit, best of the Kuru dynasty, the Lord's lotus feet rested on the shoulders of His carrier, Garuḍa, and He appeared with eight long, mighty, very beautiful arms. In His hands He held a disc, conchshell, sword, shield, arrow, bow, rope and club—in each hand a different weapon, all brilliantly shining. His garments were yellow and His bodily hue deep bluish. His eyes and face were very cheerful, and from His neck to His feet hung a long garland of flowers. His chest was decorated with the Kaustubha jewel and the mark of Śrīvatsa. On His head was a gorgeous round helmet, and His ears were decorated with earrings resembling sharks. All these ornaments were uncommonly beautiful. The Lord wore a golden belt on His waist, bracelets on His arms, rings on His fingers, and ankle bells on His feet. Thus decorated by various ornaments, Lord Hari, who is attractive to all the living entities of the three worlds, is known as Puruṣottama, the best personality. He was accompanied by great devotees like Nārada, Nanda and all the principal demigods, led by the heavenly king, Indra, and the residents of various upper planetary systems such as Siddhaloka, Gandharvaloka and Cāraṇaloka. Situated on both sides of the Lord and behind Him as well, these devotees offered Him prayers continuously.

SB 6.4.40
Seeing that wonderful and effulgent form of the Supreme Personality of Godhead, Prajāpati Dakṣa was first somewhat afraid, but then he was very pleased to see the Lord, and he fell to the ground like a stick [daṇḍavat] to offer his respects to the Lord.

SB 6.4.41
As rivers are filled by water flowing from a mountain, all of Dakṣa's senses were filled with pleasure. Because of his highly elevated happiness, Dakṣa could not say anything, but simply remained flat on the ground.

SB 6.4.42
Although Prajāpati Dakṣa could not say anything, when the Lord, who knows everyone's heart, saw His devotee prostrate in that manner and desiring to increase the population, He addressed him as follows.

SB 6.4.43
The Supreme Personality of Godhead said: O most fortunate Prācetasā, because of your great faith in Me, you have attained the supreme devotional ecstasy. Indeed, because of your austerities, combined with exalted devotion, your life is now successful. You have achieved complete perfection.

SB 6.4.44
My dear Prajāpati Dakṣa, you have performed extreme austerities for the welfare and growth of the world. My desire also is that everyone within this world be happy. I am therefore very pleased with you because you are endeavoring to fulfill My desire for the welfare of the entire world.

SB 6.4.45
Lord Brahmā, Lord Śiva, the Manus, all the other demigods in the higher planetary systems, and you prajāpatis, who are increasing the population, are working for the benefit of all living entities. Thus you expansions of My marginal energy are incarnations of My various qualities.

SB 6.4.46
My dear brāhmaṇa, austerity in the form of meditation is My heart, Vedic knowledge in the form of hymns and mantras constitutes My body, and spiritual activities and ecstatic emotions are My actual form. The ritualistic ceremonies and sacrifices, when properly conducted, are the various limbs of My body, the unseen good fortune proceeding from pious or spiritual activities constitutes My mind, and the demigods who execute My orders in various departments are My life and soul.

SB 6.4.47
Before the creation of this cosmic manifestation, I alone existed with My specific spiritual potencies. Consciousness was then unmanifested, just as one's consciousness is unmanifested during the time of sleep.

SB 6.4.48
I am the reservoir of unlimited potency, and therefore I am known as unlimited or all-pervading. From My material energy the cosmic manifestation appeared within Me, and in this universal manifestation appeared the chief being, Lord Brahmā, who is your source and is not born of a material mother.

SB 6.4.49, SB 6.4.50, SB 6.4.49-50
When the chief lord of the universe, Lord Brahmā [Svayambhū], having been inspired by My energy, was attempting to create, he thought himself incapable. Therefore I gave him advice, and in accordance with My instructions he underwent extremely difficult austerities. Because of these austerities, the great Lord Brahmā was able to create nine personalities, including you, to help him in the functions of creation.

SB 6.4.51
O My dear son Dakṣa, Prajāpati Pañcājana has a daughter named Asiknī, whom I offer to you so that you may accept her as your wife.

SB 6.4.52
Now unite in sexual life as man and woman, and in this way, by sexual intercourse, you will be able to beget hundreds of children in the womb of this girl to increase the population.

SB 6.4.53
After you give birth to many hundreds and thousands of children, they will also be captivated by My illusory energy and will engage, like You, in sexual intercourse. But because of My mercy to you and them, they will also be able to give Me presentations in devotion.

SB 6.4.54
Śukadeva Gosvāmī continued: After the creator of the entire universe, the Supreme Personality of Godhead, Hari, had spoken in this way in the presence of Prajāpati Dakṣa, He immediately disappeared as if He were an object experienced in a dream.

SB 6.5: Nārada Muni Cursed by Prajāpati Dakṣa

SB 6.5.1
Śrīla Śukadeva Gosvāmī continued: Impelled by the illusory energy of Lord Viṣṇu, Prajāpati Dakṣa begot ten thousand sons in the womb of Pāñcājanī [Asiknī]. My dear King, these sons were called the Haryaśvas.

SB 6.5.2
My dear King, all the sons of Prajāpati Dakṣa were alike in being very gentle and obedient to the orders of their father. When their father ordered them to beget children, they all went in the western direction.

SB 6.5.3
In the west, where the River Sindhu meets the sea, there is a great place of pilgrimage known as Nārāyaṇa-saras. Many sages and others advanced in spiritual consciousness live there.

SB 6.5.4, SB 6.5.5, SB 6.5.4-5
In that holy place, the Haryaśvas began regularly touching the lake's waters and bathing in them. Gradually becoming very much purified, they became inclined toward the activities of paramahāṁsas. Nevertheless, because their father had ordered them to increase the population, they performed severe austerities to fulfill his desires. One day, when the great sage Nārada saw those boys performing such fine austerities to increase the population, Nārada approached them.

SB 6.5.8, SB 6.5.6, SB 6.5.7, SB 6.5.6-8
The great sage Nārada said: My dear Haryaśvas, you have not seen the extremities of the earth. There is a kingdom where only one man lives and where there is a hole from which, having entered, no one emerges. A woman there who is extremely unchaste adorns herself with various attractive dresses, and the man who lives there is her husband. In that kingdom, there is a river flowing in both directions, a wonderful home made of twenty-five materials, a swan that vibrates various sounds, and an automatically revolving object made of sharp razors and thunderbolts. You have not seen all this, and therefore you are inexperienced boys without advanced knowledge. How, then, will you create progeny?

SB 6.5.9
Alas, your father is omniscient, but you do not know his actual order. Without knowing the actual purpose of your father, how will you create progeny?

SB 6.5.10
Śrī Śukadeva Gosvāmī said: Hearing these enigmatic words of Nārada Muni, the Haryaśvas considered them with their natural intelligence, without help from others.

SB 6.5.11
[The Haryaśvas understood the meaning of Nārada's words as follows.] The word "bhūh" ["the earth"] refers to the field of activities. The material body, which is a result of the living being's actions, is his field of activities, and it gives him false designations. Since time immemorial, he has received various types of material bodies, which are the roots of bondage to the material world. If one foolishly engages in temporary fruitive activities and does not look toward the cessation of this bondage, what will be the benefit of his actions?

SB 6.5.12
[Nārada Muni had said that there is a kingdom where there is only one male. The Haryaśvas realized the purport of this statement.] The only enjoyer is the Supreme Personality of Godhead, who observes everything, everywhere. He is full of six opulences and fully independent of everyone else. He is never subject to the three modes of material nature, for He is always transcendental to this material creation. If the members of human society do not understand Him, the Supreme, through their advancement in knowledge and

activities, but simply work very hard like cats and dogs all day and night for temporary happiness, what will be the benefit of their activities?	reached the same conclusion. Having accepted him as their spiritual master, they circumambulated that great sage and followed the path by which one never returns to this world.
SB 6.5.13 [Nārada Muni had described that there is a bila, or hole, from which, having entered, one does not return. The Haryaśvas understood the meaning of this allegory.] Hardly once has a person who has entered the lower planetary system called Pātāla been seen to return. Similarly, if one enters the Vaikuṅṭha-dhāma [pratyag-dhāma], he does not return to this material world. If there is such a place, from which, having gone, one does not return to the miserable material condition of life, what is the use of jumping like monkeys in the temporary material world and not seeing or understanding that place? What will be the profit?	SB 6.5.22 The seven musical notes—ṣa, ṛ, gā, ma, pa, dha and ni—are used in musical instruments, but originally they come from the Sāma Veda. The great sage Nārada vibrates sounds describing the pastimes of the Supreme Lord. By such transcendental vibrations, such as Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, he fixes his mind at the lotus feet of the Lord. Thus he directly perceives Hṛṣīkeṣa, the master of the senses. After delivering the Haryaśvas, Nārada Muni continued traveling throughout the planetary systems, his mind always fixed at the lotus feet of the Lord.
SB 6.5.14 [Nārada Muni had described a woman who is a professional prostitute. The Haryaśvas understood the identity of this woman.] Mixed with the mode of passion, the unsteady intelligence of every living entity is like a prostitute who changes dresses just to attract one's attention. If one fully engages in temporary fruitive activities, not understanding how this is taking place, what does he actually gain?	SB 6.5.23 The Haryaśvas, the sons of Prajāpati Dakṣa, were very well behaved, cultured sons, but unfortunately, because of the instructions of Nārada Muni, they deviated from the order of their father. When Dakṣa heard this news, which was brought to him by Nārada Muni, he began to lament. Although he was the father of such good sons, he had lost them all. Certainly this was lamentable.
SB 6.5.15 [Nārada Muni had also spoken of a man who is the husband of the prostitute. The Haryaśvas understood this as follows.] If one becomes the husband of a prostitute, he loses all independence. Similarly, if a living entity has polluted intelligence, he prolongs his materialistic life. Frustrated by material nature, he must follow the movements of the intelligence, which brings various conditions of happiness and distress. If one performs fruitive activities under such conditions, what will be the benefit?	SB 6.5.24 When Prajāpati Dakṣa was lamenting for his lost children, Lord Brahmā pacified him with instructions, and thereafter Dakṣa begot one thousand more children in the womb of his wife, Pāñcajani. This time his sons were known as the Savalāśvas.
SB 6.5.16 [Nārada Muni had said that there is a river flowing in both directions. The Haryaśvas understood the purport of this statement.] Material nature functions in two ways—by creation and dissolution. Thus the river of material nature flows both ways. A living entity who unknowingly falls in this river is submerged in its waves, and since the current is swifter near the banks of the river, he is unable to get out. What will be the benefit of performing fruitive activities in that river of māyā?	SB 6.5.25 In accordance with their father's order to beget children, the second group of sons also went to Nārāyaṇa-saras, the same place where their brothers had previously attained perfection by following the instructions of Nārada. Undertaking great vows of austerity, the Savalāśvas remained at that holy place.
SB 6.5.17 [Nārada Muni had said that there is a house made of twenty-five elements. The Haryaśvas understood this analogy.] The Supreme Lord is the reservoir of the twenty-five elements, and as the Supreme Being, the conductor of cause and effect, He causes their manifestation. If one engages in temporary fruitive activities, not knowing that Supreme Person, what benefit will he derive?	SB 6.5.26 At Nārāyaṇa-saras, the second group of sons performed penances in the same way as the first. They bathed in the holy water, and by its touch all the dirty material desires in their hearts were cleansed away. They murmured mantras beginning with oṃkāra and underwent a severe course of austerities.
SB 6.5.18 [Nārada Muni had spoken of a swan. That swan is explained in this verse.] The Vedic literatures [śāstras] vividly describe how to understand the Supreme Lord, the source of all material and spiritual energy. Indeed, they elaborately explain these two energies. The swan [haṁsa] is one who discriminates between matter and spirit, who accepts the essence of everything, and who explains the means of bondage and the means of liberation. The words of scriptures consist of variegated vibrations. If a foolish rascal leaves aside the study of these śāstras to engage in temporary activities, what will be the result?	SB 6.5.27, SB 6.5.28, SB 6.5.27-28 For a few months the sons of Prajāpati Dakṣa drank only water and ate only air. Thus undergoing great austerities, they recited this mantra: "Let us offer our respectful obeisances unto Nārāyaṇa, the Supreme Personality of Godhead, who is always situated in His transcendental abode. Since He is the Supreme Person [paramahaṁsa], let us offer our respectful obeisances unto Him."
SB 6.5.19 [Nārada Muni had spoken of a physical object made of sharp blades and thunderbolts. The Haryaśvas understood this allegory as follows.] Eternal time moves very sharply, as if made of razors and thunderbolts. Uninterrupted and fully independent, it drives the activities of the entire world. If one does not try to study the eternal element of time, what benefit can he derive from performing temporary material activities?	SB 6.5.29 O King Parīkṣit, Nārada Muni approached these sons of Prajāpati Dakṣa, who were engaged in tapasya to beget children, and spoke enigmatic words to them just as he had spoken to their elder brothers.
SB 6.5.20 [Nārada Muni had asked how one could ignorantly defy one's own father. The Haryaśvas understood the meaning of this question.] One must accept the original instructions of the śāstra. According to Vedic civilization, one is offered a sacred thread as a sign of second birth. One takes his second birth by dint of having received instructions in the śāstra from a bona fide spiritual master. Therefore, śāstra, scripture, is the real father. All the śāstras instruct that one should end his material way of life. If one does not know the purpose of the father's orders, the śāstras, he is ignorant. The words of a material father who endeavors to engage his son in material activities are not the real instructions of the father.	SB 6.5.30 O sons of Dakṣa, please hear my words of instruction attentively. You are all very affectionate to your elder brothers, the Haryaśvas. Therefore you should follow their path.
SB 6.5.21 Śukadeva Gosvāmī continued: My dear King, after hearing the instructions of Nārada, the Haryaśvas, the sons of Prajāpati Dakṣa, were firmly convinced. They all believed in his instructions and	SB 6.5.31 A brother aware of the principles of religion follows in the footsteps of his elder brothers. Because of being highly elevated, such a pious brother gets the opportunity to associate and enjoy with demigods like the Maruts, who are all affectionate to their brothers.
	SB 6.5.32 Śukadeva Gosvāmī continued: O best of the advanced Āryans, after saying this much to the sons of Prajāpati Dakṣa, Nārada Muni, whose merciful glance never goes in vain, left as he had planned. The sons of Dakṣa followed their elder brothers. Not attempting to produce children, they engaged themselves in Kṛṣṇa consciousness.
	SB 6.5.33 The Savalāśvas took to the correct path, which is obtainable by a mode of life meant to achieve devotional service, or the mercy of the Supreme Personality of Godhead. Like nights that have gone to the west, they have not returned even until now.
	SB 6.5.34 At this time, Prajāpati Dakṣa observed many inauspicious signs, and he heard from various sources that his second group of sons, the Savalāśvas, had followed the path of their elder brothers in accordance with the instructions of Nārada.
	SB 6.5.35 When he heard that the Savalāśvas had also left this world to engage in devotional service, Dakṣa was angry at Nārada, and he almost fainted due to lamentation. When Dakṣa met Nārada, Dakṣa's lips began trembling in anger, and he spoke as follows.
	SB 6.5.36

Prajāpati Dakṣa said: Alas, Nārada Muni, you wear the dress of a saintly person, but you are not actually a saint. Indeed, although I am now in grhastha life, I am a saintly person. By showing my sons the path of renunciation, you have done me an abominable injustice.

SB 6.5.37
Prajāpati Dakṣa said: My sons were not at all freed from their three debts. Indeed, they did not properly consider their obligations. O Nārada Muni, O personality of sinful action, you have obstructed their progress toward good fortune in this world and the next because they are still indebted to the saintly persons, the demigods and their father.

SB 6.5.38
Prajāpati Dakṣa continued: Thus committing violence against other living entities and yet claiming to be an associate of Lord Viṣṇu, you are defaming the Supreme Personality of Godhead. You needlessly created a mentality of renunciation in innocent boys, and therefore you are shameless and devoid of compassion. How could you travel with the personal associates of the Supreme Lord?

SB 6.5.39
All the devotees of the Lord but you are very kind to the conditioned souls and are eager to benefit others. Although you wear the dress of a devotee, you create enmity with people who are not your enemies, or you break friendship and create enmity between friends. Are you not ashamed of posing as a devotee while performing these abominable actions?

SB 6.5.40
Prajāpati Dakṣa continued: If you think that simply awakening the sense of renunciation will detach one from the material world, I must say that unless full knowledge is awakened, simply changing dresses as you have done cannot possibly bring detachment.

SB 6.5.41
Material enjoyment is indeed the cause of all unhappiness, but one cannot give it up unless one has personally experienced how much suffering it is. Therefore one should be allowed to remain in so-called material enjoyment while simultaneously advancing in knowledge to experience the misery of this false material happiness. Then, without help from others, one will find material enjoyment detestful. Those whose minds are changed by others do not become as renounced as those who have personal experience.

SB 6.5.42
Although I live in household life with my wife and children, I honestly follow the Vedic injunctions by engaging in fruitive activities to enjoy life without sinful reactions. I have performed all kinds of yajñas, including the deva-yajña, ṛṣi-yajña, pitṛ-yajña and nṛ-yajña. Because these yajñas are called vratas [vows], I am known as a grhāvratā. Unfortunately, you have given me great displeasure by misguiding my sons, for no reason, to the path of renunciation. This can be tolerated once.

SB 6.5.43
You have made me lose my sons once, and now you have again done the same inauspicious thing. Therefore you are a rascal who does not know how to behave toward others. You may travel all over the universe, but I curse you to have no residence anywhere.

SB 6.5.44
Śrī Śukadeva Gosvāmī continued: My dear King, since Nārada Muni is an approved saintly person, when cursed by Prajāpati Dakṣa he replied, "tad bādham: Yes, what you have said is good. I accept this curse." He could have cursed Prajāpati Dakṣa in return, but because he is a tolerant and merciful sādhu, he took no action.

SB 6.6: The Progeny of the Daughters of Dakṣa

SB 6.6.1
Śrī Śukadeva Gosvāmī said: My dear King, thereafter, at the request of Lord Brahmā, Prajāpati Dakṣa, who is known as Prācetasā, begot sixty daughters in the womb of his wife Asiknī. All the daughters were very affectionate toward their father.

SB 6.6.2
He gave ten daughters in charity to Dharmarāja [Yamarāja], thirteen to Kaśyapa [first twelve and then one more], twenty-seven to the moon-god, and two each to Aṅgirā, Kṛśāśva and Bhūta. The other four daughters were given to Kaśyapa. [Thus Kaśyapa received seventeen daughters in all.]

SB 6.6.3
Now please hear from me the names of all these daughters and their descendants, who filled all the three worlds.

SB 6.6.4
The ten daughters given to Yamarāja were named Bhānu, Lambā, Kakud, Yāmi, Viśvā, Sādhyā, Marutvatī, Vasu, Muhūrtā and Saṅkalpā. Now hear the names of their sons.

SB 6.6.5
O King, a son named Deva-ṛṣabha was born from the womb of Bhānu, and from him came a son named Indrasena. From the womb

of Lambā came a son named Vidyota, who generated all the clouds.

SB 6.6.6
From the womb of Kakud came the son named Saṅkaṭa, whose son was named Kikāta. From Kikāta came the demigods named Durgā. From Yāmi came the son named Svarga, whose son was named Nandi.

SB 6.6.7
The sons of Viśvā were the Viśvadevas, who had no progeny. From the womb of Sādhyā came the Sādhyas, who had a son named Arthasiddhi.

SB 6.6.8
The two sons who took birth from the womb of Marutvatī were Marutvān and Jayanta. Jayanta, who is an expansion of Lord Vāsudeva, is known as Upendra.

SB 6.6.9
The demigods named the Mauhūrtikas took birth from the womb of Muhūrtā. These demigods deliver the results of actions to the living entities of their respective times.

SB 6.6.10, SB 6.6.11, SB 6.6.10-11
The son of Saṅkalpā was known as Saṅkalpa, and from him lust was born. The sons of Vasu were known as the eight Vasus. Just hear their names from me: Droṇa, Prāṇa, Dhruva, Arka, Agni, Doṣa, Vāstu and Vibhāvasu. From Abhimati, the wife of the Vasu named Droṇa, were generated the sons named Harṣa, Śoka, Bhaya and so on.

SB 6.6.12
Urjasvatī, the wife of Prāṇa, gave birth to three sons, named Saha, Āyus and Purojava. The wife of Dhruva was known as Dharaṇi, and from her womb various cities took birth.

SB 6.6.13
From the womb of Vāsanā, the wife of Arka, came many sons, headed by Tarṣa. Dhārā, the wife of the Vasu named Agni, gave birth to many sons, headed by Draviṇaka.

SB 6.6.14
From Kṛttikā, another wife of Agni, came the son named Skanda, Kārttikeya, whose sons were headed by Viśākha. From the womb of Śarvarī, the wife of the Vasu named Doṣa, came the son named Śiśumāra, who was an expansion of the Supreme Personality of Godhead.

SB 6.6.15
From Aṅgirāsī, the wife of the Vasu named Vāstu, was born the great architect Viśvakarmā. Viśvakarmā became the husband of Ākrṭī, from whom the Manu named Cākṣuṣa was born. The sons of Manu were known as the Viśvadevas and Sādhyas.

SB 6.6.16
Uṣā, the wife of Vibhāvasu, gave birth to three sons—Vyusta, Rociṣa and Ātapa. From Ātapa came Pañcayāma, the span of day, who awakens all living entities to material activities.

SB 6.6.17, SB 6.6.18, SB 6.6.17-18
Sarūpā, the wife of Bhūta, gave birth to the ten million Rudras, of whom the eleven principle Rudras were Raivata, Aja, Bhava, Bhīma, Vāma, Ugra, Vṛṣākapi, Ajaikapāt, Ahirbradhna, Bahurūpa and Mahān. Their associates, the ghosts and goblins, who are very fearful, were born of the other wife of Bhūta.

SB 6.6.19
The prajāpati Aṅgirā had two wives, named Svadhā and Satī. The wife named Svadhā accepted all the Pitās as her sons, and Satī accepted the Atharvāṅgīrasa Veda as her son.

SB 6.6.20
Kṛśāśva had two wives, named Arcis and Dhisaṇā. In the wife named Arcis he begot Dhūmaketu and in Dhisaṇā he begot four sons, named Vedaśirā, Devala, Vayuna and Manu.

SB 6.6.21, SB 6.6.22, SB 6.6.21-22
Kaśyapa, who is also named Tārksya, had four wives—Vinatā [Suparnā], Kadṛū, Pataṅgī and Yāminī. Pataṅgī gave birth to many kinds of birds, and Yāminī gave birth to locusts. Vinatā [Suparnā] gave birth to Garuda, the carrier of Lord Viṣṇu, and to Anūru, or Aruṇa, the chariot driver of the sun-god. Kadṛū gave birth to different varieties of serpents.

SB 6.6.23
O Mahārāja Parīkṣit, best of the Bhāratas, the constellations named Kṛttikā were all wives of the moon-god. However, because Prajāpati Dakṣa had cursed him to suffer from a disease causing gradual destruction, the moon-god could not beget children in any of his wives.

SB 6.6.24, SB 6.6.25, SB 6.6.26, SB 6.6.24-26
Thereafter the King of the moon pacified Prajāpati Dakṣa with courteous words and thus regained the portions of light he had lost during his disease. Nevertheless he could not beget children. The moon loses his shining power during the dark fortnight, and in the bright fortnight it is manifest again. O King Parīkṣit, now please hear

from me the names of Kaśyapa's wives, from whose wombs the population of the entire universe has come. They are the mothers of almost all the population of the entire universe, and their names are very auspicious to hear. They are Aditi, Diti, Danu, Kāsthā, Ariṣṭā, Surasā, Ilā, Muni, Krodhavaśā, Tāmṛā, Surabhi, Saramā and Timi. From the womb of Timi all the aquatics took birth, and from the womb of Saramā the ferocious animals like the tigers and lions took birth.
SB 6.6.27 My dear King Parīkṣit, from the womb of Surabhi the buffalo, cow and other animals with cloven hooves took birth, from the womb of Tāmṛā the eagles, vultures and other large birds of prey took birth, and from the womb of Muni the angels took birth.
SB 6.6.28 The sons born of Krodhavaśā were the serpents known as dandaśūka, as well as other serpents and the mosquitoes. All the various creepers and trees were born from the womb of Ilā. The Rākṣasas, bad spirits, were born from the womb of Surasā.
SB 6.6.29, SB 6.6.30, SB 6.6.31, SB 6.6.29-31 The Gandharvas were born from the womb of Ariṣṭā, and animals whose hooves are not split, such as the horse, were born from the womb of Kāsthā. O King, from the womb of Danu came sixty-one sons, of whom these eighteen were very important: Dvimūrdhā, Śambāra, Ariṣṭa, Hayagrīva, Vibhāvasu, Ayomukha, Śaṅkuśirā, Svarbhānu, Kāpila, Aruṇa, Pulomā, Vṛṣaparvā, Ekacakra, Anutāpana, Dhūmrakeśa, Virūpākṣa, Vipracitti and Durjaya.
SB 6.6.32 The daughter of Svarbhānu named Suprabhā was married by Namuci. The daughter of Vṛṣaparvā named Sarmiṣṭhā was given to the powerful King Yayāti, the son of Nahusa.
SB 6.6.33, SB 6.6.34, SB 6.6.35, SB 6.6.36, SB 6.6.33-36 Vaiśvānara, the son of Danu, had four beautiful daughters, named Upadānavī, Hayaśirā, Pulomā and Kālakā. Hiranyākṣa married Upadānavī, and Kratu married Hayaśirā. Thereafter, at the request of Lord Brahmā, Prajāpati Kaśyapa married Pulomā and Kālakā, the other two daughters of Vaiśvānara. From the wombs of these two wives of Kaśyapa came sixty thousand sons, headed by Nivātakavaca, who are known as the Paulomas and the Kālakeyas. They were physically very strong and expert in fighting, and their aim was to disturb the sacrifices performed by the great sages. My dear King, when your grandfather Arjuna went to the heavenly planets, he alone killed all these demons, and thus King Indra became extremely affectionate toward him.
SB 6.6.37 In his wife Simhikā, Vipracitti begot one hundred and one sons, of whom the eldest is Rāhu and the others are the one hundred Ketus. All of them attained positions in the influential planets.
SB 6.6.38, SB 6.6.39, SB 6.6.38-39 Now please hear me as I describe the descendants of Aditi in chronological order. In this dynasty the Supreme Personality of Godhead Nārāyaṇa descended by His plenary expansion. The names of the sons of Aditi are as follows: Vivasvān, Aryamā, Pūṣā, Tvaṣṭā, Savitā, Bhaga, Dhātā, Vidhātā, Varuṇa, Mitra, Śatru and Urukrama.
SB 6.6.40 Samjñā, the wife of Vivasvān, the sun-god, gave birth to the Manu named Śrāddhadeva, and the same fortunate wife also gave birth to the twins Yamarāja and the River Yamunā. Then Yamī, while wandering on the earth in the form of a mare, gave birth to the Aśvinī-kumāras.
SB 6.6.41 Chāyā, another wife of the sun-god, begot two sons named Śanaīścara and Sāvarni Manu, and one daughter, Tapatī, who married Samvaraṇa.
SB 6.6.42 From the womb of Mātṛkā, the wife of Aryamā, were born many learned scholars. Among them Lord Brahmā created the human species, which are endowed with an aptitude for self-examination.
SB 6.6.43 Pūṣā had no sons. When Lord Śiva was angry at Dakṣa, Pūṣā had laughed at Lord Śiva and shown his teeth. Therefore he lost his teeth and had to live by eating only ground flour.
SB 6.6.44 Racanā, the daughter of the Daityas, became the wife of Prajāpati Tvaṣṭā. By his semina he begot in her womb two very powerful sons named Sanniveśa and Viśvarūpa.
SB 6.6.45 Although Viśvarūpa was the son of the daughter of their eternal enemies the demons, the demigods accepted him as their priest in accordance with the order of Brahmā when they were abandoned by their spiritual master, Bṛhaspati, whom they had disrespected.

SB 6.7: Indra Offends His Spiritual Master, Bṛhaspati.
SB 6.7.1 Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī: O great sage, why did the spiritual master of the demigods, Bṛhaspati, reject the demigods, who were his own disciples? What offense did the demigods commit against their spiritual master? Please describe to me this incident.
SB 6.7.2, SB 6.7.3, SB 6.7.4, SB 6.7.5, SB 6.7.6, SB 6.7.7, SB 6.7.8, SB 6.7.2-8 Śukadeva Gosvāmī said: O King, once upon a time, the King of heaven, Indra, being extremely proud because of his great opulence of the three worlds, transgressed the law of Vedic etiquette. Seated on his throne, he was surrounded by the Maruts, Vasus, Rudras, Ādityas, Rbhus, Viśvadevas, Sādhyas, Aśvinī-kumāras, Siddhas, Cāraṇas and Gandharvas and by great saintly persons. Also surrounding him were the Vidyādharas, Apsarās, Kinnaras, Patagas [birds] and Urugas [snakes]. All of them were offering Indra their respects and services, and the Apsarās and Gandharvas were dancing and singing with very sweet musical instruments. Over Indra's head was a white umbrella as effulgent as the full moon. Fanned by yak-tail whisks and served with all the paraphernalia of a great king, Indra was sitting with his wife, Śacidevī, who occupied half the throne, when the great sage Bṛhaspati appeared in that assembly. Bṛhaspati, the best of the sages, was the spiritual master of Indra and the demigods and was respected by the demigods and demons alike. Nevertheless, although Indra saw his spiritual master before him, he did not rise from his own seat or offer a seat to his spiritual master, nor did Indra offer him a respectful welcome. Indra did nothing to show him respect.
SB 6.7.9 Bṛhaspati knew everything that would happen in the future. Seeing Indra's transgression of etiquette, he completely understood that Indra was puffed up by his material opulence. Although able to curse Indra, he did not do so. Instead, he left the assembly and in silence returned to his home.
SB 6.7.10 Indra, the King of heaven, could immediately understand his mistake. Realizing he had disrespected his spiritual master, he condemned himself in the presence of all the members of the assembly.
SB 6.7.11 Alas, what a regrettable deed I have committed because of my lack of intelligence and my pride in my material opulences. I failed to show respect to my spiritual master when he entered this assembly, and thus I have insulted him.
SB 6.7.12 Although I am King of the demigods, who are situated in the mode of goodness, I was proud of a little opulence and polluted by false ego. Under the circumstances, who in this world would accept such riches at the risk of falling down? Alas! I condemn my wealth and opulence.
SB 6.7.13 If a person says, "One who is situated on the exalted throne of a king should not stand up to show respect to another king or a brāhmaṇa," it is to be understood that he does not know the superior religious principles.
SB 6.7.14 Leaders who have fallen into ignorance and who mislead people by directing them to the path of destruction [as described in the previous verse] are, in effect, boarding a stone boat, and so too are those who blindly follow them. A stone boat would be unable to float and would sink in the water with its passengers. Similarly, those who mislead people go to hell, and their followers go with them.
SB 6.7.15 King Indra said: Therefore with great frankness and without duplicity I shall now bow my head at the lotus feet of Bṛhaspati, the spiritual master of the demigods. Because he is in the mode of goodness, he is fully aware of all knowledge and is the best of the brāhmaṇas. Now I shall touch his lotus feet and offer my obeisances unto him to try to satisfy him.
SB 6.7.16 While Indra, the King of the demigods, thought in this way and repented in his own assembly, Bṛhaspati, the most powerful spiritual master, understood his mind. Thus he became invisible to Indra and left home, for Bṛhaspati was spiritually more powerful than King Indra.
SB 6.7.17 Although Indra searched vigorously with the assistance of the other demigods, he could not find Bṛhaspati. Then Indra thought, "Alas, my spiritual master has become dissatisfied with me, and now I have

no means of achieving good fortune." Although Indra was surrounded by demigods, he could not find peace of mind. SB 6.7.18
Hearing of the pitiable condition of King Indra, the demons, following the instructions of their guru, Śukrācārya, equipped themselves with weapons and declared war against the demigods. SB 6.7.19
The demigods' heads, thighs and arms and the other parts of their bodies were injured by the sharp arrows of the demons. The demigods, headed by Indra, saw no other course than to immediately approach Lord Brahmā with bowed heads for shelter and proper instruction. SB 6.7.20
When the most powerful Lord Brahmā saw the demigods coming toward him, their bodies gravely injured by the arrows of the demons, he pacified them by his great causeless mercy and spoke as follows. SB 6.7.21
Lord Brahmā said: O best of the demigods, unfortunately, because of madness resulting from your material opulence, you failed to receive Bṛhaspati properly when he came to your assembly. Because he is aware of the Supreme Brahman and fully in control of his senses, he is the best of the brāhmaṇas. Therefore it is very astonishing that you have acted impudently toward him. SB 6.7.22
Because of your misbehavior toward Bṛhaspati, you have been defeated by the demons. My dear demigods, since the demons were weak, having been defeated by you several times, how else could you, who were so advanced in opulence, be defeated by them? SB 6.7.23
O Indra, your enemies, the demons, were extremely weak because of their disrespect toward Śukrācārya, but since they have now worshiped Śukrācārya with great devotion, they have again become powerful. By their devotion to Śukrācārya, they have increased their strength so much that now they are even able to easily seize my abode from me. SB 6.7.24
Because of their firm determination to follow the instructions of Śukrācārya, his disciples, the demons, are now unconcerned about the demigods. In fact, kings or others who have determined faith in the mercy of brāhmaṇas, cows and the Supreme Personality of Godhead, Kṛṣṇa, and who always worship these three are always strong in their position. SB 6.7.25
O demigods, I instruct you to approach Viśvarūpa, the son of Tvaṣṭā, and accept him as your guru. He is a pure and very powerful brāhmaṇa undergoing austerity and penances. Pleased by your worship, he will fulfill your desires, provided that you tolerate his being inclined to side with the demons. SB 6.7.26
Śrīla Śukadeva Gosvāmī continued: Thus advised by Lord Brahmā and relieved of their anxiety, all the demigods went to the sage Viśvarūpa, the son of Tvaṣṭā. My dear King, they embraced him and spoke as follows. SB 6.7.27
The demigods said: Beloved Viśvarūpa, may there be all good fortune for you. We, the demigods, have come to your āśrama as your guests. Please try to fulfill our desires according to the time, since we are on the level of your parents. SB 6.7.28
O brāhmaṇa, the highest duty of a son, even though he has sons of his own, is to serve his parents, and what to speak of a son who is a brahmacārī? SB 6.7.29, SB 6.7.30, SB 6.7.29-30
The ācārya, the spiritual master who teaches all the Vedic knowledge and gives initiation by offering the sacred thread, is the personification of all the Vedas. Similarly, a father personifies Lord Brahmā; a brother, King Indra; a mother, the planet earth; and a sister, mercy. A guest personifies religious principles, an invited guest personifies the demigod Agni, and all living entities personify Lord Viṣṇu, the Supreme Personality of Godhead. SB 6.7.31
Dear son, we have been defeated by our enemies, and therefore we are very much aggrieved. Please mercifully fulfill our desires by relieving our distress through the strength of your austerities. Please fulfill our prayers. SB 6.7.32
Since you are completely aware of the Supreme Brahman, you are a perfect brāhmaṇa, and therefore you are the spiritual master of all orders of life. We accept you as our spiritual master and director so that by the power of your austerity we may easily defeat the enemies

who have conquered us. SB 6.7.33
The demigods continued: Do not fear criticism for being younger than us. Such etiquette does not apply in regard to Vedic mantras. Except in relationship to Vedic mantras, seniority is determined by age, but one may offer respectful obeisances even to a younger person who is advanced in chanting Vedic mantras. Therefore although you are junior in relationship to us, you may become our priest without hesitation. SB 6.7.34
Śukadeva Gosvāmī continued: When all the demigods requested the great Viśvarūpa to be their priest, Viśvarūpa, who was advanced in austerities, was very pleased. He replied to them as follows. SB 6.7.35
Śrī Viśvarūpa said: O demigods, although the acceptance of priesthood is decried as causing the loss of previously acquired brahminical power, how can someone like me refuse to accept your personal request? You are all exalted commanders of the entire universe. I am your disciple and must take many lessons from you. Therefore I cannot refuse you. I must agree for my own benefit. SB 6.7.36
O exalted governors of various planets, the true brāhmaṇa, who has no material possessions, maintains himself by the profession of accepting śiloṅchana. In other words, he picks up grains left in the field and on the ground in the wholesale marketplace. By this means, householder brāhmaṇas who actually abide by the principles of austerity and penance maintain themselves and their families and perform all necessary pious activities. A brāhmaṇa who desires to achieve happiness by gaining wealth through professional priesthood must certainly have a very low mind. How shall I accept such priesthood? SB 6.7.37
All of you are my superiors. Therefore although accepting priesthood is sometimes reproachable, I cannot refuse even a small request from you. I agree to be your priest. I shall fulfill your request by dedicating my life and possessions. SB 6.7.38
Śrī Śukadeva Gosvāmī continued: O King, after making this promise to the demigods, the exalted Viśvarūpa, surrounded by the demigods, performed the necessary priestly activities with great enthusiasm and attention. SB 6.7.39
The opulence of the demons, who are generally known as the enemies of the demigods, was protected by the talents and tactics of Śukrācārya, but Viśvarūpa, who was most powerful, composed a protective prayer known as the Nārāyaṇa-kavaca. By this intelligent mantra, he took away the opulence of the demons and gave it to Mahendra, the King of heaven. SB 6.7.40
Viśvarūpa, who was most liberal, spoke to King Indra [Sahasrākṣa] the secret hymn that protected Indra and conquered the military power of the demons.
SB 6.8: The Nārāyaṇa-kavaca Shield
SB 6.8.1, SB 6.8.2, SB 6.8.1-2 King Parikṣit inquired from Śukadeva Gosvāmī: My lord, kindly explain the Viṣṇu mantra armor that protected King Indra and enabled him to conquer his enemies, along with their carriers, and enjoy the opulence of the three worlds. Please explain to me that Nārāyaṇa armor, by which King Indra achieved success in battle, conquering the enemies who were endeavoring to kill him. SB 6.8.3
Śrī Śukadeva Gosvāmī said: King Indra, the leader of the demigods, inquired about the armor known as Nārāyaṇa-kavaca from Viśvarūpa, who was engaged by the demigods as their priest. Please hear Viśvarūpa's reply with great attention. SB 6.8.4, SB 6.8.5, SB 6.8.6, SB 6.8.4-6
Viśvarūpa said: If some form of fear arrives, one should first wash his hands and legs clean and then perform ācamana by chanting this mantra: om apavitraḥ pavitro vā sarvāvasthām gato 'pi vā/ yaḥ smaret puṇḍarikākṣam sa bahyābhyantarāḥ śuciḥ/ śrī-viṣṇu śrī-viṣṇu śrī-viṣṇu. Then one should touch kuśa grass and sit gravely and silently, facing north. When completely purified, one should touch the mantra composed of eight syllables to the eight parts of his body and touch the mantra composed of twelve syllables to his hands. Thus, in the following manner, he should bind himself with the Nārāyaṇa coat of armor. First, while chanting the mantra composed of eight syllables [om namo nārāyaṇāya], beginning with the praṇava, the syllable om, one should touch his hands to eight parts of his body, starting with the two feet and progressing systematically to the knees, thighs, abdomen, heart, chest, mouth and head. Then one

<p>should chant the mantra in reverse, beginning from the last syllable [ya], while touching the parts of his body in the reverse order. These two processes are known as utpatti-nyāsa and saṁhāra-nyāsa respectively.</p>	<p>May the Personality of Godhead in His incarnation as Vyāsadeva protect me from all kinds of ignorance resulting from the absence of Vedic knowledge. May Lord Buddhadeva protect me from activities opposed to Vedic principles and from laziness that causes one to madly forget the Vedic principles of knowledge and ritualistic action. May Kalkideva, the Supreme Personality of Godhead, who appeared as an incarnation to protect religious principles, protect me from the dirt of the age of Kali.</p>
<p>SB 6.8.7 Then one should chant the mantra composed of twelve syllables [om namo bhagavate vāsudevāya]. Preceding each syllable by the omkāra, one should place the syllables of the mantra on the tips of his fingers, beginning with the index finger of the right hand and concluding with the index finger of the left. The four remaining syllables should be placed on the joints of the thumbs.</p>	<p>SB 6.8.20 May Lord Keśava protect me with His club in the first portion of the day, and may Govinda, who is always engaged in playing His flute, protect me in the second portion of the day. May Lord Nārāyaṇa, who is equipped with all potencies, protect me in the third part of the day, and may Lord Viṣṇu, who carries a disc to kill His enemies, protect me in the fourth part of the day.</p>
<p>SB 6.8.8, SB 6.8.9, SB 6.8.10, SB 6.8.8-10 One must then chant the mantra of six syllables [om viṣṇave namaḥ]. One should place the syllable "om" on his heart, the syllable "vi" on the top of his head, the syllable "ṣa" between his eyebrows, the syllable "na" on his tuft of hair [śikhā], and the syllable "ve" between his eyes. The chanter of the mantra should then place the syllable "na" on all the joints of his body and meditate on the syllable "ma" as being a weapon. He should thus become the perfect personification of the mantra. Thereafter, adding visarga to the final syllable "ma," he should chant the mantra "maḥ astrāya phat" in all directions, beginning from the east. In this way, all directions will be bound by the protective armor of the mantra.</p>	<p>SB 6.8.21 May Lord Madhusūdana, who carries a bow very fearful for the demons, protect me during the fifth part of the day. In the evening, may Lord Mādhava, appearing as Brahmā, Viṣṇu and Maheśvara, protect me, and in the beginning of night may Lord Hṛṣīkeśa protect me. At the dead of night [in the second and third parts of night] may Lord Padmanābha alone protect me.</p>
<p>SB 6.8.11 After finishing this chanting, one should think himself qualitatively one with the Supreme Personality of Godhead, who is full in six opulences and is worthy to be meditated upon. Then one should chant the following protective prayer to Lord Nārāyaṇa, the Nārāyaṇa-kāvaca.</p>	<p>SB 6.8.22 May the Supreme Personality of Godhead, who bears the Śrīvatsa on His chest, protect me after midnight until the sky becomes pinkish. May Lord Janārdana, who carries a sword in His hand, protect me at the end of night [during the last four ghatikās of night]. May Lord Dāmodara protect me in the early morning, and may Lord Viśveśvara protect me during the junctions of day and night.</p>
<p>SB 6.8.12 The Supreme Lord, who sits on the back of the bird Garuḍa, touching him with His lotus feet, holds eight weapons—the conchshell, disc, shield, sword, club, arrows, bow and ropes. May that Supreme Personality of Godhead protect me at all times with His eight arms. He is all-powerful because He fully possesses the eight mystic powers [animā, laghimā, etc.].</p>	<p>SB 6.8.23 Set into motion by the Supreme Personality of Godhead and wandering in all the four directions, the disc of the Supreme Lord has sharp edges as destructive as the fire of devastation at the end of the millennium. As a blazing fire burns dry grass to ashes with the assistance of the breeze, may that Sudarśana cakra burn our enemies to ashes.</p>
<p>SB 6.8.13 May the Lord, who assumes the body of a great fish, protect me in the water from the fierce animals that are associates of the demigod Varuṇa. By expanding His illusory energy, the Lord assumed the form of the dwarf Vāmana. May Vāmana protect me on the land. Since the gigantic form of the Lord, Viśvarūpa, conquers the three worlds, may He protect me in the sky.</p>	<p>SB 6.8.24 O club in the hand of the Supreme Personality of Godhead, you produce sparks of fire as powerful as thunderbolts, and you are extremely dear to the Lord. I am also His servant. Therefore kindly help me pound to pieces the evil living beings known as Kuṣmāṇḍas, Vaināyakas, Yakṣas, Rākṣasas, Bhūtas and Grahas. Please pulverize them.</p>
<p>SB 6.8.14 May Lord Nṛsiṁhadeva, who appeared as the enemy of Hiranyakaśipu, protect me in all directions. His loud laughing vibrated in all directions and caused the pregnant wives of the asuras to have miscarriages. May that Lord be kind enough to protect me in difficult places like the forest and battlefield.</p>	<p>SB 6.8.25 O best of conchshells, O Pāñcajanya in the hands of the Lord, you are always filled with the breath of Lord Kṛṣṇa. Therefore you create a fearful sound vibration that causes trembling in the hearts of enemies like the Rākṣasas, pramatha ghosts, Pretas, Mātās, Piśācas and brāhmaṇa ghosts with fearful eyes.</p>
<p>SB 6.8.15 The Supreme indestructible Lord is ascertained through the performance of ritualistic sacrifices and is therefore known as Yajñeśvara. In His incarnation as Lord Boar, He raised the planet earth from the water at the bottom of the universe and kept it on His pointed tusks. May that Lord protect me from rogues on the street. May Paraśurāma protect me on the tops of mountains, and may the elder brother of Bharata, Lord Rāmacandra, along with His brother Lakṣmaṇa, protect me in foreign countries.</p>	<p>SB 6.8.26 O king of sharp-edged swords, you are engaged by the Supreme Personality of Godhead. Please cut the soldiers of my enemies to pieces. Please cut them to pieces! O shield marked with a hundred brilliant moonlike circles, please cover the eyes of the sinful enemies. Pluck out their sinful eyes.</p>
<p>SB 6.8.16 May Lord Nārāyaṇa protect me from unnecessarily following false religious systems and falling from my duties due to madness. May the Lord in His appearance as Nara protect me from unnecessary pride. May Lord Datātreyā, the master of all mystic power, protect me from falling while performing bhakti-yoga, and may Lord Kapila, the master of all good qualities, protect me from the material bondage of fruitive activities.</p>	<p>SB 6.8.27, SB 6.8.28, SB 6.8.27-28 May the glorification of the transcendental name, form, qualities and paraphernalia of the Supreme Personality of Godhead protect us from the influence of bad planets, meteors, envious human beings, serpents, scorpions, and animals like tigers and wolves. May it protect us from ghosts and the material elements like earth, water, fire and air, and may it also protect us from lightning and our past sins. We are always afraid of these hindrances to our auspicious life. Therefore, may they all be completely destroyed by the chanting of the Hare Kṛṣṇa mahā-mantra.</p>
<p>SB 6.8.17 May Sanat-kumāra protect me from lusty desires. As I begin some auspicious activity, may Lord Hayagrīva protect me from being an offender by neglecting to offer respectful obeisances to the Supreme Lord. May Devarṣi Nārada protect me from committing offenses in worshiping the Deity, and may Lord Kūrma, the tortoise, protect me from falling to the unlimited hellish planets.</p>	<p>SB 6.8.29 Lord Garuḍa, the carrier of Lord Viṣṇu, is the most worshipable lord, for he is as powerful as the Supreme Lord Himself. He is the personified Vedas and is worshiped by selected verses. May he protect us from all dangerous conditions, and may Lord Viśvakṣena, the Personality of Godhead, also protect us from all dangers by His holy names.</p>
<p>SB 6.8.18 May the Supreme Personality of Godhead in His incarnation as Dhanvantari relieve me from undesirable eatables and protect me from physical illness. May Lord Ṛṣabhadeva, who conquered His inner and outer senses, protect me from fear produced by the duality of heat and cold. May Yajña protect me from defamation and harm from the populace, and may Lord Balarāma as Śeṣa protect me from envious serpents.</p>	<p>SB 6.8.30 May the Supreme Personality of Godhead's holy names, His transcendental forms, His carriers and all the weapons decorating Him as personal associates protect our intelligence, senses, mind and life air from all dangers.</p>
<p>SB 6.8.19</p>	<p>SB 6.8.31 The subtle and gross cosmic manifestation is material, but nevertheless it is nondifferent from the Supreme Personality of Godhead because He is ultimately the cause of all causes. Cause and effect are factually one because the cause is present in the effect.</p>

Therefore the Absolute Truth, the Supreme Personality of Godhead, can destroy all our dangers by any of His potent parts.

SB 6.8.32, SB 6.8.33, SB 6.8.32-33

The Supreme Personality of Godhead, the living entities, the material energy, the spiritual energy and the entire creation are all individual substances. In the ultimate analysis, however, together they constitute the supreme one, the Personality of Godhead. Therefore those who are advanced in spiritual knowledge see unity in diversity. For such advanced persons, the Lord's bodily decorations, His name, His fame, His attributes and forms and the weapons in His hand are manifestations of the strength of His potency. According to their elevated spiritual understanding, the omniscient Lord, who manifests various forms, is present everywhere. May He always protect us everywhere from all calamities.

SB 6.8.34

Prahlāda Mahārāja loudly chanted the holy name of Lord Nṛsiṃhadeva. May Lord Nṛsiṃhadeva, roaring for His devotee Prahlāda Mahārāja, protect us from all fear of dangers created by stalwart leaders in all directions through poison, weapons, water, fire, air and so on. May the Lord cover their influence by His own transcendental influence. May Nṛsiṃhadeva protect us in all directions and in all corners, above, below, within and without.

SB 6.8.35

Viśvarūpa continued: O Indra, this mystic armor related to Lord Nārāyaṇa has been described by me to you. By putting on this protective covering, you will certainly be able to conquer the leaders of the demons.

SB 6.8.36

If one employs this armor, whomever he sees with his eyes or touches with his feet is immediately freed from all the above-mentioned dangers.

SB 6.8.37

This prayer, Nārāyaṇa-kavaca, constitutes subtle knowledge transcendently connected with Nārāyaṇa. One who employs this prayer is never disturbed or put in danger by the government, by plunderers, by evil demons or by any type of disease.

SB 6.8.38

O King of heaven, a brāhmaṇa named Kauśika formerly used this armor when he purposely gave up his body in the desert by mystic power.

SB 6.8.39

Surrounded by many beautiful women, Citraratha, the King of Gandharvaloka, was once passing in his airplane over the brāhmaṇa's body at the spot where the brāhmaṇa had died.

SB 6.8.40

Suddenly Citraratha was forced to fall from the sky headfirst with his airplane. Struck with wonder, he was ordered by the great sages named the Vālikhilyas to throw the brāhmaṇa's bones in the nearby River Sarasvatī. He had to do this and bathe in the river before returning to his own abode.

SB 6.8.41

Śrī Śukadeva Gosvāmī said: My dear Mahārāja Parīkṣit, one who employs this armor or hears about it with faith and veneration when afraid because of any conditions in the material world is immediately freed from all dangers and is worshiped by all living entities.

SB 6.8.42

King Indra, who performed one hundred sacrifices, received this prayer of protection from Viśvarūpa. After conquering the demons, he enjoyed all the opulences of the three worlds.

SB 6.9: Appearance of the Demon Vṛtrāsura

SB 6.9.1

Śrī Śukadeva Gosvāmī continued: Viśvarūpa, who was engaged as the priest of the demigods, had three heads. He used one to drink the beverage soma-rasa, another to drink wine and the third to eat food. O King Parīkṣit, thus I have heard from authorities.

SB 6.9.2

O Mahārāja Parīkṣit, the demigods were related to Viśvarūpa from his father's side, and therefore he visibly offered clarified butter in the fire while chanting mantras such as indrāya idam svāhā ["this is meant for King Indra"] and idam agnaye ["this is for the demigod of fire"]. He loudly chanted these mantras and offered each of the demigods his proper share.

SB 6.9.3

Although offering clarified butter in the sacrificial fire in the name of the demigods, without the knowledge of the demigods he also offered oblations to the demons because they were his relatives through his mother.

SB 6.9.4

Once upon a time, however, the King of heaven, Indra, understood that Viśvarūpa was secretly cheating the demigods by offering

oblations on behalf of the demons. He became extremely afraid of being defeated by the demons, and in great anger at Viśvarūpa he cut Viśvarūpa's three heads from his shoulders.

SB 6.9.5

Thereafter, the head meant for drinking soma-rasa was transformed into a kapiñjala [francolin partridge]. Similarly, the head meant for drinking wine was transformed into a kalaviṅka [sparrow], and the head meant for eating food became a tittiri [common partridge].

SB 6.9.6

Although Indra was so powerful that he could neutralize the sinful reactions for killing a brāhmaṇa, he repentantly accepted the burden of these reactions with folded hands. He suffered for one year, and then to purify himself he distributed the reactions for this sinful killing among the earth, water, trees and women.

SB 6.9.7

In return for King Indra's benediction that ditches in the earth would be filled automatically, the land accepted one fourth of the sinful reactions for killing a brāhmaṇa. Because of those sinful reactions, we find many deserts on the surface of the earth.

SB 6.9.8

In return for Indra's benediction that their branches and twigs would grow back when trimmed, the trees accepted one fourth of the reactions for killing a brāhmaṇa. These reactions are visible in the flowing of sap from trees. [Therefore one is forbidden to drink this sap.]

SB 6.9.9

In return for Lord Indra's benediction that they would be able to enjoy lusty desires continuously, even during pregnancy for as long as sex is not injurious to the embryo, women accepted one fourth of the sinful reactions. As a result of those reactions, women manifest the signs of menstruation every month.

SB 6.9.10

And in return for King Indra's benediction that water would increase the volume of other substances with which it was mixed, water accepted one fourth of the sinful reactions. Therefore there are bubbles and foam in water. When one collects water, these should be avoided.

SB 6.9.11

After Viśvarūpa was killed, his father, Tvaṣṭā, performed ritualistic ceremonies to kill Indra. He offered oblations in the sacrificial fire, saying, "O enemy of Indra, flourish to kill your enemy without delay."

SB 6.9.12

Thereafter, from the southern side of the sacrificial fire known as Anvāhārya came a fearful personality who looked like the destroyer of the entire creation at the end of the millennium.

SB 6.9.13, SB 6.9.14, SB 6.9.15, SB 6.9.16, SB 6.9.17, SB 6.9.13-17

Like arrows released in the four directions, the demon's body grew, day after day. Tall and blackish, he appeared like a burnt hill and was as lustrous as a bright array of clouds in the evening. The hair on the demon's body and his beard and moustache were the color of melted copper, and his eyes were piercing like the midday sun. He appeared unconquerable, as if holding the three worlds on the points of his blazing trident. Dancing and shouting with a loud voice, he made the entire surface of the earth tremble as if from an earthquake. As he yawned again and again, he seemed to be trying to swallow the whole sky with his mouth, which was as deep as a cave. He seemed to be licking up all the stars in the sky with his tongue and eating the entire universe with his long, sharp teeth. Seeing this gigantic demon, everyone, in great fear, ran here and there in all directions.

SB 6.9.18

That very fearful demon, who was actually the son of Tvaṣṭā, covered all the planetary systems by dint of austerity. Therefore he was named Vṛtra, or one who covers everything.

SB 6.9.19

The demigods, headed by Indra, charged the demon with their soldiers, striking him with their own transcendental bows and arrows and other weapons but Vṛtrāsura swallowed all their weapons.

SB 6.9.20

Struck with wonder and disappointment upon seeing the strength of the demon, the demigods lost their own strength. Therefore they all met together to try to please the Supersoul, the Supreme Personality of Godhead, Nārāyaṇa, by worshiping Him.

SB 6.9.21

The demigods said: The three worlds are created by the five elements—namely ether, air, fire, water and earth—which are controlled by various demigods, beginning from Lord Brahmā. Being very much afraid that the time factor will end our existence, we offer presentations unto time by performing our work as time dictates.

<p>The time factor himself, however, is afraid of the Supreme Personality of Godhead. Therefore let us now worship that Supreme Lord, who alone can give us full protection.</p>	<p>sannyāsis, who wander about the world to preach Kṛṣṇa consciousness, fully absorbed in samādhi through bhakti-yoga. Because their minds are concentrated upon You, they can receive the conception of Your personality in their fully purified hearts. When the darkness in their hearts is completely eradicated and You are revealed to them, the transcendental bliss they enjoy is the transcendental form of Your Lordship. No one but such persons can realize You. Therefore we simply offer You our respectful obeisances.</p>
<p>SB 6.9.22 Free from all material conceptions of existence and never wonder-struck by anything, the Lord is always jubilant and fully satisfied by His own spiritual perfection. He has no material designations, and therefore He is steady and unattached. That Supreme Personality of Godhead is the only shelter of everyone. Anyone desiring to be protected by others is certainly a great fool who desires to cross the sea by holding the tail of a dog.</p>	<p>SB 6.9.34 O Lord, You need no support, and although You have no material body, You do not need cooperation from us. Since You are the cause of the cosmic manifestation and You supply its material ingredients without being transformed, You create, maintain and annihilate this cosmic manifestation by Yourself. Nevertheless, although You appear engaged in material activity, You are transcendental to all material qualities. Consequently these transcendental activities of Yours are extremely difficult to understand.</p>
<p>SB 6.9.23 The Manu named King Satyavrata formerly saved himself by tying the small boat of the entire world to the horn of the Matsya avatāra, the fish incarnation. By the grace of the Matsya avatāra, Manu saved himself from the great danger of the flood. May that same fish incarnation save us from the great and fearful danger caused by the son of Tvastā.</p>	<p>SB 6.9.35 These are our inquiries. The ordinary conditioned soul is subject to the material laws, and he thus receives the fruits of his actions. Does Your Lordship, like an ordinary human being, exist within this material world in a body produced by the material modes? Do You enjoy or suffer the good or bad results of actions under the influence of time, past work and so forth? Or, on the contrary, are You present here only as a neutral witness who is self-sufficient, free from all material desires, and always full of spiritual potency? We certainly cannot understand Your actual position.</p>
<p>SB 6.9.24 In the beginning of creation, a tremendous wind caused fierce waves of inundating water. The great waves made such a horrible sound that Lord Brahmā almost fell from his seat on the lotus into the water of devastation, but he was saved with the help of the Lord. Thus we also expect the Lord to protect us from this dangerous condition.</p>	<p>SB 6.9.36 O Supreme Personality of Godhead, all contradictions can be reconciled in You. O Lord, since You are the Supreme Person, the reservoir of unlimited spiritual qualities, the supreme controller, Your unlimited glories are inconceivable to the conditioned souls. Many modern theologians argue about right and wrong without knowing what is actually right. Their arguments are always false and their judgments inconclusive because they have no authorized evidence with which to gain knowledge of You. Because their minds are agitated by scriptures containing false conclusions, they are unable to understand the truth concerning You. Furthermore, because of polluted eagerness to arrive at the right conclusion, their theories are incapable of revealing You, who are transcendental to their material conceptions. You are one without a second, and therefore in You contradictions like doing and not doing, happiness and distress, are not contradictory. Your potency is so great that it can do and undo anything as You like. With the help of that potency, what is impossible for You? Since there is no duality in Your constitutional position, You can do everything by the influence of Your energy.</p>
<p>SB 6.9.25 The Supreme Personality of Godhead, who created us by His external potency and by whose mercy we expand the creation of the universe, is always situated before us as the Supersoul, but we cannot see His form. We are unable to see Him because all of us think that we are separate and independent gods.</p>	<p>SB 6.9.37 A rope causes fear for a bewildered person who considers it a snake, but not for a person with proper intelligence who knows it to be only a rope. Similarly, You, as the Supersoul in everyone's heart, inspire fear or fearlessness according to one's intelligence, but in You there is no duality.</p>
<p>SB 6.9.26, SB 6.9.27, SB 6.9.26-27 By His inconceivable internal potency, the Supreme Personality of Godhead expands into various transcendental bodies as Vāmanadeva, the incarnation of strength among the demigods; Paraśurāma, the incarnation among saints; Nṛsimhadeva and Varāha, incarnations among animals; and Matsya and Kūrma, incarnations among aquatics. He accepts various transcendental bodies among all types of living entities, and among human beings He especially appears as Lord Kṛṣṇa and Lord Rāma. By His causeless mercy, He protects the demigods, who are always harassed by the demons. He is the supreme worshipable Deity of all living entities. He is the supreme cause, represented as the male and female creative energies. Although different from this universe, He exists in His universal form [virāt-rūpa]. In our fearful condition, let us take shelter of Him, for we are sure that the Supreme Lord, the Supreme Soul, will give us His protection.</p>	<p>SB 6.9.38 With deliberation, one will see that the Supreme Soul, although manifested in different ways, is actually the basic principle of everything. The total material energy is the cause of the material manifestation, but the material energy is caused by Him. Therefore He is the cause of all causes, the manifestor of intelligence and the senses. He is perceived as the Supersoul of everything. Without Him, everything would be dead. You, as that Supersoul, the supreme controller, are the only one remaining.</p>
<p>SB 6.9.28 Śrī Śukadeva Gosvāmī said: My dear King, when all the demigods offered Him their prayers, the Supreme Personality of Godhead, Lord Hari, carrying His weapons, the conchshell, disc and club, appeared first within their hearts and then before them.</p>	<p>SB 6.9.39 Therefore, O killer of the Madhu demon, incessant transcendental bliss flows in the minds of those who have even once tasted but a drop of the nectar from the ocean of Your glories. Such exalted devotees forget the tiny reflection of so-called material happiness produced from the material senses of sight and sound. Free from all desires, such devotees are the real friends of all living entities. Offering their minds unto You and enjoying transcendental bliss, they are expert in achieving the real goal of life. O Lord, You are the soul and dear friend of such devotees, who never need return to this material world. How could they give up engagement in Your devotional service?</p>
<p>SB 6.9.29, SB 6.9.30, SB 6.9.29-30 Surrounding and serving the Supreme Personality of Godhead, Nārāyaṇa, were sixteen personal attendants, decorated with ornaments and appearing exactly like Him but without the mark of Śrīvatsa and the Kaustubha jewel. O King, when all the demigods saw the Supreme Lord in that posture, smiling with eyes like the petals of lotuses grown in autumn, they were overwhelmed with happiness and immediately fell down like rods, offering daṇḍavats. Then they slowly rose and pleased the Lord by offering Him prayers.</p>	<p>SB 6.9.40 O Lord, O personified three worlds, father of the three worlds! O strength of the three worlds, in the form of the Vāmana incarnation! O three-eyed form of Nṛsimhadeva! O most beautiful person within the three worlds! Everything and everyone, including human beings and even the Daitya demons and the Dānavas, is but an expansion of Your energy. O supremely powerful one, You have always appeared</p>
<p>SB 6.9.31 The demigods said: O Supreme Personality of Godhead, You are competent to give the results of sacrifice, and You are also the time factor that destroys all such results in due course. You are the one who releases the cakra to kill the demons. O Lord, who possess many varieties of names, we offer our respectful obeisances unto You.</p>	
<p>SB 6.9.32 O supreme controller, You control the three destinations [promotion to the heavenly planets, birth as a human being, and condemnation in hell], yet Your supreme abode is Vaikuṅṭha-dhāma. Since we appeared after You created this cosmic manifestation, Your activities are impossible for us to understand. We therefore have nothing to offer You but our humble obeisances.</p>	
<p>SB 6.9.33 O Supreme Personality of Godhead, O Nārāyaṇa, O Vāsudeva, original person! O most exalted person, supreme experience, welfare personified! O supreme benediction, supremely merciful and changeless! O support of the cosmic manifestation, sole proprietor of all planetary systems, master of everything and husband of the goddess of fortune! Your Lordship is realized by the topmost</p>	

in Your forms as the various incarnations to punish the demons as soon as they become very powerful. You appear as Lord Vāmanadeva, Lord Rāma and Lord Kṛṣṇa. You appear sometimes as an animal like Lord Boar, sometimes a mixed incarnation like Lord Nṛsiṃhadeva and Lord Hayagrīva, and sometimes an aquatic like Lord Fish and Lord Tortoise. Assuming such various forms, You have always punished the demons and Dānavas. We therefore pray that Your Lordship appear today as another incarnation, if You so desire, to kill the great demon Vṛtrāsura.

SB 6.9.41

O supreme protector, O grandfather, O supreme pure, O Lord! We are all surrendered souls at Your lotus feet. Indeed, our minds are bound to Your lotus feet in meditation by chains of love. Now please manifest Your incarnation. Accepting us as Your own eternal servants and devotees, be pleased with us and sympathetic toward us. By Your love-filled glance, with its cool and pleasing smile of sympathy, and by the sweet, nectarean words emanating from Your beautiful face, free us from the anxiety caused by this Vṛtrāsura, who always pains the cores of our hearts.

SB 6.9.42

O Lord, as the small sparks of a fire cannot possibly perform the actions of the whole fire, we sparks of Your Lordship cannot inform You of the necessities of our lives. You are the complete whole. Therefore, of what do we need to inform You? You know everything because You are the original cause of the cosmic manifestation, the maintainer and the annihilator of the entire universal creation. You always engage in Your pastimes with Your spiritual and material energies, for You are the controller of all these varied energies. You exist within all living entities, within the cosmic manifestation, and also beyond them. You exist internally as Parabrahman and externally as the ingredients of the material creation. Therefore, although manifested in various stages, at different times and places, and in various bodies, You, the Personality of Godhead, are the original cause of all causes. Indeed, You are the original element. You are the witness of all activities, but because You are as great as the sky, You are never touched by any of them. You are the witness of everything as Parabrahman and Paramātmā. O Supreme Personality of Godhead, nothing is unknown to You.

SB 6.9.43

Dear Lord, You are omniscient, and therefore You know very well why we have taken shelter at Your lotus feet, which provide shade that gives relief from all material disturbances. Since You are the supreme spiritual master and You know everything, we have sought shelter of Your lotus feet for instruction. Please give us relief by counteracting our present distress. Your lotus feet are the only shelter for a fully surrendered devotee and are the only means for subduing all the tribulations of this material world.

SB 6.9.44

Therefore, O Lord, O supreme controller, O Lord Kṛṣṇa, please annihilate this dangerous demon Vṛtrāsura, Tvaṣṭā's son, who has already swallowed all our weapons, our paraphernalia for fighting, and our strength and influence.

SB 6.9.45

O Lord, O supreme pure, You live within the core of everyone's heart and observe all the desires and activities of the conditioned souls. O Supreme Personality of Godhead known as Lord Kṛṣṇa, Your reputation is bright and illuminating. You have no beginning, for You are the beginning of everything. This is understood by pure devotees because You are easily accessible to the pure and truthful. When the conditioned souls are liberated and sheltered at Your lotus feet after roving throughout the material world for many millions of years, they attain the highest success of life. Therefore, O Lord, O Supreme Personality of Godhead, we offer our respectful obeisances at Your lotus feet.

SB 6.9.46

Śrī Śukadeva Gosvāmī continued: O King Parīkṣit, when the demigods offered the Lord their sincere prayers in this way, the Lord listened by His causeless mercy. Being pleased, He then replied to the demigods.

SB 6.9.47

The Supreme Personality of Godhead said: O beloved demigods, you have offered your prayers to Me with great knowledge, and I am certainly most pleased with you. A person is liberated by such knowledge, and thus he remembers My exalted position, which is above the conditions of material life. Such a devotee is fully purified by offering prayers in full knowledge. This is the source of devotional service to Me.

SB 6.9.48

O best of the intelligent demigods, although it is true that nothing is difficult for one to obtain when I am pleased with him, a pure devotee, whose mind is exclusively fixed upon Me, does not ask Me for anything but the opportunity to engage in devotional service.

SB 6.9.49

Those who think material assets to be everything or to be the ultimate goal of life are called misers [kṛpaṇas]. They do not know the ultimate necessity of the soul. Moreover, if one awards that which is desired by such fools, he must also be considered foolish.

SB 6.9.50

A pure devotee who is fully accomplished in the science of devotional service will never instruct a foolish person to engage in fruitive activities for material enjoyment, not to speak of helping him in such activities. Such a devotee is like an experienced physician, who never encourages a patient to eat food injurious to his health, even if the patient desires it.

SB 6.9.51

O Maghavan [Indra], all good fortune unto you. I advise you to approach the exalted saint Dadhyaṅca [Dadhīci]. He has become very accomplished in knowledge, vows and austerities, and his body is very strong. Go ask him for his body without delay.

SB 6.9.52

That saintly Dadhyaṅca, who is also known as Dadhīci, personally assimilated the spiritual science and then delivered it to the Aśvinī-kumāras. It is said that Dadhyaṅca gave them mantras through the head of a horse. Therefore the mantras are called Aśvaśira. After obtaining the mantras of spiritual science from Dadhīci, the Aśvinī-kumāras became jīvan-mukta, liberated even in this life.

SB 6.9.53

Dadhyaṅca's invincible protective covering known as the Nārāyaṇa-kavaca was given to Tvaṣṭā, who delivered it to his son Viśvarūpa, from whom you have received it. Because of this Nārāyaṇa-kavaca, Dadhīci's body is now very strong. You should therefore beg him for his body.

SB 6.9.54

When the Aśvinī-kumāras beg for Dadhyaṅca's body on your behalf, he will surely give it because of affection. Do not doubt this, for Dadhyaṅca is very experienced in religious understanding. When Dadhyaṅca awards you his body, Viśvakarmā will prepare a thunderbolt from his bones. This thunderbolt will certainly kill Vṛtrāsura because it will be invested with My power.

SB 6.9.55

When Vṛtrāsura is killed because of My spiritual strength, you will regain your strength, weapons and wealth. Thus there will be all good fortune for all of you. Although Vṛtrāsura can destroy all the three worlds, do not fear that he will harm you. He is also a devotee and will never be envious of you.

SB 6.10: The Battle Between the Demigods and Vṛtrāsura

SB 6.10.1

Śrī Śukadeva Gosvāmī said: After instructing Indra in this way, the Supreme Personality of Godhead, Hari, the cause of the cosmic manifestation, then and there disappeared from the presence of the onlooking demigods.

SB 6.10.2

O King Parīkṣit, following the Lord's instructions, the demigods approached Dadhīci, the son of Atharvā. He was very liberal, and when they begged him to give them his body, he at once partially agreed. However, just to hear religious instructions from them, he smiled and jokingly spoke as follows.

SB 6.10.3

O elevated demigods, at the time of death, severe, unbearable pain takes away the consciousness of all living entities who have accepted material bodies. Don't you know about this pain?

SB 6.10.4

In this material world, every living entity is very much addicted to his material body. Struggling to keep his body forever, everyone tries to protect it by all means, even at the sacrifice of all his possessions. Therefore, who would be prepared to deliver his body to anyone, even if it were demanded by Lord Viṣṇu?

SB 6.10.5

The demigods replied: O exalted brāhmaṇa, pious persons like you, whose activities are praiseworthy, are very kind and affectionate to people in general. What can't such pious souls give for the benefit of others? They can give everything, including their bodies.

SB 6.10.6

Those who are too self-interested beg something from others, not knowing of others' pain. But if the beggar knew the difficulty of the giver, he would not ask for anything. Similarly, he who is able to give charity does not know the beggar's difficulty, for otherwise he would not refuse to give the beggar anything he might want as charity.

SB 6.10.7

The great sage Dadhīci said: Just to hear from you about religious principles, I refused to offer my body at your request. Now, although

my body is extremely dear to me, I must give it up for your better purposes since I know that it will leave me today or tomorrow.	nullified all these weapons by breaking them to pieces in the sky as before.
SB 6.10.8 O demigods, one who has no compassion for humanity in its suffering and does not sacrifice his impermanent body for the higher causes of religious principles or eternal glory is certainly pitied even by the immovable beings.	SB 6.10.27 When the soldiers of the demons, commanded by Vṛtrāsura, saw that the soldiers of King Indra were quite well, having not been injured at all by their volleys of weapons, not even by the trees, stones and mountain peaks, the demons were very much afraid.
SB 6.10.9 If one is unhappy to see the distress of other living beings and happy to see their happiness, his religious principles are appreciated as imperishable by exalted persons who are considered pious and benevolent.	SB 6.10.28 When insignificant persons use rough words to cast false, angry accusations against saintly persons, their fruitless words do not disturb the great personalities. Similarly, all the efforts of the demons against the demigods, who were favorably situated under the protection of Kṛṣṇa, were futile.
SB 6.10.10 This body, which is eatable by jackals and dogs after death, does not actually do any good for me, the spirit soul. It is usable only for a short time and may perish at any moment. The body and its possessions, its riches and relatives, must all be engaged for the benefit of others, or else they will be sources of tribulation and misery.	SB 6.10.29 The asuras, who are never devotees of Lord Kṛṣṇa, the Supreme Personality of Godhead, lost their pride in fighting when they found all their endeavors futile. Leaving aside their leader even in the very beginning of the fight, they decided to flee because all their prowess had been taken away by the enemy.
SB 6.10.11 Śrī Śukadeva Gosvāmī said: Dadhīci Muni, the son of Atharvā, thus resolved to give his body to the service of the demigods. He placed himself, the spirit soul, at the lotus feet of the Supreme Personality of Godhead and in this way gave up his gross material body made of five elements.	SB 6.10.30 Seeing his army broken and all the asuras, even those known as great heroes, fleeing the battlefield out of intense fear, Vṛtrāsura, who was truly a great-minded hero, smiled and spoke the following words.
SB 6.10.12 Dadhīci Muni controlled his senses, life force, mind and intelligence and became absorbed in trance. Thus he cut all his material bonds. He could not perceive how his material body became separated from his self.	SB 6.10.31 According to his position and the time and circumstances, Vṛtrāsura, the hero among heroes, spoke words that were much to be appreciated by thoughtful men. He called to the heroes of the demons, "O Vipracitti! O Namuci! O Pulomā! O Maya, Anarvā and Śambara! Please hear me and do not flee."
SB 6.10.13, SB 6.10.14, SB 6.10.13-14 Thereafter, King Indra very firmly took up the thunderbolt manufactured by Viśvakarmā from the bones of Dadhīci. Charged with the exalted power of Dadhīci Muni and enlightened by the power of the Supreme Personality of Godhead, Indra rode on the back of his carrier, Airāvata, surrounded by all the demigods, while all the great sages offered him praise. Thus he shone very beautifully, pleasing the three worlds as he rode off to kill Vṛtrāsura.	SB 6.10.32 Vṛtrāsura said: All living entities who have taken birth in this material world must die. Surely, no one in this world has found any means to be saved from death. Even providence has not provided a means to escape it. Under the circumstances, death being inevitable, if one can gain promotion to the higher planetary systems and be always celebrated here by dying a suitable death, what man will not accept such a glorious death?
SB 6.10.15 My dear King Parīkṣit, as Rudra, being very angry at Antaka [Yamarāja] had formerly run toward Antaka to kill him, Indra angrily and with great force attacked Vṛtrāsura, who was surrounded by the leaders of the demoniac armies.	SB 6.10.33 There are two ways to meet a glorious death, and both are very rare. One is to die after performing mystic yoga, especially bhakti-yoga, by which one can control the mind and living force and die absorbed in thought of the Supreme Personality of Godhead. The second is to die on the battlefield, leading the army and never showing one's back. These two kinds of death are recommended in the śāstra as glorious.
SB 6.10.16 Thereafter, at the end of Satya-yuga and the beginning of Tretā-yuga, a fierce battle took place between the demigods and the demons on the bank of the Narmadā.	SB 6.11: The Transcendental Qualities of Vṛtrāsura
SB 6.10.17, SB 6.10.18, SB 6.10.17-18 O King, when all the asuras came onto the battlefield, headed by Vṛtrāsura, they saw King Indra carrying the thunderbolt and surrounded by the Rudras, Vasus, Adityas, Aśvinī-kumāras, Pitās, Vahnīs, Maruts, R̥bhus, Sādhyas and Viśvadevas. Surrounded by his company, Indra shone so brightly that his effulgence was intolerable to the demons.	SB 6.11.1 Śrī Śukadeva Gosvāmī said: O King, Vṛtrāsura, the commander in chief of the demons, advised his lieutenants in the principles of religion, but the cowardly demoniac commanders, intent upon fleeing the battlefield, were so disturbed by fear that they could not accept his words.
SB 6.10.19, SB 6.10.20, SB 6.10.21, SB 6.10.22, SB 6.10.19-22 Many hundreds and thousands of demons, demi-demons, Yakṣas, Rākṣasas [man-eaters] and others, headed by Sumālī and Mālī, resisted the armies of King Indra, which even death personified cannot easily overcome. Among the demons were Namuci, Śambara, Anarvā, Dvimūrdhā, Ṛṣabha, Asura, Hayagrīva, Śaṅkuśīrā, Vipracitti, Ayomukha, Pulomā, Vṛṣaparvā, Praheti, Heti and Utkala. Roaring tumultuously and fearlessly like lions, these invincible demons, all dressed in golden ornaments, gave pain to the demigods with weapons like clubs, bludgeons, arrows, barbed darts, mallets and lances.	SB 6.11.2, SB 6.11.3, SB 6.11.2-3 O King Parīkṣit, the demigods, taking advantage of a favorable opportunity presented by time, attacked the army of the demons from the rear and began driving away the demoniac soldiers, scattering them here and there as if their army had no leader. Seeing the pitiable condition of his soldiers, Vṛtrāsura, the best of the asuras, who was called Indraśatru, the enemy of Indra, was very much aggrieved. Unable to tolerate such reverses, he stopped and forcefully rebuked the demigods, speaking the following words in an angry mood.
SB 6.10.23 Armed with lances, tridents, axes, swords and other weapons like śataghnīs and bhuṣuṅḍīs, the demons attacked from different directions and scattered all the chiefs of the demigod armies.	SB 6.11.4 O demigods, these demoniac soldiers have taken birth uselessly. Indeed, they have come from the bodies of their mothers exactly like stool. What is the benefit of killing such enemies from behind while they are running in fear? One who considers himself a hero should not kill an enemy who is afraid of losing his life. Such killing is never glorious, nor can it promote one to the heavenly planets.
SB 6.10.24 As the stars in the sky cannot be seen when covered by dense clouds, the demigods, being completely covered by networks of arrows falling upon them one after another, could not be seen.	SB 6.11.5 O insignificant demigods, if you truly have faith in your heroism, if you have patience in the cores of your hearts and if you are not ambitious for sense gratification, please stand before me for a moment.
SB 6.10.25 The showers of various weapons and arrows released to kill the soldiers of the demigods did not reach them because the demigods, acting quickly, cut the weapons into thousands of pieces in the sky.	SB 6.11.6 Śukadeva Gosvāmī said: Vṛtrāsura, the angry and most powerful hero, terrified the demigods with his stout and strongly built body. When he roared with a resounding voice, nearly all living entities fainted.
SB 6.10.26 As their weapons and mantras decreased, the demons began showering mountain peaks, trees and stones upon the demigod soldiers, but the demigods were so powerful and expert that they	

SB 6.11.7	When all the demigods heard Vṛtrāsura's tumultuous roar, which resembled that of a lion, they fainted and fell to the ground as if struck by thunderbolts.
SB 6.11.8	As the demigods closed their eyes in fear, Vṛtrāsura, taking up his trident and making the earth tremble with his great strength, trampled the demigods beneath his feet on the battlefield the way a mad elephant tramples hollow bamboos in the forest.
SB 6.11.9	Seeing Vṛtrāsura's disposition, Indra, the King of heaven, became intolerant and threw at him one of his great clubs, which are extremely difficult to counteract. However, as the club flew toward him, Vṛtrāsura easily caught it with his left hand.
SB 6.11.10	O King Parīkṣit, the powerful Vṛtrāsura, the enemy of King Indra, angrily struck the head of Indra's elephant with that club, making a tumultuous sound on the battlefield. For this heroic deed, the soldiers on both sides glorified him.
SB 6.11.11	Struck with the club by Vṛtrāsura like a mountain struck by a thunderbolt, the elephant Airāvata, feeling great pain and spitting blood from its broken mouth, was pushed back fourteen yards. In great distress, the elephant fell, with Indra on its back.
SB 6.11.12	When he saw Indra's carrier elephant thus fatigued and injured and when he saw Indra morose because his carrier had been harmed in that way, the great soul Vṛtrāsura, following religious principles, refrained from again striking Indra with the club. Taking this opportunity, Indra touched the elephant with his nectar-producing hand, thus relieving the animal's pain and curing its injuries. Then the elephant and Indra both stood silently.
SB 6.11.13	O King, when the great hero Vṛtrāsura saw Indra, his enemy, the killer of his brother, standing before him with a thunderbolt in his hand, desiring to fight, Vṛtrāsura remembered how Indra had cruelly killed his brother. Thinking of Indra's sinful activities, he became mad with lamentation and forgetfulness. Laughing sarcastically, he spoke as follows.
SB 6.11.14	Śrī Vṛtrāsura said: He who has killed a brāhmaṇa, he who has killed his spiritual master—indeed, he who has killed my brother—is now, by good fortune, standing before me face to face as my enemy. O most abominable one, when I pierce your stonelike heart with my trident, I shall be freed from my debt to my brother.
SB 6.11.15	Only for the sake of living in the heavenly planets, you killed my elder brother—a self-realized, sinless, qualified brāhmaṇa who had been appointed your chief priest. He was your spiritual master, but although you entrusted him with the performance of your sacrifice, you later mercilessly severed his heads from his body the way one butchers an animal.
SB 6.11.16	Indra, you are bereft of all shame, mercy, glory and good fortune. Deprived of these good qualities by the reactions of your fruitive activities, you are to be condemned even by the man-eaters [Rākṣasas]. Now I shall pierce your body with my trident, and after you die with great pain, even fire will not touch you; only the vultures will eat your body.
SB 6.11.17	You are naturally cruel. If the other demigods, unaware of my prowess, follow you by attacking me with raised weapons, I shall sever their heads with this sharp trident. With those heads I shall perform a sacrifice to Bhairava and the other leaders of the ghosts, along with their hordes.
SB 6.11.18	But if in this battle you cut off my head with your thunderbolt and kill my soldiers, O Indra, O great hero, I shall take great pleasure in offering my body to other living entities [such as jackals and vultures]. I shall thus be relieved of my obligations to the reactions of my karma, and my fortune will be to receive the dust from the lotus feet of great devotees like Nārada Muni.
SB 6.11.19	O King of the demigods, since I, your enemy, am standing before you, why don't you hurl your thunderbolt at me? Although your attack upon me with your club was certainly useless, like a request of money from a miser, the thunderbolt you carry will not be useless. You need have no doubts about this.
SB 6.11.20	O Indra, King of heaven, the thunderbolt you carry to kill me has been empowered by the prowess of Lord Viṣṇu and the strength of

Dadhīci's austerities. Since you have come here to kill me in accordance with Lord Viṣṇu's order, there is no doubt that I shall be killed by the release of your thunderbolt. Lord Viṣṇu has sided with you. Therefore your victory, opulence and all good qualities are assured.	
SB 6.11.21	By the force of your thunderbolt, I shall be freed of material bondage and shall give up this body and this world of material desires. Fixing my mind upon the lotus feet of Lord Saṅkaraṣaṇa, I shall attain the destination of such great sages as Nārada Muni, just as Lord Saṅkaraṣaṇa has said.
SB 6.11.22	Persons who fully surrender at the lotus feet of the Supreme Personality of Godhead and always think of His lotus feet are accepted and recognized by the Lord as His own personal assistants or servants. The Lord never bestows upon such servants the brilliant opulences of the upper, lower and middle planetary systems of this material world. When one possesses material opulence in any of these three divisions of the universe, his possessions naturally increase his enmity, anxiety, mental agitation, pride and belligerence. Thus one goes through much endeavor to increase and maintain his possessions, and he suffers great unhappiness when he loses them.
SB 6.11.23	Our Lord, the Supreme Personality of Godhead, forbids His devotees to endeavor uselessly for religion, economic development and sense gratification. O Indra, one can thus infer how kind the Lord is. Such mercy is obtainable only by unalloyed devotees, not by persons who aspire for material gains.
SB 6.11.24	O my Lord, O Supreme Personality of Godhead, will I again be able to be a servant of Your eternal servants who find shelter only at Your lotus feet? O Lord of my life, may I again become their servant so that my mind may always think of Your transcendental attributes, my words always glorify those attributes, and my body always engage in the loving service of Your Lordship?
SB 6.11.25	O my Lord, source of all opportunities, I do not desire to enjoy in Dhruvaloka, the heavenly planets or the planet where Lord Brahmā resides, nor do I want to be the supreme ruler of all the earthly planets or the lower planetary systems. I do not desire to be master of the powers of mystic yoga, nor do I want liberation if I have to give up Your lotus feet.
SB 6.11.26	O lotus-eyed Lord, as baby birds that have not yet developed their wings always look for their mother to return and feed them, as small calves tied with ropes await anxiously the time of milking, when they will be allowed to drink the milk of their mothers, or as a morose wife whose husband is away from home always longs for him to return and satisfy her in all respects, I always yearn for the opportunity to render direct service unto You.
SB 6.11.27	O my Lord, my master, I am wandering throughout this material world as a result of my fruitive activities. Therefore I simply seek friendship in the association of Your pious and enlightened devotees. My attachment to my body, wife, children and home is continuing by the spell of Your external energy, but I wish to be attached to them no longer. Let my mind, my consciousness and everything I have be attached only to You.
SB 6.12: Vṛtrāsura's Glorious Death	
SB 6.12.1	Śukadeva Gosvāmī said: Desiring to give up his body, Vṛtrāsura considered death in the battle preferable to victory. O King Parīkṣit, he vigorously took up his trident and with great force attacked Lord Indra, the King of heaven, just as Kaitabha had forcefully attacked the Supreme Personality of Godhead when the universe was inundated.
SB 6.12.2	Then Vṛtrāsura, the great hero of the demons, whirled his trident, which had points like the flames of the blazing fire at the end of the millennium. With great force and anger he threw it at Indra, roaring and exclaiming loudly, "O sinful one, thus shall I kill you!"
SB 6.12.3	Flying in the sky, Vṛtrāsura's trident resembled a brilliant meteor. Although the blazing weapon was difficult to look upon, King Indra, unafraid, cut it to pieces with his thunderbolt. Simultaneously, he cut off one of Vṛtrāsura's arms, which was as thick as the body of Vāsuki, the King of the serpents.
SB 6.12.4	Although one of his arms was severed from his body, Vṛtrāsura

angrily approached King Indra and struck him on the jaw with an iron mace. He also struck the elephant that carried Indra. Thus Indra dropped the thunderbolt from his hand.	SB 6.12.18 Śukadeva Gosvāmī said: Hearing the straightforward, instructive words of Vṛtrāsura, King Indra praised him and again took the thunderbolt in his hand. Without bewilderment or duplicity, he then smiled and spoke to Vṛtrāsura as follows.
SB 6.12.5 The denizens of various planets, like the demigods, demons, Cāraṇas and Siddhas, praised Vṛtrāsura's deed, but when they observed that Indra was in great danger, they lamented, "Alas! Alas!"	SB 6.12.19 Indra said: O great demon, I see by your discrimination and endurance in devotional service, despite your dangerous position, that you are a perfect devotee of the Supreme Personality of Godhead, the Supersoul and friend of everyone.
SB 6.12.6 Having dropped the thunderbolt from his hand in the presence of his enemy, Indra was practically defeated and was very much ashamed. He dared not pick up his weapon again. Vṛtrāsura, however, encouraged him, saying, "Take up your thunderbolt and kill your enemy. This is not the time to lament your fate."	SB 6.12.20 You have surmounted the illusory energy of Lord Viṣṇu, and because of this liberation, you have given up the demiac mentality and have attained the position of an exalted devotee.
SB 6.12.7 Vṛtrāsura continued: O Indra, no one is guaranteed of being always victorious but the original enjoyer, the Supreme Personality of Godhead, Bhagavān. He is the cause of creation, maintenance and annihilation, and He knows everything. Being dependant and being obliged to accept material bodies, belligerent subordinates are sometimes victorious and sometimes defeated.	SB 6.12.21 O Vṛtrāsura, demons are generally conducted by the mode of passion. Therefore, what a great wonder it is that although you are a demon, you have adopted the mentality of a devotee and have fixed your mind on the Supreme Personality of Godhead, Vāsudeva, who is always situated in pure goodness.
SB 6.12.8 All living beings in all the planets of this universe, including the presiding deities of all the planets, are fully under the control of the Lord. They work like birds caught in a net, who cannot move independently.	SB 6.12.22 A person fixed in the devotional service of the Supreme Lord, Hari, the Lord of the highest auspiciousness, swims in the ocean of nectar. For him what is the use of the water in small ditches?
SB 6.12.9 Our sensory prowess, mental power, bodily strength, living force, immortality and mortality are all subject to the superintendence of the Supreme Personality of Godhead. Not knowing this, foolish people think the dull material body to be the cause of their activities.	SB 6.12.23 Śrī Śukadeva Gosvāmī said: Vṛtrāsura and King Indra spoke about devotional service even on the battlefield, and then as a matter of duty they again began fighting. My dear King, both of them were great fighters and were equally powerful.
SB 6.12.10 O King Indra, as a wooden doll that looks like a woman or as an animal made of grass and leaves cannot move or dance independently, but depends fully on the person who handles it, all of us dance according to the desire of the supreme controller, the Personality of Godhead. No one is independent.	SB 6.12.24 O Mahārāja Parīkṣit, Vṛtrāsura, who was completely able to subdue his enemy, took his iron club, whirled it around, aimed it at Indra and then threw it at him with his left hand.
SB 6.12.11 The three puruṣas—Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī-Viṣṇu—the material nature, the total material energy, the false ego, the five material elements, the material senses, the mind, the intelligence and consciousness cannot create the material manifestation without the direction of the Supreme Personality of Godhead.	SB 6.12.25 With his thunderbolt named Śataparvan, Indra simultaneously cut to pieces Vṛtrāsura's club and his remaining hand.
SB 6.12.12 A foolish, senseless person cannot understand the Supreme Personality of Godhead. Although always dependent, he falsely thinks himself the Supreme. If one thinks, "According to one's previous fruitive actions, one's material body is created by the father and mother, and the same body is annihilated by another agent, as another animal is devoured by a tiger," this is not proper understanding. The Supreme Personality of Godhead Himself creates and devours the living beings through other living beings.	SB 6.12.26 Vṛtrāsura, bleeding profusely, his two arms cut off at their roots, looked very beautiful, like a flying mountain whose wings have been cut to pieces by Indra.
SB 6.12.13 Just as a person not inclined to die must nonetheless give up his longevity, opulence, fame and everything else at the time of death, so, at the appointed time of victory, one can gain all these when the Supreme Lord awards them by His mercy.	SB 6.12.27, SB 6.12.28, SB 6.12.29, SB 6.12.27-29 Vṛtrāsura was very powerful in physical strength and influence. He placed his lower jaw on the ground and his upper jaw in the sky. His mouth became very deep, like the sky itself, and his tongue resembled a large serpent. With his fearful, deathlike teeth, he seemed to be trying to devour the entire universe. Thus assuming a gigantic body, the great demon Vṛtrāsura shook even the mountains and began crushing the surface of the earth with his legs, as if he were the Himalayas walking about. He came before Indra and swallowed him and Airāvata, his carrier, just as a big python might swallow an elephant.
SB 6.12.14 Since everything is dependent on the supreme will of the Personality of Godhead, one should be equipped in fame and defamation, victory and defeat, life and death. In their effects, represented as happiness and distress, one should maintain oneself in equilibrium, without anxiety.	SB 6.12.30 When the demigods, along with Brahmā, other prajāpatis and other great saintly persons, saw that Indra had been swallowed by the demon, they became very morose. "Alas," they lamented. "What a calamity! What a calamity!"
SB 6.12.15 One who knows that the three qualities—goodness, passion and ignorance—are not qualities of the soul but qualities of material nature, and who knows that the pure soul is simply an observer of the actions and reactions of these qualities, should be understood to be a liberated person. He is not bound by these qualities.	SB 6.12.31 The protective armor of Nārāyaṇa, which Indra possessed, was identical with Nārāyaṇa Himself, the Supreme Personality of Godhead. Protected by that armor and by his own mystic power, King Indra, although swallowed by Vṛtrāsura, did not die within the demon's belly.
SB 6.12.16 O my enemy, just look at me. I have already been defeated, for my weapon and arm have been cut to pieces. You have already overwhelmed me, but nonetheless, with a desire to kill you, I am trying my best to fight. I am not at all morose, even under such adverse conditions. Therefore you should give up your moroseness and continue fighting.	SB 6.12.32 With his thunderbolt, King Indra, who was also extremely powerful, pierced through Vṛtrāsura's abdomen and came out. Indra, the killer of the demon Bala, then immediately cut off Vṛtrāsura's head, which was as high as the peak of a mountain.
SB 6.12.17 O my enemy, consider this battle a gambling match in which our lives are the stakes, the arrows are the dice, and the animals acting as carriers are the game board. No one can understand who will be defeated and who will be victorious. It all depends on providence.	SB 6.12.33 Although the thunderbolt revolved around Vṛtrāsura's neck with great speed, separating his head from his body took one complete year—360 days, the time in which the sun, moon and other luminaries complete a northern and southern journey. Then, at the suitable time for Vṛtrāsura to be killed, his head fell to the ground.
	SB 6.12.34 When Vṛtrāsura was killed, the Gandharvas and Siddhas in the heavenly planets beat kettledrums in jubilation. With Vedic hymns they celebrated the prowess of Indra, the killer of Vṛtrāsura, praising Indra and showering flowers upon him with great pleasure.
	SB 6.12.35 O King Parīkṣit, subduer of enemies, the living spark then came forth from Vṛtrāsura's body and returned home, back to Godhead.

While all the demigods looked on, he entered the transcendental world to become an associate of Lord Śaṅkarṣaṇa.

SB 6.13: King Indra Afflicted by Sinful Reaction

SB 6.13.1
Śrī Śukadeva Gosvāmī said: O King Parīkṣit, who are so charitably disposed, when Vṛtrāsura was killed, all the presiding deities and everyone else in the three planetary systems was immediately pleased and free from trouble—everyone, that is, except Indra.

SB 6.13.2
Thereafter, the demigods, the great saintly persons, the inhabitants of Pitrloka and Bhūtaloka, the demons, the followers of the demigods, and also Lord Brahmā, Lord Śiva and the demigods subordinate to Indra all returned to their respective homes. While departing, however, no one spoke to Indra.

SB 6.13.3
Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī: O great sage, what was the reason for Indra's unhappiness? I wish to hear about this. When he killed Vṛtrāsura, all the demigods were extremely happy. Why, then, was Indra himself unhappy?

SB 6.13.4
Śrī Śukadeva Gosvāmī answered: When all the great sages and demigods were disturbed by the extraordinary power of Vṛtrāsura, they had assembled to ask Indra to kill him. Indra, however, being afraid of killing a brāhmaṇa, declined their request.

SB 6.13.5
King Indra replied: When I killed Viśvarūpa, I received extensive sinful reactions, but I was favored by the women, land, trees and water, and therefore I was able to divide the sin among them. But now if I kill Vṛtrāsura, another brāhmaṇa, how shall I free myself from the sinful reactions?

SB 6.13.6
Śrī Śukadeva Gosvāmī said: Hearing this, the great sages replied to King Indra, "O King of heaven, all good fortune unto you. Do not fear. We shall perform an aśvamedha sacrifice to release you from any sin you may accrue by killing the brāhmaṇa."

SB 6.13.7
The ṛṣis continued: O King Indra, by performing an aśvamedha sacrifice and thereby pleasing the Supreme Personality of Godhead, who is the Supersoul, Lord Nārāyaṇa, the supreme controller, one can be relieved even of the sinful reactions for killing the entire world, not to speak of killing a demon like Vṛtrāsura.

SB 6.13.8, SB 6.13.9, SB 6.13.8-9
One who has killed a brāhmaṇa, one who has killed a cow or one who has killed his father, mother or spiritual master can be immediately freed from all sinful reactions simply by chanting the holy name of Lord Nārāyaṇa. Other sinful persons, such as dog-eaters and caṇḍālas, who are less than sūdras, can also be freed in this way. But you are a devotee, and we shall help you by performing the great horse sacrifice. If you please Lord Nārāyaṇa in that way, why should you be afraid? You will be freed even if you kill the entire universe, including the brāhmaṇas, not to speak of killing a disturbing demon like Vṛtrāsura.

SB 6.13.10
Śrī Śukadeva Gosvāmī said: Encouraged by the words of the sages, Indra killed Vṛtrāsura, and when he was killed the sinful reaction for killing a brāhmaṇa [brahma-hatyā] certainly took shelter of Indra.

SB 6.13.11
Following the advice of the demigods, Indra killed Vṛtrāsura, and he suffered because of this sinful killing. Although the other demigods were happy, he could not derive happiness from the killing of Vṛtrāsura. Indra's other good qualities, such as tolerance and opulence, could not help him in his grief.

SB 6.13.12, SB 6.13.13, SB 6.13.12-13
Indra saw personified sinful reaction chasing him, appearing like a caṇḍāla woman, a woman of the lowest class. She seemed very old, and all the limbs of her body trembled. Because she was afflicted with tuberculosis, her body and garments were covered with blood. Breathing an unbearable fishy odor that polluted the entire street, she called to Indra, "Wait! Wait!"

SB 6.13.14
O King, Indra first fled to the sky, but there also he saw the woman of personified sin chasing him. This witch followed him wherever he went. At last he very quickly went to the northeast and entered the Mānasa-sarovara Lake.

SB 6.13.15
Always thinking of how he could be relieved from the sinful reaction for killing a brāhmaṇa, King Indra, invisible to everyone, lived in the lake for one thousand years in the subtle fibers of the stem of a lotus. The fire-god used to bring him his share of all yajñas, but because the fire-god was afraid to enter the water, Indra was practically starving.

SB 6.13.16
As long as King Indra lived in the water, wrapped in the stem of the lotus, Nahuṣa was equipped with the ability to rule the heavenly kingdom, due to his knowledge, austerity and mystic power. Nahuṣa, however, blinded and maddened by power and opulence, made undesirable proposals to Indra's wife with a desire to enjoy her. Thus Nahuṣa was cursed by a brāhmaṇa and later became a snake.

SB 6.13.17
Indra's sins were diminished by the influence of Rudra, the demigod of all directions. Because Indra was protected by the goddess of fortune, Lord Viṣṇu's wife, who resides in the lotus clusters of Mānasa-sarovara Lake, Indra's sins could not affect him. Indra was ultimately relieved of all the reactions of his sinful deeds by strictly worshiping Lord Viṣṇu. Then he was called back to the heavenly planets by the brāhmaṇas and reinstated in his position.

SB 6.13.18
O King, when Lord Indra reached the heavenly planets, the saintly brāhmaṇas approached him and properly initiated him into a horse sacrifice [aśvamedha-yajña] meant to please the Supreme Lord.

SB 6.13.19, SB 6.13.20, SB 6.13.19-20
The horse sacrifice performed by the saintly brāhmaṇas relieved Indra of the reactions to all his sins because he worshiped the Supreme Personality of Godhead in that sacrifice. O King, although he had committed a gravely sinful act, it was nullified at once by that sacrifice, just as fog is vanquished by the brilliant sunrise.

SB 6.13.21
King Indra was favored by Marīci and the other great sages. They performed the sacrifice just according to the rules and regulations, worshiping the Supreme Personality of Godhead, the Supersoul, the original person. Thus Indra regained his exalted position and was again honored by everyone.

SB 6.13.22, SB 6.13.23, SB 6.13.22-23
In this very great narrative there is glorification of the Supreme Personality of Godhead, Nārāyaṇa, there are statements about the exaltedness of devotional service, there are descriptions of devotees like Indra and Vṛtrāsura, and there are statements about King Indra's release from sinful life and about his victory in fighting the demons. By understanding this incident, one is relieved of all sinful reactions. Therefore the learned are always advised to read this narration. If one does so, one will become expert in the activities of the senses, his opulence will increase, and his reputation will become widespread. One will also be relieved of all sinful reactions, he will conquer all his enemies, and the duration of his life will increase. Because this narration is auspicious in all respects, learned scholars regularly hear and repeat it on every festival day. Thus ends the Bhaktivedānta purports of the Sixth Canto, Thirteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "King Indra Afflicted by Sinful Reaction."

SB 6.14: King Citraketu's Lamentation

SB 6.14.1
King Parīkṣit inquired from Śukadeva Gosvāmī: O learned brāhmaṇa, demons are generally sinful, being obsessed with the modes of passion and ignorance. How, then, could Vṛtrāsura have attained such exalted love for the Supreme Personality of Godhead, Nārāyaṇa?

SB 6.14.2
Demigods situated in the mode of goodness and great saints cleansed of the dirt of material enjoyment hardly ever render pure devotional service at the lotus feet of Mukunda. [Therefore how could Vṛtrāsura have become such a great devotee?]

SB 6.14.3
In this material world there are as many living entities as atoms. Among these living entities, a very few are human beings, and among them, few are interested in following religious principles.

SB 6.14.4
O best of the brāhmaṇas, Śukadeva Gosvāmī, out of many persons who follow religious principles, only a few desire liberation from the material world. Among many thousands who desire liberation, one may actually achieve liberation, giving up material attachment to society, friendship, love, country, home, wife and children. And among many thousands of such liberated persons, one who can understand the true meaning of liberation is very rare.

SB 6.14.5
O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare.

SB 6.14.6
Vṛtrāsura was situated in the blazing fire of battle and was an infamous, sinful demon, always engaged in giving troubles and anxieties to others. How could such a demon become so greatly

Kṛṣṇa conscious? SB 6.14.7 My dear lord, Śukadeva Gosvāmī, although Vṛtrāsura was a sinful demon, he showed the prowess of a most exalted kṣatriya and satisfied Lord Indra in battle. How could such a demon be a great devotee of Lord Kṛṣṇa? These contradictions have caused me great doubt, and they have made me eager to hear of this from you.	Āṅgirā knew everything, he inquired from the King in this way. Thus King Citraketu, desiring a son, bent low in great humility and spoke to the great sage as follows.
SB 6.14.8 Śrī Sūta Gosvāmī said: After hearing Mahārāja Parīkṣit's very intelligent question, Śukadeva Gosvāmī, the most powerful sage, began answering his disciple with great affection.	SB 6.14.23 King Citraketu said: O great lord Āṅgirā, because of austerity, knowledge and transcendental samādhi, you are freed from all the reactions of sinful life. Therefore, as a perfect yogī, you can understand everything external and internal regarding embodied, conditioned souls like us.
SB 6.14.9 Śrī Śukadeva Gosvāmī said: O King, I shall speak to you the same history I have heard from the mouths of Vyāsadeva, Nārada and Devala. Please listen with attention.	SB 6.14.24 O great soul, you are aware of everything, yet you are asking me why I am full of anxiety. Therefore, in response to your order, let me disclose the cause.
SB 6.14.10 O King Parīkṣit, in the province of Śūrasena there was a king named Citraketu, who ruled the entire earth. During his reign, the earth produced all the necessities for life.	SB 6.14.25 As a person aggrieved by hunger and thirst is not pleased by the external gratification of flower garlands or sandalwood pulp, I am not pleased with my empire, opulence or possessions, which are desirable even for great demigods, because I have no son.
SB 6.14.11 This Citraketu had ten million wives, but although he was capable of producing children, he did not receive a child from any of them. By chance, all the wives were barren.	SB 6.14.26 Therefore, O great sage, please save me and my forefathers, who are descending to the darkness of hell because I have no progeny. Kindly do something so that I may have a son to deliver us from hellish conditions.
SB 6.14.12 Citraketu, the husband of these millions of wives, was endowed with a beautiful form, magnanimity and youth. He was born in a high family, he had a complete education, and he was wealthy and opulent. Nevertheless, in spite of being endowed with all these assets, he was full of anxiety because he did not have a son.	SB 6.14.27 In response to the request of Mahārāja Citraketu, Āṅgirā Ṛṣi, who was born of Lord Brahmā's mind, was very merciful toward him. Because the sage was a greatly powerful personality, he performed a sacrifice by offering oblations of sweetrice to Tvaṣṭā.
SB 6.14.13 His queens all had beautiful faces and attractive eyes, yet neither his opulences, his hundreds and thousands of queens, nor the lands of which he was the supreme proprietor were sources of happiness for him.	SB 6.14.28 O Parīkṣit Mahārāja, best of the Bhāratas, the remnants of the food offered in the yajña were given by the great sage Āṅgirā to the first and most perfect among Citraketu's millions of queens, whose name was Kṛtadyuti.
SB 6.14.14 Once upon a time, when the powerful sage named Āṅgirā was traveling all over the universe without engagement, by his sweet will he came to the palace of King Citraketu.	SB 6.14.29 Thereafter, the great sage told the King, "O great King, now you will have a son who will be the cause of both jubilation and lamentation." The sage then left, without waiting for Citraketu's response.
SB 6.14.15 Citraketu immediately stood up from his throne and offered him worship. He offered drinking water and eatables and in this way performed his duty as a host to a great guest. When the ṛṣi was seated very comfortably, the King, restraining his mind and senses, sat on the ground at the side of the ṛṣi's feet.	SB 6.14.30 As Kṛttikādevī, after receiving the semen of Lord Śiva from Agni, conceived a child named Skanda [Kārtikeya], Kṛtadyuti, having received semen from Citraketu, became pregnant after eating remnants of food from the yajña performed by Āṅgirā.
SB 6.14.16 O King Parīkṣit, when Citraketu, bent low in humility, was seated at the lotus feet of the great sage, the sage congratulated him for his humility and hospitality. The sage addressed him in the following words.	SB 6.14.31 After receiving semen from Mahārāja Citraketu, the King of Śūrasena, Queen Kṛtadyuti gradually developed in her pregnancy, O King Parīkṣit, just as the moon develops during the bright fortnight.
SB 6.14.17 The great sage Āṅgirā said: My dear King, I hope that your body and mind and your royal associates and paraphernalia are well. When the seven properties of material nature [the total material energy, the ego and the five objects of sense gratification] are in proper order, the living entity within the material elements is happy. Without these seven elements one cannot exist. Similarly, a king is always protected by seven elements—his instructor (svāmī or guru), his ministers, his kingdom, his fort, his treasury, his royal order and his friends.	SB 6.14.32 Thereafter, in due course of time, a son was born to the King. Hearing news of this, all the inhabitants of the state of Śūrasena were extremely pleased.
SB 6.14.18 O King, O lord of humanity, when a king directly depends upon his associates and follows their instructions, he is happy. Similarly, when his associates offer their gifts and activities to the king and follow his orders, they are also happy.	SB 6.14.33 King Citraketu was especially pleased. After purifying himself by bathing and by decorating himself with ornaments, he engaged learned brāhmaṇas in offering benedictions to the child and performing the birth ceremony.
SB 6.14.19 O King, are your wives, citizens, secretaries and servants and the merchants who sell spices and oil under your control? Are you also in full control of ministers, the inhabitants of your palace, your provincial governors, your sons and your other dependents?	SB 6.14.34 Unto the brāhmaṇas who took part in the ritualistic ceremony the King gave charity of gold, silver, garments, ornaments, villages, horses and elephants, as well as sixty crores of cows [six hundred million cows].
SB 6.14.20 If the king's mind is fully controlled, all his family members and governmental officers are subordinate to him. His provincial governors present taxes on time, without resistance, and what to speak of lesser servants?	SB 6.14.35 As a cloud indiscriminately pours water on the earth, the beneficent King Citraketu, to increase the reputation, opulence and longevity of his son, distributed like rainfall all desirable things to everyone.
SB 6.14.21 O King Citraketu, I can observe that your mind is not pleased. You seem not to have achieved your desired goal. Is this because of you yourself, or has it been caused by others? Your pale face reflects your deep anxiety.	SB 6.14.36 When a poor man gets some money after great difficulty, his affection for the money increases daily. Similarly, when King Citraketu, after great difficulty, received a son, his affection for the son increased day after day.
SB 6.14.22 Śukadeva Gosvāmī said: O King Parīkṣit, although the great sage	SB 6.14.37 The mother's attraction and attention to the son, like that of the child's father, excessively increased. The other wives, seeing Kṛtadyuti's son, were very much agitated, as if by high fevers, with a desire to have sons.
	SB 6.14.38 As King Citraketu fostered his son very carefully, his affection for Queen Kṛtadyuti increased, but gradually he lost affection for the other wives, who had no sons.
	SB 6.14.39 The other queens were extremely unhappy due to their being

sonless. Because of the King's negligence toward them, they condemned themselves in envy and lamented.

SB 6.14.40
A wife who has no sons is neglected at home by her husband and dishonored by her co-wives exactly like a maidservant. Certainly such a woman is condemned in every respect because of her sinful life.

SB 6.14.41
Even maidservants who are constantly engaged in rendering service to the husband are honored by the husband, and thus they have nothing for which to lament. Our position, however, is that we are maidservants of the maidservant. Therefore we are most unfortunate.

SB 6.14.42
Śrī Śukadeva Gosvāmī continued: Being neglected by their husband and seeing Kṛtadyuti's opulence in possessing a son, Kṛtadyuti's co-wives always burned in envy, which became extremely strong.

SB 6.14.43
As their envy increased, they lost their intelligence. Being extremely hardhearted and unable to tolerate the King's neglect, they finally administered poison to the son.

SB 6.14.44
Unaware of the poison administered by her co-wives, Queen Kṛtadyuti walked within the house, thinking that her son was sleeping deeply. She did not understand that he was dead.

SB 6.14.45
Thinking that her child had been sleeping for a long time, Queen Kṛtadyuti, who was certainly very intelligent, ordered the nurse, "My dear friend, please bring my son here."

SB 6.14.46
When the maidservant approached the child, who was lying down, she saw that his eyes were turned upward. There were no signs of life, all his senses having stopped, and she could understand that the child was dead. Seeing this, she immediately cried, "Now I am doomed," and fell to the ground.

SB 6.14.47
In great agitation, the maidservant struck her breast with both hands and cried loudly in regretful words. Hearing her loud voice, the Queen immediately came, and when she approached her son, she saw that he was suddenly dead.

SB 6.14.48
In great lamentation, her hair and dress in disarray, the Queen fell to the ground unconscious.

SB 6.14.49
O King Parīkṣit, hearing the loud crying, all the inhabitants of the palace came, both men and women. Being equally aggrieved, they also began to cry. The queens who had administered the poison also cried pretentiously, knowing full well their offense.

SB 6.14.50, SB 6.14.51, SB 6.14.50-51
When King Citraketu heard of his son's death from unknown causes, he became almost blind. Because of his great affection for his son, his lamentation grew like a blazing fire, and as he went to see the dead child, he kept slipping and falling on the ground. Surrounded by his ministers and other officers and the learned brāhmaṇas present, the King approached and fell unconscious at the child's feet, his hair and dress scattered. When the King, breathing heavily, regained consciousness, his eyes were tearful, and he could not speak.

SB 6.14.52
When the Queen saw her husband, King Citraketu, merged in great lamentation and saw the dead child, who was the only son in the family, she lamented in various ways. This increased the pain in the cores of the hearts of all the inhabitants of the palace, the ministers and all the brāhmaṇas.

SB 6.14.53
The garland of flowers decorating the Queen's head fell, and her hair scattered. Falling tears melted the collyrium on her eyes and moistened her breasts, which were covered with kunkuma powder. As she lamented the loss of her son, her loud crying resembled the sweet sound of a kurārī bird.

SB 6.14.54
Alas, O Providence, O Creator, You are certainly inexperienced in creation, for during the lifetime of a father You have caused the death of his son, thus acting in opposition to Your creative laws. If You are determined to contradict these laws, You are certainly the enemy of living entities and are never merciful.

SB 6.14.55
My Lord, You may say that there is no law that a father must die in the lifetime of his son and that a son must be born in the lifetime of his father, since everyone lives and dies according to his own fruitive activity. However, if fruitive activity is so strong that birth and death

depend upon it, there is no need of a controller, or God. Again, if You say that a controller is needed because the material energy does not have the power to act, one may answer that if the bonds of affection You have created are disturbed by fruitive action, no one will raise children with affection; instead, everyone will cruelly neglect his children. Since You have cut the bonds of affection that compel a parent to raise his child, You appear inexperienced and unintelligent.

SB 6.14.56
My dear son, I am helpless and very much aggrieved. You should not give up my company. Just look at your lamenting father. We are helpless because without a son we shall have to suffer the distress of going to the darkest hellish regions. You are the only hope by which we can get out of these dark regions. Therefore I request you not to go any further with the merciless Yama.

SB 6.14.57
My dear son, you have slept a long time. Now please get up. Your playmates are calling you to play. Since you must be very hungry, please get up and suck my breast and dissipate our lamentation.

SB 6.14.58
My dear son, I am certainly most unfortunate, for I can no longer see your mild smiling. You have closed your eyes forever. I therefore conclude that you have been taken from this planet to another, from which you will not return. My dear son, I can no longer hear your pleasing voice.

SB 6.14.59
Śrī Śukadeva Gosvāmī continued: Accompanied by his wife, who was thus lamenting for her dead son, King Citraketu began crying loudly with an open mouth, being greatly aggrieved.

SB 6.14.60
As the King and Queen lamented, all their male and female followers joined them in crying. Because of the sudden accident, all the citizens of the kingdom were almost unconscious.

SB 6.14.61
When the great sage Aṅgirā understood that the King was almost dead in an ocean of lamentation, he went there with Nārada Ṛṣi.

SB 6.15: The Saints Nārada and Aṅgirā Instruct King Citraketu

SB 6.15.1
Śrī Śukadeva Gosvāmī said: While King Citraketu, overcome by lamentation, lay like a dead body at the side of the dead body of his son, the two great sages Nārada and Aṅgirā instructed him about spiritual consciousness as follows.

SB 6.15.2
O King, what relationship does the dead body for which you lament have with you, and what relationship do you have with him? You may say that you are now related as father and son, but do you think this relationship existed before? Does it truly exist now? Will it continue in the future?

SB 6.15.3
O King, as small particles of sand sometimes come together and are sometimes separated due to the force of the waves, the living entities who have accepted material bodies sometimes come together and are sometimes separated by the force of time.

SB 6.15.4
When seeds are sown in the ground, they sometimes grow into plants and sometimes do not. Sometimes the ground is not fertile, and the sowing of seeds is unproductive. Similarly, sometimes a prospective father, being impelled by the potency of the Supreme Lord, can beget a child, but sometimes conception does not take place. Therefore one should not lament over the artificial relationship of parenthood, which is ultimately controlled by the Supreme Lord.

SB 6.15.5
O King, both you and we—your advisers, wives and ministers—as well as everything moving and not moving throughout the entire cosmos at this time, are in a temporary situation. Before our birth this situation did not exist, and after our death it will exist no longer. Therefore our situation now is temporary, although it is not false.

SB 6.15.6
The Supreme Personality of Godhead, the master and proprietor of everything, is certainly not interested in the temporary cosmic manifestation. Nonetheless, just as a boy at the beach creates something in which he is not interested, the Lord, keeping everything under His control, causes creation, maintenance and annihilation. He creates by engaging a father to beget a son, He maintains by engaging a government or king to see to the public's welfare, and He annihilates through agents for killing, such as snakes. The agents for creation, maintenance and annihilation have

no independent potency, but because of the spell of the illusory energy, one thinks himself the creator, maintainer and annihilator. SB 6.15.7
As from one seed another seed is generated, O King, so from one body [the body of the father], through another body [the body of the mother], a third body is generated [the body of a son]. As the elements of the material body are eternal, the living entity who appears through these material elements is also eternal.
SB 6.15.8 Divisions of generalization and specification, such as nationality and individuality, are the imaginations of persons who are not advanced in knowledge.
SB 6.15.9 Śrī Śukadeva Gosvāmī continued: Thus enlightened by the instructions of Nārada and Aṅgirā, King Citraketu became hopeful with knowledge. Wiping his shriveled face with his hand, the King began to speak.
SB 6.15.10 King Citraketu said: You have both come here dressed like avadhūtas, liberated persons, just to cover your identities, but I see that of all men, you are the most elevated in awareness. You know everything as it is. Therefore you are the greatest of all great personalities.
SB 6.15.11 Brāhmaṇas who are exalted to the position of Vaiṣṇavas, the most dear servants of Kṛṣṇa, sometimes dress like madmen. Just to benefit materialists like us, who are always attached to sense gratification, and just to dissipate our ignorance, these Vaiṣṇavas wander on the surface of the globe according to their desire.
SB 6.15.12, SB 6.15.13, SB 6.15.14, SB 6.15.15, SB 6.15.12-15 O great souls, I have heard that among the great and perfect persons wandering the surface of the earth to instruct knowledge to people covered by ignorance are Sanat-kumāra, Nārada, Rbhu, Aṅgirā, Devala, Asita, Apāntaratamā [Vyāsadeva], Mārkaṇḍeya, Gautama, Vasiṣṭha, Bhagavān Paraśurāma, Kapila, Śukadeva, Durvāsā, Yājñavalkya, Jātukarṇa and Aruṇi. Others are Romaśa, Cyavana, Dattātreya, Āsuri, Patañjali, the great sage Dhaumya who is like the head of the Vedas, the sage Pañcaśikha, Hirāṇyanābha, Kauśalya, Śrutadeva and Rṭadhvaja. You must certainly be among them.
SB 6.15.16 Because you are great personalities, you can give me real knowledge. I am as foolish as a village animal like a pig or dog because I am merged in the darkness of ignorance. Therefore, please ignite the torch of knowledge to save me.
SB 6.15.17 Aṅgirā said: My dear King, when you desired to have a son, I approached you. Indeed, I am the same Aṅgirā Ṛṣi who gave you this son. As for this ṛṣi, he is the great sage Nārada, the direct son of Lord Brahmā
SB 6.15.18, SB 6.15.19, SB 6.15.18-19 My dear King, you are an advanced devotee of the Supreme Personality of Godhead. To be absorbed in lamentation for the loss of something material is unsuitable for a person like you. Therefore we have both come to relieve you from this false lamentation, which is due to your being merged in the darkness of ignorance. For those who are advanced in spiritual knowledge to be affected by material loss and gain is not at all desirable.
SB 6.15.20 When I first came to your home, I could have given you the supreme transcendental knowledge, but when I saw that your mind was absorbed in material things, I gave you only a son, who caused you jubilation and lamentation.
SB 6.15.21, SB 6.15.22, SB 6.15.23, SB 6.15.21-23 My dear King, now you are actually experiencing the misery of a person who has sons and daughters. O King, owner of the state of Sūrasena, one's wife, his house, the opulence of his kingdom, and his various other opulences and objects of sense perception are all the same in that they are temporary. One's kingdom, military power, treasury, servants, ministers, friends and relatives are all causes of fear, illusion, lamentation and distress. They are like a gandharvanagara, a nonexistent palace that one imagines to exist in the forest. Because they are impermanent, they are no better than illusions, dreams and mental concoctions.
SB 6.15.24 These visible objects like wife, children and property are like dreams and mental concoctions. Actually what we see has no permanent existence. It is sometimes seen and sometimes not. Only because of our past actions do we create such mental concoctions, and because of these concoctions, we perform further activities.
SB 6.15.25 The living entity in the bodily conception of life is absorbed in the

body, which is a combination of the physical elements, the five senses for gathering knowledge, and the five senses of action, along with the mind. Through the mind the living entity suffers three kinds of tribulations—adhibhautika, adhidaivika and adhyātmika. Therefore this body is a source of all miseries.
SB 6.15.26 Therefore, O King Citraketu, carefully consider the position of the ātmā. In other words, try to understand who you are—whether body, mind or soul. Consider where you have come from, where you are going after giving up this body, and why you are under the control of material lamentation. Try to understand your real position in this way, and then you will be able to give up your unnecessary attachment. You will also be able to give up the belief that this material world, or anything not directly in touch with service to Kṛṣṇa, is eternal. Thus you will obtain peace.
SB 6.15.27 The great sage Nārada continued: My dear King, attentively receive from me a mantra, which is most auspicious. After accepting it from me, in seven nights you will be able to see the Lord face to face.
SB 6.15.28 My dear King, in former days Lord Śiva and other demigods took shelter of the lotus feet of Sankarṣaṇa. Thus they immediately got free from the illusion of duality and achieved unequalled and unsurpassed glories in spiritual life. You will very soon attain that very same position.
SB 6.16: King Citraketu Meets the Supreme Lord
SB 6.16.1 Śrī Śukadeva Gosvāmī said: My dear King Parikṣit, by his mystic power the great sage Nārada brought the dead son into the vision of all the lamenting relatives and then spoke as follows.
SB 6.16.2 Śrī Nārada Muni said: O living entity, all good fortune unto you. Just see your father and mother. All your friends and relatives are overwhelmed with grief because of your passing away.
SB 6.16.3 Because you died untimely, the balance of your lifetime still remains. Therefore you may reenter your body and enjoy the remainder of your life, surrounded by your friends and relatives. Accept the royal throne and all the opulences given by your father.
SB 6.16.4 By the mystic power of Nārada Muni, the living entity reentered his dead body for a short time and spoke in reply to Nārada Muni's request. He said: According to the results of my fruitive activities, I, the living being, transmigrate from one body to another, sometimes going to the species of the demigods, sometimes to the species of lower animals, sometimes among the vegetables, and sometimes to the human species. Therefore, in which birth were these my mother and father? No one is actually my mother and father. How can I accept these two people as my parents?
SB 6.16.5 In this material world, which advances like a river that carries away the living entity, all people become friends, relatives and enemies in due course of time. They also act neutrally, they mediate, they despise one another, and they act in many other relationships. Nonetheless, despite these various transactions, no one is permanently related.
SB 6.16.6 Just as gold and other commodities are continually transferred from one place to another in due course of purchase and sale, so the living entity, as a result of his fruitive activities, wanders throughout the entire universe, being injected into various bodies in different species of life by one kind of father after another.
SB 6.16.7 A few living entities are born in the human species, and others are born as animals. Although both are living entities, their relationships are impermanent. An animal may remain in the custody of a human being for some time, and then the same animal may be transferred to the possession of other human beings. As soon as the animal goes away, the former proprietor no longer has a sense of ownership. As long as the animal is in his possession he certainly has an affinity for it, but as soon as the animal is sold, the affinity is lost.
SB 6.16.8 Even though one living entity becomes connected with another because of a relationship based on bodies that are perishable, the living entity is eternal. Actually it is the body that is born or lost, not the living entity. One should not accept that the living entity takes birth or dies. The living being actually has no relationship with so-called fathers and mothers. As long as he appears as the son of a certain father and mother as a result of his past fruitive activities, he has a connection with the body given by that father and mother.

Thus he falsely accepts himself as their son and acts affectionately. After he dies, however, the relationship is finished. Under these circumstances, one should not be falsely involved with jubilation and lamentation.
SB 6.16.9 The living entity is eternal and imperishable because he actually has no beginning and no end. He never takes birth or dies. He is the basic principle of all types of bodies, yet he does not belong to the bodily category. The living being is so sublime that he is equal in quality to the Supreme Lord. Nonetheless, because he is extremely small, he is prone to be illusioned by the external energy, and thus he creates various bodies for himself according to his different desires.
SB 6.16.10 For this living entity, no one is dear, nor is anyone unfavorable. He makes no distinction between that which is his own and that which belongs to anyone else. He is one without a second; in other words, he is not affected by friends and enemies, well-wishers or mischief-mongers. He is only an observer, a witness, of the different qualities of men.
SB 6.16.11 The Supreme Lord [ātmā], the creator of cause and effect, does not accept the happiness and distress that result from fruitive actions. He is completely independent of having to accept a material body, and because He has no material body, He is always neutral. The living entities, being part and parcel of the Lord, possess His qualities in a minute quantity. Therefore one should not be affected by lamentation.
SB 6.16.12 Śrī Śukadeva Gosvāmī continued: When the conditioned soul [jīva] in the form of Mahārāja Citraketu's son had spoken in this way and then left, Citraketu and the other relatives of the dead son were all astonished. Thus they cut off the shackles of their affection, which was due to their relationship with him, and gave up their lamentation.
SB 6.16.13 After the relatives had discharged their duties by performing the proper funeral ceremonies and burning the dead child's body, they gave up the affection that leads to illusion, lamentation, fear and pain. Such affection is undoubtedly difficult to give up, but they gave it up very easily.
SB 6.16.14 Queen Kṛtyadyuti's co-wives, who had poisoned the child, were very much ashamed, and they lost all their bodily luster. While lamenting, O King, they remembered the instructions of Aṅgirā and gave up their ambition to bear children. Following the directions of the brāhmaṇas, they went to the bank of the Yamunā, where they bathed and atoned for their sinful activities.
SB 6.16.15 Thus enlightened by the instructions of the brāhmaṇas Aṅgirā and Nārada, King Citraketu became fully aware of spiritual knowledge. As an elephant becomes free from a muddy reservoir of water, King Citraketu came out of the dark well of family life.
SB 6.16.16 The King bathed in the water of the Yamunā, and according to prescribed duties, he offered oblations of water to the forefathers and demigods. Very gravely controlling his senses and mind, he then offered his respects and obeisances to the sons of Lord Brahmā [Aṅgirā and Nārada].
SB 6.16.17 Thereafter, being very much pleased with Citraketu, who was a self-controlled devotee and surrendered soul, Nārada, the most powerful sage, spoke to him the following transcendental instructions.
SB 6.16.18, SB 6.16.19, SB 6.16.18-19 [Nārada gave Citraketu the following mantra.] O Lord, O Supreme Personality of Godhead, who are addressed by the omkāra [praṇava], I offer my respectful obeisances unto You. O Lord Vāsudeva, I meditate upon You. O Lord Pradyumna, Lord Aniruddha and Lord Sankarṣaṇa, I offer You my respectful obeisances. O reservoir of spiritual potency, O supreme bliss, I offer my respectful obeisances unto You, who are self-sufficient and most peaceful. O ultimate truth, one without a second, You are realized as Brahmaṇ, Paramātmā and Bhagavān and are therefore the reservoir of all knowledge. I offer my respectful obeisances unto You.
SB 6.16.20 Perceiving Your personal bliss, You are always transcendental to the waves of material nature. Therefore, my Lord, I offer my respectful obeisances unto You. You are the supreme controller of the senses, and Your expansions of form are unlimited. You are the greatest, and therefore I offer my respectful obeisances unto You.
SB 6.16.21

The words and mind of the conditioned soul cannot approach the Supreme Personality of Godhead, for material names and forms are not applicable to the Lord, who is entirely spiritual, beyond the conception of gross and subtle forms. The impersonal Brahmaṇ is another of His forms. May He, by His pleasure, protect us.
SB 6.16.22 As pots made completely of earth are situated on earth after being created and are transformed into earth again when broken, this cosmic manifestation is caused by the Supreme Brahmaṇ, situated in the Supreme Brahmaṇ, and annihilated in the same Supreme Brahmaṇ. Therefore, since the Supreme Lord is the cause of Brahmaṇ, let us offer Him our respectful obeisances.
SB 6.16.23 The Supreme Brahmaṇ emanates from the Supreme Personality of Godhead and expands like the sky. Although untouched by anything material, it exists within and without. Nonetheless, the mind, intelligence, senses and living force can neither touch Him nor know Him. I offer unto Him my respectful obeisances.
SB 6.16.24 As iron has the power to burn when made red-hot in the association of fire, so the body, senses, living force, mind and intelligence, although merely lumps of matter, can function in their activities when infused with a particle of consciousness by the Supreme Personality of Godhead. As iron cannot burn unless heated by fire, the bodily senses cannot act unless favored by the Supreme Brahmaṇ.
SB 6.16.25 O transcendental Lord, who are situated in the topmost planet of the spiritual world, Your two lotus feet are always massaged by a multitude of the best devotees with their lotus-bud hands. You are the Supreme Personality of Godhead, complete in six opulences. You are the supreme person mentioned in the Puruṣa-sūkta prayers. You are the most perfect, self-realized master of all mystic power. Let me offer my respectful obeisances unto You.
SB 6.16.26 Śrī Śukadeva Gosvāmī continued: Nārada, having become the spiritual master of Citraketu, instructed him fully in this prayer because Citraketu was fully surrendered. O King Parīkṣit, Nārada then left with the great sage Aṅgirā for the topmost planet, known as Brahmāloka.
SB 6.16.27 Fasting and drinking only water, Citraketu for one week continuously chanted with great care and attention the mantra given by Nārada Muni.
SB 6.16.28 O King Parīkṣit, after only one week of repeatedly practicing the mantra received from the spiritual master, Citraketu achieved the rule of the planet of the Vidyādhara as an intermediate product of his spiritual advancement in knowledge.
SB 6.16.29 Thereafter, within a very few days, by the influence of the mantra that Citraketu had practiced, his mind became increasingly enlightened in spiritual progress, and he attained shelter at the lotus feet of Anantadeva.
SB 6.16.30 Upon reaching the shelter of Lord Śeṣa, the Supreme Personality of Godhead, Citraketu saw that He was as white as the white fibers of a lotus flower. He was dressed in bluish garments and adorned with a brilliantly glittering helmet, armlets, belt and bangles. His face was smiling, and His eyes were reddish. He was surrounded by such exalted liberated persons as Sanat-kumāra.
SB 6.16.31 As soon as Mahārāja Citraketu saw the Supreme Lord, he was cleansed of all material contamination and situated in his original Kṛṣṇa consciousness, being completely purified. He became silent and grave, and because of love for the Lord, tears fell from his eyes, and his hairs stood on end. With great devotion and love, he offered his respectful obeisances unto the original Personality of Godhead.
SB 6.16.32 With tears of love and affection, Citraketu repeatedly moistened the resting place of the Supreme Lord's lotus feet. Because his voice was choked in ecstasy, for a considerable time he was unable to utter any of the letters of the alphabet to offer the Lord suitable prayers.
SB 6.16.33 Thereafter, by controlling his mind with his intelligence and thus restricting his senses from external engagements, he recovered suitable words with which to express his feelings. Thus he began offering prayers to the Lord, who is the personification of the holy scriptures [the sāvata-sāmhitas like the Brahma-sāmhita and the Nārada-pañcarātra] and who is the spiritual master of all. He offered his prayers as follows.

<p>SB 6.16.34 Citraketu said: O unconquerable Lord, although You cannot be conquered by anyone, You are certainly conquered by devotees who have control of the mind and senses. They can keep You under their control because You are causelessly merciful to devotees who desire no material profit from You. Indeed, You give Yourself to them, and because of this You also have full control over Your devotees.</p>	<p>personally, merely by hearing the holy name of Your Lordship only once, even caṇḍālas, men of the lowest class, are freed from all material contamination. Under the circumstances, who will not be freed from material contamination simply by seeing You?</p>
<p>SB 6.16.35 My dear Lord, this cosmic manifestation and its creation, maintenance and annihilation are all but Your opulences. Since Lord Brahmā and the other creators are nothing but small portions of a portion of You, their partial power to create does not make them God [īśvara]. Their consciousness of themselves as separate Lords is therefore merely false prestige. It is not valid.</p>	<p>SB 6.16.45 Therefore, my dear Lord, simply seeing You has now wiped away all the contamination of sinful activities and their results of material attachment and lusty desires, which always filled my mind and the core of my heart. Whatever is predicted by the great sage Nārada Muni cannot be otherwise. In other words, I have obtained Your audience as a result of being trained by Nārada Muni.</p>
<p>SB 6.16.36 You exist in the beginning, middle and end of everything, from the most minute particle of the cosmic manifestation—the atom—to the gigantic universes and total material energy. Nonetheless, You are eternal, having no beginning, end or middle. You are perceived to exist in these three phases, and thus You are permanent. When the cosmic manifestation does not exist, You exist as the original potency.</p>	<p>SB 6.16.46 O unlimited Supreme Personality of Godhead, whatever a living entity does in this material world is well known to You because You are the Supersoul. In the presence of the sun there is nothing to be revealed by the light of a glowworm. Similarly, because You know everything, in Your presence there is nothing for me to make known.</p>
<p>SB 6.16.37 Every universe is covered by seven layers—earth, water, fire, air, sky, the total energy and false ego—each ten times greater than the previous one. There are innumerable universes besides this one, and although they are unlimitedly large, they move about like atoms in You. Therefore You are called unlimited [ananta].</p>	<p>SB 6.16.47 My dear Lord, You are the creator, maintainer and annihilator of this cosmic manifestation, but persons who are too materialistic and who always see separateness do not have eyes with which to see You. They cannot understand Your real position, and therefore they conclude that the cosmic manifestation is independent of Your opulence. My Lord, You are the supreme pure, and You are full in all six opulences. Therefore I offer my respectful obeisances unto You.</p>
<p>SB 6.16.38 O Lord, O Supreme, unintelligent persons who thirst for sense enjoyment and who worship various demigods are no better than animals in the human form of life. Because of their animalistic propensities, they fail to worship Your Lordship, and instead they worship the insignificant demigods, who are but small sparks of Your glory. With the destruction of the entire universe, including the demigods, the benedictions received from the demigods also vanish, just like the nobility when a king is no longer in power.</p>	<p>SB 6.16.48 My dear Lord, it is after You endeavor that Lord Brahmā, Indra and the other directors of the cosmic manifestation become occupied with their activities. It is after You perceive the material energy, My Lord, that the senses begin to perceive. The Supreme Personality of Godhead holds all the universes on His heads like seeds of mustard. I offer my respectful obeisances unto You, that Supreme Personality, who has thousands of hoods.</p>
<p>SB 6.16.39 O Supreme Lord, if persons obsessed with material desires for sense gratification through material opulence worship You, who are the source of all knowledge and are transcendental to material qualities, they are not subject to material rebirth, just as sterilized or fried seeds do not produce plants. Living entities are subjected to the repetition of birth and death because they are conditioned by material nature, but since You are transcendental, one who is inclined to associate with You in transcendence escapes the conditions of material nature.</p>	<p>SB 6.16.49 Śukadeva Gosvāmī continued: The Lord, the Supreme Personality of Godhead, Anantadeva, being very much pleased with the prayers offered by Citraketu, the King of the Vidyādhara, replied to him as follows, O best of the Kuru dynasty, Mahārāja Parikṣit.</p>
<p>SB 6.16.40 O unconquerable one, when You spoke about bhāgavata-dharma, which is the uncontaminated religious system for achieving the shelter of Your lotus feet, that was Your victory. Persons who have no material desires, like the Kumāras, who are self-satisfied sages, worship You to be liberated from material contamination. In other words, they accept the process of bhāgavata-dharma to achieve shelter at Your lotus feet.</p>	<p>SB 6.16.50 The Supreme Personality of Godhead, Anantadeva, replied as follows: O King, as a result of your having accepted the instructions spoken about Me by the great sages Nārada and Angirā, you have become completely aware of transcendental knowledge. Because you are now educated in the spiritual science, you have seen Me face to face. Therefore you are now completely perfect.</p>
<p>SB 6.16.41 Being full of contradictions, all forms of religion but bhāgavata-dharma work under conceptions of fruitive results and distinctions of "you and I" and "yours and mine." The followers of Śrīmad-Bhāgavatam have no such consciousness. They are all Kṛṣṇa-conscious, thinking that they are Kṛṣṇa's and Kṛṣṇa is theirs. There are other, low-class religious systems, which are contemplated for the killing of enemies or the gain of mystic power, but such religious systems, being full of passion and envy, are impure and temporary. Because they are full of envy, they are full of irreligion.</p>	<p>SB 6.16.51 All living entities, moving and nonmoving, are My expansions and are separate from Me. I am the Supersoul of all living beings, who exist because I manifest them. I am the form of the transcendental vibrations like omkāra and Hare Kṛṣṇa Hare Rāma, and I am the Supreme Absolute Truth. These two forms of Mine—namely, the transcendental sound and the eternally blissful spiritual form of the Deity, are My eternal forms; they are not material.</p>
<p>SB 6.16.42 How can a religious system that produces envy of one's self and of others be beneficial for oneself and for them? What is auspicious about following such a system? What is actually to be gained? By causing pain to one's own self due to self-envy and by causing pain to others, one arouses Your anger and practices irreligion.</p>	<p>SB 6.16.52 In this world of matter, which the conditioned soul accepts as consisting of enjoyable resources, the conditioned soul expands, thinking that he is the enjoyer of the material world. Similarly, the material world expands in the living entity as a source of enjoyment. In this way they both expand, but because they are My energies, they are both pervaded by Me. As the Supreme Lord, I am the cause of these effects, and one should know that both of them rest in Me.</p>
<p>SB 6.16.43 My dear Lord, one's occupational duty is instructed in Śrīmad-Bhāgavatam and Bhagavad-gītā according to Your point of view, which never deviates from the highest goal of life. Those who follow their occupational duties under Your supervision, being equal to all living entities, moving and nonmoving, and not considering high and low, are called Āryans. Such Āryans worship You, the Supreme Personality of Godhead.</p>	<p>SB 6.16.53, SB 6.16.54, SB 6.16.53-54 When a person is in deep sleep, he dreams and sees in himself many other objects, such as great mountains and rivers or perhaps even the entire universe, although they are far away. Sometimes when one awakens from a dream he sees that he is in a human form, lying in his bed in one place. Then he sees himself, in terms of various conditions, as belonging to a particular nationality, family and so on. All the conditions of deep sleep, dreaming and wakefulness are but energies of the Supreme Personality of Godhead. One should always remember the original creator of these conditions, the Supreme Lord, who is unaffected by them.</p>
<p>SB 6.16.44 My Lord, it is not impossible for one to be immediately freed from all material contamination by seeing You. Not to speak of seeing You</p>	<p>SB 6.16.55 Know Me to be the Supreme Brahman, the all-pervading Supersoul through whom the sleeping living entity can understand his dreaming condition and his happiness beyond the activities of the material senses. That is to say, I am the cause of the activities of the sleeping living being.</p> <p>SB 6.16.56 If one's dreams during sleep are merely subject matters witnessed by the Supersoul, how can the living entity, who is different from the</p>

Supersoul, remember the activities of dreams? The experiences of one person cannot be understood by another. Therefore the knower of the facts, the living entity who inquires into the incidents manifested in dreams and wakefulness, is different from the circumstantial activities. That knowing factor is Brahman. In other words, the quality of knowing belongs to the living entities and to the Supreme Soul. Thus the living entity can also experience the activities of dreams and wakefulness. In both stages the knower is unchanged, but is qualitatively one with the Supreme Brahman.

SB 6.16.57

When a living entity, thinking himself different from Me, forgets his spiritual identity of qualitative oneness with Me in eternity, knowledge and bliss, his material, conditional life begins. In other words, instead of identifying his interest with Mine, he becomes interested in his bodily expansions like his wife, children and material possessions. In this way, by the influence of his actions, one body comes from another, and after one death, another death takes place.

SB 6.16.58

A human being can attain perfection in life by self-realization through the Vedic literature and its practical application. This is possible especially for a human being born in India, the land of piety. A man who obtains birth in such a convenient position but does not understand his self is unable to achieve the highest perfection, even if he is exalted to life in the higher planetary systems.

SB 6.16.59

Remembering the great trouble found in the field of activities performed for fruitive results, and remembering how one receives the reverse of the results one desires—whether from material actions or from the fruitive activities recommended in the Vedic literatures—an intelligent man should cease from the desire for fruitive actions, for by such endeavors one cannot achieve the ultimate goal of life. On the other hand, if one acts without desires for fruitive results—in other words, if one engages in devotional activities—he can achieve the highest goal of life with freedom from miserable conditions. Considering this, one should cease from material desires.

SB 6.16.60

As husband and wife, a man and woman plan together to attain happiness and decrease unhappiness, working jointly in many ways, but because their activities are full of desires, these activities are never a source of happiness, and they never diminish distress. On the contrary, they are a cause of great unhappiness.

SB 6.16.61, SB 6.16.62, SB 6.16.61-62

One should understand that the activities of persons who are proud of their material experience bring only results contradictory to those such persons conceive while awake, sleeping and deeply sleeping. One should further understand that the spirit soul, although very difficult for the materialist to perceive, is above all these conditions, and by the strength of one's discrimination, one should give up the desire for fruitive results in the present life and in the next. Thus becoming experienced in transcendental knowledge, one should become My devotee.

SB 6.16.63

Persons who try to reach the ultimate goal of life must expertly observe the Supreme Absolute Person and the living entity, who are one in quality in their relationship as part and whole. This is the ultimate understanding of life. There is no better truth than this.

SB 6.16.64

O King, if you accept this conclusion of Mine, being unattached to material enjoyment, adhering to Me with great faith and thus becoming proficient and fully aware of knowledge and its practical application in life, you will achieve the highest perfection by attaining Me.

SB 6.16.65

Śrī Śukadeva Gosvāmī continued: After thus instructing Citraketu and assuring him of perfection in this way, the Supreme Personality of Godhead, who is the supreme spiritual master, the supreme soul, Sankarṣaṇa, disappeared from that place as Citraketu looked on.

SB 6.17: Mother Pārvatī Curses Citraketu

SB 6.17.1

Śrīla Śukadeva Gosvāmī said: After offering obeisances to the direction from which Ananta, the Supreme Personality of Godhead, had disappeared, Citraketu began traveling in outer space as the head of the Vidyādhara.

SB 6.17.2-3

Being praised by great sages and saints and by the inhabitants of Siddhaloka and Cāraṇaloka, Citraketu, the most powerful mystic yogī, wandered about enjoying life for millions of years. With bodily

strength and senses free from deterioration, he traveled within the valleys of Sumeru Mountain, which is the place of perfection for various kinds of mystic power. In those valleys he enjoyed life with the women of Vidyādhara-loka by chanting the glories of the Supreme Lord, Hari.

SB 6.17.4, SB 6.17.5, SB 6.17.4-5

One time while King Citraketu was traveling in outer space on a brilliantly effulgent airplane given to him by Lord Viṣṇu, he saw Lord Śiva, surrounded by Siddhas and Cāraṇas. Lord Śiva was sitting in an assembly of great saintly persons and embracing Pārvatī on his lap with his arm. Citraketu laughed loudly and spoke, within the hearing of Pārvatī.

SB 6.17.6

Citraketu said: Lord Śiva, the spiritual master of the general populace, is the best of all living entities who have accepted material bodies. He enunciates the system of religion. Yet how wonderful it is that he is embracing his wife, Pārvatī, in the midst of an assembly of great saintly persons.

SB 6.17.7

Lord Śiva, whose hair is matted on his head, has certainly undergone great austerities and penances. Indeed, he is the president in the assembly of strict followers of Vedic principles. Nonetheless, he is seated with his wife on his lap in the midst of saintly persons and is embracing her as if he were a shameless, ordinary human being.

SB 6.17.8

Ordinary conditioned persons generally embrace their wives and enjoy their company in solitary places. How wonderful it is that Lord Mahādeva, although a great master of austerity, is embracing his wife openly in the midst of an assembly of great saints.

SB 6.17.9

Śrīla Śukadeva Gosvāmī continued: My dear King, after hearing Citraketu's statement, Lord Śiva, the most powerful personality, whose knowledge is fathomless, simply smiled and remained silent, and all the members of the assembly followed the lord by not saying anything.

SB 6.17.10

Not knowing the prowess of Lord Śiva and Pārvatī, Citraketu strongly criticized them. His statements were not at all pleasing, and therefore the goddess Pārvatī, being very angry, spoke as follows to Citraketu, who thought himself better than Lord Śiva in controlling the senses.

SB 6.17.11

The goddess Pārvatī said: Alas, has this upstart now received a post from which to punish shameless persons like us? Has he been appointed ruler, carrier of the rod of punishment? Is he now the only master of everything?

SB 6.17.12

Alas, Lord Brahmā, who has taken his birth from the lotus flower, does not know the principles of religion, nor do the great saints like Bhṛgu and Nārada, nor the four Kumāras, headed by Sanat-kumāra. Manu and Kapila have also forgotten the religious principles. I suppose it to be because of this that they have not tried to stop Lord Śiva from behaving improperly.

SB 6.17.13

This Citraketu is the lowest of kṣatriyas, for he has impudently overridden Brahmā and the other demigods by insulting Lord Śiva, upon whose lotus feet they always meditate. Lord Śiva is personified religion and the spiritual master of the entire world, and therefore Citraketu must be punished.

SB 6.17.14

This person is puffed up because of his achievements, thinking, "I am the best." He does not deserve to approach the shelter of Lord Viṣṇu's lotus feet, which are worshiped by all saintly persons, for he is impudent, thinking himself greatly important.

SB 6.17.15

O impudent one, my dear son, now take birth in a low, sinful family of demons so that you will not commit such an offense again toward exalted, saintly persons in this world.

SB 6.17.16

Śrī Śukadeva Gosvāmī continued: My dear King Parīkṣit, when Citraketu was cursed by Pārvatī, he descended from his airplane, bowed before her with great humility and pleased her completely.

SB 6.17.17

Citraketu said: My dear mother, with my own hands folded together I accept the curse upon me. I do not mind the curse, for happiness and distress are given by the demigods as a result of one's past deeds.

SB 6.17.18

Deluded by ignorance, the living entity wanders in the forest of this material world, enjoying the happiness and distress resulting from his past deeds, everywhere and at all times. [Therefore, my dear mother, neither you nor I am to be blamed for this incident.]

SB 6.17.19 In this material world, neither the living entity himself nor others [friends and enemies] are the cause of material happiness and distress. But because of gross ignorance, the living entity thinks that he and others are the cause.	Supreme Lord. Although we are part of the Supreme Lord, we consider ourselves independent, separate controllers, and thus we cannot understand His identity.
SB 6.17.20 This material world resembles the waves of a constantly flowing river. Therefore, what is a curse and what is a favor? What are the heavenly planets, and what are the hellish planets? What is actually happiness, and what is actually distress? Because the waves flow constantly, none of them has an eternal effect.	SB 6.17.33 He holds no one as very dear and no one as inimical. He has no one for His own relative, and no one is alien to Him. He is actually the soul of the soul of all living entities. Thus He is the auspicious friend of all living beings and is very near and dear to all of them.
SB 6.17.21 The Supreme Personality of Godhead is one. Unaffected by the conditions of the material world, He creates all the conditioned souls by His own personal potency. Because of being contaminated by the material energy, the living entity is put into ignorance and thus into different conditions of bondage. Sometimes, by knowledge, the living entity is given liberation. In sattva-guṇa and rajo-guṇa, he is subjected to happiness and distress.	SB 6.17.34, SB 6.17.35, SB 6.17.34-35 This magnanimous Citraketu is a dear devotee of the Lord. He is equal to all living entities and is free from attachment and hatred. Similarly, I am also very dear to Lord Nārāyaṇa. Therefore, no one should be astonished to see the activities of the most exalted devotees of Nārāyaṇa, for they are free from attachment and envy. They are always peaceful, and they are equal to everyone.
SB 6.17.22 The Supreme Personality of Godhead is equally disposed toward all living entities. Therefore no one is very dear to Him, and no one is a great enemy for Him; no one is His friend, and no one is His relative. Being unattached to the material world, He has no affection for so-called happiness or hatred for so-called distress. The two terms happiness and distress are relative. Since the Lord is always happy, for Him there is no question of distress.	SB 6.17.36 Śrī Śukadeva Gosvāmī said: O King, after hearing this speech by her husband, the demigoddess [Umā, the wife of Lord Śiva] gave up her astonishment at the behavior of King Citraketu and became steady in intelligence.
SB 6.17.23 Although the Supreme Lord is unattached to our happiness and distress according to karma, and although no one is His enemy or favorite, He creates pious and impious activities through the agency of His material potency. Thus for the continuation of the materialistic way of life He creates happiness and distress, good fortune and bad, bondage and liberation, birth and death.	SB 6.17.37 The great devotee Citraketu was so powerful that he was quite competent to curse mother Pārvatī in retaliation, but instead of doing so he very humbly accepted the curse and bowed his head before Lord Śiva and his wife. This is very much to be appreciated as the standard behavior of a Vaiṣṇava.
SB 6.17.24 O mother, you are now unnecessarily angry, but since all my happiness and distress are destined by my past activities, I do not plead to be excused or relieved from your curse. Although what I have said is not wrong, please let whatever you think is wrong be pardoned.	SB 6.17.38 Being cursed by mother Durgā [Bhavanī, the wife of Lord Śiva], that same Citraketu accepted birth in a demoniac species of life. Although still fully equipped with transcendental knowledge and practical application of that knowledge in life, he appeared as a demon at the fire sacrifice performed by Tvaṣṭā, and thus he became famous as Vṛtrāsura.
SB 6.17.25 Śrī Śukadeva Gosvāmī continued: O King Parīkṣit, subduer of the enemy, after Citraketu satisfied Lord Śiva and his wife, Pārvatī, he boarded his airplane and left as they looked on. When Lord Śiva and Pārvatī saw that Citraketu, although informed of the curse, was unafraid, they smiled, being fully astonished by his behavior.	SB 6.17.39 My dear King Parīkṣit, you inquired from me how Vṛtrāsura, a great devotee, took birth in a demoniac family. Thus I have tried to explain to you everything about this.
SB 6.17.26 Thereafter, in the presence of the great sage Nārada, the demons, the inhabitants of Siddhaloka, and his personal associates, Lord Śiva, who is most powerful, spoke to his wife, Pārvatī, while they all listened.	SB 6.17.40 Citraketu was a great devotee [mahātmā]. If one hears this history of Citraketu from a pure devotee, the listener also is freed from the conditional life of material existence.
SB 6.17.27 Lord Śiva said: My dear beautiful Pārvatī, have you seen the greatness of the Vaiṣṇavas? Being servants of the servants of the Supreme Personality of Godhead, Hari, they are great souls and are not interested in any kind of material happiness.	SB 6.17.41 One who rises from bed early in the morning and recites this history of Citraketu, controlling his words and mind and remembering the Supreme Personality of Godhead, will return home, back to Godhead, without difficulty.
SB 6.17.28 Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord.	SB 6.18: Diti Vows to Kill King Indra
SB 6.17.29 Because of the actions of the Supreme Lord's external energy, the living entities are conditioned in contact with material bodies. The dualities of happiness and distress, birth and death, curses and favors, are natural by-products of this contact in the material world.	SB 6.18.1 Śrī Śukadeva Gosvāmī said: Pṛṣṇi, who was the wife of Savitā, the fifth of the twelve sons of Aditi, gave birth to three daughters—Sāvitrī, Vyāhṛtī and Trayī—and the sons named Agnihotra, Paśu, Soma, Cāturmāsya and the five Mahāyajñas.
SB 6.17.30 As one mistakenly considers a flower garland to be a snake or experiences happiness and distress in a dream, so, in the material world, by a lack of careful consideration, we differentiate between happiness and distress, considering one good and the other bad.	SB 6.18.2 O King, Siddhi, who was the wife of Bhaga, the sixth son of Aditi, bore three sons, named Mahimā, Vibhu and Prabhu, and one extremely beautiful daughter, whose name was Āśī.
SB 6.17.31 Persons engaged in devotional service to Lord Vāsudeva, Kṛṣṇa, have naturally perfect knowledge and detachment from this material world. Therefore such devotees are not interested in the so-called happiness or so-called distress of this world.	SB 6.18.3, SB 6.18.4, SB 6.18.3-4 Dhātā, the seventh son of Aditi, had four wives, named Kuhū, Sinivālī, Rākā and Anumati. These wives begot four sons, named Sāyam, Darśa, Prātaḥ and Pūrṇamāsa respectively. The wife of Vidhātā, the eighth son of Aditi, was named Kriyā. In her Vidhātā begot the five fire-gods named the Purīṣyas. The wife of Varuṇa, the ninth son of Aditi, was named Carṣaṇī. Bhṛgu, the son of Brahmā, took birth again in her womb.
SB 6.17.32 Neither I [Lord Śiva], nor Brahmā, nor the Aśvinī-kumāras, nor Nārada or the other great sages who are Brahmā's sons, nor even the demigods can understand the pastimes and personality of the	SB 6.18.5 By the semen of Varuṇa, the great mystic Vālmīki took birth from an anthill. Bhṛgu and Vālmīki were specific sons of Varuṇa, whereas Agastya and Vasiṣṭha Ṛṣis were the common sons of Varuṇa and Mitra, the tenth son of Aditi.
	SB 6.18.6 Upon seeing Urvaśī, the celestial society girl, both Mitra and Varuṇa discharged semen, which they preserved in an earthen pot. The two sons Agastya and Vasiṣṭha later appeared from that pot, and they are therefore the common sons of Mitra and Varuṇa. Mitra begot three sons in the womb of his wife, whose name was Revatī. Their names were Utsarga, Ariṣṭa and Pippala.
	SB 6.18.7 O King Parīkṣit, Indra, the King of the heavenly planets and eleventh son of Aditi, begot three sons, named Jayanta, Ṛṣabha and Mīdhūṣa, in the womb of his wife, Paulomī. Thus we have heard.

SB 6.18.8 By His own potency, the Supreme Personality of Godhead, who has multifarious potencies, appeared in the form of a dwarf as Urukrama, the twelfth son of Aditi. In the womb of His wife, whose name was Kīrti, He begot one son, named Bṛhatśloka, who had many sons, headed by Saubhaga.
SB 6.18.9 Later [in the Eighth Canto of Śrīmad-Bhāgavatam] I shall describe how Urukrama, Lord Vāmanadeva, appeared as the son of the great sage Kaśyapa and how He covered the three worlds with three steps. I shall describe the uncommon activities He performed, His qualities, His power and how He took birth from the womb of Aditi.
SB 6.18.10 Now let me describe the sons of Diti, who were begotten by Kaśyapa but who became demons. In this demoniac family the great devotee Prahlāda Mahārāja appeared, and Bali Mahārāja also appeared in that family. The demons are technically known as Daityas because they proceeded from the womb of Diti.
SB 6.18.11 First the two sons named Hiranyakaśipu and Hiranyākṣa took birth from Diti's womb. Both of them were very powerful and were worshiped by the Daityas and Dānavas.
SB 6.18.12, SB 6.18.13, SB 6.18.12-13 The wife of Hiranyakaśipu was known as Kayādhu. She was the daughter of Jambha and a descendant of Danu. She gave birth to four consecutive sons, known as Samhlāda, Anuhlāda, Hlāda and Prahlāda. The sister of these four sons was known as Simhikā. She married the demon named Vipracit and gave birth to another demon, named Rāhu.
SB 6.18.14 While Rāhu, in disguise, was drinking nectar among the demigods, the Supreme Personality of Godhead severed his head. The wife of Samhlāda was named Kṛti. By union with Samhlāda, Kṛti gave birth to a son named Pañcājana.
SB 6.18.15 The wife of Hlāda was named Dhamani. She gave birth to two sons, named Vātāpi and Ilvala. When Agastya Muni became Ilvala's guest, Ilvala served him a feast by cooking Vātāpi, who was in the shape of a ram.
SB 6.18.16 The wife of Anuhlāda was named Sūryā. She gave birth to two sons, named Bāskala and Mahiṣa. Prahlāda had one son, Virocana, whose wife gave birth to Bali Mahārāja.
SB 6.18.17 Thereafter, Bali Mahārāja begot one hundred sons in the womb of Aśanā. Of these one hundred sons, King Bāṇa was the eldest. The activities of Bali Mahārāja, which are very laudable, will be described later [in the Eighth Canto].
SB 6.18.18 Since King Bāṇa was a great worshiper of Lord Śiva, he became one of Lord Śiva's most celebrated associates. Even now, Lord Śiva protects King Bāṇa's capital and always stands beside him.
SB 6.18.19 The forty-nine Marut demigods were also born from the womb of Diti. None of them had sons. Although they were born of Diti, King Indra gave them a position as demigods.
SB 6.18.20 King Parīkṣit inquired: My dear lord, due to their birth, the forty-nine Maruts must have been obsessed with a demoniac mentality. Why did Indra, the King of heaven, convert them into demigods? Did they perform any rituals or pious activities?
SB 6.18.21 My dear brāhmaṇa, I and all the sages present with me are eager to know about this. Therefore, O great soul, kindly explain to us the reason.
SB 6.18.22 Śrī Sūta Gosvāmī said: O great sage Śaunaka, after hearing Mahārāja Parīkṣit speak respectfully and briefly on topics essential to hear, Śukadeva Gosvāmī, who was well aware of everything, praised his endeavor with great pleasure and replied.
SB 6.18.23 Śrī Śukadeva Gosvāmī said: Just to help Indra, Lord Viṣṇu killed the two brothers Hiranyākṣa and Hiranyakaśipu. Because of their being killed, their mother, Diti, overwhelmed with lamentation and anger, contemplated as follows.
SB 6.18.24 Lord Indra, who is very much fond of sense gratification, has killed the two brothers Hiranyākṣa and Hiranyakaśipu by means of Lord Viṣṇu. Therefore Indra is cruel, hardhearted and sinful. When will I, having killed him, rest with a pacified mind?
SB 6.18.25

When dead, the bodies of all the rulers known as kings and great leaders will be transformed into worms, stool or ashes. If one enviously kills others for the protection of such a body, does he actually know the true interest of life? Certainly he does not, for if one is envious of other entities, he surely goes to hell.
SB 6.18.26 Diti thought: Indra considers his body eternal, and thus he has become unrestrained. I therefore wish to have a son who can remove Indra's madness. Let me adopt some means to help me in this.
SB 6.18.27, SB 6.18.28, SB 6.18.27-28 Thinking in this way [with a desire for a son to kill Indra], Diti began constantly acting to satisfy Kaśyapa by her pleasing behavior. O King, Diti always carried out Kaśyapa's orders very faithfully, as he desired. With service, love, humility and control, with words spoken very sweetly to satisfy her husband, and with smiles and glances at him, Diti attracted his mind and brought it under her control.
SB 6.18.29 Although Kaśyapa Muni was a learned scholar, he was captivated by Diti's artificial behavior, which brought him under her control. Therefore he assured his wife that he would fulfill her desires. Such a promise by a husband is not at all astonishing.
SB 6.18.30 In the beginning of creation, Lord Brahmā, the father of the living entities of the universe, saw that all the living entities were unattached. To increase population, he then created woman from the better half of man's body, for woman's behavior carries away a man's mind.
SB 6.18.31 O my dear one, the most powerful sage Kaśyapa, being extremely pleased by the mild behavior of his wife Diti, smiled and spoke to her as follows.
SB 6.18.32 Kaśyapa Muni said: O beautiful woman, O irreproachable lady, since I am very much pleased by your behavior, you may ask me for any benediction you want. If a husband is pleased, what desires are difficult for his wife to obtain, either in this world or in the next?
SB 6.18.33, SB 6.18.34, SB 6.18.33-34 A husband is the supreme demigod for a woman. The Supreme Personality of Godhead, Lord Vāsudeva, the husband of the goddess of fortune, is situated in everyone's heart and is worshiped through the various names and forms of the demigods by fruitive workers. Similarly, a husband represents the Lord as the object of worship for a woman.
SB 6.18.35 My dear wife, whose body is so beautiful, your waist being thin, a conscientious wife should be chaste and should abide by the orders of her husband. She should very devoutly worship her husband as a representative of Vāsudeva.
SB 6.18.36 My dear gentle wife, because you have worshiped me with great devotion, considering me a representative of the Supreme Personality of Godhead, I shall reward you by fulfilling your desires, which are unobtainable for an unchaste wife.
SB 6.18.37 Diti replied: O my husband, O great soul, I have now lost my sons. If you want to give me a benediction, I ask you for an immortal son who can kill Indra. I pray for this because Indra, with the help of Viṣṇu, has killed my two sons Hiranyākṣa and Hiranyakaśipu.
SB 6.18.38 Upon hearing Diti's request, Kaśyapa Muni was very much aggrieved. "Alas," he lamented, "now I face the danger of the impious act of killing Indra."
SB 6.18.39 Kaśyapa Muni thought: Alas, I have now become too attached to material enjoyment. Taking advantage of this, my mind has been attracted by the illusory energy of the Supreme Personality of Godhead in the form of a woman [my wife]. Therefore I am surely a wretched person who will glide down toward hell.
SB 6.18.40 This woman, my wife, has adopted a means that follows her nature, and therefore she is not to be blamed. But I am a man. Therefore, all condemnation upon me! I am not at all conversant with what is good for me, since I could not control my senses.
SB 6.18.41 A woman's face is as attractive and beautiful as a blossoming lotus flower during autumn. Her words are very sweet, and they give pleasure to the ear, but if we study a woman's heart, we can understand it to be extremely sharp, like the blade of a razor. In these circumstances, who could understand the dealings of a woman?

SB 6.18.42 To satisfy their own interests, women deal with men as if the men were most dear to them, but no one is actually dear to them. Women are supposed to be very saintly, but for their own interests they can kill even their husbands, sons or brothers, or cause them to be killed by others.	SB 6.18.57 Indra served his aunt daily by bringing flowers, fruits, roots and wood for yajñas from the forest. He also brought kuśa grass, leaves, sprouts, earth and water exactly at the proper time.
SB 6.18.43 I promised to give her a benediction, and this promise cannot be violated, but Indra does not deserve to be killed. In these circumstances, the solution I have is quite suitable.	SB 6.18.58 O King Parīkṣit, as the hunter of a deer becomes like a deer by covering his body with deerskin and serving the deer, so Indra, although at heart the enemy of the sons of Diti, became outwardly friendly and served Diti in a faithful way. Indra's purpose was to cheat Diti as soon as he could find some fault in the way she discharged the vows of the ritualistic ceremony. However, he wanted to be undetected, and therefore he served her very carefully.
SB 6.18.44 Śrī Śukadeva Gosvāmī said: Kaśyapa Muni, thinking in this way, became somewhat angry. Condemning himself, O Mahārāja Parīkṣit, descendant of Kuru, he spoke to Diti as follows.	SB 6.18.59 O master of the entire world, when Indra could find no faults, he thought, "How will there be good fortune for me?" Thus he was full of deep anxiety.
SB 6.18.45 Kaśyapa Muni said: My dear gentle wife, if you follow my instructions regarding this vow for at least one year, you will surely get a son who will be able to kill Indra. However, if you deviate from this vow of following the Vaiṣṇava principles, you will get a son who will be favorable to Indra.	SB 6.18.60 Having grown weak and thin because of strictly following the principles of the vow, Diti once unfortunately neglected to wash her mouth, hands and feet after eating and went to sleep during the evening twilight.
SB 6.18.46 Diti replied: My dear brāhmaṇa, I must accept your advice and follow the vow. Now let me understand what I have to do, what is forbidden and what will not break the vow. Please clearly state all this to me.	SB 6.18.61 Finding this fault, Indra, who has all the mystic powers [the yoga-siddhis such as aṇimā and laghimā], entered Diti's womb while she was unconscious, being fast asleep.
SB 6.18.47 Kaśyapa Muni said: My dear wife, to follow this vow, do not be violent or cause harm to anyone. Do not curse anyone, and do not speak lies. Do not cut your nails and hair, and do not touch impure things like skulls and bones.	SB 6.18.62 After entering Diti's womb, Indra, with the help of his thunderbolt, cut into seven pieces her embryo, which appeared like glowing gold. In seven places, seven different living beings began crying. Indra told them, "Do not cry," and then he cut each of them into seven pieces again.
SB 6.18.48 Kaśyapa Muni continued: My dear gentle wife, never enter the water while bathing, never be angry, and do not even speak or associate with wicked people. Never wear clothes that have not been properly washed, and do not put on a garland that has already been worn.	SB 6.18.63 O King, being very much aggrieved, they pleaded to Indra with folded hands, saying, "Dear Indra, we are the Maruts, your brothers. Why are you trying to kill us?"
SB 6.18.49 Never eat leftover food, never eat prasāda offered to the goddess Kālī [Durgā], and do not eat anything contaminated by flesh or fish. Do not eat anything brought or touched by a śūdra nor anything seen by a woman in her menstrual period. Do not drink water by joining your palms.	SB 6.18.64 When Indra saw that actually they were his devoted followers, he said to them: If you are all my brothers, you have nothing more to fear from me.
SB 6.18.50 After eating, you should not go out to the street without having washed your mouth, hands and feet. You should not go out in the evening or with your hair loose, nor should you go out unless you are properly decorated with ornaments. You should not leave the house unless you are very grave and are sufficiently covered.	SB 6.18.65 Śukadeva Gosvāmī said: My dear King Parīkṣit, you were burned by the brahmāstra of Aśvatthāmā, but when Lord Kṛṣṇa entered the womb of your mother, you were saved. Similarly, although the one embryo was cut into forty-nine pieces by the thunderbolt of Indra, they were all saved by the mercy of the Supreme Personality of Godhead.
SB 6.18.51 You should not lie down without having washed both of your feet or without being purified, nor with wet feet or with your head pointed west or north. You should not lie naked, or with other women, or during the sunrise or sunset.	SB 6.18.66, SB 6.18.67, SB 6.18.66-67 If one worships the Supreme Personality of Godhead, the original person, even once, he receives the benefit of being promoted to the spiritual world and possessing the same bodily features as Viṣṇu. Diti worshiped Lord Viṣṇu for almost one year, adhering to a great vow. Because of such strength in spiritual life, the forty-nine Maruts were born. How, then, is it wonderful that the Maruts, although born from the womb of Diti, became equal to the demigods by the mercy of the Supreme Lord?
SB 6.18.52 Putting on washed clothing, being always pure and being adorned with turmeric, sandalwood pulp and other auspicious items, before breakfast one should worship the cows, the brāhmaṇas, the goddess of fortune and the Supreme Personality of Godhead.	SB 6.18.68 Because of worshiping the Supreme Personality of Godhead, Diti was completely purified. When she got up from bed, she saw her forty-nine sons along with Indra. These forty-nine sons were all as brilliant as fire and were in friendship with Indra, and therefore she was very pleased.
SB 6.18.53 With flower garlands, sandalwood pulp, ornaments and other paraphernalia, a woman following this vow should worship women who have sons and whose husbands are living. The pregnant wife should worship her husband and offer him prayers. She should meditate upon him, thinking that he is situated in her womb.	SB 6.18.69 Thereafter, Diti said to Indra: My dear son, I adhered to this difficult vow just to get a son to kill you twelve Ādityas.
SB 6.18.54 Kaśyapa Muni continued: If you perform this ceremony called puṁsavana, adhering to the vow with faith for at least one year, you will give birth to a son destined to kill Indra. But if there is any discrepancy in the discharge of this vow, the son will be a friend to Indra.	SB 6.18.70 I prayed for only one son, but now I see that there are forty-nine. How has this happened? My dear son Indra, if you know, please tell me the truth. Do not try to speak lies.
SB 6.18.55 O King Parīkṣit, Diti, the wife of Kaśyapa, agreed to undergo the purificatory process known as puṁsavana. "Yes," she said, "I shall do everything according to your instructions." With great jubilation she became pregnant, having taken semen from Kaśyapa, and faithfully began discharging the vow.	SB 6.18.71 Indra replied: My dear mother, because I was grossly blinded by selfish interests, I lost sight of religion. When I understood that you were observing a great vow in spiritual life, I wanted to find some fault in you. When I found such a fault, I entered your womb and cut the embryo to pieces.
SB 6.18.56 O King, who are respectful to everyone, Indra understood Diti's purpose, and thus he contrived to fulfill his own interests. Following the logic that self-preservation is the first law of nature, he wanted to break Diti's promise. Thus he engaged himself in the service of Diti, his aunt, who was residing in an āśrama.	SB 6.18.72 First I cut the child in the womb into seven pieces, which became seven children. Then I cut each of the children into seven pieces again. By the grace of the Supreme Lord, however, none of them died.
	SB 6.18.73 My dear mother, when I saw that all forty-nine sons were alive, I was

certainly struck with wonder. I decided that this was a secondary result of your having regularly executed devotional service in worship of Lord Viṣṇu.

SB 6.18.74
Although those who are interested only in worshipping the Supreme Personality of Godhead do not desire anything material from the Lord and do not even want liberation, Lord Kṛṣṇa fulfills all their desires.

SB 6.18.75
The ultimate goal of all ambitions is to become a servant of the Supreme Personality of Godhead. If an intelligent man serves the most dear Lord, who gives Himself to His devotees, how can he desire material happiness, which is available even in hell?

SB 6.18.76
O my mother, O best of all women, I am a fool. Kindly excuse me for whatever offenses I have committed. Your forty-nine sons have been born unhurt because of your devotional service. As an enemy, I cut them to pieces, but because of your great devotional service they did not die.

SB 6.18.77
Śrī Śukadeva Gosvāmī continued: Diti was extremely satisfied by Indra's good behavior. Then Indra offered his respects to his aunt with profuse obeisances, and with her permission he went away to the heavenly planets with his brothers the Maruts.

SB 6.18.78
My dear King Parīkṣit, I have replied as far as possible to the questions you have asked me, especially in regard to this pure, auspicious narration about the Maruts. Now you may inquire further, and I shall explain more.

SB 6.19: Performing the Pūnsavana Ritualistic Ceremony

SB 6.19.1
Mahārāja Parīkṣit said: My dear lord, you have already spoken about the pūnsavana vow. Now I want to hear about it in detail, for I understand that by observing this vow one can please the Supreme Lord, Viṣṇu.

SB 6.19.2, SB 6.19.3, SB 6.19.2-3
Śukadeva Gosvāmī said: On the first day of the bright fortnight of the month of Agrahāyana [November-December], following the instructions of her husband, a woman should begin this regulative devotional service with a vow of penance, for it can fulfill all one's desires. Before beginning the worship of Lord Viṣṇu, the woman should hear the story of how the Maruts were born. Under the instructions of qualified brāhmaṇas, in the morning she should wash her teeth, bathe, and dress herself with white cloth and ornaments, and before taking breakfast she should worship Lord Viṣṇu and Lakṣmī.

SB 6.19.4
[She should then pray to the Lord as follows.] My dear Lord, You are full in all opulences, but I do not beg You for opulence. I simply offer my respectful obeisances unto You. You are the husband and master of Lakṣmīdevī, the goddess of fortune, who has all opulences. Therefore You are the master of all mystic yoga. I simply offer my obeisances unto You.

SB 6.19.5
O my Lord, because You are endowed with causeless mercy, all opulences, all prowess and all glories, strength and transcendental qualities, You are the Supreme Personality of Godhead, the master of everyone.

SB 6.19.6
[After profusely offering obeisances unto Lord Viṣṇu, the devotee should offer respectful obeisances unto mother Lakṣmī, the goddess of fortune, and pray as follows.] O wife of Lord Viṣṇu, O internal energy of Lord Viṣṇu, you are as good as Lord Viṣṇu Himself, for you have all of His qualities and opulences. O goddess of fortune, please be kind to me. O mother of the entire world, I offer my respectful obeisances unto you.

SB 6.19.7
"My Lord Viṣṇu, full in six opulences, You are the best of all enjoyers and the most powerful. O husband of mother Lakṣmī, I offer my respectful obeisances unto You, who are accompanied by many associates, such as Viśvakṣena. I offer all the paraphernalia for worshipping You." One should chant this mantra every day with great attention while worshipping Lord Viṣṇu with all paraphernalia, such as water for washing His feet, hands and mouth and water for His bath. One must offer Him various presentations for His worship, such as garments, a sacred thread, ornaments, scents, flowers, incense and lamps.

SB 6.19.8
Śukadeva Gosvāmī continued: After worshipping the Lord with all the

paraphernalia mentioned above, one should chant the following mantra while offering twelve oblations of ghee on the sacred fire: om namo bhagavate mahā-puruṣāya mahāvibhūti-pataye svāhā.

SB 6.19.9
If one desires all opulences, his duty is to daily worship Lord Viṣṇu with His wife, Lakṣmī. With great devotion one should worship Him according to the above-mentioned process. Lord Viṣṇu and the goddess of fortune are an immensely powerful combination. They are the bestowers of all benedictions and the sources of all good fortune. Therefore the duty of everyone is to worship Lakṣmī-Nārāyaṇa.

SB 6.19.10
One should offer obeisances unto the Lord with a mind humbled through devotion. While offering daṇḍavats by falling on the ground like a rod, one should chant the above mantra ten times. Then one should chant the following prayer.

SB 6.19.11
My Lord Viṣṇu and mother Lakṣmī, goddess of fortune, you are the proprietors of the entire creation. Indeed, you are the cause of the creation. Mother Lakṣmī is extremely difficult to understand because she is so powerful that the jurisdiction of her power is difficult to overcome. Mother Lakṣmī is represented in the material world as the external energy, but actually she is always the internal energy of the Lord.

SB 6.19.12
My Lord, You are the master of energy, and therefore You are the Supreme Person. You are sacrifice [yajña] personified. Lakṣmī, the embodiment of spiritual activities, is the original form of worship offered unto You, whereas You are the enjoyer of all sacrifices.

SB 6.19.13
Mother Lakṣmī, who is here, is the reservoir of all spiritual qualities, whereas You manifest and enjoy all these qualities. Indeed, You are actually the enjoyer of everything. You live as the Supersoul of all living entities, and the goddess of fortune is the form of their bodies, senses and minds. She also has a holy name and form, whereas You are the support of all such names and forms and the cause for their manifestation.

SB 6.19.14
You are both the supreme rulers and benedictors of the three worlds. Therefore, my Lord, Uttamaśloka, may my ambitions be fulfilled by Your grace.

SB 6.19.15
Śrī Śukadeva Gosvāmī continued: Thus one should worship Lord Viṣṇu, who is known as Śrīnivāsa, along with mother Lakṣmī, the goddess of fortune, by offering prayers according to the process mentioned above. After removing all the paraphernalia of worship, one should offer them water to wash their hands and mouths, and then one should worship them again.

SB 6.19.16
Thereafter, with devotion and humility, one should offer prayers to the Lord and mother Lakṣmī. Then one should smell the remnants of the food offered and then again worship the Lord and Lakṣmījī.

SB 6.19.17
Accepting her husband as the representative of the Supreme Person, a wife should worship him with unalloyed devotion by offering him prasāda. The husband, being very pleased with his wife, should engage himself in the affairs of his family.

SB 6.19.18
Between the husband and wife, one person is sufficient to execute this devotional service. Because of their good relationship, both of them will enjoy the result. Therefore if the wife is unable to execute this process, the husband should carefully do so, and the faithful wife will share the result.

SB 6.19.19, SB 6.19.20, SB 6.19.19-20
One should accept this viṣṇu-vrata, which is a vow in devotional service, and should not deviate from its execution to engage in anything else. By offering the remnants of prasāda, flower garlands, sandalwood pulp and ornaments, one should daily worship the brāhmaṇas and worship women who peacefully live with their husbands and children. Every day the wife must continue following the regulative principles to worship Lord Viṣṇu with great devotion. Thereafter, Lord Viṣṇu should be laid in His bed, and then one should take prasāda. In this way, husband and wife will be purified and will have all their desires fulfilled.

SB 6.19.21
The chaste wife must perform such devotional service continuously for one year. After one year passes, she should fast on the full-moon day in the month of Kārttika [October-November].

SB 6.19.22
On the morning of the next day, one should wash oneself, and after worshipping Lord Kṛṣṇa as before, one should cook as one cooks for

festivals as stated in the Grhya-sūtras. Sweet rice should be cooked with ghee, and with this preparation the husband should offer oblations to the fire twelve times.

SB 6.19.23

Thereafter, he should satisfy the brāhmaṇas. When the satisfied brāhmaṇas bestow their blessings, he should devotedly offer them respectful obeisances with his head, and with their permission he should take prasāda.

SB 6.19.24

Before taking his meal, the husband must first seat the ācārya comfortably, and, along with his relatives and friends, should control his speech and offer prasāda to the guru. Then the wife should eat the remnants of the oblation of sweet rice cooked with ghee. Eating the remnants insures a learned, devoted son and all good fortune.

SB 6.19.25

If this vow or ritualistic ceremony is observed according to the description of śāstra, even in this life a man will be able to achieve all the benedictions he desires from the Lord. A wife who performs this ritualistic ceremony will surely receive good fortune, opulence, sons, a long-living husband, a good reputation and a good home.

SB 6.19.26, SB 6.19.27, SB 6.19.28, SB 6.19.26-28

If an unmarried girl observes this vrata, she will be able to get a very good husband. If a woman who is avīrā—who has no husband or son—executes this ritualistic ceremony, she can be promoted to the spiritual world. A woman whose children have died after birth can get a child with a long duration of life and also become very fortunate in possessing wealth. If a woman is unfortunate she will become fortunate, and if ugly she will become beautiful. By observing this vrata, a diseased man can gain relief from his disease and have an able body with which to work. If one recites this narration while offering oblations to the pitās and demigods, especially during the śrāddha ceremony, the demigods and inhabitants of Pitṛloka will be extremely pleased with him and bestow upon him the fulfillment of all desires. After one performs this ritualistic ceremony, Lord Viṣṇu and His wife, mother Lakṣmī, the goddess of fortune, are very pleased with him. O King Parīkṣit, now I have completely described how Diti performed this ceremony and had good children—the Maruts—and a happy life. I have tried to explain this to you as elaborately as possible.

Canto 7: The Science of God	mostly situated in sattva-guṇa. Then the demons, who are
SB 7.1: The Supreme Lord Is Equal to Everyone	influenced by tamo-guṇa, are annihilated. The Supreme Lord
SB 7.1.1 King Parīkṣit inquired: My dear brāhmaṇa, the Supreme Personality of Godhead, Viṣṇu, being everyone's well-wisher, is equal and extremely dear to everyone. How, then, did He become partial like a common man for the sake of Indra and thus kill Indra's enemies? How can a person equal to everyone be partial to some and inimical toward others?	induces the time factor to act in different ways, but He is never partial. Rather, His activities are glorious, and therefore He is called Uruśravā.
SB 7.1.2 Lord Viṣṇu Himself, the Supreme Personality of Godhead, is the reservoir of all pleasure. Therefore, what benefit would He derive from siding with the demigods? What interest would He fulfill in this way? Since the Lord is transcendental, why should He fear the asuras, and how could He be envious of them?	SB 7.1.13 Formerly, O King, when Mahārāja Yudhiṣṭhira was performing the Rājasūya sacrifice, the great sage Nārada, responding to his inquiry, recited historical facts showing how the Supreme Personality of Godhead is always impartial, even when killing demons. In this regard he gave a vivid example.
SB 7.1.3 O greatly fortunate and learned brāhmaṇa, whether Nārāyaṇa is partial or impartial has become a subject of great doubt. Kindly dispel my doubt with positive evidence that Nārāyaṇa is always neutral and equal to everyone.	SB 7.1.14, SB 7.1.15, SB 7.1.14-15 O King, at the Rājasūya sacrifice, Mahārāja Yudhiṣṭhira, the son of Mahārāja Pāṇḍu, personally saw Śiśupāla merge into the body of the Supreme Lord, Kṛṣṇa. Therefore, struck with wonder, he inquired about the reason for this from the great sage Nārada, who was seated there. While he inquired, all the sages present also heard him ask his question.
SB 7.1.4, SB 7.1.5, SB 7.1.4-5 The great sage Śukadeva Gosvāmī said: My dear King, you have put before me an excellent question. Discourses concerning the activities of the Lord, in which the glories of His devotees are also found, are extremely pleasing to devotees. Such wonderful topics always counteract the miseries of the materialistic way of life. Therefore great sages like Nārada always speak upon Śrīmad-Bhāgavatam because it gives one the facility to hear and chant about the wonderful activities of the Lord. Let me offer my respectful obeisances unto Śrīla Vyāsadeva and then begin describing topics concerning the activities of Lord Hari.	SB 7.1.16 Mahārāja Yudhiṣṭhira inquired: It is very wonderful that the demon Śiśupāla merged into the body of the Supreme Personality of Godhead even though extremely envious. This sāyujya-mukti is impossible to attain even for great transcendentalists. How then did the enemy of the Lord attain it?
SB 7.1.6 The Supreme Personality of Godhead, Viṣṇu, is always transcendental to material qualities, and therefore He is called nirguṇa, or without qualities. Because He is unborn, He does not have a material body to be subjected to attachment and hatred. Although the Lord is always above material existence, through His spiritual potency He appeared and acted like an ordinary human being, accepting duties and obligations, apparently like a conditioned soul.	SB 7.1.17 O great sage, we are all eager to know the cause for this mercy of the Lord. I have heard that formerly a king named Vena blasphemed the Supreme Personality of Godhead and that all the brāhmaṇas consequently obliged him to go to hell. Śiśupāla should also have been sent to hell. How then did he merge into the Lord's existence?
SB 7.1.7 My dear King Parīkṣit, the material qualities—sattva-guṇa, rajo-guṇa and tamo-guṇa—all belong to the material world and do not even touch the Supreme Personality of Godhead. These three guṇas cannot act by increasing or decreasing simultaneously.	SB 7.1.18 From the very beginning of his childhood, when he could not even speak properly, Śiśupāla, the most sinful son of Damaghoṣa, began blaspheming the Lord, and he continued to be envious of Śrī Kṛṣṇa until death. Similarly, his brother Dantavakra continued the same habits.
SB 7.1.8 When the quality of goodness is prominent, the sages and demigods flourish with the help of that quality, with which they are infused and surcharged by the Supreme Lord. Similarly, when the mode of passion is prominent the demons flourish, and when ignorance is prominent the Yaksas and Rākṣasas flourish. The Supreme Personality of Godhead is present in everyone's heart, fostering the reactions of sattva-guṇa, rajo-guṇa and tamo-guṇa.	SB 7.1.19 Although these two men—Śiśupāla and Dantavakra—repeatedly blasphemed the Supreme Personality of Godhead, Lord Viṣṇu [Kṛṣṇa], the Supreme Brahman, they were quite healthy. Indeed, their tongues were not attacked by white leprosy, nor did they enter the darkest region of hellish life. We are certainly most surprised by this.
SB 7.1.9 The all-pervading Personality of Godhead exists within the heart of every living being, and an expert thinker can perceive how He is present there to a large or small extent. Just as one can understand the supply of fire in wood, the water in a waterpot, or the sky within a pot, one can understand whether a living entity is a demon or a demigod by understanding that living entity's devotional performances. A thoughtful man can understand how much a person is favored by the Supreme Lord by seeing his actions.	SB 7.1.20 How was it possible for Śiśupāla and Dantavakra in the presence of many exalted persons, to enter very easily into the body of Kṛṣṇa, whose nature is difficult to attain?.
SB 7.1.10 When the Supreme Personality of Godhead creates different types of bodies, offering a particular body to each living entity according to his character and fruitful actions, the Lord revives all the qualities of material nature—sattva-guṇa, rajo-guṇa and tamo-guṇa. Then, as the Supersoul, He enters each body and influences the qualities of creation, maintenance and annihilation, using sattva-guṇa for maintenance, rajo-guṇa for creation and tamo-guṇa for annihilation.	SB 7.1.21 This matter is undoubtedly very wonderful. Indeed, my intelligence has become disturbed, just as the flame of a candle is disturbed by a blowing wind. O Nārada Muni, you know everything. Kindly let me know the cause of this wonderful event.
SB 7.1.11 O great King, the Supreme Personality of Godhead, the controller of the material and spiritual energies, who is certainly the creator of the entire cosmos, creates the time factor to allow the material energy and the living entity to act within the limits of time. Thus the Supreme Personality is never under the time factor nor under the material energy.	SB 7.1.22 Śrī Śukadeva Gosvāmī said: After hearing the request of Mahārāja Yudhiṣṭhira, Nārada Muni, the most powerful spiritual master, who knew everything, was very pleased. Thus he replied in the presence of everyone taking part in the yajña.
SB 7.1.12 O King, this time factor enhances the sattva-guṇa. Thus although the Supreme Lord is the controller, He favors the demigods, who are	SB 7.1.23 The great sage Śrī Nāradaḥ said: O King, blasphemy and praise, chastisement and respect, are experienced because of ignorance. The body of the conditioned soul is planned by the Lord for suffering in the material world through the agency of the external energy.
	SB 7.1.24 My dear King, the conditioned soul, being in the bodily conception of life, considers his body to be his self and considers everything in relationship with the body to be his. Because he has this wrong conception of life, he is subjected to dualities like praise and chastisement.
	SB 7.1.25 Because of the bodily conception of life, the conditioned soul thinks that when the body is annihilated the living being is annihilated. Lord Viṣṇu, the Supreme Personality of Godhead, is the supreme controller, the Supersoul of all living entities. Because He has no material body, He has no false conception of "I and mine." It is therefore incorrect to think that He feels pleasure or pain when blasphemed or offered prayers. This is impossible for Him. Thus He has no enemy and no friend. When He chastises the demons it is for their good, and when He accepts the prayers of the devotees it is for their good. He is affected neither by prayers nor by blasphemy.
	SB 7.1.26

Therefore by enmity or by devotional service, by fear, by affection or by lusty desire—by all of these or any one of them—if a conditioned soul somehow or other concentrates his mind upon the Lord, the result is the same, for the Lord, because of His blissful position, is never affected by enmity or friendship.

SB 7.1.27

Nārada Muni continued: By devotional service one cannot achieve such intense absorption in thought of the Supreme Personality of Godhead as one can through enmity toward Him. That is my opinion.

SB 7.1.28, SB 7.1.29, SB 7.1.28-29

A grassworm confined in a hole of a wall by a bee always thinks of the bee in fear and enmity and later becomes a bee simply because of such remembrance. Similarly, if the conditioned souls somehow or other think of Kṛṣṇa, who is sac-cid-ānanda-vigraha [Bs. 5.1], they will become free from their sins. Whether thinking of Him as their worshipable Lord or an enemy, because of constantly thinking of Him they will regain their spiritual bodies.

SB 7.1.30

Many, many persons have attained liberation simply by thinking of Kṛṣṇa with great attention and giving up sinful activities. This great attention may be due to lusty desires, inimical feelings, fear, affection or devotional service. I shall now explain how one receives Kṛṣṇa's mercy simply by concentrating one's mind upon Him.

SB 7.1.31

My dear King Yudhiṣṭhira, the gopīs by their lusty desires, Kāmsa by his fear, Śiṣupāla and other kings by envy, the Yadus by their familial relationship with Kṛṣṇa, you Pāṇḍavas by your great affection for Kṛṣṇa, and we, the general devotees, by our devotional service, have obtained the mercy of Kṛṣṇa.

SB 7.1.32

Somehow or other, one must consider the form of Kṛṣṇa very seriously. Then, by one of the five different processes mentioned above, one can return home, back to Godhead. Atheists like King Vena, however, being unable to think of Kṛṣṇa's form in any of these five ways, cannot attain salvation. Therefore, one must somehow think of Kṛṣṇa, whether in a friendly way or inimically.

SB 7.1.33

Nārada Muni continued: O best of the Pāṇḍavas, your two cousins Śiṣupāla and Dantavakra, the sons of your maternal aunt, were formerly associates of Lord Viṣṇu, but because they were cursed by brāhmaṇas, they fell from Vaikuṅṭha to this material world.

SB 7.1.34

Mahārāja Yudhiṣṭhira inquired: What kind of great curse could affect even liberated viṣṇu-bhaktas, and what sort of person could curse even the Lord's associates? For unflinching devotees of the Lord to fall again to this material world is impossible. I cannot believe this.

SB 7.1.35

The bodies of the inhabitants of Vaikuṅṭha are completely spiritual, having nothing to do with the material body, senses or life air. Therefore, kindly explain how associates of the Personality of Godhead were cursed to descend in material bodies like ordinary persons.

SB 7.1.36

The great saint Nārada said: Once upon a time when the four sons of Lord Brahmā named Sanaka, Sanandana, Sanātana and Sanat-kumāra were wandering throughout the three worlds, they came by chance to Viṣṇuloka.

SB 7.1.37

Although these four great sages were older than Brahmā's other sons like Marīci, they appeared like small naked children only five or six years old. When Jaya and Vijaya saw them trying to enter Vaikuṅṭhaloka, these two gatekeepers, thinking them ordinary children, forbade them to enter.

SB 7.1.38

Thus checked by the doorkeepers Jaya and Vijaya, Sanandana and the other great sages very angrily cursed them. "You two foolish doorkeepers," they said. "Being agitated by the material qualities of passion and ignorance, you are unfit to live at the shelter of Madhuvīṣa's lotus feet, which are free from such modes. It would be better for you to go immediately to the material world and take your birth in a family of most sinful asuras."

SB 7.1.39

While Jaya and Vijaya, thus cursed by the sages, were falling to the material world, they were addressed as follows by the same sages, who were very kind to them. "O doorkeepers, after three births you will be able to return to your positions in Vaikuṅṭha, for then the duration of the curse will have ended."

SB 7.1.40

These two associates of the Lord—Jaya and Vijaya—later descended to

the material world, taking birth as the two sons of Diti, Hiranyakaśipu being the elder and Hiranyākṣa the younger. They were very much respected by the Daityas and Dānavas [demoniac species].

SB 7.1.41

Appearing as Nṛsiṃhadeva, the Supreme Personality of Godhead, Śrī Hari, killed Hiranyakaśipu. When the Lord delivered the planet earth, which had fallen in the Garbhodaka Ocean, Hiranyākṣa tried to hinder Him, and then the Lord, as Varāha, killed Hiranyākṣa.

SB 7.1.42

Desiring to kill his son Prahlāda, who was a great devotee of Lord Viṣṇu, Hiranyakaśipu tortured him in many ways.

SB 7.1.43

The Lord, the Supersoul of all living entities, is sober, peaceful and equal to everyone. Since the great devotee Prahlāda was protected by the Lord's potency, Hiranyakaśipu was unable to kill him, in spite of endeavoring to do so in various ways.

SB 7.1.44

Thereafter the same Jaya and Vijaya, the two doorkeepers of Lord Viṣṇu, took birth as Rāvaṇa and Kumbhakarna, begotten by Viśravā in the womb of Keśini. They were extremely troublesome to all the people of the universe.

SB 7.1.45

Nārada Muni continued: My dear King, just to relieve Jaya and Vijaya of the brāhmaṇas' curse, Lord Rāmacandra appeared in order to kill Rāvaṇa and Kumbhakarna. It will be better for you to hear narrations about Lord Rāmacandra's activities from Mārkaṇḍeya.

SB 7.1.46

In their third birth, the same Jaya and Vijaya appeared in a family of kṣatriyas as your cousins, the sons of your aunt. Because Lord Kṛṣṇa has struck them with His disc, all their sinful reactions have been destroyed, and now they are free from the curse.

SB 7.1.47

These two associates of Lord Viṣṇu—Jaya and Vijaya—maintained a feeling of enmity for a very long time. Because of always thinking of Kṛṣṇa in this way, they regained the shelter of the Lord, having returned home, back to Godhead.

SB 7.1.48

Mahārāja Yudhiṣṭhira inquired: O my lord, Nārada Muni, why was there such enmity between Hiranyakaśipu and his beloved son Prahlāda Mahārāja? How did Prahlāda Mahārāja become such a great devotee of Lord Kṛṣṇa? Kindly explain this to me.

SB 7.2: Hiranyakaśipu, King of the Demons

SB 7.2.1

Śrī Nārada Muni said: My dear King Yudhiṣṭhira, when Lord Viṣṇu, in the form of Varāha, the boar, killed Hiranyākṣa, Hiranyākṣa's brother Hiranyakaśipu was extremely angry and began to lament.

SB 7.2.2

Filled with rage and biting his lips, Hiranyakaśipu gazed at the sky with eyes that blazed in anger, making the whole sky smoky. Thus he began to speak.

SB 7.2.3

Exhibiting his terrible teeth, fierce glance and frowning eyebrows, terrible to see, he took up his weapon, a trident, and thus began speaking to his associates, the assembled demons.

SB 7.2.4, SB 7.2.5, SB 7.2.4-5

O Dānavas and Daityas! O Dvimūrdha, Tryakṣa, Śambara and Śatabāhu ! O Hayagrīva, Namuci, Pāka and Ilvala! O Vipracitti, Puloman, Śakuna and other demons! All of you, kindly hear me attentively and then act according to my words without delay.

SB 7.2.6

My insignificant enemies the demigods have combined to kill my very dear and obedient well-wisher, my brother Hiranyākṣa. Although the Supreme Lord, Viṣṇu, is always equal to both of us—namely, the demigods and the demons—this time, being devoutly worshiped by the demigods, He has taken their side and helped them kill Hiranyākṣa.

SB 7.2.7, SB 7.2.8, SB 7.2.7-8

The Supreme Personality of Godhead has given up His natural tendency of equality toward the demons and demigods. Although He is the Supreme Person, now, influenced by māyā, He has assumed the form of a boar to please His devotees, the demigods, just as a restless child leans toward someone. I shall therefore sever Lord Viṣṇu's head from His trunk by my trident, and with the profuse blood from His body I shall please my brother Hiranyākṣa, who was so fond of sucking blood. Thus shall I too be peaceful.

SB 7.2.9

When the root of a tree is cut and the tree falls down, its branches and twigs automatically dry up. Similarly, when I have killed this diplomatic Viṣṇu, the demigods, for whom Lord Viṣṇu is the life and

soul, will lose the source of their life and wither away.
SB 7.2.10 While I am engaged in the business of killing Lord Viṣṇu, go down to the planet earth, which is flourishing due to brahminical culture and a kṣatriya government. These people engage in austerity, sacrifice, Vedic study, regulative vows, and charity. Destroy all the people thus engaged!
SB 7.2.11 The basic principle of brahminical culture is to satisfy Lord Viṣṇu, the personification of sacrificial and ritualistic ceremonies. Lord Viṣṇu is the personified reservoir of all religious principles, and He is the shelter of all the demigods, the great pitās, and the people in general. When the brāhmaṇas are killed, no one will exist to encourage the kṣatriyas to perform yajñas, and thus the demigods, not being appeased by yajña, will automatically die.
SB 7.2.12 Immediately go wherever there is good protection for the cows and brāhmaṇas and wherever the Vedas are studied in terms of the varṇāśrama principles. Set fire to those places and cut from the roots the trees there, which are the source of life.
SB 7.2.13 Thus the demons, being fond of disastrous activities, took Hiranyakaśipu's instructions on their heads with great respect and offered him obeisances. According to his directions, they engaged in envious activities directed against all living beings.
SB 7.2.14 The demons set fire to the cities, villages, pasturing grounds, cowpens, gardens, agricultural fields and natural forests. They burned the hermitages of the saintly persons, the important mines that produced valuable metals, the residential quarters of the agriculturalists, the mountain villages, and the villages of the cow protectors, the cowherd men. They also burned the government capitals.
SB 7.2.15 Some of the demons took digging instruments and broke down the bridges, the protective walls and the gates [gopuras] of the cities. Some took axes and began cutting the important trees that produced mango, jackfruit and other sources of food. Some of the demons took firebrands and set fire to the residential quarters of the citizens.
SB 7.2.16 Thus disturbed again and again by the unnatural occurrences caused by the followers of Hiranyakaśipu, all the people had to cease the activities of Vedic culture. Not receiving the results of yajña, the demigods also became disturbed. They left their residential quarters in the heavenly planets and, unobserved by the demons, began wandering on the planet earth to see the disasters.
SB 7.2.17 After performing the ritualistic observances for the death of his brother, Hiranyakaśipu, being extremely unhappy, tried to pacify his nephews.
SB 7.2.18, SB 7.2.19, SB 7.2.18-19 O King, Hiranyakaśipu was extremely angry, but since he was a great politician, he knew how to act according to the time and situation. With sweet words he began pacifying his nephews, whose names were Śakuni, Śambara, Dhṛṣṭi, Bhūtasantāpana, Vṛka, Kālanābha, Mahānābha, Hariśmaṣru and Utkaca. He also consoled their mother, his sister-in-law, Ruṣābhānu, as well as his own mother, Diti. He spoke to them all as follows.
SB 7.2.20 Hiranyakaśipu said: My dear mother, sister-in-law and nephews, you should not lament for the death of the great hero, for a hero's death in front of his enemy is glorious and desirable.
SB 7.2.21 My dear mother, in a restaurant or place for drinking cold water, many travelers are brought together, and after drinking water they continue to their respective destinations. Similarly, living entities join together in a family, and later, as a result of their own actions, they are led apart to their destinations.
SB 7.2.22 The spirit soul, the living entity, has no death, for he is eternal and inexhaustible. Being free from material contamination, he can go anywhere in the material or spiritual worlds. He is fully aware and completely different from the material body, but because of being misled by misuse of his slight independence, he is obliged to accept subtle and gross bodies created by the material energy and thus be subjected to so-called material happiness and distress. Therefore, no one should lament for the passing of the spirit soul from the body.
SB 7.2.23 Because of the movements of the water, the trees on the bank of a river, when reflected on the water, seem to move. Similarly, when

the eyes move because of some mental derangement, the land appears to move also.
SB 7.2.24 In the same way, O my gentle mother, when the mind is agitated by the movements of the modes of material nature, the living entity, although freed from all the different phases of the subtle and gross bodies, thinks that he has changed from one condition to another.
SB 7.2.25, SB 7.2.26, SB 7.2.25-26 In his bewildered state, the living entity, accepting the body and mind to be the self, considers some people to be his kinsmen and others to be outsiders. Because of this misconception, he suffers. Indeed, the accumulation of such concocted material ideas is the cause of suffering and so-called happiness in the material world. The conditioned soul thus situated must take birth in different species and work in various types of consciousness, thus creating new bodies. This continued material life is called samsāra. Birth, death, lamentation, foolishness and anxiety are due to such material considerations. Thus we sometimes come to a proper understanding and sometimes fall again to a wrong conception of life.
SB 7.2.27 In this regard, an example is given from an old history. This involves a discourse between Yamarāja and the friends of a dead person. Please hear it attentively.
SB 7.2.28 In the state known as Uśīnara there was a celebrated King named Suyajña. When the King was killed in battle by his enemies, his kinsmen sat down around the dead body and began to lament the death of their friend.
SB 7.2.29, SB 7.2.30, SB 7.2.31, SB 7.2.29-31 His golden, bejeweled armor smashed, his ornaments and garlands fallen from their places, his hair scattered and his eyes lusterless, the slain King lay on the battlefield, his entire body smeared with blood, his heart pierced by the arrows of the enemy. When he died he had wanted to show his prowess, and thus he had bitten his lips, and his teeth remained in that position. His beautiful lotuslike face was now black and covered with dust from the battlefield. His arms, with his sword and other weapons, were cut and broken. When the queens of the King of Uśīnara saw their husband lying in that position, they began crying, "O lord, now that you have been killed, we also have been killed." Repeating these words again and again, they fell down, pounding their breasts, at the feet of the dead King.
SB 7.2.32 As the queens loudly cried, their tears glided down their breasts, becoming reddened by kunkuma powder, and fell upon the lotus feet of their husband. Their hair became disarrayed, their ornaments fell, and in a way that evoked sympathy from the hearts of others, the queens began lamenting their husband's death.
SB 7.2.33 O lord, you have now been removed by cruel providence to a state beyond our sight. You had previously sustained the livelihood of the inhabitants of Uśīnara, and thus they were happy, but your condition now is the cause of their unhappiness.
SB 7.2.34 O King, O hero, you were a very grateful husband and the most sincere friend of all of us. How shall we exist without you? O hero, wherever you are going, please direct us there so that we may follow in your footsteps and engage again in your service. Let us go along with you!
SB 7.2.35 The time was appropriate for the body to be burned, but the queens, not allowing it to be taken away, continued lamenting for the dead body, which they kept on their laps. In the meantime, the sun completed its movements for setting in the west.
SB 7.2.36 While the queens were lamenting for the dead body of the King, their loud cries were heard even from the abode of Yamarāja. Assuming the body of a boy, Yamarāja personally approached the relatives of the dead body and advised them as follows.
SB 7.2.37 Śrī Yamarāja said: Alas, how amazing it is! These persons, who are older than me, have full experience that hundreds and thousands of living entities have taken birth and died. Thus they should understand that they also are apt to die, yet still they are bewildered. The conditioned soul comes from an unknown place and returns after death to that same unknown place. There is no exception to this rule, which is conducted by material nature. Knowing this, why do they uselessly lament?
SB 7.2.38 It is wonderful that these elderly women do not have a higher sense of life than we do. Indeed, we are most fortunate, for although we are children and have been left to struggle in material life,

unprotected by father and mother, and although we are very weak, we have not been vanquished or eaten by ferocious animals. Thus we have a firm belief that the Supreme Personality of Godhead, who has given us protection even in the womb of the mother, will protect us everywhere.

SB 7.2.39

The boy addressed the women: O weak women! Only by the will of the Supreme Personality of Godhead, who is never diminished, is the entire world created, maintained and again annihilated. This is the verdict of the Vedic knowledge. This material creation, consisting of the moving and nonmoving, is exactly like His plaything. Being the Supreme Lord, He is completely competent to destroy and protect.

SB 7.2.40

Sometimes one loses his money on a public street, where everyone can see it, and yet his money is protected by destiny and not seen by others. Thus the man who lost it gets it back. On the other hand, if the Lord does not give protection, even money maintained very securely at home is lost. If the Supreme Lord gives one protection, even though one has no protector and is in the jungle, one remains alive, whereas a person well protected at home by relatives and others sometimes dies, no one being able to protect him.

SB 7.2.41

Every conditioned soul receives a different type of body according to his work, and when the engagement is finished the body is finished. Although the spirit soul is situated in subtle and gross material bodies in different forms of life, he is not bound by them, for he is always understood to be completely different from the manifested body.

SB 7.2.42

Just as a householder, although different from the identity of his house, thinks his house to be identical with him, so the conditioned soul, due to ignorance, accepts the body to be himself, although the body is actually different from the soul. This body is obtained through a combination of portions of earth, water and fire, and when the earth, water and fire are transformed in the course of time, the body is vanquished. The soul has nothing to do with this creation and dissolution of the body.

SB 7.2.43

As fire, although situated in wood, is perceived to be different from the wood, as air, although situated within the mouth and nostrils, is perceived to be separate, and as the sky, although all-pervading, never mixes with anything, so the living entity, although now engaged within the material body, of which it is the source, is separate from it.

SB 7.2.44

Yamarāja continued: O lamenters, you are all fools! The person named Suyajña, for whom you lament, is still lying before you and has not gone anywhere. Then what is the cause for your lamentation? Previously he heard you and replied to you, but now, not finding him, you are lamenting. This is contradictory behavior, for you have never actually seen the person within the body who heard you and replied. There is no need for your lamentation, for the body you have always seen is lying here.

SB 7.2.45

In the body the most important substance is the life air, but that also is neither the listener nor the speaker. Beyond even the life air, the soul also can do nothing, for the Supersoul is actually the director, in cooperation with the individual soul. The Supersoul conducting the activities of the body is different from the body and living force.

SB 7.2.46

The five material elements, the ten senses and the mind all combine to form the various parts of the gross and subtle bodies. The living entity comes in contact with his material bodies, whether high or low, and later gives them up by his personal prowess. This strength can be perceived in a living entity's personal power to possess different types of bodies.

SB 7.2.47

As long as the spirit soul is covered by the subtle body, consisting of the mind, intelligence and false ego, he is bound to the results of his fruitive activities. Because of this covering, the spirit soul is connected with the material energy and must accordingly suffer material conditions and reversals, continually, life after life.

SB 7.2.48

It is fruitless to see and talk of the material modes of nature and their resultant so-called happiness and distress as if they were factual. When the mind wanders during the day and a man begins to think himself extremely important, or when he dreams at night and sees a beautiful woman enjoying with him, these are merely false dreams. Similarly, the happiness and distress caused by the material senses should be understood to be meaningless.

SB 7.2.49

Those who have full knowledge of self-realization, who know very well that the spirit soul is eternal whereas the body is perishable, are not overwhelmed by lamentation. But persons who lack knowledge of self-realization certainly lament. Therefore it is difficult to educate a person in illusion.

SB 7.2.50

There was once a hunter who lured birds with food and captured them after spreading a net. He lived as if appointed by death personified as the killer of the birds.

SB 7.2.51

While wandering in the forest, the hunter saw a pair of kuliṅga birds. Of the two, the female was captivated by the hunter's lure.

SB 7.2.52

O queens of Suyajña, the male kuliṅga bird, seeing his wife put into the greatest danger in the grip of Providence, became very unhappy. Because of affection, the poor bird, being unable to release her, began to lament for his wife.

SB 7.2.53

Alas, how merciless is Providence! My wife, unable to be helped by anyone, is in such an awkward position and lamenting for me. What will Providence gain by taking away this poor bird? What will be the profit?

SB 7.2.54

If unkind Providence takes away my wife, who is half my body, why should He not take me also? What is the use of my living with half of my body, bereaved by loss of my wife? What shall I gain in this way?

SB 7.2.55

The unfortunate baby birds, bereft of their mother, are waiting in the nest for her to feed them. They are still very small and have not yet grown their wings. How shall I be able to maintain them?

SB 7.2.56

Because of the loss of his wife, the kuliṅga bird lamented with tears in his eyes. Meanwhile, following the dictations of mature time, the hunter, who was very carefully hidden in the distance, released his arrow, which pierced the body of the kuliṅga bird and killed him.

SB 7.2.57

Thus Yamarāja, in the guise of a small boy, told all the queens: You are all so foolish that you lament but do not see your own death. Afflicted by a poor fund of knowledge, you do not know that even if you lament for your dead husband for hundreds of years, you will never get him back alive, and in the meantime your lives will be finished.

SB 7.2.58

Hiraṇyakaśipu said: While Yamarāja, in the form of a small boy, was instructing all the relatives surrounding the dead body of Suyajña, everyone was struck with wonder by his philosophical words. They could understand that everything material is temporary, not continuing to exist.

SB 7.2.59

After instructing all the foolish relatives of Suyajña, Yamarāja, in the form of a boy, disappeared from their vision. Then the relatives of King Suyajña performed the ritualistic funeral ceremonies.

SB 7.2.60

Therefore none of you should be aggrieved for the loss of the body—whether your own or those of others. Only in ignorance does one make bodily distinctions, thinking "Who am I? Who are the others? What is mine? What is for others?"

SB 7.2.61

Śrī Nārada Muni continued: Diti, the mother of Hiraṇyakaśipu and Hiraṇyākṣa, heard the instructions of Hiraṇyakaśipu along with her daughter-in-law, Ruṣābhānu, Hiraṇyākṣa's wife. She then forgot her grief over her son's death and thus engaged her mind and attention in understanding the real philosophy of life.

SB 7.3: Hiraṇyakaśipu's Plan to Become Immortal

SB 7.3.1

Nārada Muni said to Mahārāja Yudhiṣṭhira: The demoniac king Hiraṇyakaśipu wanted to be unconquerable and free from old age and dwindling of the body. He wanted to gain all the yogic perfections like aṇimā and laghimā, to be deathless, and to be the only king of the entire universe, including Brahmaloḥa.

SB 7.3.2

In the valley of Mandara Hill, Hiraṇyakaśipu began performing his austerities by standing with his toes on the ground, keeping his arms upward and looking toward the sky. This position was extremely difficult, but he accepted it as a means to attain perfection.

SB 7.3.3

From the hair on Hiraṇyakaśipu's head there emanated an effulgent light as brilliant and intolerable as the rays of the sun at the time of

dissolution. Seeing the performance of such austere penances, the demigods, who had been wandering throughout the planets, now returned to their respective homes.	SB 7.3.19 Even saintly persons like Bṛghu, born previously, could not perform such severe austerities, nor will anyone in the future be able to do so. Who within these three worlds can sustain his life without even drinking water for one hundred celestial years?
SB 7.3.4 Because of Hiranyakaśipu's severe austerities, fire came from his head, and this fire and its smoke spread throughout the sky, encompassing the upper and lower planets, which all became extremely hot.	SB 7.3.20 My dear son of Diti, with your great determination and austerity you have done what was impossible even for great saintly persons, and thus I have certainly been conquered by you.
SB 7.3.5 Because of the power of his severe austerities, all the rivers and oceans were agitated, the surface of the globe, with its mountains and islands, began trembling, and the stars and planets fell. All directions were ablaze.	SB 7.3.21 O best of the asuras, for this reason I am now prepared to give you all benedictions, according to your desire. I belong to the celestial world of demigods, who do not die like human beings. Therefore, although you are subject to death, your audience with me will not go in vain.
SB 7.3.6 Scorched and extremely disturbed because of Hiranyakaśipu's severe penances, all the demigods left the planets where they reside and went to the planet of Lord Brahmā, where they informed the creator as follows: O lord of the demigods, O master of the universe, because of the fire emanating from Hiranyakaśipu's head as a result of his severe austerities, we have become so disturbed that we could not stay in our planets but have come to you.	SB 7.3.22 Śrī Nārada Muni continued: After speaking these words to Hiranyakaśipu, Lord Brahmā, the original being of this universe, who is extremely powerful, sprinkled transcendental, infallible, spiritual water from his kamaṇḍalu upon Hiranyakaśipu's body, which had been eaten away by ants and moths. Thus he enlivened Hiranyakaśipu.
SB 7.3.7 O great person, chief of the universe, if you think it proper, kindly stop these disturbances, meant to destroy everything, before all your obedient subjects are annihilated.	SB 7.3.23 As soon as he was sprinkled with the water from Lord Brahmā's waterpot, Hiranyakaśipu arose, endowed with a full body with limbs so strong that they could bear the striking of a thunderbolt. With physical strength and a bodily luster resembling molten gold, he emerged from the anthill a completely young man, just as fire springs from fuel wood.
SB 7.3.8 Hiranyakaśipu has undertaken a most severe type of austerity. Although his plan is not unknown to you, kindly listen as we submit his intentions.	SB 7.3.24 Seeing Lord Brahmā present before him in the sky, carried by his swan airplane, Hiranyakaśipu was extremely pleased. He immediately fell flat with his head on the ground and began to express his obligation to the lord.
SB 7.3.9, SB 7.3.10, SB 7.3.9-10 "The supreme person within this universe, Lord Brahmā, has gotten his exalted post by dint of severe austerities, mystic power and trance. Consequently, after creating the universe, he has become the most worshipable demigod within it. Since I am eternal and time is eternal, I shall endeavor for such austerity, mystic power and trance for many, many births, and thus I shall occupy the same post occupied by Lord Brahmā.	SB 7.3.25 Then, getting up from the ground and seeing Lord Brahmā before him, the head of the Daityas was overwhelmed by jubilation. With tears in his eyes, his whole body shivering, he began praying in a humble mood, with folded hands and a faltering voice, to satisfy Lord Brahmā.
SB 7.3.11 "By dint of my severe austerities, I shall reverse the results of pious and impious activities. I shall overturn all the established practices within this world. Even Dhruvaloka will be vanquished at the end of the millennium. Therefore, what is the use of it? I shall prefer to remain in the position of Brahmā."	SB 7.3.26, SB 7.3.27, SB 7.3.26-27 Let me offer my respectful obeisances unto the supreme lord within this universe. At the end of each day of his life, the universe is fully covered with dense darkness by the influence of time, and then again, during his next day, that self-effluent lord, by his own effulgence, manifests, maintains and destroys the entire cosmic manifestation through the material energy, which is invested with the three modes of material nature. He, Lord Brahmā, is the shelter of those modes of nature—sattva-guṇa, rajo-guṇa and tamo-guṇa.
SB 7.3.12 O lord, we have heard from reliable sources that in order to obtain your post, Hiranyakaśipu is now engaged in severe austerity. You are the master of the three worlds. Please, without delay, take whatever steps you deem appropriate.	SB 7.3.28 I offer my obeisances to the original personality within this universe, Lord Brahmā, who is cognizant and who can apply his mind and realized intelligence in creating this cosmic manifestation. It is because of his activities that everything within the universe is visible. He is therefore the cause of all manifestations.
SB 7.3.13 O Lord Brahmā, your position within this universe is certainly most auspicious for everyone, especially the cows and brāhmaṇas. Brahminical culture and the protection of cows can be increasingly glorified, and thus all kinds of material happiness, opulence and good fortune will automatically increase. But unfortunately, if Hiranyakaśipu occupies your seat, everything will be lost.	SB 7.3.29 Your Lordship, being the origin of the life of this material world, is the master and controller of the living entities, both moving and stationary, and you inspire their consciousness. You maintain the mind and the acting and knowledge-acquiring senses, and therefore you are the great controller of all the material elements and their qualities, and you are the controller of all desires.
SB 7.3.14 O King, being thus informed by the demigods, the most powerful Lord Brahmā, accompanied by Bṛghu, Dakṣa and other great sages, immediately started for the place where Hiranyakaśipu was performing his penances and austerities.	SB 7.3.30 My dear lord, by your form as the Vedas personified and through knowledge relating to the activities of all the yajñic brāhmaṇas, you spread the Vedic ritualistic ceremonies of the seven kinds of sacrifices, headed by agniṣṭoma. Indeed, you inspire the yajñic brāhmaṇas to perform the rituals mentioned in the three Vedas. Being the Supreme Soul, the Supersoul of all living entities, you are beginningless, endless and omniscient, beyond the limits of time and space.
SB 7.3.15, SB 7.3.16, SB 7.3.15-16 Lord Brahmā, who is carried by a swan airplane, at first could not see where Hiranyakaśipu was, for Hiranyakaśipu's body was covered by an anthill and by grass and bamboo sticks. Because Hiranyakaśipu had been there for a long time, the ants had devoured his skin, fat, flesh and blood. Then Lord Brahmā and the demigods spotted him, resembling a cloud—covered sun, heating all the world by his austerity. Struck with wonder, Lord Brahmā began to smile and then addressed him as follows.	SB 7.3.31 O my lord, Your Lordship is eternally awake, seeing everything that happens. As eternal time, you reduce the duration of life for all living entities through your different parts, such as moments, seconds, minutes and hours. Nonetheless, you are unchanged, resting in one place as the Supersoul, witness and Supreme Lord, the birthless, all-pervading controller who is the cause of life for all living entities.
SB 7.3.17 Lord Brahmā said: O son of Kaśyapa Muni, please get up, please get up. All good fortune unto you. You are now perfect in the performance of your austerities, and therefore I may give you a benediction. You may now ask from me whatever you desire, and I shall try to fulfill your wish.	SB 7.3.32 There is nothing separate from you, whether it be better or lower,
SB 7.3.18 I have been very much astonished to see your endurance. In spite of being eaten and bitten by all kinds of worms and ants, you are keeping your life air circulating within your bones. Certainly this is wonderful.	

stationary or moving. The knowledge derived from the Vedic literatures like the Upaniṣads, and from all the sub-limbs of the original Vedic knowledge, form your external body. You are Hirāṇyagarbha, the reservoir of the universe, but nonetheless, being situated as the supreme controller, you are transcendental to the material world, which consists of the three modes of material nature.

SB 7.3.33

O my lord, being changelessly situated in your own abode, you expand your universal form within this cosmic manifestation, thus appearing to taste the material world. You are Brahman, the Supersoul, the oldest, the Personality of Godhead.

SB 7.3.34

Let me offer my respectful obeisances unto the Supreme, who in his unlimited, unmanifested form has expanded the cosmic manifestation, the form of the totality of the universe. He possesses external and internal energies and the mixed energy called the marginal potency, which consists of all the living entities.

SB 7.3.35

O my lord, O best of the givers of benediction, if you will kindly grant me the benediction I desire, please let me not meet death from any of the living entities created by you.

SB 7.3.36

Grant me that I not die within any residence or outside any residence, during the daytime or at night, nor on the ground or in the sky. Grant me that my death not be brought by any being other than those created by you, nor by any weapon, nor by any human being or animal.

SB 7.3.37, SB 7.3.38, SB 7.3.37-38

Grant me that I not meet death from any entity, living or nonliving. Grant me, further, that I not be killed by any demigod or demon or by any great snake from the lower planets. Since no one can kill you in the battlefield, you have no competitor. Therefore, grant me the benediction that I too may have no rival. Give me sole lordship over all the living entities and presiding deities, and give me all the glories obtained by that position. Furthermore, give me all the mystic powers attained by long austerities and the practice of yoga, for these cannot be lost at any time.

SB 7.4: Hirāṇyakaśipu Terrorizes the Universe

SB 7.4.1

Nārada Muni continued: Lord Brahmā was very much satisfied by Hirāṇyakaśipu's austerities, which were difficult to perform. Therefore, when solicited for benedictions, he indeed granted them, although they were rarely to be achieved.

SB 7.4.2

Lord Brahmā said: O Hirāṇyakaśipu, these benedictions for which you have asked are difficult to obtain for most men. Nonetheless, O my son, I shall grant you them although they are generally not available.

SB 7.4.3

Then Lord Brahmā, who awards infallible benedictions, departed, being worshiped by the best of the demons, Hirāṇyakaśipu, and being praised by great sages and saintly persons.

SB 7.4.4

The demon Hirāṇyakaśipu, having thus been blessed by Lord Brahmā and having acquired a lustrous golden body, continued to remember the death of his brother and therefore be envious of Lord Viṣṇu.

SB 7.4.5, SB 7.4.6, SB 7.4.7, SB 7.4.5-7

Hirāṇyakaśipu became the conqueror of the entire universe. Indeed, that great demon conquered all the planets in the three worlds—upper, middle and lower—including the planets of the human beings, the Gandharvas, the Garuḍas, the great serpents, the Siddhas, Cāraṇas and Vidyādhara, the great saints, Yamarāja, the Manus, the Yakṣas, the Rākṣasas, the Piśācas and their masters, and the masters of the ghosts and Bhūtas. He defeated the rulers of all the other planets where there are living entities and brought them under his control. Conquering the abodes of all, he seized their power and influence.

SB 7.4.8

Hirāṇyakaśipu, who possessed all opulence, began residing in heaven, with its famous Nandana garden, which is enjoyed by the demigods. In fact, he resided in the most opulent palace of Indra, the King of heaven. The palace had been directly constructed by the demigod architect Viśvakarmā and was as beautifully made as if the goddess of fortune of the entire universe resided there.

SB 7.4.9, SB 7.4.10, SB 7.4.11, SB 7.4.12, SB 7.4.9-12

The steps of King Indra's residence were made of coral, the floor was bedecked with invaluable emeralds, the walls were of crystal, and the columns of vaidūrya stone. The wonderful canopies were beautifully decorated, the seats were bedecked with rubies, and the silk

bedding, as white as foam, was decorated with pearls. The ladies of the palace, who were blessed with beautiful teeth and the most wonderfully beautiful faces, walked here and there in the palace, their ankle bells tinkling melodiously, and saw their own beautiful reflections in the gems. The demigods, however, being very much oppressed, had to bow down and offer obeisances at the feet of Hirāṇyakaśipu, who chastised the demigods very severely and for no reason. Thus Hirāṇyakaśipu lived in the palace and severely ruled everyone.

SB 7.4.13

O my dear King, Hirāṇyakaśipu was always drunk on strong-smelling wines and liquors, and therefore his coppery eyes were always rolling. Nonetheless, because he had powerfully executed great austerities in mystic yoga, although he was abominable, all but the three principal demigods—Lord Brahmā, Lord Śiva and Lord Viṣṇu—personally worshiped him to please him by bringing him various presentations with their own hands.

SB 7.4.14

O Mahārāja Yudhiṣṭhira, descendant of Pāṇḍu, by dint of his personal power, Hirāṇyakaśipu, being situated on the throne of King Indra, controlled the inhabitants of all the other planets. The two Gandharvas Viśvāvasu and Tumburu, I myself and the Vidyādhara, Apsarās and sages all offered prayers to him again and again just to glorify him.

SB 7.4.15

Being worshiped by sacrifices offered with great gifts by those who strictly followed the principles of varṇa and āśrama, Hirāṇyakaśipu, instead of offering shares of the oblations to the demigods, accepted them himself.

SB 7.4.16

As if in fear of Hirāṇyakaśipu, the planet earth, which consists of seven islands, delivered food grains without being plowed. Thus it resembled cows like the surabhi of the spiritual world or the kāmā-dughā of heaven. The earth yielded sufficient food grains, the cows supplied abundant milk, and outer space was beautifully decorated with wonderful phenomena.

SB 7.4.17

By the flowing of their waves, the various oceans of the universe, along with their tributaries, the rivers, which are compared to their wives, supplied various kinds of gems and jewels for Hirāṇyakaśipu's use. These oceans were the oceans of salt water, sugarcane juice, wine, clarified butter, milk, yogurt, and sweet water.

SB 7.4.18

The valleys between the mountains became fields of pleasure for Hirāṇyakaśipu, by whose influence all the trees and plants produced fruits and flowers profusely in all seasons. The qualities of pouring water, drying and burning, which are all qualities of the three departmental heads of the universe—namely Indra, Vāyu and Agni—were all directed by Hirāṇyakaśipu alone, without assistance from the demigods.

SB 7.4.19

In spite of achieving the power to control in all directions and in spite of enjoying all types of dear sense gratification as much as possible, Hirāṇyakaśipu was dissatisfied because instead of controlling his senses he remained their servant.

SB 7.4.20

Hirāṇyakaśipu thus passed a long time being very much proud of his opulences and transgressing the laws and regulations mentioned in the authoritative śāstras. He was therefore subjected to a curse by the four Kumāras, who were great brāhmanas.

SB 7.4.21

Everyone, including the rulers of the various planets, was extremely distressed because of the severe punishment inflicted upon them by Hirāṇyakaśipu. Fearful and disturbed, unable to find any other shelter, they at last surrendered to the Supreme Personality of Godhead, Viṣṇu.

SB 7.4.22, SB 7.4.23, SB 7.4.22-23

"Let us offer our respectful obeisances unto that direction where the Supreme Personality of Godhead is situated, where those purified souls in the renounced order of life, the great saintly persons, go, and from which, having gone, they never return." Without sleep, fully controlling their minds, and living on only their breath, the predominating deities of the various planets began worshipping Hṛṣīkeṣa with this meditation.

SB 7.4.24

Then there appeared before them a transcendental sound vibration, emanating from a personality not visible to material eyes. The voice was as grave as the sound of a cloud, and it was very encouraging, driving away all fear.

SB 7.4.25, SB 7.4.26, SB 7.4.25-26

The voice of the Lord vibrated as follows: O best of learned persons,

do not fear! I wish all good fortune to you. Become My devotees by hearing and chanting about Me and offering Me prayers, for these are certainly meant to award benedictions to all living entities. I know all about the activities of Hiranyakaśipu and shall surely stop them very soon. Please wait patiently until that time.
SB 7.4.27 When one is envious of the demigods, who represent the Supreme Personality of Godhead, of the Vedas, which give all knowledge, of the cows, brāhmaṇas, Vaiṣṇavas and religious principles, and ultimately of Me, the Supreme Personality of Godhead, he and his civilization will be vanquished without delay.
SB 7.4.28 When Hiranyakaśipu teases the great devotee Prahāda, his own son, who is peaceful and sober and who has no enemy, I shall kill Hiranyakaśipu immediately, despite the benedictions of Brahmā.
SB 7.4.29 The great saint Nārada Muni continued: When the Supreme Personality of Godhead, the spiritual master of everyone, thus reassured all the demigods living in the heavenly planets, they offered their respectful obeisances unto Him and returned, confident that the demon Hiranyakaśipu was now practically dead.
SB 7.4.30 Hiranyakaśipu had four wonderful, well-qualified sons, of whom the one named Prahāda was the best. Indeed, Prahāda was a reservoir of all transcendental qualities because he was an unalloyed devotee of the Personality of Godhead.
SB 7.4.31, SB 7.4.32, SB 7.4.31-32 [The qualities of Mahārāja Prahāda, the son of Hiranyakaśipu, are described herewith.] He was completely cultured as a qualified brāhmaṇa, having very good character and being determined to understand the Absolute Truth. He had full control of his senses and mind. Like the Supersoul, he was kind to every living entity and was the best friend of everyone. To respectable persons he acted exactly like a menial servant, to the poor he was like a father, to his equals he was attached like a sympathetic brother, and he considered his teachers, spiritual masters and older Godbrothers to be as good as the Supreme Personality of Godhead. He was completely free from unnatural pride that might have arisen from his good education, riches, beauty, aristocracy and so on.
SB 7.4.33 Although Prahāda Mahārāja was born in a family of asuras, he himself was not an asura but a great devotee of Lord Viṣṇu. Unlike the other asuras, he was never envious of Vaiṣṇavas. He was not agitated when put into danger, and he was neither directly nor indirectly interested in the fruitive activities described in the Vedas. Indeed, he considered everything material to be useless, and therefore he was completely devoid of material desires. He always controlled his senses and life air, and being of steady intelligence and determination, he subdued all lusty desires.
SB 7.4.34 O King, Prahāda Mahārāja's good qualities are still glorified by learned saints and Vaiṣṇavas. As all good qualities are always found existing in the Supreme Personality of Godhead, they also exist forever in His devotee Prahāda Mahārāja.
SB 7.4.35 In any assembly where there are discourses about saints and devotees, O King Yudhiṣṭhira, even the enemies of the demons, namely the demigods, what to speak of you, would cite Prahāda Mahārāja as an example of a great devotee.
SB 7.4.36 Who could list the innumerable transcendental qualities of Prahāda Mahārāja? He had unflinching faith in Vāsudeva, Lord Kṛṣṇa [the son of Vāsudeva], and unalloyed devotion to Him. His attachment to Lord Kṛṣṇa was natural because of his previous devotional service. Although his good qualities cannot be enumerated, they prove that he was a great soul [mahātmā].
SB 7.4.37 From the very beginning of his childhood, Prahāda Mahārāja was uninterested in childish playthings. Indeed, he gave them up altogether and remained silent and dull, being fully absorbed in Kṛṣṇa consciousness. Since his mind was always affected by Kṛṣṇa consciousness, he could not understand how the world goes on being fully absorbed in the activities of sense gratification.
SB 7.4.38 Prahāda Mahārāja was always absorbed in thought of Kṛṣṇa. Thus, being always embraced by the Lord, he did not know how his bodily necessities, such as sitting, walking, eating, lying down, drinking and talking, were being automatically performed.
SB 7.4.39 Because of advancement in Kṛṣṇa consciousness, he sometimes cried, sometimes laughed, sometimes expressed jubilation and

sometimes sang loudly.
SB 7.4.40 Sometimes, upon seeing the Supreme Personality of Godhead, Prahāda Mahārāja would loudly call in full anxiety. He sometimes lost his shyness in jubilation and began dancing in ecstasy, and sometimes, being fully absorbed in thoughts of Kṛṣṇa, he felt oneness and imitated the pastimes of the Lord.
SB 7.4.41 Sometimes, feeling the touch of the Lord's lotus hands, he became spiritually jubilant and remained silent, his hairs standing on end and tears gliding down from his half-closed eyes because of his love for the Lord.
SB 7.4.42 Because of his association with perfect, unalloyed devotees who had nothing to do with anything material, Prahāda Mahārāja constantly engaged in the service of the Lord's lotus feet. By seeing his bodily features when he was in perfect ecstasy, persons very poor in spiritual understanding became purified. In other words, Prahāda Mahārāja bestowed upon them transcendental bliss.
SB 7.4.43 My dear King Yudhiṣṭhira, the demon Hiranyakaśipu tormented this exalted, fortunate devotee, although Prahāda was his own son.
SB 7.4.44 Mahārāja Yudhiṣṭhira said: O best of the saints among the demigods, O best of spiritual leaders, how did Hiranyakaśipu give so much trouble to Prahāda Mahārāja, the pure and exalted saint, although Prahāda was his own son? I wish to know about this subject from you.
SB 7.4.45 A father and mother are always affectionate to their children. When the children are disobedient the parents chastise them, not due to enmity but only for the child's instruction and welfare. How did Hiranyakaśipu, the father of Prahāda Mahārāja, chastise such a noble son? This is what I am eager to know.
SB 7.4.46 Mahārāja Yudhiṣṭhira further inquired: How was it possible for a father to be so violent toward an exalted son who was obedient, well-behaved and respectful to his father? O brāhmaṇa, O master, I have never heard of such a contradiction as an affectionate father's punishing his noble son with the intention of killing him. Kindly dissipate our doubts in this regard.
SB 7.5: Prahāda Mahārāja, the Saintly Son of Hiranyakaśipu
SB 7.5.1 The great saint Nārada Muni said: The demons, headed by Hiranyakaśipu, accepted Śukrācārya as their priest for ritualistic ceremonies. Śukrācārya's two sons, Ṣaṇḍa and Amarka, lived near Hiranyakaśipu's palace.
SB 7.5.2 Prahāda Mahārāja was already educated in devotional life, but when his father sent him to those two sons of Śukrācārya to be educated, they accepted him at their school along with the other sons of the asuras.
SB 7.5.3 Prahāda certainly heard and recited the topics of politics and economics taught by the teachers, but he understood that political philosophy involves considering someone a friend and someone else an enemy, and thus he did not like it.
SB 7.5.4 My dear King Yudhiṣṭhira, once upon a time the King of the demons, Hiranyakaśipu, took his son Prahāda on his lap and very affectionately inquired: My dear son, please let me know what you think is the best of all the subjects you have studied from your teachers.
SB 7.5.5 Prahāda Mahārāja replied: O best of the asuras, King of the demons, as far as I have learned from my spiritual master, any person who has accepted a temporary body and temporary household life is certainly embarrassed by anxiety because of having fallen in a dark well where there is no water but only suffering. One should give up this position and go to the forest [vana]. More clearly, one should go to Vṛndāvana, where only Kṛṣṇa consciousness is prevalent, and should thus take shelter of the Supreme Personality of Godhead.
SB 7.5.6 Nārada Muni continued: When Prahāda Mahārāja spoke about the path of self-realization in devotional service, thus being faithful to the camp of his father's enemies, Hiranyakaśipu, the King of the demons, heard Prahāda's words and he laughingly said, "Thus is the intelligence of children spoiled by the words of the enemy."
SB 7.5.7

Hiraṇyakaśipu advised his assistants: My dear demons, give complete protection to this boy at the guru-kula where he is instructed, so that his intelligence will not be further influenced by Vaiṣṇava who may go there in disguise.

SB 7.5.8
When Hiraṇyakaśipu's servants brought the boy Prahāda back to the guru-kula [the place where the brāhmaṇas taught the boys], the priests of the demons, Ṣaṇḍa and Amarka, pacified him. With very mild voices and affectionate words, they inquired from him as follows.

SB 7.5.9
Dear son Prahāda, all peace and good fortune unto you. Kindly do not speak lies; just reply with the truth. These boys you see are not like you, for they do not speak in a deviant way. How have you learned these instructions? How has your intelligence been spoiled in this way?

SB 7.5.10
O best of your family, has this pollution of your intelligence been brought about by you or by the enemies? We are all your teachers and are very eager to hear about this. Please tell us the truth.

SB 7.5.11
Prahāda Mahārāja replied: Let me offer my respectful obeisances unto the Supreme Personality of Godhead, whose external energy has created the distinctions of "my friend" and "my enemy" by deluding the intelligence of men. Indeed, I am now actually experiencing this, although I have previously heard of it from authoritative sources.

SB 7.5.12
When the Supreme Personality of Godhead is pleased with the living entity because of his devotional service, one becomes a paṇḍita and does not make distinctions between enemies, friends and himself. Intelligently, he then thinks, "Every one of us is an eternal servant of God, and therefore we are not different from one another."

SB 7.5.13
Persons who always think in terms of "enemy" and "friend" are unable to ascertain the Supersoul within themselves. Not to speak of them, even such exalted persons as Lord Brahmā, who are fully conversant with the Vedic literature, are sometimes bewildered in following the principles of devotional service. The same Supreme Personality of Godhead who has created this situation has certainly given me the intelligence to take the side of your so-called enemy.

SB 7.5.14
O brāhmaṇas [teachers], as iron attracted by a magnetic stone moves automatically toward the magnet, my consciousness, having been changed by His will, is attracted by Lord Viṣṇu, who carries a disc in His hand. Thus I have no independence.

SB 7.5.15
The great saint Nārada Muni continued: The great soul Prahāda Mahārāja became silent after saying this to his teachers, Ṣaṇḍa and Amarka, the seminal sons of Śukrācārya. These so-called brāhmaṇas then became angry at him. Because they were servants of Hiraṇyakaśipu, they were very sorry, and to chastise Prahāda Mahārāja they spoke as follows.

SB 7.5.16
Oh, please bring me a stick! This Prahāda is damaging our name and fame. Because of his bad intelligence, he has become like a cinder in the dynasty of the demons. Now he needs to be treated by the fourth of the four kinds of political diplomacy.

SB 7.5.17
This rascal Prahāda has appeared like a thorn tree in a forest of sandalwood. To cut down sandalwood trees, an axe is needed, and the wood of the thorn tree is very suitable for the handle of such an axe. Lord Viṣṇu is the axe for cutting down the sandalwood forest of the family of demons, and this Prahāda is the handle for that axe.

SB 7.5.18
Ṣaṇḍa and Amarka, the teachers of Prahāda Mahārāja, chastised and threatened their disciple in various ways and began teaching him about the paths of religion, economic development and sense gratification. This is the way they educated him.

SB 7.5.19
After some time, the teachers Ṣaṇḍa and Amarka thought that Prahāda Mahārāja was sufficiently educated in the diplomatic affairs of pacifying public leaders, appeasing them by giving them lucrative posts, dividing and ruling over them, and punishing them in cases of disobedience. Then, one day, after Prahāda's mother had personally washed the boy and dressed him nicely with sufficient ornaments, they presented him before his father.

SB 7.5.20
When Hiraṇyakaśipu saw that his child had fallen at his feet and was offering obeisances, as an affectionate father he immediately began

showing blessings upon the child and embraced him with both arms. A father naturally feels happy to embrace his son, and Hiraṇyakaśipu became very happy in this way.

SB 7.5.21
Nārada Muni continued: My dear King Yudhiṣṭhira, Hiraṇyakaśipu seated Prahāda Mahārāja on his lap and began smelling his head. With affectionate tears gliding down from his eyes and moistening the child's smiling face, he spoke to his son as follows.

SB 7.5.22
Hiraṇyakaśipu said: My dear Prahāda, my dear son, O long-lived one, for so much time you have heard many things from your teachers. Now please repeat to me whatever you think is the best of that knowledge.

SB 7.5.23, SB 7.5.24, SB 7.5.23-24
Prahāda Mahārāja said: Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words)—these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Kṛṣṇa through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.

SB 7.5.25
After hearing these words of devotional service from the mouth of his son Prahāda, Hiraṇyakaśipu was extremely angry. His lips trembling, he spoke as follows to Ṣaṇḍa the son of his guru, Śukrācārya.

SB 7.5.26
O unqualified, most heinous son of a brāhmaṇa, you have disobeyed my order and taken shelter of the party of my enemies. You have taught this poor boy about devotional service! What is this nonsense?

SB 7.5.27
In due course of time, various types of diseases are manifest in those who are sinful. Similarly, in this world there are many deceptive friends in false garbs, but eventually, because of their false behavior, their actual enmity becomes manifest.

SB 7.5.28
The son of Śukrācārya, Hiraṇyakaśipu's spiritual master, said: O enemy of King Indra, O King! Whatever your son Prahāda has said was not taught to him by me or anyone else. His spontaneous devotional service has naturally developed in him. Therefore, please give up your anger and do not unnecessarily accuse us. It is not good to insult a brāhmaṇa in this way.

SB 7.5.29
Śrī Nārada Muni continued: When Hiraṇyakaśipu received this reply from the teacher, he again addressed his son Prahāda.
Hiraṇyakaśipu said: You rascal, most fallen of our family, if you have not received this education from your teachers, where have you gotten it?

SB 7.5.30
Prahāda Mahārāja replied: Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both.

SB 7.5.31
Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labor, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.

SB 7.5.32
Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination.

SB 7.5.33
After Prahāda Mahārāja had spoken in this way and become silent,

Hiranyakaṣipu, blinded by anger, threw him off his lap and onto the ground.
SB 7.5.34 Indignant and angry, his reddish eyes like molten copper, Hiranyakaṣipu said to his servants: O demons, take this boy away from me! He deserves to be killed. Kill him as soon as possible!
SB 7.5.35 This boy Prahlāda is the killer of my brother, for he has given up his family to engage in the devotional service of the enemy, Lord Viṣṇu, like a menial servant.
SB 7.5.36 Although Prahlāda is only five years old, even at this young age he has given up his affectionate relationship with his father and mother. Therefore, he is certainly untrustworthy. Indeed, it is not at all believable that he will behave well toward Viṣṇu.
SB 7.5.37 Although a medicinal herb, being born in the forest, does not belong to the same category as a man, if beneficial it is kept very carefully. Similarly, if someone outside one's family is favorable, he should be given protection like a son. On the other hand, if a limb of one's body is poisoned by disease, it must be amputated so that the rest of the body may live happily. Similarly, even one's own son, if unfavorable, must be rejected, although born of one's own body.
SB 7.5.38 Just as uncontrolled senses are the enemies of all yogīs engaged in advancing in spiritual life, this Prahlāda, who appears to be a friend, is an enemy because I cannot control him. Therefore this enemy, whether eating, sitting or sleeping, must be killed by all means.
SB 7.5.39, SB 7.5.40, SB 7.5.39-40 The demons [Rākṣasas], the servants of Hiranyakaṣipu, thus began striking the tender parts of Prahlāda Mahārāja's body with their tridents. The demons all had fearful faces, sharp teeth and reddish, coppery beards and hair, and they appeared extremely threatening. Making a tumultuous sound, shouting, "Chop him up! Pierce him!" they began striking Prahlāda Mahārāja, who sat silently, meditating upon the Supreme Personality of Godhead.
SB 7.5.41 Even though a person who has no assets in pious activities performs some good deed, it will have no result. Thus the weapons of the demons had no tangible effects upon Prahlāda Mahārāja because he was a devotee undisturbed by material conditions and fully engaged in meditating upon and serving the Supreme Personality of Godhead, who is unchangeable, who cannot be realized by the material senses, and who is the soul of the entire universe.
SB 7.5.42 My dear King Yudhiṣṭhira, when all the attempts of the demons to kill Prahlāda Mahārāja were futile, the King of the demons, Hiranyakaṣipu, being most fearful, began contriving other means to kill him.
SB 7.5.43, SB 7.5.44, SB 7.5.43-44 Hiranyakaṣipu could not kill his son by throwing him beneath the feet of big elephants, throwing him among huge, fearful snakes, employing destructive spells, hurling him from the top of a hill, conjuring up illusory tricks, administering poison, starving him, exposing him to severe cold, winds, fire and water, or throwing heavy stones to crush him. When Hiranyakaṣipu found that he could not in any way harm Prahlāda, who was completely sinless, he was in great anxiety about what to do next.
SB 7.5.45 Hiranyakaṣipu thought: I have used many ill names in chastising this boy Prahlāda and have devised many means of killing him, but despite all my endeavors, he could not be killed. Indeed, he saved himself by his own powers, without being affected in the least by these treacherous and abominable actions.
SB 7.5.46 Although he is very near to me and is merely a child, he is situated in complete fearlessness. He resembles a dog's curved tail, which can never be straightened, because he never forgets my misbehavior and his connection with his master, Lord Viṣṇu.
SB 7.5.47 I can see that this boy's strength is unlimited, for he has not feared any of my punishments. He appears immortal. Therefore, because of my enmity toward him, I shall die. Or maybe this will not take place.
SB 7.5.48 Thinking in this way, the King of the Daityas, morose and bereft of bodily luster, remained silent with his face downward. Then Ṣaṇḍa and Amarka, the two sons of Śukrācārya, spoke to him in secret.
SB 7.5.49 O lord, we know that when you simply move your eyebrows, all the commanders of the various planets are most afraid. Without the help

of any assistant, you have conquered all the three worlds. Therefore, we do not find any reason for you to be morose and full of anxiety. As for Prahlāda, he is nothing but a child and cannot be a cause of anxiety. After all, his bad or good qualities have no value.
SB 7.5.50 Until the return of our spiritual master, Śukrācārya, arrest this child with the ropes of Varuṇa so that he will not flee in fear. In any case, by the time he is somewhat grown up and has assimilated our instructions or served our spiritual master, he will change in his intelligence. Thus there need be no cause for anxiety.
SB 7.5.51 After hearing these instructions of Ṣaṇḍa and Amarka, the sons of his spiritual master, Hiranyakaṣipu agreed and requested them to instruct Prahlāda in that system of occupational duty which is followed by royal householder families.
SB 7.5.52 Thereafter, Ṣaṇḍa and Amarka systematically and unceasingly taught Prahlāda Mahārāja, who was very submissive and humble, about mundane religion, economic development and sense gratification.
SB 7.5.53 The teachers Ṣaṇḍa and Amarka instructed Prahlāda Mahārāja in the three kinds of material advancement called religion, economic development and sense gratification. Prahlāda, however, being situated above such instructions, did not like them, for such instructions are based on the duality of worldly affairs, which involve one in a materialistic way of life marked by birth, death, old age and disease.
SB 7.5.54 When the teachers went home to attend to their household affairs, the students of the same age as Prahlāda Mahārāja would call him to take the opportunity of leisure hours for play.
SB 7.5.55 Prahlāda Mahārāja, who was truly the supreme learned person, then addressed his class friends in very sweet language. Smiling, he began to teach them about the uselessness of the materialistic way of life. Being very kind to them, he instructed them as follows.
SB 7.5.56, SB 7.5.57, SB 7.5.56-57 My dear King Yudhiṣṭhira, all the children were very much affectionate and respectful to Prahlāda Mahārāja, and because of their tender age they were not so polluted by the instructions and actions of their teachers, who were attached to condemned duality and bodily comfort. Thus the boys surrounded Prahlāda Mahārāja, giving up their playthings, and sat down to hear him. Their hearts and eyes being fixed upon him, they looked at him with great earnestness. Prahlāda Mahārāja, although born in a demon family, was an exalted devotee, and he desired their welfare. Thus he began instructing them about the futility of materialistic life.
SB 7.6: Prahlāda Instructs His Demonic Schoolmates
SB 7.6.1 Prahlāda Mahārāja said: One who is sufficiently intelligent should use the human form of body from the very beginning of life—in other words, from the tender age of childhood—to practice the activities of devotional service, giving up all other engagements. The human body is most rarely achieved, and although temporary like other bodies, it is meaningful because in human life one can perform devotional service. Even a slight amount of sincere devotional service can give one complete perfection.
SB 7.6.2 The human form of life affords one a chance to return home, back to Godhead. Therefore every living entity, especially in the human form of life, must engage in devotional service to the lotus feet of Lord Viṣṇu. This devotional service is natural because Lord Viṣṇu, the Supreme Personality of Godhead, is the most beloved, the master of the soul, and the well-wisher of all other living beings.
SB 7.6.3 Prahlāda Mahārāja continued: My dear friends born of demonic families, the happiness perceived with reference to the sense objects by contact with the body can be obtained in any form of life, according to one's past fruitive activities. Such happiness is automatically obtained without endeavor, just as we obtain distress.
SB 7.6.4 Endeavors merely for sense gratification or material happiness through economic development are not to be performed, for they result only in a loss of time and energy, with no actual profit. If one's endeavors are directed toward Kṛṣṇa consciousness, one can surely attain the spiritual platform of self-realization. There is no such benefit from engaging oneself in economic development.
SB 7.6.5 Therefore, while in material existence [bhavam āśritaḥ], a person fully competent to distinguish wrong from right must endeavor to

achieve the highest goal of life as long as the body is stout and strong and is not embarrassed by dwindling.

SB 7.6.6

Every human being has a maximum duration of life of one hundred years, but for one who cannot control his senses, half of those years are completely lost because at night he sleeps twelve hours, being covered by ignorance. Therefore such a person has a lifetime of only fifty years.

SB 7.6.7

In the tender age of childhood, when everyone is bewildered, one passes ten years. Similarly, in boyhood, engaged in sporting and playing, one passes another ten years. In this way, twenty years are wasted. Similarly, in old age, when one is an invalid, unable to perform even material activities, one passes another twenty years wastefully.

SB 7.6.8

One whose mind and senses are uncontrolled becomes increasingly attached to family life because of insatiable lusty desires and very strong illusion. In such a madman's life, the remaining years are also wasted because even during those years he cannot engage himself in devotional service.

SB 7.6.9

What person too attached to household life due to being unable to control his senses can liberate himself? An attached householder is bound very strongly by ropes of affection for his family [wife, children and other relatives].

SB 7.6.10

Money is so dear that one conceives of money as being sweeter than honey. Therefore, who can give up the desire to accumulate money, especially in household life? Thieves, professional servants [soldiers] and merchants try to acquire money even by risking their very dear lives.

SB 7.6.11, SB 7.6.12, SB 7.6.13, SB 7.6.11-13

How can a person who is most affectionate to his family, the core of his heart being always filled with their pictures, give up their association? Specifically, a wife is always very kind and sympathetic and always pleases her husband in a solitary place. Who could give up the association of such a dear and affectionate wife? Small children talk in broken language, very pleasing to hear, and their affectionate father always thinks of their sweet words. How could he give up their association? One's elderly parents and one's sons and daughters are also very dear. A daughter is especially dear to her father, and while living at her husband's house she is always in his mind. Who could give up that association? Aside from this, in household affairs there are many decorated items of household furniture, and there are also animals and servants. Who could give up such comforts? The attached householder is like a silkworm, which weaves a cocoon in which it becomes imprisoned, unable to get out. Simply for the satisfaction of two important senses—the genitals and the tongue—one is bound by material conditions. How can one escape?

SB 7.6.14

One who is too attached cannot understand that he is wasting his valuable life for the maintenance of his family. He also fails to understand that the purpose of human life, a life suitable for realization of the Absolute Truth, is being imperceptibly spoiled. However, he is very cleverly attentive to seeing that not a single farthing is lost by mismanagement. Thus although an attached person in material existence always suffers from threefold miseries, he does not develop a distaste for the way of material existence.

SB 7.6.15

If a person too attached to the duties of family maintenance is unable to control his senses, the core of his heart is immersed in how to accumulate money. Although he knows that one who takes the wealth of others will be punished by the law of the government, and by the laws of Yamarāja after death, he continues cheating others to acquire money.

SB 7.6.16

O my friends, sons of demons! In this material world, even those who are apparently advanced in education have the propensity to consider, "This is mine, and that is for others." Thus they are always engaged in providing the necessities of life to their families in a limited conception of family life, just like uneducated cats and dogs. They are unable to take to spiritual knowledge; instead, they are bewildered and overcome by ignorance.

SB 7.6.17, SB 7.6.18, SB 7.6.17-18

My dear friends, O sons of the demons, it is certain that no one bereft of knowledge of the Supreme Personality of Godhead has been able to liberate himself from material bondage at any time or in any country. Rather, those bereft of knowledge of the Lord are bound by the material laws. They are factually addicted to sense gratification,

and their target is woman. Indeed, they are actually playthings in the hands of attractive women. Victimized by such a conception of life, they become surrounded by children, grandchildren and great-grandchildren, and thus they are shackled to material bondage. Those who are very much addicted to this conception of life are called demons. Therefore, although you are sons of demons, keep aloof from such persons and take shelter of the Supreme Personality of Godhead, Nārāyaṇa, the origin of all the demigods, because the ultimate goal for the devotees of Nārāyaṇa is liberation from the bondage of material existence.

SB 7.6.19

My dear sons of demons, the Supreme Personality of Godhead, Nārāyaṇa, is the original Supersoul, the father of all living entities. Consequently there are no impediments to pleasing Him or worshipping Him under any conditions, whether one be a child or an old man. The relationship between the living entities and the Supreme Personality of Godhead is always a fact, and therefore there is no difficulty in pleasing the Lord.

SB 7.6.20, SB 7.6.21, SB 7.6.22, SB 7.6.23, SB 7.6.20-23

The Supreme Personality of Godhead, the supreme controller, who is infallible and indefatigable, is present in different forms of life, from the inert living beings [sthāvara], such as the plants, to Brahmā, the foremost created living being. He is also present in the varieties of material creations and in the material elements, the total material energy and the modes of material nature [sattva-guṇa, rajo-guṇa and tamo-guṇa], as well as the unmanifested material nature and the false ego. Although He is one, He is present everywhere, and He is also the transcendental Supersoul, the cause of all causes, who is present as the observer in the cores of the hearts of all living entities. He is indicated as that which is pervaded and as the all-pervading Supersoul, but actually He cannot be indicated. He is changeless and undivided. He is simply perceived as the supreme sac-cid-ānanda [eternity, knowledge and bliss]. Being covered by the curtain of the external energy, to the atheist He appears nonexistent.

SB 7.6.24

Therefore, my dear young friends born of demons, please act in such a way that the Supreme Lord, who is beyond the conception of material knowledge, will be satisfied. Give up your demoniac nature and act without enmity or duality. Show mercy to all living entities by enlightening them in devotional service, thus becoming their well-wishers.

SB 7.6.25

Nothing is unobtainable for devotees who have satisfied the Supreme Personality of Godhead, who is the cause of all causes, the original source of everything. The Lord is the reservoir of unlimited spiritual qualities. For devotees, therefore, who are transcendental to the modes of material nature, what is the use of following the principles of religion, economic development, sense gratification and liberation, which are all automatically obtainable under the influence of the modes of nature? We devotees always glorify the lotus feet of the Lord, and therefore we need not ask for anything in terms of dharma, kāma, artha and mokṣa.

SB 7.6.26

Religion, economic development and sense gratification—these are described in the Vedas as tri-varga, or three ways to salvation. Within these three categories are education and self-realization; ritualistic ceremonies performed according to Vedic injunction; logic; the science of law and order; and the various means of earning one's livelihood. These are the external subject matters of study in the Vedas, and therefore I consider them material. However, I consider surrender to the lotus feet of Lord Viṣṇu to be transcendental.

SB 7.6.27

Nārāyaṇa, the Supreme Personality of Godhead, the well-wisher and friend of all living entities, formerly explained this transcendental knowledge to the great saint Nārada. Such knowledge is extremely difficult to understand without the mercy of a saintly person like Nārada, but everyone who has taken shelter of Nārada's discipic succession can understand this confidential knowledge.

SB 7.6.28

Prahlāda Mahārāja continued: I received this knowledge from the great saint Nārada Muni, who is always engaged in devotional service. This knowledge, which is called bhāgavata-dharma, is fully scientific. It is based on logic and philosophy and is free from all material contamination.

SB 7.6.29, SB 7.6.30, SB 7.6.29-30

The sons of the demons replied: Dear Prahlāda, neither you nor we know any teacher or spiritual master other than Ṣaṇḍa and Amarka, the sons of Śukrācārya. After all, we are children and they our controllers. For you especially, who always remain within the palace, it is very difficult to associate with a great personality. Dear

friend, most gentle one, would you kindly explain how it was possible for you to hear Nārada? Kindly dispel our doubts in this regard.
SB 7.7: What Prahlāda Learned in the Womb
SB 7.7.1 Nārada Muni said: Although Prahlāda Mahārāja was born in a family of asuras, he was the greatest of all devotees. Having thus been questioned by his class friends, the sons of the asuras, he remembered the words spoken to him by me and replied to his friends as follows.
SB 7.7.2 Prahāda Mahārāja said: When our father, Hiraṇyakaśipu, went to Mandarācala Mountain to execute severe austerities, in his absence the demigods, headed by King Indra, made a severe attempt to subdue all the demons in warfare.
SB 7.7.3 "Alas, as a serpent is eaten by small ants, so the troublesome Hiraṇyakaśipu, who always inflicted miseries upon all types of people, has now been defeated by the reactions of his own sinful activities." Saying this, the demigods, headed by King Indra, arranged to fight the demons.
SB 7.7.4, SB 7.7.5, SB 7.7.4-5 When the great leaders of the demons, who were being killed one after another, saw the unprecedented exertion of the demigods in fighting, they began to flee, scattering themselves in all directions. Simply to protect their lives, they hastily fled from their homes, wives, children, animals and household paraphernalia. Paying no heed to all these, the demons simply fled.
SB 7.7.6 The victorious demigods plundered the palace of Hiraṇyakaśipu, the King of the demons, and destroyed everything within it. Then Indra, King of heaven, arrested my mother, the Queen.
SB 7.7.7 As she was being led away, crying in fear like a kurārī captured by a vulture, the great sage Nārada, who at that time had no engagement, appeared on the scene and saw her in that condition.
SB 7.7.8 Nārada Muni said: O Indra, King of the demigods, this woman is certainly sinless. You should not drag her off in this merciless way. O greatly fortunate one, this chaste woman is the wife of another. You must immediately release her.
SB 7.7.9 King Indra said: In the womb of this woman, the wife of the demon Hiraṇyakaśipu, is the seed of that great demon. Therefore, let her remain in our custody until her child is delivered, and then we shall release her.
SB 7.7.10 Nārada Muni replied: The child within this woman's womb is faultless and sinless. Indeed, he is a great devotee, a powerful servant of the Supreme Personality of Godhead. Therefore you will not be able to kill him.
SB 7.7.11 When the great saint Nārada Muni had thus spoken, King Indra, being respectful to Nārada's words, immediately released my mother. Because of my being a devotee of the Lord, all the demigods circumambulated her. Then they returned to their celestial kingdom.
SB 7.7.12 Prahāda Mahārāja continued: The great saint Nārada Muni brought my mother to his āśrama and assured her of all protection, saying, "My dear child, please remain at my āśrama until the arrival of your husband."
SB 7.7.13 After accepting the instructions of Devarṣi Nārada, my mother stayed in his care, without fear from any direction, as long as my father, the King of the Daityas, had not become free from his severe austerities.
SB 7.7.14 My mother, being pregnant, desired the safety of her embryo and desired to give birth after her husband's arrival. Thus she stayed at Nārada Muni's āśrama, where she rendered service unto Nārada Muni with great devotion.
SB 7.7.15 Nārada Muni delivered his instructions both to me, who was within the womb, and to my mother, who was engaged in rendering him service. Because he is naturally extremely kind to the fallen souls, being in a transcendental position, he gave instructions on religion and transcendental knowledge. These instructions were free from all material contamination.
SB 7.7.16

Because of the long duration of time that has passed and because of her being a woman and therefore less intelligent, my mother has forgotten all those instructions; but the great sage Nārada blessed me, and therefore I could not forget them.
SB 7.7.17 Prahāda Mahārāja continued: My dear friends, if you can place your faith in my words, simply by that faith you can also understand transcendental knowledge, just like me, although you are small children. Similarly, a woman can also understand transcendental knowledge and know what is spirit and what is matter.
SB 7.7.18 Just as the fruits and flowers of a tree in due course of time undergo six changes—birth, existence, growth, transformation, dwindling and then death—the material body, which is obtained by the spirit soul under different circumstances, undergoes similar changes. However, there are no such changes for the spirit soul.
SB 7.7.19, SB 7.7.20, SB 7.7.19-20 "Ātmā" refers to the Supreme Lord or the living entities. Both of them are spiritual, free from birth and death, free from deterioration and free from material contamination. They are individual, they are the knowers of the external body, and they are the foundation or shelter of everything. They are free from material change, they are self-illuminated, they are the cause of all causes, and they are all-pervading. They have nothing to do with the material body, and therefore they are always uncovered. With these transcendental qualities, one who is actually learned must give up the illusory conception of life, in which one thinks, "I am this material body, and everything in relationship with this body is mine."
SB 7.7.21 An expert geologist can understand where there is gold and by various processes can extract it from the gold ore. Similarly, a spiritually advanced person can understand how the spiritual particle exists within the body, and thus by cultivating spiritual knowledge he can attain perfection in spiritual life. However, as one who is not expert cannot understand where there is gold, a foolish person who has not cultivated spiritual knowledge cannot understand how the spirit exists within the body.
SB 7.7.22 The Lord's eight separated material energies, the three modes of material nature and the sixteen transformations [the eleven senses and the five gross material elements like earth and water]—within all these, the one spiritual soul exists as the observer. Therefore all the great ācāryas have concluded that the individual soul is conditioned by these material elements.
SB 7.7.23 There are two kinds of bodies for every individual soul—a gross body made of five gross elements and a subtle body made of three subtle elements. Within these bodies, however, is the spirit soul. One must find the soul by analysis, saying, "This is not it. This is not it." Thus one must separate spirit from matter.
SB 7.7.24 Sober and expert persons should search for the spirit soul with minds purified through analytical study in terms of the soul's connection with and distinction from all things that undergo creation, maintenance and destruction.
SB 7.7.25 Intelligence can be perceived in three states of activity—wakefulness, dreaming and deep sleep. The person who perceives these three is to be considered the original master, the ruler, the Supreme Personality of Godhead.
SB 7.7.26 As one can understand the presence of the air by the aromas it carries, so, under the guidance of the Supreme Personality of Godhead, one can understand the living soul by these three divisions of intelligence. These three divisions, however, are not the soul; they are constituted of the three modes and are born of activities.
SB 7.7.27 Through polluted intelligence one is subjected to the modes of nature, and thus one is conditioned by material existence. Like a dreaming state in which one falsely suffers, material existence, which is due to ignorance, must be considered unwanted and temporary.
SB 7.7.28 Therefore, my dear friends, O sons of the demons, your duty is to take to Kṛṣṇa consciousness, which can burn the seed of fruitive activities artificially created by the modes of material nature and stop the flow of the intelligence in wakefulness, dreaming and deep sleep. In other words, when one takes to Kṛṣṇa consciousness, his ignorance is immediately dissipated.
SB 7.7.29 Of the different processes recommended for disentanglement from

material life, the one personally explained and accepted by the Supreme Personality of Godhead should be considered all-perfect. That process is the performance of duties by which love for the Supreme Lord develops.

SB 7.7.30, SB 7.7.31, SB 7.7.30-31
One must accept the bona fide spiritual master and render service unto him with great devotion and faith. Whatever one has in one's possession should be offered to the spiritual master, and in the association of saintly persons and devotees one should worship the Lord, hear the glories of the Lord with faith, glorify the transcendental qualities and activities of the Lord, always meditate on the Lord's lotus feet, and worship the Deity of the Lord strictly according to the injunctions of the śāstra and guru.

SB 7.7.32
One should always remember the Supreme Personality of Godhead in His localized representation as the Paramātmā, who is situated in the core of every living entity's heart. Thus one should offer respect to every living entity according to that living entity's position or manifestation.

SB 7.7.33
By these activities [as mentioned above] one is able to cut down the influence of the enemies, namely lust, anger, greed, illusion, madness and jealousy, and when thus situated, one can render service to the Lord. In this way one surely attains the platform of loving service to the Supreme Personality of Godhead.

SB 7.7.34
One who is situated in devotional service is certainly the controller of his senses, and thus he is a liberated person. When such a liberated person, the pure devotee, hears of the transcendental qualities and activities of the Lord's incarnations for the performance of various pastimes, his hair stands on end on his body, tears fall from his eyes, and in his spiritual realization his voice falters. Sometimes he very openly dances, sometimes he sings loudly, and sometimes he cries. Thus he expresses his transcendental jubilation.

SB 7.7.35
When a devotee becomes like a person haunted by a ghost, he laughs and very loudly chants about the qualities of the Lord. Sometimes he sits to perform meditation, and he offers respects to every living entity, considering him a devotee of the Lord. Constantly breathing very heavily, he becomes careless of social etiquette and loudly chants like a madman, "Hare Kṛṣṇa, Hare Kṛṣṇa! O my Lord, O master of the universe!"

SB 7.7.36
The devotee is then freed from all material contamination because he constantly thinks of the Lord's pastimes and because his mind and body have been converted to spiritual qualities. Because of his intense devotional service, his ignorance, material consciousness and all kinds of material desires are completely burnt to ashes. This is the stage at which one can achieve the shelter of the Lord's lotus feet.

SB 7.7.37
The real problem of life is the repetition of birth and death, which is like a wheel rolling repeatedly up and down. This wheel, however, completely stops when one is in touch with the Supreme Personality of Godhead. In other words, by the transcendental bliss realized from constant engagement in devotional service, one is completely liberated from material existence. All learned men know this. Therefore, my dear friends, O sons of the asuras, immediately begin meditating upon and worshiping the Supersoul within everyone's heart.

SB 7.7.38
O my friends, sons of the asuras, the Supreme Personality of Godhead in His Supersoul feature always exists within the cores of the hearts of all living entities. Indeed, He is the well-wisher and friend of all living entities, and there is no difficulty in worshiping the Lord. Why, then, should people not engage in His devotional service? Why are they so addicted to unnecessarily producing artificial paraphernalia for sense gratification?

SB 7.7.39
One's riches, beautiful wife and female friends, one's sons and daughters, one's residence, one's domestic animals like cows, elephants and horses, one's treasury, economic development and sense gratification—indeed, even the lifetime in which one can enjoy all these material opulences—are certainly temporary and flickering. Since the opportunity of human life is temporary, what benefit can these material opulences give to a sensible man who has understood himself to be eternal?

SB 7.7.40
It is learned from Vedic literature that by performing great sacrifices one may elevate himself to the heavenly planets. However, although life on the heavenly planets is hundreds and thousands of times

more comfortable than life on earth, the heavenly planets are not pure [nirmalam], or free from the taint of material existence. The heavenly planets are also temporary, and therefore they are not the goal of life. The Supreme Personality of Godhead, however, has never been seen or heard to possess inebriety. Consequently, for your own benefit and self-realization, you must worship the Lord with great devotion, as described in the revealed scriptures.

SB 7.7.41
A materialistic person, thinking himself very advanced in intelligence, continually acts for economic development. But again and again, as enunciated in the Vedas, he is frustrated by material activities, either in this life or in the next. Indeed, the results one obtains are inevitably the opposite of those one desires.

SB 7.7.42
In this material world, every materialist desires to achieve happiness and diminish his distress, and therefore he acts accordingly. Actually, however, one is happy as long as one does not endeavor for happiness; as soon as one begins his activities for happiness, his conditions of distress begin.

SB 7.7.43
A living entity desires comfort for his body and makes many plans for this purpose, but actually the body is the property of others. Indeed, the perishable body embraces the living entity and then leaves him aside.

SB 7.7.44
Since the body itself is ultimately meant to become stool or earth, what is the meaning of the paraphernalia related to the body, such as wives, residences, wealth, children, relatives, servants, friends, kingdoms, treasures, animals and ministers? They are also temporary. What more can be said about this?

SB 7.7.45
All this paraphernalia is very near and dear as long as the body exists, but as soon as the body is destroyed, all things related to the body are also finished. Therefore, actually one has nothing to do with them, but because of ignorance one accepts them as valuable. Compared to the ocean of eternal happiness, they are most insignificant. What is the use of such insignificant relationships for the eternal living being?

SB 7.7.46
My dear friends, O sons of the asuras, the living entity receives different types of bodies according to his previous fruitive activities. Thus he is seen to suffer with reference to his particular body in all conditions of life, beginning with his infusion into the womb. Please tell me, therefore, after full consideration, what is the living entity's actual interest in fruitive activities, which result in hardship and misery?

SB 7.7.47
The living entity, who has received his present body because of his past fruitive activity, may end the results of his actions in this life, but this does not mean that he is liberated from bondage to material bodies. The living entity receives one type of body, and by performing actions with that body he creates another. Thus he transmigrates from one body to another, through repeated birth and death, because of his gross ignorance.

SB 7.7.48
The four principles of advancement in spiritual life—dharma, artha, kāma and mokṣa—all depend on the disposition of the Supreme Personality of Godhead. Therefore, my dear friends, follow in the footsteps of devotees. Without desire, fully depend upon the disposition of the Supreme Lord and worship Him, the Supersoul, in devotional service.

SB 7.7.49
The Supreme Personality of Godhead, Hari, is the soul and the Supersoul of all living entities. Every living entity is a manifestation of His energy in terms of the living soul and the material body. Therefore the Lord is the most dear, and He is the supreme controller.

SB 7.7.50
If a demigod, demon, human being, Yakṣa, Gandharva or anyone within this universe renders service to the lotus feet of Mukunda, who can deliver liberation, he is actually situated in the most auspicious condition of life, exactly like us [the mahājānas, headed by Prahlāda Mahārāja].

SB 7.7.51, SB 7.7.52, SB 7.7.51-52
My dear friends, O sons of the demons, you cannot please the Supreme Personality of Godhead by becoming perfect brāhmaṇas, demigods or great saints or by becoming perfectly good in etiquette or vast learning. None of these qualifications can awaken the pleasure of the Lord. Nor by charity, austerity, sacrifice, cleanliness or vows can one satisfy the Lord. The Lord is pleased only if one has unflinching, unalloyed devotion to Him. Without sincere devotional

service, everything is simply a show.
SB 7.7.53 My dear friends, O sons of the demons, in the same favorable way that one sees himself and takes care of himself, take to devotional service to satisfy the Supreme Personality of Godhead, who is present everywhere as the Supersoul of all living entities.
SB 7.7.54 O my friends, O sons of demons, everyone, including you (the Yakṣas and Rākṣasas), the unintelligent women, śūdras and cowherd men, the birds, the lower animals and the sinful living entities, can revive his original, eternal spiritual life and exist forever simply by accepting the principles of bhakti-yoga.
SB 7.7.55 In this material world, to render service to the lotus feet of Govinda, the cause of all causes, and to see Him everywhere, is the only goal of life. This much alone is the ultimate goal of human life, as explained by all the revealed scriptures.
SB 7.8: Lord Nṛsimhadeva Slays the King of the Demons
SB 7.8.1 Nārada Muni continued: All the sons of the demons appreciated the transcendental instructions of Prahāda Mahārāja and took them very seriously. They rejected the materialistic instructions given by their teachers, Ṣaṇḍa and Amarka.
SB 7.8.2 When Ṣaṇḍa and Amarka, the sons of Śukrācārya, observed that all the students, the sons of the demons, were becoming advanced in Kṛṣṇa consciousness because of the association of Prahāda Mahārāja, they were afraid. They approached the King of the demons and described the situation as it was.
SB 7.8.3, SB 7.8.4, SB 7.8.3-4 When Hiranyakaśipu understood the entire situation, he was extremely angry, so much so that his body trembled. Thus he finally decided to kill his son Prahāda. Hiranyakaśipu was by nature very cruel, and feeling insulted, he began hissing like a snake trampled upon by someone's foot. His son Prahāda was peaceful, mild and gentle, his senses were under control, and he stood before Hiranyakaśipu with folded hands. According to Prahāda's age and behavior, he was not to be chastised. Yet with staring, crooked eyes, Hiranyakaśipu rebuked him with the following harsh words.
SB 7.8.5 Hiranyakaśipu said: O most impudent, most unintelligent disruptor of the family, O lowest of mankind, you have violated my power to rule you, and therefore you are an obstinate fool. Today I shall send you to the place of Yamarāja.
SB 7.8.6 My son Prahāda, you rascal, you know that when I am angry all the planets of the three worlds tremble, along with their chief rulers. By whose power has a rascal like you become so impudent that you appear fearless and overstep my power to rule you?
SB 7.8.7 Prahāda Mahārāja said: My dear King, the source of my strength, of which you are asking, is also the source of yours. Indeed, the original source of all kinds of strength is one. He is not only your strength or mine, but the only strength for everyone. Without Him, no one can get any strength. Whether moving or not moving, superior or inferior, everyone, including Lord Brahmā, is controlled by the strength of the Supreme Personality of Godhead.
SB 7.8.8 The Supreme Personality of Godhead, who is the supreme controller and time factor, is the power of the senses, the power of the mind, the power of the body, and the vital force of the senses. His influence is unlimited. He is the best of all living entities, the controller of the three modes of material nature. By His own power, He creates this cosmic manifestation, maintains it and annihilates it also.
SB 7.8.9 Prahāda Mahārāja continued: My dear father, please give up your demoniac mentality. Do not discriminate in your heart between enemies and friends; make your mind equipoised toward everyone. Except for the uncontrolled and misguided mind, there is no enemy within this world. When one sees everyone on the platform of equality, one then comes to the position of worshiping the Lord perfectly.
SB 7.8.10 In former times there were many fools like you who did not conquer the six enemies that steal away the wealth of the body. These fools were very proud, thinking, "I have conquered all enemies in all the ten directions." But if a person is victorious over the six enemies and is equipoised toward all living entities, for him there are no enemies. Enemies are merely imagined by one in ignorance.

SB 7.8.11 Hiranyakaśipu replied: You rascal, you are trying to minimize my value, as if you were better than me at controlling the senses. This is over-intelligent. I can therefore understand that you desire to die at my hands, for this kind of nonsensical talk is indulged in by those about to die.
SB 7.8.12 O most unfortunate Prahāda, you have always described a supreme being other than me, a supreme being who is above everything, who is the controller of everyone, and who is all-pervading. But where is He? If He is everywhere, then why is He not present before me in this pillar?
SB 7.8.13 Because you are speaking so much nonsense, I shall now sever your head from your body. Now let me see your most worshipable God come to protect you. I want to see it.
SB 7.8.14 Being obsessed with anger, Hiranyakaśipu, who was very great in bodily strength, thus chastised his exalted devotee-son Prahāda with harsh words. Cursing him again and again, Hiranyakaśipu took up his sword, got up from his royal throne, and with great anger struck his fist against the column.
SB 7.8.15 Then from within the pillar came a fearful sound, which appeared to crack the covering of the universe. O my dear Yudhiṣṭhira, this sound reached even the abodes of the demigods like Lord Brahmā, and when the demigods heard it, they thought, "Oh, now our planets are being destroyed!"
SB 7.8.16 While showing his extraordinary prowess, Hiranyakaśipu, who desired to kill his own son, heard that wonderful, tumultuous sound, which had never before been heard. Upon hearing the sound, the other leaders of the demons were afraid. None of them could find the origin of that sound in the assembly.
SB 7.8.17 To prove that the statement of His servant Prahāda Mahārāja was substantial—in other words, to prove that the Supreme Lord is present everywhere, even within the pillar of an assembly hall—the Supreme Personality of Godhead, Hari, exhibited a wonderful form never before seen. The form was neither that of a man nor that of a lion. Thus the Lord appeared in His wonderful form in the assembly hall.
SB 7.8.18 While Hiranyakaśipu looked all around to find the source of the sound, that wonderful form of the Lord, which could not be ascertained to be either a man or a lion, emerged from the pillar. In amazement, Hiranyakaśipu wondered, "What is this creature that is half man and half lion?"
SB 7.8.19, SB 7.8.20, SB 7.8.21, SB 7.8.22, SB 7.8.19-22 Hiranyakaśipu studied the form of the Lord, trying to decide who the form of Nṛsimhadeva standing before him was. The Lord's form was extremely fearsome because of His angry eyes, which resembled molten gold; His shining mane, which expanded the dimensions of His fearful face; His deadly teeth; and His razor-sharp tongue, which moved about like a dueling sword. His ears were erect and motionless, and His nostrils and gaping mouth appeared like caves of a mountain. His jaws parted fearfully, and His entire body touched the sky. His neck was very short and thick, His chest broad, His waist thin, and the hairs on His body as white as the rays of the moon. His arms, which resembled flanks of soldiers, spread in all directions as He killed the demons, rogues and atheists with His conchshell, disc, club, lotus and other natural weapons.
SB 7.8.23 Hiranyakaśipu murmured to himself, "Lord Viṣṇu, who possesses great mystic power, has made this plan to kill me, but what is the use of such an attempt? Who can fight with me?" Thinking like this and taking up his club, Hiranyakaśipu attacked the Lord like an elephant.
SB 7.8.24 Just as a small insect falls forcefully into a fire and the insignificant creature becomes invisible, when Hiranyakaśipu attacked the Lord, who was full of effulgence, Hiranyakaśipu became invisible. This is not at all astonishing, for the Lord is always situated in pure goodness. Formerly, during creation, He entered the dark universe and illuminated it by His spiritual effulgence.
SB 7.8.25 Thereafter, the great demon Hiranyakaśipu, who was extremely angry, swiftly attacked Nṛsimhadeva with his club and began to beat Him. Lord Nṛsimhadeva, however, captured the great demon, along with his club, just as Garuḍa might capture a great snake.
SB 7.8.26

O Yudhiṣṭhira, O great son of Bhārata, when Lord Nṛsimhadeva gave Hiraṇyakaśipu a chance to slip from His hand, just as Garuḍa sometimes plays with a snake and lets it slip from his mouth, the demigods, who had lost their abodes and who were hiding behind the clouds for fear of the demon, did not consider that incident very good. Indeed, they were perturbed.

SB 7.8.27

When Hiraṇyakaśipu was freed from the hands of Nṛsimhadeva, he falsely thought that the Lord was afraid of his prowess. Therefore, after taking a little rest from the fight, he took up his sword and shield and again attacked the Lord with great force.

SB 7.8.28

Making a loud, shrill sound of laughter, the Supreme Personality of Godhead, Nārāyaṇa, who is extremely strong and powerful, captured Hiraṇyakaśipu, who was protecting himself with his sword and shield, leaving no gaps open. With the speed of a hawk, Hiraṇyakaśipu moved sometimes in the sky and sometimes on the earth, his eyes closed because of fear of Nṛsimhadeva's laughter.

SB 7.8.29

As a snake captures a mouse or Garuḍa captures a very venomous snake, Lord Nṛsimhadeva captured Hiraṇyakaśipu, who could not be pierced even by the thunderbolt of King Indra. As Hiraṇyakaśipu moved his limbs here, there and all around, very much afflicted at being captured, Lord Nṛsimhadeva placed the demon on His lap, supporting him with His thighs, and in the doorway of the assembly hall the Lord very easily tore the demon to pieces with the nails of His hand.

SB 7.8.30

Lord Nṛsimhadeva's mouth and mane were sprinkled with drops of blood, and His fierce eyes, full of anger, were impossible to look at. Licking the edge of His mouth with His tongue, the Supreme Personality of Godhead, Nṛsimhadeva, decorated with a garland of intestines taken from Hiraṇyakaśipu's abdomen, resembled a lion that has just killed an elephant.

SB 7.8.31

The Supreme Personality of Godhead, who had many, many arms, first uprooted Hiraṇyakaśipu's heart and then threw him aside and turned toward the demon's soldiers. These soldiers had come in thousands to fight with Him with raised weapons and were very faithful followers of Hiraṇyakaśipu, but Lord Nṛsimhadeva killed all of them merely with the ends of His nails.

SB 7.8.32

The hair on Nṛsimhadeva's head shook the clouds and scattered them here and there, His glaring eyes stole the effulgence of the luminaries in the sky, and His breathing agitated the seas and oceans. Because of His roaring, all the elephants in the world began to cry in fear.

SB 7.8.33

Airplanes were thrown into outer space and the upper planetary system by the hair on Nṛsimhadeva's head. Because of the pressure of the Lord's lotus feet, the earth appeared to slip from its position, and all the hills and mountains sprang up due to His intolerable force. Because of the Lord's bodily effulgence, both the sky and all directions diminished in their natural illumination.

SB 7.8.34

Manifesting a full effulgence and a fearsome countenance, Lord Nṛsimha, being very angry and finding no contestant to face His power and opulence, then sat down in the assembly hall on the excellent throne of the king. Because of fear and obedience, no one could come forward to serve the Lord directly.

SB 7.8.35

Hiraṇyakaśipu had been exactly like a fever of meningitis in the head of the three worlds. Thus when the wives of the demigods in the heavenly planets saw that the great demon had been killed by the personal hands of the Supreme Personality of Godhead, their faces blossomed in great joy. The wives of the demigods again and again showered flowers from heaven upon Lord Nṛsimhadeva like rain.

SB 7.8.36

At that time, the airplanes of the demigods, who desired to see the activities of the Supreme Lord, Nārāyaṇa, crowded the sky. The demigods began beating drums and kettledrums, and upon hearing them the angelic women began to dance, while the chiefs of the Gandharvas sang sweetly.

SB 7.8.37, SB 7.8.38, SB 7.8.39, SB 7.8.37-39

My dear King Yudhiṣṭhira, the demigods then approached the Lord. They were headed by Lord Brahmā, King Indra and Lord Śiva and included great saintly persons and the residents of Pitṛloka, Siddhaloka, Vidyādhara-loka and the planet of the snakes. The Manus approached, and so did the chiefs of various other planets. The angelic dancers approached, as did the Gandharvas, the Cāraṇas, the Yakṣas, the inhabitants of Kinnaraloka, the Vetālas, the

inhabitants of Kimpuruṣa-loka, and the personal servants of Viṣṇu like Sunanda and Kumuda. All of them came near the Lord, who glowed with intense light. They individually offered their obeisances and prayers, their hands folded at their heads.

SB 7.8.40

Lord Brahmā prayed: My Lord, You are unlimited, and You possess unending potencies. No one can estimate or calculate Your prowess and wonderful influence, for Your actions are never polluted by the material energy. Through the material qualities, You very easily create the universe, maintain it and again annihilate it, yet You remain the same, without deterioration. I therefore offer my respectful obeisances unto You.

SB 7.8.41

Lord Śiva said: The end of the millennium is the time for Your anger. Now that this insignificant demon Hiraṇyakaśipu has been killed, O my Lord, who are naturally affectionate to Your devotee, kindly protect his son Prahlāda Mahārāja, who is standing nearby as Your fully surrendered devotee.

SB 7.8.42

King Indra said: O Supreme Lord, You are our deliverer and protector. Our shares of sacrifices, which are actually Yours, have been recovered from the demon by You. Because the demoniac king Hiraṇyakaśipu was most fearsome, our hearts, which are Your permanent abode, were all overtaken by him. Now, by Your presence, the gloom and darkness in our hearts have been dissipated. O Lord, for those who always engage in Your service, which is more exalted than liberation, all material opulence is insignificant. They do not even care for liberation, not to speak of the benefits of kāma, artha and dharma.

SB 7.8.43

All the saintly persons present offered their prayers in this way: O Lord, O supreme maintainer of those sheltered at Your lotus feet, O original Personality of Godhead, the process of austerity and penance, in which You instructed us before, is the spiritual power of Your very self. It is by austerity that You create the material world, which lies dormant within You. This austerity was almost stopped by the activities of this demon, but now, by Yourself appearing in the form of Nṛsimhadeva, which is meant just to give us protection, and by killing this demon, You have again approved the process of austerity.

SB 7.8.44

The inhabitants of Pitṛloka prayed: Let us offer our respectful obeisances unto Lord Nṛsimhadeva, the maintainer of the religious principles of the universe. He has killed Hiraṇyakaśipu, the demon who by force enjoyed all the offerings of the śrāddha ceremonies performed by our sons and grandsons on the anniversaries of our death and who drank the water with sesame seeds offered in holy places of pilgrimage. By killing this demon, O Lord, You have taken back all this stolen property from his abdomen by piercing it with Your nails. We therefore wish to offer our respectful obeisances unto You.

SB 7.8.45

The inhabitants of Siddhaloka prayed: O Lord Nṛsimhadeva, because we belong to Siddhaloka, we automatically achieve perfection in all eight kinds of mystic power. Yet Hiraṇyakaśipu was so dishonest that by the strength of his power and austerity, he took away our powers. Thus he became very proud of his mystic strength. Now, because this rogue has been killed by Your nails, we offer our respectful obeisances unto You.

SB 7.8.46

The inhabitants of Vidyādhara-loka prayed: Our acquired power to appear and disappear in various ways according to varieties of meditation was banned by that foolish Hiraṇyakaśipu because of his pride in his superior bodily strength and his ability to conquer others. Now the Supreme Personality of Godhead has killed him just as if the demon were an animal. Unto that supreme pastime form of Lord Nṛsimhadeva, we eternally offer our respectful obeisances.

SB 7.8.47

The inhabitants of Nāgaloka said: The most sinful Hiraṇyakaśipu took away all the jewels on our hoods and all our beautiful wives. Now, since his chest has been pierced by Your nails, You are the source of all pleasure to our wives. Thus we together offer our respectful obeisances unto You.

SB 7.8.48

All the Manus offered their prayers as follows: As Your order carriers, O Lord, we, the Manus, are the law-givers for human society, but because of the temporary supremacy of this great demon, Hiraṇyakaśipu, our laws for maintaining varṇāśrama-dharma were destroyed. O Lord, now that You have killed this great demon, we are in our normal condition. Kindly order us, Your eternal servants, what to do now.

SB 7.8.49 The prajāpatīs offered their prayers as follows: O Supreme Lord, Lord of even Brahmā and Śiva, we, the prajāpatīs, were created by You to execute Your orders, but we were forbidden by Hiraṇyakaśipu to create any more good progeny. Now the demon is lying dead before us, his chest pierced by You. Let us therefore offer our respectful obeisances unto You, whose incarnation in this form of pure goodness is meant for the welfare of the entire universe.
SB 7.8.50 The inhabitants of Gandharvaloka prayed: Your Lordship, we ever engage in Your service by dancing and singing in dramatic performances, but this Hiraṇyakaśipu, by the influence of his bodily strength and valor, brought us under his subjugation. Now he has been brought to this low condition by Your Lordship. What benefit can result from the activities of such an upstart as Hiraṇyakaśipu?
SB 7.8.51 The inhabitants of the Cāraṇa planet said: O Lord, because You have destroyed the demon Hiraṇyakaśipu, who was always a stake in the hearts of all honest men, we are now relieved, and we eternally take shelter of Your lotus feet, which award the conditioned soul liberation from materialistic contamination.
SB 7.8.52 The inhabitants of Yaśaloka prayed: O controller of the twenty-four elements, we are considered the best servants of Your Lordship because of rendering services pleasing to You, yet we engaged as palanquin carriers by the order of Hiraṇyakaśipu, the son of Diti. O Lord in the form of Nṛsiṃhadeva, You know how this demon gave trouble to everyone, but now You have killed him, and his body is mixing with the five material elements.
SB 7.8.53 The inhabitants of Kimpuruṣa-loka said: We are insignificant living entities, and You are the Supreme Personality of Godhead, the supreme controller. Therefore how can we offer suitable prayers unto You? When this demon was condemned by devotees because they were disgusted with him, he was then killed by You.
SB 7.8.54 The inhabitants of Vaitālika-loka said: Dear Lord, because of chanting Your spotless glories in great assemblies and arenas of sacrifice, we were accustomed to great respect from everyone. This demon, however, usurped that position. Now, to our great fortune, You have killed this great demon, exactly as one cures a chronic disease.
SB 7.8.55 The Kinnaras said: O supreme controller, we are ever-existing servants of Your Lordship, but instead of rendering service to You, we were engaged by this demon in his service, constantly and without remuneration. This sinful man has now been killed by You. Therefore, O Lord Nṛsiṃhadeva, our master, we offer our respectful obeisances unto You. Please continue to be our patron.
SB 7.8.56 The associates of Lord Viṣṇu in Vaiṣṇava offered this prayer: O Lord, our supreme giver of shelter, today we have seen Your wonderful form as Lord Nṛsiṃhadeva, meant for the good fortune of all the world. O Lord, we can understand that Hiraṇyakaśipu was the same Jaya who engaged in Your service but was cursed by brāhmaṇas and who thus received the body of a demon. We understand that his having now been killed is Your special mercy upon him.
SB 7.9: Prahāda Pacifies Lord Nṛsiṃhadeva with Prayers
SB 7.9.1 The great saint Nārada Muni continued: The demigods, headed by Lord Brahmā, Lord Śiva and other great demigods, dared not come forward before the Lord, who at that time was extremely angry.
SB 7.9.2 The goddess of fortune, Lakṣmījī, was requested to go before the Lord by all the demigods present, who because of fear could not do so. But even she had never seen such a wonderful and extraordinary form of the Lord, and thus she could not approach Him.
SB 7.9.3 Thereafter Lord Brahmā requested Prahāda Mahārāja, who was standing very near him: My dear son, Lord Nṛsiṃhadeva is extremely angry at your demoniac father. Please go forward and appease the Lord.
SB 7.9.4 Nārada Muni continued: O King, although the exalted devotee Prahāda Mahārāja was only a little boy, he accepted Lord Brahmā's words. He gradually proceeded toward Lord Nṛsiṃhadeva and fell down to offer his respectful obeisances with folded hands.
SB 7.9.5

When Lord Nṛsiṃhadeva saw the small boy Prahāda Mahārāja prostrated at the soles of His lotus feet, He became most ecstatic in affection toward His devotee. Raising Prahāda, the Lord placed His lotus hand upon the boy's head because His hand is always ready to create fearlessness in all of His devotees.
SB 7.9.6 By the touch of Lord Nṛsiṃhadeva's hand on Prahāda Mahārāja's head, Prahāda was completely freed of all material contaminations and desires, as if he had been thoroughly cleansed. Therefore he at once became transcendently situated, and all the symptoms of ecstasy became manifest in his body. His heart filled with love, and his eyes with tears, and thus he was able to completely capture the lotus feet of the Lord within the core of his heart.
SB 7.9.7 Prahāda Mahārāja fixed his mind and sight upon Lord Nṛsiṃhadeva with full attention in complete trance. With a fixed mind, he began to offer prayers in love with a faltering voice.
SB 7.9.8 Prahāda Mahārāja prayed: How is it possible for me, who have been born in a family of asuras, to offer suitable prayers to satisfy the Supreme Personality of Godhead? Even until now, all the demigods, headed by Lord Brahmā, and all the saintly persons could not satisfy the Lord by streams of excellent words, although such persons are very qualified, being in the mode of goodness. Then what is to be said of me? I am not at all qualified.
SB 7.9.9 Prahāda Mahārāja continued: One may possess wealth, an aristocratic family, beauty, austerity, education, sensory expertise, luster, influence, physical strength, diligence, intelligence and mystic yogic power, but I think that even by all these qualifications one cannot satisfy the Supreme Personality of Godhead. However, one can satisfy the Lord simply by devotional service. Gajendra did this, and thus the Lord was satisfied with him.
SB 7.9.10 If a brāhmaṇa has all twelve of the brahminical qualifications [as they are stated in the book called Sanat-sujāta] but is not a devotee and is averse to the lotus feet of the Lord, he is certainly lower than a devotee who is a dog-eater but who has dedicated everything—mind, words, activities, wealth and life—to the Supreme Lord. Such a devotee is better than such a brāhmaṇa because the devotee can purify his whole family, whereas the so-called brāhmaṇa in a position of false prestige cannot purify even himself.
SB 7.9.11 The Supreme Lord, the Supreme Personality of Godhead, is always fully satisfied in Himself. Therefore when something is offered to Him, the offering, by the Lord's mercy, is for the benefit of the devotee, for the Lord does not need service from anyone. To give an example, if one's face is decorated, the reflection of one's face in a mirror is also seen to be decorated.
SB 7.9.12 Therefore, although I was born in a demoniac family, I may without a doubt offer prayers to the Lord with full endeavor, as far as my intelligence allows. Anyone who has been forced by ignorance to enter the material world may be purified of material life if he offers prayers to the Lord and hears the Lord's glories.
SB 7.9.13 O my Lord, all the demigods, headed by Lord Brahmā, are sincere servants of Your Lordship, who are situated in a transcendental position. Therefore they are not like us [Prahāda and his father, the demon Hiraṇyakaśipu]. Your appearance in this fearsome form is Your pastime for Your own pleasure. Such an incarnation is always meant for the protection and improvement of the universe.
SB 7.9.14 My Lord Nṛsiṃhadeva, please, therefore, cease Your anger now that my father, the great demon Hiraṇyakaśipu, has been killed. Since even saintly persons take pleasure in the killing of a scorpion or a snake, all the worlds have achieved great satisfaction because of the death of this demon. Now they are confident of their happiness, and they will always remember Your auspicious incarnation in order to be free from fear.
SB 7.9.15 My Lord, who are never conquered by anyone, I am certainly not afraid of Your ferocious mouth and tongue, Your eyes bright like the sun or Your frowning eyebrows. I do not fear Your sharp, pinching teeth, Your garland of intestines, Your mane soaked with blood, or Your high, wedgelike ears. Nor do I fear Your tumultuous roaring, which makes elephants flee to distant places, or Your nails, which are meant to kill Your enemies.
SB 7.9.16 O most powerful, insurmountable Lord, who are kind to the fallen souls, I have been put into the association of demons as a result of

my activities, and therefore I am very much afraid of my condition of life within this material world. When will that moment come when You will call me to the shelter of Your lotus feet, which are the ultimate goal for liberation from conditional life?

SB 7.9.17

O great one, O Supreme Lord, because of combination with pleasing and displeasing circumstances and because of separation from them, one is placed in a most regrettable position, within heavenly or hellish planets, as if burning in a fire of lamentation. Although there are many remedies by which to get out of miserable life, any such remedies in the material world are more miserable than the miseries themselves. Therefore I think that the only remedy is to engage in Your service. Kindly instruct me in such service.

SB 7.9.18

O my Lord Nṛsiṁhadeva, by engaging in Your transcendental loving service in the association of devotees who are liberated souls [hāṁsas], I shall become completely uncontaminated by the association of the three modes of material nature and be able to chant the glories of Your Lordship, who are so dear to me. I shall chant Your glories, following exactly in the footsteps of Lord Brahmā and his disciplic succession. In this way I shall undoubtedly be able to cross the ocean of nescience.

SB 7.9.19

My Lord Nṛsiṁhadeva, O Supreme, because of a bodily conception of life, embodied souls neglected and not cared for by You cannot do anything for their betterment. Whatever remedies they accept, although perhaps temporarily beneficial, are certainly impermanent. For example, a father and mother cannot protect their child, a physician and medicine cannot relieve a suffering patient, and a boat on the ocean cannot protect a drowning man.

SB 7.9.20

My dear Lord, everyone in this material world is under the modes of material nature, being influenced by goodness, passion and ignorance. Everyone—from the greatest personality, Lord Brahmā, down to the small ant—works under the influence of these modes. Therefore everyone in this material world is influenced by Your energy. The cause for which they work, the place where they work, the time when they work, the matter due to which they work, the goal of life they have considered final, and the process for obtaining this goal—all are nothing but manifestations of Your energy. Indeed, since the energy and energetic are identical, all of them are but manifestations of You.

SB 7.9.21

O Lord, O supreme eternal, by expanding Your plenary portion You have created the subtle bodies of the living entities through the agency of Your external energy, which is agitated by time. Thus the mind entraps the living entity in unlimited varieties of desires to be fulfilled by the Vedic directions of karma-kāṇḍa [fruitive activity] and the sixteen elements. Who can get free from this entanglement unless he takes shelter at Your lotus feet?

SB 7.9.22

My dear Lord, O supreme great, You have created this material world of sixteen constituents, but You are transcendental to their material qualities. In other words, these material qualities are under Your full control, and You are never conquered by them. Therefore the time element is Your representation. My Lord, O Supreme, no one can conquer You. As for me, however, I am being crushed by the wheel of time, and therefore I surrender fully unto You. Now kindly take me under the protection of Your lotus feet.

SB 7.9.23

My dear Lord, people in general want to be elevated to the higher planetary systems for a long duration of life, opulence and enjoyment, but I have seen all of these through the activities of my father. When my father was angry and he laughed sarcastically at the demigods, they were immediately vanquished simply by seeing the movements of his eyebrows. Yet my father, who was so powerful, has now been vanquished by You within a moment.

SB 7.9.24

My dear Lord, now I have complete experience concerning the worldly opulence, mystic power, longevity and other material pleasures enjoyed by all living entities, from Lord Brahmā down to the ant. As powerful time, You destroy them all. Therefore, because of my experience, I do not wish to possess them. My dear Lord, I request You to place me in touch with Your pure devotee and let me serve him as a sincere servant.

SB 7.9.25

In this material world, every living entity desires some future happiness, which is exactly like a mirage in the desert. Where is water in the desert, or, in other words, where is happiness in this material world? As for this body, what is its value? It is merely a source of various diseases. The so-called philosophers, scientists and

politicians know this very well, but nonetheless they aspire for temporary happiness. Happiness is very difficult to obtain, but because they are unable to control their senses, they run after the so-called happiness of the material world and never come to the right conclusion.

SB 7.9.26

O my Lord, O Supreme, because I was born in a family full of the hellish material qualities of passion and ignorance, what is my position? And what is to be said of Your causeless mercy, which was never offered even to Lord Brahmā, Lord Śiva or the goddess of fortune, Lakṣmī? You never put Your lotus hand upon their heads, but You have put it upon mine.

SB 7.9.27

Unlike an ordinary living entity, my Lord, You do not discriminate between friends and enemies, the favorable and the unfavorable, because for You there is no conception of higher and lower. Nonetheless, You offer Your benedictions according to the level of one's service, exactly as a desire tree delivers fruits according to one's desires and makes no distinction between the lower and the higher.

SB 7.9.28

My dear Lord, O Supreme Personality of Godhead, because of my association with material desires, one after another, I was gradually falling into a blind well full of snakes, following the general populace. But Your servant Nārada Muni kindly accepted me as his disciple and instructed me how to achieve this transcendental position. Therefore, my first duty is to serve him. How could I leave his service?

SB 7.9.29

My Lord, O unlimited reservoir of transcendental qualities, You have killed my father, Hiranyakaśipu, and saved me from his sword. He had said very angrily, "If there is any supreme controller other than me, let Him save you. I shall now sever your head from your body." Therefore I think that both in saving me and in killing him, You have acted just to prove true the words of Your devotee. There is no other cause.

SB 7.9.30

My dear Lord, You alone manifest Yourself as the entire cosmic manifestation, for You existed before the creation, You exist after the annihilation, and You are the maintainer between the beginning and the end. All this is done by Your external energy through actions and reactions of the three modes of material nature. Therefore whatever exists—externally and internally—is You alone.

SB 7.9.31

My dear Lord, O Supreme Personality of Godhead, the entire cosmic creation is caused by You, and the cosmic manifestation is an effect of Your energy. Although the entire cosmos is but You alone, You keep Yourself aloof from it. The conception of "mine and yours," is certainly a type of illusion [māyā] because everything is an emanation from You and is therefore not different from You. Indeed, the cosmic manifestation is nondifferent from You, and the annihilation is also caused by You. This relationship between Your Lordship and the cosmos is illustrated by the example of the seed and the tree, or the subtle cause and the gross manifestation.

SB 7.9.32

O my Lord, O Supreme Personality of Godhead, after the annihilation the creative energy is kept in You, who appear to sleep with half-closed eyes. Actually, however, You do not sleep like an ordinary human being, for You are always in a transcendental stage, beyond the creation of the material world, and You always feel transcendental bliss. As Kāraṇodakaśāyī Viṣṇu, You thus remain in Your transcendental status, not touching material objects. Although You appear to sleep, this sleeping is distinct from sleeping in ignorance.

SB 7.9.33

This cosmic manifestation, the material world, is also Your body. This total lump of matter is agitated by Your potent energy known as kāla-śakti, and thus the three modes of material nature are manifested. You awaken from the bed of Śesa, Ananta, and from Your navel a small transcendental seed is generated. It is from this seed that the lotus flower of the gigantic universe is manifested, exactly as a banyan tree grows from a small seed.

SB 7.9.34

From that great lotus flower, Brahmā was generated, but Brahmā certainly could see nothing but the lotus. Therefore, thinking You to be outside, Lord Brahmā dove into the water and attempted to find the source of the lotus for one hundred years. He could find no trace of You, however, for when a seed fructifies, the original seed cannot be seen.

SB 7.9.35

Lord Brahmā, who is celebrated as ātma-yoni, having been born

without a mother, was struck with wonder. Thus he took shelter of the lotus flower, and when he had been purified after undergoing severe austerities for many hundreds of years, he could see that the cause of all causes, the Supreme Personality of Godhead, was spread throughout his own body and senses, just as aroma, although very subtle, is perceived in the earth.	back to shelter at Your lotus feet.
SB 7.9.36 Lord Brahmā could then see You possessing thousands and thousands of faces, feet, heads, hands, thighs, noses, ears and eyes. You were very nicely dressed, being decorated and bedecked with varieties of ornaments and weapons. Seeing You in the form of Lord Viṣṇu, Your symptoms and form being transcendental, Your legs extending from the lower planets, Lord Brahmā achieved transcendental bliss.	SB 7.9.45 Sex life is compared to the rubbing of two hands to relieve an itch. Gr̥hamedhis, so-called gr̥hasthas who have no spiritual knowledge, think that this itching is the greatest platform of happiness, although actually it is a source of distress. The kṛpāṇas, the fools who are just the opposite of brāhmanas, are not satisfied by repeated sensuous enjoyment. Those who are dhīra, however, who are sober and who tolerate this itching, are not subjected to the sufferings of fools and rascals.
SB 7.9.37 My dear Lord, when You appeared as Hayagrīva, with the head of a horse, You killed two demons known as Madhu and Kaitabha, who were full of the modes of passion and ignorance. Then You delivered the Vedic knowledge to Lord Brahmā. For this reason, all the great saints accept Your forms as transcendental, untinged by material qualities.	SB 7.9.46 O Supreme Personality of Godhead, there are ten prescribed methods on the path to liberation—to remain silent, not to speak to anyone, to observe vows, to amass all kinds of Vedic knowledge, to undergo austerities, to study the Vedas and other Vedic literatures, to execute the duties of varṇāśrama-dharma, to explain the śāstras, to stay in a solitary place, to chant mantras silently, and to be absorbed in trance. These different methods for liberation are generally only a professional practice and means of livelihood for those who have not conquered their senses. Because such persons are falsely proud, these procedures may not be successful.
SB 7.9.38 In this way, my Lord, You appear in various incarnations as a human being, an animal, a great saint, a demigod, a fish or a tortoise, thus maintaining the entire creation in different planetary systems and killing the demoniac principles. According to the age, O my Lord, You protect the principles of religion. In the age of Kali, however, You do not assert Yourself as the Supreme Personality of Godhead, and therefore You are known as Triyuga, or the Lord who appears in three yugas.	SB 7.9.47 By authorized Vedic knowledge one can see that the forms of cause and effect in the cosmic manifestation belong to the Supreme Personality of Godhead, for the cosmic manifestation is His energy. Both cause and effect are nothing but energies of the Lord. Therefore, O my Lord, just as a wise man, by considering cause and effect, can see how fire pervades wood, those engaged in devotional service understand how You are both the cause and effect.
SB 7.9.39 My dear Lord of the Vaikuṅṭha planets, where there is no anxiety, my mind is extremely sinful and lusty, being sometimes so-called happy and sometimes so-called distressed. My mind is full of lamentation and fear, and it always seeks more and more money. Thus it has become most polluted and is never satisfied in topics concerning You. I am therefore most fallen and poor. In such a status of life, how shall I be able to discuss Your activities?	SB 7.9.48 O Supreme Lord, You are actually the air, the earth, fire, sky and water. You are the objects of sense perception, the life airs, the five senses, the mind, consciousness and false ego. Indeed, You are everything, subtle and gross. The material elements and anything expressed, either by the words or by the mind, are nothing but You.
SB 7.9.40 My dear Lord, O infallible one, my position is like that of a person who has many wives, all trying to attract him in their own way. For example, the tongue is attracted to palatable dishes, the genitals to sex with an attractive woman, and the sense of touch to contact with soft things. The belly, although filled, still wants to eat more, and the ear, not attempting to hear about You, is generally attracted to cinema songs. The sense of smell is attracted to yet another side, the restless eyes are attracted to scenes of sense gratification, and the active senses are attracted elsewhere. In this way I am certainly embarrassed.	SB 7.9.49 Neither the three modes of material nature [sattva-guṇa, rajo-guṇa and tamo-guṇa], nor the predominating deities controlling these three modes, nor the five gross elements, nor the mind, nor the demigods nor the human beings can understand Your Lordship, for they are all subjected to birth and annihilation. Considering this, the spiritually advanced have taken to devotional service. Such wise men hardly bother with Vedic study. Instead, they engage themselves in practical devotional service.
SB 7.9.41 My dear Lord, You are always transcendently situated on the other side of the river of death, but because of the reactions of our own activities, we are suffering on this side. Indeed, we have fallen into this river and are repeatedly suffering the pains of birth and death and eating horrible things. Now kindly look upon us—not only upon me but also upon all others who are suffering—and by Your causeless mercy and compassion, deliver us and maintain us.	SB 7.9.50 Therefore, O Supreme Personality of Godhead, the best of all persons to whom prayers are offered, I offer my respectful obeisances unto You because without rendering six kinds of devotional service unto You—offering prayers, dedicating all the results of activities, worshiping You, working on Your behalf, always remembering Your lotus feet and hearing about Your glories—who can achieve that which is meant for the paramahansas?
SB 7.9.42 O my Lord, O Supreme Personality of Godhead, original spiritual master of the entire world, what is the difficulty for You, who manage the affairs of the universe, in delivering the fallen souls engaged in Your devotional service? You are the friend of all suffering humanity, and for great personalities it is necessary to show mercy to the foolish. Therefore I think that You will show Your causeless mercy to persons like us, who engage in Your service.	SB 7.9.51 The great saint Nārada said: Thus Lord Nṛsiṃhadeva was pacified by the devotee Prahlaḍa Mahārāja with prayers offered from the transcendental platform. The Lord gave up His anger, and being very kind to Prahlaḍa, who was offering prostrated obeisances, He spoke as follows.
SB 7.9.43 O best of the great personalities, I am not at all afraid of material existence, for wherever I stay I am fully absorbed in thoughts of Your glories and activities. My concern is only for the fools and rascals who are making elaborate plans for material happiness and maintaining their families, societies and countries. I am simply concerned with love for them.	SB 7.9.52 The Supreme Personality of Godhead said: My dear Prahlaḍa, most gentle one, best of the family of the asuras, all good fortune unto you. I am very much pleased with you. It is My pastime to fulfill the desires of all living beings, and therefore you may ask from Me any benediction that you desire to be fulfilled.
SB 7.9.44 My dear Lord Nṛsiṃhadeva, I see that there are many saintly persons indeed, but they are interested only in their own deliverance. Not caring for the big cities and towns, they go to the Himalayas or the forest to meditate with vows of silence [mauna-vrata]. They are not interested in delivering others. As for me, however, I do not wish to be liberated alone, leaving aside all these poor fools and rascals. I know that without Kṛṣṇa consciousness, without taking shelter of Your lotus feet, one cannot be happy. Therefore I wish to bring them	SB 7.9.53 My dear Prahlaḍa, may you live a long time. One cannot appreciate or understand Me without pleasing Me, but one who has seen or pleased Me has nothing more for which to lament for his own satisfaction.
	SB 7.9.54 My dear Prahlaḍa, you are very fortunate. Please know from Me that those who are very wise and highly elevated try to please Me in all different modes of mellows, for I am the only person who can fulfill all the desires of everyone.
	SB 7.9.55 Nārada Muni said: Prahlaḍa Mahārāja was the best person in the family of asuras, who always aspire for material happiness. Nonetheless, although allured by the Supreme Personality of Godhead, who offered him all benedictions for material happiness, because of his unalloyed Kṛṣṇa consciousness he did not want to take any material benefit for sense gratification.

SB 7.10: Prahlāda, the Best Among Exalted Devotees

SB 7.10.1

The saint Nārada Muni continued: Although Prahlāda Mahārāja was only a boy, when he heard the benedictions offered by Lord Nṛsimhadeva he considered them impediments on the path of devotional service. Thus he smiled very mildly and spoke as follows.

SB 7.10.2

Prahlāda Mahārāja said: My dear Lord, O Supreme Personality of Godhead, because I was born in an atheistic family I am naturally attached to material enjoyment. Therefore, kindly do not tempt me with these illusions. I am very much afraid of material conditions, and I desire to be liberated from materialistic life. It is for this reason that I have taken shelter of Your lotus feet.

SB 7.10.3

O my worshipable Lord, because the seed of lusty desires, which is the root cause of material existence, is within the core of everyone's heart, You have sent me to this material world to exhibit the symptoms of a pure devotee.

SB 7.10.4

Otherwise, O my Lord, O supreme instructor of the entire world, You are so kind to Your devotee that You could not induce him to do something unbeneficial for him. On the other hand, one who desires some material benefit in exchange for devotional service cannot be Your pure devotee. Indeed, he is no better than a merchant who wants profit in exchange for service.

SB 7.10.5

A servant who desires material profits from his master is certainly not a qualified servant or pure devotee. Similarly, a master who bestows benedictions upon his servant because of a desire to maintain a prestigious position as master is also not a pure master.

SB 7.10.6

O my Lord, I am Your unmotivated servant, and You are my eternal master. There is no need of our being anything other than master and servant. You are naturally my master, and I am naturally Your servant. We have no other relationship.

SB 7.10.7

O my Lord, best of the givers of benediction, if You at all want to bestow a desirable benediction upon me, then I pray from Your Lordship that within the core of my heart there be no material desires.

SB 7.10.8

O my Lord, because of lusty desires from the very beginning of one's birth, the functions of one's senses, mind, life, body, religion, patience, intelligence, shyness, opulence, strength, memory and truthfulness are vanquished.

SB 7.10.9

O my Lord, when a human being is able to give up all the material desires in his mind, he becomes eligible to possess wealth and opulence like Yours.

SB 7.10.10

O my Lord, full of six opulences, O Supreme Person! O Supreme Soul, killer of all miseries! O Supreme Person in the form of a wonderful lion and man, let me offer my respectful obeisances unto You.

SB 7.10.11

The Supreme Personality of Godhead said: My dear Prahlāda, a devotee like you never desires any kind of material opulences, either in this life or in the next. Nonetheless, I order you to enjoy the opulences of the demons in this material world, acting as their king until the end of the duration of time occupied by Manu.

SB 7.10.12

It does not matter that you are in the material world. You should always, continuously, hear the instructions and messages given by Me and always be absorbed in thought of Me, for I am the Supersoul existing in the core of everyone's heart. Therefore, give up fruitive activities and worship Me.

SB 7.10.13

My dear Prahlāda, while you are in this material world you will exhaust all the reactions of pious activity by feeling happiness, and by acting piously you will neutralize impious activity. Because of the powerful time factor, you will give up your body, but the glories of your activities will be sung in the upper planetary systems, and being fully freed from all bondage, you will return home, back to Godhead.

SB 7.10.14

One who always remembers your activities and My activities also, and who chants the prayers you have offered, becomes free, in due course of time, from the reactions of material activities.

SB 7.10.15, SB 7.10.16, SB 7.10.17, SB 7.10.15-17

Prahlāda Mahārāja said: O Supreme Lord, because You are so

merciful to the fallen souls, I ask You for only one benediction. I know that my father, at the time of his death, had already been purified by Your glance upon him, but because of his ignorance of Your beautiful power and supremacy, he was unnecessarily angry at You, falsely thinking that You were the killer of his brother. Thus he directly blasphemed Your Lordship, the spiritual master of all living beings, and committed heavily sinful activities directed against me, Your devotee. I wish that he be excused for these sinful activities.

SB 7.10.18

The Supreme Personality of Godhead said: My dear Prahlāda, O most pure, O great saintly person, your father has been purified, along with twenty-one forefathers in your family. Because you were born in this family, the entire dynasty has been purified.

SB 7.10.19

Whenever and wherever there are peaceful, equipoised devotees who are well behaved and decorated with all good qualities, that place and the dynasties there, even if condemned, are purified.

SB 7.10.20

My dear Prahlāda, King of the Daityas, because of being attached to devotional service to Me, My devotee does not distinguish between lower and higher living entities. In all respects, he is never jealous of anyone.

SB 7.10.21

Those who follow your example will naturally become My pure devotees. You are the best example of My devotee, and others should follow in your footsteps.

SB 7.10.22

My dear child, your father has already been purified just by the touch of My body at the time of his death. Nonetheless, the duty of a son is to perform the śrāddha ritualistic ceremony after his father's death so that his father may be promoted to a planetary system where he may become a good citizen and devotee.

SB 7.10.23

After performing the ritualistic ceremonies, take charge of your father's kingdom. Sit upon the throne and do not be disturbed by materialistic activities. Please keep your mind fixed upon Me. Without transgressing the injunctions of the Vedas, as a matter of formality you may perform your particular duties.

SB 7.10.24

Śrī Nārada Muni continued: Thus, as the Supreme Personality of Godhead ordered, Prahlāda Mahārāja performed the ritualistic ceremonies for his father. O King Yudhiṣṭhira, he was then enthroned in the kingdom of Hiranyakaśipu, as directed by the brāhmanas.

SB 7.10.25

Lord Brahmā, surrounded by the other demigods, was bright-faced because the Lord was pleased. Thus he offered prayers to the Lord with transcendental words.

SB 7.10.26

Lord Brahmā said: O Supreme Lord of all lords, proprietor of the entire universe, O benedictor of all living entities, O original person [Cc. Ādi-puruṣa], because of our good fortune You have now killed this sinful demon, who was giving trouble to the entire universe.

SB 7.10.27

This demon, Hiranyakaśipu, received from me the benediction that he would not be killed by any living being within my creation. With this assurance and with strength derived from austerities and mystic power, he became excessively proud and transgressed all the Vedic injunctions.

SB 7.10.28

By great fortune, Hiranyakaśipu's son Prahlāda Mahārāja has now been released from death, for although he is a child, he is an exalted devotee. Now he is fully under the protection of Your lotus feet.

SB 7.10.29

My dear Lord, O Supreme Personality of Godhead, You are the Supreme Soul. If one meditates upon Your transcendental body, You naturally protect him from all sources of fear, even the imminent danger of death.

SB 7.10.30

The Personality of Godhead replied: My dear Lord Brahmā, O great lord born from the lotus flower, just as it is dangerous to feed milk to a snake, so it is dangerous to give benedictions to demons, who are by nature ferocious and jealous. I warn you not to give such benedictions to any demon again.

SB 7.10.31

Nārada Muni continued: O King Yudhiṣṭhira, the Supreme Personality of Godhead, who is not visible to an ordinary human being, spoke in this way, instructing Lord Brahmā. Then, being worshiped by Brahmā, the Lord disappeared from that place.

SB 7.10.32

Prahlāda Mahārāja then worshiped and offered prayers to all the demigods, such as Brahmā, Śiva and the Prajāpatis, who are all parts of the Lord.	Great saintly persons know this very well, and therefore they constantly visit this house.
SB 7.10.33 Thereafter, along with Śukrācārya and other great saints, Lord Brahmā, whose seat is on the lotus flower, made Prahlāda the king of all the demons and giants in the universe.	SB 7.10.49 The impersonal Brahman is Kṛṣṇa Himself because Kṛṣṇa is the source of the impersonal Brahman. He is the origin of the transcendental bliss sought by great saintly persons, yet He, the Supreme Person, is your most dear friend and constant well-wisher and is intimately related to you as the son of your maternal uncle. Indeed, He is always like your body and soul. He is worshipable, yet He acts as your servant and sometimes as your spiritual master.
SB 7.10.34 O King Yudhiṣṭhira, after all the demigods, headed by Lord Brahmā, were properly worshiped by Prahlāda Mahārāja, they offered Prahlāda their utmost benedictions and then returned to their respective abodes.	SB 7.10.50 Exalted persons like Lord Śiva and Lord Brahmā could not properly describe the truth of the Supreme Personality of Godhead, Kṛṣṇa. May the Lord, who is always worshiped as the protector of all devotees by great saints who observe vows of silence, meditation, devotional service and renunciation, be pleased with us.
SB 7.10.35 Thus the two associates of Lord Viṣṇu who had become Hiranyākṣa and Hiranyakaśipu, the sons of Diti, were both killed. By illusion they had thought that the Supreme Lord, who is situated in everyone's heart, was their enemy.	SB 7.10.51 My dear King Yudhiṣṭhira, long, long ago in history, a demon known as Maya Dānava, who was very expert in technical knowledge, reduced the reputation of Lord Śiva. In that situation, Kṛṣṇa, the Supreme Personality of Godhead, saved Lord Śiva.
SB 7.10.36 Being cursed by the brāhmaṇas, the same two associates took birth again as Kumbhakarna and the ten-headed Rāvaṇa. These two Rākṣasas were killed by Lord Rāmacandra's extraordinary power.	SB 7.10.52 Mahārāja Yudhiṣṭhira said: For what reason did the demon Maya Dānava vanquish Lord Śiva's reputation? How did Lord Kṛṣṇa save Lord Śiva and expand his reputation again? Kindly describe these incidents.
SB 7.10.37 Pierced by the arrows of Lord Rāmacandra, both Kumbhakarna and Rāvaṇa lay on the ground and left their bodies, fully absorbed in thought of the Lord, just as they had in their previous births as Hiranyākṣa and Hiranyakaśipu.	SB 7.10.53 Nārada Muni said: When the demigods, who are always powerful by the mercy of Lord Kṛṣṇa, fought with the asuras, the asuras were defeated, and therefore they took shelter of Maya Dānava, the greatest of the demons.
SB 7.10.38 They both took birth again in human society as Śiśupāla and Dantavakra and continued in the same enmity toward the Lord. It is they who merged into the body of the Lord in your presence.	SB 7.10.54, SB 7.10.55, SB 7.10.54-55 Maya Dānava, the great leader of the demons, prepared three invisible residences and gave them to the demons. These dwellings resembled airplanes made of gold, silver and iron, and they contained uncommon paraphernalia. My dear King Yudhiṣṭhira, because of these three dwellings the commanders of the demons remained invisible to the demigods. Taking advantage of this opportunity, the demons, remembering their former enmity, began to vanquish the three worlds—the upper, middle and lower planetary systems.
SB 7.10.39 Not only Śiśupāla and Dantavakra but also many, many other kings who acted as enemies of Kṛṣṇa attained salvation at the time of death. Because they thought of the Lord, they received spiritual bodies and forms the same as His, just as worms captured by a black drone obtain the same type of body as the drone.	SB 7.10.56 Thereafter, when the demons had begun to destroy the higher planetary systems, the rulers of those planets went to Lord Śiva, fully surrendered unto him and said: Dear Lord, we demigods living in the three worlds are about to be vanquished. We are your followers. Kindly save us.
SB 7.10.40 By devotional service, pure devotees who incessantly think of the Supreme Personality of Godhead receive bodies similar to His. This is known as sārūpya-mukti. Although Śiśupāla, Dantavakra and other kings thought of Kṛṣṇa as an enemy, they also achieved the same result.	SB 7.10.57 The most powerful and able Lord Śiva reassured them and said, "Do not be afraid." He then fixed his arrows to his bow and released them toward the three residences occupied by the demons.
SB 7.10.41 Everything you asked me about how Śiśupāla and others attained salvation although they were inimical has now been explained to you by me.	SB 7.10.58 The arrows released by Lord Śiva appeared like fiery beams emanating from the sun globe and covered the three residential airplanes, which could then no longer be seen.
SB 7.10.42 In this narration about Kṛṣṇa, the Supreme Personality of Godhead, various expansions or incarnations of the Lord have been described, and the killing of the two demons Hiranyākṣa and Hiranyakaśipu has also been described.	SB 7.10.59 Attacked by Lord Śiva's golden arrows, all the demoniac inhabitants of those three dwellings lost their lives and fell down. Then the great mystic Maya Dānava dropped the demons into a nectarean well that he had created.
SB 7.10.43, SB 7.10.44, SB 7.10.43-44 This narration describes the characteristics of the great and exalted devotee Prahlāda Mahārāja, his staunch devotional service, his perfect knowledge, and his perfect detachment from material contamination. It also describes the Supreme Personality of Godhead as the cause of creation, maintenance and annihilation. Prahlāda Mahārāja, in his prayers, has described the transcendental qualities of the Lord and has also described how the various abodes of the demigods and demons, regardless of how materially opulent, are destroyed by the mere direction of the Lord.	SB 7.10.60 When the dead bodies of the demons came in touch with the nectar, their bodies became invincible to thunderbolts. Endowed with great strength, they got up like lightning penetrating clouds.
SB 7.10.45 The principles of religion by which one can actually understand the Supreme Personality of Godhead are called bhāgavata-dharma. In this narration, therefore, which deals with these principles, actual transcendence is properly described.	SB 7.10.61 Seeing Lord Śiva very much aggrieved and disappointed, the Supreme Personality of Godhead, Lord Viṣṇu, considered how to stop this nuisance created by Maya Dānava.
SB 7.10.46 One who hears and chants this narration about the omnipotence of the Supreme Personality of Godhead, Viṣṇu, is certainly liberated from material bondage without fail.	SB 7.10.62 Then Lord Brahmā became a calf and Lord Viṣṇu a cow, and at noon they entered the residences and drank all the nectar in the well.
SB 7.10.47 Prahlāda Mahārāja was the best among exalted devotees. Anyone who with great attention hears this narration concerning the activities of Prahlāda Mahārāja, the killing of Hiranyakaśipu, and the activities of the Supreme Personality of Godhead, Nṛsimhadeva, surely reaches the spiritual world, where there is no anxiety.	SB 7.10.63 The demons could see the calf and cow, but because of the illusion created by the energy of the Supreme Personality of Godhead, the demons could not forbid them. The great mystic Maya Dānava became aware that the calf and cow were drinking the nectar, and he could understand this to be the unseen power of providence. Thus he spoke to the demons, who were grievously lamenting.
SB 7.10.48 Nārada Muni continued: My dear Mahārāja Yudhiṣṭhira, all of you [the Pāṇḍavas] are extremely fortunate, for the Supreme Personality of Godhead, Kṛṣṇa, lives in your palace just like a human being.	SB 7.10.64 Maya Dānava said: What has been destined by the Supreme Lord for

oneself, for others, or for both oneself and others cannot be undone anywhere or by anyone, whether one be a demigod, a demon, a human being or anyone else.
SB 7.10.65, SB 7.10.66, SB 7.10.65-66 Nārada Muni continued: Thereafter, Lord Kṛṣṇa, by His own personal potency, consisting of religion, knowledge, renunciation, opulence, austerity, education and activities, equipped Lord Śiva with all the necessary paraphernalia, such as a chariot, a charioteer, a flag, horses, elephants, a bow, a shield and arrows. When Lord Śiva was fully equipped in this way, he sat down on the chariot with his arrows and bow to fight with the demons.
SB 7.10.67 My dear King Yudhiṣṭhira, the most powerful Lord Śiva joined the arrows to his bow, and at noon he set fire to all three residences of the demons and thus destroyed them.
SB 7.10.68 Seated in their airplanes in the sky, the inhabitants of the higher planetary systems beat many kettledrums. The demigods, saints, Pitās, Siddhas and various great personalities showered flowers on the head of Lord Śiva, wishing him all victory, and the Apsarās began to chant and dance with great pleasure.
SB 7.10.69 O King Yudhiṣṭhira, thus Lord Śiva is known as Tripurāri, the annihilator of the three dwellings of the demons, because he burnt these dwellings to ashes. Being worshiped by the demigods, headed by Lord Brahmā, Lord Śiva returned to his own abode.
SB 7.10.70 The Lord, Śrī Kṛṣṇa, appeared as a human being, yet He performed many uncommon and wonderful pastimes by His own potency. How can I say more about His activities than what has already been said by great saintly persons? Everyone can be purified by His activities, simply by hearing about them from the right source.
SB 7.11: The Perfect Society: Four Social Classes
SB 7.11.1 Śukadeva Gosvāmī continued: After hearing about the activities and character of Prahlāda Mahārāja, which are adored and discussed among great personalities like Lord Brahmā and Lord Śiva, Yudhiṣṭhira Mahārāja, the most respectful king among exalted personalities, again inquired from the great saint Nārada Muni in a mood of great pleasure.
SB 7.11.2 Mahārāja Yudhiṣṭhira said: My dear lord, I wish to hear from you about the principles of religion by which one can attain the ultimate goal of life—devotional service. I wish to hear about the general occupational duties of human society and the system of social and spiritual advancement known as varṇāśrama-dharma.
SB 7.11.3 O best of the brāhmaṇas, you are directly the son of Prajāpati [Lord Brahmā]. Because of your austerities, mystic yoga and trance, you are considered the best of all of Lord Brahmā's sons.
SB 7.11.4 No one is superior to you in peaceful life and mercy, and no one knows better than you how to execute devotional service or how to become the best of the brāhmaṇas. Therefore, you know all the principles of confidential religious life, and no one knows them better than you.
SB 7.11.5 Śrī Nārada Muni said: After first offering my obeisances unto Lord Kṛṣṇa, the protector of the religious principles of all living entities, let me explain the principles of the eternal religious system, of which I have heard from the mouth of Nārāyaṇa.
SB 7.11.6 Lord Nārāyaṇa, along with His partial manifestation Nara, appeared in this world through the daughter of Dakṣa Mahārāja known as Mūrti. He was begotten by Dharma Mahārāja for the benefit of all living entities. Even now, He is still engaged in executing great austerities near the place known as Badarikāśrama.
SB 7.11.7 The Supreme Being, the Personality of Godhead, is the essence of all Vedic knowledge, the root of all religious principles, and the memory of great authorities. O King Yudhiṣṭhira, this principle of religion is to be understood as evidence. On the basis of this religious principle, everything is satisfied, including one's mind, soul and even one's body.
SB 7.11.8, SB 7.11.9, SB 7.11.10, SB 7.11.11, SB 7.11.12, SB 7.11.8-12 These are the general principles to be followed by all human beings: truthfulness, mercy, austerity (observing fasts on certain days of the month), bathing twice a day, tolerance, discrimination between right and wrong, control of the mind, control of the senses, nonviolence,

celibacy, charity, reading of scripture, simplicity, satisfaction, rendering service to saintly persons, gradually taking leave of unnecessary engagements, observing the futility of the unnecessary activities of human society, remaining silent and grave and avoiding unnecessary talk, considering whether one is the body or the soul, distributing food equally to all living entities (both men and animals), seeing every soul (especially in the human form) as a part of the Supreme Lord, hearing about the activities and instructions given by the Supreme Personality of Godhead (who is the shelter of the saintly persons), chanting about these activities and instructions, always remembering these activities and instructions, trying to render service, performing worship, offering obeisances, becoming a servant, becoming a friend, and surrendering one's whole self. O King Yudhiṣṭhira, these thirty qualifications must be acquired in the human form of life. Simply by acquiring these qualifications, one can satisfy the Supreme Personality of Godhead.
SB 7.11.13 Those who have been reformed by the garbhādhāna ceremony and other prescribed reformatory methods, performed with Vedic mantras and without interruption, and who have been approved by Lord Brahmā, are dvijas, or twice-born. Such brāhmaṇas, kṣatriyas and vaiśyas, purified by their family traditions and by their behavior, should worship the Lord, study the Vedas and give charity. In this system, they should follow the principles of the four āśramas [brahmācārya, grhastha, vānaprastha and sannyāsa].
SB 7.11.14 For a brāhmaṇa there are six occupational duties. A kṣatriya should not accept charity, but he may perform the other five of these duties. A king or kṣatriya is not allowed to levy taxes on brāhmaṇas, but he may make his livelihood by levying minimal taxes, customs duties, and penalty fines upon his other subjects.
SB 7.11.15 The mercantile community should always follow the directions of the brāhmaṇas and engage in such occupational duties as agriculture, trade, and protection of cows. For the śūdras the only duty is to accept a master from a higher social order and engage in his service.
SB 7.11.16 As an alternative, a brāhmaṇa may also take to the vaiśya's occupational duty of agriculture, cow protection, or trade. He may depend on that which he has received without begging, he may beg in the paddy field every day, he may collect paddy left in a field by its proprietor, or he may collect food grains left here and there in the shops of grain dealers. These are four means of livelihood that may also be adopted by brāhmaṇas. Among these four, each of them in succession is better than the one preceding it.
SB 7.11.17 Except in a time of emergency, lower persons should not accept the occupational duties of those who are higher. When there is such an emergency, of course, everyone but the kṣatriya may accept the means of livelihood of others.
SB 7.11.18, SB 7.11.19, SB 7.11.20, SB 7.11.18-20 In time of emergency, one may accept any of the various types of professions known as ṛta, amṛta, mṛta, pramṛta and satyāṛta, but one should not at any time accept the profession of a dog. The profession of unchaśila, collecting grains from the field, is called ṛta. Collecting without begging is called amṛta, begging grains is called mṛta, tilling the ground is called pramṛta, and trade is called satyāṛta. Engaging in the service of low-grade persons, however, is called śva-vṛtti, the profession of the dogs. Specifically, brāhmaṇas and kṣatriyas should not engage in the low and abominable service of śūdras. Brāhmaṇas should be well acquainted with all the Vedic knowledge, and kṣatriyas should be well acquainted with the worship of demigods.
SB 7.11.21 The symptoms of a brāhmaṇa are control of the mind, control of the senses, austerity and penance, cleanliness, satisfaction, forgiveness, simplicity, knowledge, mercy, truthfulness, and complete surrender to the Supreme Personality of Godhead.
SB 7.11.22 To be influential in battle, unconquerable, patient, challenging and charitable, to control the bodily necessities, to be forgiving, to be attached to the brahminical nature and to be always jolly and truthful—these are the symptoms of the kṣatriya.
SB 7.11.23 Being always devoted to the demigods, the spiritual master and the Supreme Lord, Viṣṇu; endeavoring for advancement in religious principles, economic development and sense gratification [dharma, artha and kāma]; believing in the words of the spiritual master and scripture; and always endeavoring with expertise in earning money—these are the symptoms of the vaiśya.

SB 7.11.24 Offering obeisances to the higher sections of society [the brāhmaṇas, kṣatriyas and vaiśyas], being always very clean, being free from duplicity, serving one's master, performing sacrifices without uttering mantras, not stealing, always speaking the truth and giving all protection to the cows and brāhmaṇas—these are the symptoms of the śūdra.	wear matted hair, carry a rod and waterpot and be decorated with a sacred thread, as recommended in the śāstras.
SB 7.11.25 To render service to the husband, to be always favorably disposed toward the husband, to be equally well disposed toward the husband's relatives and friends, and to follow the vows of the husband—these are the four principles to be followed by women described as chaste.	SB 7.12.5 The brahmacārī should go out morning and evening to collect alms, and he should offer all that he collects to the spiritual master. He should eat only if ordered to take food by the spiritual master; otherwise, if the spiritual master does not give this order, he may sometimes have to fast.
SB 7.11.26, SB 7.11.27, SB 7.11.26-27 A chaste woman must dress nicely and decorate herself with golden ornaments for the pleasure of her husband. Always wearing clean and attractive garments, she should sweep and clean the household with water and other liquids so that the entire house is always pure and clean. She should collect the household paraphernalia and keep the house always aromatic with incense and flowers and must be ready to execute the desires of her husband. Being modest and truthful, controlling her senses, and speaking in sweet words, a chaste woman should engage in the service of her husband with love, according to time and circumstances.	SB 7.12.6 A brahmacārī should be quite well behaved and gentle and should not eat or collect more than necessary. He must always be active and expert, fully believing in the instructions of the spiritual master and the śāstra. Fully controlling his senses, he should associate only as much as necessary with women or those controlled by women.
SB 7.11.28 A chaste woman should not be greedy, but satisfied in all circumstances. She must be very expert in handling household affairs and should be fully conversant with religious principles. She should speak pleasingly and truthfully and should be very careful and always clean and pure. Thus a chaste woman should engage with affection in the service of a husband who is not fallen.	SB 7.12.7 A brahmacārī, or one who has not accepted the grhastha-āśrama [family life], must rigidly avoid talking with women or about women, for the senses are so powerful that they may agitate even the mind of a sannyāsī, a member of the renounced order of life.
SB 7.11.29 The woman who engages in the service of her husband, following strictly in the footsteps of the goddess of fortune, surely returns home, back to Godhead, with her devotee husband, and lives very happily in the Vaikunṭha planets.	SB 7.12.8 If the wife of the spiritual master is young, a young brahmacārī should not allow her to care for his hair, massage his body with oil, or bathe him with affection like a mother.
SB 7.11.30 Among the mixed classes known as saṅkara, those who are not thieves are known as antevāsī or caṇḍālas [dog-eaters], and they also have their hereditary customs.	SB 7.12.9 Woman is compared to fire, and man is compared to a butter pot. Therefore a man should avoid associating even with his own daughter in a secluded place. Similarly, he should also avoid association with other women. One should associate with women only for important business and not otherwise.
SB 7.11.31 My dear King, brāhmaṇas well conversant in Vedic knowledge have given their verdict that in every age [yuga] the conduct of different sections of people according to their material modes of nature is auspicious both in this life and after death.	SB 7.12.10 As long as a living entity is not completely self-realized—as long as he is not independent of the misconception of identifying with his body, which is nothing but a reflection of the original body and senses—he cannot be relieved of the conception of duality, which is epitomized by the duality between man and woman. Thus there is every chance that he will fall down because his intelligence is bewildered.
SB 7.11.32 If one acts in his profession according to his position in the modes of nature and gradually gives up these activities, he attains the niṣkāma stage.	SB 7.12.11 All the rules and regulations apply equally to the householder and the sannyāsī, the member of the renounced order of life. The grhastha, however, is given permission by the spiritual master to indulge in sex during the period favorable for procreation.
SB 7.11.33, SB 7.11.34, SB 7.11.33-34 My dear King, if an agricultural field is cultivated again and again, the power of its production decreases, and whatever seeds are sown there are lost. Just as drops of ghee on a fire never extinguish the fire but a flood of ghee will, similarly, overindulgence in lusty desires mitigates such desires entirely.	SB 7.12.12 Brahmacārīs or grhasthas who have taken the vow of celibacy as described above should not indulge in the following: applying powder or ointment to the eyes, massaging the head with oil, massaging the body with the hands, seeing a woman or painting a woman's picture, eating meat, drinking wine, decorating the body with flower garlands, smearing scented ointment on the body, or decorating the body with ornaments. These they should give up.
SB 7.11.35 If one shows the symptoms of being a brāhmaṇa, kṣatriya, vaiśya or śūdra, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification.	SB 7.12.13, SB 7.12.14, SB 7.12.13-14 According to the rules and regulations mentioned above, one who is twice-born, namely a brāhmaṇa, kṣatriya or vaiśya, should reside in the guru-kula under the care of the spiritual master. There he should study and learn all the Vedic literatures along with their supplements and the Upanisads, according to his ability and power to study. If possible, the student or disciple should reward the spiritual master with the remuneration the spiritual master requests, and then, following the master's order, the disciple should leave and accept one of the other āśramas, namely the grhastha-āśrama, vānaprastha-āśrama or sannyāsa-āśrama, as he desires.
SB 7.12: The Perfect Society: Four Spiritual Classes	SB 7.12.15 One should realize that in the fire, in the spiritual master, in one's self and in all living entities—in all circumstances and conditions—the Supreme Personality of Godhead, Viṣṇu, has simultaneously entered and not entered. He is situated externally and internally as the full controller of everything.
SB 7.12.1 Nārada Muni said: A student should practice completely controlling his senses. He should be submissive and should have an attitude of firm friendship for the spiritual master. With a great vow, the brahmacārī should live at the guru-kula, only for the benefit of the guru.	SB 7.12.16 By practicing in this way, whether one be in the brahmacārī-āśrama, grhastha-āśrama, vānaprastha-āśrama or sannyāsa-āśrama, one must always realize the all-pervading presence of the Supreme Lord, for in this way it is possible to understand the Absolute Truth.
SB 7.12.2 At both junctions of day and night, namely, in the early morning and in the evening, he should be fully absorbed in thoughts of the spiritual master, fire, the sun-god and Lord Viṣṇu and by chanting the Gāyatrī mantra he should worship them.	SB 7.12.17 O King, I shall now describe the qualifications for a vānaprastha, one who has retired from family life. By rigidly following the rules and regulations for the vānaprastha, one can easily be elevated to the upper planetary system known as Maharloka.
SB 7.12.3 Being called by the spiritual master, the student should study the Vedic mantras regularly. Every day, before beginning his studies and at the end of his studies, the disciple should respectfully offer obeisances unto the spiritual master.	SB 7.12.18 A person in vānaprastha life should not eat grains grown by tilling of the fields. He should also not eat grains that have grown without
SB 7.12.4 Carrying pure kuśa grass in his hand, the brahmacārī should dress regularly with a belt of straw and with deerskin garments. He should	

tilling of the field but are not fully ripe. Nor should a vānaprastha eat grains cooked in fire. Indeed, he should eat only fruit ripened by the sunshine.
SB 7.12.19 A vānaprastha should prepare cakes to be offered in sacrifice from fruits and grains grown naturally in the forest. When he obtains some new grains, he should give up his old stock of grains.
SB 7.12.20 A vānaprastha should prepare a thatched cottage or take shelter of a cave in a mountain only to keep the sacred fire, but he should personally practice enduring snowfall, wind, fire, rain and the shining of the sun.
SB 7.12.21 The vānaprastha should wear matted locks of hair on his head and let his body hair, nails and moustache grow. He should not cleanse his body of dirt. He should keep a waterpot, deerskin and rod, wear the bark of a tree as a covering, and use garments colored like fire.
SB 7.12.22 Being very thoughtful, a vānaprastha should remain in the forest for twelve years, eight years, four years, two years or at least one year. He should behave in such a way that he will not be disturbed or troubled by too much austerity.
SB 7.12.23 When because of disease or old age one is unable to perform his prescribed duties for advancement in spiritual consciousness or study of the Vedas, he should practice fasting, not taking any food.
SB 7.12.24 He should properly place the fire element in his own self and in this way give up bodily affinity, by which one thinks the body to be one's self or one's own. One should gradually merge the material body into the five elements [earth, water, fire, air and sky].
SB 7.12.25 A sober, self-realized person who has full knowledge should merge the various parts of the body in their original sources. The holes in the body are caused by the sky, the process of breathing is caused by the air, the heat of the body is caused by fire, and semen, blood and mucus are caused by water. The hard substances, like skin, muscle and bone, are caused by earth. In this way all the constituents of the body are caused by various elements, and they should be merged again into those elements.
SB 7.12.26, SB 7.12.27, SB 7.12.28, SB 7.12.26-28 Thereafter, the object of speech, along with the sense of speech [the tongue], should be bestowed upon fire. Craftsmanship and the two hands should be given to the demigod Indra. The power of movement and the legs should be given to Lord Viṣṇu. Sensual pleasure, along with the genitals, should be bestowed upon Prajāpati. The rectum, with the power of evacuation, should be bestowed, in its proper place, unto Mṛtyu. The aural instrument, along with sound vibration, should be given to the deities presiding over the directions. The instrument of touch, along with the sense objects of touch, should be given to Vāyu. Form, with the power of sight, should be bestowed upon the sun. The tongue, along with the demigod Varuṇa, should be bestowed upon water, and the power of smell, along with the two Aśvinī-kumāra demigods, should be bestowed upon the earth.
SB 7.12.29, SB 7.12.30, SB 7.12.29-30 The mind, along with all material desires, should be merged in the moon demigod. All the subject matters of intelligence, along with the intelligence itself, should be placed in Lord Brahmā. False ego, which is under the influence of the material modes of nature and which induces one to think, "I am this body, and everything connected with this body is mine," should be merged, along with material activities, in Rudra, the predominating deity of false ego. Material consciousness, along with the goal of thought, should be merged in the individual living being, and the demigods acting under the modes of material nature should be merged, along with the perverted living being, into the Supreme Being. The earth should be merged in water, water in the brightness of the sun, this brightness into the air, the air into the sky, the sky into the false ego, the false ego into the total material energy, the total material energy into the unmanifested ingredients [the pradhāna feature of the material energy], and at last the ingredient feature of material manifestation into the Supersoul.
SB 7.12.31 When all the material designations have thus merged into their respective material elements, the living beings, who are all ultimately completely spiritual, being one in quality with the Supreme Being, should cease from material existence, as flames cease when the wood in which they are burning is consumed. When the material body is returned to its various material elements, only the spiritual being remains. This spiritual being is Brahman and is equal in quality with

Parabrahman.
SB 7.13: The Behavior of a Perfect Person
SB 7.13.1 Śrī Nārada Muni said: A person able to cultivate spiritual knowledge should renounce all material connections, and merely keeping the body inhabitable, he should travel from one place to another, passing only one night in each village. In this way, without dependence in regard to the needs of the body, the sannyāsī should travel all over the world.
SB 7.13.2 A person in the renounced order of life may try to avoid even a dress to cover himself. If he wears anything at all, it should be only a loincloth, and when there is no necessity, a sannyāsī should not even accept a daṇḍa. A sannyāsī should avoid carrying anything but a daṇḍa and kamaṇḍalu.
SB 7.13.3 The sannyāsī, completely satisfied in the self, should live on alms begged from door to door. Not being dependent on any person or any place, he should always be a friendly well-wisher to all living beings and be a peaceful, unalloyed devotee of Nārāyaṇa. In this way he should move from one place to another.
SB 7.13.4 The sannyāsī should always try to see the Supreme pervading everything and see everything, including this universe, resting on the Supreme.
SB 7.13.5 During unconsciousness and consciousness, and between the two, he should try to understand the self and be fully situated in the self. In this way, he should realize that the conditional and liberated stages of life are only illusory and not actually factual. With such a higher understanding, he should see only the Absolute Truth pervading everything.
SB 7.13.6 Since the material body is sure to be vanquished and the duration of one's life is not fixed, neither death nor life is to be praised. Rather, one should observe the eternal time factor, in which the living entity manifests himself and disappears.
SB 7.13.7 Literature that is a useless waste of time—in other words, literature without spiritual benefit—should be rejected. One should not become a professional teacher as a means of earning one's livelihood, nor should one indulge in arguments and counter-arguments. Nor should one take shelter of any cause or faction.
SB 7.13.8 A sannyāsī must not present allurements of material benefits to gather many disciples, nor should he unnecessarily read many books or give discourses as a means of livelihood. He must never attempt to increase material opulences unnecessarily.
SB 7.13.9 A peaceful, equipoised person who is factually advanced in spiritual consciousness does not need to accept the symbols of a sannyāsī, such as the tridaṇḍa and kamaṇḍalu. According to necessity, he may sometimes accept those symbols and sometimes reject them.
SB 7.13.10 Although a saintly person may not expose himself to the vision of human society, by his behavior his purpose is disclosed. To human society he should present himself like a restless child, and although he is the greatest thoughtful orator, he should present himself like a dumb man.
SB 7.13.11 As a historical example of this, learned sages recite the story of an ancient discussion between Prahāda Mahārāja and a great saintly person who was feeding himself like a python.
SB 7.13.12, SB 7.13.13, SB 7.13.12-13 Prahāda Mahārāja, the most dear servitor of the Supreme Personality of Godhead, once went out touring the universe with some of his confidential associates just to study the nature of saintly persons. Thus he arrived at the bank of the Kāverī, where there was a mountain known as Sahya. There he found a great saintly person who was lying on the ground, covered with dirt and dust, but who was deeply spiritually advanced.
SB 7.13.14 Neither by that saintly person's activities, by his bodily features, by his words nor by the symptoms of his varṇāśrama status could people understand whether he was the same person they had known.
SB 7.13.15 The advanced devotee Prahāda Mahārāja duly worshiped and offered obeisances to the saintly person who had adopted a python's

means of livelihood. After thus worshiping the saintly person and touching his own head to the saint's lotus feet, Prahāda Mahārāja, in order to understand him, inquired very submissively as follows.	SB 7.13.31 Materialistic activities are always mixed with three kinds of miserable conditions—adhyātmika, adhidaivika and adhibautika. Therefore, even if one achieves some success by performing such activities, what is the benefit of this success? One is still subjected to birth, death, old age, disease and the reactions of his fruitive activities.
SB 7.13.16, SB 7.13.17, SB 7.13.16-17 Seeing the saintly person to be quite fat, Prahāda Mahārāja said: My dear sir, you undergo no endeavor to earn your livelihood, but you have a stout body, exactly like that of a materialistic enjoyer. I know that if one is very rich and has nothing to do, he becomes extremely fat by eating and sleeping and performing no work.	SB 7.13.32 The brāhmaṇa continued: I am actually seeing how a rich man, who is a victim of his senses, is very greedy to accumulate wealth, and therefore suffers from insomnia due to fear from all sides, despite his wealth and opulence.
SB 7.13.18 O brāhmaṇa, fully in knowledge of transcendence, you have nothing to do, and therefore you are lying down. It is also understood that you have no money for sense enjoyment. How then has your body become so fat? Under the circumstances, if you do not consider my question impudent, kindly explain how this has happened.	SB 7.13.33 Those who are considered materially powerful and rich are always full of anxieties because of governmental laws, thieves and rogues, enemies, family members, animals, birds, persons seeking charity, the inevitable time factor and even their own selves. Thus they are invariably afraid.
SB 7.13.19 Your Honor appears learned, expert and intelligent in every way. You can speak very well, saying things that are pleasing to the heart. You see that people in general are engaged in fruitive activities, yet you are lying here inactive.	SB 7.13.34 Those in human society who are intelligent should give up the original cause of lamentation, illusion, fear, anger, attachment, poverty and unnecessary labor. The original cause of all of these is the desire for unnecessary prestige and money.
SB 7.13.20 Nārada Muni continued: When the saintly person was thus questioned by Prahāda Mahārāja, the King of the Daityas, he was captivated by this shower of nectarean words, and he replied to the inquisitiveness of Prahāda Mahārāja with a smiling face.	SB 7.13.35 The bee and the python are two excellent spiritual masters who give us exemplary instructions regarding how to be satisfied by collecting only a little and how to stay in one place and not move.
SB 7.13.21 The saintly brāhmaṇa said: O best of the asuras, Prahāda Mahārāja, who are recognized by advanced and civilized men, you are aware of the different stages of life because of your inherent transcendental eyes, with which you can see a man's character and thus know clearly the results of acceptance and rejection of things as they are.	SB 7.13.36 From the bumblebee I have learned to be unattached to accumulating money, for although money is as good as honey, anyone can kill its owner and take it away.
SB 7.13.22 Nārāyaṇa, the Supreme Personality of Godhead, who is full of all opulences, is predominant within the core of your heart because of your being a pure devotee. He always drives away all the darkness of ignorance, as the sun drives away the darkness of the universe.	SB 7.13.37 I do not endeavor to get anything, but am satisfied with whatever is achieved in its own way. If I do not get anything, I am patient and unagitated like a python and lie down in this way for many days.
SB 7.13.23 My dear King, although you know everything, you have posed some questions, which I shall try to answer according to what I have learned by hearing from authorities. I cannot remain silent in this regard, for a personality like you is just fit to be spoken to by one who desires self-purification.	SB 7.13.38 Sometimes I eat a very small quantity and sometimes a great quantity. Sometimes the food is very palatable, and sometimes it is stale. Sometimes prasāda is offered with great respect, and sometimes food is given neglectfully. Sometimes I eat during the day and sometimes at night. Thus I eat what is easily available.
SB 7.13.24 Because of insatiable material desires, I was being carried away by the waves of material nature's laws, and thus I was engaging in different activities, struggling for existence in various forms of life.	SB 7.13.39 To cover my body I use whatever is available, whether it be linen, silk, cotton, bark or deerskin, according to my destiny, and I am fully satisfied and unagitated.
SB 7.13.25 In the course of the evolutionary process, which is caused by fruitive activities due to undesirable material sense gratification, I have received this human form of life, which can lead to the heavenly planets, to liberation, to the lower species, or to rebirth among human beings.	SB 7.13.40 Sometimes I lie on the surface of the earth, sometimes on leaves, grass or stone, sometimes on a pile of ashes, or sometimes, by the will of others, in a palace on a first-class bed with pillows.
SB 7.13.26 In this human form of life, men and women unite for the sensual pleasure of sex, but by actual experience we have observed that none of them are happy. Therefore, seeing the contrary results, I have stopped taking part in materialistic activities.	SB 7.13.41 O my lord, sometimes I bathe myself very nicely, smear sandalwood pulp all over my body, put on a flower garland, and dress in fine garments and ornaments. Then I travel like a king on the back of an elephant or on a chariot or horse. Sometimes, however, I travel naked, like a person haunted by a ghost.
SB 7.13.27 The actual form of life for the living entities is one of spiritual happiness, which is real happiness. This happiness can be achieved only when one stops all materialistic activities. Material sense enjoyment is simply imagination. Therefore, considering this subject matter, I have ceased from all material activities and am lying down here.	SB 7.13.42 Different people are of different mentalities. Therefore it is not my business either to praise them or to blaspheme them. I only desire their welfare, hoping that they will agree to become one with the Supersoul, the Supreme Personality of Godhead, Kṛṣṇa.
SB 7.13.28 In this way the conditioned soul living within the body forgets his self-interest because he identifies himself with the body. Because the body is material, his natural tendency is to be attracted by the varieties of the material world. Thus the living entity suffers the miseries of material existence.	SB 7.13.43 The mental concoction of discrimination between good and bad should be accepted as one unit and then invested in the mind, which should then be invested in the false ego. The false ego should be invested in the total material energy. This is the process of fighting false discrimination.
SB 7.13.29 Just as a deer, because of ignorance, cannot see the water within a well covered by grass, but runs after water elsewhere, the living entity covered by the material body does not see the happiness within himself, but runs after happiness in the material world.	SB 7.13.44 A learned, thoughtful person must realize that material existence is illusion. This is possible only by self-realization. A self-realized person, who has actually seen the truth, should retire from all material activities, being situated in self-realization.
SB 7.13.30 The living entity tries to achieve happiness and rid himself of the causes of distress, but because the various bodies of the living entities are under the full control of material nature, all his plans in different bodies, one after another, are ultimately baffled.	SB 7.13.45 Prahāda Mahārāja, you are certainly a self-realized soul and a devotee of the Supreme Lord. You do not care for public opinion or so-called scriptures. For this reason I have described to you without hesitation the history of my self-realization.
	SB 7.13.46 Nārada Muni continued: After Prahāda Mahārāja, the King of the demons, heard these instructions from the saint, he understood the occupational duties of a perfect person [paramahansa]. Thus he

duly worshiped the saint, took his permission and then left for his own home.
SB 7.14: Ideal Family Life
SB 7.14.1 Mahārāja Yudhiṣṭhira inquired from Nārada Muni: O my lord, O great sage, kindly explain how we who are staying at home without knowledge of the goal of life may also easily attain liberation, according to the instructions of the Vedas.
SB 7.14.2 Nārada Muni replied: My dear King, those who stay at home as householders must act to earn their livelihood, and instead of trying to enjoy the results of their work themselves, they should offer these results to Kṛṣṇa, Vāsudeva. How to satisfy Vāsudeva in this life can be perfectly understood through the association of great devotees of the Lord.
SB 7.14.3, SB 7.14.4, SB 7.14.3-4 A ghaṣṭha must associate again and again with saintly persons, and with great respect he must hear the nectar of the activities of the Supreme Lord and His incarnations as these activities are described in Śrīmad-Bhāgavatam and other Purāṇas. Thus one should gradually become detached from affection for his wife and children, exactly like a man awakening from a dream.
SB 7.14.5 While working to earn his livelihood as much as necessary to maintain body and soul together, one who is actually learned should live in human society unattached to family affairs, although externally appearing very much attached.
SB 7.14.6 An intelligent man in human society should make his own program of activities very simple. If there are suggestions from his friends, children, parents, brothers or anyone else, he should externally agree, saying, "Yes, that is all right," but internally he should be determined not to create a cumbersome life in which the purpose of life will not be fulfilled.
SB 7.14.7 The natural products created by the Supreme Personality of Godhead should be utilized to maintain the bodies and souls of all living entities. The necessities of life are of three types: those produced from the sky [from rainfall], from the earth [from the mines, the seas or the fields], and from the atmosphere [that which is obtained suddenly and unexpectedly].
SB 7.14.8 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.
SB 7.14.9 One should treat animals such as deer, camels, asses, monkeys, mice, snakes, birds and flies exactly like one's own son. How little difference there actually is between children and these innocent animals.
SB 7.14.10 Even if one is a householder rather than a brahmacārī, a sannyāsī or a vānaprastha, one should not endeavor very hard for religiosity, economic development or satisfaction of the senses. Even in householder life, one should be satisfied to maintain body and soul together with whatever is available with minimum endeavor, according to place and time, by the grace of the Lord. One should not engage oneself in ugra-karma.
SB 7.14.11 Dogs, fallen persons and untouchables, including caṇḍālas [dog-eaters], should all be maintained with their proper necessities, which should be contributed by the householders. Even one's wife at home, with whom one is most intimately attached, should be offered for the reception of guests and people in general.
SB 7.14.12 One so seriously considers one's wife to be his own that he sometimes kills himself for her or kills others, including even his parents or his spiritual master or teacher. Therefore if one can give up his attachment to such a wife, he conquers the Supreme Personality of Godhead, who is never conquered by anyone.
SB 7.14.13 Through proper deliberation, one should give up attraction to his wife's body because that body will ultimately be transformed into small insects, stool or ashes. What is the value of this insignificant body? How much greater is the Supreme Being, who is all-pervading like the sky?
SB 7.14.14 An intelligent person should be satisfied with eating prasāda [food offered to the Lord] or with performing the five different kinds of

yajña [pañca-sūnā]. By such activities, one can give up attachment for the body and so-called proprietorship with reference to the body. When one is able to do this, he is firmly fixed in the position of a mahātmā.
SB 7.14.15 Every day, one should worship the Supreme Being who is situated in everyone's heart, and on this basis one should separately worship the demigods, the saintly persons, ordinary human beings and living entities, one's forefathers and one's self. In this way one is able to worship the Supreme Being in the core of everyone's heart.
SB 7.14.16 When one is enriched with wealth and knowledge which are under his full control and by means of which he can perform yajña or please the Supreme Personality of Godhead, one must perform sacrifices, offering oblations to the fire according to the directions of the śāstras. In this way one should worship the Supreme Personality of Godhead.
SB 7.14.17 The Supreme Personality of Godhead, Śrī Kṛṣṇa, is the enjoyer of sacrificial offerings. Yet although His Lordship eats the oblations offered in the fire, my dear King, He is still more satisfied when nice food made of grains and ghee is offered to Him through the mouths of qualified brāhmaṇas.
SB 7.14.18 Therefore, my dear King, first offer prasāda unto the brāhmaṇas and the demigods, and after sumptuously feeding them you may distribute prasāda to other living entities according to your ability. In this way you will be able to worship all living entities—or, in other words, the supreme living entity within every living entity.
SB 7.14.19 A brāhmaṇa who is sufficiently rich must offer oblations to the forefathers during the dark-moon fortnight in the latter part of the month of Bhādra. Similarly, he should offer oblations to the relatives of the forefathers during the mahālayā ceremonies in the month of Āśvina.*
SB 7.14.20, SB 7.14.21, SB 7.14.22, SB 7.14.23, SB 7.14.20-23 One should perform the śrāddha ceremony on the Makara-saṅkrānti [the day when the sun begins to move north] or on the Karkaṭa-saṅkrānti [the day when the sun begins to move south]. One should also perform this ceremony on the Meṣa-saṅkrānti day and the Tulā-saṅkrānti day, in the yoga named Vyatipāta, on that day in which three lunar tithis are conjoined, during an eclipse of either the moon or the sun, on the twelfth lunar day, and in the Śravaṇa-nakṣatra. One should perform this ceremony on the Akṣaya-tṛtīyā day, on the ninth lunar day of the bright fortnight of the month of Kārtika, on the four aṣṭakās in the winter season and cool season, on the seventh lunar day of the bright fortnight of the month of Māgha, during the conjunction of Maghā-nakṣatra and the full-moon day, and on the days when the moon is completely full, or not quite completely full, when these days are conjoined with the nakṣatras from which the names of certain months are derived. One should also perform the śrāddha ceremony on the twelfth lunar day when it is in conjunction with any of the nakṣatras named Anurādhā, Śravaṇa, Uttara-phalgunī, Uttarāśādhā or Uttara-bhādrapadā. Again, one should perform this ceremony when the eleventh lunar day is in conjunction with either Uttara-phalgunī, Uttarāśādhā or Uttara-bhādrapadā. Finally, one should perform this ceremony on days conjoined with one's own birth star [janma-nakṣatra] or with Śravaṇa-nakṣatra.
SB 7.14.24 All of these seasonal times are considered extremely auspicious for humanity. At such times, one should perform all auspicious activities, for by such activities a human being attains success in his short duration of life.
SB 7.14.25 During these periods of seasonal change, if one bathes in the Ganges, in the Yamunā or in another sacred place, if one chants, offers fire sacrifices or executes vows, or if one worships the Supreme Lord, the brāhmaṇas, the forefathers, the demigods and the living entities in general, whatever he gives in charity yields a permanently beneficial result.
SB 7.14.26 O King Yudhiṣṭhira, at the time prescribed for reformatory ritualistic ceremonies for one's self, one's wife or one's children, or during funeral ceremonies and annual death ceremonies, one must perform the auspicious ceremonies mentioned above in order to flourish in fruitive activities.
SB 7.14.27, SB 7.14.28, SB 7.14.27-28 Nārada Muni continued: Now I shall describe the places where religious performances may be well executed. Any place where a Vaiṣṇava is available is an excellent place for all auspicious activities.

<p>The Supreme Personality of Godhead is the support of this entire cosmic manifestation, with all its moving and nonmoving living entities, and the temple where the Deity of the Lord is installed is a most sacred place. Furthermore, places where learned brāhmaṇas observe Vedic principles by means of austerity, education and mercy are also most auspicious and sacred.</p>	<p>SB 7.15.1 Nārada Muni continued: My dear King, some brāhmaṇas are very much attached to fruitive activities, some are attached to austerities and penances, and still others study the Vedic literature, whereas some, although very few, cultivate knowledge and practice different yogas, especially bhakti-yoga.</p>
<p>SB 7.14.29 Auspicious indeed are the places where there is a temple of the Supreme Personality of Godhead, Kṛṣṇa, in which He is duly worshiped, and also the places where there flow the celebrated sacred rivers mentioned in the Purāṇas, the supplementary Vedic literatures. Anything spiritual done there is certainly very effective.</p>	<p>SB 7.15.2 A person desiring liberation for his forefathers or himself should give charity to a brāhmaṇa who adheres to impersonal monism [jñāna-niṣṭhā]. In the absence of such an advanced brāhmaṇa, charity may be given to a brāhmaṇa addicted to fruitive activities [karma-kānda].</p>
<p>SB 7.14.30, SB 7.14.31, SB 7.14.32, SB 7.14.33, SB 7.14.30-33 The sacred lakes like Puṣkara and places where saintly persons live, like Kurukṣetra, Gayā, Prayāga, Pulahāśrama, Naimiṣāranya, the banks of the Phālgū River, Setubandha, Prabhāsa, Dvārakā, Vārāṇasī, Mathurā, Pampā, Bindu-sarovara, Badarikāśrama [Nārāyaṇāśrama], the places where the Nandā River flows, the places where Lord Rāmacandra and mother Sitā took shelter, such as Citrakūṭa, and also the hilly tracts of land known as Mahendra and Malaya—all of these are to be considered most pious and sacred. Similarly, places outside India where there are centers of the Kṛṣṇa consciousness movement and where Rādhā-Kṛṣṇa Deities are worshiped must all be visited and worshiped by those who want to be spiritually advanced. One who intends to advance in spiritual life may visit all these places and perform ritualistic ceremonies to get results a thousand times better than the results of the same activities performed in any other place.</p>	<p>SB 7.15.3 During the period for offering oblations to the demigods, one should invite only two brāhmaṇas, and while offering oblations to the forefathers, one may invite three brāhmaṇas. Or, in either case, only one brāhmaṇa will suffice. Even though one is very opulent, he should not endeavor to invite more brāhmaṇas or make various expensive arrangements on those occasions.</p>
<p>SB 7.14.34 O King of the earth, it has been decided by expert, learned scholars that only the Supreme Personality of Godhead, Kṛṣṇa, in whom all that is moving or nonmoving within this universe is resting and from whom everything is coming, is the best person to whom everything must be given.</p>	<p>SB 7.15.4 If one arranges to feed many brāhmaṇas or relatives during the śrāddha ceremony, there will be discrepancies in the time, place, respectability and ingredients, the person to be worshiped, and the method of offering worship.</p>
<p>SB 7.14.35 O King Yudhiṣṭhira, the demigods, many great sages and saints including even the four sons of Lord Brahmā, and I myself were present at your Rājasūya sacrificial ceremony, but when there was a question of who should be the first person worshiped, everyone decided upon Lord Kṛṣṇa, the Supreme Person.</p>	<p>SB 7.15.5 When one gets the opportunity of a suitable auspicious time and place, one should, with love, offer food prepared with ghee to the Deity of the Supreme Personality of Godhead and then offer the prasāda to a suitable person—a Vaiṣṇava or brāhmaṇa. This will be the cause of everlasting prosperity.</p>
<p>SB 7.14.36 The entire universe, which is full of living entities, is like a tree whose root is the Supreme Personality of Godhead, Acyuta [Kṛṣṇa]. Therefore simply by worshipping Lord Kṛṣṇa one can worship all living entities.</p>	<p>SB 7.15.6 One should offer prasāda to the demigods, the saintly persons, one's forefathers, the people in general, one's family members, one's relatives and one's friends, seeing them all as devotees of the Supreme Personality of Godhead.</p>
<p>SB 7.14.37 The Supreme Personality of Godhead has created many residential places like the bodies of human beings, animals, birds, saints and demigods. In all of these innumerable bodily forms, the Lord resides with the living being as Paramātmā. Thus He is known as the puruṣāvātāra.</p>	<p>SB 7.15.7 A person fully aware of religious principles should never offer anything like meat, eggs or fish in the śrāddha ceremony, and even if one is a kṣatriya, he himself should not eat such things. When suitable food prepared with ghee is offered to saintly persons, the function is pleasing to the forefathers and the Supreme Lord, who are never pleased when animals are killed in the name of sacrifice.</p>
<p>SB 7.14.38 O King Yudhiṣṭhira, the Supersoul in every body gives intelligence to the individual soul according to his capacity for understanding. Therefore the Supersoul is the chief within the body. The Supersoul is manifested to the individual soul according to the individual's comparative development of knowledge, austerity, penance and so on.</p>	<p>SB 7.15.8 Persons who want to advance in superior religion are advised to give up all envy of other living entities, whether in relationship to the body, words or mind. There is no religion superior to this.</p>
<p>SB 7.14.39 My dear King, when great sages and saintly persons saw mutually disrespectful dealings at the beginning of Tretā-yuga, Deity worship in the temple was introduced with all paraphernalia.</p>	<p>SB 7.15.9 Because of an awakening of spiritual knowledge, those who are intelligent in regard to sacrifice, who are actually aware of religious principles and who are free from material desires, control the self in the fire of spiritual knowledge, or knowledge of the Absolute Truth. They may give up the process of ritualistic ceremonies.</p>
<p>SB 7.14.40 Sometimes a neophyte devotee offers all the paraphernalia for worshipping the Lord, and he factually worships the Lord as the Deity, but because he is envious of the authorized devotees of Lord Viṣṇu, the Lord is never satisfied with his devotional service.</p>	<p>SB 7.15.10 Upon seeing the person engaged in performing the sacrifice, animals meant to be sacrificed are extremely afraid, thinking, "This merciless performer of sacrifices, being ignorant of the purpose of sacrifice and being most satisfied by killing others, will surely kill us."</p>
<p>SB 7.14.41 My dear King, of all persons a qualified brāhmaṇa must be accepted as the best within this material world because such a brāhmaṇa, by practicing austerity, Vedic studies and satisfaction, becomes the counterpart body of the Supreme Personality of Godhead.</p>	<p>SB 7.15.11 Therefore, day by day, one who is actually aware of religious principles and is not heinously envious of poor animals should happily perform daily sacrifices and those for certain occasions with whatever food is available easily by the grace of the Lord.</p>
<p>SB 7.14.42 My dear King Yudhiṣṭhira, the brāhmaṇas, especially those engaged in preaching the glories of the Lord throughout the entire world, are recognized and worshiped by the Supreme Personality of Godhead, who is the heart and soul of all creation. The brāhmaṇas, by their preaching, sanctify the three worlds with the dust of their lotus feet, and thus they are worshipable even for Kṛṣṇa.</p>	<p>SB 7.15.12 There are five branches of irreligion, appropriately known as irreligion [vidharma], religious principles for which one is unfit [para-dharma], pretentious religion [ābhāsa], analogical religion [upadharmā] and cheating religion [chala-dharma]. One who is aware of real religious life must abandon these five as irreligious.</p>
<p>SB 7.15: Instructions for Civilized Human Beings</p>	<p>SB 7.15.13 Religious principles that obstruct one from following his own religion are called vidharma. Religious principles introduced by others are called para-dharma. A new type of religion created by one who is falsely proud and who opposes the principles of the Vedas is called upadharmā. And interpretation by one's jugglery of words is called chala-dharma.</p> <p>SB 7.15.14 A pretentious religious system manufactured by one who willfully neglects the prescribed duties of his order of life is called ābhāsa [a dim reflection or false similarity]. But if one performs the prescribed duties for his particular āśrama or varṇa, why are they not sufficient</p>

to mitigate all material distresses?
SB 7.15.15 Even if a man is poor, he should not endeavor to improve his economic condition just to maintain his body and soul together or to become a famous religionist. Just as a great python, although lying in one place, not endeavoring for its livelihood, gets the food it needs to maintain body and soul, one who is desireless also obtains his livelihood without endeavor.
SB 7.15.16 One who is content and satisfied and who links his activities with the Supreme Personality of Godhead residing in everyone's heart enjoys transcendental happiness without endeavoring for his livelihood. Where is such happiness for a materialistic man who is impelled by lust and greed and who therefore wanders in all directions with a desire to accumulate wealth?
SB 7.15.17 For a person who has suitable shoes on his feet, there is no danger even when he walks on pebbles and thorns. For him, everything is auspicious. Similarly, for one who is always self-satisfied there is no distress; indeed, he feels happiness everywhere.
SB 7.15.18 My dear King, a self-satisfied person can be happy even with only drinking water. However, one who is driven by the senses, especially by the tongue and genitals, must accept the position of a household dog to satisfy his senses.
SB 7.15.19 Because of greed for the sake of the senses, the spiritual strength, education, austerity and reputation of a devotee or brāhmaṇa who is not self-satisfied dwindle, and his knowledge gradually vanishes.
SB 7.15.20 The strong bodily desires and needs of a person disturbed by hunger and thirst are certainly satisfied when he eats. Similarly, if one becomes very angry, that anger is satisfied by chastisement and its reaction. But as for greed, even if a greedy person has conquered all the directions of the world or has enjoyed everything in the world, still he will not be satisfied.
SB 7.15.21 O King Yudhiṣṭhira, many persons with varied experience, many legal advisers, many learned scholars and many persons eligible to become presidents of learned assemblies fall down into hellish life because of not being satisfied with their positions.
SB 7.15.22 By making plans with determination, one should give up lusty desires for sense gratification. Similarly, by giving up envy one should conquer anger, by discussing the disadvantages of accumulating wealth one should give up greed, and by discussing the truth one should give up fear.
SB 7.15.23 By discussing spiritual knowledge one can conquer lamentation and illusion, by serving a great devotee one can become prideless, by keeping silent one can avoid obstacles on the path of mystic yoga, and simply by stopping sense gratification one can conquer envy.
SB 7.15.24 By good behavior and freedom from envy one should counteract sufferings due to other living entities, by meditation in trance one should counteract sufferings due to providence, and by practicing haṭha-yoga, prāṇāyāma and so forth one should counteract sufferings due to the body and mind. Similarly, by developing the mode of goodness, especially in regard to eating, one should conquer sleep.
SB 7.15.25 One must conquer the modes of passion and ignorance by developing the mode of goodness, and then one must become detached from the mode of goodness by promoting oneself to the platform of śuddha-sattva. All this can be automatically done if one engages in the service of the spiritual master with faith and devotion. In this way one can conquer the influence of the modes of nature.
SB 7.15.26 The spiritual master should be considered to be directly the Supreme Lord because he gives transcendental knowledge for enlightenment. Consequently, for one who maintains the material conception that the spiritual master is an ordinary human being, everything is frustrated. His enlightenment and his Vedic studies and knowledge are like the bathing of an elephant.
SB 7.15.27 The Supreme Personality of Godhead, Lord Kṛṣṇa, is the master of all other living entities and of the material nature. His lotus feet are sought and worshiped by great saintly persons like Vyāsa. Nonetheless, there are fools who consider Lord Kṛṣṇa an ordinary human being.

SB 7.15.28 Ritualistic ceremonies, regulative principles, austerities and the practice of yoga are all meant to control the senses and mind, but even after one is able to control the senses and mind, if he does not come to the point of meditation upon the Supreme Lord, all such activities are simply labor in frustration.
SB 7.15.29 As professional activities or business profits cannot help one in spiritual advancement but are a source of material entanglement, the Vedic ritualistic ceremonies cannot help anyone who is not a devotee of the Supreme Personality of Godhead.
SB 7.15.30 One who desires to conquer the mind must leave the company of his family and live in a solitary place, free from contaminated association. To maintain the body and soul together, he should beg as much as he needs for the bare necessities of life.
SB 7.15.31 My dear King, in a sacred and holy place of pilgrimage one should select a place in which to perform yoga. The place must be level and not too high or low. There one should sit very comfortably, being steady and equipoised, keeping his body straight, and thus begin chanting the Vedic praṇava.
SB 7.15.32, SB 7.15.33, SB 7.15.32-33 While continuously staring at the tip of the nose, a learned yogī practices the breathing exercises through the technical means known as pūraka, kumbhaka and recaka—controlling inhalation and exhalation and then stopping them both. In this way the yogī restricts his mind from material attachments and gives up all mental desires. As soon as the mind, being defeated by lusty desires, drifts toward feelings of sense gratification, the yogī should immediately bring it back and arrest it within the core of his heart.
SB 7.15.34 When the yogi regularly practices in this way, in a short time his heart becomes fixed and free from disturbance, like a fire without flames or smoke.
SB 7.15.35 When one's consciousness is uncontaminated by material lusty desires, it becomes calm and peaceful in all activities, for one is situated in eternal blissful life. Once situated on that platform, one does not return to materialistic activities.
SB 7.15.36 One who accepts the sannyāsa order gives up the three principles of materialistic activities in which one indulges in the field of household life—namely religion, economic development and sense gratification. One who first accepts sannyāsa but then returns to such materialistic activities is to be called a vāntāśī, or one who eats his own vomit. He is indeed a shameless person.
SB 7.15.37 Sannyāsīs who first consider that the body is subject to death, when it will be transformed into stool, worms or ashes, but who again give importance to the body and glorify it as the self, are to be considered the greatest rascals.
SB 7.15.38, SB 7.15.39, SB 7.15.38-39 It is abominable for a person living in the grhastha-āśrama to give up the regulative principles, for a brahmacārī not to follow the brahmacārī vows while living under the care of the guru, for a vānaprastha to live in the village and engage in so-called social activities, or for a sannyāsī to be addicted to sense gratification. One who acts in this way is to be considered the lowest renegade. Such a pretender is bewildered by the external energy of the Supreme Personality of Godhead, and one should either reject him from any position, or taking compassion upon him, teach him, if possible, to resume his original position.
SB 7.15.40 The human form of body is meant for understanding the self and the Supreme Self, the Supreme Personality of Godhead, both of whom are transcendently situated. If both of them can be understood when one is purified by advanced knowledge, for what reason and for whom does a foolish, greedy person maintain the body for sense gratification?
SB 7.15.41 Transcendentalists who are advanced in knowledge compare the body, which is made by the order of the Supreme Personality of Godhead, to a chariot. The senses are like the horses; the mind, the master of the senses, is like the reins; the objects of the senses are the destinations; intelligence is the chariot driver; and consciousness, which spreads throughout the body, is the cause of bondage in this material world.
SB 7.15.42 The ten kinds of air acting within the body are compared to the spokes of the chariot's wheels, and the top and bottom of the wheel

<p>itself are called religion and irreligion. The living entity in the bodily concept of life is the owner of the chariot. The Vedic mantra <i>pranava</i> is the bow, the pure living entity himself is the arrow, and the target is the Supreme Being.</p>	<p>On his path of ascent, the progressive living entity enters the different worlds of fire, the sun, the day, the end of the day, the bright fortnight, the full moon, and the passing of the sun in the north, along with their presiding demigods. When he enters Brahmaloaka, he enjoys life for many millions of years, and finally his material designation comes to an end. He then comes to a subtle designation, from which he attains the causal designation, witnessing all previous states. Upon the annihilation of this causal state, he attains his pure state, in which he identifies with the Supersoul. In this way the living entity becomes transcendental.</p>
<p>SB 7.15.43, SB 7.15.44, SB 7.15.43-44 In the conditioned stage, one's conceptions of life are sometimes polluted by passion and ignorance, which are exhibited by attachment, hostility, greed, lamentation, illusion, fear, madness, false prestige, insults, fault-finding, deception, envy, intolerance, passion, bewilderment, hunger and sleep. All of these are enemies. Sometimes one's conceptions are also polluted by goodness.</p>	<p>SB 7.15.55 This gradual process of elevation for self-realization is meant for those who are truly aware of the Absolute Truth. After repeated birth on this path, which is known as <i>deva-yāna</i>, one attains these consecutive stages. One who is completely free from all material desires, being situated in the self, need not traverse the path of repeated birth and death.</p>
<p>SB 7.15.45 As long as one has to accept a material body, with its different parts and paraphernalia, which are not fully under one's control, one must have the lotus feet of his superiors, namely his spiritual master and the spiritual master's predecessors. By their mercy, one can sharpen the sword of knowledge, and with the power of the Supreme Personality of Godhead's mercy one must then conquer the enemies mentioned above. In this way, the devotee should be able to merge into his own transcendental bliss, and then he may give up his body and resume his spiritual identity.</p>	<p>SB 7.15.56 Even though situated in a material body, one who is fully aware of the paths known as <i>pitṛ-yāna</i> and <i>deva-yāna</i>, and who thus opens his eyes in terms of Vedic knowledge, is never bewildered in this material world.</p>
<p>SB 7.15.46 Otherwise, if one does not take shelter of Acyuta and Baladeva, then the senses, acting as the horses, and the intelligence, acting as the driver, both being prone to material contamination, inattentively bring the body, which acts as the chariot, to the path of sense gratification. When one is thus attracted again by the rogues of <i>viṣaya</i>—eating, sleeping and mating—the horses and chariot driver are thrown into the blinding dark well of material existence, and one is again put into a dangerous and extremely fearful situation of repeated birth and death.</p>	<p>SB 7.15.57 He who exists internally and externally, at the beginning and end of everything and of all living beings, as that which is enjoyable and as the enjoyer of everything, superior and inferior, is the Supreme Truth. He always exists as knowledge and the object of knowledge, as expression and the object of understanding, as darkness and as light. Thus He, the Supreme Lord, is everything.</p>
<p>SB 7.15.47 According to the Vedas, there are two kinds of activities—<i>pravṛtti</i> and <i>nivṛtti</i>. <i>Pravṛtti</i> activities involve raising oneself from a lower to a higher condition of materialistic life, whereas <i>nivṛtti</i> means the cessation of material desire. Through <i>pravṛtti</i> activities one suffers from material entanglement, but by <i>nivṛtti</i> activities one is purified and becomes fit to enjoy eternal, blissful life.</p>	<p>SB 7.15.58 Although one may consider the reflection of the sun from a mirror to be false, it has its factual existence. Accordingly, to prove by speculative knowledge that there is no reality would be extremely difficult.</p>
<p>SB 7.15.48, SB 7.15.49, SB 7.15.48-49 The ritualistic ceremonies and sacrifices known as <i>agni-hotra-yajña</i>, <i>darśa-yajña</i>, <i>pūrṇamāsa-yajña</i>, <i>cāturmāsya-yajña</i>, <i>paśu-yajña</i> and <i>soma-yajña</i> are all symptomized by the killing of animals and the burning of many valuables, especially food grains, all for the fulfillment of material desires and the creation of anxiety. Performing such sacrifices, worshiping Vaiśvadeva, and performing the ceremony of <i>Baliharāṇa</i>, which all supposedly constitute the goal of life, as well as constructing temples for demigods, building resting houses and gardens, digging wells for the distribution of water, establishing booths for the distribution of food, and performing activities for public welfare—these are all symptomized by attachment to material desires.</p>	<p>SB 7.15.59 In this world there are five elements—namely earth, water, fire, air and ether—but the body is not a reflection of them, nor a combination or transformation of them. Because the body and its ingredients are neither distinct nor amalgamated, all such theories are insubstantial.</p>
<p>SB 7.15.50, SB 7.15.51, SB 7.15.50-51 My dear King Yudhiṣṭhira, when oblations of ghee and food grains like barley and sesame are offered in sacrifice, they turn into celestial smoke, which carries one to successively higher planetary systems like the kingdoms of <i>Dhumā</i>, <i>Rātri</i>, <i>Kṛṣṇapakṣa</i>, <i>Dakṣiṇam</i> and ultimately the moon. Then, however, the performers of sacrifice descend again to earth to become herbs, creepers, vegetables and food grains. These are eaten by different living entities and turned to semen, which is injected into female bodies. Thus one takes birth again and again.</p>	<p>SB 7.15.60 Because the body is formed of the five elements, it cannot exist without the subtle sense objects. Therefore, since the body is false, the sense objects are also naturally false or temporary.</p>
<p>SB 7.15.52 A twice-born <i>brāhmaṇa</i> [<i>dvija</i>] gains his life by the grace of his parents through the process of purification known as <i>garbhādhāna</i>. There are also other processes of purification, until the end of life, when the funeral ceremony [<i>antyeṣṭi-kriyā</i>] is performed. Thus in due course a qualified <i>brāhmaṇa</i> becomes uninterested in materialistic activities and sacrifices, but he offers the sensual sacrifices, in full knowledge, into the working senses, which are illuminated by the fire of knowledge.</p>	<p>SB 7.15.61 When a substance and its parts are separated, the acceptance of similarity between one and the other is called illusion. While dreaming, one creates a separation between the existences called wakefulness and sleep. It is in such a state of mind that the regulative principles of the scriptures, consisting of injunctions and prohibitions, are recommended.</p>
<p>SB 7.15.53 The mind is always agitated by waves of acceptance and rejection. Therefore all the activities of the senses should be offered into the mind, which should be offered into one's words. Then one's words should be offered into the aggregate of all alphabets, which should be offered into the concise form <i>omkāra</i>. <i>Omkāra</i> should be offered into the point <i>bindu</i>, <i>bindu</i> into the vibration of sound, and that vibration into the life air. Then the living entity, who is all that remains, should be placed in Brahman, the Supreme. This is the process of sacrifice.</p>	<p>SB 7.15.62 After considering the oneness of existence, activity and paraphernalia and after realizing the self to be different from all actions and reactions, the mental speculator [<i>muni</i>], according to his own realization, gives up the three states of wakefulness, dreaming and sleep.</p>
<p>SB 7.15.54</p>	<p>SB 7.15.63 When one understands that result and cause are one and that duality is ultimately unreal, like the idea that the threads of a cloth are different from the cloth itself, one reaches the conception of oneness called <i>bhāvādvaita</i>.</p>
	<p>SB 7.15.64 My dear Yudhiṣṭhira [<i>Pārtha</i>], when all the activities one performs with his mind, words and body are dedicated directly to the service of the Supreme Personality of Godhead, one reaches oneness of activities, called <i>kriyādvaita</i>.</p>
	<p>SB 7.15.65 When the ultimate goal and interest of one's self, one's wife, one's children, one's relatives and all other embodied living beings is one, this is called <i>dravyādvaita</i>, or oneness of interest.</p>
	<p>SB 7.15.66 In normal conditions, in the absence of danger, O King Yudhiṣṭhira, a man should perform his prescribed activities according to his status of life with the things, endeavors, process and living place that are not forbidden for him, and not by any other means.</p>
	<p>SB 7.15.67 O King, one should perform his occupational duties according to these instructions, as well as other instructions given in the Vedic literature, just to remain a devotee of Lord Kṛṣṇa. Thus, even while</p>

at home, one will be able to reach the destination.
SB 7.15.68 O King Yudhiṣṭhira, because of your service to the Supreme Lord, all of you Pāṇḍavas defeated the greatest dangers posed by numerous kings and demigods. By serving the lotus feet of Kṛṣṇa, you conquered great enemies, who were like elephants, and thus you collected ingredients for sacrifice. By His grace, may you be delivered from material involvement.
SB 7.15.69 Long, long ago, in another mahā-kalpa [millennium of Brahmā], I existed as the Gandharva known as Upabarhaṇa. I was very respected by the other Gandharvas.
SB 7.15.70 I had a beautiful face and a pleasing, attractive bodily structure. Decorated with flower garlands and sandalwood pulp, I was most pleasing to the women of my city. Thus I was bewildered, always feeling lusty desires.
SB 7.15.71 Once there was a sankīrtana festival to glorify the Supreme Lord in an assembly of the demigods, and the Gandharvas and Apsarās were invited by the prajāpatis to take part in it.
SB 7.15.72 Nārada Muni continued: Being invited to that festival, I also joined, and, surrounded by women, I began musically singing the glories of the demigods. Because of this, the prajāpatis, the great demigods in charge of the affairs of the universe, forcefully cursed me with these words: "Because you have committed an offense, may you immediately become a śūdra, devoid of beauty."
SB 7.15.73 Although I took birth as a śūdra from the womb of a maidservant, I engaged in the service of Vaiṣṇavas who were well-versed in Vedic knowledge. Consequently, in this life I got the opportunity to take birth as the son of Lord Brahmā.
SB 7.15.74 The process of chanting the holy name of the Lord is so powerful that by this chanting even householders [grhasthas] can very easily gain the ultimate result achieved by persons in the renounced order. Mahārāja Yudhiṣṭhira, I have now explained to you that process of religion.
SB 7.15.75 My dear Mahārāja Yudhiṣṭhira, you Pāṇḍavas are so very fortunate in this world that many, many great saints, who can purify all the planets of the universe, come to your house just like ordinary visitors. Furthermore, the Supreme Personality of Godhead, Kṛṣṇa, is living confidentially with you in your house, just like your brother.
SB 7.15.76 How wonderful it is that the Supreme Personality of Godhead, the Parabrahman, Kṛṣṇa, who is sought by great, great sages for the sake of liberation and transcendental bliss, is acting as your best well-wisher, your friend, your cousin, your heart and soul, your worshipable director, and your spiritual master.
SB 7.15.77 Present here now is the same Supreme Personality of Godhead whose true form cannot be understood even by such great personalities as Lord Brahmā and Lord Śiva. He is realized by devotees because of their unflinching surrender. May that same Personality of Godhead, who is the maintainer of His devotees and who is worshiped by silence, by devotional service and by cessation of material activities, be pleased with us.
SB 7.15.78 Śrī Sukadeva Gosvāmī said: Mahārāja Yudhiṣṭhira, the best member of the Bhārata dynasty, thus learned everything from the descriptions of Nārada Muni. After hearing these instructions, he felt great pleasure from within his heart, and in great ecstasy, love and affection, he worshiped Lord Kṛṣṇa.
SB 7.15.79 Nārada Muni, being worshiped by Kṛṣṇa and Mahārāja Yudhiṣṭhira, bade them farewell and went away. Yudhiṣṭhira Mahārāja, having heard that Kṛṣṇa, his cousin, is the Supreme Personality of Godhead, was struck with wonder.
SB 7.15.80 On all the planets within this universe, the varieties of living entities, moving and nonmoving, including the demigods, demons and human beings, were all generated from the daughters of Mahārāja Dakṣa. I have now described them and their different dynasties.

Canto 8: Withdrawal of the Cosmic Creations
SB 8.1: The Manus, Administrators of the Universe
SB 8.1.1 King Parīkṣit said: O my lord, my spiritual master, now I have fully heard from Your Grace about the dynasty of Svāyambhuva Manu. But there are also other Manus, and I want to hear about their dynasties. Kindly describe them to us.
SB 8.1.2 O learned brāhmaṇa, Śukadeva Gosvāmī, the great learned persons who are completely intelligent describe the activities and appearance of the Supreme Personality of Godhead during the various manvantaras. We are very eager to hear about these narrations. Kindly describe them.
SB 8.1.3 O learned brāhmaṇa, kindly describe to us whatever activities the Supreme Personality of Godhead, who created this cosmic manifestation, has performed in the past manvantaras, is performing at present, and will perform in the future manvantaras.
SB 8.1.4 Śukadeva Gosvāmī said: In the present kalpa there have already been six Manus. I have described to you Svāyambhuva Manu and the appearance of many demigods. In this kalpa of Brahmā, Svāyambhuva is the first Manu.
SB 8.1.5 Svāyambhuva Manu had two daughters, named Ākūti and Devahūti. From their wombs, the Supreme Personality of Godhead appeared as two sons named Yajñamūrti and Kapila respectively. These sons were entrusted with preaching about religion and knowledge.
SB 8.1.6 O best of the Kurus, I have already described [in the Third Canto] the activities of Kapila, the son of Devahūti. Now I shall describe the activities of Yajñapati, the son of Ākūti.
SB 8.1.7 Svāyambhuva Manu, the husband of Śatarūpā, was by nature not at all attached to enjoyment of the senses. Thus he gave up his kingdom of sense enjoyment and entered the forest with his wife to practice austerities.
SB 8.1.8 O scion of Bharata, after Svāyambhuva Manu had thus entered the forest with his wife, he stood on one leg on the bank of the River Sunandā, and in this way, with only one leg touching the earth, he performed great austerities for one hundred years. While performing these austerities, he spoke as follows.
SB 8.1.9 Lord Manu said: The supreme living being has created this material world of animation; it is not that He was created by this material world. When everything is silent, the Supreme Being stays awake as a witness. The living entity does not know Him, but He knows everything.
SB 8.1.10 Within this universe, the Supreme Personality of Godhead in His Supersoul feature is present everywhere, wherever there are animate or inanimate beings. Therefore, one should accept only that which is allotted to him; one should not desire to infringe upon the property of others.
SB 8.1.11 Although the Supreme Personality of Godhead constantly watches the activities of the world, no one sees Him. However, one should not think that because no one sees Him, He does not see, for His power to see is never diminished. Therefore, everyone should worship the Supersoul, who always stays with the individual soul as a friend.
SB 8.1.12 The Supreme Personality of Godhead has no beginning, no end and no middle. Nor does He belong to a particular person or nation. He has no inside or outside. The dualities found within this material world, such as beginning and end, mine and theirs, are all absent from the personality of the Supreme Lord. The universe, which emanates from Him, is another feature of the Lord. Therefore the Supreme Lord is the ultimate truth, and He is complete in greatness.
SB 8.1.13 The entire cosmic manifestation is the body of the Supreme Personality of Godhead, the Absolute Truth, who has millions of names and unlimited potencies. He is self-effulgent, unborn and changeless. He is the beginning of everything, but He has no beginning. Because He has created this cosmic manifestation by His external energy, the universe appears to be created, maintained and annihilated by Him. Nonetheless, He remains inactive in His spiritual energy and is untouched by the activities of the material energy.

SB 8.1.14 Therefore, to enable people to reach the stage of activities that are not tinged by fruitive results, great saints first engage people in fruitive activities, for unless one begins by performing activities as recommended in the śāstras, one cannot reach the stage of liberation, or activities that produce no reactions.
SB 8.1.15 The Supreme Personality of Godhead is full in opulence by His own gain, yet He acts as the creator, maintainer and annihilator of this material world. In spite of acting in that way, He is never entangled. Hence devotees who follow in His footsteps are also never entangled.
SB 8.1.16 The Supreme Personality of Godhead, Kṛṣṇa, works just like an ordinary human being, yet He does not desire to enjoy the fruits of work. He is full in knowledge, free from material desires and diversions, and completely independent. As the supreme teacher of human society, He teaches His own way of activities, and thus He inaugurates the real path of religion. I request everyone to follow Him.
SB 8.1.17 Śukadeva Gosvāmī continued: Svāyambhuva Manu was thus in a trance, chanting the mantras of Vedic instruction known as the Upaniṣads. Upon seeing him, the Rākṣasas and asuras, being very hungry, wanted to devour him. Therefore they ran after him with great speed.
SB 8.1.18 The Supreme Lord, Viṣṇu, who sits in everyone's heart, appearing as Yajñapati, observed that the Rākṣasas and demons were going to devour Svāyambhuva Manu. Thus the Lord, accompanied by His sons named the Yāmas and by all the other demigods, killed the demons and Rākṣasas. He then took the post of Indra and began to rule the heavenly kingdom.
SB 8.1.19 The son of Agni named Svārociṣa became the second Manu. His several sons were headed by Dyumat, Susena and Rocimat.
SB 8.1.20 During the reign of Svārociṣa, the post of Indra was assumed by Rocana, the son of Yajña. Tuṣita and others became the principal demigods, and Ūrja, Stambha and others became the seven saints. All of them were faithful devotees of the Lord.
SB 8.1.21 Vedaśirā was a very celebrated ṛṣi. From the womb of his wife, whose name was Tuṣitā, came the avatāra named Vibhu.
SB 8.1.22 Vibhu remained a brahmacāri and never married throughout his life. From him, eighty-eight thousand other saintly persons took lessons on self-control, austerity and similar behavior.
SB 8.1.23 O King, the third Manu, Uttama, was the son of King Priyavrata. Among the sons of this Manu were Pavana, Śṛṅjaya and Yajñahotra.
SB 8.1.24 During the reign of the third Manu, Pramada and other sons of Vasiṣṭha became the seven sages. The Satyas, Vedaśrutas and Bhadrās became demigods, and Satyajit was selected to be Indra, the King of heaven.
SB 8.1.25 In this manvantara, the Supreme Personality of Godhead appeared from the womb of Sūnṛtā, who was the wife of Dharma, the demigod in charge of religion. The Lord was celebrated as Satyasena, and He appeared with other demigods, known as the Satyavratas.
SB 8.1.26 Satyasena, along with His friend Satyajit, who was the King of heaven, Indra, killed all the untruthful, impious and misbehaved Yakṣas, Rākṣasas and ghostly living entities, who gave pains to other living beings.
SB 8.1.27 The brother of the third Manu, Uttama, was celebrated by the name Tāmasa, and he became the fourth Manu. Tāmasa had ten sons, headed by Prthu, Khyāti, Nara and Ketu.
SB 8.1.28 During the reign of Tāmasa Manu, among the demigods were the Satyakas, Haris and Viras. The heavenly King, Indra, was Trīśikha. The sages in saptarṣi-dhāma were headed by Jyotirdhāma.
SB 8.1.29 O King, in the Tāmasa manvantara the sons of Vidhṛti, who were known as the Vaidhṛtis, also became demigods. Since in course of time the Vedic authority was lost, these demigods, by their own powers, protected the Vedic authority.
SB 8.1.30 Also in this manvantara, the Supreme Lord, Viṣṇu, took birth from

the womb of Hariṇī, the wife of Harimedhā, and He was known as Hari. Hari saved His devotee Gajendra, the King of the elephants, from the mouth of a crocodile.

SB 8.1.31

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

SB 8.1.32

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

SB 8.1.33

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

SB 8.2: The Elephant Gajendra's Crisis

SB 8.2.1

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

SB 8.2.2, SB 8.2.3, SB 8.2.2-3

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

SB 8.2.4

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

SB 8.2.5

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

SB 8.2.6

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

SB 8.2.7

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

SB 8.2.8

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

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

In a valley of Trikūṭa Mountain there was a garden called Rṭumat. 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, pāṭālas, aśokas, campakas, cūtas, piyālas, paṇasas, 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, akṣas, abhayas and āmalakīs.

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

In that garden there was a very large lake filled with shining golden lotus flowers and the flowers known as kumuda, kahlāra, utpala and śatapatra, which added excellent beauty to the mountain. There were also bilva, kapittha, jambīra and bhallātaka trees. Intoxicated bumblebees drank honey and hummed with the chirping of the birds, whose songs were very melodious. The lake was crowded with swans, kāraṇḍavas, cakrāvakas, cranes, and flocks of water chickens, dātyūhas, koyaṣṭis and other murmuring birds. Because of the agitating movements of the fish and tortoises, the water was

decorated with pollen that had fallen from the lotus flowers. The lake was surrounded by kadamba flowers, vetasa flowers, nalas, nīpas, vañjulakas, kundas, kurubakas, aśokas, śirīṣas, kūṭajas, iṅgudas, kubjakas, svarṇa-yūthis, nāgas, punnāgas, jātis, 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.

SB 8.2.20

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

SB 8.2.21

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

SB 8.2.22

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

SB 8.2.23, SB 8.2.24, SB 8.2.23-24

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

SB 8.2.25

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

SB 8.2.26

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

SB 8.2.27

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

SB 8.2.28

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

SB 8.2.29

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

SB 8.2.30

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

SB 8.2.31

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.

SB 8.2.32

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.

SB 8.2.33

The Supreme Personality of Godhead is certainly not known to

<p>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.</p>	<p>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.</p>
<p>SB 8.3: Gajendra's Prayers of Surrender</p>	<p>SB 8.3.13 I beg to offer my respectful obeisances unto You, who are the Supersoul, the superintendent of everything, and the witness of all that occurs. You are the Supreme Person, the origin of material nature and of the total material energy. You are also the owner of the material body. Therefore, You are the supreme complete. I offer my respectful obeisances unto You.</p>
<p>SB 8.3.1 Śrī Śukadeva Gosvāmī continued: Thereafter, the King of the elephants, Gajendra, fixed his mind in his heart with perfect intelligence and chanted a mantra which he had learned in his previous birth as Indradyumna and which he remembered by the grace of Kṛṣṇa.</p>	<p>SB 8.3.14 My Lord, You are the observer of all the objectives of the senses. Without Your mercy, there is no possibility of solving the problem of doubts. The material world is just like a shadow resembling You. Indeed, one accepts this material world as real because it gives a glimpse of Your existence.</p>
<p>SB 8.3.2 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.</p>	<p>SB 8.3.15 My Lord, You are the cause of all causes, but You Yourself have no cause. Therefore You are the wonderful cause of everything. I offer my respectful obeisances unto You, who are the shelter of the Vedic knowledge contained in the sāstras 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.</p>
<p>SB 8.3.3 The Supreme Godhead is the supreme platform on which everything rests, the ingredient by which everything has been produced, and the person who has created and is the only cause of this cosmic manifestation. Nonetheless, He is different from the cause and the result. I surrender unto Him, the Supreme Personality of Godhead, who is self-sufficient in everything.</p>	<p>SB 8.3.16 My Lord, as the fire in araṇi wood is covered, You and Your unlimited knowledge are covered by the material modes of nature. Your mind, however, is not attentive to the activities of the modes of nature. Those who are advanced in spiritual knowledge are not subject to the regulative principles directed in the Vedic literatures. Because such advanced souls are transcendental, You personally appear in their pure minds. Therefore I offer my respectful obeisances unto You.</p>
<p>SB 8.3.4 The Supreme Personality of Godhead, by expanding His own energy, keeps this cosmic manifestation visible and again sometimes renders it invisible. He is both the supreme cause and the supreme result, the observer and the witness, in all circumstances. Thus He is transcendental to everything. May that Supreme Personality of Godhead give me protection.</p>	<p>SB 8.3.17 Since an animal such as me has surrendered unto You, who are supremely liberated, certainly You will release me from this dangerous position. Indeed, being extremely merciful, You incessantly try to deliver me. By your partial feature as Paramātmā, You are situated in the hearts of all embodied beings. You are celebrated as direct transcendental knowledge, and You are unlimited. I offer my respectful obeisances unto You, the Supreme Personality of Godhead.</p>
<p>SB 8.3.5 In due course of time, when all the causative and effective manifestations of the universe, including the planets and their directors and maintainers, are annihilated, there is a situation of dense darkness. Above this darkness, however, is the Supreme Personality of Godhead. I take shelter of His lotus feet.</p>	<p>SB 8.3.18 My Lord, those who are completely freed from material contamination always meditate upon You within the cores of their hearts. You are extremely difficult to attain for those like me who are too attached to mental concoction, home, relatives, friends, money, servants and assistants. You are the Supreme Personality of Godhead, uncontaminated by the modes of nature. You are the reservoir of all enlightenment, the supreme controller. I therefore offer my respectful obeisances unto You.</p>
<p>SB 8.3.6 An artist onstage, being covered by attractive dresses and dancing with different movements, is not understood by his audience; similarly, the activities and features of the supreme artist cannot be understood even by the demigods or great sages, and certainly not by those who are unintelligent like animals. Neither the demigods and sages nor the unintelligent can understand the features of the Lord, nor can they express in words His actual position. May that Supreme Personality of Godhead give me protection.</p>	<p>SB 8.3.19 After worshiping the Supreme Personality of Godhead, those who are interested in the four principles of religion, economic development, sense gratification and liberation obtain from Him what they desire. What then is to be said of other benedictions? Indeed, sometimes the Lord gives a spiritual body to such ambitious worshipers. May that Supreme Personality of Godhead, who is unlimitedly merciful, bestow upon me the benediction of liberation from this present danger and from the materialistic way of life.</p>
<p>SB 8.3.7 Renunciants and great sages who see all living beings equally, who are friendly to everyone and who flawlessly practice in the forest the vows of brahmacharya, 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.</p>	<p>SB 8.3.20, SB 8.3.21, SB 8.3.20-21 Unalloyed devotees, who have no desire other than to serve the Lord, worship Him in full surrender and always hear and chant about His activities, which are most wonderful and auspicious. Thus they always merge in an ocean of transcendental bliss. Such devotees never ask the Lord for any benediction. I, however, am in danger. Thus I pray to that Supreme Personality of Godhead, who is eternally existing, who is invisible, who is the Lord of all great personalities, such as Brahmā, and who is available only by transcendental bhakti-yoga. Being extremely subtle, He is beyond the reach of my senses and transcendental to all external realization. He is unlimited, He is the original cause, and He is completely full in everything. I offer my obeisances unto Him.</p>
<p>SB 8.3.8, SB 8.3.9, SB 8.3.8-9 The Supreme Personality of Godhead has no material birth, activities, name, form, qualities or faults. To fulfill the purpose for which this material world is created and destroyed, He comes in the form of a human being like Lord Rāma or Lord Kṛṣṇa by His original internal potency. He has immense potency, and in various forms, all free from material contamination, He acts wonderfully. He is therefore the Supreme Brahman. I offer my respects to Him.</p>	<p>SB 8.3.22, SB 8.3.23, SB 8.3.24, SB 8.3.22-24 The Supreme Personality of Godhead creates His minor parts and parcels, the jiva-tatva, beginning with Lord Brahmā, the demigods and the expansions of Vedic knowledge [Sāma, Rg, Yajur and Atharva] and including all other living entities, moving and</p>
<p>SB 8.3.10 I offer my respectful obeisances unto the Supreme Personality of Godhead, the self-effulgent Supersoul, who is the witness in everyone's heart, who enlightens the individual soul and who cannot be reached by exercises of the mind, words or consciousness.</p>	
<p>SB 8.3.11 The Supreme Personality of Godhead is realized by pure devotees who act in the transcendental existence of bhakti-yoga. He is the bestower of uncontaminated happiness and is the master of the transcendental world. Therefore I offer my respect unto Him.</p>	
<p>SB 8.3.12 I offer my respectful obeisances to Lord Vāsudeva, who is all-pervading, to the Lord's fierce form as Lord Nṛsimhadeva, to the Lord's form as an animal [Lord Varāhadeva], to Lord Datātreyā, who preached impersonalism, to Lord Buddha, and to all the other</p>	

nonmoving, with their different names and characteristics. As the sparks of a fire or the shining rays of the sun emanate from their source and merge into it again and again, the mind, the intelligence, the senses, the gross and subtle material bodies, and the continuous transformations of the different modes of nature all emanate from the Lord and again merge into Him. He is neither demigod nor demon, neither human nor bird or beast. He is not woman, man, or neuter, nor is He an animal. He is not a material quality, a fruitive activity, a manifestation or nonmanifestation. He is the last word in the discrimination of "not this, not this," and He is unlimited. All glories to the Supreme Personality of Godhead!

SB 8.3.25
I do not wish to live anymore after I am released from the attack of the crocodile. What is the use of an elephant's body covered externally and internally by ignorance? I simply desire eternal liberation from the covering of ignorance. That covering is not destroyed by the influence of time.

SB 8.3.26
Now, fully desiring release from material life, I offer my respectful obeisances unto that Supreme Person who is the creator of the universe, who is Himself the form of the universe and who is nonetheless transcendental to this cosmic manifestation. He is the supreme knower of everything in this world, the Supersoul of the universe. He is the unborn, supremely situated Lord. I offer my respectful obeisances unto Him.

SB 8.3.27
I offer my respectful obeisances unto the Supreme, the Supersoul, the master of all mystic yoga, who is seen in the core of the heart by perfect mystics when they are completely purified and freed from the reactions of fruitive activity by practicing bhakti-yoga.

SB 8.3.28
My Lord, You are the controller of formidable strength in three kinds of energy. You appear as the reservoir of all sense pleasure and the protector of the surrendered souls. You possess unlimited energy, but You are unapproachable by those who are unable to control their senses. I offer my respectful obeisances unto You again and again.

SB 8.3.29
I offer my respectful obeisances unto the Supreme Personality of Godhead, by whose illusory energy the jīva, who is part and parcel of God, forgets his real identity because of the bodily concept of life. I take shelter of the Supreme Personality of Godhead, whose glories are difficult to understand.

SB 8.3.30
Śrī Sukadeva Gosvāmī continued: When the King of the elephants was describing the supreme authority, without mentioning any particular person, he did not invoke the demigods, headed by Lord Brahmā, Lord Śiva, Indra and Candra. Thus none of them approached him. However, because Lord Hari is the Supersoul, Puruṣottama, the Personality of Godhead, He appeared before Gajendra.

SB 8.3.31
After understanding the awkward condition of Gajendra, who had offered his prayers, the Supreme Personality of Godhead, Hari, who lives everywhere, appeared with the demigods, who were offering prayers to Him. Carrying His disc and other weapons, He appeared there on the back of His carrier, Garuḍa, with great speed, according to His desire. Thus He appeared before Gajendra.

SB 8.3.32
Gajendra had been forcefully captured by the crocodile in the water and was feeling acute pain, but when he saw that Nārāyaṇa, wielding His disc, was coming in the sky on the back of Garuḍa, he immediately took a lotus flower in his trunk, and with great difficulty due to his painful condition, he uttered the following words: "O my Lord, Nārāyaṇa, master of the universe, O Supreme Personality of Godhead, I offer my respectful obeisances unto You."

SB 8.3.33
Thereafter, seeing Gajendra in such an aggrieved position, the unborn Supreme Personality of Godhead, Hari, immediately got down from the back of Garuḍa by His causeless mercy and pulled the King of the elephants, along with the crocodile, out of the water. Then, in the presence of all the demigods, who were looking on, the Lord severed the crocodile's mouth from its body with His disc. In this way He saved Gajendra, the King of the elephants.

SB 8.4: Gajendra Returns to the Spiritual World

SB 8.4.1
Śrī Sukadeva Gosvāmī said: When the Lord delivered Gajendra, King of the elephants, all the demigods, sages and Gandharvas, headed by Brahmā and Śiva, praised this activity of the Supreme Personality of

Godhead and showered flowers upon both the Lord and Gajendra.

SB 8.4.2
There was a beating of kettledrums in the heavenly planets, the inhabitants of Gandharvaloka began to dance and sing, while great sages and the inhabitants of Cāraṇaloka and Siddhaloka offered prayers to the Supreme Personality of Godhead, Puruṣottama.

SB 8.4.3, SB 8.4.4, SB 8.4.3-4
The best of the Gandharvas, King Hūhū, having been cursed by Devala Muni, had become a crocodile. Now, having been delivered by the Supreme Personality of Godhead, he assumed a very beautiful form as a Gandharva. Understanding by whose mercy this had happened, he immediately offered his respectful obeisances with his head and began chanting prayers just suitable for the transcendental Lord, the supreme eternal, who is worshiped by the choicest verses.

SB 8.4.5
Having been favored by the causeless mercy of the Supreme Personality of Godhead and having regained his original form, King Hūhū circumambulated the Lord and offered his obeisances. Then, in the presence of all the demigods, headed by Brahmā, he returned to Gandharvaloka. He had been freed of all sinful reactions.

SB 8.4.6
Because Gajendra, King of the elephants, had been touched directly by the hands of the Supreme Personality of Godhead, he was immediately freed of all material ignorance and bondage. Thus he received the salvation of sārūpya-mukti, in which he achieved the same bodily features as the Lord, being dressed in yellow garments and possessing four hands.

SB 8.4.7
This Gajendra had formerly been a Vaiṣṇava and the king of the country known as Pāṇḍya, which is in the province of Draviḍa [South India]. In his previous life, he was known as Indradyumna Mahārāja.

SB 8.4.8
Indradyumna Mahārāja retired from family life and went to the Malaya Hills, where he had a small cottage for his āśrama. He wore matted locks on his head and always engaged in austerities. Once, while observing a vow of silence, he was fully engaged in the worship of the Lord and absorbed in the ecstasy of love of Godhead.

SB 8.4.9
While Indradyumna Mahārāja was engaged in ecstatic meditation, worshipping the Supreme Personality of Godhead, the great sage Agastya Muni arrived there, surrounded by his disciples. When the Muni saw that Mahārāja Indradyumna, who was sitting in a secluded place, remained silent and did not follow the etiquette of offering him a reception, he was very angry.

SB 8.4.10
Agastya Muni then spoke this curse against the King: This King Indradyumna is not at all gentle. Being low and uneducated, he has insulted a brāhmaṇa. May he therefore enter the region of darkness and receive the dull, dumb body of an elephant.

SB 8.4.11-12
Śukadeva Gosvāmī continued: My dear King, after Agastya Muni had thus cursed King Indradyumna, the Muni left that place along with his disciples. Since the King was a devotee, he accepted Agastya Muni's curse as welcome because it was the desire of the Supreme Personality of Godhead. Therefore, although in his next life he got the body of an elephant, because of devotional service he remembered how to worship and offer prayers to the Lord.

SB 8.4.13
Upon delivering the King of the elephants from the clutches of the crocodile, and from material existence, which resembles a crocodile, the Lord awarded him the status of sārūpya-mukti. In the presence of the Gandharvas, the Siddhas and the other demigods, who were praising the Lord for His wonderful transcendental activities, the Lord, sitting on the back of His carrier, Garuḍa, returned to His all-wonderful abode and took Gajendra with Him.

SB 8.4.14
My dear King Parīkṣit, I have now described the wonderful power of Kṛṣṇa, as displayed when the Lord delivered the King of the elephants. O best of the Kuru dynasty, those who hear this narration become fit to be promoted to the higher planetary systems. Simply because of hearing this narration, they gain a reputation as devotees, they are unaffected by the contamination of Kali-yuga, and they never see bad dreams.

SB 8.4.15
Therefore, after getting up from bed in the morning, those who desire their own welfare—especially the brāhmaṇas, kṣatriyas, vaiśyas and in particular the brāhmaṇa Vaiṣṇavas—should chant this narration as it is, without deviation, to counteract the troubles of bad dreams.

SB 8.4.16 O best of the Kuru dynasty, the Supreme Personality of Godhead, the Supersoul of everyone, being thus pleased, addressed Gajendra in the presence of everyone there. He spoke the following blessings.	SB 8.5.10 By churning the ocean of milk, Ajita produced nectar for the demigods. In the form of a tortoise, He moved here and there, carrying on His back the great mountain known as Mandara.
SB 8.4.17, SB 8.4.18, SB 8.4.19, SB 8.4.20, SB 8.4.21, SB 8.4.22, SB 8.4.23, SB 8.4.24, SB 8.4.17-24 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, Svetaadvīpa, which is always brilliant with spiritual rays; My mark of Śrīvatsa; the Kaustubha gem; My Vaijayantī garland; My club, Kaumodakī; My Sudarśana disc and Pañcajanya 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, Sarasvatī, Nandā and Yamunā [Kālindī]; the elephant Airāvata; Dhruva Mahārāja; the seven ṛṣis; and the pious human beings.	SB 8.5.11, SB 8.5.12, SB 8.5.11-12 King Parīkṣit inquired: O great brāhmaṇa, Śukadeva Gosvāmī, why and how did Lord Viṣṇu churn the ocean of milk? For what reason did He stay in the water as a tortoise and hold up Mandara Mountain? How did the demigods obtain the nectar, and what other things were produced from the churning of the ocean? Kindly describe all these wonderful activities of the Lord.
SB 8.4.25 My dear devotee, unto those who rise from bed at the end of night and offer Me the prayers offered by you, I give an eternal residence in the spiritual world at the end of their lives.	SB 8.5.13 My heart, which is disturbed by the three miserable conditions of material life, is not yet sated with hearing you describe the glorious activities of the Lord, the Supreme Personality of Godhead, who is the master of the devotees.
SB 8.4.26 Śrī Śukadeva Gosvāmī continued: After giving this instruction, the Lord, who is known as Hṛṣikeśa, bugled with His Pañcajanya conchshell, in this way pleasing all the demigods, headed by Lord Brahmā. Then He mounted the back of His carrier, Garuḍa.	SB 8.5.14 Śrī Sūta Gosvāmī said: O learned brāhmaṇas assembled here at Naimiśāranya, when Śukadeva Gosvāmī, the son of Dvaipāyana, was thus questioned by the King, he congratulated the King and then endeavored to describe further the glories of the Supreme Personality of Godhead.
SB 8.5: The Demigods Appeal to the Lord for Protection	SB 8.5.15, SB 8.5.16, SB 8.5.15-16 Śukadeva Gosvāmī said: When the asuras, with their serpent weapons, severely attacked the demigods in a fight, many of the demigods fell and lost their lives. Indeed, they could not be revived. At that time, O King, the demigods had been cursed by Durvāsā Muni, the three worlds were poverty-stricken, and therefore ritualistic ceremonies could not be performed. The effects of this were very serious.
SB 8.5.1 Śukadeva Gosvāmī continued: O King, I have described to you the pastime of Gajendra-mokṣaṇa, which is most pious to hear. By hearing of such activities of the Lord, one can be freed from all sinful reactions. Now please listen as I describe Raivata Manu.	SB 8.5.17, SB 8.5.18, SB 8.5.17-18 Lord Indra, Varuṇa and the other demigods, seeing their lives in such a state, consulted among themselves, but they could not find any solution. Then all the demigods assembled and went together to the peak of Sumeru Mountain. There, in the assembly of Lord Brahmā, they fell down to offer Lord Brahmā their obeisances, and then they informed him of all the incidents that had taken place.
SB 8.5.2 The brother of Tāmasa Manu was the fifth Manu, named Raivata. His sons were headed by Arjuna, Bali and Vindhya.	SB 8.5.19, SB 8.5.20, SB 8.5.19-20 Upon seeing that the demigods were bereft of all influence and strength and that the three worlds were consequently devoid of auspiciousness, and upon seeing that the demigods were in an awkward position whereas all the demons were flourishing, Lord Brahmā, who is above all the demigods and who is most powerful, concentrated his mind on the Supreme Personality of Godhead. Thus being encouraged, he became bright-faced and spoke to the demigods as follows.
SB 8.5.3 O King, in the millennium of Raivata Manu the King of heaven was known as Vibhu, among the demigods were the Bhūtarayas, and among the seven brāhmaṇas who occupied the seven planets were Hiranyaromā, Vedaśirā and Ūrdhvaabāhu.	SB 8.5.21 Lord Brahmā said: I, Lord Śiva, all of you demigods, the demons, the living entities born of perspiration, the living beings born of eggs, the trees and plants sprouting from the earth, and the living entities born from embryos—all come from the Supreme Lord, from His incarnation of rajo-guṇa [Lord Brahmā, the guṇa-avatāra] and from the great sages [ṛṣis] who are part of me. Let us therefore go to the Supreme Lord and take shelter of His lotus feet.
SB 8.5.4 From the combination of Śubhra and his wife, Vikunṭhā, there appeared the Supreme Personality of Godhead, Vaikunṭha, along with demigods who were His personal plenary expansions.	SB 8.5.22 For the Supreme Personality of Godhead there is no one to be killed, no one to be protected, no one to be neglected and no one to be worshipped. Nonetheless, for the sake of creation, maintenance and annihilation according to time, He accepts different forms as incarnations either in the mode of goodness, the mode of passion or the mode of ignorance.
SB 8.5.5 Just to please the goddess of fortune, the Supreme Personality of Godhead, Vaikunṭha, at her request, created another Vaikunṭha planet, which is worshiped by everyone.	SB 8.5.23 Now is the time to invoke the mode of goodness of the living entities who have accepted material bodies. The mode of goodness is meant to establish the Supreme Lord's rule, which will maintain the existence of the creation. Therefore, this is the opportune moment to take shelter of the Supreme Personality of Godhead. Because He is naturally very kind and dear to the demigods, He will certainly bestow good fortune upon us.
SB 8.5.6 Although the great activities and transcendental qualities of the Supreme Personality of Godhead's various incarnations are wonderfully described, sometimes we are unable to understand them. Yet everything is possible for Lord Viṣṇu. If one could count the atoms of the universe, then he could count the qualities of the Supreme Personality of Godhead. But no one can count the atoms of the universe, nor can anyone count the transcendental qualities of the Lord.	SB 8.5.24 O Mahārāja Parīkṣit, subduer of all enemies, after Lord Brahmā finished speaking to the demigods, he took them with him to the abode of the Supreme Personality of Godhead, which is beyond this material world. The Lord's abode is on an island called Svetaadvīpa, which is situated in the ocean of milk.
SB 8.5.7 The son of Cakṣu known as Cākṣuṣa was the sixth Manu. He had many sons, headed by Pūru, Pūruṣa and Sudyumna.	SB 8.5.25 There [at Svetaadvīpa], Lord Brahmā offered prayers to the Supreme Personality of Godhead, even though he had never seen the Supreme Lord. Simply because Lord Brahmā had heard about the Supreme Personality of Godhead from Vedic literature, with a fixed mind he offered the Lord prayers as written or approved by Vedic literature.
SB 8.5.8 During the reign of Cākṣuṣa Manu, the King of heaven was known as Mantradruma. Among the demigods were the Āpyas, and among the great sages were Haviṣmān and Viraka.	
SB 8.5.9 In this sixth manvantara millennium, Lord Viṣṇu, the master of the universe, appeared in His partial expansion. He was begotten by Vairāja in the womb of his wife, Devasambhūti, and His name was Ajita.	

SB 8.5.26
Lord Brahmā said: O Supreme Lord, O changeless, unlimited supreme truth. You are the origin of everything. Being all-pervading, You are in everyone's heart and also in the atom. You have no material qualities. Indeed, You are inconceivable. The mind cannot catch You by speculation, and words fail to describe You. You are the supreme master of everyone, and therefore You are worshipable for everyone. We offer our respectful obeisances unto You.

SB 8.5.27
The Supreme Personality of Godhead directly and indirectly knows how everything, including the living force, mind and intelligence, is working under His control. He is the illuminator of everything and has no ignorance. He does not have a material body subject to the reactions of previous activities, and He is free from the ignorance of partiality and materialistic education. I therefore take shelter of the lotus feet of the Supreme Lord, who is eternal, all-pervading and as great as the sky and who appears with six opulences in three yugas [Satya, Tretā and Dvāpara].

SB 8.5.28
In the cycle of material activities, the material body resembles the wheel of a mental chariot. The ten senses [five for working and five for gathering knowledge] and the five life airs within the body form the fifteen spokes of the chariot's wheel. The three modes of nature [goodness, passion and ignorance] are its center of activities, and the eight ingredients of nature [earth, water, fire, air, sky, mind, intelligence and false ego] comprise the rim of the wheel. The external, material energy moves this wheel like electrical energy. Thus the wheel revolves very quickly around its hub or central support, the Supreme Personality of Godhead, who is the Supersoul and the ultimate truth. We offer our respectful obeisances unto Him.

SB 8.5.29
The Supreme Personality of Godhead is situated in pure goodness [śuddha-sattva], and therefore He is eka-varṇa—the oṃkāra [praṇava]. Because the Lord is beyond the cosmic manifestation, which is considered to be darkness, He is not visible to material eyes. Nonetheless, He is not separated from us by time or space, but is present everywhere. Seated on His carrier, Garuḍa, He is worshiped by means of mystical yogic power by those who have achieved freedom from agitation. Let us all offer our respectful obeisances unto Him.

SB 8.5.30
No one can overcome the Supreme Personality of Godhead's illusory energy [māyā], which is so strong that it bewilders everyone, making one lose the sense to understand the aim of life. That same māyā, however, is subdued by the Supreme Personality of Godhead, who rules everyone and who is equally disposed toward all living entities. Let us offer our obeisances unto Him.

SB 8.5.31
Since our bodies are made of sattva-guṇa, we, the demigods, are internally and externally situated in goodness. All the great saints are also situated in that way. Therefore, if even we cannot understand the Supreme Personality of Godhead, what is to be said of those who are most insignificant in their bodily constitutions, being situated in the modes of passion and ignorance? How can they understand the Lord? Let us offer our respectful obeisances unto Him.

SB 8.5.32
On this earth there are four kinds of living entities, who are all created by Him. The material creation rests on His lotus feet. He is the great Supreme Person, full of opulence and power. May He be pleased with us.

SB 8.5.33
The entire cosmic manifestation has emerged from water, and it is because of water that all living entities endure, live and develop. This water is nothing but the semen of the Supreme Personality of Godhead. Therefore, may the Supreme Personality of Godhead, who has such great potency, be pleased with us.

SB 8.5.34
Soma, the moon, is the source of food grains, strength and longevity for all the demigods. He is also the master of all vegetation and the source of generation for all living entities. As stated by learned scholars, the moon is the mind of the Supreme Personality of Godhead. May that Supreme Personality of Godhead, the source of all opulences, be pleased with us.

SB 8.5.35
Fire, which is born for the sake of accepting oblations in ritualistic ceremonies, is the mouth of the Supreme Personality of Godhead. Fire exists within the depths of the ocean to produce wealth, and fire is also present in the abdomen to digest food and produce various secretions for the maintenance of the body. May that supremely powerful Personality of Godhead be pleased with us.

SB 8.5.36

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

SB 8.5.37
All living entities, moving and nonmoving, receive their vital force, their bodily strength and their very lives from the air. All of us follow the air for our vital force, exactly as servants follow an emperor. The vital force of air is generated from the original vital force of the Supreme Personality of Godhead. May that Supreme Lord be pleased with us.

SB 8.5.38
May the supremely powerful Personality of Godhead be pleased with us. The different directions are generated from His ears, the holes of the body come from His heart, and the vital force, the senses, the mind, the air within the body, and the ether, which is the shelter of the body, come from His navel.

SB 8.5.39
Mahendra, the King of Heaven, was generated from the prowess of the Lord, the demigods were generated from the mercy of the Lord, Lord Siva was generated from the anger of the Lord, and Lord Brahmā from His sober intelligence. The Vedic mantras were generated from the bodily holes of the Lord, and the great saints and prajāpatis were generated from His genitals. May that supremely powerful Lord be pleased with us.

SB 8.5.40
The goddess of fortune was generated from His chest, the inhabitants of Piṭṛloka from His shadow, religion from His bosom, and irreligion [the opposite of religion] from His back. The heavenly planets were generated from the top of His head, and the Apsarās from His sense enjoyment. May that supremely powerful Personality of Godhead be pleased with us.

SB 8.5.41
The brāhmaṇas and Vedic knowledge come from the mouth of the Supreme Personality of Godhead, the kṣatriyas and bodily strength come from His arms, the vaiśyas and their expert knowledge in productivity and wealth come from His thighs, and the śūdras, who are outside of Vedic knowledge, come from His feet. May that Supreme Personality of Godhead, who is full in prowess, be pleased with us.

SB 8.5.42
Greed is generated from His lower lip, affection from His upper lip, bodily luster from His nose, animalistic lusty desires from His sense of touch, Yamarāja from His eyebrows, and eternal time from His eyelashes. May that Supreme Lord be pleased with us.

SB 8.5.43
All learned men say that the five elements, eternal time, fruitive activity, the three modes of material nature, and the varieties produced by these modes are all creations of yogamāyā. This material world is therefore extremely difficult to understand, but those who are highly learned have rejected it. May the Supreme Personality of Godhead, who is the controller of everything, be pleased with us.

SB 8.5.44
Let us offer our respectful obeisances unto the Supreme Personality of Godhead, who is completely silent, free from endeavor, and completely satisfied by His own achievements. He is not attached to the activities of the material world through His senses. Indeed, in performing His pastimes in this material world, He is just like the unattached air.

SB 8.5.45
O Supreme Personality of Godhead, we are surrendered unto You, yet we wish to see You. Please make Your original form and smiling lotus face visible to our eyes and appreciable to our other senses.

SB 8.5.46
O Lord, O Supreme Personality of Godhead, by Your sweet will You appear in various incarnations, millennium after millennium, and act wonderfully, performing uncommon activities that would be impossible for us.

SB 8.5.47
Karmis are always anxious to accumulate wealth for their sense gratification, but for that purpose they must work very hard. Yet even though they work hard, the results are not satisfying. Indeed, sometimes their work results only in frustration. But devotees who have dedicated their lives to the service of the Lord can achieve substantial results without working very hard. These results exceed the devotee's expectations.

SB 8.5.48
Activities dedicated to the Supreme Personality of Godhead, even if

performed in small measure, never go in vain. The Supreme Personality of Godhead, being the supreme father, is naturally very dear and always ready to act for the good of the living entities.	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.
SB 8.5.49 When one pours water on the root of a tree, the trunk and branches of the tree are automatically pleased. Similarly, when one becomes a devotee of Lord Viṣṇu, everyone is served, for the Lord is the Supersoul of everyone.	SB 8.6.14 My Lord, we, the various demigods, the directors of this universe, have come to Your lotus feet. Please fulfill the purpose for which we have come. You are the witness of everything, from within and without. Nothing is unknown to You, and therefore it is unnecessary to inform You again of anything.
SB 8.5.50 My Lord, all obeisances unto You, who are eternal, beyond time's limits of past, present and future. You are inconceivable in Your activities, You are the master of the three modes of material nature, and, being transcendental to all material qualities, You are free from material contamination. You are the controller of all three of the modes of nature, but at the present You are in favor of the quality of goodness. Let us offer our respectful obeisances unto You.	SB 8.6.15 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.
SB 8.6: The Demigods and Demons Declare a Truce	SB 8.6.16 Śukadeva Gosvāmī continued: When the Lord was thus offered prayers by the demigods, headed by Lord Brahmā, He understood the purpose for which they had approached Him. Therefore, in a deep voice that resembled the rumbling of clouds, the Lord replied to the demigods, who all stood there attentively with folded hands.
SB 8.6.1 Śrī Śukadeva Gosvāmī said: O King Parīkṣit, the Supreme Personality of Godhead, Hari, being thus worshiped with prayers by the demigods and Lord Brahmā, appeared before them. His bodily effulgence resembled the simultaneous rising of thousands of suns.	SB 8.6.17 Although the Supreme Personality of Godhead, the master of the demigods, was capable of performing the activities of the demigods by Himself, He wanted to enjoy pastimes in churning the ocean. Therefore He spoke as follows.
SB 8.6.2 The vision of all the demigods was blocked by the Lord's effulgence. Thus they could see neither the sky, the directions, the land, nor even themselves, what to speak of seeing the Lord, who was present before them.	SB 8.6.18 The Supreme Personality of Godhead said: O Lord Brahmā, Lord Śiva and other demigods, please hear Me with great attention, for what I say will bring good fortune for all of you.
SB 8.6.3, SB 8.6.4, SB 8.6.5, SB 8.6.6, SB 8.6.7, SB 8.6.3-7 Lord Brahmā, along with Lord Śiva, saw the crystal-clear personal beauty of the Supreme Personality of Godhead, whose blackish body resembles a marakata gem, whose eyes are reddish like the depths of a lotus, who is dressed with garments that are yellow like molten gold, and whose entire body is attractively decorated. They saw His beautiful, smiling, lotuslike face, crowned by a helmet bedecked with valuable jewels. The Lord has attractive eyebrows, and His cheeks are adorned with earrings. Lord Brahmā and Lord Śiva saw the belt on the Lord's waist, the bangles on His arms, the necklace on His chest, and the ankle bells on His legs. The Lord is bedecked with flower garlands, His neck is decorated with the Kaustubha gem, and He carries with Him the goddess of fortune and His personal weapons, like His disc and club. When Lord Brahmā, along with Lord Śiva and the other demigods, thus saw the form of the Lord, they all immediately fell to the ground, offering their obeisances.	SB 8.6.19 As long as you are not flourishing, you should make a truce with the demons and asuras, who are now being favored by time.
SB 8.6.8 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.	SB 8.6.20 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.
SB 8.6.9 O best of persons, O supreme director, those who actually aspire for supreme good fortune worship this form of Your Lordship according to the Vedic Tantras. My Lord, we can see all the three worlds in You.	SB 8.6.21 Immediately endeavor to produce nectar, which a person who is about to die may drink to become immortal.
SB 8.6.10 My dear Lord, who are always fully independent, this entire cosmic manifestation arises from You, rests upon You and ends in You. Your Lordship is the beginning, sustenance and end of everything, like the earth, which is the cause of an earthen pot, which supports the pot, and to which the pot, when broken, finally returns.	SB 8.6.22, SB 8.6.23, SB 8.6.22-23 O demigods, cast into the ocean of milk all kinds of vegetables, grass, creepers and drugs. Then, with My help, making Mandara Mountain the churning rod and Vāsuki the rope for churning, churn the ocean of milk with undiverted attention. Thus the demons will be engaged in labor, but you, the demigods, will gain the actual result, the nectar produced from the ocean.
SB 8.6.11 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.	SB 8.6.24 My dear demigods, with patience and peace everything can be done, but if one is agitated by anger, the goal is not achieved. Therefore, whatever the demons ask, agree to their proposal.
SB 8.6.12 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.	SB 8.6.25 A poison known as kālākūṭa 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.
SB 8.6.13 Elephants afflicted by a forest fire become very happy when they get water from the Ganges. Similarly, O my Lord, from whose navel	SB 8.6.26 Śukadeva Gosvāmī continued: O King Parīkṣit, after advising the demigods in this way, the independent Supreme Personality of Godhead, the best of all living entities, disappeared from their presence.
	SB 8.6.27 Then Lord Brahmā and Lord Śiva, after offering their respectful obeisances to the Lord, returned to their abodes. All the demigods then approached Mahārāja Bali.
	SB 8.6.28 Mahārāja Bali, a most celebrated king of the demons, knew very well when to make peace and when to fight. Thus although his commanders and captains were agitated and were about to kill the demigods, Mahārāja Bali, seeing that the demigods were coming to him without a militant attitude, forbade his commanders to kill them.
	SB 8.6.29 The demigods approached Bali Mahārāja, the son of Virocana, and sat down near him. Bali Mahārāja was protected by the commanders of the demons and was most opulent, having conquered all the universes.

SB 8.6.30
After pleasing Bali Mahārāja with mild words, Lord Indra, the King of the demigods, who was most intelligent, very politely submitted all the proposals he had learned from the Supreme Personality of Godhead, Lord Viṣṇu.

SB 8.6.31
The proposals submitted by King Indra were immediately accepted by Bali Mahārāja and his assistants, headed by Śambara and Ariṣṭanemi, and by all the other residents of Tripura.

SB 8.6.32
O Mahārāja Parīkṣit, chastiser of enemies, the demigods and the demons thereafter made an armistice between them. Then, with great enterprise, they arranged to produce nectar, as proposed by Lord Indra.

SB 8.6.33
Thereafter, with great strength, the demons and demigods, who were all very powerful and who had long, stout arms, uprooted Mandara Mountain. Crying very loudly, they brought it toward the ocean of milk.

SB 8.6.34
Because of conveying the great mountain for a long distance, King Indra, Mahārāja Bali and the other demigods and demons became fatigued. Being unable to carry the mountain, they left it on the way.

SB 8.6.35
The mountain known as Mandara, which was extremely heavy, being made of gold, fell and smashed many demigods and demons.

SB 8.6.36
The demigods and demons were frustrated and disheartened, and their arms, thighs and shoulders were broken. Therefore the Supreme Personality of Godhead, who knows everything, appeared there on the back of His carrier, Garuḍa.

SB 8.6.37
Observing that most of the demons and the demigods had been crushed by the falling of the mountain, the Lord glanced over them and brought them back to life. Thus they became free from grief, and they even had no bruises on their bodies.

SB 8.6.38
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.

SB 8.6.39
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.

SB 8.7: Lord Śiva Saves the Universe by Drinking Poison

SB 8.7.1
Śukadeva Gosvāmī said: O best of the Kurus, Mahārāja Parīkṣit, the demigods and demons summoned Vāsuki, king of the serpents, requesting him to come and promising to give him a share of the nectar. They coiled Vāsuki around Mandara Mountain as a churning rope, and with great pleasure they endeavored to produce nectar by churning the ocean of milk.

SB 8.7.2
The Personality of Godhead, Ajita, grasped the front portion of the snake, and then the demigods followed.

SB 8.7.3
The leaders of the demons thought it unwise to hold the tail, the inauspicious portion of the snake. Instead, they wanted to hold the front, which had been taken by the Personality of Godhead and the demigods, because that portion was auspicious and glorious. Thus the demons, on the plea that they were all highly advanced students of Vedic knowledge and were all famous for their birth and activities, protested that they wanted to hold the front of the snake.

SB 8.7.4
Thus the demons remained silent, opposing the desire of the demigods. Seeing the demons and understanding their motive, the Personality of Godhead smiled. Without discussion, He immediately accepted their proposal by grasping the tail of the snake, and the demigods followed Him.

SB 8.7.5
After thus adjusting how the snake was to be held, the sons of Kāśyapa, both demigods and demons, began their activities, desiring to get nectar by churning the ocean of milk.

SB 8.7.6
O son of the Pāṇḍu dynasty, when Mandara Mountain was thus being used as a churning rod in the ocean of milk, it had no support, and therefore although held by the strong hands of the demigods and demons, it sank into the water.

SB 8.7.7
Because the mountain had been sunk by the strength of providence,

the demigods and demons were disappointed, and their faces seemed to shrivel.

SB 8.7.8
Seeing the situation that had been created by the will of the Supreme, the unlimitedly powerful Lord, whose determination is infallible, took the wonderful shape of a tortoise, entered the water, and lifted the great Mandara Mountain.

SB 8.7.9
When the demigods and demons saw that Mandara Mountain had been lifted, they were enlivened and encouraged to begin churning again. The mountain rested on the back of the great tortoise, which extended for eight hundred thousand miles like a large island.

SB 8.7.10
O King, when the demigods and demons, by the strength of their arms, rotated Mandara Mountain on the back of the extraordinary tortoise, the tortoise accepted the rolling of the mountain as a means of scratching His body, and thus He felt a pleasing sensation.

SB 8.7.11
Thereafter, Lord Viṣṇu entered the demons as the quality of passion, the demigods as the quality of goodness, and Vāsuki as the quality of ignorance to encourage them and increase their various types of strength and energy.

SB 8.7.12
Manifesting Himself with thousands of hands, the Lord then appeared on the summit of Mandara Mountain, like another great mountain, and held Mandara Mountain with one hand. In the upper planetary systems, Lord Brahmā and Lord Śiva, along with Indra, King of heaven, and other demigods, offered prayers to the Lord and showered flowers upon Him.

SB 8.7.13
The demigods and demons worked almost madly for the nectar, encouraged by the Lord, who was above and below the mountain and who had entered the demigods, the demons, Vāsuki and the mountain itself. Because of the strength of the demigods and demons, the ocean of milk was so powerfully agitated that all the alligators in the water were very much perturbed. Nonetheless the churning of the ocean continued in this way.

SB 8.7.14
Vāsuki had thousands of eyes and mouths. From his mouths he breathed smoke and blazing fire, which affected the demons, headed by Pauloma, Kāleya, Bali and Ilvala. Thus the demons, who appeared like sarala trees burned by a forest fire, gradually became powerless.

SB 8.7.15
Because the demigods were also affected by the blazing breath of Vāsuki, their bodily lusters diminished, and their garments, garlands, weapons and faces were blackened by smoke. However, by the grace of the Supreme Personality of Godhead, clouds appeared on the sea, pouring torrents of rain, and breezes blew, carrying particles of water from the sea waves, to give the demigods relief.

SB 8.7.16
When nectar did not come from the ocean of milk, despite so much endeavor by the best of the demigods and demons, the Supreme Personality of Godhead, Ajita, personally began to churn the ocean.

SB 8.7.17
The Lord appeared like a blackish cloud. He was dressed with yellow garments, His earrings shone on His ears like lightning, and His hair spread over His shoulders. He wore a garland of flowers, and His eyes were pinkish. With His strong, glorious arms, which award fearlessness throughout the universe, He took hold of Vāsuki and began churning the ocean, using Mandara Mountain as a churning rod. When engaged in this way, the Lord appeared like a beautifully situated mountain named Indranīla.

SB 8.7.18
The fish, sharks, tortoises and snakes were most agitated and perturbed. The entire ocean became turbulent, and even the large aquatic animals like whales, water elephants, crocodiles and timingīla fish [large whales that can swallow small whales] came to the surface. While the ocean was being churned in this way, it first produced a fiercely dangerous poison called hālahala.

SB 8.7.19
O King, when that uncontrollable poison was forcefully spreading up and down in all directions, all the demigods, along with the Lord Himself, approached Lord Śiva [Sadāśiva]. Feeling unsheltered and very much afraid, they sought shelter of him.

SB 8.7.20
The demigods observed Lord Śiva sitting on the summit of Kailāsa Hill with his wife, Bhavānī, for the auspicious development of the three worlds. He was being worshiped by great saintly persons desiring liberation. The demigods offered him their obeisances and prayers with great respect.

SB 8.7.21 The prajāpatis said: O greatest of all demigods, Mahādeva, Supersoul of all living entities and cause of their happiness and prosperity, we have come to the shelter of your lotus feet. Now please save us from this fiery poison, which is spreading all over the three worlds.	nonmoving creation. Since no one can understand you in truth, how can one offer you prayers? It is impossible. As far as we are concerned, we are creatures of Lord Brahmā's creation. Under the circumstances, therefore, we cannot offer you adequate prayers, but as far as our ability allows, we have expressed our feelings.
SB 8.7.22 O lord, you are the cause of bondage and liberation of the entire universe because you are its ruler. Those who are advanced in spiritual consciousness surrender unto you, and therefore you are the cause of mitigating their distresses, and you are also the cause of their liberation. We therefore worship Your Lordship.	SB 8.7.35 O greatest of all rulers, your actual identity is impossible for us to understand. As far as we can see, your presence brings flourishing happiness to everyone. Beyond this, no one can appreciate your activities. We can see this much, and nothing more.
SB 8.7.23 O lord, you are self-effluent and supreme. You create this material world by your personal energy, and you assume the names Brahmā, Viṣṇu and Mahēśvara when you act in creation, maintenance and annihilation.	SB 8.7.36 Śrīla Śukādeva Gosvāmī continued: Lord Śiva is always benevolent toward all living entities. When he saw that the living entities were very much disturbed by the poison, which was spreading everywhere, he was very compassionate. Thus he spoke to his eternal consort, Satī, as follows.
SB 8.7.24 You are the cause of all causes, the self-effluent, inconceivable, impersonal Brahman, which is originally Parabrahman. You manifest various potencies in this cosmic manifestation.	SB 8.7.37 Lord Śiva said: My dear Bhavānī, just see how all these living entities have been placed in danger because of the poison produced from the churning of the ocean of milk.
SB 8.7.25 O lord, you are the original source of Vedic literature. You are the original cause of material creation, the life force, the senses, the five elements, the three modes and the mahat-tattva. You are eternal time, determination and the two religious systems called truth [satya] and truthfulness [ṛta]. You are the shelter of the syllable om, which consists of three letters a-u-m.	SB 8.7.38 It is my duty to give protection and safety to all living entities struggling for existence. Certainly it is the duty of the master to protect his suffering dependents.
SB 8.7.26 O father of all planets, learned scholars know that fire is your mouth, the surface of the globe is your lotus feet, eternal time is your movement, all the directions are your ears, and Varuṇa, master of the waters, is your tongue.	SB 8.7.39 People in general, being bewildered by the illusory energy of the Supreme Personality of Godhead, are always engaged in animosity toward one another. But devotees, even at the risk of their own temporary lives, try to save them.
SB 8.7.27 O lord, the sky is your navel, the air is your breathing, the sun is your eyes, and the water is your semen. You are the shelter of all kinds of living entities, high and low. The god of the moon is your mind, and the upper planetary system is your head.	SB 8.7.40 My dear gentle wife Bhavānī, when one performs benevolent activities for others, the Supreme Personality of Godhead, Hari, is very pleased. And when the Lord is pleased, I am also pleased, along with all other living creatures. Therefore, let me drink this poison, for all the living entities may thus become happy because of me.
SB 8.7.28 O lord, you are the three Vedas personified. The seven seas are your abdomen, and the mountains are your bones. All drugs, creepers and vegetables are the hairs on your body, the Vedic mantras like Gāyatrī are the seven layers of your body, and the Vedic religious system is the core of your heart.	SB 8.7.41 Śrīla Śukādeva Gosvāmī continued: After informing Bhavānī in this way, Lord Śiva began to drink the poison, and Bhavānī, who knew perfectly well the capabilities of Lord Śiva, gave him her permission to do so.
SB 8.7.29 O lord, the five important Vedic mantras are represented by your five faces, from which the thirty-eight most celebrated Vedic mantras have been generated. Your Lordship, being celebrated as Lord Śiva, is self-illuminated. You are directly situated as the supreme truth, known as Paramātmā.	SB 8.7.42 Thereafter, Lord Śiva, who is dedicated to auspicious, benevolent work for humanity, compassionately took the whole quantity of poison in his palm and drank it.
SB 8.7.30 O lord, your shadow is seen in irreligion, which brings about varieties of irreligious creations. The three modes of nature—goodness, passion and ignorance—are your three eyes. All the Vedic literatures, which are full of verses, are emanations from you because their compilers wrote the various scriptures after receiving your glance.	SB 8.7.43 As if in defamation, the poison born from the ocean of milk manifested its potency by marking Lord Śiva's neck with a bluish line. That line, however, is now accepted as an ornament of the Lord.
SB 8.7.31 O Lord Girīśa, since the impersonal Brahman effulgence is transcendental to the material modes of goodness, passion and ignorance, the various directors of this material world certainly cannot appreciate it or even know where it is. It is not understandable even to Lord Brahmā, Lord Viṣṇu or the King of heaven, Mahendra.	SB 8.7.44 It is said that great personalities almost always accept voluntary suffering because of the suffering of people in general. This is considered the highest method of worshiping the Supreme Personality of Godhead, who is present in everyone's heart.
SB 8.7.32 When annihilation is performed by the flames and sparks emanating from your eyes, the entire creation is burned to ashes. Nonetheless, you do not know how this happens. What then is to be said of your destroying the Dakṣa-yajña, Tripurāsura and the kālakūṭa poison? Such activities cannot be subject matters for prayers offered to you.	SB 8.7.45 Upon hearing of this act, everyone, including Bhavānī [the daughter of Mahārāja Dakṣa], Lord Brahmā, Lord Viṣṇu, and the people in general, very highly praised this deed performed by Lord Śiva, who is worshiped by the demigods and who bestows benedictions upon the people.
SB 8.7.33 Exalted, self-satisfied persons who preach to the entire world think of your lotus feet constantly within their hearts. However, when persons who do not know your austerity see you moving with Umā, they misunderstand you to be lusty, or when they see you wandering in the crematorium they mistakenly think that you are ferocious and envious. Certainly they are shameless. They cannot understand your activities.	SB 8.7.46 Scorpions, cobras, poisonous drugs and other animals whose bites are poisonous took the opportunity to drink whatever little poison had fallen and scattered from Lord Śiva's hand while he was drinking.
SB 8.7.34 Even personalities like Lord Brahmā and other demigods cannot understand your position, for you are beyond the moving and	SB 8.8: The Churning of the Milk Ocean
	SB 8.8.1 Śukādeva Gosvāmī continued: Upon Lord Śiva's drinking the poison, both the demigods and the demons, being very pleased, began to churn the ocean with renewed vigor. As a result of this, there appeared a cow known as surabhi.
	SB 8.8.2 O King Parīkṣit, great sages who were completely aware of the Vedic ritualistic ceremonies took charge of that surabhi cow, which produced all the yogurt, milk and ghee absolutely necessary for offering oblations into the fire. They did this just for the sake of pure ghee, which they wanted for the performance of sacrifices to elevate themselves to the higher planetary systems, up to Brahmāloka.
	SB 8.8.3 Thereafter, a horse named Uccaiḥśravā, which was as white as the

moon, was generated. Bali Mahārāja desired to possess this horse, and Indra, the King of heaven, did not protest, for he had previously been so advised by the Supreme Personality of Godhead.

SB 8.8.4
As the next result of the churning, the king of elephants, named Airāvata, was generated. This elephant was white, and with its four tusks it defied the glories of Kailāsa Mountain, the glorious abode of Lord Śiva.

SB 8.8.5
Thereafter, O King, eight great elephants, which could go in any direction, were generated. They were headed by Airāvāṇa. Eight she-elephants, headed by Abhramu, were also generated.

SB 8.8.6
Generated thereafter from the great ocean were the celebrated gems Kaustubha-maṇi and Padmarāga-maṇi. Lord Viṣṇu, to decorate His chest, desired to possess them. Generated next was the pārijāta flower, which decorates the celestial planets. O King, as you fulfill the desires of everyone on this planet by fulfilling all ambitions, the pārijāta fulfills the desires of everyone.

SB 8.8.7
Next there appeared the Apsarās [who are used as prostitutes on the heavenly planets]. They were fully decorated with golden ornaments and lockets and were dressed in fine and attractive clothing. The Apsarās move very slowly in an attractive style that bewilders the inhabitants of the heavenly planets.

SB 8.8.8
Then there appeared the goddess of fortune, Ramā, who is absolutely dedicated to being enjoyed by the Supreme Personality of Godhead. She appeared like electricity, surpassing the lightning that might illuminate a marble mountain.

SB 8.8.9
Because of her exquisite beauty, her bodily features, her youth, her complexion and her glories, everyone, including the demigods, the demons and the human beings, desired her. They were attracted because she is the source of all opulences.

SB 8.8.10
The King of heaven, Indra, brought a suitable sitting place for the goddess of fortune. All the rivers of sacred water, such as the Ganges and Yamunā, personified themselves, and each of them brought pure water in golden waterpots for mother Lakṣmī, the goddess of fortune.

SB 8.8.11
The land became a person and collected all the drugs and herbs needed for installing the Deity. The cows delivered five products, namely milk, yogurt, ghee, urine and cow dung, and spring personified collected everything produced in spring, during the months of Caitra and Vaiśākha [April and May].

SB 8.8.12
The great sages performed the bathing ceremony of the goddess of fortune as directed in the authorized scriptures, the Gandharvas chanted all-auspicious Vedic mantras, and the professional women dancers very nicely danced and sang authorized songs prescribed in the Vedas.

SB 8.8.13
The clouds in personified form beat various types of drums, known as mṛdaṅgas, paṇavas, murajas and ānakas. They also blew conchshells and bugles known as gomukhas and played flutes and stringed instruments. The combined sound of these instruments was tumultuous.

SB 8.8.14
Thereafter, the great elephants from all the directions carried big water jugs full of Ganges water and bathed the goddess of fortune, to the accompaniment of Vedic mantras chanted by learned brāhmaṇas. While thus being bathed, the goddess of fortune maintained her original style, with a lotus flower in her hand, and she appeared very beautiful. The goddess of fortune is the most chaste, for she does not know anyone but the Supreme Personality of Godhead.

SB 8.8.15
The ocean, which is the source of all valuable jewels, supplied the upper and lower portions of a yellow silken garment. The predominating deity of the water, Varuṇa, presented flower garlands surrounded by six-legged bumblebees, drunken with honey.

SB 8.8.16
Viśvakarmā, one of the prajāpatis, supplied varieties of decorated ornaments. The goddess of learning, Sarasvatī, supplied a necklace, Lord Brahmā supplied a lotus flower, and the inhabitants of Nāgaloka supplied earrings.

SB 8.8.17
Thereafter, mother Lakṣmī, the goddess of fortune, having been properly celebrated with an auspicious ritualistic ceremony, began

moving about, holding in her hand a garland of lotus flowers, which were surrounded by humming bumblebees. Smiling with shyness, her cheeks decorated by her earrings, she looked extremely beautiful.

SB 8.8.18
Her two breasts, which were symmetrical and nicely situated, were covered with sandalwood pulp and kunkuma powder, and her waist was very thin. As she walked here and there, her ankle bells jingling softly, she appeared like a creeper of gold.

SB 8.8.19
While walking among the Gandharvas, Yakṣas, asuras, Siddhas, Cāraṇas and denizens of heaven, Lakṣmīdevī, the goddess of fortune, was scrutinizingly examining them, but she could not find anyone naturally endowed with all good qualities. None of them was devoid of faults, and therefore she could not take shelter of any of them.

SB 8.8.20
The goddess of fortune, examining the assembly, thought in this way: Someone who has undergone great austerity has not yet conquered anger. Someone possesses knowledge, but he has not conquered material desires. Someone is a very great personality, but he cannot conquer lusty desires. Even a great personality depends on something else. How, then, can he be the supreme controller?

SB 8.8.21
Someone may possess full knowledge of religion but still not be kind to all living entities. In someone, whether human or demigod, there may be renunciation, but that is not the cause of liberation. Someone may possess great power and yet be unable to check the power of eternal time. Someone else may have renounced attachment to the material world, yet he cannot compare to the Supreme Personality of Godhead. Therefore, no one is completely freed from the influence of the material modes of nature.

SB 8.8.22
Someone may have longevity but not have auspiciousness or good behavior. Someone may have both auspiciousness and good behavior, but the duration of his life is not fixed. Although such demigods as Lord Śiva have eternal life, they have inauspicious habits like living in crematoriums. And even if others are well qualified in all respects, they are not devotees of the Supreme Personality of Godhead.

SB 8.8.23
Śukadeva Gosvāmī continued: In this way, after full deliberation, the goddess of fortune accepted Mukunda as her husband because although He is independent and not in want of her, He possesses all transcendental qualities and mystic powers and is therefore the most desirable.

SB 8.8.24
Approaching the Supreme Personality of Godhead, the goddess of fortune placed upon His shoulders the garland of newly grown lotus flowers, which was surrounded by humming bumblebees searching for honey. Then, expecting to get a place on the bosom of the Lord, she remained standing by His side, her face smiling in shyness.

SB 8.8.25
The Supreme Personality of Godhead is the father of the three worlds, and His bosom is the residence of mother Lakṣmī, the goddess of fortune, the proprietor of all opulences. The goddess of fortune, by her favorable and merciful glance, can increase the opulence of the three worlds, along with their inhabitants and their directors, the demigods.

SB 8.8.26
The inhabitants of Gandharvaloka and Cāraṇaloka then took the opportunity to play their musical instruments, such as conchshells, bugles and drums. They began dancing and singing along with their wives.

SB 8.8.27
Lord Brahmā, Lord Śiva, the great sage Angirā, and similar directors of universal management showered flowers and chanted mantras indicating the transcendental glories of the Supreme Personality of Godhead.

SB 8.8.28
All the demigods, along with the prajāpatis and their descendants, being blessed by Lakṣmījī's glance upon them, were immediately enriched with good behavior and transcendental qualities. Thus they were very much satisfied.

SB 8.8.29
O King, because of being neglected by the goddess of fortune, the demons and Rākṣasas were depressed, bewildered and frustrated, and thus they became shameless.

SB 8.8.30
Next appeared Vāruṇī, the lotus-eyed goddess who controls drunkards. With the permission of the Supreme Personality of

Godhead, Kṛṣṇa, the demons, headed by Bali Mahārāja, took possession of this young girl.	SB 8.9.3 O wonderfully beautiful girl, You have such nice eyes, resembling the petals of a lotus flower. Who are You? Where do You come from? What is Your purpose in coming here, and to whom do You belong? O You whose thighs are extraordinarily beautiful, our minds are becoming agitated simply because of seeing You.
SB 8.8.31 O King, thereafter, while the sons of Kaśyapa, both demons and demigods, were engaged in churning the ocean of milk, a very wonderful male person appeared.	SB 8.9.4 What to speak of human beings, even the demigods, demons, Siddhas, Gandharvas, Cāraṇas and the various directors of the universe, the Prajāpatis, have never touched You before. It is not that we are unable to understand Your identity.
SB 8.8.32 He was strongly built; his arms were long, stout and strong; his neck, which was marked with three lines, resembled a conchshell; his eyes were reddish; and his complexion was blackish. He was very young, he was garlanded with flowers, and his entire body was fully decorated with various ornaments.	SB 8.9.5 O beautiful girl with beautiful eyebrows, certainly Providence, by His causeless mercy, has sent You to please the senses and minds of all of us. Is this not a fact?
SB 8.8.33 He was dressed in yellow garments and wore brightly polished earrings made of pearls. The tips of his hair were anointed with oil, and his chest was very broad. His body had all good features, he was stout and strong like a lion, and he was decorated with bangles. In his hand he carried a jug filled to the top with nectar.	SB 8.9.6 We are now all engaged in enmity among ourselves because of this one subject matter—the container of nectar. Although we have been born in the same family, we are becoming increasingly inimical. O thin-waisted woman, who are so beautiful in Your prestigious position, we therefore request You to favor us by settling our dispute.
SB 8.8.34 This person was Dhanvantari, a plenary portion of a plenary portion of Lord Viṣṇu. He was very conversant with the science of medicine, and as one of the demigods he was permitted to take a share in sacrifices.	SB 8.9.7 All of us, both demons and demigods, have been born of the same father, Kaśyapa, and thus we are related as brothers. But now we are exhibiting our personal prowess in dissension. Therefore we request You to settle our dispute and divide the nectar equally among us.
SB 8.8.35 Upon seeing Dhanvantari carrying the jug of nectar, the demons, desiring the jug and its contents, immediately snatched it away by force.	SB 8.9.8 Having thus been requested by the demons, the Supreme Personality of Godhead, who had assumed the form of a beautiful woman, began to smile. Looking at them with attractive feminine gestures, She spoke as follows.
SB 8.8.36 When the jug of nectar was carried off by the demons, the demigods were morose. Thus they sought shelter at the lotus feet of the Supreme Personality of Godhead, Hari.	SB 8.9.9 The Supreme Personality of Godhead, in the form of Mohinī, told the demons: O sons of Kaśyapa Muni, I am only a prostitute. How is it that you have so much faith in Me? A learned person never puts his faith in a woman.
SB 8.8.37 When the Supreme Personality of Godhead, who always desires to fulfill the ambitions of His devotees, saw that the demigods were morose, He said to them, "Do not be aggrieved. By My own energy I shall bewilder the demons by creating a quarrel among them. In this way I shall fulfill your desire to have the nectar."	SB 8.9.10 O demons, as monkeys, jackals and dogs are unsteady in their sexual relationships and want newer and newer friends every day, women who live independently seek new friends daily. Friendship with such a woman is never permanent. This is the opinion of learned scholars.
SB 8.8.38 O King, a quarrel then arose among the demons over who would get the nectar first. Each of them said, "You cannot drink it first. I must drink it first. Me first, not you!"	SB 8.9.11 Śrī Śukadeva Gosvāmī continued: After the demons heard the words of Mohinī-mūrti, who had spoken as if jokingly, they were all very confident. They laughed with gravity, and ultimately they delivered the container of nectar into Her hands.
SB 8.8.39, SB 8.8.40, SB 8.8.39-40 Some of the demons said, "All the demigods have taken part in churning the ocean of milk. Now, as everyone has an equal right to partake in any public sacrifice, according to the eternal religious system it is befitting that the demigods now have a share of the nectar." O King, in this way the weaker demons forbade the stronger demons to take the nectar.	SB 8.9.12 Thereafter, the Supreme Personality of Godhead, having taken possession of the container of nectar, smiled slightly and spoke in attractive words. She said: My dear demons, if you accept whatever I may do, whether honest or dishonest, then I can take responsibility for dividing the nectar among you.
SB 8.8.41, SB 8.8.42, SB 8.8.43, SB 8.8.44, SB 8.8.45, SB 8.8.46, SB 8.8.41-46 The Supreme Personality of Godhead, Viṣṇu, who can counteract any unfavorable situation, then assumed the form of an extremely beautiful woman. This incarnation as a woman, Mohinī-mūrti, was most pleasing to the mind. Her complexion resembled in color a newly grown blackish lotus, and every part of Her body was beautifully situated. Her ears were equally decorated with earrings, Her cheeks were very beautiful, Her nose was raised and Her face full of youthful luster. Her large breasts made Her waist seem very thin. Attracted by the aroma of Her face and body, bumblebees hummed around Her, and thus Her eyes were restless. Her hair, which was extremely beautiful, was garlanded with mallikā flowers. Her attractively constructed neck was decorated with a necklace and other ornaments, Her arms were decorated with bangles, Her body was covered with a clean sari, and Her breasts seemed like islands in an ocean of beauty. Her legs were decorated with ankle bells. Because of the movements of Her eyebrows as She smiled with shyness and glanced over the demons, all the demons were saturated with lusty desires, and every one of them desired to possess Her.	SB 8.9.13 The chiefs of the demons were not very expert in deciding things. Upon hearing the sweet words of Mohinī-mūrti, they immediately assented. "Yes," they answered. "What You have said is all right." Thus the demons agreed to accept Her decision.
SB 8.9: The Lord Incarnates as Mohinī-Mūrti	SB 8.9.14, SB 8.9.15, SB 8.9.14-15 The demigods and demons then observed a fast. After bathing, they offered clarified butter and oblations into the fire and gave charity to the cows and to the brāhmaṇas and members of the other orders of society, namely the kṣatriyas, vaiśyas and śūdras, who were all rewarded as they deserved. Thereafter, the demigods and demons performed ritualistic ceremonies under the directions of the brāhmaṇas. Then they dressed themselves with new garments according to their own choice, decorated their bodies with ornaments, and sat facing east on seats made of kuśa grass.
SB 8.9.1 Śukadeva Gosvāmī said: Thereafter, the demons became inimical toward one another. Throwing and snatching the container of nectar, they gave up their friendly relationship. Meanwhile, they saw a very beautiful young woman coming forward toward them.	SB 8.9.16, SB 8.9.17, SB 8.9.16-17 O King, as the demigods and demons sat facing east in an arena fully decorated with flower garlands and lamps and fragrant with the smoke of incense, that woman, dressed in a most beautiful sari, Her ankle bells tinkling, entered the arena, walking very slowly because of Her big, low hips. Her eyes were restless due to youthful pride, Her breasts were like water jugs, Her thighs resembled the trunks of elephants, and She carried a waterpot in Her hand.
SB 8.9.2 Upon seeing the beautiful woman, the demons said, "Alas, how wonderful is Her beauty, how wonderful the luster of Her body, and how wonderful the beauty of Her youthful age!" Speaking in this way, they quickly approached Her, full of lusty desires to enjoy Her, and began to inquire from Her in many ways.	SB 8.9.18 Her attractive nose and cheeks and Her ears, adorned with golden earrings, made Her face very beautiful. As She moved, Her sari's border on Her breasts moved slightly aside. When the demigods and

demons saw these beautiful features of Mohinī-mūrti, who was glancing at them and slightly smiling, they were all completely enchanted.
SB 8.9.19 Demons are by nature crooked like snakes. Therefore, to distribute a share of the nectar to them was not at all feasible, since this would be as dangerous as supplying milk to a snake. Considering this, the Supreme Personality of Godhead, who never falls down, did not deliver a share of nectar to the demons.
SB 8.9.20 The Supreme Personality of Godhead as Mohinī-mūrti, the master of the universe, arranged separate lines of sitting places and seated the demigods and demons according to their positions.
SB 8.9.21 Taking the container of nectar in Her hands, She first approached the demons, satisfied them with sweet words and thus cheated them of their share of the nectar. Then She administered the nectar to the demigods, who were sitting at a distant place, to make them free from invalidity, old age and death.
SB 8.9.22 O King, since the demons had promised to accept whatever the woman did, whether just or unjust, now, to keep this promise, to show their equilibrium and to save themselves from fighting with a woman, they remained silent.
SB 8.9.23 The demons had developed affection for Mohinī-mūrti and a kind of faith in Her, and they were afraid of disturbing their relationship. Therefore they showed respect and honor to Her words and did not say anything that might disturb their friendship with Her.
SB 8.9.24 Rāhu, the demon who causes eclipses of the sun and moon, covered himself with the dress of a demigod and thus entered the assembly of the demigods and drank nectar without being detected by anyone, even by the Supreme Personality of Godhead. The moon and the sun, however, because of permanent animosity toward Rāhu, understood the situation. Thus Rāhu was detected.
SB 8.9.25 The Supreme Personality of Godhead, Hari, using His disc, which was sharp like a razor, at once cut off Rāhu's head. When Rāhu's head was severed from his body, the body, being untouched by the nectar, could not survive.
SB 8.9.26 Rāhu's head, however, having been touched by the nectar, became immortal. Thus Lord Brahmā accepted Rāhu's head as one of the planets. Since Rāhu is an eternal enemy of the moon and the sun, he always tries to attack them on the nights of the full moon and the dark moon.
SB 8.9.27 The Supreme Personality of Godhead is the best friend and well-wisher of the three worlds. Thus when the demigods had almost finished drinking the nectar, the Lord, in the presence of all the demons, disclosed His original form.
SB 8.9.28 The place, the time, the cause, the purpose, the activity and the ambition were all the same for both the demigods and the demons, but the demigods achieved one result and the demons another. Because the demigods are always under the shelter of the dust of the Lord's lotus feet, they could very easily drink the nectar and get its result. The demons, however, not having sought shelter at the lotus feet of the Lord, were unable to achieve the result they desired.
SB 8.9.29 In human society there are various activities performed for the protection of one's wealth and life by one's words, one's mind and one's actions, but they are all performed for one's personal or extended sense gratification with reference to the body. All these activities are baffled because of being separate from devotional service. But when the same activities are performed for the satisfaction of the Lord, the beneficial results are distributed to everyone, just as water poured on the root of a tree is distributed throughout the entire tree.
SB 8.10: The Battle Between the Demigods and the Demons
SB 8.10.1 Śukadeva Gosvāmī said: O King, the demons and Daityas all engaged with full attention and effort in churning the ocean, but because they were not devotees of Vāsudeva, the Supreme Personality of Godhead, Kṛṣṇa, they were not able to drink the nectar.
SB 8.10.2 O King, after the Supreme Personality of Godhead had brought to completion the affairs of churning the ocean and feeding the nectar

to the demigods, who are His dear devotees, He left the presence of them all and was carried by Garuḍa to His own abode.
SB 8.10.3 Seeing the victory of the demigods, the demons became intolerant of their superior opulence. Thus they began to march toward the demigods with raised weapons.
SB 8.10.4 Thereafter, being enlivened because of drinking the nectar, the demigods, who are always at the shelter of the lotus feet of Nārāyaṇa, used their various weapons to counterattack the demons in a fighting spirit.
SB 8.10.5 O King, a fierce battle on the beach of the ocean of milk ensued between the demigods and the demons. The fighting was so terrible that simply hearing about it would make the hair on one's body stand on end.
SB 8.10.6 Both parties in that fight were extremely angry at heart, and in enmity they beat one another with swords, arrows and varieties of other weapons.
SB 8.10.7 The sounds of the conchshells, bugles, drums, bheris and damaris [kettledrums], as well as the sounds made by the elephants, horses and soldiers, who were both on chariots and on foot, were tumultuous.
SB 8.10.8 On that battlefield, the charioteers fought with the opposing charioteers, the infantry soldiers with the opposing infantry, the soldiers on horseback with the opposing soldiers on horseback, and the soldiers on the backs of elephants with the enemy soldiers on elephants. In this way, the fighting took place between equals.
SB 8.10.9 Some soldiers fought on the backs of camels, some on the backs of elephants, some on asses, some on white-faced and red-faced monkeys, some on tigers and some on lions. In this way, they all engaged in fighting.
SB 8.10.10, SB 8.10.11, SB 8.10.12, SB 8.10.10-12 O King, some soldiers fought on the backs of vultures, eagles, ducks, hawks and bhāsa birds. Some fought on the backs of timingilas, which can devour huge whales, some on the backs of śarabhas, and some on buffalo, rhinoceroses, cows, bulls, jungle cows and aruṇas. Others fought on the backs of jackals, rats, lizards, rabbits, human beings, goats, black deer, swans and boars. In this way, mounted on animals of the water, land and sky, including animals with deformed bodies, both armies faced each other and went forward.
SB 8.10.13, SB 8.10.14, SB 8.10.15, SB 8.10.13-15 O King, O descendant of Mahārāja Pāṇḍu, the soldiers of both the demigods and demons were decorated by canopies, colorful flags, and umbrellas with handles made of valuable jewels and pearls. They were further decorated by fans made of peacock feathers and by other fans also. The soldiers, their upper and lower garments waving in the breeze, naturally looked very beautiful, and in the light of the glittering sunshine their shields, ornaments and sharp, clean weapons appeared dazzling. Thus the ranks of soldiers seemed like two oceans with bands of aquatics.
SB 8.10.16, SB 8.10.17, SB 8.10.18, SB 8.10.16-18 For that battle the most celebrated commander in chief, Mahārāja Bali, son of Virocana, was seated on a wonderful airplane named Vaiḥāyasa. O King, this beautifully decorated airplane had been manufactured by the demon Maya and was equipped with weapons for all types of combat. It was inconceivable and indescribable. Indeed, it was sometimes visible and sometimes not. Seated in this airplane under a beautiful protective umbrella and being fanned by the best of cāmaras, Mahārāja Bali, surrounded by his captains and commanders, appeared just like the moon rising in the evening, illuminating all directions.
SB 8.10.19, SB 8.10.20, SB 8.10.21, SB 8.10.22, SB 8.10.23, SB 8.10.24, SB 8.10.19-24 Surrounding Mahārāja Bali on all sides were the commanders and captains of the demons, sitting on their respective chariots. Among them were the following demons: Namuci, Śambara, Bāṇa, Vipracitti, Ayomukha, Dvimūrdhā, Kālanābha, Praheti, Heti, Ilvala, Śakuni, Bhūtasantāpa, Vajradamśtra, Virocana, Hayagrīva, Śankuśīrā, Kapila, Meghadundubhi, Tāraka, Cakraḍṛk, Śumbha, Niśumbha, Jambha, Utkala, Ariṣṭa, Ariṣṭanemi, Tripurādhīpa, Maya, the sons of Puloma, the Kāleyas and Nivātakavaca. All of these demons had been deprived of their share of the nectar and had shared merely in the labor of churning the ocean. Now, they fought against the demigods, and to encourage their armies, they made a tumultuous sound like the roaring of lions and blew loudly on conchshells. Balabhit, Lord Indra, upon seeing this situation of his ferocious rivals, became

extremely angry.	bhalla, which were extremely sharp.
SB 8.10.25 Sitting on Airāvata, an elephant who can go anywhere and who holds water and wine in reserve for showering, Lord Indra looked just like the sun rising from Udayagiri, where there are reservoirs of water.	SB 8.10.43 When Bali Mahārāja saw the expert military activities of Indra, he could not restrain his anger. Thus he took up another weapon, known as śakti, which blazed like a great firebrand. But Indra cut that weapon to pieces while it was still in Bali's hand.
SB 8.10.26 Surrounding Lord Indra, King of heaven, were the demigods, seated on various types of vehicles and decorated with flags and weapons. Present among them were Vāyu, Agni, Varuṇa and other rulers of various planets, along with their associates.	SB 8.10.44 Thereafter, one by one, Bali Mahārāja used a lance, prāsa, tomara, ṛṣṭis and other weapons, but whatever weapons he took up, Indra immediately cut them to pieces.
SB 8.10.27 The demigods and demons came before each other and reproached one another with words piercing to the heart. Then they drew near and began fighting face to face in pairs.	SB 8.10.45 My dear King, Bali Mahārāja then disappeared and resorted to demoniac illusions. A giant mountain, generated from illusion, then appeared above the heads of the demigod soldiers.
SB 8.10.28 O King, Mahārāja Bali fought with Indra, Kārttikeya with Tāraka, Varuṇa with Heti, and Mitra with Praheti.	SB 8.10.46 From that mountain fell trees blazing in a forest fire. Chips of stone, with sharp edges like picks, also fell and smashed the heads of the demigod soldiers.
SB 8.10.29 Yamarāja fought with Kālanābha, Viśvakarmā with Maya Dānava, Tvaṣṭā with Śambara, and the sun-god with Virocana.	SB 8.10.47 Scorpions, large snakes and many other poisonous animals, as well as lions, tigers, boars and great elephants, all began falling upon the demigod soldiers, crushing everything.
SB 8.10.30, SB 8.10.31, SB 8.10.30-31 The demigod Aparājita fought with Namuci, and the two Aśvinī-kumāra brothers fought with Vṛṣaparvā. The sun-god fought with the one hundred sons of Mahārāja Bali, headed by Bāna, and the moon-god fought with Rāhu. The demigod controlling air fought with Puloma, and Śumbha and Niśumbha fought the supremely powerful material energy, Durgādevī, who is called Bhadra Kālī.	SB 8.10.48 O my King, many hundreds of male and female carnivorous demons, completely naked and carrying tridents in their hands, then appeared, crying the slogans "Cut them to pieces! Pierce them!"
SB 8.10.32, SB 8.10.33, SB 8.10.34, SB 8.10.32-34 O Mahārāja Parīkṣit, suppressor of enemies [Arindama], Lord Śiva fought with Jambha, and Vibhāvasu fought with Mahiṣāsura. Ilvala, along with his brother Vātāpi, fought the sons of Lord Brahmā. Durmarṣa fought with Cupid, the demon Utkala with the Mātṛkā demigoddesses, Bṛhaspati with Śukrācārya, and Śanaīścara [Saturn] with Narakāsura. The Maruts fought Nivātakavaca, the Vasus fought the Kālakeya demons, the Viśvedeva demigods fought the Pauloma demons, and the Rudras fought the Krodhavaśa demons, who were victims of anger.	SB 8.10.49 Fierce clouds, harassed by strong winds, then appeared in the sky. Rumbling very gravely with the sound of thunder, they began to shower live coals.
SB 8.10.35 All of these demigods and demons assembled on the battlefield with a fighting spirit and attacked one another with great strength. All of them desiring victory, they fought in pairs, hitting one another severely with sharpened arrows, swords and lances.	SB 8.10.50 A great devastating fire created by Bali Mahārāja began burning all the soldiers of the demigods. This fire, accompanied by blasting winds, seemed as terrible as the Sāmvartaka fire, which appears at the time of dissolution.
SB 8.10.36 They severed one another's heads, using weapons like bhuṣuṇḍis, cakras, clubs, ṛṣṭis, paṭṭiśas, śaktis, ulmukas, prāśas, paraśvadhas, nistriṁśas, lances, paṛiḡhas, mudgaras and bhindipālas.	SB 8.10.51 Thereafter, whirlpools and sea waves, agitated by fierce blasts of wind, appeared everywhere, before everyone's vision, in a furious flood.
SB 8.10.37 The elephants, horses, chariots, charioteers, infantry soldiers and various kinds of carriers, along with their riders, were slashed to pieces. The arms, thighs, necks and legs of the soldiers were severed, and their flags, bows, armor and ornaments were torn apart.	SB 8.10.52 While this magical atmosphere in the fight was being created by the invisible demons, who were expert in such illusions, the soldiers of the demigods became morose.
SB 8.10.38 Because of the impact on the ground of the legs of the demons and demigods and the wheels of the chariots, particles of dust flew violently into the sky and made a dust cloud that covered all directions of outer space, as far as the sun. But when the particles of dust were followed by drops of blood being sprinkled all over space, the dust cloud could no longer float in the sky.	SB 8.10.53 O King, when the demigods could find no way to counteract the activities of the demons, they wholeheartedly meditated upon the Supreme Personality of Godhead, the creator of the universe, who then immediately appeared.
SB 8.10.39 In the course of the battle, the warfield became strewn with the severed heads of heroes, their eyes still staring and their teeth still pressed against their lips in anger. Helmets and earrings were scattered from these severed heads. Similarly, many arms, decorated with ornaments and clutching various weapons, were strewn here and there, as were many legs and thighs, which resembled the trunks of elephants.	SB 8.10.54 The Supreme Personality of Godhead, whose eyes resemble the petals of a newly blossomed lotus, sat on the back of Garuḍa, spreading His lotus feet over Garuḍa's shoulders. Dressed in yellow, decorated by the Kaustubha gem and the goddess of fortune, and wearing an invaluable helmet and earrings, the Supreme Lord, holding various weapons in His eight hands, became visible to the demigods.
SB 8.10.40 Many headless trunks were generated on that battlefield. With weapons in their arms, those ghostly trunks, which could see with the eyes in the fallen heads, attacked the enemy soldiers.	SB 8.10.55 As the dangers of a dream cease when the dreamer awakens, the illusions created by the jugglery of the demons were vanquished by the transcendental prowess of the Supreme Personality of Godhead as soon as He entered the battlefield. Indeed, simply by remembrance of the Supreme Personality of Godhead, one becomes free from all dangers.
SB 8.10.41 Mahārāja Bali then attacked Indra with ten arrows and attacked Airāvata, Indra's carrier elephant, with three arrows. With four arrows he attacked the four horsemen guarding Airāvata's legs, and with one arrow he attacked the driver of the elephant.	SB 8.10.56 O King, when the demon Kālanemi, who was carried by a lion, saw that the Supreme Personality of Godhead, carried by Garuḍa, was on the battlefield, the demon immediately took his trident, whirled it and discharged it at Garuḍa's head. The Supreme Personality of Godhead, Hari, the master of the three worlds, immediately caught the trident, and with the very same weapon he killed the enemy Kālanemi, along with his carrier, the lion.
SB 8.10.42 Before Bali Mahārāja's arrows could reach him, Indra, King of heaven, who is expert in dealing with arrows, smiled and counteracted the arrows with arrows of another type, known as	SB 8.10.57 Thereafter, two very powerful demons named Māli and Sumāli were killed by the Supreme Lord, who severed their heads with His disc. Then Mālyavān, another demon, attacked the Lord. With his sharp club, the demon, who was roaring like a lion, attacked Garuḍa, the lord of the birds, who are born from eggs. But the Supreme Personality of Godhead, the original person, used His disc to cut off the head of that enemy also.

SB 8.11: King Indra Annihilates the Demons
SB 8.11.1 Śukadeva Gosvāmī said: Thereafter, by the supreme grace of the Supreme Personality of Godhead, Śrī Hari, all the demigods, headed by Indra and Vāyu, were brought back to life. Being enlivened, the demigods began severely beating the very same demons who had defeated them before.
SB 8.11.2 When the most powerful Indra became angry and took his thunderbolt in hand to kill Mahārāja Bali, the demons began lamenting, "Alas, alas!"
SB 8.11.3 Sober and tolerant and well equipped with paraphernalia for fighting, Bali Mahārāja moved before Indra on the great battlefield. King Indra, who always carries the thunderbolt in his hand, rebuked Bali Mahārāja as follows.
SB 8.11.4 Indra said: O rascal, as a cheater sometimes binds the eyes of a child and takes away his possessions, you are trying to defeat us by displaying some mystic power, although you know that we are the masters of all such mystic powers.
SB 8.11.5 Those fools and rascals who want to ascend to the upper planetary system by mystic power or mechanical means, or who endeavor to cross even the upper planets and achieve the spiritual world or liberation, I cause to be sent to the lowest region of the universe.
SB 8.11.6 Today, with my thunderbolt, which has hundreds of sharp edges, I, the same powerful person, shall sever your head from your body. Although you can produce so much jugglery through illusion, you are endowed with a poor fund of knowledge. Now, try to exist on this battlefield with your relatives and friends.
SB 8.11.7 Bali Mahārāja replied: All those present on this battlefield are certainly under the influence of eternal time, and according to their prescribed activities, they are destined to receive fame, victory, defeat and death, one after another.
SB 8.11.8 Seeing the movements of time, those who are cognizant of the real truth neither rejoice nor lament for different circumstances. Therefore, because you are jubilant due to your victory, you should be considered not very learned.
SB 8.11.9 You demigods think that your own selves are the cause of your attaining fame and victory. Because of your ignorance, saintly persons feel sorry for you. Therefore, although your words afflict the heart, we do not accept them.
SB 8.11.10 Śukadeva Gosvāmī said: After thus rebuking Indra, King of heaven, with sharp words, Bali Mahārāja, who could subdue any other hero, drew back to his ear the arrows known as nārācas and attacked Indra with these arrows. Then he again chastised Indra with strong words.
SB 8.11.11 Since Mahārāja Bali's rebukes were truthful, King Indra did not at all become sorry, just as an elephant beaten by its driver's rod does not become agitated.
SB 8.11.12 When Indra, the defeater of enemies, released his infallible thunderbolt scepter at Bali Mahārāja with a desire to kill him, Bali Mahārāja indeed fell to the ground with his airplane, like a mountain with its wings cut off.
SB 8.11.13 When the demon Jambhāsura saw that his friend Bali had fallen, he appeared before Indra, the enemy, just to serve Bali Mahārāja with friendly behavior.
SB 8.11.14 The greatly powerful Jambhāsura, carried by a lion, approached Indra and forcefully struck him on the shoulder with his club. He also struck Indra's elephant.
SB 8.11.15 Being beaten by Jambhāsura's club, Indra's elephant was confused and aggrieved. Thus it touched its knees to the ground and fell unconscious.
SB 8.11.16 Thereafter, Mātali, Indra's chariot driver, brought Indra's chariot, which was drawn by one thousand horses. Indra then left his elephant and got onto the chariot.
SB 8.11.17 Appreciating Mātali's service, Jambhāsura, the best of the demons, smiled. Nonetheless, he struck Mātali in the battle with a trident of

blazing fire.
SB 8.11.18 Although the pain was extremely severe, Mātali tolerated it with great patience. Indra, however, became extremely angry at Jambhāsura. He struck Jambhāsura with his thunderbolt and thus severed his head from his body.
SB 8.11.19 When Nārada Rsi informed Jambhāsura's friends and relatives that Jambhāsura had been killed, the three demons named Namuci, Bala and Pāka arrived on the battlefield in great haste.
SB 8.11.20 Rebuking Indra with harsh, cruel words that were piercing to the heart, these demons showered him with arrows, just as torrents of rain wash a great mountain.
SB 8.11.21 Quickly handling the situation on the battlefield, the demon Bala put all of Indra's one thousand horses into tribulation by simultaneously piercing them all with an equal number of arrows.
SB 8.11.22 Pāka, another demon, attacked both the chariot, with all its paraphernalia, and the chariot driver, Mātali, by fitting two hundred arrows to his bow and releasing them all simultaneously. This was indeed a wonderful act on the battlefield.
SB 8.11.23 Then Namuci, another demon, attacked Indra and injured him with fifteen very powerful golden-feathered arrows, which roared like a cloud full of water.
SB 8.11.24 Other demons covered Indra, along with his chariot and chariot driver, with incessant showers of arrows, just as clouds cover the sun in the rainy season.
SB 8.11.25 The demigods, being severely oppressed by their enemies and being unable to see Indra on the battlefield, were very anxious. Having no captain or leader, they began lamenting like traders in a wrecked vessel in the midst of the ocean.
SB 8.11.26 Thereafter, Indra released himself from the cage of the network of arrows. Appearing with his chariot, flag, horses and chariot driver and thus pleasing the sky, the earth and all directions, he shone effulgently like the sun at the end of night. Indra was bright and beautiful in the vision of everyone.
SB 8.11.27 When Indra, who is known as Vajra-dhara, the carrier of the thunderbolt, saw his own soldiers so oppressed by the enemies on the battlefield, he became very angry. Thus he took up his thunderbolt to kill the enemies.
SB 8.11.28 O King Parīkṣit, King Indra used his thunderbolt to cut off the heads of both Bala and Pāka in the presence of all their relatives and followers. In this way he created a very fearful atmosphere on the battlefield.
SB 8.11.29 O King, when Namuci, another demon, saw the killing of both Bala and Pāka, he was full of grief and lamentation. Thus he angrily made a great attempt to kill Indra.
SB 8.11.30 Being angry and roaring like a lion, the demon Namuci took up a steel spear, which was bound with bells and decorated with ornaments of gold. He loudly cried, "Now you are killed!" Thus coming before Indra to kill him, Namuci released his weapon.
SB 8.11.31 O King, when Indra, King of heaven, saw this very powerful spear falling toward the ground like a blazing meteor, he immediately cut it to pieces with his arrows. Then, being very angry, he struck Namuci's shoulder with his thunderbolt to cut off Namuci's head.
SB 8.11.32 Although King Indra hurled his thunderbolt at Namuci with great force, it could not even pierce his skin. It is very wonderful that the famed thunderbolt that had pierced the body of Vṛtrāsura could not even slightly injure the skin of Namuci's neck.
SB 8.11.33 When Indra saw the thunderbolt return from the enemy, he was very much afraid. He began to wonder whether this had happened because of some miraculous superior power.
SB 8.11.34 Indra thought: Formerly, when many mountains flying in the sky with wings would fall to the ground and kill people, I cut their wings with this same thunderbolt.
SB 8.11.35

Vṛtrāsura was the essence of the austerities undergone by Tvaṣṭā, yet the thunderbolt killed him. Indeed, not only he but also many other stalwart heroes, whose very skin could not be injured even by all kinds of weapons, were killed by the same thunderbolt.
SB 8.11.36 But now, although the same thunderbolt has been released against a less important demon, it has been ineffectual. Therefore, although it was as good as a brahmāstra, it has now become useless like an ordinary rod. I shall therefore hold it no longer.
SB 8.11.37 Śukadeva Gosvāmī continued: While the morose Indra was lamenting in this way, an ominous, unembodied voice said from the sky, "This demon Namuci is not to be annihilated by anything dry or moist."
SB 8.11.38 The voice also said, "O Indra, because I have given this demon the benediction that he will never be killed by any weapon that is dry or moist, you have to think of another way to kill him."
SB 8.11.39 After hearing the ominous voice, Indra, with great attention, began to meditate on how to kill the demon. He then saw that foam would be the means, for it is neither moist nor dry.
SB 8.11.40 Thus Indra, King of heaven, severed Namuci's head with a weapon of foam, which was neither dry nor moist. Then all the sages satisfied Indra, the exalted personality, by showering flowers and garlands upon him, almost covering him.
SB 8.11.41 Viśvāvasu and Parāvasu, the two chiefs of the Gandharvas, sang in great happiness. The kettledrums of the demigods sounded, and the Apsarās danced in jubilation.
SB 8.11.42 Vāyu, Agni, Varuṇa and other demigods began killing the demons who opposed them, just as lions kill deer in a forest.
SB 8.11.43 O King, when Lord Brahmā saw the imminent total annihilation of the demons, he sent a message with Nārada, who went before the demigods to make them stop fighting.
SB 8.11.44 The great sage Nārada said: All of you demigods are protected by the arms of Nārāyaṇa, the Supreme Personality of Godhead, and by His grace you have gotten the nectar. By the grace of the goddess of fortune, you are glorious in every way. Therefore, please stop this fighting.
SB 8.11.45 Śrī Śukadeva Gosvāmī said: Accepting the words of Nārada, the demigods gave up their anger and stopped fighting. Being praised by their followers, they returned to their heavenly planets.
SB 8.11.46 Following the order of Nārada Muni, whatever demons remained on the battlefield took Bali Mahārāja, who was in a precarious condition, to the hill known as Astagiri.
SB 8.11.47 There, on that hill, Śukrācārya brought to life all the dead demonic soldiers who had not lost their heads, trunks and limbs. He achieved this by his own mantra, known as Saṁjīvaṇī.
SB 8.11.48 Bali Mahārāja was very experienced in universal affairs. When he regained his senses and memory by the grace of Śukrācārya, he could understand everything that had happened. Therefore, although he had been defeated, he did not lament.
SB 8.12: The Mohinī-mūrti Incarnation Bewilders Lord Śiva
SB 8.12.1, SB 8.12.2, SB 8.12.1-2 Śukadeva Gosvāmī said: The Supreme Personality of Godhead, Hari, in the form of a woman, captivated the demons and enabled the demigods to drink the nectar. After hearing of these pastimes, Lord Śiva, who is carried by a bull, went to the place where Madhusūdana, the Lord, resides. Accompanied by his wife, Umā, and surrounded by his companions, the ghosts, Lord Śiva went there to see the Lord's form as a woman.
SB 8.12.3 The Supreme Personality of Godhead welcomed Lord Śiva and Umā with great respect, and after being seated comfortably, Lord Śiva duly worshiped the Lord and smilingly spoke as follows.
SB 8.12.4 Lord Mahādeva said: O chief demigod among the demigods, O all-pervading Lord, master of the universe, by Your energy You are transformed into the creation. You are the root and efficient cause of

everything. You are not material. Indeed, You are the Supersoul or supreme living force of everything. Therefore, You are Parameśvara, the supreme controller of all controllers.
SB 8.12.5 The manifest, the unmanifest, false ego and the beginning, maintenance and annihilation of this cosmic manifestation all come from You, the Supreme Personality of Godhead. But because You are the Absolute Truth, the supreme absolute spirit soul, the Supreme Brahman, such changes as birth, death and sustenance do not exist in You.
SB 8.12.6 Pure devotees or great saintly persons who desire to achieve the highest goal in life and who are completely free from all material desires for sense gratification engage constantly in the transcendental service of Your lotus feet.
SB 8.12.7 My Lord, You are the Supreme Brahman, complete in everything. Being completely spiritual, You are eternal, free from the material modes of nature, and full of transcendental bliss. Indeed, for You there is no question of lamentation. Since You are the supreme cause, the cause of all causes, nothing can exist without You. Yet we are different from You in a relationship of cause and effect, for in one sense the cause and effect are different. You are the original cause of creation, manifestation and annihilation, and You bestow benedictions upon all living entities. Everyone depends upon You for the results of his activities, but You are always independent.
SB 8.12.8 My dear Lord, Your Lordship alone is the cause and the effect. Therefore, although You appear to be two, You are the absolute one. As there is no difference between the gold of a golden ornament and the gold in a mine, there is no difference between cause and effect; both of them are the same. Only because of ignorance do people concoct differences and dualities. You are free from material contamination, and since the entire cosmos is caused by You and cannot exist without You, it is an effect of Your transcendental qualities. Thus the conception that Brahman is true and the world false cannot be maintained.
SB 8.12.9 Those who are known as the impersonalist Vedāntists regard You as the impersonal Brahman. Others, known as the Mīmāṃsaka philosophers, regard You as religion. The Sāṅkhya philosophers regard You as the transcendental person who is beyond prakṛti and puruṣa and who is the controller of even the demigods. The followers of the codes of devotional service known as the Pāñcarātras regard You as being endowed with nine different potencies. And the Patañjala philosophers, the followers of Patañjali Muni, regard You as the supreme independent Personality of Godhead, who has no equal or superior.
SB 8.12.10 O my Lord, I, who am considered to be the best of the demigods, and Lord Brahmā and the great ṛṣis, headed by Maṛīci, are born of the mode of goodness. Nonetheless, we are bewildered by Your illusory energy and cannot understand what this creation is. Aside from us, what is to be said of others, like the demons and human beings, who are in the base modes of material nature [rajo-guṇa and tamogūṇa]? How will they know You?
SB 8.12.11 My Lord, You are the supreme knowledge personified. You know everything about this creation and its beginning, maintenance and annihilation, and You know all the endeavors made by the living entities, by which they are either implicated in this material world or liberated from it. As the air enters the vast sky and also enters the bodies of all moving and nonmoving entities, You are present everywhere, and therefore You are the knower of all.
SB 8.12.12 My Lord, I have seen all kinds of incarnations You have exhibited by Your transcendental qualities, and now that You have appeared as a beautiful young woman, I wish to see that form of Your Lordship.
SB 8.12.13 My Lord, we have come here desiring to see that form of Your Lordship which You showed to the demons to captivate them completely and in this way enable the demigods to drink nectar. I am very eager to see that form.
SB 8.12.14 Śukadeva Gosvāmī said: When Lord Viṣṇu was thus requested by Lord Śiva, who carries a trident in his hand, He smiled with gravity and replied to Lord Śiva as follows.
SB 8.12.15 The Supreme Personality of Godhead said: When the demons took away the jug of nectar, I assumed the form of a beautiful woman to bewilder them by directly cheating them and thus to act in the

interest of the demigods.
SB 8.12.16 O best of the demigods, I shall now show you My form that is very much appreciated by those who are lusty. Since you want to see that form, I shall reveal it in your presence.
SB 8.12.17 Śukadeva Gosvāmī continued: After speaking in this way, the Supreme Personality of Godhead, Viṣṇu, immediately disappeared, and Lord Śiva remained there with Umā, looking for Him all around with moving eyes.
SB 8.12.18 Thereafter, in a nice forest nearby, full of trees with reddish-pink leaves and varieties of flowers, Lord Śiva saw a beautiful woman playing with a ball. Her hips were covered with a shining sari and ornamented with a belt.
SB 8.12.19 Because the ball was falling down and bouncing up, as She played with it Her breasts trembled, and because of the weight of those breasts and Her heavy flower garlands, Her waist appeared to be all but breaking at every step, as Her two soft feet, which were reddish like coral, moved here and there.
SB 8.12.20 The woman's face was decorated by broad, beautiful, restless eyes, which moved as the ball bounced here and there from Her hand. The two brilliant earrings on Her ears decorated Her shining cheeks like bluish reflections, and the hair scattered on Her face made Her even more beautiful to see.
SB 8.12.21 As She played with the ball, the sari covering Her body became loose, and Her hair scattered. She tried to bind Her hair with Her beautiful left hand, and at the same time She played with the ball by striking it with Her right hand. This was so attractive that the Supreme Lord, by His internal potency, in this way captivated everyone.
SB 8.12.22 While Lord Śiva observed the beautiful woman playing with the ball, She sometimes glanced at him and slightly smiled in bashfulness. As he looked at the beautiful woman and She watched him, he forgot both himself and Umā, his most beautiful wife, as well as his associates nearby.
SB 8.12.23 When the ball leaped from Her hand and fell at a distance, the woman began to follow it, but as Lord Śiva observed these activities, a breeze suddenly blew away the fine dress and belt that covered her.
SB 8.12.24 Thus Lord Śiva saw the woman, every part of whose body was beautifully formed, and the beautiful woman also looked at him. Therefore, thinking that She was attracted to him, Lord Śiva became very much attracted to Her.
SB 8.12.25 Lord Śiva, his good sense taken away by the woman because of lusty desires to enjoy with Her, became so mad for Her that even in the presence of Bhavānī he did not hesitate to approach Her.
SB 8.12.26 The beautiful woman was already naked, and when She saw Lord Śiva coming toward Her, She became extremely bashful. Thus She kept smiling, but She hid Herself among the trees and did not stand in one place.
SB 8.12.27 His senses being agitated, Lord Śiva, victimized by lusty desires, began to follow Her, just as a lusty elephant follows a she-elephant.
SB 8.12.28 After following Her with great speed, Lord Śiva caught Her by the braid of Her hair and dragged Her near him. Although She was unwilling, he embraced Her with his arms.
SB 8.12.29, SB 8.12.30, SB 8.12.29-30 Being embraced by Lord Śiva like a female elephant embraced by a male, the woman, whose hair was scattered, swirled like a snake. O King, this woman, who had large, high hips, was a woman of yogamāyā presented by the Supreme Personality of Godhead. She released Herself somehow or other from the fond embrace of Lord Śiva's arms and ran away.
SB 8.12.31 As if harassed by an enemy in the form of lusty desires, Lord Śiva followed the path of Lord Viṣṇu, who acts very wonderfully and who had taken the form of Mohinī.
SB 8.12.32 Just as a maddened bull elephant follows a female elephant who is able to conceive pregnancy, Lord Śiva followed the beautiful woman and discharged semen, even though his discharge of semen never

goes in vain.
SB 8.12.33 O King, wheresoever on the surface of the globe fell the semen of the great personality of Lord Śiva, mines of gold and silver later appeared.
SB 8.12.34 Following Mohinī, Lord Śiva went everywhere—near the shores of the rivers and lakes, near the mountains, near the forests, near the gardens, and wherever there lived great sages.
SB 8.12.35 O Mahārāja Parikṣit, best of kings, when Lord Śiva had fully discharged semen, he could see how he himself had been victimized by the illusion created by the Supreme Personality of Godhead. Thus he restrained himself from any further māyā.
SB 8.12.36 Thus Lord Śiva could understand his position and that of the Supreme Personality of Godhead, who has unlimited potencies. Having reached this understanding, he was not at all surprised by the wonderful way Lord Viṣṇu had acted upon him.
SB 8.12.37 Seeing Lord Śiva unagitated and unashamed, Lord Viṣṇu [Madhusūdana] was very pleased. Thus He resumed His original form and spoke as follows.
SB 8.12.38 The Supreme Personality of Godhead said: O best of the demigods, although you have been amply harassed because of My potency in assuming the form of a woman, you are established in your position. Therefore, may all good fortune be upon you.
SB 8.12.39 My dear Lord Śambhu, who within this material world but you can surpass My illusory energy? People are generally attached to sense enjoyment and conquered by its influence. Indeed, the influence of material nature is very difficult for them to surmount.
SB 8.12.40 The material, external energy [māyā], who cooperates with Me in creation and who is manifested in the three modes of nature, will not be able to bewilder you any longer.
SB 8.12.41 Śukadeva Gosvāmī said: O King, having thus been praised by the Supreme Personality, who bears the mark of Śrīvatsa on His chest, Lord Śiva circumambulated Him. Then, after taking permission from Him, Lord Śiva returned to his abode, Kailāsa, along with his associates.
SB 8.12.42 O descendant of Bharata Mahārāja, Lord Śiva, in jubilation, then addressed his wife, Bhavānī, who is accepted by all authorities as the potency of Lord Viṣṇu.
SB 8.12.43 Lord Śiva said: O Goddess, you have now seen the illusory energy of the Supreme Personality of Godhead, who is the unborn master of everyone. Although I am one of the principal expansions of His Lordship, even I was illusioned by His energy. What then is to be said of others, who are fully dependent on māyā?
SB 8.12.44 When I finished performing mystic yoga for one thousand years, you asked me upon whom I was meditating. Now, here is that Supreme Person to whom time has no entrance and who the Vedas cannot understand.
SB 8.12.45 Śukadeva Gosvāmī said: My dear King, the person who bore the great mountain on His back for the churning of the ocean of milk is the same Supreme Personality of Godhead, known as Śārṅga-dhanvā. I have now described to you His prowess.
SB 8.12.46 The endeavor of one who constantly hears or describes this narration of the churning of the ocean of milk will never be fruitless. Indeed, chanting the glories of the Supreme Personality of Godhead is the only means to annihilate all sufferings in this material world.
SB 8.12.47 Assuming the form of a young woman and thus bewildering the demons, the Supreme Personality of Godhead distributed to His devotees, the demigods, the nectar produced from the churning of the ocean of milk. Unto that Supreme Personality of Godhead, who always fulfills the desires of His devotees, I offer my respectful obeisances.
SB 8.13: Description of Future Manus
SB 8.13.1 Śukadeva Gosvāmī said: The present Manu, who is named Śrāddhadeva, is the son of Vivasvān, the predominating deity on the sun planet. Śrāddhadeva is the seventh Manu. Now please hear from

me as I describe his sons.
SB 8.13.2, SB 8.13.3, SB 8.13.2-3 O King Parīkṣit, among the ten sons of Manu are Ikṣvāku, Nabhaga, Dhṛṣṭa, Saryāti, Nariṣyanta and Nābhāga. The seventh son is known as Diṣṭa. Then come Tarūṣa and Pṛṣadhra, and the tenth son is known as Vasumān.
SB 8.13.4 In this manvantara, O King, the Ādityas, the Vasus, the Rudras, the Viśvedevas, the Maruts, the two Aśvinī-kumāra brothers and the Rbhvas are the demigods. Their head king [Indra] is Purandara.
SB 8.13.5 Kāśyapa, Atri, Vasiṣṭha, Viśvāmitra, Gautama, Jamadagni and Bharadvāja are known as the seven sages.
SB 8.13.6 In this manvantara, the Supreme Personality of Godhead appeared as the youngest of all the Ādityas, known as Vāmana, the dwarf. His father was Kāśyapa and His mother Aditi.
SB 8.13.7 I have briefly explained to you the position of the seven Manus. Now I shall describe the future Manus, along with the incarnations of Lord Viṣṇu.
SB 8.13.8 O King, I have previously described [in the Sixth Canto] the two daughters of Viśvakarmā, named Samjñā and Chāyā, who were the first two wives of Vivasvān.
SB 8.13.9 It is said that the sun-god had a third wife, named Vaḍavā. Of the three wives, the wife named Samjñā had three children-Yama, Yamī and Śrāddhadeva. Now let me describe the children of Chāyā.
SB 8.13.10 Chāyā had a son named Sāvarni and a daughter named Tapatī, who later became the wife of King Samvaraṇa. Chāyā's third child is known as Śanaīścara [Saturn]. Vaḍavā gave birth to two sons, namely the Aśvinī brothers.
SB 8.13.11 O King, when the period of the eighth Manu arrives, Sāvarni will become the Manu. Nirmoka and Virajaska will be among his sons.
SB 8.13.12 In the period of the eighth Manu, among the demigods will be the Sutapās, the Virajas and the Amṛtaprabhas. The king of the demigods, Indra, will be Bali Mahārāja, the son of Virocana.
SB 8.13.13 Bali Mahārāja gave a gift of three paces of land to Lord Viṣṇu, and because of this charity he lost all the three worlds. Later, however, when Lord Viṣṇu is pleased because of Bali's giving everything to Him, Bali Mahārāja will achieve the perfection of life.
SB 8.13.14 With great affection, the Personality of Godhead bound Bali and then installed him in the kingdom of Sutala, which is more opulent than the heavenly planets. Mahārāja Bali now resides on that planet and is more comfortably situated than Indra.
SB 8.13.15, SB 8.13.16, SB 8.13.15-16 O King, during the eighth manvantara, the great personalities Gālava, Dīptimān, Paraśurāma, Aśvatthāmā, Kṛpācārya, Rṣyaśṛṅga and our father, Vyāsadeva, the incarnation of Nārāyaṇa, will be the seven sages. For the present, they are all residing in their respective āśramas.
SB 8.13.17 In the eighth manvantara, the greatly powerful Personality of Godhead Sārvabhauma will take birth. His father will be Devaguhyā, and His mother will be Sarasvatī. He will take the kingdom away from Purandara [Lord Indra] and give it to Bali Mahārāja.
SB 8.13.18 O King, the ninth Manu will be Dakṣa-sāvarni, who is born of Varuṇa. Among his sons will be Bhūtaketu, and Dīptaketu.
SB 8.13.19 In this ninth manvantara, the Pāras and Marīcigarbhas will be among the demigods. The king of heaven, Indra, will be named Adbhuta, and Dyutimān will be among the seven sages.
SB 8.13.20 Rṣabhadeva, a partial incarnation of the Supreme Personality of Godhead, will take birth from his father, Āyusmān, and his mother, Ambudhārā. He will enable the Indra named Adbhuta to enjoy the opulence of the three worlds.
SB 8.13.21 The son of Upaśloka known as Brahma-sāvarni will be the tenth Manu. Bhūriṣeṇa will be among his sons, and the brāhmaṇas headed by Haviṣmān will be the seven sages.
SB 8.13.22 Haviṣmān, Sukṛta, Satya, Jaya, Mūrti and others will be the seven

sages, the Suvāsanas and Viruddhas will be among the demigods, and Śambhu will be their king, Indra.
SB 8.13.23 In the home of Viśvasraṣṭā, a plenary portion of the Supreme Personality of Godhead will appear from the womb of Viśūci as the incarnation known as Viśvaksena. He will make friends with Śambhu.
SB 8.13.24 In the eleventh manvantara, the Manu will be Dharma-sāvarni, who will be extremely learned in spiritual knowledge. From him there will come ten sons, headed by Satyadharmā.
SB 8.13.25 The Vihāṅgamas, Kāmagamas, Nirvānarucis and others will be the demigods. The king of the demigods, Indra, will be Vaidhṛta, and the seven sages will be headed by Aruṇa.
SB 8.13.26 The son of Āryaka known as Dharmasetu, a partial incarnation of the Supreme Personality of Godhead, will appear from the womb of Vaidhṛtā, the wife of Āryaka, and will rule the three worlds.
SB 8.13.27 O King, the twelfth Manu will be named Rudra-sāvarni. Devavān, Upadeva and Devaśreṣṭha will be among his sons.
SB 8.13.28 In this manvantara, the name of Indra will be Rṭadhāmā, and the demigods will be headed by the Haritas. Among the sages will be Tapomūrti, Tapasvī and Āgnidhraka.
SB 8.13.29 From the mother named Sunṛtā and the father named Satyasahā will come Svadhāmā, a partial incarnation of the Supreme Personality of Godhead. He will rule that manvantara.
SB 8.13.30 The thirteenth Manu will be named Deva-sāvarni, and he will be very advanced in spiritual knowledge. Among his sons will be Citrasena and Vicitra.
SB 8.13.31 In the thirteenth manvantara, the Sukarmās and Sutṛāmas will be among the demigods, Divaspati will be the king of heaven, and Nirmoka and Tattvadarśa will be among the seven sages.
SB 8.13.32 The son of Devahotra known as Yogeśvara will appear as a partial incarnation of the Supreme Personality of Godhead. His mother's name will be Bṛhatī. He will perform activities for the welfare of Divaspati.
SB 8.13.33 The name of the fourteenth Manu will be Indra-sāvarni. He will have sons like Uru, Gambhīra and Budha.
SB 8.13.34 The Pavitras and Cākṣuṣas will be among the demigods, and Śuci will be Indra, the king of heaven. Agni, Bāhu, Śuci, Suddha, Māgadha and others of great austerity will be the seven sages.
SB 8.13.35 O King Parīkṣit, in the fourteenth manvantara the Supreme Personality of Godhead will appear from the womb of Vitānā, and His father's name will be Satṛāyaṇa. This incarnation will be celebrated as Bṛhadbhānu, and He will administer spiritual activities.
SB 8.13.36 O King, I have now described to you the fourteen Manus appearing in the past, present and future. The total duration of time ruled by these Manus is one thousand yuga cycles. This is called a kalpa, or one day of Lord Brahmā.
SB 8.14: The System of Universal Management
SB 8.14.1 Mahārāja Parīkṣit inquired: O most opulent Śukadeva Gosvāmī, please explain to me how Manu and the others in each manvantara are engaged in their respective duties, and by whose order they are so engaged.
SB 8.14.2 Śukadeva Gosvāmī said: The Manus, the sons of Manu, the great sages, the Indras and all the demigods, O King, are appointed by the Supreme Personality of Godhead in His various incarnations such as Yajña.
SB 8.14.3 O King, I have already described to you various incarnations of the Lord, such as Yajña. The Manus and others are chosen by these incarnations, under whose direction they conduct the universal affairs.
SB 8.14.4 At the end of every four yugas, the great saintly persons, upon seeing

that the eternal occupational duties of mankind have been misused, reestablish the principles of religion.
SB 8.14.5 Thereafter, O King, the Manus, being fully engaged according to the instructions of the Supreme Personality of Godhead, directly reestablish the principles of occupational duty in its full four parts.
SB 8.14.6 To enjoy the results of sacrifices [yajñas], the rulers of the world, namely the sons and grandsons of Manu, discharge the orders of the Supreme Personality of Godhead until the end of Manu's reign. The demigods also share the results of these sacrifices.
SB 8.14.7 Indra, King of heaven, receiving benedictions from the Supreme Personality of Godhead and thus enjoying highly developed opulences, maintains the living entities all over the three worlds by pouring sufficient rain on all the planets.
SB 8.14.8 In every yuga, the Supreme Personality of Godhead, Hari, assumes the form of Siddhas such as Sanaka to preach transcendental knowledge. He assumes the form of great saintly persons such as Yājñavalkya to teach the way of karma, and He assumes the form of great yogīs such as Dattātreya to teach the system of mystic yoga.
SB 8.14.9 In the form of Prajāpati Marīci, the Supreme Personality of Godhead creates progeny; becoming the king, He kills the thieves and rogues; and in the form of time, He annihilates everything. All the different qualities of material existence should be understood to be qualities of the Supreme Personality of Godhead.
SB 8.14.10 People in general are bewildered by the illusory energy, and therefore they try to find the Absolute Truth, the Supreme Personality of Godhead, through various types of research and philosophical speculation. Nonetheless, they are unable to see the Supreme Lord.
SB 8.14.11 In one kalpa, or one day of Brahmā, there take place the many changes called vikalpas. O King, all of these have been previously described to you by me. Learned scholars who know the past, present and future have ascertained that in one day of Brahmā there are fourteen Manus.
SB 8.15: Bali Mahārāja Conquers the Heavenly Planets
SB 8.15.1, SB 8.15.2, SB 8.15.1-2 Mahārāja Parīkṣit inquired: The Supreme Personality of Godhead is the proprietor of everything. Why did He beg three paces of land from Bali Mahārāja like a poor man, and when He got the gift for which He had begged, why did He nonetheless arrest Bali Mahārāja? I am very much anxious to know the mystery of these contradictions.
SB 8.15.3 Śukadeva Gosvāmī said: O King, when Bali Mahārāja lost all his opulence and died in the fight, Śukrācārya, a descendant of Bṛghu Muni, brought him back to life. Because of this, the great soul Bali Mahārāja became a disciple of Śukrācārya and began to serve him with great faith, offering everything he had.
SB 8.15.4 The brāhmaṇa descendants of Bṛghu Muni were very pleased with Bali Mahārāja, who desired to conquer the kingdom of Indra. Therefore, after purifying him and properly bathing him according to regulative principles, they engaged him in performing the yajña known as Viśvajit.
SB 8.15.5 When ghee [clarified butter] was offered in the fire of sacrifice, there appeared from the fire a celestial chariot covered with gold and silk. There also appeared yellow horses like those of Indra, and a flag marked with a lion.
SB 8.15.6 A gilded bow, two quivers of infallible arrows, and celestial armor also appeared. Bali Mahārāja's grandfather Prahlāda Mahārāja offered Bali a garland of flowers that would never fade, and Śukrācārya gave him a conchshell.
SB 8.15.7 When Mahārāja Bali had thus performed the special ritualistic ceremony advised by the brāhmaṇas and had received, by their grace, the equipment for fighting, he circumambulated the brāhmaṇas and offered them obeisances. He also saluted Prahlāda Mahārāja and offered obeisances to him.
SB 8.15.8, SB 8.15.9, SB 8.15.8-9 Then, after getting on the chariot given by Śukrācārya, Bali Mahārāja, decorated with a nice garland, put protective armor on his

body, equipped himself with a bow, and took up a sword and a quiver of arrows. When he sat down on the seat of the chariot, his arms decorated with golden bangles and his ears with sapphire earrings, he shone like a worshipable fire.
SB 8.15.10, SB 8.15.11, SB 8.15.10-11 When he assembled with his own soldiers and the demon chiefs, who were equal to him in strength, opulence and beauty, they appeared as if they would swallow the sky and burn all directions with their vision. After thus gathering the demonic soldiers, Bali Mahārāja departed for the opulent capital of Indra. Indeed, he seemed to make the entire surface of the world tremble.
SB 8.15.12 King Indra's city was full of pleasing orchards and gardens, such as the Nandana garden. Because of the weight of the flowers, leaves and fruit, the branches of the eternally existing trees were bending down. The gardens were visited by pairs of chirping birds and singing bees. The entire atmosphere was celestial.
SB 8.15.13 Beautiful women protected by the demigods sported in the gardens, which had lotus ponds full of swans, cakravākas and ducks.
SB 8.15.14 The city was surrounded by trenches full of Ganges water, known as Ākāśa-gaṅgā, and by a high wall, which was the color of fire. Upon this wall were parapets for fighting.
SB 8.15.15 The doors were made of solid gold plates, and the gates were of excellent marble. These were linked by various public roads. The entire city had been constructed by Viśvakarmā.
SB 8.15.16 The city was full of courtyards, wide roads, assembly houses, and not less than one hundred million airplanes. The crossroads were made of pearl, and there were sitting places made of diamond and coral.
SB 8.15.17 Everlastingly beautiful and youthful women, who were dressed with clean garments, glittered in the city like fires with flames. They all possessed the quality of śyāmā.
SB 8.15.18 The breezes blowing in the streets of the city bore the fragrance of the flowers falling from the hair of the women of the demigods.
SB 8.15.19 Apsarās passed on the streets, which were covered with the white, fragrant smoke of aguru incense emanating from windows with golden filigree.
SB 8.15.20 The city was shaded by canopies decorated with pearls, and the domes of the palaces had flags of pearl and gold. The city always resounded with the vibrations of peacocks, pigeons and bees, and above the city flew airplanes full of beautiful women who constantly chanted auspicious songs that were very pleasing to the ear.
SB 8.15.21 The city was filled with the sounds of mṛdaṅgas, conchshells, kettledrums, flutes and well-tuned stringed instruments all playing in concert. There was constant dancing and the Gandharvas sang. The combined beauty of Indrapuri defeated beauty personified.
SB 8.15.22 No one who was sinful, envious, violent toward other living entities, cunning, falsely proud, lusty or greedy could enter that city. The people who lived there were all devoid of these faults.
SB 8.15.23 Bali Mahārāja, who was the commander of numberless soldiers, gathered his soldiers outside this abode of Indra and attacked it from all directions. He sounded the conchshell given him by his spiritual master, Śukrācārya, thus creating a fearful situation for the women protected by Indra.
SB 8.15.24 Seeing Bali Mahārāja's indefatigable endeavor and understanding his motive, King Indra, along with the other demigods, approached his spiritual master, Bṛhaspati, and spoke as follows.
SB 8.15.25 My lord, our old enemy Bali Mahārāja now has new enthusiasm, and he has obtained such astonishing power that we think that perhaps we cannot resist his prowess.
SB 8.15.26 No one anywhere can counteract this military arrangement of Bali's. It now appears that Bali is trying to drink up the entire universe with his mouth, lick up the ten directions with his tongue, and raise fire in every direction with his eyes. Indeed, he has arisen like the annihilating fire known as saṁvartaka.
SB 8.15.27

Kindly inform me. What is the cause for Bali Mahārāja's strength, endeavor, influence and victory? How has he become so enthusiastic?	SB 8.16.9 By worshiping the fire and the brāhmaṇas, a householder can achieve the desired goal of residing in the higher planets, for the sacrificial fire and the brāhmaṇas are to be considered the mouth of Lord Viṣṇu, who is the Supersoul of all the demigods.
SB 8.15.28 Bṛhaspati, the spiritual master of the demigods, said: O Indra, I know the cause for your enemy's becoming so powerful. The brāhmaṇa descendants of Bṛghu Muni, being pleased by Bali Mahārāja, their disciple, endowed him with such extraordinary power.	SB 8.16.10 O great-minded lady, are all your sons faring well? Seeing your withered face, I can perceive that your mind is not tranquil. How is this so?
SB 8.15.29 Neither you nor your men can conquer the most powerful Bali. Indeed, no one but the Supreme Personality of Godhead can conquer him, for he is now equipped with the supreme spiritual power [brahma-tejas]. As no one can stand before Yamarāja, no one can now stand before Bali Mahārāja.	SB 8.16.11 Aditi said: O my respected brāhmaṇa husband, all is well with the brāhmaṇas, the cows, religion and the welfare of other people. O master of the house, the three principles of dharma, artha and kāma flourish in household life, which is consequently full of good fortune.
SB 8.15.30 Therefore, waiting until the situation of your enemies is reversed, you should all leave this heavenly planet and go elsewhere, where you will not be seen.	SB 8.16.12 O beloved husband, the fires, guests, servants and beggars are all being properly cared for by me. Because I always think of you, there is no possibility that any of the religious principles will be neglected.
SB 8.15.31 Bali Mahārāja has now become extremely powerful because of the benedictions given him by the brāhmaṇas, but when he later insults the brāhmaṇas, he will be vanquished, along with his friends and assistants.	SB 8.16.13 O my lord, since you are a Prajāpati and are personally my instructor in the principles of religion, where is the possibility that all my desires will not be fulfilled?
SB 8.15.32 Śukadeva Gosvāmī continued: The demigods, being thus advised by Bṛhaspati for their benefit, immediately accepted his words. Assuming forms according to their desire, they left the heavenly kingdom and scattered, without being observed by the demons.	SB 8.16.14 O son of Marīci, because you are a great personality you are equal toward all the demons and demigods, who are born either from your body or from your mind and who possess one or another of the three qualities—sattva-guṇa, rajo-guṇa or tamo-guṇa. But although the Supreme Personality of Godhead, the supreme controller, is equal toward all living entities, He is especially favorable to the devotees.
SB 8.15.33 When the demigods had disappeared, Bali Mahārāja, the son of Virocana, entered the heavenly kingdom, and from there he brought the three worlds under his control.	SB 8.16.15 Therefore, most gentle lord, kindly favor your maidservant. We have now been deprived of our opulence and residence by our competitors, the demons. Kindly give us protection.
SB 8.15.34 The brāhmaṇa descendants of Bṛghu, being very pleased with their disciple, who had conquered the entire universe, now engaged him in performing one hundred aśvamedha sacrifices.	SB 8.16.16 The demons, our formidably powerful enemies, have taken away our opulence, our beauty, our fame and even our residence. Indeed, we have now been exiled, and we are drowning in an ocean of trouble.
SB 8.15.35 When Bali Mahārāja performed these sacrifices, he gained a great reputation in all directions, throughout the three worlds. Thus he shone in his position, like the brilliant moon in the sky.	SB 8.16.17 O best of sages, best of all those who grant auspicious benedictions, please consider our situation and bestow upon my sons the benedictions by which they can regain what they have lost.
SB 8.15.36 Because of the favor of the brāhmaṇas, the great soul Bali Mahārāja, thinking himself very satisfied, became very opulent and prosperous and began to enjoy the kingdom.	SB 8.16.18 Śukadeva Gosvāmī continued: When Kaśyapa Muni was thus requested by Aditi, he slightly smiled. "Alas," he said, "how powerful is the illusory energy of Lord Viṣṇu, by which the entire world is bound by affection for children!"
SB 8.16: Executing the Payo-vrata Process of Worship	SB 8.16.19 Kaśyapa Muni continued: What is this material body, made of five elements? It is different from the spirit soul. Indeed, the spirit soul is completely different from the material elements from which the body is made. But because of bodily attachment, one is regarded as a husband or son. These illusory relationships are caused by misunderstanding.
SB 8.16.1 Śukadeva Gosvāmī said: O King, when Aditi's sons, the demigods, had thus disappeared from heaven and the demons had occupied their places, Aditi began lamenting, as if she had no protector.	SB 8.16.20 My dear Aditi, engage in devotional service to the Supreme Personality of Godhead, who is the master of everything, who can subdue everyone's enemies, and who sits within everyone's heart. Only that Supreme Person—Kṛṣṇa, or Vāsudeva—can bestow all auspicious benedictions upon everyone, for He is the spiritual master of the universe.
SB 8.16.2 After many, many days, the great powerful sage Kaśyapa Muni arose from a trance of meditation and returned home to see the āśrama of Aditi neither jubilant nor festive.	SB 8.16.21 The Supreme Personality of Godhead, who is very merciful to the poor, will fulfill all of your desires, for devotional service unto Him is infallible. Any method other than devotional service is useless. That is my opinion.
SB 8.16.3 O best of the Kurus, when Kaśyapa Muni had been properly received and welcomed, he took his seat and then spoke as follows to his wife, Aditi, who was very morose.	SB 8.16.22 Śrīmatī Aditi said: O brāhmaṇa, tell me the regulative principles by which I may worship the supreme master of the world so that the Lord will be pleased with me and fulfill all my desires.
SB 8.16.4 O most gentle one, I wonder whether anything inauspicious has now taken place in regard to religious principles, the brāhmaṇas or the people in general, who are subject to the whims of death.	SB 8.16.23 O best of the brāhmaṇas, kindly instruct me in the perfect method of worshiping the Supreme Personality of Godhead in devotional service, by which the Lord may very soon be pleased with me and save me, along with my sons, from this most dangerous condition.
SB 8.16.5 O my wife, who are very much attached to household life, if the principles of religion, economic development and satisfaction of the senses are properly followed in household life, one's activities are as good as those of a transcendentalist. I wonder whether there have been any discrepancies in following these principles.	SB 8.16.24 Śrī Kaśyapa Muni said: When I desired offspring, I placed inquiries before Lord Brahmā, who is born from a lotus flower. Now I shall explain to you the same process Lord Brahmā instructed me, by
SB 8.16.6 I wonder whether because of being too attached to the members of your family, you failed to properly receive uninvited guests, who therefore were not welcomed and went away.	
SB 8.16.7 Homes from which guests go away without having been received even with an offering of a little water are like those holes in the field which are the homes of jackals.	
SB 8.16.8 O chaste and auspicious woman, when I left home for other places, were you in so much anxiety that you did not offer oblations of ghee into the fire?	

which Keśava, the Supreme Personality of Godhead, is satisfied.
SB 8.16.25 In the bright fortnight of the month of Phālguna [February and March], for twelve days ending with Dvādaśī, one should observe the vow of subsisting only on milk and should worship the lotus-eyed Supreme Personality of Godhead with all devotion.
SB 8.16.26 If dirt dug up by a boar is available, on the day of the dark moon one should smear this dirt on his body and then bathe in a flowing river. While bathing, one should chant the following mantra.
SB 8.16.27 O mother earth, you were raised by the Supreme Personality of Godhead in the form of a boar because of your desiring to have a place to stay. I pray that you kindly vanquish all the reactions of my sinful life. I offer my respectful obeisances unto you.
SB 8.16.28 Thereafter, one should perform his daily spiritual duties and then, with great attention, offer worship to the Deity of the Supreme Personality of Godhead, and also to the altar, the sun, water, fire and the spiritual master.
SB 8.16.29 O Supreme Personality of Godhead, greatest of all, who lives in everyone's heart and in whom everyone lives, O witness of everything, O Vāsudeva, supreme and all-pervading person, I offer my respectful obeisances unto You.
SB 8.16.30 I offer my respectful obeisances unto You, the Supreme Person. Being very subtle, You are never visible to material eyes. You are the knower of the twenty-four elements, and You are the inaugurator of the sāṅkhya-yoga system.
SB 8.16.31 I offer my respectful obeisances unto You, the Supreme Personality of Godhead, who have two heads [prāyaṇīya and udāyaṇīya], three legs [savāna-traya], four horns [the four Vedas] and seven hands [the seven chandas, such as Gāyatrī]. I offer my obeisances unto You, whose heart and soul are the three Vedic rituals [karma-kāṇḍa, jñāna-kāṇḍa and upāsana-kāṇḍa] and who expand these rituals in the form of sacrifice.
SB 8.16.32 I offer my respectful obeisances unto You, Lord Śiva, or Rudra, who are the reservoir of all potencies, the reservoir of all knowledge, and the master of everyone.
SB 8.16.33 I offer my respectful obeisances unto You, who are situated as Hiranyagarbha, the source of life, the Supersoul of every living entity. Your body is the source of the opulence of all mystic power. I offer my respectful obeisances unto You.
SB 8.16.34 I offer my respectful obeisances unto You, who are the original Personality of Godhead, the witness in everyone's heart, and the incarnation of Nara-Nārāyaṇa Ṛṣi in the form of a human being. O Personality of Godhead, I offer my respectful obeisances unto You.
SB 8.16.35 My Lord, I offer my respectful obeisances unto You, who are dressed in yellow garments, whose bodily hue resembles the marakata gem, and who have full control over the goddess of fortune. O my Lord Keśava, I offer my respectful obeisances unto You.
SB 8.16.36 O most exalted and worshipable Lord, best of those who bestow benediction, You can fulfill the desires of everyone, and therefore those who are sober, for their own welfare, worship the dust of Your lotus feet.
SB 8.16.37 All the demigods, as well as the goddess of fortune, engage in the service of His lotus feet. Indeed, they respect the fragrance of those lotus feet. May the Supreme Personality of Godhead be pleased with me.
SB 8.16.38 Kaśyapa Muni continued: By chanting all these mantras, welcoming the Supreme Personality of Godhead with faith and devotion, and offering Him items of worship [such as pādya and arghya], one should worship Keśava, Hṛṣīkeśa, Kṛṣṇa, the Supreme Personality of Godhead.
SB 8.16.39 In the beginning, the devotee should chant the dvādaśākṣara-mantra and offer flower garlands, incense and so on. After worshipping the Lord in this way, one should bathe the Lord with milk and dress Him with proper garments, a sacred thread, and ornaments. After offering water to wash the Lord's feet, one should again worship the Lord with fragrant flowers, incense and other paraphernalia.

SB 8.16.40 If one can afford to, one should offer the Deity fine rice boiled in milk with clarified butter and molasses. While chanting the same original mantra, one should offer all this to the fire.
SB 8.16.41 One should offer all the prasāda to a Vaiṣṇava or offer him some of the prasāda and then take some oneself. After this, one should offer the Deity ācamana and then betel nut and then again worship the Lord.
SB 8.16.42 Thereafter, one should silently murmur the mantra 108 times and offer prayers to the Lord for His glorification. Then one should circumambulate the Lord and finally, with great delight and satisfaction, offer obeisances, falling straight like a rod [daṇḍavat].
SB 8.16.43 After touching to one's head all the flowers and water offered to the Deity, one should throw them into a sacred place. Then one should feed at least two brāhmaṇas with sweet rice.
SB 8.16.44, SB 8.16.45, SB 8.16.44-45 One should perfectly honor the respectable brāhmaṇas one has fed, and then, after taking their permission, one should take prasāda with his friends and relatives. For that night, one should observe strict celibacy, and the next morning, after bathing again, with purity and attention one should bathe the Deity of Viṣṇu with milk and worship Him according to the methods formerly stated in detail.
SB 8.16.46 Worshiping Lord Viṣṇu with great faith and devotion and living only by drinking milk, one should follow this vow. One should also offer oblations to the fire and feed the brāhmaṇas as mentioned before.
SB 8.16.47 In this way, until twelve days have passed, one should observe this payo-vrata, worshiping the Lord every day, executing the routine duties, performing sacrifices and feeding the brāhmaṇas.
SB 8.16.48 From pratīpat until the thirteenth day of the next bright moon [śukla-trayodaśī], one should observe complete celibacy, sleep on the floor, bathe three times a day and thus execute the vow.
SB 8.16.49 During this period, one should not unnecessarily talk of material subjects or topics of sense gratification, one should be completely free from envy of all living entities, and one should be a pure and simple devotee of Lord Vāsudeva.
SB 8.16.50 Thereafter, following the directions of the śāstra with help from brāhmaṇas who know the śāstra, on the thirteenth day of the moon one should bathe Lord Viṣṇu with five substances [milk, yogurt, ghee, sugar and honey].
SB 8.16.51, SB 8.16.52, SB 8.16.51-52 Giving up the miserly habit of not spending money, one should arrange for the gorgeous worship of the Supreme Personality of Godhead, Viṣṇu, who is situated in the heart of every living entity. With great attention, one must prepare an oblation of grains boiled in ghee and milk and must chant the Puruṣa-sūkta mantra. The offerings of food should be of varieties of tastes. In this way, one should worship the Supreme Personality of Godhead.
SB 8.16.53 One should satisfy the spiritual master [ācārya], who is very learned in Vedic literature, and should satisfy his assistant priests [known as hotā, udgātā, adhvaryu and brahma]. One should please them by offering them clothing, ornaments and cows. This is the ceremony called viṣṇu-ārādhana, or worship of Lord Viṣṇu.
SB 8.16.54 O most auspicious lady, one should perform all the ceremonies under the direction of learned ācāryas and should satisfy them and their priests. By distributing prasāda, one should also satisfy the brāhmaṇas and others who have assembled.
SB 8.16.55 One should satisfy the spiritual master and assistant priests by giving them cloth, ornaments, cows and also some monetary contribution. And by distributing prasāda one should satisfy everyone assembled, including even the lowest of men, the caṇḍālas [eaters of dog flesh].
SB 8.16.56 One should distribute viṣṇu-prasāda to everyone, including the poor man, the blind man, the nondevotee and the non-brāhmaṇa. Knowing that Lord Viṣṇu is very pleased when everyone is sumptuously fed with viṣṇu-prasāda, the performer of yajña should then take prasāda with his friends and relatives.
SB 8.16.57 Every day from pratīpat to trayodaśī, one should continue the ceremony, to the accompaniment of dancing, singing, the beating of

<p>a drum, the chanting of prayers and all-auspicious mantras, and recitation of Śrīmad-Bhāgavatam. In this way, one should worship the Supreme Personality of Godhead.</p>	<p>obeisances unto You.</p>
<p>SB 8.16.58 This is the religious ritualistic ceremony known as payo-vrata, by which one may worship the Supreme Personality of Godhead. I received this information from Brahmā, my grandfather, and now I have described it to you in all details.</p>	<p>SB 8.17.10 O unlimited one, if Your Lordship is satisfied, one can very easily obtain a lifetime as long as that of Lord Brahmā, a body either in the upper, lower or middle planetary systems, unlimited material opulence, religion, economic development and satisfaction of the senses, full transcendental knowledge, and the eight yogic perfections, what to speak of such petty achievements as conquering one's rivals.</p>
<p>SB 8.16.59 O most fortunate lady, establishing your mind in a good spirit, execute this process of payo-vrata and thus worship the Supreme Personality of Godhead, Keśava, who is inexhaustible.</p>	<p>SB 8.17.11 Śukadeva Gosvāmī said: O King Parīkṣit, best of the Bharata dynasty, when the lotus-eyed Lord, the Supersoul of all living entities, was thus worshiped by Aditi, He replied as follows.</p>
<p>SB 8.16.60 This payo-vrata is also known as sarva-yajña. In other words, by performing this sacrifice one can perform all other sacrifices automatically. This is also acknowledged to be the best of all ritualistic ceremonies. O gentle lady, it is the essence of all austerities, and it is the process of giving charity and pleasing the supreme controller.</p>	<p>SB 8.17.12 The Supreme Personality of Godhead said: O mother of the demigods, I have already understood your long-cherished desires for the welfare of your sons, who have been deprived of all opulences and driven from their residence by their enemies.</p>
<p>SB 8.16.61 This is the best process for pleasing the transcendental Supreme Personality of Godhead, known as Adhokṣaja. It is the best of all regulative principles, the best austerity, the best process of giving charity, and the best process of sacrifice.</p>	<p>SB 8.17.13 O Devī, O goddess, I can understand that you want to regain your sons and be together with them to worship Me, after defeating the enemies in battle and retrieving your abode and opulences.</p>
<p>SB 8.16.62 Therefore, my dear gentle lady, follow this ritualistic vow, strictly observing the regulative principles. By this process, the Supreme Person will very soon be pleased with you and will satisfy all your desires.</p>	<p>SB 8.17.14 You want to see the wives of the demons lamenting for the death of their husbands when those demons, the enemies of your sons, are killed in battle by the demigods, of whom Indra is the chief.</p>
<p>SB 8.17: The Supreme Lord Agrees to Become Aditi's Son</p>	<p>SB 8.17.15 You want your sons to regain their lost reputation and opulence and live again on their heavenly planet as usual.</p>
<p>SB 8.17.1 Śukadeva Gosvāmī said: O King, after Aditi was thus advised by her husband, Kaśyapa Muni, she strictly followed his instructions without laziness and in this way performed the payo-vrata ritualistic ceremony.</p>	<p>SB 8.17.16 O mother of the demigods, in My opinion almost all the chiefs of the demons are now unconquerable, for they are being protected by brāhmaṇas, whom the Supreme Lord always favors. Thus the use of power against them now will not at all be a source of happiness.</p>
<p>SB 8.17.2, SB 8.17.3, SB 8.17.2-3 With full, undiverted attention, Aditi thought of the Supreme Personality of Godhead and in this way brought under full control her mind and senses, which resembled forceful horses. She concentrated her mind upon the Supreme Lord, Vāsudeva. Thus she performed the ritualistic ceremony known as payo-vrata.</p>	<p>SB 8.17.17 Yet because I have been satisfied by the activities of your vow, O goddess Aditi, I must find some means to favor you, for worship of Me never goes in vain but certainly gives the desired result according to what one deserves.</p>
<p>SB 8.17.4 My dear King, the original Supreme Personality of Godhead, dressed in yellow garments and bearing a conchshell, disc, club and lotus in His four hands, then appeared before Aditi.</p>	<p>SB 8.17.18 You have prayed to Me and properly worshiped Me by performing the great payo-vrata ceremony for the sake of protecting your sons. Because of Kaśyapa Muni's austerities, I shall agree to become your son and thus protect your other sons.</p>
<p>SB 8.17.5 When the Supreme Personality of Godhead became visible to Aditi's eyes, Aditi was so overwhelmed by transcendental bliss that she at once stood up and then fell to the ground like a rod to offer the Lord her respectful obeisances.</p>	<p>SB 8.17.19 Always thinking of Me as being situated within the body of your husband, Kaśyapa, go worship your husband, who has been purified by his austerity.</p>
<p>SB 8.17.6 Aditi stood silently with folded hands, unable to offer prayers to the Lord. Because of transcendental bliss, tears filled her eyes, and the hairs on her body stood on end. Because she could see the Supreme Personality of Godhead face to face, she felt ecstasy, and her body trembled.</p>	<p>SB 8.17.20 O lady, even if someone inquires, you should not disclose this fact to anyone. That which is very confidential is successful if kept secret.</p>
<p>SB 8.17.7 O Mahārāja Parīkṣit, the demigoddess Aditi then began offering her prayers to the Supreme Personality of Godhead in a faltering voice and with great love. She appeared as though drinking through her eyes the Supreme Lord, who is the husband of the goddess of fortune, the enjoyer of all sacrificial ceremonies, and the master and Lord of the entire universe.</p>	<p>SB 8.17.21 Śukadeva Gosvāmī said: After speaking in this way, the Supreme Personality of Godhead disappeared from that very spot. Aditi, having received the extremely valuable benediction that the Lord would appear as her son, considered herself very successful, and with great devotion she approached her husband.</p>
<p>SB 8.17.8 The goddess Aditi said: O master and enjoyer of all sacrificial ceremonies, O infallible and most famous person, whose name, when chanted, spreads all good fortune! O original Supreme Personality of Godhead, supreme controller, shelter of all holy places, You are the shelter of all poor, suffering living entities, and You have appeared to diminish their suffering. Please be kind to us and spread our good fortune.</p>	<p>SB 8.17.22 Being situated in a meditational trance, Kaśyapa Muni, whose vision is never mistaken, could see that a plenary portion of the Supreme Personality of Godhead had entered within him.</p>
<p>SB 8.17.9 My Lord, You are the all-pervading universal form, the fully independent creator, maintainer and destroyer of this universe. Although You engage Your energy in matter, You are always situated in Your original form and never fall from that position, for Your knowledge is infallible and always suitable to any situation. You are never bewildered by illusion. O my Lord, let me offer my respectful</p>	<p>SB 8.17.23 O King, as the wind promotes friction between two pieces of wood and thus gives rise to fire, Kaśyapa Muni, whose transcendental position was fully absorbed in the Supreme Personality of Godhead, transferred his potency into the womb of Aditi.</p>
	<p>SB 8.17.24 When Lord Brahmā understood that the Supreme Personality of Godhead was now within the womb of Aditi, he began to offer prayers to the Lord by reciting transcendental names.</p>
	<p>SB 8.17.25 Lord Brahmā said: O Supreme Personality of Godhead, all glories unto You, who are glorified by all and whose activities are all uncommon. I offer my respectful obeisances unto You, O Lord of the transcendentalists, controller of the three modes of nature. I offer my respectful obeisances unto You again and again.</p>
	<p>SB 8.17.26 I offer my respectful obeisances unto You, the all-pervading Lord Viṣṇu, who have entered the cores of the hearts of all living entities. All the three worlds reside within Your navel, yet You are above the</p>

three worlds. Formerly You appeared as the son of Pṛṣṇi. To You, the supreme creator, who are understood only through Vedic knowledge, I offer my respectful obeisances.

SB 8.17.27

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

SB 8.17.28

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

SB 8.18: Lord Vāmanadeva, the Dwarf Incarnation

SB 8.18.1

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

SB 8.18.2

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

SB 8.18.3

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

SB 8.18.4

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

SB 8.18.5

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

SB 8.18.6

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

SB 8.18.7

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

SB 8.18.8

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

SB 8.18.9, SB 8.18.10, SB 8.18.9-10

The Siddhas, Vidyādharas, Kimpuruṣas, Kinnaras, Cāraṇas, Yakṣas, Rākṣasas, Suparṇas, the best of serpents, and the followers of the demigods all showered flowers on Aditi's residence, covering the entire house, while glorifying and praising the Lord and dancing.

SB 8.18.11

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

SB 8.18.12

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

SB 8.18.13

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

SB 8.18.14

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

SB 8.18.15

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

SB 8.18.16

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

SB 8.18.17

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

SB 8.18.18

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

SB 8.18.19

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

SB 8.18.20

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

SB 8.18.21

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

SB 8.18.22

O King, because of Vāmanadeva's bright effulgence, the priests, along with Bali Mahārāja and all the members of the assembly, were robbed of their splendor. Thus they began to ask one another whether the sun-god himself, Sanat-kumāra or the fire-god had personally come to see the sacrificial ceremony.

SB 8.18.23

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

SB 8.18.24, SB 8.18.25, SB 8.18.24-25

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

SB 8.18.26

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

SB 8.18.27

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

SB 8.18.28

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

the water that had washed the Lord's lotus feet.
SB 8.18.29 Bali Mahārāja then said to Lord Vāmanadeva: O brāhmaṇa, I offer You my hearty welcome and my respectful obeisances. Please let us know what we may do for You. We think of You as the personified austerity of the great brāhmaṇa-sages.
SB 8.18.30 O my Lord, because You have kindly arrived at our home, all my forefathers are satisfied, our family and entire dynasty have been sanctified, and the sacrifice we are performing is now complete because of Your presence.
SB 8.18.31 O son of a brāhmaṇa, today the fire of sacrifice is ablaze according to the injunction of the śāstra, and I have been freed from all the sinful reactions of my life by the water that has washed Your lotus feet. O my Lord, by the touch of Your small lotus feet the entire surface of the world has been sanctified.
SB 8.18.32 O son of a brāhmaṇa, it appears that You have come here to ask me for something. Therefore, whatever You want You may take from me. O best of those who are worshipable. You may take from me a cow, gold, a furnished house, palatable food and drink, the daughter of a brāhmaṇa for Your wife, prosperous villages, horses, elephants, chariots or whatever You desire.
SB 8.19: Lord Vāmanadeva Begs Charity from Bali Mahārāja
SB 8.19.1 Śukadeva Gosvāmī continued: When the Supreme Personality of Godhead, Vāmanadeva, heard Bali Mahārāja speaking in this pleasing way, He was very satisfied, for Bali Mahārāja had spoken in terms of religious principles. Thus the Lord began to praise him.
SB 8.19.2 The Supreme Personality of Godhead said: O King, you are indeed exalted because your present advisors are the brāhmaṇas who are descendants of Bṛhgu and because your instructor for your future life is your grandfather, the peaceful and venerable Prahāda Mahārāja. Your statements are very true, and they completely agree with religious etiquette. They are in keeping with the behavior of your family, and they enhance your reputation.
SB 8.19.3 I know that even until now, no one taking birth in your family has been poor-minded or miserly. No one has refused to give charity to brāhmaṇas, nor after promising to give charity has anyone failed to fulfill his promise.
SB 8.19.4 O King Bali, never in your dynasty has the low-minded King been born who upon being requested has refused charity to brāhmaṇas in holy places or a fight to ksatriyas on a battlefield. And your dynasty is even more glorious due to the presence of Prahāda Mahārāja, who is like the beautiful moon in the sky.
SB 8.19.5 It was in your dynasty that Hiraṇyākṣa was born. Carrying only his own club, he wandered the globe alone, without assistance, to conquer all directions, and no hero he met could rival him.
SB 8.19.6 When delivering the earth from the Garbhodaka Sea, Lord Viṣṇu, in His incarnation as a boar, killed Hiraṇyākṣa, who had appeared before Him. The fight was severe, and the Lord killed Hiraṇyākṣa with great difficulty. Later, as the Lord thought about the uncommon prowess of Hiraṇyākṣa, He felt Himself victorious indeed.
SB 8.19.7 When Hiraṇyakaśipu heard the news of his brother's being killed, with great anger he went to the residence of Viṣṇu, the killer of his brother, wanting to kill Lord Viṣṇu.
SB 8.19.8 Seeing Hiraṇyakaśipu coming forward bearing a trident in his hand like personified death, Lord Viṣṇu, the best of all mystics and the knower of the progress of time, thought as follows.
SB 8.19.9 Wheresoever I go, Hiraṇyakaśipu will follow Me, as death follows all living entities. Therefore it is better for Me to enter the core of his heart, for then, because of his power to see only externally, he will not see Me.
SB 8.19.10 Lord Vāmanadeva continued: O King of the demons, after Lord Viṣṇu made this decision, He entered the body of His enemy Hiraṇyakaśipu, who was running after Him with great force. In a subtle body inconceivable to Hiraṇyakaśipu, Lord Viṣṇu, who was in

great anxiety, entered Hiraṇyakaśipu's nostril along with his breath.
SB 8.19.11 Upon seeing that the residence of Lord Viṣṇu was vacant, Hiraṇyakaśipu began searching for Lord Viṣṇu everywhere. Angry at not seeing Him, Hiraṇyakaśipu screamed loudly and searched the entire universe, including the surface of the earth, the higher planetary systems, all directions and all the caves and oceans. But Hiraṇyakaśipu, the greatest hero, did not see Viṣṇu anywhere.
SB 8.19.12 Unable to see Him, Hiraṇyakaśipu said, "I have searched the entire universe, but I could not find Viṣṇu, who has killed my brother. Therefore, He must certainly have gone to that place from which no one returns. [In other words, He must now be dead.]"
SB 8.19.13 Hiraṇyakaśipu's anger against Lord Viṣṇu persisted until his death. Other people in the bodily concept of life maintain anger only because of false ego and the great influence of ignorance.
SB 8.19.14 Your father, Virocana, the son of Mahārāja Prahāda, was very affectionate toward brāhmaṇas. Although he knew very well that it was the demigods who had come to him in the dress of brāhmaṇas, at their request he delivered to them the duration of his life.
SB 8.19.15 You also have observed the principles followed by great personalities who are householder brāhmaṇas, by your forefathers and by great heroes who are extremely famous for their exalted activities.
SB 8.19.16 O King of the Daityas, from Your Majesty, who come from such a noble family and who are able to give charity munificently, I ask only three paces of land, to the measurement of My steps.
SB 8.19.17 O King, controller of the entire universe, although you are very munificent and are able to give Me as much land as I want, I do not want anything from you that is unnecessary. If a learned brāhmaṇa takes charity from others only according to his needs, he does not become entangled in sinful activities.
SB 8.19.18 Bali Mahārāja said: O son of a brāhmaṇa, Your instructions are as good as those of learned and elderly persons. Nonetheless, You are a boy, and Your intelligence is insufficient. Thus You are not very prudent in regard to Your self-interest.
SB 8.19.19 I am able to give You an entire island because I am the proprietor of the three divisions of the universe. You have come to take something from me and have pleased me by Your sweet words, but You are asking only three paces of land. Therefore You are not very intelligent.
SB 8.19.20 O small boy, one who approaches me to beg something should not have to ask anything more, anywhere. Therefore, if You wish, You may ask from me as much land as will suffice to maintain You according to Your needs.
SB 8.19.21 The Personality of Godhead said: O my dear King, even the entirety of whatever there may be within the three worlds to satisfy one's senses cannot satisfy a person whose senses are uncontrolled.
SB 8.19.22 If I were not satisfied with three paces of land, then surely I would not be satisfied even with possessing one of the seven islands, consisting of nine varṣas. Even if I possessed one island, I would hope to get others.
SB 8.19.23 We have heard that although powerful kings like Mahārāja Pṛthu and Mahārāja Gaya achieved proprietorship over the seven dvīpas, they could not achieve satisfaction or find the end of their ambitions.
SB 8.19.24 One should be satisfied with whatever he achieves by his previous destiny, for discontent can never bring happiness. A person who is not self-controlled will not be happy even with possessing the three worlds.
SB 8.19.25 Material existence causes discontent in regard to fulfilling one's lusty desires and achieving more and more money. This is the cause for the continuation of material life, which is full of repeated birth and death. But one who is satisfied by that which is obtained by destiny is fit for liberation from this material existence.
SB 8.19.26 A brāhmaṇa who is satisfied with whatever is providentially obtained is increasingly enlightened with spiritual power, but the

spiritual potency of a dissatisfied brāhmaṇa decreases, as fire diminishes in potency when water is sprinkled upon it.
SB 8.19.27 Therefore, O King, from you, the best of those who give charity, I ask only three paces of land. By such a gift I shall be very pleased, for the way of happiness is to be fully satisfied to receive that which is absolutely needed.
SB 8.19.28 Śukadeva Gosvāmī continued: When the Supreme Personality of Godhead had thus spoken to Bali Mahārāja, Bali smiled and told Him, "All right. Take whatever You like." To confirm his promise to give Vāmanadeva the desired land, he then took up his waterpot.
SB 8.19.29 Understanding Lord Viṣṇu's purpose, Śukrācārya, the best of the learned, immediately spoke as follows to his disciple, who was about to offer everything to Lord Vāmanadeva.
SB 8.19.30 Śukrācārya said: O son of Virocana, this brahmacārī in the form of a dwarf is directly the imperishable Supreme Personality of Godhead, Viṣṇu. Accepting Kaśyapa Muni as His father and Aditi as His mother, He has now appeared in order to fulfill the interests of the demigods.
SB 8.19.31 You do not know what a dangerous position you have accepted by promising to give Him land. I do not think that this promise is good for you. It will bring great harm to the demons.
SB 8.19.32 This person falsely appearing as a brahmacārī is actually the Supreme Personality of Godhead, Hari, who has come in this form to take away all your land, wealth, beauty, power, fame and education. After taking everything from you, He will deliver it to Indra, your enemy.
SB 8.19.33 You have promised to give Him three steps of land in charity, but when you give it He will occupy the three worlds. You are a rascal! You do not know what a great mistake you have made. After giving everything to Lord Viṣṇu, you will have no means of livelihood. How then shall you live?
SB 8.19.34 Vāmanadeva will first occupy the three worlds with one step, then He will take His second step and occupy everything in outer space, and then He will expand His universal body to occupy everything. Where will you offer Him the third step?
SB 8.19.35 You will certainly be unable to fulfill your promise, and I think that because of this inability your eternal residence will be in hell.
SB 8.19.36 Learned scholars do not praise that charity which endangers one's own livelihood. Charity, sacrifice, austerity and fruitive activities are possible for one who is competent to earn his livelihood properly. [They are not possible for one who cannot maintain himself.]
SB 8.19.37 Therefore one who is in full knowledge should divide his accumulated wealth in five parts—for religion, for reputation, for opulence, for sense gratification and for the maintenance of his family members. Such a person is happy in this world and in the next.
SB 8.19.38 One might argue that since you have already promised, how can you refuse? O best of the demons, just take from me the evidence of the Bahvrca-śruti, which says that a promise is truthful preceded by the word om and untruthful if not.
SB 8.19.39 The Vedas enjoin that the factual result of the tree of the body is the good fruits and flowers derived from it. But if the bodily tree does not exist, there is no possibility of factual fruits and flowers. Even if the body is based on untruth, there cannot be factual fruits and flowers without the help of the bodily tree.
SB 8.19.40 When a tree is uprooted it immediately falls down and begins to dry up. Similarly, if one doesn't take care of the body, which is supposed to be untruth—in other words, if the untruth is uprooted—the body undoubtedly becomes dry.
SB 8.19.41 The utterance of the word om signifies separation from one's monetary assets. In other words, by uttering this word one becomes free from attachment to money because his money is taken away from him. To be without money is not very satisfactory, for in that position one cannot fulfill one's desires. In other words, by using the word om one becomes poverty-stricken. Especially when one gives

charity to a poor man or beggar, one remains unfulfilled in self-realization and in sense gratification.
SB 8.19.42 Therefore, the safe course is to say no. Although it is a falsehood, it protects one completely, it draws the compassion of others toward oneself, and it gives one full facility to collect money from others for oneself. Nonetheless, if one always pleads that he has nothing, he is condemned, for he is a dead body while living, or while still breathing he should be killed.
SB 8.19.43 In flattering a woman to bring her under control, in joking, in a marriage ceremony, in earning one's livelihood, when one's life is in danger, in protecting cows and brahminical culture, or in protecting a person from an enemy's hand, falsity is never condemned.
SB 8.20: Bali Mahārāja Surrenders the Universe
SB 8.20.1 Śrī Śukadeva Gosvāmī said: O King Parīkṣit, when Bali Mahārāja was thus advised by his spiritual master, Śukrācārya, his family priest, he remained silent for some time, and then, after full deliberation, he replied to his spiritual master as follows.
SB 8.20.2 Bali Mahārāja said: As you have already stated, the principle of religion that does not hinder one's economic development, sense gratification, fame and means of livelihood is the real occupational duty of the householder. I also think that this religious principle is correct.
SB 8.20.3 I am the grandson of Mahārāja Prahlāda. How can I withdraw my promise because of greed for money when I have already said that I shall give this land? How can I behave like an ordinary cheater, especially toward a brāhmaṇa?
SB 8.20.4 There is nothing more sinful than untruthfulness. Because of this, mother earth once said, "I can bear any heavy thing except a person who is a liar."
SB 8.20.5 I do not fear hell, poverty, an ocean of distress, fall down from my position or even death itself as much as I fear cheating a brāhmaṇa.
SB 8.20.6 My lord, you can also see that all the material opulences of this world are certainly separated from their possessor at death. Therefore, if the brāhmaṇa Vāmanadeva is not satisfied by whatever gifts one has given, why not please Him with the riches one is destined to lose at death?
SB 8.20.7 Dadhīci, Śibi and many other great personalities were willing to sacrifice even their lives for the benefit of the people in general. This is the evidence of history. So why not give up this insignificant land? What is the serious consideration against it?
SB 8.20.8 O best of the brāhmaṇas, certainly the great demoniac kings who were never reluctant to fight enjoyed this world, but in due course of time everything they had was taken away, except their reputation, by which they continue to exist. In other words, one should try to achieve a good reputation instead of anything else.
SB 8.20.9 O best of the brāhmaṇas, many men have laid down their lives on the battlefield, being unafraid of fighting, but rarely has one gotten the chance to give his accumulated wealth faithfully to a saintly person who creates holy places.
SB 8.20.10 By giving charity, a benevolent and merciful person undoubtedly becomes even more auspicious, especially when he gives charity to a person like your good self. Under the circumstances, I must give this little brahmacārī whatever charity He wants from me.
SB 8.20.11 O great sage, great saintly persons like you, being completely aware of the Vedic principles for performing ritualistic ceremonies and yajñas, worship Lord Viṣṇu in all circumstances. Therefore, whether that same Lord Viṣṇu has come here to give me all benedictions or to punish me as an enemy, I must carry out His order and give Him the requested tract of land without hesitation.
SB 8.20.12 Although He is Viṣṇu Himself, out of fear He has covered Himself in the form of a brāhmaṇa to come to me begging. Under the circumstances, because He has assumed the form of a brāhmaṇa, even if He irreligiously arrests me or even kills me, I shall not retaliate, although He is my enemy.
SB 8.20.13

<p>If this brāhmaṇa really is Lord Viṣṇu, who is worshiped by Vedic hymns, He would never give up His widespread reputation; either He would lie down having been killed by me, or He would kill me in a fight.</p>	<p>clouds; in the nostrils, the wind; on the eyes, the sun; and in the mouth, fire. From His words came all the Vedic mantras, on His tongue was the demigod of water, Varuṇadeva, on His eyebrows were the regulative principles, and on His eyelids were day and night. [When His eyes were open it was daytime, and when they were closed it was night.] On His forehead was anger, and on His lips was greed. O King, in His touch were lusty desires, in His semen were all the waters, on His back was irreligion, and in His wonderful activities or steps was the fire of sacrifice. On His shadow was death, in His smile was the illusory energy, and on the hairs of His body were all the drugs and herbs. In His veins were all the rivers, on His nails were all the stones, in His intelligence were Lord Brahmā, the demigods and the great saintly persons, and throughout His entire body and senses were all living entities, moving and stationary. Bali Mahārāja thus saw everything in the gigantic body of the Lord.</p>
<p>SB 8.20.14 Śrī Śukadeva Gosvāmī continued: Thereafter, the spiritual master, Śukrācārya, being inspired by the Supreme Lord, cursed his exalted disciple Bali Mahārāja, who was so magnanimous and fixed in truthfulness that instead of respecting his spiritual master's instructions, he wanted to disobey his order.</p>	<p>SB 8.20.30 O King, when all the demons, the followers of Mahārāja Bali, saw the universal form of the Supreme Personality of Godhead, who held everything within His body, when they saw in the Lord's hand His disc, known as the Sudarśana cakra, which generates intolerable heat, and when they heard the tumultuous sound of His bow, all of these caused lamentation within their hearts.</p>
<p>SB 8.20.15 Although you have no knowledge, you have become a so-called learned person, and therefore you dare be so impudent as to disobey my order. Because of disobeying me, you shall very soon be bereft of all your opulence.</p>	<p>SB 8.20.31 The Lord's conchshell, named Pāñcājanya, which made sounds like that of a cloud; the very forceful club named Kaumodakī; the sword named Vidyādhara, with a shield decorated with hundreds of moonlike spots; and also Aksayasāyaka, the best of quivers—all of these appeared together to offer prayers to the Lord.</p>
<p>SB 8.20.16 Śukadeva Gosvāmī continued: Even after being cursed in this way by his own spiritual master, Bali Mahārāja, being a great personality, never deviated from his determination. Therefore, according to custom, he first offered water to Vāmanadeva and then offered Him the gift of land he had promised.</p>	<p>SB 8.20.32, SB 8.20.33, SB 8.20.32-33 These associates, headed by Sunanda and other chief associates and accompanied by all the predominating deities of the various planets, offered prayers to the Lord, who wore a brilliant helmet, bracelets, and glittering earrings that resembled fish. On the Lord's bosom were the lock of hair called Śrīvatsa and the transcendental jewel named Kaustubha. He wore a yellow garment, covered by a belt, and He was decorated by a flower garland, surrounded by bees. Manifesting Himself in this way, O King, the Supreme Personality of Godhead, whose activities are wonderful, covered the entire surface of the earth with one footstep, the sky with His body, and all directions with His arms.</p>
<p>SB 8.20.17 Bali Mahārāja's wife, known as Vindhyaśālī, who was decorated with a necklace of pearls, immediately came and had a large golden waterpot brought there, full of water with which to worship the Lord by washing His feet.</p>	<p>SB 8.20.34 As the Lord took His second step, He covered the heavenly planets. And not even a spot remained for the third step, for the Lord's foot extended higher and higher, beyond Maharloka, Janaloka, Tapoloka and even Satyaloka.</p>
<p>SB 8.20.18 Bali Mahārāja, the worshiper of Lord Vāmanadeva, jubilantly washed the Lord's lotus feet and then took the water on his head, for that water delivers the entire universe.</p>	<p>SB 8.21: Bali Mahārāja Arrested by the Lord</p>
<p>SB 8.20.19 At that time, the residents of the higher planetary system, namely the demigods, the Gandharvas, the Vidyādhara, the Siddhas and the Cāraṇas, all being very pleased by Bali Mahārāja's simple, nonduplicious act, praised his qualities and showered upon him millions of flowers.</p>	<p>SB 8.21.1 Śukadeva Gosvāmī continued: When Lord Brahmā, who was born of a lotus flower, saw that the effulgence of his residence, Brahmāloka, had been reduced by the glaring effulgence from the toenails of Lord Vāmanadeva, he approached the Supreme Personality of Godhead. Lord Brahmā was accompanied by all the great sages, headed by Marīci, and by yogis like Sanandana, but in the presence of that glaring effulgence, O King, even Lord Brahmā and his associates seemed insignificant.</p>
<p>SB 8.20.20 The Gandharvas, the Kimpuruṣas and the Kinnaras sounded thousands and thousands of kettledrums and trumpets again and again, and they sang in great jubilation, declaring, "How exalted a person is Bali Mahārāja, and what a difficult task he has performed! Even though he knew that Lord Viṣṇu was on the side of his enemies, he nonetheless gave the Lord the entire three worlds in charity."</p>	<p>SB 8.21.2, SB 8.21.3, SB 8.21.2-3 Among the great personalities who came to worship the lotus feet of the Lord were those who had attained perfection in self-control and regulative principles, as well as experts in logic, history, general education and the Vedic literature known as kalpe [dealing with old historical incidents]. Others were experts in the Vedic corollaries like Brahma-saṁhitā, all the other knowledge of the Vedas [Sāma, Yajur, Ṛg and Atharva], and also the supplementary Vedic knowledge [Āyur-veda, Dhanur-veda, etc.]. Others were those who had been freed of the reactions to fruitive activities by transcendental knowledge awakened by practice of yoga. And still others were those who had attained residence in Brahmāloka not by ordinary karma but by advanced Vedic knowledge. After devotedly worshipping the upraised lotus feet of the Supreme Lord with oblations of water, Lord Brahmā, who was born of the lotus emanating from Lord Viṣṇu's navel, offered prayers to the Lord.</p>
<p>SB 8.20.21 The unlimited Supreme Personality of Godhead, who had assumed the form of Vāmana, then began increasing in size, acting in terms of the material energy, until everything in the universe was within His body, including the earth, the planetary systems, the sky, the directions, the various holes in the universe, the seas, the oceans, the birds, beasts, human beings, the demigods and the great saintly persons.</p>	<p>SB 8.21.4 O King, the water from Lord Brahmā's kamaṇḍalu washed the lotus feet of Lord Vāmanadeva, who is known as Urukrama, the wonderful actor. Thus that water became so pure that it was transformed into the water of the Ganges, which went flowing down from the sky, purifying the three worlds like the pure fame of the Supreme Personality of Godhead.</p>
<p>SB 8.20.22 Bali Mahārāja, along with all the priests, ācāryas and members of the assembly, observed the Supreme Personality of Godhead's universal body, which was full of six opulences. That body contained everything within the universe, including all the gross material elements, the senses, the sense objects, the mind, intelligence and false ego, the various kinds of living entities, and the actions and reactions of the three modes of material nature.</p>	<p>SB 8.21.5 Lord Brahmā and all the predominating deities of the various planetary systems began to worship Lord Vāmanadeva, their</p>
<p>SB 8.20.23 Thereafter, Bali Mahārāja, who was occupying the seat of King Indra, could see the lower planetary systems, such as Rasātala, on the soles of the feet of the Lord's universal form. He saw on the Lord's feet the surface of the globe, on the surface of His calves all the mountains, on His knees the various birds, and on His thighs the varieties of air.</p>	
<p>SB 8.20.24 Bali Mahārāja saw beneath the garments of the Lord, who acts wonderfully, the evening twilight. In the Lord's private parts he saw the Prajāpatis, and in the round portion of the waist he saw himself with his confidential associates. In the Lord's navel he saw the sky, on the Lord's waist he saw the seven oceans, and on the Lord's bosom he saw all the clusters of stars.</p>	
<p>SB 8.20.25, SB 8.20.26, SB 8.20.27, SB 8.20.28, SB 8.20.29, SB 8.20.25-29 My dear King, on the heart of Lord Murāri he saw religion; on the chest, both pleasing words and truthfulness; in the mind, the moon; on the bosom, the goddess of fortune, with a lotus flower in her hand; on the neck, all the Vedas and all sound vibrations; on the arms, all the demigods, headed by King Indra; in both ears, all the directions; on the head, the upper planetary systems; on the hair, the</p>	

supreme master, who had reduced Himself from His all-pervading form to His original form. They collected all the ingredients and paraphernalia for this worship.

SB 8.21.6, SB 8.21.7, SB 8.21.6-7
They worshiped the Lord by offering fragrant flowers, water, pādyā and arghya, sandalwood pulp and aguru pulp, incense, lamps, fused rice, unbroken grains, fruits, roots and sprouts. While so doing, they offered prayers indicating the glorious activities of the Lord and shouted "Jaya! Jaya!" They also danced, played instruments, sang, sounded conchshells and beat kettledrums, in this way worshiping the Lord.

SB 8.21.8
Jāmbavān, king of the bears, also joined in the ceremony. Sounding his bugle in all directions, he declared a great festival for Lord Vāmanadeva's victory.

SB 8.21.9
When the demoniac followers of Mahārāja Bali saw that their master, who had been determined in performing sacrifice, had lost all his possessions to Vāmanadeva, who had taken them away on the plea of begging three paces of land, they were very angry and spoke as follows.

SB 8.21.10
"This Vāmana is certainly not a brāhmaṇa but the best of cheaters, Lord Viṣṇu. Assuming the form of a brāhmaṇa, He has covered His own form, and thus He is working for the interests of the demigods.

SB 8.21.11
"Our lord, Bali Mahārāja, because of his position in performing the yajña, has given up the power to punish. Taking advantage of this, our eternal enemy, Viṣṇu, dressed in the form of a brahmacārī beggar, has taken away all his possessions.

SB 8.21.12
"Our lord, Bali Mahārāja, is always fixed in truthfulness, and this is especially so at present, since he has been initiated into performing a sacrifice. He is always kind and merciful toward the brāhmaṇas, and he cannot at any time speak lies.

SB 8.21.13
"Therefore it is our duty to kill this Vāmanadeva, Lord Viṣṇu. It is our religious principle and the way to serve our master." After making this decision, the demoniac followers of Mahārāja Bali took up their various weapons with a view to killing Vāmanadeva.

SB 8.21.14
O King, the demons, aggravated by their usual anger, took their lances and tridents in hand, and against the will of Bali Mahārāja they pushed forward to kill Lord Vāmanadeva.

SB 8.21.15
O King, when the associates of Lord Viṣṇu saw the soldiers of the demons coming forward in violence, they smiled. Taking up their weapons, they forbade the demons to continue their attempt.

SB 8.21.16, SB 8.21.17, SB 8.21.16-17
Nanda, Sunanda, Jaya, Vijaya, Prabala, Bala, Kumuda, Kumudākṣa, Viṣvaksena, Patattrirāṭ [Garuḍa], Jayanta, Śrutadeva, Puṣpadanta and Sāvata were all associates of Lord Viṣṇu. They were as powerful as ten thousand elephants, and now they began killing the soldiers of the demons.

SB 8.21.18
When Bali Mahārāja saw that his own soldiers were being killed by the associates of Lord Viṣṇu, he remembered the curse of Śukrācārya and forbade his soldiers to continue fighting.

SB 8.21.19
O Vipracitti, O Rāhu, O Nemi, please hear my words! Don't fight. Stop immediately, for the present time is not in our favor.

SB 8.21.20
O Daityas, by human efforts no one can supersede the Supreme Personality of Godhead, who can bring happiness and distress to all living entities.

SB 8.21.21
The supreme time factor, which represents the Supreme Person, was previously in our favor and not in favor of the demigods, but now that same time factor is against us.

SB 8.21.22
No one can surpass the time representation of the Supreme Personality of Godhead by material power, by the counsel of ministers, by intelligence, by diplomacy, by fortresses, by mystic mantras, by drugs, by herbs or by any other means.

SB 8.21.23
Previously, being empowered by providence, you defeated a great number of such followers of Lord Viṣṇu. But today those same followers, having defeated us, are roaring in jubilation like lions.

SB 8.21.24
Unless providence is in our favor, we shall not be able to gain

victory. Therefore we must wait for that favorable time when our defeating them will be possible.

SB 8.21.25
Śukadeva Gosvāmī continued: O King, in accordance with the order of their master, Bali Mahārāja, all the chiefs of the demons and the Daityas entered the lower regions of the universe, to which they were driven by the soldiers of Viṣṇu.

SB 8.21.26
Thereafter, on the day of soma-pāna, after the sacrifice was finished, Garuḍa, king of the birds, understanding the desire of his master, arrested Bali Mahārāja with the ropes of Varuṇa.

SB 8.21.27
When Bali Mahārāja was thus arrested by Lord Viṣṇu, who is the most powerful, there was a great roar of lamentation in all directions throughout the upper and lower planetary systems of the universe.

SB 8.21.28
O King, the Supreme Personality of Godhead, Vāmanadeva, then spoke to Bali Mahārāja, the most liberal and celebrated personality whom He had arrested with the ropes of Varuṇa. Bali Mahārāja had lost all bodily luster, but he was nonetheless fixed in his determination.

SB 8.21.29
O King of the demons, you have promised to give Me three steps of land, but I have occupied the entire universe with two steps. Now think about where I should put My third.

SB 8.21.30
As far as the sun and moon shine with the stars and as far as the clouds pour rain, all the land throughout the universe is in your possession.

SB 8.21.31
Of these possessions, with one step I have occupied Bhūrloka, and with My body I have occupied the entire sky and all directions. And in your presence, with My second step, I have occupied the upper planetary system.

SB 8.21.32
Because you have been unable to give charity according to your promise, the rule is that you should go down to live in the hellish planets. Therefore, in accordance with the order of Śukrācārya, your spiritual master, now go down and live there.

SB 8.21.33
Far from being elevated to the heavenly planets or fulfilling one's desire, one who does not properly give a beggar what he has promised falls down to a hellish condition of life.

SB 8.21.34
Being falsely proud of your possessions, you promised to give Me land, but you could not fulfill your promise. Therefore, because your promise was false, you must live for a few years in hellish life.

SB 8.22: Bali Mahārāja Surrenders His Life

SB 8.22.1
Śukadeva Gosvāmī said: O King, although the Supreme Personality of Godhead was superficially seen to have acted mischievously toward Bali Mahārāja, Bali Mahārāja was fixed in his determination. Considering himself not to have fulfilled his promise, he spoke as follows.

SB 8.22.2
Bali Mahārāja said: O best Personality of Godhead, most worshipable for all the demigods, if You think that my promise has become false, I shall certainly rectify matters to make it truthful. I cannot allow my promise to be false. Please, therefore, place Your third lotus footstep on my head.

SB 8.22.3
I do not fear being deprived of all my possessions, living in hellish life, being arrested for poverty by the ropes of Varuṇa or being punished by You as much as I fear defamation.

SB 8.22.4
Although a father, mother, brother or friend may sometimes punish one as a well-wisher, they never punish their subordinate like this. But because You are the most worshipable Lord, I regard the punishment You have given me as most exalted.

SB 8.22.5
Since Your Lordship is indirectly the greatest well-wisher of us demons, You act for our best welfare by posing as if our enemy. Because demons like us always aspire for a position of false prestige, by chastising us You give us the eyes by which to see the right path.

SB 8.22.6, SB 8.22.7, SB 8.22.6-7
Many demons who were continuously inimical toward You finally achieved the perfection of great mystic yogīs. Your Lordship can perform one work to serve many purposes, and consequently, although You have punished me in many ways, I do not feel ashamed of having been arrested by the ropes of Varuṇa, nor do I

feel aggrieved.	SB 8.22.21 Lord Brahmā said: O well-wisher and master of all living entities, O worshipable Deity of all the demigods, O all-pervading Personality of Godhead, now this man has been sufficiently punished, for You have taken everything. Now You can release him. He does not deserve to be punished more.
SB 8.22.8 My grandfather Prahlāda Mahārāja is famous, being recognized by all Your devotees. Although harassed in many ways by his father, Hiranyakaśipu, he still remained faithful, taking shelter at Your lotus feet.	SB 8.22.22 Bali Mahārāja had already offered everything to Your Lordship. Without hesitation, he has offered his land, the planets and whatever else he earned by his pious activities, including even his own body.
SB 8.22.9 What is the use of the material body, which automatically leaves its owner at the end of life? And what is the use of all one's family members, who are actually plunderers taking away money that is useful for the service of the Lord in spiritual opulence? What is the use of a wife? She is only the source of increasing material conditions. And what is the use of family, home, country and community? Attachment for them merely wastes the valuable energy of one's lifetime.	SB 8.22.23 By offering even water, newly grown grass, or flower buds at Your lotus feet, those who maintain no mental duplicity can achieve the most exalted position within the spiritual world. This Bali Mahārāja, without duplicity, has now offered everything in the three worlds. How then can he deserve to suffer from arrest?
SB 8.22.10 My grandfather, the best of all men, who achieved unlimited knowledge and was worshipable for everyone, was afraid of the common men in this world. Being fully convinced of the substantiality afforded by shelter at Your lotus feet, He took shelter of Your lotus feet, against the will of his father and demoniac friends, who were killed by Your own self.	SB 8.22.24 The Supreme Personality of Godhead said: My dear Lord Brahmā, because of material opulence a foolish person becomes dull-witted and mad. Thus he has no respect for anyone within the three worlds and defies even My authority. To such a person I show special favor by first taking away all his possessions.
SB 8.22.11 Only by providence have I been forcibly brought under Your lotus feet and deprived of all my opulence. Because of the illusion created by temporary opulence, people in general, who live under material conditions, facing accidental death at every moment, do not understand that this life is temporary. Only by providence have I been saved from that condition.	SB 8.22.25 While rotating in the cycle of birth and death again and again in different species because of his own fruitive activities, the dependent living entity, by good fortune, may happen to become a human being. This human birth is very rarely obtained.
SB 8.22.12 Śukadeva Gosvāmī said: O best of the Kurus, while Bali Mahārāja was describing his fortunate position in this way, the most dear devotee of the Lord, Prahlāda Mahārāja, appeared there, like the moon rising in the nighttime.	SB 8.22.26 If a human being is born in an aristocratic family or a higher status of life, if he performs wonderful activities, if he is youthful, if he has personal beauty, a good education and good wealth, and if he is nonetheless not proud of his opulences, it is to be understood that he is especially favored by the Supreme Personality of Godhead.
SB 8.22.13 Then Bali Mahārāja saw his grandfather Prahlāda Mahārāja, the most fortunate personality, whose dark body resembled black ointment for the eyes. His tall, elegant figure was dressed in yellow garments, he had long arms, and his beautiful eyes were like the petals of a lotus. He was very dear and pleasing to everyone.	SB 8.22.27 Although aristocratic birth and other such opulences are impediments to advancement in devotional service because they are causes of false prestige and pride, these opulences never disturb a pure devotee of the Supreme Personality of Godhead.
SB 8.22.14 Being bound by the ropes of Varuṇa, Bali Mahārāja could not offer befitting respect to Prahlāda Mahārāja as he had before. Rather, he simply offered respectful obeisances with his head, his eyes being inundated with tears and his face lowered in shame.	SB 8.22.28 Bali Mahārāja has become the most famous among the demons and nonbelievers, for in spite of being bereft of all material opulences, he is fixed in his devotional service.
SB 8.22.15 When the great personality Prahlāda Mahārāja saw that the Supreme Lord was sitting there, surrounded and worshiped by His intimate associates like Sunanda, he was overwhelmed with tears of jubilation. Approaching the Lord and falling to the ground, he offered obeisances to the Lord with his head.	SB 8.22.29, SB 8.22.30, SB 8.22.29-30 Although bereft of his riches, fallen from his original position, defeated and arrested by his enemies, rebuked and deserted by his relatives and friends, although suffering the pain of being bound and although rebuked and cursed by his spiritual master, Bali Mahārāja, being fixed in his vow, did not give up his truthfulness. It was certainly with pretension that I spoke about religious principles, but he did not give up religious principles, for he is true to his word.
SB 8.22.16 Prahlāda Mahārāja said: My Lord, it is Your Lordship who gave this Bali the very great opulence of the post of heavenly king, and now, today, it is You who have taken it all away. I think You have acted with equal beauty in both ways. Because his exalted position as King of heaven was putting him in the darkness of ignorance, You have done him a very merciful favor by taking away all his opulence.	SB 8.22.31 The Lord continued: Because of his great tolerance, I have given him a place not obtainable even by the demigods. He will become King of the heavenly planets during the period of the Manu known as Sāvarnī.
SB 8.22.17 Material opulence is so bewildering that it makes even a learned, self-controlled man forget to search for the goal of self-realization. But the Supreme Personality of Godhead, Nārāyaṇa, the Lord of the universe, can see everything by His will. Therefore I offer my respectful obeisances unto Him.	SB 8.22.32 Until Bali Mahārāja achieves the position of King of heaven, he shall live on the planet Sutala, which was made by Viśvakarmā according to My order. Because it is especially protected by Me, it is free from mental and bodily miseries, fatigue, dizziness, defeat and all other disturbances. Bali Mahārāja, you may now go live there peacefully.
SB 8.22.18 Śukadeva Gosvāmī continued: O King Parīkṣit, Lord Brahmā then began to speak to the Supreme Personality of Godhead, within the hearing of Prahlāda Mahārāja, who stood nearby with folded hands.	SB 8.22.33 O Bali Mahārāja [Indrasena], now you may go to the planet Sutala, which is desired even by the demigods. Live there peacefully, surrounded by your friends and relatives. All good fortune unto you.
SB 8.22.19 But Bali Mahārāja's chaste wife, afraid and aggrieved at seeing her husband arrested, immediately offered obeisances to Lord Vāmanadeva [Upendra]. She folded her hands and spoke as follows.	SB 8.22.34 On the planet Sutala, not even the predominating deities of other planets, what to speak of ordinary people, will be able to conquer you. As far as the demons are concerned, if they transgress your rule, My disc will kill them.
SB 8.22.20 Śrīmatī Vindhyāvalī said: O my Lord, You have created the entire universe for the enjoyment of Your personal pastimes, but foolish, unintelligent men have claimed proprietorship for material enjoyment. Certainly they are shameless agnostics. Falsely claiming proprietorship, they think they can give charity and enjoy. In such a condition, what good can they do for You, who are the independent creator, maintainer and annihilator of this universe?	SB 8.22.35 O great hero, I shall always be with you and give you protection in all respects along with your associates and paraphernalia. Moreover, you will always be able to see Me there.
	SB 8.22.36 Because there you will see My supreme prowess, your materialistic ideas and anxieties that have arisen from your association with the demons and Dānavas will immediately be vanquished.
	SB 8.23: The Demigods Regain the Heavenly Planets
	SB 8.23.1

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

SB 8.23.2
Bali Mahārāja said: What a wonderful effect there is in even attempting to offer respectful obeisances to You! I merely endeavored to offer You obeisances, but nonetheless the attempt was as successful as those of pure devotees. The causeless mercy You have shown to me, a fallen demon, was never achieved even by the demigods or the leaders of the various planets.

SB 8.23.3
Śukadeva Gosvāmī continued: After speaking in this way, Bali Mahārāja offered his obeisances first to the Supreme Personality of Godhead, Hari, and then to Lord Brahmā and Lord Śiva. Thus he was released from the bondage of the nāga-pāśa [the ropes of Varuṇa], and in full satisfaction he entered the planet known as Sutaḷa.

SB 8.23.4
Thus having delivered the proprietorship of the heavenly planets to Indra and having fulfilled the desire of Aditi, mother of the demigods, the Supreme Personality of Godhead ruled the affairs of the universe.

SB 8.23.5
When Prahlāda Mahārāja heard how Bali Mahārāja, his grandson and descendant, had been released from bondage and had achieved the benediction of the Lord, he spoke as follows in a tone of greatly ecstatic devotion.

SB 8.23.6
Prahlāda Mahārāja said: O Supreme Personality of Godhead, You are universally worshiped; even Lord Brahmā and Lord Śiva worship Your lotus feet. Yet although You are such a great personality, You have kindly promised to protect us, the demons. I think that such kindness has never been achieved even by Lord Brahmā, Lord Śiva or the goddess of fortune, Lakṣmī, what to speak of other demigods or common people.

SB 8.23.7
O supreme shelter of everyone, great personalities like Brahmā enjoy their perfection simply by tasting the honey of rendering service at Your lotus feet. But as for us, who are all rogues and debauchees born of an envious family of demons, how have we received Your mercy? It has been possible only because Your mercy is causeless.

SB 8.23.8
O my Lord, Your pastimes are all wonderfully performed by Your inconceivable spiritual energy; and by her perverted reflection, the material energy, You have created all the universes. As the Supersoul of all living entities, You are aware of everything, and therefore You are certainly equal toward everyone. Nonetheless, You favor Your devotees. This is not partiality, however, for Your characteristic is just like that of a desire tree, which yields everything according to one's desire.

SB 8.23.9
The Supreme Personality of Godhead said: My dear son Prahlāda, all good fortune unto you. For the time being, please go to the place known as Sutaḷa and there enjoy happiness with your grandson and your other relatives and friends.

SB 8.23.10
The Supreme Personality of Godhead assured Prahlāda Mahārāja: You shall be able to see Me there in My usual feature with conchshell, disc, club and lotus in My hand. Because of your transcendental bliss due to always personally seeing Me, you will have no further bondage to fruitive activities.

SB 8.23.11, SB 8.23.12, SB 8.23.11-12
Śrīla Śukadeva Gosvāmī said: Accompanied by Bali Mahārāja, my dear King Parīkṣit, Prahlāda Mahārāja, the master of all the chiefs of the demons, took the Supreme Lord's order on his head with folded hands. After saying yes to the Lord, circumambulating Him and offering Him respectful obeisances, he entered the lower planetary system known as Sutaḷa.

SB 8.23.13
Hari, the Supreme Personality of Godhead, Nārāyaṇa, thereafter addressed Śukrācārya, who was sitting nearby in the midst of the assembly with the priests [brahma, hotā, udgātā and adhvaryu]. O Mahārāja Parīkṣit, these priests were all brahma-vādīs, followers of the Vedic principles for performing sacrifices.

SB 8.23.14
O best of the brāhmaṇas, Śukrācārya, please describe the fault or discrepancy in your disciple Bali Mahārāja, who engaged in performing sacrifices. This fault will be nullified when judged in the presence of qualified brāhmaṇas.

SB 8.23.15
Śukrācārya said: My Lord, You are the enjoyer and lawgiver in all performances of sacrifice, and You are the yajña-puruṣa, the person to whom all sacrifices are offered. If one has fully satisfied You, where is the chance of discrepancies or faults in his performances of sacrifice?

SB 8.23.16
There may be discrepancies in pronouncing the mantras and observing the regulative principles, and, moreover, there may be discrepancies in regard to time, place, person and paraphernalia. But when Your Lordship's holy name is chanted, everything becomes faultless.

SB 8.23.17
Lord Viṣṇu, I must nonetheless act in obedience to Your order because obeying Your order is most auspicious and is the first duty of everyone.

SB 8.23.18
Śukadeva Gosvāmī continued: In this way, the most powerful Śukrācārya accepted the order of the Supreme Personality of Godhead with full respect. Along with the best brāhmaṇas, he began to compensate for the discrepancies in the sacrifices performed by Bali Mahārāja.

SB 8.23.19
O King Parīkṣit, thus having taken all the land of Bali Mahārāja by begging, the Supreme Personality of Godhead, Lord Vāmanadeva, delivered to His brother Indra all the land taken away by Indra's enemy.

SB 8.23.20, SB 8.23.21, SB 8.23.20-21
Lord Brahmā [the master of King Dakṣa and all other Prajāpatis], accompanied by all the demigods, the great saintly persons, the inhabitants of Pitrloka, the Manus, the munis, and such leaders as Dakṣa, Bhṛgu and Aṅgirā, as well as Kārttikeya and Lord Śiva, accepted Lord Vāmanadeva as the protector of everyone. He did this for the pleasure of Kaśyapa Muni and his wife Aditi and for the welfare of all the inhabitants of the universe, including their various leaders.

SB 8.23.22, SB 8.23.23, SB 8.23.22-23
O King Parīkṣit, Indra was considered the King of all the universe, but the demigods, headed by Lord Brahmā, wanted Upendra, Lord Vāmanadeva, as the protector of the Vedas, the principles of religion, fame, opulence, auspiciousness, vows, elevation to the higher planetary system, and liberation. Thus they accepted Upendra, Lord Vāmanadeva, as the supreme master of everything. This decision made all living entities extremely happy.

SB 8.23.24
Thereafter, along with all the leaders of the heavenly planets, Indra, the King of heaven, placed Lord Vāmanadeva before him and, with the approval of Lord Brahmā, brought Him to the heavenly planet in a celestial airplane.

SB 8.23.25
Indra, King of heaven, being protected by the arms of Vāmanadeva, the Supreme Personality of Godhead, thus regained his rule of the three worlds and was reinstated in his own position, supremely opulent, fearless and fully satisfied.

SB 8.23.26, SB 8.23.27, SB 8.23.26-27
Lord Brahmā, Lord Śiva, Lord Kārttikeya, the great sage Bhṛgu, other saintly persons, the inhabitants of Pitrloka and all other living entities present, including the inhabitants of Siddhaloka and living entities who travel in outer space by airplane, all glorified the uncommon activities of Lord Vāmanadeva. O King, while chanting about and glorifying the Lord, they returned to their respective heavenly planets. They also praised the position of Aditi.

SB 8.23.28
O Mahārāja Parīkṣit, pleasure of your dynasty, I have now described to you everything about the wonderful activities of the Supreme Personality of Godhead Vāmanadeva. Those who hear about this are certainly freed from all the results of sinful activities.

SB 8.23.29
One who is subject to death cannot measure the glories of the Supreme Personality of Godhead, Trivikrama, Lord Viṣṇu, any more than he can count the number of atoms on the entire planet earth. No one, whether born already or destined to take birth, is able to do this. This has been sung by the great sage Vasīṣṭha.

SB 8.23.30
If one hears about the uncommon activities of the Supreme Personality of Godhead in His various incarnations, he is certainly elevated to the higher planetary system or even brought back home, back to Godhead.

SB 8.23.31
Whenever the activities of Vāmanadeva are described in the course

of a ritualistic ceremony, whether the ceremony be performed to please the demigods, to please one's forefathers in Pitṛloka, or to celebrate a social event like a marriage, that ceremony should be understood to be extremely auspicious.	body comfortably in the water of the pot. He then spoke to the King as follows.
SB 8.24: Matsya, the Lord's Fish Incarnation	SB 8.24.18 O My dear King, I do not like living in this waterpot with such great difficulty. Therefore, please find some better reservoir of water where I can live comfortably.
SB 8.24.1 Mahārāja Parīkṣit said: The Supreme Personality of Godhead, Hari, is eternally situated in His transcendental position, yet He descends to this material world and manifests Himself in various incarnations. His first incarnation was that of a great fish. O most powerful Śukadeva Gosvāmī, I wish to hear from you the pastimes of that fish incarnation.	SB 8.24.19 Then, taking the fish out of the waterpot, the King threw Him in a large well. But within a moment the fish developed to the length of three cubits.
SB 8.24.2, SB 8.24.3, SB 8.24.2-3 What was the purpose for which the Supreme Personality of Godhead accepted the abominable form of a fish, exactly as an ordinary living being accepts different forms under the laws of karma? The form of a fish is certainly condemned and full of terrible pain. O my lord, what was the purpose of this incarnation? Kindly explain this to us, for hearing about the pastimes of the Lord is auspicious for everyone.	SB 8.24.20 The fish then said: My dear King, this reservoir of water is not fit for My happy residence. Please give Me a more extensive pool of water, for I have taken shelter of you.
SB 8.24.4 Sūta Gosvāmī said: When Parīkṣit Mahārāja thus inquired from Śukadeva Gosvāmī, that most powerful saintly person began describing the pastimes of the Lord's incarnation as a fish.	SB 8.24.21 O Mahārāja Parīkṣit, the King took the fish from the well and threw Him in a lake, but the fish then assumed a gigantic form exceeding the extent of the water.
SB 8.24.5 Śrī Śukadeva Gosvāmī said: O King, for the sake of protecting the cows, brāhmaṇas, demigods, devotees, the Vedic literature, religious principles, and principles to fulfill the purpose of life, the Supreme Personality of Godhead accepts the forms of incarnations.	SB 8.24.22 The fish then said: O King, I am a large aquatic, and this water is not at all suitable for Me. Now kindly find some way to save Me. It would be better to put Me in the water of a lake that will never reduce.
SB 8.24.6 Like the air passing through different types of atmosphere, the Supreme Personality of Godhead, although appearing sometimes as a human being and sometimes as a lower animal, is always transcendental. Because He is above the material modes of nature, He is unaffected by higher and lower forms.	SB 8.24.23 When thus requested, King Satyavrata took the fish to the largest reservoir of water. But when that also proved insufficient, the King at last threw the gigantic fish into the ocean.
SB 8.24.7 O King Parīkṣit, at the end of the past millennium, at the end of Brahmā's day, because Lord Brahmā sleeps during the night, annihilation took place, and the three worlds were covered by the water of the ocean.	SB 8.24.24 While being thrown in the ocean, the fish said to King Satyavrata: O hero, in this water there are very powerful and dangerous sharks that will eat Me. Therefore you should not throw Me in this place.
SB 8.24.8 At the end of Brahmā's day, when Brahmā felt sleepy and desired to lie down, the Vedas were emanating from his mouth, and the great demon named Hayagrīva stole the Vedic knowledge.	SB 8.24.25 After hearing these sweet words from the Supreme Personality of Godhead in the form of a fish, the King, being bewildered, asked Him: Who are You, sir? You simply bewilder us.
SB 8.24.9 Understanding the acts of the great demon Hayagrīva, the Supreme Personality of Godhead, Hari, who is full of all opulences, assumed the form of a fish and saved the Vedas by killing the demon.	SB 8.24.26 My Lord, in one day You have expanded Yourself for hundreds of miles, covering the water of the river and the ocean. Before this I had never seen or heard of such an aquatic animal.
SB 8.24.10 During the Cākṣuṣa-manvantara there was a great king named Satyavrata who was a great devotee of the Supreme Personality of Godhead. Satyavrata performed austerities by subsisting only on water.	SB 8.24.27 My Lord, You are certainly the inexhaustible Supreme Personality of Godhead, Nārāyaṇa, Śrī Hari. It is to show Your mercy to the living entities that You have now assumed the form of an aquatic.
SB 8.24.11 In this [the present] millennium King Satyavrata later became the son of Vivasvān, the king of the sun planet, and was known as Śrāddhadeva. By the mercy of the Supreme Personality of Godhead, he was given the post of Manu.	SB 8.24.28 O my Lord, master of creation, maintenance and annihilation, O best of enjoyers, Lord Viṣṇu, You are the leader and destination of surrendered devotees like us. Therefore let me offer my respectful obeisances unto You.
SB 8.24.12 One day while King Satyavrata was performing austerities by offering water on the bank of the River Kṛtamālā, a small fish appeared in the water in his palms.	SB 8.24.29 All Your pastimes and incarnations certainly appear for the welfare of all living entities. Therefore, my Lord, I wish to know the purpose for which You have assumed this form of a fish.
SB 8.24.13 Satyavrata, the King of Dravidadeśa, threw the fish into the water of the river along with the water in his palm, O King Parīkṣit, descendant of Bharata.	SB 8.24.30 O my Lord, possessing eyes like the petals of a lotus, the worship of the demigods, who are in the bodily concept of life, is fruitless in all respects. But because You are the supreme friend and dearest Supersoul of everyone, worship of Your lotus feet is never useless. You have therefore manifested Your form as a fish.
SB 8.24.14 With an appealing voice, the poor small fish said to King Satyavrata, who was very merciful: My dear King, protector of the poor, why are you throwing Me in the water of the river, where there are other aquatics who can kill Me? I am very much afraid of them.	SB 8.24.31 Śukadeva Gosvāmī said: When King Satyavrata spoke in this way, the Supreme Personality of Godhead, who at the end of the yuga had assumed the form of a fish to benefit His devotee and enjoy His pastimes in the water of inundation, responded as follows.
SB 8.24.15 To please himself, King Satyavrata, not knowing that the fish was the Supreme Personality of Godhead, decided with great pleasure to give the fish protection.	SB 8.24.32 The Supreme Personality of Godhead said: O King, who can subdue your enemies, on the seventh day from today the three worlds—Bhūḥ, Bhuvaḥ and Svaḥ—will all merge into the water of inundation.
SB 8.24.16 The merciful King, being moved by the pitiable words of the fish, placed the fish in a water jug and brought Him to his own residence.	SB 8.24.33 When all the three worlds merge into the water, a large boat sent by Me will appear before you.
SB 8.24.17 But in one night that fish grew so much that He could not move His	SB 8.24.34, SB 8.24.35, SB 8.24.34-35 Thereafter, O King, you shall collect all types of herbs and seeds and load them on that great boat. Then, accompanied by the seven ṛṣis and surrounded by all kinds of living entities, you shall get aboard that boat, and without moroseness you shall easily travel with your companions on the ocean of inundation, the only illumination being the effulgence of the great ṛṣis.
	SB 8.24.36 Then, as the boat is tossed about by the powerful winds, attach the

vessel to My horn by means of the great serpent Vāsuki, for I shall be present by your side.

SB 8.24.37
Pulling the boat, with you and all the ṛṣis in it, O King, I shall travel in the water of devastation until the night of Lord Brahmā's slumber is over.

SB 8.24.38
You will be thoroughly advised and favored by Me, and because of your inquiries, everything about My glories, which are known as param brahma, will be manifest within your heart. Thus you will know everything about Me.

SB 8.24.39
After thus instructing the King, the Supreme Personality of Godhead immediately disappeared. Then King Satyavrata began to wait for that time of which the Lord had instructed.

SB 8.24.40
After spreading kuśa with its tips pointing east, the saintly King, himself facing the northeast, sat down on the grass and began to meditate upon the Supreme Personality of Godhead, Viṣṇu, who had assumed the form of a fish.

SB 8.24.41
Thereafter, gigantic clouds pouring incessant water swelled the ocean more and more. Thus the ocean began to overflow onto the land and inundate the entire world.

SB 8.24.42
As Satyavrata remembered the order of the Supreme Personality of Godhead, he saw a boat coming near him. Thus he collected herbs and creepers, and, accompanied by saintly brāhmaṇas, he got aboard the boat.

SB 8.24.43
The saintly brāhmaṇas, being pleased with the King, said to him: O King, please meditate upon the Supreme Personality of Godhead, Keśava. He will save us from this impending danger and arrange for our well-being.

SB 8.24.44
Then, while the King constantly meditated upon the Supreme Personality of Godhead, a large golden fish appeared in the ocean of inundation. The fish had one horn and was eight million miles long.

SB 8.24.45
Following the instructions formerly given by the Supreme Personality of Godhead, the King anchored the boat to the fish's horn, using the serpent Vāsuki as a rope. Thus being satisfied, he began offering prayers to the Lord.

SB 8.24.46
The King said: By the grace of the Lord, those who have lost their self-knowledge since time immemorial, and who because of this ignorance are involved in a material, conditional life full of miseries, obtain the chance to meet the Lord's devotee. I accept that Supreme Personality of Godhead as the supreme spiritual master.

SB 8.24.47
In hopes of becoming happy in this material world, the foolish conditioned soul performs fruitive activities that result only in suffering. But by rendering service to the Supreme Personality of Godhead, one becomes free from such false desires for happiness. May my supreme spiritual master cut the knot of false desires from the core of my heart.

SB 8.24.48
One who wants to be free of material entanglement should take to the service of the Supreme Personality of Godhead and give up the contamination of ignorance, involving pious and impious activities. Thus one regains his original identity, just as a block of gold or silver sheds all dirt and becomes purified when treated with fire. May that inexhaustible Supreme Personality of Godhead become our spiritual master, for He is the original spiritual master of all other spiritual masters.

SB 8.24.49
Neither all the demigods, nor the so-called gurus nor all other people, either independently or together, can offer mercy that equals even one ten-thousandth of Yours. Therefore I wish to take shelter of Your lotus feet.

SB 8.24.50
As a blind man, being unable to see, accepts another blind man as his leader, people who do not know the goal of life accept someone as a guru who is a rascal and a fool. But we are interested in self-realization. Therefore we accept You, the Supreme Personality of Godhead, as our spiritual master, for You are able to see in all directions and are omniscient like the sun.

SB 8.24.51
A materialistic so-called guru instructs his materialistic disciples about economic development and sense gratification, and because of

such instructions the foolish disciples continue in the materialistic existence of ignorance. But Your Lordship gives knowledge that is eternal, and the intelligent person receiving such knowledge is quickly situated in his original constitutional position.

SB 8.24.52
My Lord, You are the supreme well-wishing friend of everyone, the dearest friend, the controller, the Supersoul, the supreme instructor and the giver of supreme knowledge and the fulfillment of all desires. But although You are within the heart, the foolish, because of lusty desires in the heart, cannot understand You.

SB 8.24.53
O Supreme Lord, for self-realization I surrender unto You, who are worshiped by the demigods as the supreme controller of everything. By Your instructions, exposing life's purpose, kindly cut the knot from the core of my heart and let me know the destination of my life.

SB 8.24.54
Śukadeva Gosvāmī continued: When Satyavrata had thus prayed to the Supreme Personality of Godhead, who had assumed the form of a fish, the Lord, while moving in the water of inundation, explained to him the Absolute Truth.

SB 8.24.55
The Supreme Personality of Godhead thus explained to King Satyavrata the spiritual science known as sāṅkhya-yoga, the science by which one distinguishes between matter and spirit [in other words, bhakti-yoga], along with the instructions contained in the Purāṇas [the old histories] and the sāmhitās. The Lord explained Himself in all these literatures.

SB 8.24.56
While sitting in the boat, King Satyavrata, accompanied by the great saintly persons, listened to the instructions of the Supreme Personality of Godhead in regard to self-realization. These instructions were all from the eternal Vedic literature [brahma]. Thus the King and sages had no doubt about the Absolute Truth.

SB 8.24.57
At the end of the last inundation [during the period of Svāyambhuva Manu] the Supreme Personality of Godhead killed the demon named Hayagrīva and delivered all the Vedic literatures to Lord Brahmā when Lord Brahmā awakened from sleeping.

SB 8.24.58
King Satyavrata was illuminated with all Vedic knowledge by the mercy of Lord Viṣṇu, and in this period he has now taken birth as Vaivasvata Manu, the son of the sun-god.

SB 8.24.59
This story concerning the great King Satyavrata and the fish incarnation of the Supreme Personality of Godhead, Viṣṇu, is a great transcendental narration. Anyone who hears it is delivered from the reactions of sinful life.

SB 8.24.60
One who narrates this description of the Matsya incarnation and King Satyavrata will certainly have all his ambitions fulfilled, and he will undoubtedly return home, back to Godhead.

SB 8.24.61
I offer my respectful obeisances unto the Supreme Personality of Godhead, who pretended to be a gigantic fish, who restored the Vedic literature to Lord Brahmā when Lord Brahmā awakened from sleep, and who explained the essence of Vedic literature to King Satyavrata and the great saintly persons.

Canto 9: Liberation	SB 9.1.18 You are all self-controlled, well balanced in mind, and aware of the Absolute Truth. And because of austerities and penances you are completely cleansed of all material contamination. Your words, like those of the demigods, are never baffled. Then how is it possible that your determination has failed?
SB 9.1: King Sudyumna Becomes a Woman	SB 9.1.19 The most powerful great-grandfather Vasiṣṭha, after hearing these words of Manu, understood the discrepancy on the part of the priest. Thus he spoke as follows to the son of the sun-god.
SB 9.1.1 King Parīkṣit said: My lord, Śukadeva Gosvāmī, you have elaborately described all the periods of the various Manus and, within those periods, the wonderful activities of the Supreme Personality of Godhead, who has unlimited potency. I am fortunate to have heard all of this from you.	SB 9.1.20 This discrepancy in the objective is due to your priest's deviation from the original purpose. However, by my own prowess I shall give you a good son.
SB 9.1.2, SB 9.1.2, SB 9.1.2-3 Satyavrata, the saintly king of Dravidadeśa who received spiritual knowledge at the end of the last millennium by the grace of the Supreme, later became Vaivasvata Manu, the son of Vivasvān, in the next manvantara [period of Manu]. I have received this knowledge from you. I also understand that such kings as Ikṣvāku were his sons, as you have already explained.	SB 9.1.21 Śukadeva Gosvāmī said: O King Parīkṣit, after the most famous and powerful Vasiṣṭha made this decision, he offered prayers to the Supreme Person, Viṣṇu, to transform Ilā into a male.
SB 9.1.4 O greatly fortunate Śukadeva Gosvāmī, O great brāhmaṇa, kindly describe to us separately the dynasties and characteristics of all those kings, for we are always eager to hear such topics from you.	SB 9.1.22 The Supreme Personality of Godhead, the supreme controller, being pleased with Vasiṣṭha, gave him the benediction he desired. Thus Ilā was transformed into a very fine male named Sudyumna.
SB 9.1.5 Kindly tell us about the abilities of all the celebrated kings born in the dynasty of Vaivasvata Manu, including those who have already passed, those who may appear in the future, and those who exist at present.	SB 9.1.23, SB 9.1.24, SB 9.1.23-24 O King Parīkṣit, that hero Sudyumna, accompanied by a few ministers and associates and riding on a horse brought from Sindhupradeśa, once went into the forest to hunt. He wore armor and was decorated with bows and arrows, and he was very beautiful. While following the animals and killing them, he reached the northern part of the forest.
SB 9.1.6 Sūta Gosvāmī said: When Śukadeva Gosvāmī, the greatest knower of religious principles, was thus requested by Mahārāja Parīkṣit in the assembly of all the scholars learned in Vedic knowledge, he then proceeded to speak.	SB 9.1.25 There in the north, at the bottom of Mount Meru, is a forest known as Sukumāra where Lord Śiva always enjoys with Umā. Sudyumna entered that forest.
SB 9.1.7 Śukadeva Gosvāmī continued: O King, subduer of your enemies, now hear from me in great detail about the dynasty of Manu. I shall explain as much as possible, although one could not say everything about it, even in hundreds of years.	SB 9.1.26 O King Parīkṣit, as soon as Sudyumna, who was expert in subduing enemies, entered the forest, he saw himself transformed into a female and his horse transformed into a mare.
SB 9.1.8 The transcendental Supreme Person, the Supersoul of all living entities, who are in different statuses of life, high and low, existed at the end of the millennium, when neither this manifested cosmos nor anything else but Him existed.	SB 9.1.27 When his followers also saw their identities transformed and their sex reversed, they were all very morose and just looked at one another.
SB 9.1.9 O King Parīkṣit, from the navel of the Supreme Personality of Godhead was generated a golden lotus, on which the four-faced Lord Brahmā took his birth.	SB 9.1.28 Mahārāja Parīkṣit said: O most powerful brāhmaṇa, why was this place so empowered, and who made it so powerful? Kindly answer this question, for I am very eager to hear about this.
SB 9.1.10 From the mind of Lord Brahmā, Marīci took birth, and from the semen of Marīci, Kaśyapa appeared from the womb of the daughter of Dakṣa Mahārāja. From Kaśyapa, by the womb of Aditi, Vivasvān took birth.	SB 9.1.29 Śukadeva Gosvāmī answered: Great saintly persons who strictly observed the spiritual rules and regulations and whose own effulgence dissipated all the darkness of all directions once came to see Lord Śiva in that forest.
SB 9.1.11, SB 9.1.12, SB 9.1.11-12 O King, best of the Bhārata dynasty, from Vivasvān, by the womb of Samjñā, Śrāddhadeva Manu was born. Śrāddhadeva Manu, having conquered his senses, begot ten sons in the womb of his wife, Śraddhā. The names of these sons were Ikṣvāku, Nrga, Śaryāti, Diṣṭa, Dhṛṣṭa, Karūṣaka, Nariṣyanta, Pṛṣadhra, Nabhaga and Kavi.	SB 9.1.30 When the goddess Ambikā saw the great saintly persons, she was very much ashamed because at that time she was naked. She immediately got up from the lap of her husband and tried to cover her breast.
SB 9.1.13 Manu at first had no sons. Therefore, in order to get a son for him, the great saint Vasiṣṭha, who was very powerful in spiritual knowledge, performed a sacrifice to satisfy the demigods Mitra and Varuṇa.	SB 9.1.31 Seeing Lord Śiva and Pārvatī engaged in sexual affairs, all the great saintly persons immediately desisted from going further and departed for the āśrama of Nara-Nārāyaṇa.
SB 9.1.14 During that sacrifice, Śraddhā, Manu's wife, who was observing the vow of subsisting only by drinking milk, approached the priest offering the sacrifice, offered obeisances to him and begged for a daughter.	SB 9.1.32 Thereupon, just to please his wife, Lord Śiva said, "Any male entering this place shall immediately become a female!"
SB 9.1.15 Told by the chief priest "Now offer oblations," the person in charge of oblations took clarified butter to offer. He then remembered the request of Manu's wife and performed the sacrifice while chanting the word "vaśat."	SB 9.1.33 Since that time, no male had entered that forest. But now King Sudyumna, having been transformed into a female, began to walk with his associates from one forest to another.
SB 9.1.16 Manu had begun that sacrifice for the sake of getting a son, but because the priest was diverted by the request of Manu's wife, a daughter named Ilā was born. Upon seeing the daughter, Manu was not very satisfied. Thus he spoke to his guru, Vasiṣṭha, as follows.	SB 9.1.34 Sudyumna had been transformed into the best of beautiful women who excite sexual desire and was surrounded by other women. Upon seeing this beautiful woman loitering near his āśrama, Budha, the son of the moon, immediately desired to enjoy her.
SB 9.1.17 My lord, all of you are expert in chanting the Vedic mantras. How then has the result been opposite to the one desired? This is a matter for lamentation. There should not have been such a reversal of the results of the Vedic mantras.	SB 9.1.35 The beautiful woman also desired to accept Budha, the son of the king of the moon, as her husband. Thus Budha begot in her womb a son named Purūravā.
	SB 9.1.36 I heard from reliable sources that King Sudyumna, the son of Manu, having thus achieved femininity, remembered his familial spiritual master, Vasiṣṭha.
	SB 9.1.37

Upon seeing Sudyumna's deplorable condition, Vasiṣṭha was very much aggrieved. Desiring for Sudyumna to regain his maleness, Vasiṣṭha again began to worship Lord Śaṅkara [Śiva].

SB 9.1.38, SB 9.1.39, SB 9.1.38-39
O King Parīkṣit, Lord Śiva was pleased with Vasiṣṭha. Therefore, to satisfy him and to keep his own word to Pārvatī, Lord Śiva said to that saintly person, "Your disciple Sudyumna may remain a male for one month and a female for the next. In this way he may rule the world as he likes."

SB 9.1.40
Thus being favored by the spiritual master, according to the words of Lord Śiva, Sudyumna regained his desired maleness every alternate month and in this way ruled the kingdom, although the citizens were not satisfied with this.

SB 9.1.41
O King, Sudyumna had three very pious sons, named Utkala, Gaya and Vimala, who became the kings of the Dakṣiṇā-patha.

SB 9.1.42
Thereafter, when the time was ripe, when Sudyumna, the king of the world, was sufficiently old, he delivered the entire kingdom to his son Purūravā and entered the forest.

SB 9.2: The Dynasties of the Sons of Manu

SB 9.2.1
Śukadeva Gosvāmī said: Thereafter, when his son Sudyumna had thus gone to the forest to accept the order of vānaprastha, Vaivasvata Manu [Śrāddhadeva], being desirous of getting more sons, performed severe austerities on the bank of the Yamunā for one hundred years.

SB 9.2.2
Then, because of this desire for sons, the Manu known as Śrāddhadeva worshiped the Supreme Lord, the Personality of Godhead, the Lord of the demigods. Thus he got ten sons exactly like himself. Among them all, Ikṣvāku was the eldest.

SB 9.2.3
Among these sons, Pṛṣadhra, following the order of his spiritual master, was engaged as a protector of cows. He would stand all night with a sword to give the cows protection.

SB 9.2.4
Once at night, while it was raining, a tiger entered the land of the cowshed. Upon seeing the tiger, all the cows, who were lying down, got up in fear and scattered here and there on the land.

SB 9.2.5, SB 9.2.6, SB 9.2.5-6
When the very strong tiger seized the cow, the cow screamed in distress and fear, and Pṛṣadhra, hearing the screaming, immediately followed the sound. He took up his sword, but because the stars were covered by clouds, he mistook the cow for the tiger and mistakenly cut off the cows' head with great force.

SB 9.2.7
Because the tiger's ear had been cut by the edge of the sword, the tiger was very afraid, and it fled from that place, while bleeding on the street.

SB 9.2.8
In the morning, when Pṛṣadhra, who was quite able to subdue his enemy, saw that he had killed the cow although at night he thought he had killed the tiger, he was very unhappy.

SB 9.2.9
Although Pṛṣadhra had committed the sin unknowingly, his family priest, Vasiṣṭha, cursed him, saying, "In your next life you shall not be able to become a kṣatriya. Instead, you shall take birth as a śūdra because of killing the cow."

SB 9.2.10
When the hero Pṛṣadhra was thus cursed by his spiritual master, he accepted the curse with folded hands. Then, having controlled his senses, he took the vow of brahmacharya, which is approved by all great sages.

SB 9.2.11, SB 9.2.12, SB 9.2.13, SB 9.2.11-13
Thereafter, Pṛṣadhra gained relief from all responsibilities, became peaceful in mind, and established control over all his senses. Being unaffected by material conditions, being pleased with whatever was available by the grace of the Lord to maintain body and soul together, and being equal toward everyone, he gave full attention to the Supreme Personality of Godhead, Vāsudeva, who is the transcendental Supersoul, free from material contamination. Thus Pṛṣadhra, fully satisfied in pure knowledge, always keeping his mind on the Supreme Personality of Godhead, achieved pure devotional service to the Lord and began traveling all over the world, without affection for material activities, as if he were deaf, dumb and blind.

SB 9.2.14
With this attitude, Pṛṣadhra became a great saint, and when he entered the forest and saw a blazing forest fire, he took this

opportunity to burn his body in the fire. Thus he achieved the transcendental, spiritual world.

SB 9.2.15
Being reluctant to accept material enjoyment, Manu's youngest son, whose name was Kavi, gave up the kingdom before attaining full youth. Accompanied by his friends, he went to the forest, always thinking of the self-effulgent Supreme Personality of Godhead within the core of his heart. Thus he attained perfection.

SB 9.2.16
From Kārūṣa, another son of Manu, came the Kārūṣa dynasty, a family of kṣatriyas. The Kārūṣa kṣatriyas were the kings of the northern direction. They were celebrated protectors of brahminical culture and were all firmly religious.

SB 9.2.17
From the son of Manu named Dhṛṣṭa came a kṣatriya caste called Dhārṣṭa, whose members achieved the position of brāhmaṇas in this world. Then, from the son of Manu named Nṛga came Sumati. From Sumati came Bhūtājyoti, and from Bhūtājyoti came Vasu.

SB 9.2.18
The son of Vasu was Pratīka, whose son was Oghavān. Oghavān's son was also known as Oghavān, and his daughter was Oghavati. Sudarśana married that daughter.

SB 9.2.19
From Narīsyanta came a son named Citrasena and from him a son named Rkṣa. From Rkṣa came Mīḍhvān, from Mīḍhvān came Pūrṇa, and from Pūrṇa came Indrasena.

SB 9.2.20
From Indrasena came Vītihoṭra, from Vītihoṭra came Satyaśravā, from Satyaśravā came the son named Uruśravā, and from Uruśravā came Devadatta.

SB 9.2.21
From Devadatta came a son known as Agniveśya, who was the fire-god Agni himself. This son, who was a celebrated saint, was well known as Kānina and Jātūkarnya.

SB 9.2.22
O King, from Agniveśya came a brahminical dynasty known as Āgniveśyāyana. Now that I have described the descendants of Narīsyanta, let me describe the descendants of Diṣṭa. Please hear from me.

SB 9.2.23, SB 9.2.24, SB 9.2.23-24
Diṣṭa had a son by the name Nābhāga. This Nābhāga, who was different from the Nābhāga described later, became a vaiśya by occupational duty. The son of Nābhāga was known as Bhalandana, the son of Bhalandana was Vatsapṛīti, and his son was Prāṁśu. Prāṁśu's son was Pramati, Pramati's son was Khanitra, Khanitra's son was Cākṣuṣa, and his son was Vivimśati.

SB 9.2.25
The son of Vivimśati was Rambha, whose son was the great and religious King Khanineta. O King, the son of Khanineta was King Karandhama.

SB 9.2.26
From Karandhama came a son named Avikṣit, and from Avikṣit a son named Marutta, who was the emperor. The great mystic Saṁvarta, the son of Aṅgirā, engaged Marutta in performing a sacrifice [yajña].

SB 9.2.27
The sacrificial paraphernalia of King Marutta was extremely beautiful, for everything was made of gold. Indeed, no other sacrifice could compare to his.

SB 9.2.28
In that sacrifice, King Indra became intoxicated by drinking a large quantity of soma-rasa. The brāhmaṇas received ample contributions, and therefore they were satisfied. For that sacrifice, the various demigods who control the winds offered foodstuffs, and the Viśvedevas were members of the assembly.

SB 9.2.29
Marutta's son was Dama, Dama's son was Rājyavardhana, Rājyavardhana's son was Sudhṛti, and his son was Nara.

SB 9.2.30
The son of Nara was Kevala, and his son was Dhundhumān, whose son was Vegavān. Vegavān's son was Budha, and Budha's son was Tṛṇabindu, who became the king of this earth.

SB 9.2.31
The best of the Apsarās, the highly qualified girl named Alambuṣā, accepted the similarly qualified Tṛṇabindu as her husband. She gave birth to a few sons and a daughter known as Ilavilā.

SB 9.2.32
After the great saint Viśravā, the master of mystic yoga, received absolute knowledge from his father, he begot in the womb of Ilavilā the greatly celebrated son known as Kuvera, the giver of money.

SB 9.2.33 Tṛṇabindu had three sons, named Viśāla, Śūnyabandhu and Dhūmraketu. Among these three, Viśāla created a dynasty and constructed a palace called Vaiśāli.	Thereafter, three men with very beautiful bodily features emerged from the lake. They were nicely dressed and decorated with earrings and garlands of lotuses. All of them were of the same standard of beauty.
SB 9.2.34 The son of Viśāla was known as Hemacandra, his son was Dhūmrākṣa, and his son was Saṁyama, whose sons were Devaja and Kṛśāśva.	SB 9.3.16 The chaste and very beautiful Sukanyā could not distinguish her husband from the two Aśvinī-kumāras, for they were equally beautiful. Not understanding who her real husband was, she took shelter of the Aśvinī-kumāras.
SB 9.2.35, SB 9.2.36, SB 9.2.35-36 The son of Kṛśāśva was Somadatta, who performed aśvamedha sacrifices and thus satisfied the Supreme Personality of Godhead, Viṣṇu. By worshiping the Supreme Lord, he achieved the most exalted post, a residence on the planet to which great mystic yogīs are elevated. The son of Somadatta was Sumati, whose son was Janamejaya. All these kings appearing in the dynasty of Viśāla properly maintained the celebrated position of King Tṛṇabindu.	SB 9.3.17 The Aśvinī-kumāras were very pleased to see Sukanyā's chastity and faithfulness. Thus they showed her Cyavana Muni, her husband, and after taking permission from him, they returned to the heavenly planets in their plane.
SB 9.3: The Marriage of Sukanyā and Cyavana Muni	SB 9.3.18 Thereafter, King Śaryāti, desiring to perform a sacrifice, went to the residence of Cyavana Muni. There he saw by the side of his daughter a very beautiful young man, as bright as the sun.
SB 9.3.1 Śrī Śukadeva Gosvāmī continued: O King, Śaryāti, another son of Manu, was a ruler completely aware of Vedic knowledge. He gave instructions about the functions for the second day of the yajña to be performed by the descendants of Aṅgirā.	SB 9.3.19 After receiving obeisances from his daughter, the King, instead of offering blessings to her, appeared very displeased and spoke as follows.
SB 9.3.2 Śaryāti had a beautiful lotus-eyed daughter named Sukanyā, with whom he went to the forest to see the āśrama of Cyavana Muni.	SB 9.3.20 O unchaste girl, what is this that you have desired to do? You have cheated the most respectable husband, who is honored by everyone, for I see that because he was old, diseased and therefore unattractive, you have left his company to accept as your husband this young man, who appears to be a beggar from the street.
SB 9.3.3 While that Sukanyā, surrounded by her friends, was collecting various types of fruits from the trees in the forest, she saw within the hole of an earthworm two things glowing like luminaries.	SB 9.3.21 O my daughter, who were born in a respectable family, how have you degraded your consciousness in this way? How is it that you are shamelessly maintaining a paramour? You will thus degrade the dynasties of both your father and your husband to hellish life.
SB 9.3.4 As if induced by providence, the girl ignorantly pierced those two glowworms with a thorn, and when they were pierced, blood began to ooze out of them.	SB 9.3.22 Sukanyā, however, being very proud of her chastity, smiled upon hearing the rebukes of her father. She smilingly told him, "My dear father, this young man by my side is your actual son-in-law, the great sage Cyavana, who was born in the family of Bhṛgu."
SB 9.3.5 Thereupon, all the soldiers of Śaryāti were immediately obstructed from passing urine and stool. Upon perceiving this, Śaryāti spoke to his associates in surprise.	SB 9.3.23 Thus Sukanyā explained how her husband had received the beautiful body of a young man. When the King heard this he was very surprised, and in great pleasure he embraced his beloved daughter.
SB 9.3.6 How strange it is that one of us has attempted to do something wrong to Cyavana Muni, the son of Bhṛgu. It certainly appears that someone among us has polluted this āśrama.	SB 9.3.24 Cyavana Muni, by his own prowess, enabled King Śaryāti to perform the soma-yajña. The muni offered a full pot of soma-rasa to the Aśvinī-kumāras, although they were unfit to drink it.
SB 9.3.7 Being very much afraid, the girl Sukanyā said to her father: I have done something wrong, for I have ignorantly pierced these two luminous substances with a thorn.	SB 9.3.25 King Indra, being perturbed and angry, wanted to kill Cyavana Muni, and therefore he impetuously took up his thunderbolt. But Cyavana Muni, by his powers, paralyzed Indra's arm that held the thunderbolt.
SB 9.3.8 After hearing this statement by his daughter, King Śaryāti was very much afraid. In various ways, he tried to appease Cyavana Muni, for it was he who sat within the hole of the earthworm.	SB 9.3.26 Although the Aśvinī-kumāras were only physicians and were therefore excluded from drinking soma-rasa in sacrifices, the demigods agreed to allow them henceforward to drink it.
SB 9.3.9 King Śaryāti, being very contemplative and thus understanding Cyavana Muni's purpose, gave his daughter in charity to the sage. Thus released from danger with great difficulty, he took permission from Cyavana Muni and returned home.	SB 9.3.27 King Śaryāti begot three sons, named Uttānabarhi, Ānarta and Bhūriṣeṇa. From Ānarta came a son named Revata.
SB 9.3.10 Cyavana Muni was very irritable, but since Sukanyā had gotten him as her husband, she dealt with him carefully, according to his mood. Knowing his mind, she performed service to him without being bewildered.	SB 9.3.28 O Mahārāja Parikṣit, subduer of enemies, this Revata constructed a kingdom known as Kuśasthali in the depths of the ocean. There he lived and ruled such tracts of land as Ānarta, etc. He had one hundred very nice sons, of whom the eldest was Kakudmī.
SB 9.3.11 Thereafter, some time having passed, the Aśvinī-kumāra brothers, the heavenly physicians, happened to come to Cyavana Muni's āśrama. After offering them respectful obeisances, Cyavana Muni requested them to give him youthful life, for they were able to do so.	SB 9.3.29 Taking his own daughter, Revatī, Kakudmī went to Lord Brahmā in Brahmāloka, which is transcendental to the three modes of material nature, and inquired about a husband for her.
SB 9.3.12 Cyavana Muni said: Although you are ineligible to drink soma-rasa in sacrifices, I promise to give you a full pot of it. Kindly arrange beauty and youth for me, because they are attractive to young women.	SB 9.3.30 When Kakudmī arrived there, Lord Brahmā was engaged in hearing musical performances by the Gandharvas and had not a moment to talk with him. Therefore Kakudmī waited, and at the end of the musical performances he offered his obeisances to Lord Brahmā and thus submitted his long-standing desire.
SB 9.3.13 The great physicians, the Aśvinī-kumāras, very gladly accepted Cyavana Muni's proposal. Thus they told the brāhmana, "Just dive into this lake of successful life." [One who bathes in this lake has his desires fulfilled.]	SB 9.3.31 After hearing his words, Lord Brahmā, who is most powerful, laughed loudly and said to Kakudmī: O King, all those whom you may have decided within the core of your heart to accept as your son-in-law have passed away in the course of time.
SB 9.3.14 After saying this, the Aśvinī-kumāras caught hold of Cyavana Muni, who was an old, diseased invalid with loose skin, white hair, and veins visible all over his body, and all three of them entered the lake.	SB 9.3.32
SB 9.3.15	

Twenty-seven catur-yugas have already passed. Those upon whom you may have decided are now gone, and so are their sons, grandsons and other descendants. You cannot even hear about their names.
SB 9.3.33 O King, leave here and offer your daughter to Lord Baladeva, who is still present. He is most powerful. Indeed, He is the Supreme Personality of Godhead, whose plenary portion is Lord Viṣṇu. Your daughter is fit to be given to Him in charity.
SB 9.3.34 Lord Baladeva is the Supreme Personality of Godhead. One who hears and chants about Him is purified. Because He is always the well-wisher of all living entities, He has descended with all His paraphernalia to purify the entire world and lessen its burden.
SB 9.3.35 Having received this order from Lord Brahmā, Kakudmī offered obeisances unto him and returned to his own residence. He then saw that his residence was vacant, having been abandoned by his brothers and other relatives, who were living in all directions because of fear of such higher living beings as the Yakṣas.
SB 9.3.36 Thereafter, the King gave his most beautiful daughter in charity to the supremely powerful Baladeva and then retired from worldly life and went to Badarikāśrama to please Nara-Nārāyaṇa.
SB 9.4: Ambarīṣa Mahārāja Offended by Durvāsā Muni
SB 9.4.1 Śukadeva Gosvāmī said: The son of Nabhaga named Nābhāga lived for a long time at the place of his spiritual master. Therefore, his brothers thought that he was not going to become a gr̥hastha and would not return. Consequently, without providing a share for him, they divided the property of their father among themselves. When Nābhāga returned from the place of his spiritual master, they gave him their father as his share.
SB 9.4.2 Nābhāga inquired, "My dear brothers, what have you given to me as my share of our father's property?" His elder brothers answered, "We have kept our father as your share." But when Nābhāga went to his father and said, "My dear father, my elder brothers have given you as my share of property," the father replied, "My dear son, do not rely upon their cheating words. I am not your property."
SB 9.4.3 Nābhāga's father said: All the descendants of Aṅgirā are now going to perform a great sacrifice, but although they are very intelligent, on every sixth day they will be bewildered in performing sacrifice and will make mistakes in their daily duties.
SB 9.4.4, SB 9.4.5, SB 9.4.4-5 Nābhāga's father continued: "Go to those great souls and describe two Vedic hymns pertaining to Vaiśvadeva. When the great sages have completed the sacrifice and are going to the heavenly planets, they will give you the remnants of the money they have received from the sacrifice. Therefore, go there immediately." Thus Nābhāga acted exactly according to the advice of his father, and the great sages of the Aṅgirā dynasty gave him all their wealth and then went to the heavenly planets.
SB 9.4.6 Thereafter, while Nābhāga was accepting the riches, a black-looking person from the north came to him and said, "All the wealth from this sacrificial arena belongs to me."
SB 9.4.7 Nābhāga then said, "These riches belong to me. The great saintly persons have delivered them to me." When Nābhāga said this, the black-looking person replied, "Let us go to your father and ask him to settle our disagreement." In accordance with this, Nābhāga inquired from his father.
SB 9.4.8 The father of Nābhāga said: Whatever the great sages sacrificed in the arena of the Dakṣa-yajña, they offered to Lord Śiva as his share. Therefore, everything in the sacrificial arena certainly belongs to Lord Śiva.
SB 9.4.9 Thereupon, after offering obeisances to Lord Śiva, Nābhāga said: O worshipable lord, everything in this arena of sacrifice is yours. This is the assertion of my father. Now, with great respect, I bow my head before you, begging your mercy.
SB 9.4.10 Lord Śiva said: Whatever your father has said is the truth, and you also are speaking the same truth. Therefore, I, who know the Vedic mantras, shall explain transcendental knowledge to you.
SB 9.4.11

Lord Śiva said, "Now you may take all the wealth remaining from the sacrifice, for I give it to you." After saying this, Lord Śiva, who is most adherent to the religious principles, disappeared from that place.
SB 9.4.12 If one hears and chants or remembers this narration in the morning and evening with great attention, he certainly becomes learned, experienced in understanding the Vedic hymns, and expert in self-realization.
SB 9.4.13 From Nābhāga, Mahārāja Ambarīṣa took birth. Mahārāja Ambarīṣa was an exalted devotee, celebrated for his great merits. Although he was cursed by an infallible brāhmaṇa, the curse could not touch him.
SB 9.4.14 King Parīkṣit inquired: O great personality, Mahārāja Ambarīṣa was certainly most exalted and meritorious in character. I wish to hear about him. How surprising it is that the curse of a brāhmaṇa, which is insurmountable, could not act upon him.
SB 9.4.15, SB 9.4.16, SB 9.4.15-16 Śukadeva Gosvāmī said: Mahārāja Ambarīṣa, the most fortunate personality, achieved the rule of the entire world, consisting of seven islands, and achieved inexhaustible, unlimited opulence and prosperity on earth. Although such a position is rarely obtained, Mahārāja Ambarīṣa did not care for it at all, for he knew very well that all such opulence is material. Like that which is imagined in a dream, such opulence will ultimately be destroyed. The King knew that any nondevotee who attains such opulence merges increasingly into material nature's mode of darkness.
SB 9.4.17 Mahārāja Ambarīṣa was a great devotee of the Supreme Personality of Godhead, Vāsudeva, and of the saintly persons who are the Lord's devotees. Because of this devotion, he thought of the entire universe as being as insignificant as a piece of stone.
SB 9.4.18, SB 9.4.19, SB 9.4.20, SB 9.4.18-20 Mahārāja Ambarīṣa always engaged his mind in meditating upon the lotus feet of Kṛṣṇa, his words in describing the glories of the Lord, his hands in cleansing the Lord's temple, and his ears in hearing the words spoken by Kṛṣṇa or about Kṛṣṇa. He engaged his eyes in seeing the Deity of Kṛṣṇa, Kṛṣṇa's temples and Kṛṣṇa's places like Mathurā and Vṛndāvana, he engaged his sense of touch in touching the bodies of the Lord's devotees, he engaged his sense of smell in smelling the fragrance of tulasī offered to the Lord, and he engaged his tongue in tasting the Lord's prasāda. He engaged his legs in walking to the holy places and temples of the Lord, his head in bowing down before the Lord, and all his desires in serving the Lord, twenty-four hours a day. Indeed, Mahārāja Ambarīṣa never desired anything for his own sense gratification. He engaged all his senses in devotional service, in various engagements related to the Lord. This is the way to increase attachment for the Lord and be completely free from all material desires.
SB 9.4.21 In performing his prescribed duties as king, Mahārāja Ambarīṣa always offered the results of his royal activities to the Supreme Personality of Godhead, Kṛṣṇa, who is the enjoyer of everything and is beyond the perception of material senses. He certainly took advice from brāhmaṇas who were faithful devotees of the Lord, and thus he ruled the planet earth without difficulty.
SB 9.4.22 In desert countries where there flowed the River Sarasvatī, Mahārāja Ambarīṣa performed great sacrifices like the aśvamedha-yajña and thus satisfied the master of all yajñas, the Supreme Personality of Godhead. Such sacrifices were performed with great opulence and suitable paraphernalia and with contributions of dakṣiṇā to the brāhmaṇas, who were supervised by great personalities like Vasiṣṭha, Asita and Gautama, representing the king, the performer of the sacrifices.
SB 9.4.23 In the sacrifice arranged by Mahārāja Ambarīṣa, the members of the assembly and the priests [especially hotā, udgātā, brahmā and adhvaryu] were gorgeously dressed, and they all looked exactly like demigods. They eagerly saw to the proper performance of the yajña.
SB 9.4.24 The citizens of the state of Mahārāja Ambarīṣa were accustomed to chanting and hearing about the glorious activities of the Personality of Godhead. Thus they never aspired to be elevated to the heavenly planets, which are extremely dear even to the demigods.
SB 9.4.25 Those who are saturated with the transcendental happiness of rendering service to the Supreme Personality of Godhead are uninterested even in the achievements of great mystics, for such

<p>achievements do not enhance the transcendental bliss felt by a devotee who always thinks of Kṛṣṇa within the core of his heart.</p> <p>SB 9.4.26</p> <p>The king of this planet, Mahārāja Ambarīṣa, thus performed devotional service to the Lord and in this endeavor practiced severe austerity. Always satisfying the Supreme Personality of Godhead by his constitutional activities, he gradually gave up all material desires.</p> <p>SB 9.4.27</p> <p>Mahārāja Ambarīṣa gave up all attachment to household affairs, wives, children, friends and relatives, to the best of powerful elephants, to beautiful chariots, carts, horses and inexhaustible jewels, and to ornaments, garments and an inexhaustible treasury. He gave up attachment to all of them, regarding them as temporary and material.</p> <p>SB 9.4.28</p> <p>Being very pleased by the unalloyed devotion of Mahārāja Ambarīṣa, the Supreme Personality of Godhead gave the King His disc, which is fearful to enemies and which always protects the devotee from enemies and adversities.</p> <p>SB 9.4.29</p> <p>To worship Lord Kṛṣṇa, Mahārāja Ambarīṣa, along with his queen, who was equally qualified, observed the vow of Ekādaśī and Dvādaśī for one year.</p> <p>SB 9.4.30</p> <p>In the month of Kārtika, after observing that vow for one year, after observing a fast for three nights and after bathing in the Yamunā, Mahārāja Ambarīṣa worshiped the Supreme Personality of Godhead, Hari, in Madhuvana.</p> <p>SB 9.4.31, SB 9.4.32, SB 9.4.31-32</p> <p>Following the regulative principles of mahābhīṣeka, Mahārāja Ambarīṣa performed the bathing ceremony for the Deity of Lord Kṛṣṇa with all paraphernalia, and then he dressed the Deity with fine clothing, ornaments, fragrant flower garlands and other paraphernalia for worship of the Lord. With attention and devotion, he worshiped Kṛṣṇa and all the greatly fortunate brāhmaṇas who were free from material desires.</p> <p>SB 9.4.33, SB 9.4.34, SB 9.4.35, SB 9.4.33-35</p> <p>Thereafter, Mahārāja Ambarīṣa satisfied all the guests who arrived at his house, especially the brāhmaṇas. He gave in charity sixty crores of cows whose horns were covered with gold plate and whose hooves were covered with silver plate. All the cows were well decorated with garments and had full milk bags. They were mild-natured, young and beautiful and were accompanied by their calves. After giving these cows, the King first sumptuously fed all the brāhmaṇas, and when they were fully satisfied, he was about to observe the end of Ekādaśī, with their permission, by breaking the fast. Exactly at that time, however, Durvāsā Muni, the great and powerful mystic, appeared on the scene as an uninvited guest.</p> <p>SB 9.4.36</p> <p>After standing up to receive Durvāsā Muni, King Ambarīṣa offered him a seat and paraphernalia of worship. Then, sitting at his feet, the King requested the great sage to eat.</p> <p>SB 9.4.37</p> <p>Durvāsā Muni gladly accepted the request of Mahārāja Ambarīṣa, but to perform the regulative ritualistic ceremonies he went to the River Yamunā. There he dipped into the water of the auspicious Yamunā and meditated upon the impersonal Brahman.</p> <p>SB 9.4.38</p> <p>In the meantime, only a muhūrta of the Dvādaśī day was left on which to break the fast. Consequently, it was imperative that the fast be broken immediately. In this dangerous situation, the King consulted learned brāhmaṇas.</p> <p>SB 9.4.39, SB 9.4.40, SB 9.4.39-40</p> <p>The King said: "To transgress the laws of respectful behavior toward the brāhmaṇas is certainly a great offense. On the other hand, if one does not observe the breaking of the fast within the time of Dvādaśī, there is a flaw in one's observance of the vow. Therefore, O brāhmaṇas, if you think that it will be auspicious and not irreligious, I shall break the fast by drinking water." In this way, after consulting with the brāhmaṇas, the King reached this decision, for according to brahminical opinion, drinking water may be accepted as eating and also as not eating.</p> <p>SB 9.4.41</p> <p>O best of the Kuru dynasty, after he drank some water, King Ambarīṣa, meditating upon the Supreme Personality of Godhead within his heart, waited for the return of the great mystic Durvāsā Muni.</p> <p>SB 9.4.42</p> <p>After executing the ritualistic ceremonies to be performed at noon, Durvāsā returned from the bank of the Yamunā. The King received</p>	<p>him well, offering all respects, but Durvāsā Muni, by his mystic power, could understand that King Ambarīṣa had drunk water without his permission.</p> <p>SB 9.4.43</p> <p>Still hungry, Durvāsā Muni, his body trembling, his face curved and his eyebrows crooked in a frown, angrily spoke as follows to King Ambarīṣa, who stood before him with folded hands.</p> <p>SB 9.4.44</p> <p>Alas, just see the behavior of this cruel man! He is not a devotee of Lord Viṣṇu. Being proud of his material opulence and his position, he considers himself God. Just see how he has transgressed the laws of religion.</p> <p>SB 9.4.45</p> <p>Mahārāja Ambarīṣa, you have invited me to eat as a guest, but instead of feeding me, you yourself have eaten first. Because of your misbehavior, I shall show you something to punish you.</p> <p>SB 9.4.46</p> <p>As Durvāsā Muni said this, his face became red with anger. Uprooting a bunch of hair from his head, he created a demon resembling the blazing fire of devastation to punish Mahārāja Ambarīṣa.</p> <p>SB 9.4.47</p> <p>Taking a trident in his hand and making the surface of the earth tremble with his footsteps, that blazing creature came before Mahārāja Ambarīṣa. But the King, upon seeing him, was not at all disturbed and did not move even slightly from his position.</p> <p>SB 9.4.48</p> <p>As fire in the forest immediately burns to ashes an angry snake, so, by the previous order of the Supreme Personality of Godhead, His disc, the Sudarśana cakra, immediately burnt to ashes the created demon to protect the Lord's devotee.</p> <p>SB 9.4.49</p> <p>Upon seeing that his own attempt had failed and that the Sudarśana cakra was moving toward him, Durvāsā Muni became very frightened and began to run in all directions to save his life.</p> <p>SB 9.4.50</p> <p>As the blazing flames of a forest fire pursue a snake, the disc of the Supreme Personality of Godhead began following Durvāsā Muni. Durvāsā Muni saw that the disc was almost touching his back, and thus he ran very swiftly, desiring to enter a cave of Sumeru Mountain.</p> <p>SB 9.4.51</p> <p>Just to protect himself, Durvāsā Muni fled everywhere, in all directions—in the sky, on the surface of the earth, in caves, in the ocean, on different planets of the rulers of the three worlds, and even on the heavenly planets—but wherever he went he immediately saw following him the unbearable fire of the Sudarśana cakra.</p> <p>SB 9.4.52</p> <p>With a fearful heart, Durvāsā Muni went here and there seeking shelter, but when he could find no shelter, he finally approached Lord Brahmā and said, "O my lord, O Lord Brahmā, kindly protect me from the blazing Sudarśana cakra sent by the Supreme Personality of Godhead."</p> <p>SB 9.4.53, SB 9.4.54, SB 9.4.53-54</p> <p>Lord Brahmā said: At the end of the dvi-parārdha, when the pastimes of the Lord come to an end, Lord Viṣṇu, by a flick of His eyebrows, vanquishes the entire universe, including our places of residence. Such personalities as me and Lord Śiva, as well as Dakṣa, Bhṛgu and similar great saints of which they are the head, and also the rulers of the living entities, the rulers of human society and the rulers of the demigods—all of us surrender to that Supreme Personality of Godhead, Lord Viṣṇu, bowing our heads, to carry out His orders for the benefit of all living entities.</p> <p>SB 9.4.55</p> <p>When Durvāsā, who was greatly afflicted by the blazing fire of the Sudarśana cakra, was thus refused by Lord Brahmā, he tried to take shelter of Lord Śiva, who always resides on his planet, known as Kailāsa.</p> <p>SB 9.4.56</p> <p>Lord Śiva said: My dear son, I, Lord Brahmā and the other demigods, who rotate within this universe under the misconception of our greatness, cannot exhibit any power to compete with the Supreme Personality of Godhead, for innumerable universes and their inhabitants come into existence and are annihilated by the simple direction of the Lord.</p> <p>SB 9.4.57, SB 9.4.58, SB 9.4.59, SB 9.4.57-59</p> <p>Past, present and future are known to me [Lord Śiva], Sanat-kumāra, Nārada, the most revered Lord Brahmā, Kapila [the son of Devahūti], Apāntaratama [Lord Vyāsadeva], Devāla, Yamarāja,</p>
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Āsuri, Marīci and many saintly persons headed by him, as well as many others who have achieved perfection. Nonetheless, because we are covered by the illusory energy of the Lord, we cannot understand how expansive that illusory energy is. You should simply approach that Supreme Personality of Godhead to get relief, for this Sudarśana cakra is intolerable even to us. Go to Lord Viṣṇu. He will certainly be kind enough to bestow all good fortune upon you.

SB 9.4.60
Thereafter, being disappointed even in taking shelter of Lord Śiva, Durvāsā Muni went to Vaikuṅṭha-dhāma, where the Supreme Personality of Godhead, Nārāyaṇa, resides with His consort, the goddess of fortune.

SB 9.4.61
Durvāsā Muni, the great mystic, scorched by the heat of the Sudarśana cakra, fell at the lotus feet of Nārāyaṇa. His body trembling, he spoke as follows: O infallible, unlimited Lord, protector of the entire universe, You are the only desirable objective for all devotees. I am a great offender, my Lord. Please give me protection.

SB 9.4.62
O my Lord, O supreme controller, without knowledge of Your unlimited prowess I have offended Your most dear devotee. Very kindly save me from the reaction of this offense. You can do everything, for even if a person is fit for going to hell, You can deliver him simply by awakening within his heart the holy name of Your Lordship.

SB 9.4.63
The Supreme Personality of Godhead said to the brāhmaṇa: I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me.

SB 9.4.64
O best of the brāhmaṇas, without saintly persons for whom I am the only destination, I do not desire to enjoy My transcendental bliss and My supreme opulences.

SB 9.4.65
Since pure devotees give up their homes, wives, children, relatives, riches and even their lives simply to serve Me, without any desire for material improvement in this life or in the next, how can I give up such devotees at any time?

SB 9.4.66
As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control.

SB 9.4.67
My devotees, who are always satisfied to be engaged in My loving service, are not interested even in the four principles of liberation [śālokya, sārūpya, sāmīpya and sārṣṭi], although these are automatically achieved by their service. What then is to be said of such perishable happiness as elevation to the higher planetary systems?

SB 9.4.68
The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them.

SB 9.4.69
O brāhmaṇa, let Me now advise you for your own protection. Please hear from Me. By offending Mahārāja Ambarīṣa, you have acted with self-envy. Therefore you should go to him immediately, without a moment's delay. One's so-called prowess, when employed against the devotee, certainly harms he who employs it. Thus it is the subject, not the object, who is harmed.

SB 9.4.70
For a brāhmaṇa, austerity and learning are certainly auspicious, but when acquired by a person who is not gentle, such austerity and learning are most dangerous.

SB 9.4.71
O best of the brāhmaṇas, you should therefore go immediately to King Ambarīṣa, the son of Mahārāja Nābhāga. I wish you all good fortune. If you can satisfy Mahārāja Ambarīṣa, then there will be peace for you.

SB 9.5: Durvāsā Muni's Life Spared

SB 9.5.1
Śukadeva Gosvāmī said: When thus advised by Lord Viṣṇu, Durvāsā Muni, who was very much harassed by the Sudarśana cakra, immediately approached Mahārāja Ambarīṣa. Being very much aggrieved, the muni fell down and clasped the King's lotus feet.

SB 9.5.2
When Durvāsā touched his lotus feet, Mahārāja Ambarīṣa was very much ashamed, and when he saw Durvāsā attempting to offer prayers, because of mercy he was aggrieved even more. Thus he immediately began offering prayers to the great weapon of the Supreme Personality of Godhead.

SB 9.5.3
Mahārāja Ambarīṣa said: O Sudarśana cakra, you are fire, you are the most powerful sun, and you are the moon, the master of all luminaries. You are water, earth and sky, you are the air, you are the five sense objects [sound, touch, form, taste and smell], and you are the senses also.

SB 9.5.4
O most favorite of Acyuta, the Supreme Personality of Godhead, you have thousands of spokes. O master of the material world, destroyer of all weapons, original vision of the Personality of Godhead, I offer my respectful obeisances unto you. Kindly give shelter and be auspicious to this brāhmaṇa.

SB 9.5.5
O Sudarśana wheel, you are religion, you are truth, you are encouraging statements, you are sacrifice, and you are the enjoyer of the fruits of sacrifice. You are the maintainer of the entire universe, and you are the supreme transcendental prowess in the hands of the Supreme Personality of Godhead. You are the original vision of the Lord, and therefore you are known as Sudarśana. Everything has been created by your activities, and therefore you are all-pervading.

SB 9.5.6
O Sudarśana, you have a very auspicious hub, and therefore you are the upholder of all religion. You are just like an inauspicious comet for the irreligious demons. Indeed, you are the maintainer of the three worlds, you are full of transcendental effulgence, you are as quick as the mind, and you are able to work wonders. I can simply utter the word namaḥ, offering all obeisances unto you.

SB 9.5.7
O master of speech, by your effulgence, full of religious principles, the darkness of the world is dissipated, and the knowledge of learned persons or great souls is manifested. Indeed, no one can surpass your effulgence, for all things, manifested and unmanifested, gross and subtle, superior and inferior, are but various forms of you that are manifested by your effulgence.

SB 9.5.8
O indefatigable one, when you are sent by the Supreme Personality of Godhead to enter among the soldiers of the Daityas and the Dānavas, you stay on the battlefield and unendingly separate their arms, bellies, thighs, legs and heads.

SB 9.5.9
O protector of the universe, you are engaged by the Supreme Personality of Godhead as His all-powerful weapon in killing the envious enemies. For the benefit of our entire dynasty, kindly favor this poor brāhmaṇa. This will certainly be a favor for all of us.

SB 9.5.10
If our family has given charity to the proper persons, if we have performed ritualistic ceremonies and sacrifices, if we have properly carried out our occupational duties, and if we have been guided by learned brāhmaṇas, I wish, in exchange, that this brāhmaṇa be freed from the burning caused by the Sudarśana cakra.

SB 9.5.11
If the Supreme Personality of Godhead, who is one without a second, who is the reservoir of all transcendental qualities, and who is the life and soul of all living entities, is pleased with us, we wish that this brāhmaṇa, Durvāsā Muni, be freed from the pain of being burned.

SB 9.5.12
Śukadeva Gosvāmī continued: When the King offered prayers to the Sudarśana cakra and Lord Viṣṇu, because of his prayers the Sudarśana cakra became peaceful and stopped burning the brāhmaṇa known as Durvāsā Muni.

SB 9.5.13
Durvāsā Muni, the greatly powerful mystic, was indeed satisfied when freed from the fire of the Sudarśana cakra. Thus he praised the qualities of Mahārāja Ambarīṣa and offered him the highest benedictions.

SB 9.5.14
Durvāsā Muni said: My dear King, today I have experienced the greatness of devotees of the Supreme Personality of Godhead, for although I have committed an offense, you have prayed for my good fortune.

SB 9.5.15
For those who have achieved the Supreme Personality of Godhead, the master of the pure devotees, what is impossible to do, and what

is impossible to give up?
SB 9.5.16 What is impossible for the servants of the Lord? By the very hearing of His holy name one is purified.
SB 9.5.17 O King, overlooking my offenses, you have saved my life. Thus I am very much obliged to you because you are so merciful.
SB 9.5.18 Expecting the return of Durvāsā Muni, the King had not taken his food. Therefore, when the sage returned, the King fell at his lotus feet, pleasing him in all respects, and fed him sumptuously.
SB 9.5.19 Thus the King respectfully received Durvāsā Muni, who after eating varieties of palatable food was so satisfied that with great affection he requested the King to eat also, saying, "Please take your meal."
SB 9.5.20 Durvāsā Muni said: I am very pleased with you, my dear King. At first I thought of you as an ordinary human being and accepted your hospitality, but later I could understand, by my own intelligence, that you are the most exalted devotee of the Lord. Therefore, simply by seeing you, touching your feet and talking with you, I have been pleased and have become obliged to you.
SB 9.5.21 All the blessed women in the heavenly planets will continuously chant about your spotless character at every moment, and the people of this world will also chant your glories continuously.
SB 9.5.22 Śrī Śukadeva Gosvāmī continued: Thus being satisfied in all respects, the great mystic yogī Durvāsā took permission and left, continuously glorifying the King. Through the skyways, he went to Brahmāloka, which is devoid of agnostics and dry philosophical speculators.
SB 9.5.23 Durvāsā Muni had left the place of Mahārāja Ambarīṣa, and as long as he had not returned—for one complete year—the King had fasted, maintaining himself simply by drinking water.
SB 9.5.24 After one year, when Durvāsā Muni had returned, King Ambarīṣa sumptuously fed him all varieties of pure food, and then he himself also ate. When the King saw that the brāhmaṇa Durvāsā had been released from the great danger of being burned, he could understand that by the grace of the Lord he himself was also powerful, but he did not take any credit, for everything had been done by the Lord.
SB 9.5.25 In this way, because of devotional service, Mahārāja Ambarīṣa, who was endowed with varieties of transcendental qualities, was completely aware of Brahman, Paramātmā and the Supreme Personality of Godhead, and thus he executed devotional service perfectly. Because of his devotion, he thought even the topmost planet of this material world no better than the hellish planets.
SB 9.5.26 Śrīla Śukadeva Gosvāmī continued: Thereafter, because of his advanced position in devotional life, Mahārāja Ambarīṣa, who no longer desired to live with material things, retired from active family life. He divided his property among his sons, who were equally as qualified, and he himself took the order of vānaprastha and went to the forest to concentrate his mind fully upon Lord Vāsudeva.
SB 9.5.27 Anyone who chants this narration or even thinks of this narration about the activities of Mahārāja Ambarīṣa certainly becomes a pure devotee of the Lord.
SB 9.5.28 By the grace of the Lord, those who hear about the activities of Mahārāja Ambarīṣa, the great devotee, certainly become liberated or become devotees without delay.
SB 9.6: The Downfall of Saubhari Muni
SB 9.6.1 Śukadeva Gosvāmī said: O Mahārāja Parīkṣit, Ambarīṣa had three sons, named Virūpa, Ketumān and Śambhu. From Virūpa came a son named Pṛṣadaśva, and from Pṛṣadaśva came a son named Rathītara.
SB 9.6.2 Rathītara had no sons, and therefore he requested the great sage Aṅgirā to beget sons for him. Because of this request, Aṅgirā begot sons in the womb of Rathītara's wife. All these sons were born with brahminical prowess.
SB 9.6.3 Having been born from the womb of Rathītara's wife, all these sons were known as the dynasty of Rathītara, but because they were born from the semen of Aṅgirā, they were also known as the dynasty of

Aṅgirā. Among all the progeny of Rathītara, these sons were the most prominent because, owing to their birth, they were considered brāhmaṇas.
SB 9.6.4 The son of Manu was Ikṣvāku. When Manu was sneezing, Ikṣvāku was born from Manu's nostrils. King Ikṣvāku had one hundred sons, of whom Vikukṣi, Nimi and Daṇḍakā were the most prominent.
SB 9.6.5 Of the one hundred sons, twenty-five became kings in the western side of Āryāvarta, a place between the Himalaya and Vindhya mountains. Another twenty-five sons became kings in the east of Āryāvarta, and the three principal sons became kings in the middle. The other sons became kings in various other places.
SB 9.6.6 During the months of January, February and March, oblations offered to the forefathers are called aṣṭakā-śrāddha. The śrāddha ceremony is held during the dark fortnight of the month. When Mahārāja Ikṣvāku was performing his oblations in this ceremony, he ordered his son Vikukṣi to go immediately to the forest to bring some pure flesh.
SB 9.6.7 Thereafter, Ikṣvāku's son Vikukṣi went to the forest and killed many animals suitable for being offered as oblations. But when fatigued and hungry he became forgetful and ate a rabbit he had killed.
SB 9.6.8 Vikukṣi offered the remnants of the flesh to King Ikṣvāku, who gave it to Vasīṣṭha for purification. But Vasīṣṭha could immediately understand that part of the flesh had already been taken by Vikukṣi, and therefore he said that it was unfit to be used in the śrāddha ceremony.
SB 9.6.9 When King Ikṣvāku, thus informed by Vasīṣṭha, understood what his son Vikukṣi had done, he was extremely angry. Thus he ordered Vikukṣi to leave the country because Vikukṣi had violated the regulative principles.
SB 9.6.10 Having been instructed by the great and learned brāhmaṇa Vasīṣṭha, who discoursed about the Absolute Truth, Mahārāja Ikṣvāku became renounced. By following the principles for a yogī, he certainly achieved the supreme perfection after giving up his material body.
SB 9.6.11 After his father's disappearance, Vikukṣi returned to the country and thus became the king, ruling the planet earth and performing various sacrifices to satisfy the Supreme Personality of Godhead. Vikukṣi later became celebrated as Saśāda.
SB 9.6.12 The son of Saśāda was Purañjaya, who is also known as Indravāha and sometimes as Kakutṣṭha. Please hear from me how he received different names for different activities.
SB 9.6.13 Formerly, there was a devastating war between the demigods and the demons. The demigods, having been defeated, accepted Purañjaya as their assistant and then conquered the demons. Therefore this hero is known as Purañjaya, "he who conquered the residence of the demons."
SB 9.6.14 Purañjaya agreed to kill all the demons, on the condition that Indra would be his carrier. Because of pride, Indra could not accept this proposal, but later, by the order of the Supreme Lord, Viṣṇu, Indra did accept it and became a great bull carrier for Purañjaya.
SB 9.6.15, SB 9.6.16, SB 9.6.15-16 Well protected by armor and desiring to fight, Purañjaya took up a transcendental bow and very sharp arrows, and, while being highly praised by the demigods, he got up on the back of the bull [Indra] and sat on its hump. Thus he is known as Kakutṣṭha. Being empowered by Lord Viṣṇu, who is the Supersoul and the Supreme Person, Purañjaya sat on the great bull and is therefore known as Indravāha. Surrounded by the demigods, he attacked the residence of the demons in the west.
SB 9.6.17 There was a fierce battle between the demons and Purañjaya. Indeed, it was so fierce that when one hears about it one's hairs stand on end. All the demons bold enough to come before Purañjaya were immediately sent to the residence of Yamarāja by his arrows.
SB 9.6.18 To save themselves from the blazing arrows of Indravāha, which resembled the flames of devastation at the end of the millennium, the demons who remained when the rest of their army was killed fled very quickly to their respective homes.
SB 9.6.19

After conquering the enemy, the saintly king Purañjaya gave everything, including the enemy's riches and wives, to Indra, who carries a thunderbolt. For this he is celebrated as Purañjaya. Thus Purañjaya is known by different names because of his different activities.

SB 9.6.20
The son of Purañjaya was known as Anenā, Anenā's son was Prthu, and Prthu's son was Viśvagandhi. Viśvagandhi's son was Candra, and Candra's son was Yuvanāśva.

SB 9.6.21
The son of Yuvanāśva was Śrāvasta, who constructed a township known as Śrāvastī Purī. The son of Śrāvasta was Brhadāśva, and his son was Kuvalayāśva. In this way the dynasty increased.

SB 9.6.22
To satisfy the sage Utanka, the greatly powerful Kuvalayāśva killed a demon named Dhundhu. He did this with the assistance of his twenty-one thousand sons.

SB 9.6.23, SB 9.6.24, SB 9.6.23-24
O Mahārāja Parīksit, for this reason Kuvalayāśva is celebrated as Dhundhumāra ["the killer of Dhundhu"]. All but three of his sons, however, were burned to ashes by the fire emanating from Dhundhu's mouth. The remaining sons were Dṛdhāśva, Kapilāśva and Bhadrāśva. From Dṛdhāśva came a son named Haryāśva, whose son is celebrated as Nikumbha.

SB 9.6.25
The son of Nikumbha was Bahulāśva, the son of Bahulāśva was Kṛśāśva, the son of Kṛśāśva was Senajit, and the son of Senajit was Yuvanāśva. Yuvanāśva had no sons, and thus he retired from family life and went to the forest.

SB 9.6.26
Although Yuvanāśva went into the forest with his one hundred wives, all of them were very morose. The sages in the forest, however, being very kind to the King, began very carefully and attentively performing an Indra-yajña so that the King might have a son.

SB 9.6.27
Being thirsty one night, the King entered the arena of sacrifice, and when he saw all the brāhmaṇas lying down, he personally drank the sanctified water meant to be drunk by his wife.

SB 9.6.28
When the brāhmaṇas got up from bed and saw the waterpot empty, they inquired who had done this work of drinking the water meant for begetting a child.

SB 9.6.29
When the brāhmaṇas came to understand that the King, inspired by the supreme controller, had drunk the water, they all exclaimed "Alas! The power of providence is real power. No one can counteract the power of the Supreme." In this way they offered their respectful obeisances unto the Lord.

SB 9.6.30
Thereafter, in due course of time, a son with all the good symptoms of a powerful king came forth from the lower right side of King Yuvanāśva's abdomen.

SB 9.6.31
The baby cried so much for breast milk that all the brāhmaṇas were very unhappy. "Who will take care of this baby?" they said. Then Indra, who was worshiped in that yajña, came and solaced the baby. "Do not cry," Indra said. Then Indra put his index finger in the baby's mouth and said, "You may drink me."

SB 9.6.32
Because Yuvanāśva, the father of the baby, was blessed by the brāhmaṇas, he did not fall a victim to death. After this incident, he performed severe austerities and achieved perfection in that very spot.

SB 9.6.33, SB 9.6.34, SB 9.6.33-34
Māndhātā, the son of Yuvanāśva, was the cause of fear for Rāvaṇa and other thieves and rogues who caused anxiety. O King Parīksit, because they feared him, the son of Yuvanāśva was known as Trasaddasyu. This name was given by King Indra. By the mercy of the Supreme Personality of Godhead, the son of Yuvanāśva was so powerful that when he became emperor he ruled the entire world, consisting of seven islands, without any second ruler.

SB 9.6.35, SB 9.6.36, SB 9.6.35-36
The Supreme Personality of Godhead is not different from the auspicious aspects of great sacrifices, such as the ingredients of the sacrifice, the chanting of Vedic hymns, the regulative principles, the performer, the priests, the result of the sacrifice, the arena of sacrifice, and the time of sacrifice. Knowing the principles of self-realization, Māndhātā worshiped that transcendently situated Supreme Soul, the Supreme Personality of Godhead, Lord Viṣṇu,

who comprises all the demigods. He also gave immense charity to the brāhmaṇas, and thus he performed yajña to worship the Lord.

SB 9.6.37
All places, from where the sun rises on the horizon, shining brilliantly, to where the sun sets, are known as the possession of the celebrated Māndhātā, the son of Yuvanāśva.

SB 9.6.38
Māndhātā begot three sons in the womb of Bindumati, the daughter of Śasabindu. These sons were Purukutsa, Ambariṣa, and Mucukunda, a great mystic yogī. These three brothers had fifty sisters, who all accepted the great sage Saubhari as their husband.

SB 9.6.39, SB 9.6.40, SB 9.6.39-40
Saubhari Ṛṣi was engaged in austerity, deep in the water of the River Yamunā, when he saw a pair of fish engaged in sexual affairs. Thus he perceived the pleasure of sex life, and induced by this desire he went to King Māndhātā and begged for one of the King's daughters. In response to this request, the King said, "O brāhmaṇa, any of my daughters may accept any husband according to her personal selection."

SB 9.6.41, SB 9.6.42, SB 9.6.41-42
Saubhari Muni thought: I am now feeble because of old age. My hair has become grey, my skin is slack, and my head always trembles. Besides, I am a yogī. Therefore women do not like me. Since the King has thus rejected me, I shall reform my body in such a way as to be desirable even to celestial women, what to speak of the daughters of worldly kings.

SB 9.6.43
Thereafter, when Saubhari Muni became quite a young and beautiful person, the messenger of the palace took him inside the residential quarters of the princesses, which were extremely opulent. All fifty princesses then accepted him as their husband, although he was only one man.

SB 9.6.44
Thereafter, the princesses, being attracted by Saubhari Muni, gave up their sisterly relationship and quarreled among themselves, each one of them contending, "This man is just suitable for me, and not for you." In this way there ensued a great disagreement.

SB 9.6.45, SB 9.6.46, SB 9.6.45-46
Because Saubhari Muni was expert in chanting mantras perfectly, his severe austerities resulted in an opulent home, with garments, ornaments, properly dressed and decorated maidservants and manservants, and varieties of parks with clear-water lakes and gardens. In the gardens, fragrant with varieties of flowers, birds chirped and bees hummed, surrounded by professional singers. Saubhari Muni's home was amply provided with valuable beds, seats, ornaments, and arrangements for bathing, and there were varieties of sandalwood creams, flower garlands, and palatable dishes. Thus surrounded by opulent paraphernalia, the muni engaged in family affairs with his numerous wives.

SB 9.6.47
Māndhātā, the King of the entire world, consisting of seven islands, was struck with wonder when he saw the household opulence of Saubhari Muni. Thus he gave up his false prestige in his position as emperor of the world.

SB 9.6.48
In this way, Saubhari Muni enjoyed sense gratification in the material world, but he was not at all satisfied, just as a fire never ceases blazing if constantly supplied with drops of fat.

SB 9.6.49
Thereafter, one day while Saubhari Muni, who was expert in chanting mantras, was sitting in a secluded place, he thought to himself about the cause of his falldown, which was simply that he had associated himself with the sexual affairs of the fish.

SB 9.6.50
Alas! While practicing austerity, even within the depths of the water, and while observing all the rules and regulations practiced by saintly persons, I lost the results of my long austerities simply by association with the sexual affairs of fish. Everyone should observe this falldown and learn from it.

SB 9.6.51
A person desiring liberation from material bondage must give up the association of persons interested in sex life and should not employ his senses externally [in seeing, hearing, talking, walking and so on]. One should always stay in a secluded place, completely fixing his mind at the lotus feet of the unlimited Personality of Godhead, and if one wants any association at all, he should associate with persons similarly engaged.

SB 9.6.52
In the beginning I was alone and engaged in performing the austerities of mystic yoga, but later, because of the association of fish

engaged in sex, I desired to marry. Then I became the husband of fifty wives, and in each of them I begot one hundred sons, and thus my family increased to five thousand members. By the influence of the modes of material nature, I became fallen and thought that I would be happy in material life. Thus there is no end to my material desires for enjoyment, in this life and the next.	When the teeth grew, Varuṇa came and said to Hariścandra, "Now the animal has grown teeth, and you can perform the sacrifice." Hariścandra replied, "When all its teeth have fallen out, then it will be fit for sacrifice."
SB 9.6.53 In this way he passed his life in household affairs for some time, but then he became detached from material enjoyment. To renounce material association, he accepted the vānaprastha order and went to the forest. His devoted wives followed him, for they had no shelter other than their husband.	SB 9.7.13 When the teeth had fallen out, Varuṇa returned and said to Hariścandra, "Now the animal's teeth have fallen out, and you can perform the sacrifice." But Hariścandra replied, "When the animal's teeth grow in again, then he will be pure enough to be sacrificed."
SB 9.6.54 When Saubhari Muni, who was quite conversant with the self, went to the forest, he performed severe penances. In this way, in the fire at the time of death, he ultimately engaged himself in the service of the Supreme Personality of Godhead.	SB 9.7.14 When the teeth grew in again, Varuṇa came and said to Hariścandra, "Now you can perform the sacrifice." But Hariścandra then said, "O King, when the sacrificial animal becomes a kṣatriya and is able to shield himself to fight with the enemy, then he will be purified."
SB 9.6.55 O Mahārāja Parīkṣit, by observing their husband progressing in spiritual existence, Saubhari Muni's wives were also able to enter the spiritual world by his spiritual power, just as the flames of a fire cease when the fire is extinguished.	SB 9.7.15 Hariścandra was certainly very much attached to his son. Because of this affection, he asked the demigod Varuṇa to wait. Thus Varuṇa waited and waited for the time to come.
SB 9.7: The Descendants of King Māndhātā	SB 9.7.16 Rohita could understand that his father intended to offer him as the animal for sacrifice. Therefore, just to save himself from death, he equipped himself with bow and arrows and went to the forest.
SB 9.7.1 Śukadeva Gosvāmī said: The most prominent among the sons of Māndhātā was he who is celebrated as Ambarīṣa. Ambarīṣa was accepted as son by his grandfather Yuvanāśva. Ambarīṣa's son was Yauvanāśva, and Yauvanāśva's son was Hārīta. In Māndhātā's dynasty, Ambarīṣa, Hārīta and Yauvanāśva were very prominent.	SB 9.7.17 When Rohita heard that his father had been attacked by dropsy due to Varuṇa and that his abdomen had grown very large, he wanted to return to the capital, but King Indra forbade him to do so.
SB 9.7.2 The serpent brothers of Narmadā gave Narmadā to Purukutsa. Being sent by Vāsuki, she took Purukutsa to the lower region of the universe.	SB 9.7.18 King Indra advised Rohita to travel to different pilgrimage sites and holy places, for such activities are pious indeed. Following this instruction, Rohita went to the forest for one year.
SB 9.7.3 There in Rasātala, the lower region of the universe, Purukutsa, being empowered by Lord Viṣṇu, was able to kill all the Gandharvas who deserved to be killed. Purukutsa received the benediction from the serpents that anyone who remembers this history of his being brought by Narmadā to the lower region of the universe will be assured of safety from the attack of snakes.	SB 9.7.19 In this way, at the end of the second, third, fourth and fifth years, when Rohita wanted to return to his capital, the King of heaven, Indra, approached him as an old brāhmaṇa and forbade him to return, repeating the same words as in the previous year.
SB 9.7.4 The son of Purukutsa was Trasaddasyu, who was the father of Anarāya. Anarāya's son was Haryaśva, the father of Prāruṇa. Prāruṇa was the father of Tribandhana.	SB 9.7.20 Thereafter, in the sixth year, after wandering in the forest, Rohita returned to the capital of his father. He purchased from Ajigarta his second son, named Śunaḥśepha. Then he offered Śunaḥśepha to his father, Hariścandra, to be used as the sacrificial animal and offered Hariścandra his respectful obeisances.
SB 9.7.5, SB 9.7.6, SB 9.7.5-6 The son of Tribandhana was Satyavrata, who is celebrated by the name Triśaṅku. Because he kidnapped the daughter of a brāhmaṇa when she was being married, his father cursed him to become a caṇḍāla, lower than a śūdra. Thereafter, by the influence of Viśvāmitra, he went to the higher planetary system, the heavenly planets, in his material body, but because of the prowess of the demigods he fell back downward. Nonetheless, by the power of Viśvāmitra, he did not fall all the way down; even today he can still be seen hanging in the sky, head downward.	SB 9.7.21 Thereafter, the famous King Hariścandra, one of the exalted persons in history, performed grand sacrifices by sacrificing a man and pleased all the demigods. In this way his dropsy created by Varuṇa was cured.
SB 9.7.7 The son of Triśaṅku was Hariścandra. Because of Hariścandra there was a quarrel between Viśvāmitra and Vasiṣṭha, who for many years fought one another, having been transformed into birds.	SB 9.7.22 In that great human sacrifice, Viśvāmitra was the chief priest to offer oblations, the perfectly self-realized Jamadagni had the responsibility for chanting the mantras from the Yajur Veda, Vasiṣṭha was the chief brahminical priest, and the sage Ayāśya was the reciter of the hymns of the Sāma Veda.
SB 9.7.8 Hariścandra had no son and was therefore extremely morose. Once, therefore, following the advice of Nārada, he took shelter of Varuṇa and said to him "My lord I have no son. Would you kindly give me one?"	SB 9.7.23 King Indra, being very pleased with Hariścandra, offered him a gift of a golden chariot. Sunaḥśepha's glories will be presented along with the description of the son of Viśvāmitra.
SB 9.7.9 O King Parīkṣit, Hariścandra begged Varuṇa, "My lord, if a son is born to me, with that son I shall perform a sacrifice for your satisfaction." When Hariścandra said this, Varuṇa replied, "Let it be so." Because of Varuṇa's benediction, Hariścandra begot a son named Rohita.	SB 9.7.24 The great sage Viśvāmitra saw that Mahārāja Hariścandra, along with his wife, was truthful, forbearing and concerned with the essence. Thus he gave them imperishable knowledge for fulfillment of the human mission.
SB 9.7.10 Thereafter, when the child was born, Varuṇa approached Hariścandra and said, "Now you have a son. With this son you can offer me a sacrifice." In answer to this, Hariścandra said, "After ten days have passed since an animal's birth, the animal becomes fit to be sacrificed."	SB 9.7.25, SB 9.7.26, SB 9.7.25-26 Mahārāja Hariścandra first purified his mind, which was full of material enjoyment, by amalgamating it with the earth. Then he amalgamated the earth with water, the water with fire, the fire with the air, and the air with the sky. Thereafter, he amalgamated the sky with the total material energy, and the total material energy with spiritual knowledge. This spiritual knowledge is realization of one's self as part of the Supreme Lord. When the self-realized spiritual soul is engaged in service to the Lord, he is eternally imperceptible and inconceivable. Thus established in spiritual knowledge, he is completely freed from material bondage.
SB 9.7.11 After ten days, Varuṇa came again and said to Hariścandra, "Now you can perform the sacrifice." Hariścandra replied, "When an animal grows teeth, then it becomes pure enough to be sacrificed."	SB 9.8: The Sons of Sagara Meet Lord Kapiladeva
SB 9.7.12	SB 9.8.1 Śukadeva Gosvāmī continued: The son of Rohita was Harita, and Harita's son was Campa, who constructed the town of Campāpurī. The son of Campa was Sudeva, and his son was Vijaya.
	SB 9.8.2 The son of Vijaya was Bharuka, Bharuka's son was Vṛka, and Vṛka's

son was Bāhuka. The enemies of King Bāhuka took away all his possessions, and therefore the King entered the order of vānaprastha and went to the forest with his wife.	showing them to the King and their parents. After this, Asamañjasa left Ayodhyā.
SB 9.8.3 Bāhuka died when he was old, and one of his wives wanted to die with him, following the satī rite. At that time, however, Aurva Muni, knowing her to be pregnant, forbade her to die.	SB 9.8.18 O King Parīkṣit, when all the inhabitants of Ayodhyā saw that their boys had come back to life, they were astounded, and King Sagara greatly lamented the absence of his son.
SB 9.8.4 Knowing that she was pregnant, the co-wives of the wife of Bāhuka conspired to give her poison with her food, but it did not act. Instead, the son was born along with the poison. Therefore he became famous as Sagara ["one who is born with poison"]. Sagara later became the emperor. The place known as Gaṅgāsāgara was excavated by his sons.	SB 9.8.19 Thereafter, Amśumān, the grandson of Mahārāja Sagara, was ordered by the King to search for the horse. Following the same path traversed by his uncles, Amśumān gradually reached the stack of ashes and found the horse nearby.
SB 9.8.5, SB 9.8.6, SB 9.8.5-6 Sagara Mahārāja, following the order of his spiritual master, Aurva, did not kill the uncivilized men like the Tālajaṅghas, Yavanas, Śakas, Haihayas and Barbaras. Instead, some of them he made dress awkwardly, some of them he shaved clean but allowed to wear mustaches, some of them he left wearing loose hair, some he half shaved, some he left without underwear, and some without external garments. Thus these different clans were made to dress differently, but King Sagara did not kill them.	SB 9.8.20 The great Amśumān saw the sage named Kapila, the saint who is an incarnation of Viṣṇu, sitting there by the horse. Amśumān offered Him respectful obeisances, folded his hands and offered Him prayers with great attention.
SB 9.8.7 Following the instructions of the great sage Aurva, Sagara Mahārāja performed aśvamedha sacrifices and thus satisfied the Supreme Lord, who is the supreme controller, the Supersoul of all learned scholars, and the knower of all Vedic knowledge, the Supreme Personality of Godhead. But Indra, the King of heaven, stole the horse meant to be offered at the sacrifice.	SB 9.8.21 Amśumān said: My Lord, even Lord Brahmā is to this very day unable to understand Your position, which is far beyond himself, either by meditation or by mental speculation. So what to speak of others like us, who have been created by Brahmā in various forms as demigods, animals, human beings, birds and beasts? We are completely in ignorance. Therefore, how can we know You, who are the Transcendence?
SB 9.8.8 [King Sagara had two wives, Sumati and Keśini.] The sons of Sumati, who were very proud of their prowess and influence, following the order of their father, searched for the lost horse. While doing so, they dug into the earth very extensively.	SB 9.8.22 My Lord, You are fully situated in everyone's heart, but the living entities, covered by the material body, cannot see You, for they are influenced by the external energy, conducted by the three modes of material nature. Their intelligence being covered by sattva-guṇa, rajo-guṇa and tamo-guṇa, they can see only the actions and reactions of these three modes of material nature. Because of the actions and reactions of the mode of ignorance, whether the living entities are awake or sleeping, they can see only the workings of material nature; they cannot see Your Lordship.
SB 9.8.9, SB 9.8.10, SB 9.8.9-10 Thereafter, in the northeastern direction, they saw the horse near the āśrama of Kapila Muni. "Here is the man who has stolen the horse," they said. "He is staying there with closed eyes. Certainly he is very sinful. Kill him! Kill him!" Shouting like this, the sons of Sagara, sixty thousand all together, raised their weapons. When they approached the sage, the sage opened His eyes.	SB 9.8.23 O my Lord, sages freed from the influence of the three modes of material nature—sages such as the four Kumāras [Sanat, Sanaka, Sanandana and Sanātana]—are able to think of You, who are concentrated knowledge. But how can an ignorant person like me think of You?
SB 9.8.11 By the influence of Indra, the King of heaven, the sons of Sagara had lost their intelligence and disrespected a great personality. Consequently, fire emanated from their own bodies, and they were immediately burned to ashes.	SB 9.8.24 O completely peaceful Lord, although material nature, fruitive activities and their consequent material names and forms are Your creation, You are unaffected by them. Therefore, Your transcendental name is different from material names, and Your form is different from material forms. You assume a form resembling a material body just to give us instructions like those of Bhagavad-gītā, but actually You are the supreme original person. I therefore offer my respectful obeisances unto You.
SB 9.8.12 It is sometimes argued that the sons of King Sagara were burned to ashes by the fire emanating from the eyes of Kapila Muni. This statement, however, is not approved by great learned persons, for Kapila Muni's body is completely in the mode of goodness and therefore cannot manifest the mode of ignorance in the form of anger, just as the pure sky cannot be polluted by the dust of the earth.	SB 9.8.25 O my Lord, those whose hearts are bewildered by the influence of lust, greed, envy and illusion are interested only in false hearth and home in this world created by Your māyā. Attached to home, wife and children, they wander in this material world perpetually.
SB 9.8.13 Kapila Muni enunciated in this material world the Sāṅkhya philosophy, which is a strong boat with which to cross over the ocean of nescience. Indeed, a person eager to cross the ocean of the material world may take shelter of this philosophy. In such a greatly learned person, situated on the elevated platform of transcendence, how can there be any distinction between enemy and friend?	SB 9.8.26 O Supersoul of all living entities, O Personality of Godhead, simply by seeing You I have now been freed from all lusty desires, which are the root cause of insurmountable illusion and bondage in the material world.
SB 9.8.14 Among the sons of Sagara Mahārāja was one named Asamañjasa, who was born from the King's second wife, Keśini. The son of Asamañjasa was known as Amśumān, and he was always engaged in working for the good of Sagara Mahārāja, his grandfather.	SB 9.8.27 O King Parīkṣit, when Amśumān had glorified the Lord in this way, the great sage Kapila, the powerful incarnation of Viṣṇu, being very merciful to him, explained to him the path of knowledge.
SB 9.8.15, SB 9.8.16, SB 9.8.15-16 Formerly, in his previous birth, Asamañjasa had been a great mystic yogi, but by bad association he had fallen from his exalted position. Now, in this life, he was born in a royal family and was a jāti-smara; that is, he had the special advantage of being able to remember his past birth. Nonetheless, he wanted to display himself as a miscreant, and therefore he would do things that were abominable in the eyes of the public and unfavorable to his relatives. He would disturb the boys sporting in the River Sarayū by throwing them into the depths of the water.	SB 9.8.28 The Personality of Godhead said: My dear Amśumān, here is the animal sought by your grandfather for sacrifice. Please take it. As for your forefathers, who have been burnt to ashes, they can be delivered only by Ganges water, and not by any other means.
SB 9.8.17 Because Asamañjasa engaged in such abominable activities, his father gave up affection for him and had him exiled. Then Asamañjasa exhibited his mystic power by reviving the boys and	SB 9.8.29 Thereafter, Amśumān circumambulated Kapila Muni and offered Him respectful obeisances, bowing his head. After fully satisfying Him in this way, Amśumān brought back the horse meant for sacrifice, and with this horse Mahārāja Sagara performed the remaining ritualistic ceremonies.
	SB 9.8.30 After delivering charge of his kingdom to Amśumān and thus being freed from all material anxiety and bondage, Sagara Mahārāja, following the means instructed by Aurva Muni, achieved the supreme destination.

SB 9.9: The Dynasty of Amśumān
SB 9.9.1 Śukadeva Gosvāmī continued: King Amśumān, like his grandfather, performed austerities for a very long time. Nonetheless, he could not bring the Ganges to this material world, and thereafter, in due course of time, he died.
SB 9.9.2 Like Amśumān himself, Dilīpa, his son, was unable to bring the Ganges to this material world, and he also became a victim of death in due course of time. Then Dilīpa's son, Bhagīratha, performed very severe austerities to bring the Ganges to this material world.
SB 9.9.3 Thereafter, mother Ganges appeared before King Bhagīratha and said, "I am very much satisfied with your austerities and am now prepared to give you benedictions as you desire." Being thus addressed by Gaṅgādevī, mother Ganges, the King bowed his head before her and explained his desire.
SB 9.9.4 Mother Ganges replied: When I fall from the sky to the surface of the planet earth, the water will certainly be very forceful. Who will sustain that force? If I am not sustained, I shall pierce the surface of the earth and go down to Rasātala, the Pātāla area of the universe.
SB 9.9.5 O King, I do not wish to go down to the planet earth, for there the people in general will bathe in my water to cleanse themselves of the reactions of their sinful deeds. When all these sinful reactions accumulate in me, how shall I become free from them? You must consider this very carefully.
SB 9.9.6 Bhagīratha said: Those who are saintly because of devotional service and are therefore in the renounced order, free from material desires, and who are pure devotees, expert in following the regulative principles mentioned in the Vedas, are always glorious and pure in behavior and are able to deliver all fallen souls. When such pure devotees bathe in your water, the sinful reactions accumulated from other people will certainly be counteracted, for such devotees always keep in the core of their hearts the Supreme Personality of Godhead, who can vanquish all sinful reactions.
SB 9.9.7 Like a cloth woven of threads extending for its length and breadth, this entire universe, in all its latitude and longitude, is situated under different potencies of the Supreme Personality of Godhead. Lord Śiva is the incarnation of the Lord, and thus he represents the Supersoul in the embodied soul. He can sustain your forceful waves on his head.
SB 9.9.8 After saying this, Bhagīratha satisfied Lord Śiva by performing austerities. O King Parīkṣit, Lord Śiva was very quickly satisfied with Bhagīratha.
SB 9.9.9 When King Bhagīratha approached Lord Śiva and requested him to sustain the forceful waves of the Ganges, Lord Śiva accepted the proposal by saying, "Let it be so." Then, with great attention, he sustained the Ganges on his head, for the water of the Ganges is purifying, having emanated from the toes of Lord Viṣṇu.
SB 9.9.10 The great and saintly king Bhagīratha brought the Ganges, which can deliver all the fallen souls, to that place on earth where the bodies of his forefathers lay burnt to ashes.
SB 9.9.11 Bhagīratha mounted a swift chariot and drove before mother Ganges, who followed him, purifying many countries, until they reached the ashes of Bhagīratha's forefathers, the sons of Sagara, who were thus sprinkled with water from the Ganges.
SB 9.9.12 Because the sons of Sagara Mahārāja had offended a great personality, the heat of their bodies had increased, and they were burnt to ashes. But simply by being sprinkled with water from the Ganges, all of them became eligible to go to the heavenly planets. What then is to be said of those who use the water of mother Ganges to worship her?
SB 9.9.13 Simply by having water from the Ganges come in contact with the ashes of their burnt bodies, the sons of Sagara Mahārāja were elevated to the heavenly planets. Therefore, what is to be said of a devotee who worships mother Ganges faithfully with a determined vow? One can only imagine the benefit that accrues to such a devotee.
SB 9.9.14 Because mother Ganges emanates from the lotus toe of the Supreme

Personality of Godhead, Anantadeva, she is able to liberate one from material bondage. Therefore whatever is described herewith about her is not at all wonderful.
SB 9.9.15 Great sages, completely freed from material lusty desires, devote their minds fully to the service of the Lord. Such persons are liberated from material bondage without difficulty, and they become transcendently situated, acquiring the spiritual quality of the Lord. This is the glory of the Supreme Personality of Godhead.
SB 9.9.16, SB 9.9.17, SB 9.9.16-17 Bhagīratha had a son named Śruta, whose son was Nābha. This son was different from the Nābha previously described. Nābha had a son named Sindhudvīpa, from Sindhudvīpa came Ayutāyu, and from Ayutāyu came Ṛtūparṇa, who became a friend of Nalarāja. Ṛtūparṇa taught Nalarāja the art of gambling, and Nalarāja gave Ṛtūparṇa lessons in controlling and maintaining horses. The son of Ṛtūparṇa was Sarvakāma.
SB 9.9.18 Sarvakāma had a son named Sudāsa, whose son, known as Saudāsa, was the husband of Damayantī. Saudāsa is sometimes known as Mitrasaha or Kalmāṣapāda. Because of his own misdeed, Mitrasaha was sonless and was cursed by Vasiṣṭha to become a man-eater [Rākṣasa].
SB 9.9.19 King Parīkṣit said: O Śukadeva Gosvāmī, why did Vasiṣṭha, the spiritual master of Saudāsa, curse that great soul? I wish to know of this. If it is not a confidential matter, please describe it to me.
SB 9.9.20, SB 9.9.21, SB 9.9.20-21 Śukadeva Gosvāmī said: Once Saudāsa went to live in the forest, where he killed a man-eater [Rākṣasa] but forgave and released the man-eater's brother. That brother, however, decided to take revenge. Thinking to harm the King, he became the cook at the King's house. One day, the King's spiritual master, Vasiṣṭha Muni, was invited for dinner, and the Rākṣasa cook served him human flesh.
SB 9.9.22 While examining the food given to him, Vasiṣṭha Muni, by his mystic power, could understand that it was unfit to eat, being the flesh of a human being. He was very angry at this and immediately cursed Saudāsa to become a man-eater.
SB 9.9.23, SB 9.9.24, SB 9.9.23-24 When Vasiṣṭha understood that the human flesh had been served by the Rākṣasa, not by the King, he undertook twelve years of austerity to cleanse himself for having cursed the faultless King. Meanwhile, King Saudāsa took water and chanted the śapa-mantra, preparing to curse Vasiṣṭha, but his wife, Madayantī, forbade him to do so. Then the King saw that the ten directions, the sky and the surface of the globe were full of living entities everywhere.
SB 9.9.25 Saudāsa thus acquired the propensity of a man-eater and received on his leg a black spot, for which he was known as Kalmāṣapāda. Once King Kalmāṣapāda saw a brāhmaṇa couple engaged in sexual intercourse in the forest.
SB 9.9.26, SB 9.9.27, SB 9.9.26-27 Being influenced by the propensity of a Rākṣasa and being very hungry, King Saudāsa seized the brāhmaṇa. Then the poor woman, the brāhmaṇa's wife, said to the King: O hero, you are not actually a man-eater; rather, you are among the descendants of Mahārāja Ikṣvāku. Indeed, you are a great fighter, the husband of Madayantī. You should not act irreligiously in this way. I desire to have a son. Please, therefore, return my husband, who has not yet impregnated me.
SB 9.9.28 O King, O hero, this human body is meant for universal benefits. If you kill this body untimely, you will kill all the benefits of human life.
SB 9.9.29 Here is a learned, highly qualified brāhmaṇa, engaged in performing austerity and eagerly desiring to worship the Supreme Lord, the Supersoul who lives within the core of the heart in all living entities.
SB 9.9.30 My lord, you are completely aware of the religious principles. As a son never deserves to be killed by his father, here is a brāhmaṇa who should be protected by the king, and never killed. How does he deserve to be killed by a rājarsi like you?
SB 9.9.31 You are well known and worshiped in learned circles. How dare you kill this brāhmaṇa, who is a saintly, sinless person, well versed in Vedic knowledge? Killing him would be like destroying the embryo within the womb or killing a cow.
SB 9.9.32

Without my husband, I cannot live for a moment. If you want to eat my husband, it would be better to eat me first, for without my husband I am as good as a dead body.
SB 9.9.33 Being condemned by the curse of Vasiṣṭha, King Saudāsa devoured the brāhmaṇa, exactly as a tiger eats its prey. Even though the brāhmaṇa's wife spoke so pitifully, Saudāsa was unmoved by her lamentation.
SB 9.9.34 When the chaste wife of the brāhmaṇa saw that her husband, who was about to discharge semen, had been eaten by the man-eater, she was overwhelmed with grief and lamentation. Thus she angrily cursed the King.
SB 9.9.35 O foolish, sinful person, because you have eaten my husband when I was sexually inclined and desiring to have the seed of a child, I shall also see you die when you attempt to discharge semen in your wife. In other words, whenever you attempt to sexually unite with your wife, you shall die.
SB 9.9.36 Thus the wife of the brāhmaṇa cursed King Saudāsa, known as Mitrasaha. Then, being inclined to go with her husband, she set fire to her husband's bones, fell into the fire herself, and went with him to the same destination.
SB 9.9.37 After twelve years, when King Saudāsa was released from the curse by Vasiṣṭha, he wanted to have sexual intercourse with his wife. But the Queen reminded him about the curse by the brāhmaṇī, and thus he was checked from sexual intercourse.
SB 9.9.38 After being thus instructed, the King gave up the future happiness of sexual intercourse and by destiny remained sonless. Later, with the King's permission, the great saint Vasiṣṭha begot a child in the womb of Madayantī.
SB 9.9.39 Madayanti bore the child within the womb for seven years and did not give birth. Therefore Vasiṣṭha struck her abdomen with a stone, and then the child was born. Consequently, the child was known as Aśmaka ["the child born of a stone"].
SB 9.9.40 From Aśmaka, Bālika took birth. Because Bālika was surrounded by women and was therefore saved from the anger of Paraśurāma, he was known as Nārikavaca ["one who is protected by women"]. When Paraśurāma vanquished all the kṣatriyas, Bālika became the progenitor of more kṣatriyas. Therefore he was known as Mūlaka, the root of the kṣatriya dynasty.
SB 9.9.41 From Bālika came a son named Daśaratha, from Daśaratha came a son named Aiḍaviḍi, and from Aiḍaviḍi came King Viśvasaha. The son of King Viśvasaha was the famous Mahārāja Khatvāṅga.
SB 9.9.42 King Khatvāṅga was unconquerable in any fight. Requested by the demigods to join them in fighting the demons, he won victory, and the demigods, being very pleased, wanted to give him a benediction. The King inquired from them about the duration of his life and was informed that he had only one moment more. Thus he immediately left his palace and went to his own residence, where he engaged his mind fully on the lotus feet of the Lord.
SB 9.9.43 Mahārāja Khatvāṅga thought: Not even my life is dearer to me than the brahminical culture and the brāhmaṇas, who are worshiped by my family. What then is to be said of my kingdom, land, wife, children and opulence? Nothing is dearer to me than the brāhmaṇas.
SB 9.9.44 I was never attracted, even in my childhood, by insignificant things or irreligious principles. I did not find anything more substantial than the Supreme Personality of Godhead.
SB 9.9.45 The demigods, the directors of the three worlds, wanted to give me whatever benediction I desired. I did not want their benedictions, however, because I am interested in the Supreme Personality of Godhead, who created everything in this material world. I am more interested in the Supreme Personality of Godhead than in all material benedictions.
SB 9.9.46 Even though the demigods have the advantages of being situated in the higher planetary system, their minds, senses and intelligence are agitated by material conditions. Therefore, even such elevated persons fail to realize the Supreme Personality of Godhead, who is eternally situated in the core of the heart. What then is to be said of

others, such as human beings, who have fewer advantages?
SB 9.9.47 Therefore I should now give up my attachment for things created by the external energy of the Supreme Personality of Godhead. I should engage in thought of the Lord and should thus surrender unto Him. This material creation, having been created by the external energy of the Lord, is like an imaginary town visualized on a hill or in a forest. Every conditioned soul has a natural attraction and attachment for material things, but one must simply give up this attachment and surrender unto the Supreme Personality of Godhead.
SB 9.9.48 Thus Mahārāja Khatvāṅga, by his advanced intelligence in rendering service to the Lord, gave up false identification with the body full of ignorance. In his original position of eternal servitorship, he engaged himself in rendering service to the Lord.
SB 9.9.49 The Supreme Personality of Godhead, Vāsudeva, Kṛṣṇa, is extremely difficult to understand for unintelligent men who accept Him as impersonal or void, which He is not. The Lord is therefore understood and sung about by pure devotees.
SB 9.10: The Pastimes of the Supreme Lord, Rāmacandra
SB 9.10.1 Śukadeva Gosvāmī said: The son of Mahārāja Khatvāṅga was Dirghabāhu, and his son was the celebrated Mahārāja Raghu. From Mahārāja Raghu came Aja, and from Aja was born the great personality Mahārāja Daśaratha.
SB 9.10.2 Being prayed for by the demigods, the Supreme Personality of Godhead, the Absolute Truth Himself, directly appeared with His expansion and expansions of the expansion. Their holy names were Rāma, Lakṣmaṇa, Bharata and Śatrughna. These celebrated incarnations thus appeared in four forms as the sons of Mahārāja Daśaratha.
SB 9.10.3 O King Parīkṣit, the transcendental activities of Lord Rāmacandra have been described by great saintly persons who have seen the truth. Because you have heard again and again about Lord Rāmacandra, the husband of mother Sitā, I shall describe these activities only in brief. Please listen.
SB 9.10.4 To keep the promise of His father intact, Lord Rāmacandra immediately gave up the position of king and, accompanied by His wife, mother Sitā, wandered from one forest to another on His lotus feet, which were so delicate that they were unable to bear even the touch of Sitā's palms. The Lord was also accompanied by Hanumān [or by another monkey, Sugrīva], king of the monkeys, and by His own younger brother Lord Lakṣmaṇa, both of whom gave Him relief from the fatigue of wandering in the forest. Having cut off the nose and ears of Śūrpaṅakhā, thus disfiguring her, the Lord was separated from mother Sitā. He therefore became angry, moving His eyebrows and thus frightening the ocean, who then allowed the Lord to construct a bridge to cross the ocean. Subsequently, the Lord entered the kingdom of Rāvaṇa to kill him, like a fire devouring a forest. May that Supreme Lord, Rāmacandra, give us all protection.
SB 9.10.5 In the arena of the sacrifice performed by Viśvāmitra, Lord Rāmacandra, the King of Ayodhyā, killed many demons, Rākṣasas and uncivilized men who wandered at night in the mode of darkness. May Lord Rāmacandra, who killed these demons in the presence of Lakṣmaṇa, be kind enough to give us protection.
SB 9.10.6, SB 9.10.7, SB 9.10.6-7 O King, the pastimes of Lord Rāmacandra were wonderful, like those of a baby elephant. In the assembly where mother Sitā was to choose her husband, in the midst of the heroes of this world, He broke the bow belonging to Lord Śiva. This bow was so heavy that it was carried by three hundred men, but Lord Rāmacandra bent and strung it and broke it in the middle, just as a baby elephant breaks a stick of sugarcane. Thus the Lord achieved the hand of mother Sitā, who was equally as endowed with transcendental qualities of form, beauty, behavior, age and nature. Indeed, she was the goddess of fortune who constantly rests on the chest of the Lord. While returning from Sitā's home after gaining her at the assembly of competitors, Lord Rāmacandra met Paraśurāma. Although Paraśurāma was very proud, having rid the earth of the royal order twenty-one times, he was defeated by the Lord, who appeared to be a kṣatriya of the royal order.
SB 9.10.8 Carrying out the order of His father, who was bound by a promise to his wife, Lord Rāmacandra left behind His kingdom, opulence,

<p>friends, well-wishers, residence and everything else, just as a liberated soul gives up his life, and went to the forest with Sītā.</p> <p>SB 9.10.9</p> <p>While wandering in the forest, where He accepted a life of hardship, carrying His invincible bow and arrows in His hand, Lord Rāmacandra deformed Rāvaṇa's sister, who was polluted with lusty desires, by cutting off her nose and ears. He also killed her fourteen thousand Rākṣasa friends, headed by Khara, Triśira and Dūṣaṇa.</p>	<p>Vikampāna and finally Kumbhakārṇa. Then he induced all his followers to fight against the enemies.</p> <p>SB 9.10.19</p> <p>Lord Rāmacandra, surrounded by Lakṣmaṇa and monkey soldiers like Sugrīva, Hanumān, Gandhamāda, Nīla, Aṅgada, Jāmbavān and Panasa, attacked the soldiers of the Rākṣasas, who were fully equipped with various invincible weapons like swords, lances, bows, prāsas, ṛstis, śakti arrows, khadgas and tomaras.</p>
<p>SB 9.10.10</p> <p>O King Parīkṣit, when Rāvaṇa, who had ten heads on his shoulders, heard about the beautiful and attractive features of Sītā, his mind was agitated by lusty desires, and he went to kidnap her. To distract Lord Rāmacandra from His āśrama, Rāvaṇa sent Mārīca in the form of a golden deer, and when Lord Rāmacandra saw that wonderful deer, He left His residence and followed it and finally killed it with a sharp arrow, just as Lord Śiva killed Dakṣa.</p>	<p>SB 9.10.20</p> <p>Aṅgada and the other commanders of the soldiers of Rāmacandra faced the elephants, infantry, horses and chariots of the enemy and hurled against them big trees, mountain peaks, clubs and arrows. Thus the soldiers of Lord Rāmacandra killed Rāvaṇa's soldiers, who had lost all good fortune because Rāvaṇa had been condemned by the anger of mother Sītā.</p>
<p>SB 9.10.11</p> <p>When Rāmacandra entered the forest and Lakṣmaṇa was also absent, the worst of the Rākṣasas, Rāvaṇa, kidnapped Sītādevī, the daughter of the King of Videha, just as a tiger seizes unprotected sheep when the shepherd is absent. Then Lord Rāmacandra wandered in the forest with His brother Lakṣmaṇa as if very much distressed due to separation from His wife. Thus He showed by His personal example the condition of a person attached to women.</p>	<p>SB 9.10.21</p> <p>Thereafter, when Rāvaṇa, the king of the Rākṣasas, observed that his soldiers had been lost, he was extremely angry. Thus he mounted his airplane, which was decorated with flowers, and proceeded toward Lord Rāmacandra, who sat on the effulgent chariot brought by Mātali, the chariot driver of Indra. Then Rāvaṇa struck Lord Rāmacandra with sharp arrows.</p>
<p>SB 9.10.12</p> <p>Lord Rāmacandra, whose lotus feet are worshiped by Lord Brahmā and Lord Śiva, had assumed the form of a human being. Thus He performed the funeral ceremony of Jatāyu, who was killed by Rāvaṇa. The Lord then killed the demon named Kabandha, and after making friends with the monkey chiefs, killing Vāli and arranging for the deliverance of mother Sītā, He went to the beach of the ocean.</p>	<p>SB 9.10.22</p> <p>Lord Rāmacandra said to Rāvaṇa: You are the most abominable of the man-eaters. Indeed, you are like their stool. You resemble a dog, for as a dog steals eatables from the kitchen in the absence of the householder, in My absence you kidnapped My wife, Sītādevī. Therefore as Yamarāja punishes sinful men, I shall also punish you. You are most abominable, sinful and shameless. Today, therefore, I, whose attempt never fails, shall punish you.</p>
<p>SB 9.10.13</p> <p>After reaching the beach, Lord Rāmacandra fasted for three days, awaiting the arrival of the ocean personified. When the ocean did not come, the Lord exhibited His pastimes of anger, and simply by His glancing over the ocean, all the living entities within it, including the crocodiles and sharks, were agitated by fear. Then the personified ocean fearfully approached Lord Rāmacandra, taking all paraphernalia to worship Him. Falling at the Lord's lotus feet, the personified ocean spoke as follows.</p>	<p>SB 9.10.23</p> <p>After thus rebuking Rāvaṇa, Lord Rāmacandra fixed an arrow to His bow, aimed at Rāvaṇa, and released the arrow, which pierced Rāvaṇa's heart like a thunderbolt. Upon seeing this, Rāvaṇa's followers raised a tumultuous sound, crying, "Alas! Alas! What has happened? What has happened?" as Rāvaṇa, vomiting blood from his ten mouths, fell from his airplane, just as a pious man falls to earth from the heavenly planets when the results of his pious activities are exhausted.</p>
<p>SB 9.10.14</p> <p>O all-pervading Supreme Person, we are dull-minded and did not understand who You are, but now we understand that You are the Supreme Person, the master of the entire universe, the unchanging and original Personality of Godhead. The demigods are infatuated with the mode of goodness, the Prajāpatis with the mode of passion, and the lord of ghosts with the mode of ignorance, but You are the master of all these qualities.</p>	<p>SB 9.10.24</p> <p>Thereafter, all the women whose husbands had fallen in the battle, headed by Mandodarī, the wife of Rāvaṇa, came out of Laṅkā. Continuously crying, they approached the dead bodies of Rāvaṇa and the other Rākṣasas.</p>
<p>SB 9.10.15</p> <p>My Lord, You may use my water as You like. Indeed, You may cross it and go to the abode of Rāvaṇa, who is the great source of disturbance and crying for the three worlds. He is the son of Viśravā, but is condemned like urine. Please go kill him and thus regain Your wife, Sītādevī. O great hero, although my water presents no impediment to Your going to Laṅkā, please construct a bridge over it to spread Your transcendental fame. Upon seeing this wonderfully uncommon deed of Your Lordship, all the great heroes and kings in the future will glorify You.</p>	<p>SB 9.10.25</p> <p>Striking their breasts in affliction because their husbands had been killed by the arrows of Lakṣmaṇa, the women embraced their respective husbands and cried piteously in voices appealing to everyone.</p>
<p>SB 9.10.16</p> <p>Śukadeva Gosvāmī said: After constructing a bridge over the ocean by throwing into the water the peaks of mountains whose trees and other vegetation had been shaken by the hands of great monkeys, Lord Rāmacandra went to Laṅkā to release Sītādevī from the clutches of Rāvaṇa. With the direction and help of Vibhiṣaṇa, Rāvaṇa's brother, the Lord, along with the monkey soldiers, headed by Sugrīva, Nīla and Hanumān, entered Rāvaṇa's kingdom, Laṅkā, which had previously been burnt by Hanumān.</p>	<p>SB 9.10.26</p> <p>O my lord, O master! You epitomized trouble for others, and therefore you were called Rāvaṇa. But now that you have been defeated, we also are defeated, for without you the state of Laṅkā has been conquered by the enemy. To whom will it go for shelter?</p>
<p>SB 9.10.17</p> <p>After entering Laṅkā, the monkey soldiers, led by chiefs like Sugrīva, Nīla and Hanumān, occupied all the sporting houses, granaries, treasuries, palace doorways, city gates, assembly houses, palace frontages and even the resting houses of the pigeons. When the city's crossroads, platforms, flags and golden waterpots on its domes were all destroyed, the entire city of Laṅkā appeared like a river disturbed by a herd of elephants.</p>	<p>SB 9.10.27</p> <p>O greatly fortunate one, you came under the influence of lusty desires, and therefore you could not understand the influence of mother Sītā. Now, because of her curse, you have been reduced to this state, having been killed by Lord Rāmacandra.</p>
<p>SB 9.10.18</p> <p>When Rāvaṇa, the master of the Rākṣasas, saw the disturbances created by the monkey soldiers, he called for Nikumbha, Kumbha, Dhūmrākṣa, Durmukha, Surāntaka, Narāntaka and other Rākṣasas and also his son Indrajit. Thereafter he called for Prahasta, Atikāya,</p>	<p>SB 9.10.28</p> <p>O pleasure of the Rākṣasa dynasty, because of you the state of Laṅkā and also we ourselves now have no protector. By your deeds you have made your body fit to be eaten by vultures and your soul fit to go to hell.</p>
	<p>SB 9.10.29</p> <p>Śrī Śukadeva Gosvāmī said: Vibhiṣaṇa, the pious brother of Rāvaṇa and devotee of Lord Rāmacandra, received approval from Lord Rāmacandra, the King of Kosala. Then he performed the prescribed funeral ceremonies for his family members to save them from the path to hell.</p>
	<p>SB 9.10.30</p> <p>Thereafter, Lord Rāmacandra found Sītādevī sitting in a small cottage beneath the tree named Simśapā in a forest of Aśoka trees. She was lean and thin, being aggrieved because of separation from Him.</p>
	<p>SB 9.10.31</p> <p>Seeing His wife in that condition, Lord Rāmacandra was very compassionate. When Rāmacandra came before her, she was exceedingly happy to see her beloved, and her lotuslike mouth showed her joy.</p>

SB 9.10.32
After giving Vibhīṣaṇa the power to rule the Rākṣasa population of Laṅkā for the duration of one kalpa, Lord Rāmacandra, the Supreme Personality of Godhead [Bhagavān], placed Sītādevī on an airplane decorated with flowers and then got on the plane Himself. The period for His living in the forest having ended, the Lord returned to Ayodhyā, accompanied by Hanumān, Sugrīva and His brother Lakṣmaṇa.

SB 9.10.33
When Lord Rāmacandra returned to His capital, Ayodhyā, He was greeted on the road by the princely order, who showered His body with beautiful, fragrant flowers, while great personalities like Lord Brahmā and other demigods glorified the activities of the Lord in great jubilation.

SB 9.10.34
Upon reaching Ayodhyā, Lord Rāmacandra heard that in His absence His brother Bharata was eating barley cooked in the urine of a cow, covering His body with the bark of trees, wearing matted locks of hair, and lying on a mattress of kuśa. The most merciful Lord very much lamented this.

SB 9.10.35, SB 9.10.36, SB 9.10.37, SB 9.10.38, SB 9.10.35-38
When Lord Bharata understood that Lord Rāmacandra was returning to the capital, Ayodhyā, He immediately took upon His own head Lord Rāmacandra's wooden shoes and came out from His camp at Nandigrāma. Lord Bharata was accompanied by ministers, priests and other respectable citizens, by professional musicians vibrating pleasing musical sounds, and by learned brāhmaṇas loudly chanting Vedic hymns. Following in the procession were chariots drawn by beautiful horses with harnesses of golden rope. These chariots were decorated by flags with golden embroidery and by other flags of various sizes and patterns. There were soldiers bedecked with golden armor, servants bearing betel nut, and many well-known and beautiful prostitutes. Many servants followed on foot, bearing an umbrella, whisks, different grades of precious jewels, and other paraphernalia befitting a royal reception. Accompanied in this way, Lord Bharata, His heart softened in ecstasy and His eyes full of tears, approached Lord Rāmacandra and fell at His lotus feet with great ecstatic love.

SB 9.10.39, SB 9.10.40, SB 9.10.39-40
After offering the wooden shoes before Lord Rāmacandra, Lord Bharata stood with folded hands, His eyes full of tears, and Lord Rāmacandra bathed Bharata with tears while embracing Him with both arms for a long time. Accompanied by mother Sītā and Lakṣmaṇa, Lord Rāmacandra then offered His respectful obeisances unto the learned brāhmaṇas and the elderly persons in the family, and all the citizens of Ayodhyā offered their respectful obeisances unto the Lord.

SB 9.10.41
The citizens of Ayodhyā, upon seeing their King return after a long absence, offered Him flower garlands, waved their upper cloths, and danced in great jubilation.

SB 9.10.42, SB 9.10.43, SB 9.10.42-43
O King, Lord Bharata carried Lord Rāmacandra's wooden shoes, Sugrīva and Vibhīṣaṇa carried a whisk and an excellent fan, Hanumān carried a white umbrella, Śatruḡha carried a bow and two quivers, and Sītādevī carried a waterpot filled with water from holy places. Aṅgada carried a sword, and Jāmbavān, King of the Rkṣas, carried a golden shield.

SB 9.10.44
O King Parīkṣit, as the Lord sat on His airplane of flowers, with women offering Him prayers and reciters chanting about His characteristics, He appeared like the moon with the stars and planets.

SB 9.10.45-46
Thereafter, having been welcomed by His brother Bharata, Lord Rāmacandra entered the city of Ayodhyā in the midst of a festival. When He entered the palace, He offered obeisances to all the mothers, including Kaikeyī and the other wives of Mahārāja Daśaratha, and especially His own mother, Kauśalyā. He also offered obeisances to the spiritual preceptors, such as Vasiṣṭha. Friends of His own age and younger friends worshiped Him, and He returned their respectful obeisances, as did Lakṣmaṇa and mother Sītā. In this way they all entered the palace.

SB 9.10.47
Upon seeing their sons, the mothers of Rāma, Lakṣmaṇa, Bharata and Śatruḡha immediately arose, like unconscious bodies returning to consciousness. The mothers placed their sons on their laps and bathed Them with tears, thus relieving themselves of the grief of long separation.

SB 9.10.48
The family priest or spiritual master, Vasiṣṭha, had Lord Rāmacandra

cleanly shaved, freeing Him from His matted locks of hair. Then, with the cooperation of the elderly members of the family, he performed the bathing ceremony [abhiseka] for Lord Rāmacandra with the water of the four seas and with other substances, just as it was performed for King Indra.

SB 9.10.49
Lord Rāmacandra, fully bathed and His head clean-shaven, dressed Himself very nicely and was decorated with a garland and ornaments. Thus He shone brightly, surrounded by His brothers and wife, who were similarly dressed and ornamented.

SB 9.10.50
Being pleased by the full surrender and submission of Lord Bharata, Lord Rāmacandra then accepted the throne of the state. He cared for the citizens exactly like a father, and the citizens, being fully engaged in their occupational duties of varṇa and āsrama, accepted Him as their father.

SB 9.10.51
Lord Rāmacandra became King during Tretā-yuga, but because of His good government, the age was like Satya-yuga. Everyone was religious and completely happy.

SB 9.10.52
O Mahārāja Parīkṣit, best of the Bharata dynasty, during the reign of Lord Rāmacandra the forests, the rivers, the hills and mountains, the states, the seven islands and the seven seas were all favorable in supplying the necessities of life for all living beings.

SB 9.10.53
When Lord Rāmacandra, the Supreme Personality of Godhead, was the King of this world, all bodily and mental suffering, disease, old age, bereavement, lamentation, distress, fear and fatigue were completely absent. There was even no death for those who did not want it.

SB 9.10.54
Lord Rāmacandra took a vow to accept only one wife and have no connection with any other women. He was a saintly king, and everything in His character was good, untinged by qualities like anger. He taught good behavior for everyone, especially for householders, in terms of varṇāśrama-dharma. Thus He taught the general public by His personal activities.

SB 9.10.55
Mother Sītā was very submissive, faithful, shy and chaste, always understanding the attitude of her husband. Thus by her character and her love and service she completely attracted the mind of the Lord.

SB 9.11: Lord Rāmacandra Rules the World

SB 9.11.1
Śukadeva Gosvāmī said: Thereafter, the Supreme Personality of Godhead, Lord Rāmacandra, accepted an ācārya and performed sacrifices [yajñas] with opulent paraphernalia. Thus He Himself worshiped Himself, for He is the Supreme Lord of all demigods.

SB 9.11.2
Lord Rāmacandra gave the entire east to the hotā priest, the entire south to the brahmā priest, the west to the adhvaryu priest, and the north to the udgātā priest, the reciter of the Sāma Veda. In this way, He donated His kingdom.

SB 9.11.3
Thereafter, thinking that because the brāhmaṇas have no material desires they should possess the entire world, Lord Rāmacandra delivered the land between the east, west, north and south to the ācārya.

SB 9.11.4
After thus giving everything in charity to the brāhmaṇas, Lord Rāmacandra retained only His personal garments and ornaments, and similarly the Queen, mother Sītā, was left with only her nose ring, and nothing else.

SB 9.11.5
All the brāhmaṇas who were engaged in the various activities of the sacrifice were very pleased with Lord Rāmacandra, who was greatly affectionate and favorable to the brāhmaṇas. Thus with melted hearts they returned all the property received from Him and spoke as follows.

SB 9.11.6
O Lord, You are the master of the entire universe. What have You not given to us? You have entered the core of our hearts and dissipated the darkness of our ignorance by Your effulgence. This is the supreme gift. We do not need a material donation.

SB 9.11.7
O Lord, You are the Supreme Personality of Godhead, who have accepted the brāhmaṇas as Your worshipable deity. Your knowledge and memory are never disturbed by anxiety. You are the chief of all famous persons within this world, and Your lotus feet are worshiped

by sages who are beyond the jurisdiction of punishment. O Lord Rāmacandra, let us offer our respectful obeisances unto You.	promoted. This is the place to which all the inhabitants of Ayodhyā went after they served the Lord in His manifest pastimes by offering Him obeisances, touching His lotus feet, fully observing Him as a fatherlike King, sitting or lying down with Him like equals, or even just accompanying Him.
SB 9.11.8 Śukadeva Gosvāmī continued: Once while Lord Rāmacandra was walking at night incognito, hiding Himself by a disguise to find out the people's opinion of Himself, He heard a man speaking unfavorably about His wife, Sītādevī.	SB 9.11.23 O King Parīkṣit, anyone who aurally receives the narrations concerning the characteristics of Lord Rāmacandra's pastimes will ultimately be freed from the disease of envy and thus be liberated from the bondage of fruitive activities.
SB 9.11.9 [Speaking to his unchaste wife, the man said] You go to another man's house, and therefore you are unchaste and polluted. I shall not maintain you any more. A henpecked husband like Lord Rāma may accept a wife like Sītā, who went to another man's house, but I am not henpecked like Him, and therefore I shall not accept you again.	SB 9.11.24 Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī: How did the Lord conduct Himself, and how did He behave in relationship with His brothers, who were expansions of His own self? And how did His brothers and the inhabitants of Ayodhyā treat Him?
SB 9.11.10 Śukadeva Gosvāmī said: Men with a poor fund of knowledge and a heinous character speak nonsensically. Fearing such rascals, Lord Rāmacandra abandoned His wife, Sītādevī, although she was pregnant. Thus Sītādevī went to the āśrama of Vālmiki Muni.	SB 9.11.25 Śukadeva Gosvāmī replied: After accepting the throne of the government by the fervent request of His younger brother Bharata, Lord Rāmacandra ordered His younger brothers to go out and conquer the entire world, while He personally remained in the capital to give audience to all the citizens and residents of the palace and supervise the governmental affairs with His other assistants.
SB 9.11.11 When the time came, the pregnant mother Sītādevī gave birth to twin sons, later celebrated as Lava and Kuśa. The ritualistic ceremonies for their birth were performed by Vālmiki Muni.	SB 9.11.26 During the reign of Lord Rāmacandra, the streets of the capital, Ayodhyā, were sprinkled with perfumed water and drops of perfumed liquor, thrown about by elephants from their trunks. When the citizens saw the Lord personally supervising the affairs of the city in such opulence, they appreciated this opulence very much.
SB 9.11.12 O Mahārāja Parīkṣit, Lord Lakṣmaṇa had two sons, named Aṅgada and Citraketu, and Lord Bharata also had two sons, named Takṣa and Puškala.	SB 9.11.27 The palaces, the palace gates, the assembly houses, the platforms for meeting places, the temples and all such places were decorated with golden waterpots and bedecked with various types of flags.
SB 9.11.13, SB 9.11.14, SB 9.11.13-14 Śatrughna had two sons, named Subāhu and Śrutasena. When Lord Bharata went to conquer all directions, He had to kill many millions of Gandharvas, who are generally pretenders. Taking all their wealth, He offered it to Lord Rāmacandra. Śatrughna also killed a Rākṣasa named Lavaṇa, who was the son of Madhu Rākṣasa. Thus He established in the great forest known as Madhuvana the town known as Mathurā.	SB 9.11.28 Wherever Lord Rāmacandra visited, auspicious welcome gates were constructed, with banana trees and betel nut trees, full of flowers and fruits. The gates were decorated with various flags made of colorful cloth and with tapestries, mirrors and garlands.
SB 9.11.15 Being forsaken by her husband, Sītādevī entrusted her two sons to the care of Vālmiki Muni. Then, meditating upon the lotus feet of Lord Rāmacandra, she entered into the earth.	SB 9.11.29 Wherever Lord Rāmacandra visited, the people approached Him with paraphernalia of worship and begged the Lord's blessings. "O Lord," they said, "as You rescued the earth from the bottom of the sea in Your incarnation as a boar, may You now maintain it. Thus we beg Your blessings."
SB 9.11.16 After hearing the news of mother Sītā's entering the earth, the Supreme Personality of Godhead was certainly aggrieved. Although He is the Supreme Personality of Godhead, upon remembering the exalted qualities of mother Sītā, He could not check His grief in transcendental love.	SB 9.11.30 Thereafter, not having seen the Lord for a long time, the citizens, both men and women, being very eager to see Him, left their homes and got up on the roofs of the palaces. Being incompletely satiated with seeing the face of the lotus-eyed Lord Rāmacandra, they showered flowers upon Him.
SB 9.11.17 The attraction between man and woman, or male and female, always exists everywhere, making everyone always fearful. Such feelings are present even among the controllers like Brahmā and Lord Śiva and is the cause of fear for them, what to speak of others who are attached to household life in this material world.	SB 9.11.31, SB 9.11.32, SB 9.11.33, SB 9.11.34, SB 9.11.31-34 Thereafter, Lord Rāmacandra entered the palace of His forefathers. Within the palace were various treasures and valuable wardrobes. The sitting places on the two sides of the entrance door were made of coral, the yards were surrounded by pillars of vaidūrya-maṇi, the floor was made of highly polished marakata-maṇi, and the foundation was made of marble. The entire palace was decorated with flags and garlands and bedecked with valuable stones, shining with a celestial effulgence. The palace was fully decorated with pearls and surrounded by lamps and incense. The men and women within the palace all resembled demigods and were decorated with various ornaments, which seemed beautiful because of being placed on their bodies.
SB 9.11.18 After mother Sītā entered the earth, Lord Rāmacandra observed complete celibacy and performed an uninterrupted Agnihotra-yajña for thirteen thousand years.	SB 9.11.35 Lord Rāmacandra, the Supreme Personality of Godhead, chief of the best learned scholars, resided in that palace with His pleasure potency, mother Sītā, and enjoyed complete peace.
SB 9.11.19 After completing the sacrifice, Lord Rāmacandra, whose lotus feet were sometimes pierced by thorns when He lived in Daṇḍakāraṇya, placed those lotus feet in the hearts of those who always think of Him. Then He entered His own abode, the Vaikuṅṭha planet beyond the brahmajyoti.	SB 9.11.36 Without transgressing the religious principles, Lord Rāmacandra, whose lotus feet are worshiped by devotees in meditation, enjoyed with all the paraphernalia of transcendental pleasure for as long as needed.
SB 9.11.20 Lord Rāmacandra's reputation for having killed Rāvaṇa with showers of arrows at the request of the demigods and for having built a bridge over the ocean does not constitute the factual glory of the Supreme Personality of Godhead Lord Rāmacandra, whose spiritual body is always engaged in various pastimes. Lord Rāmacandra has no equal or superior, and therefore He had no need to take help from the monkeys to gain victory over Rāvaṇa.	SB 9.12: The Dynasty of Kuśa, the Son of Lord Rāmacandra
SB 9.11.21 Lord Rāmacandra's spotless name and fame, which vanquish all sinful reactions, are celebrated in all directions, like the ornamental cloth of the victorious elephant that conquers all directions. Great saintly persons like Mārkaṇḍeya Rṣi still glorify His characteristics in the assemblies of great emperors like Mahārāja Yudhiṣṭhira. Similarly, all the saintly kings and all the demigods, including Lord Śiva and Lord Brahmā, worship the Lord by bowing down with their helmets. Let me offer my obeisances unto His lotus feet.	SB 9.12.1 Śukadeva Gosvāmī said: The son of Rāmacandra was Kuśa, the son of Kuśa was Atithi, the son of Atithi was Niṣadha, and the son of Niṣadha was Nabha. The son of Nabha was Puṇḍarīka, and from Puṇḍarīka came a son named Kṣemadhanvā.
SB 9.11.22 Lord Rāmacandra returned to His abode, to which bhakti-yogīs are	SB 9.12.2

The son of Kṣemadhanvā was Devānika, Devānika's son was Anīha, Anīha's son was Pāriyātra, and Pāriyātra's son was Balasthala. The son of Balasthala was Vajranābha, who was said to have been born from the effulgence of the sun-god.
SB 9.12.3, SB 9.12.4, SB 9.12.3-4 The son of Vajranābha was Sagaṇa, and his son was Vidhṛti. The son of Vidhṛti was Hirānyanābha, who became a disciple of Jaimini and became a great ācārya of mystic yoga. It is from Hirānyanābha that the great saint Yājñavalkya learned the highly elevated system of mystic yoga known as ādhyaṭma-yoga, which can loosen the knots of material attachment in the heart.
SB 9.12.5 The son of Hirānyanābha was Puṣpa, and the son of Puṣpa was Dhruvasandhi. The son of Dhruvasandhi was Sudarśana, whose son was Agnivarṇa. The son of Agnivarṇa was named Śighra, and his son was Maru.
SB 9.12.6 Having achieved perfection in the power of mystic yoga, Maru still lives in a place known as Kalāpa-grāma. At the end of Kali-yuga, he will revive the lost Sūrya dynasty by begetting a son.
SB 9.12.7 From Maru was born a son named Prasuśruta, from Prasuśruta came Sandhi, from Sandhi came Amaraṣaṇa, and from Amaraṣaṇa a son named Mahasvān. From Mahasvān, Viśvabāhu took his birth.
SB 9.12.8 From Viśvabāhu came a son named Prasenajit, from Prasenajit came Takṣaka, and from Takṣaka came Bṛhadbala, who was killed in a fight by your father.
SB 9.12.9 All these kings in the dynasty of Ikṣvāku have passed away. Now please listen as I describe the kings who will be born in the future. From Bṛhadbala will come Bṛhadraṇa.
SB 9.12.10 The son of Bṛhadraṇa will be Ūrukriya, who will have a son named Vatsavṛddha. Vatsavṛddha will have a son named Prativyoma, and Prativyoma will have a son named Bhānu, from whom Divāka, a great commander of soldiers, will take birth.
SB 9.12.11 Thereafter, from Divāka will come a son named Sahadeva, and from Sahadeva a great hero named Bṛhadaśva. From Bṛhadaśva will come Bhānumān, and from Bhānumān will come Pratikāśva. The son of Pratikāśva will be Supratika.
SB 9.12.12 Thereafter, from Supratika will come Marudeva; from Marudeva, Sunakṣatra; from Sunakṣatra, Puṣkara; and from Puṣkara, Antarikṣa. The son of Antarikṣa will be Sutapā, and his son will be Amitrajit.
SB 9.12.13 From Amitrajit will come a son named Bṛhadrāja, from Bṛhadrāja will come Barhi, and from Barhi will come Kṛtañjaya. The son of Kṛtañjaya will be known as Raṇaṇjaya, and from him will come a son named Sañjaya.
SB 9.12.14 From Sañjaya will come Śākya, from Śākya will come Śuddhoda, and from Śuddhoda will come Lāṅgala. From Lāṅgala will come Prasenajit, and from Prasenajit, Kṣudraka.
SB 9.12.15 From Kṣudraka will come Raṇaka, from Raṇaka will come Suratha, and from Suratha will come Sumitra, ending the dynasty. This is a description of the dynasty of Bṛhadbala.
SB 9.12.16 The last king in the dynasty of Ikṣvāku will be Sumitra; after Sumitra there will be no more sons in the dynasty of the sun-god, and thus the dynasty will end.
SB 9.13: The Dynasty of Mahārāja Nimi
SB 9.13.1 Śrīla Śukadeva Gosvāmī said: After beginning sacrifices, Mahārāja Nimi, the son of Ikṣvāku, requested the great sage Vasiṣṭha to take the post of chief priest. At that time, Vasiṣṭha replied, "My dear Mahārāja Nimi, I have already accepted the same post in a sacrifice begun by Lord Indra.
SB 9.13.2 "I shall return here after finishing the yajña for Indra. Kindly wait for me until then." Mahārāja Nimi remained silent, and Vasiṣṭha began to perform the sacrifice for Lord Indra.
SB 9.13.3 Mahārāja Nimi, being a self-realized soul, considered that this life is flickering. Therefore, instead of waiting long for Vasiṣṭha, he began performing the sacrifice with other priests.
SB 9.13.4

After completing the sacrificial performance for King Indra, the spiritual master Vasiṣṭha returned and found that his disciple Mahārāja Nimi had disobeyed his instructions. Thus Vasiṣṭha cursed him, saying, "May the material body of Nimi, who considers himself learned, immediately fall."
SB 9.13.5 For unnecessarily cursing him when he had committed no offense, Mahārāja Nimi countercursed his spiritual master. "For the sake of getting contributions from the King of heaven," he said, "you have lost your religious intelligence. Therefore I pronounce this curse: your body also will fall."
SB 9.13.6 After saying this, Mahārāja Nimi, who was expert in the science of spiritual knowledge, gave up his body. Vasiṣṭha, the great-grandfather, gave up his body also, but through the semen discharged by Mitra and Varuṇa when they saw Urvaśī, he was born again.
SB 9.13.7 During the performance of the yajña, the body relinquished by Mahārāja Nimi was preserved in fragrant substances, and at the end of the Satra-yāga the great saints and brāhmanas made the following request to all the demigods assembled there.
SB 9.13.8 "If you are satisfied with this sacrifice and if you are actually able to do so, kindly bring Mahārāja Nimi back to life in this body." The demigods said yes to this request by the sages, but Mahārāja Nimi said, "Please do not imprison me again in a material body."
SB 9.13.9 Mahārāja Nimi continued: Māyāvādis generally want freedom from accepting a material body because they fear having to give it up again. But devotees whose intelligence is always filled with the service of the Lord are unafraid. Indeed, they take advantage of the body to render transcendental loving service.
SB 9.13.10 I do not wish to accept a material body, for such a body is the source of all distress, lamentation and fear, everywhere in the universe, just as it is for a fish in the water, which lives always in anxiety because of fear of death.
SB 9.13.11 The demigods said: Let Mahārāja Nimi live without a material body. Let him live in a spiritual body as a personal associate of the Supreme Personality of Godhead, and, according to his desire, let him be manifest or unmanifest to common materially embodied people.
SB 9.13.12 Thereafter, to save the people from the danger of an unregulated government, the sages churned Mahārāja Nimi's material body, from which, as a result, a son was born.
SB 9.13.13 Because he was born in an unusual way, the son was called Janaka, and because he was born from the dead body of his father, he was known as Vaideha. Because he was born from the churning of his father's material body, he was known as Mithila, and because he constructed a city as King Mithila, the city was called Mithilā.
SB 9.13.14 O King Parīkṣit, from Mithila came a son named Udāvasu; from Udāvasu, Nandivardhana; from Nandivardhana, Suketu; and from Suketu, Devarāta.
SB 9.13.15 From Devarāta came a son named Bṛhadratha and from Bṛhadratha a son named Mahāvīrya, who became the father of Sudhṛti. The son of Sudhṛti was known as Dhṛṣṭaketu, and from Dhṛṣṭaketu came Haryaśva. From Haryaśva came a son named Maru.
SB 9.13.16 The son of Maru was Pratīpaka, and the son of Pratīpaka was Kṛtaratha. From Kṛtaratha came Devamiḍha; from Devamiḍha, Viśruta; and from Viśruta, Mahādṛti.
SB 9.13.17 From Mahādṛti was born a son named Kṛtirāta, from Kṛtirāta was born Mahārōmā, from Mahārōmā came a son named Svarṇarōmā, and from Svarṇarōmā came Hrasvarōmā.
SB 9.13.18 From Hrasvarōmā came a son named Śīradhvaja [also called Janaka]. When Śīradhvaja was plowing a field, from the front of his plow [śīra] appeared a daughter named Sitādevī, who later became the wife of Lord Rāmacandra. Thus he was known as Śīradhvaja.
SB 9.13.19 The son of Śīradhvaja was Kuśadhvaja, and the son of Kuśadhvaja was King Dharmadhvaja, who had two sons, namely Kṛtadhvaja and Mitadhvaja.

SB 9.13.20, SB 9.13.21, SB 9.13.20-21 O Mahārāja Parīkṣit, the son of Kṛtadhvaja was Keśidhvaja, and the son of Mitadhvaja was Khāṇḍikya. The son of Kṛtadhvaja was expert in spiritual knowledge, and the son of Mitadhvaja was expert in Vedic ritualistic ceremonies. Khāṇḍikya fled in fear of Keśidhvaja. The son of Keśidhvaja was Bhānumān, and the son of Bhānumān was Śatadyumna.	ashes. I know that although you are unchaste, you wanted a son. Therefore I shall not punish you.
SB 9.13.22 The son of Śatadyumna was named Śuci. From Śuci, Sanadvāja was born, and from Sanadvāja came a son named Ūrjaketu. The son of Ūrjaketu was Aja, and the son of Aja was Purujit.	SB 9.14.10 Śukadeva Gosvāmī continued: By Bṛhaspati's order, Tārā, who was very much ashamed, immediately gave birth to the child, who was very beautiful, with a golden bodily hue. Both Bṛhaspati and the moon-god, Soma, desired the beautiful child.
SB 9.13.23 The son of Purujit was Ariṣṭanemi, and his son was Śrutāyu. Śrutāyu begot a son named Supārsvaka, and Supārsvaka begot Citraratha. The son of Citraratha was Kṣemādhi, who became the king of Mithilā.	SB 9.14.11 Fighting again broke out between Bṛhaspati and the moon-god, both of whom claimed, "This is my child, not yours!" All the saints and demigods present asked Tārā whose child the newborn baby actually was, but because she was ashamed she could not immediately answer.
SB 9.13.24 The son of Kṣemādhi was Samaratha, and his son was Satyaratha. The son of Satyaratha was Upaguru, and the son of Upaguru was Upagupta, a partial expansion of the fire-god.	SB 9.14.12 The child then became very angry and demanded that his mother immediately tell the truth. "You unchaste woman," he said, "what is the use of your unnecessary shame? Why do you not admit your fault? Immediately tell me about your faulty behavior."
SB 9.13.25 The son of Upagupta was Vasvananta, the son of Vasvananta was Yuyudha, the son of Yuyudha was Subhāṣaṇa, and the son of Subhāṣaṇa was Śruta. The son of Śruta was Jaya, from whom there came Vijaya. The son of Vijaya was Rta.	SB 9.14.13 Lord Brahmā then brought Tārā to a secluded place, and after pacifying her he asked to whom the child actually belonged. She replied very slowly, "This is the son of Soma, the moon-god." Then the moon-god immediately took charge of the child.
SB 9.13.26 The son of Rta was Śunaka, the son of Śunaka was Vītahavya, the son of Vītahavya was Dhṛti, and the son of Dhṛti was Bahulāśva. The son of Bahulāśva was Kṛti, and his son was Mahāvaśi.	SB 9.14.14 O Mahārāja Parīkṣit, when Lord Brahmā saw that the child was deeply intelligent, he gave the child the name Budha. The moon-god, the ruler of the stars, enjoyed great jubilation because of this son.
SB 9.13.27 Śukadeva Gosvāmī said: My dear King Parīkṣit, all the kings of the dynasty of Mithilā were completely in knowledge of their spiritual identity. Therefore, even though staying at home, they were liberated from the duality of material existence.	SB 9.14.15, SB 9.14.16, SB 9.14.15-16 Thereafter, from Budha, through the womb of Ilā, a son was born named Purūravā, who was described in the beginning of the Ninth Canto. When his beauty, personal qualities, magnanimity, behavior, wealth and power were described by Nārada in the court of Lord Indra, the celestial woman Urvaśi was attracted to him. Pierced by the arrow of Cupid, she thus approached him.
SB 9.14: King Purūravā Enchanted by Urvaśi	SB 9.14.17, SB 9.14.18, SB 9.14.17-18 Having been cursed by Mitra and Varuṇa, the celestial woman Urvaśi had acquired the habits of a human being. Therefore, upon seeing Purūravā, the best of males, whose beauty resembled that of Cupid, she controlled herself and then approached him. When King Purūravā saw Urvaśi, his eyes became jubilant in the ecstasy of joy, and the hairs on his body stood on end. With mild, pleasing words, he spoke to her as follows.
SB 9.14.1 Śrīla Śukadeva Gosvāmī said to Mahārāja Parīkṣit: O King, thus far you have heard the description of the dynasty of the sun-god. Now hear the most glorious and purifying description of the dynasty of the moon-god. This description mentions kings like Aila [Purūravā] of whom it is glorious to hear.	SB 9.14.19 King Purūravā said: O most beautiful woman, you are welcome. Please sit here and tell me what I can do for you. You may enjoy with me as long as you desire. Let us pass our life happily in a sexual relationship.
SB 9.14.2 Lord Viṣṇu [Garbhodakaśāyī Viṣṇu] is also known as Sahasra-śiṛṣā Puruṣa. From the lake of His navel sprang a lotus, on which Lord Brahmā was generated. Atri, the son of Lord Brahmā, was as qualified as his father.	SB 9.14.20 Urvaśi replied: O most handsome man, who is the woman whose mind and sight would not be attracted by you? If a woman takes shelter of your chest, she cannot refuse to enjoy with you in a sexual relationship.
SB 9.14.3 From Atri's tears of jubilation was born a son named Soma, the moon, who was full of soothing rays. Lord Brahmā appointed him the director of the brāhmaṇas, drugs and luminaries.	SB 9.14.21 My dear King Purūravā, please give protection to these two lambs, who have fallen down with me. Although I belong to the heavenly planets and you belong to earth, I shall certainly enjoy sexual union with you. I have no objection to accepting you as my husband, for you are superior in every respect.
SB 9.14.4 After conquering the three worlds [the upper, middle and lower planetary systems], Soma, the moon-god, performed a great sacrifice known as the Rājāsūya-yajña. Because he was very much puffed up, he forcibly kidnapped Bṛhaspati's wife, whose name was Tārā.	SB 9.14.22 Urvaśi said: "My dear hero, only preparations made in ghee [clarified butter] will be my eatables, and I shall not want to see you naked at any time, except at the time of sexual intercourse." The great-minded King Purūravā accepted these proposals.
SB 9.14.5 Although requested again and again by Bṛhaspati, the spiritual master of the demigods, Soma did not return Tārā. This was due to his false pride. Consequently, a fight ensued between the demigods and the demons.	SB 9.14.23 Purūravā replied: O beautiful one, your beauty is wonderful and your gestures are also wonderful. Indeed, you are attractive to all human society. Therefore, since you have come of your own accord from the heavenly planets, who on earth would not agree to serve a demigoddess such as you.
SB 9.14.6 Because of enmity between Bṛhaspati and Śukra, Śukra took the side of the moon-god and was joined by the demons. But Lord Śiva, because of affection for the son of his spiritual master, joined the side of Bṛhaspati and was accompanied by all the ghosts and hobgoblins.	SB 9.14.24 Śukadeva Gosvāmī continued: The best of human beings, Purūravā, began freely enjoying the company of Urvaśi, who engaged in sexual activities with him in many celestial places, such as Caitraratha and Nandana-kānana, where the demigods enjoy.
SB 9.14.7 King Indra, accompanied by all kinds of demigods, joined the side of Bṛhaspati. Thus there was a great fight, destroying both demons and demigods, only for the sake of Tārā, Bṛhaspati's wife.	SB 9.14.25 Urvaśi's body was as fragrant as the saffron of a lotus. Being enlivened by the fragrance of her face and body, Purūravā enjoyed her company for many days with great jubilation.
SB 9.14.8 When Lord Brahmā was fully informed by Aṅgirā about the entire incident, he severely chastised the moon-god, Soma. Thus Lord Brahmā delivered Tārā to her husband, who could then understand that she was pregnant.	SB 9.14.26 Not seeing Urvaśi in his assembly, the King of heaven, Lord Indra,
SB 9.14.9 Bṛhaspati said: You foolish woman, your womb, which was meant for me to impregnate, has been impregnated by someone other than me. Immediately deliver your child! Immediately deliver it! Be assured that after the child is delivered, I shall not burn you to	

said, "Without Urvaṣī my assembly is no longer beautiful." Considering this, he requested the Gandharvas to bring her back to his heavenly planet.
SB 9.14.27 Thus the Gandharvas came to earth, and at midnight, when everything was dark, they appeared in the house of Purūravā and stole the two lambs entrusted to the King by his wife, Urvaṣī.
SB 9.14.28 Urvaṣī treated the two lambs like her own sons. Therefore, when they were being taken by the Gandharvas and began crying, Urvaṣī heard them and rebuked her husband. "Now I am being killed," she said, "under the protection of an unworthy husband, who is a coward and a eunuch although he thinks himself a great hero.
SB 9.14.29 "Because I depended on him, the plunderers have deprived me of my two sons the lambs, and therefore I am now lost. My husband lies down at night in fear, exactly like a woman, although he appears to be a man during the day."
SB 9.14.30 Purūravā, stricken by the sharp words of Urvaṣī like an elephant struck by its driver's pointed rod, became very angry. Not even dressing himself properly, he took a sword in hand and went out naked into the night to follow the Gandharvas who had stolen the lambs.
SB 9.14.31 After giving up the two lambs, the Gandharvas shone brightly like lightning, thus illuminating the house of Purūravā. Urvaṣī then saw her husband returning with the lambs in hand, but he was naked, and therefore she left.
SB 9.14.32 No longer seeing Urvaṣī on his bed, Purūravā was most aggrieved. Because of his great attraction for her, he was very much disturbed. Thus, lamenting, he began traveling about the earth like a madman.
SB 9.14.33 Once during his travels all over the world, Purūravā saw Urvaṣī, accompanied by five companions, on the bank of the Sarasvatī at Kurukṣetra. With jubilation in his face, he then spoke to her in sweet words as follows.
SB 9.14.34 O my dear wife, O most cruel one, kindly stay, kindly stay. I know that I have never made you happy until now, but you should not give me up for that reason. This is not proper for you. Even if you have decided to give up my company, let us nonetheless talk for some time.
SB 9.14.35 O goddess, now that you have refused me, my beautiful body will fall down here, and because it is unsuitable for your pleasure, it will be eaten by foxes and vultures.
SB 9.14.36 Urvaṣī said: My dear King, you are a man, a hero. Don't be impatient and give up your life. Be sober and don't allow the senses to overcome you like foxes. Don't let the foxes eat you. In other words, you should not be controlled by your senses. Rather, you should know that the heart of a woman is like that of a fox. There is no use making friendship with women.
SB 9.14.37 Women as a class are merciless and cunning. They cannot tolerate even a slight offense. For their own pleasure they can do anything irreligious, and therefore they do not fear killing even a faithful husband or brother.
SB 9.14.38 Women are very easily seduced by men. Therefore, polluted women give up the friendship of a man who is their well-wisher and establish false friendship among fools. Indeed, they seek newer and newer friends, one after another.
SB 9.14.39 O my dear King, you will be able to enjoy with me as my husband at the end of every year, for one night only. In this way you will have other children, one after another.
SB 9.14.40 Understanding that Urvaṣī was pregnant, Purūravā returned to his palace. At the end of the year, there at Kurukṣetra, he again obtained the association of Urvaṣī, who was then the mother of a heroic son.
SB 9.14.41 Having regained Urvaṣī at the end of the year, King Purūravā was most jubilant, and he enjoyed her company in sex for one night. But then he was very sorry at the thought of separation from her, so Urvaṣī spoke to him as follows.
SB 9.14.42 Urvaṣī said: "My dear King, seek shelter of the Gandharvas, for they

will be able to deliver me to you again." In accordance with these words, the King satisfied the Gandharvas by prayers, and the Gandharvas, being pleased with him, gave him an Agnisthālī girl who looked exactly like Urvaṣī. Thinking that the girl was Urvaṣī, the King began walking with her in the forest, but later he could understand that she was not Urvaṣī but Agnisthālī.
SB 9.14.43 King Purūravā then left Agnisthālī in the forest and returned home, where he meditated all night upon Urvaṣī. In the course of his meditation, the Tretā millennium began, and therefore the principles of the three Vedas, including the process of performing yajña to fulfill fruitive activities, appeared within his heart.
SB 9.14.44, SB 9.14.45, SB 9.14.44-45 When the process of fruitive yajña became manifest within his heart, King Purūravā went to the same spot where he had left Agnisthālī. There he saw that from the womb of a śamī tree, an aśvattha tree had grown. He then took a piece of wood from that tree and made it into two araṇis. Desiring to go to the planet where Urvaṣī resided, he chanted mantras, meditating upon the lower araṇi as Urvaṣī, the upper one as himself, and the piece of wood between them as his son. In this way he began to ignite a fire.
SB 9.14.46 From Purūravā's rubbing of the araṇis came a fire. By such a fire one can achieve all success in material enjoyment and be purified in seminal birth, initiation and in the performance of sacrifice, which are invoked with the combined letters a-u-m. Thus the fire was considered the son of King Purūravā.
SB 9.14.47 By means of that fire, Purūravā, who desired to go to the planet where Urvaṣī resided, performed a sacrifice, by which he satisfied the Supreme Personality of Godhead, Hari, the enjoyer of the results of sacrifice. Thus he worshiped the Lord, who is beyond the perception of the senses and is the reservoir of all the demigods.
SB 9.14.48 In the Satya-yuga, the first millennium, all the Vedic mantras were included in one mantra-pranava, the root of all Vedic mantras. In other words, the Atharva Veda alone was the source of all Vedic knowledge. The Supreme Personality of Godhead Nārāyaṇa was the only worshipable Deity; there was no recommendation for worship of the demigods. Fire was one only, and the only order of life in human society was known as haṁsa.
SB 9.14.49 O Mahārāja Parikṣit, at the beginning of Tretā-yuga, King Purūravā inaugurated a karma-kāṇḍa sacrifice. Thus Purūravā, who considered the yajñic fire his son, was able to go to Gandharvaloka as he desired.
SB 9.15: Paraśurāma, the Lord's Warrior Incarnation
SB 9.15.1 Śukadeva Gosvāmī continued: O King Parikṣit, from the womb of Urvaṣī, six sons were generated by Purūravā. Their names were Āyu, Śrutāyu, Satyāyu, Raya, Vijaya and Jaya.
SB 9.15.2, SB 9.15.3, SB 9.15.2-3 The son of Śrutāyu was Vasumān; the son of Satyāyu, Śrutānjaya; the son of Raya, Eka; the son of Jaya, Amita; and the son of Vijaya, Bhīma. The son of Bhīma was Kāncana; the son of Kāncana was Hotraka; and the son of Hotraka was Jahnu, who drank all the water of the Ganges in one sip.
SB 9.15.4 The son of Jahnu was Puru, the son of Puru was Balāka, the son of Balāka was Ajaka, and the son of Ajaka was Kuśa. Kuśa had four sons, named Kuśāmbu, Tanaya, Vasu and Kuśanābha. The son of Kuśāmbu was Gādhi.
SB 9.15.5, SB 9.15.6, SB 9.15.5-6 King Gādhi had a daughter named Satyavatī, whom a brāhmaṇa sage named Ṛcika requested from the King to be his wife. King Gādhi, however, regarded Ṛcika as an unfit husband for his daughter, and therefore he told the brāhmaṇa, "My dear sir, I belong to the dynasty of Kuśa. Because we are aristocratic ksatriyas, you have to give some dowry for my daughter. Therefore, bring at least one thousand horses, each as brilliant as moonshine and each having one black ear, whether right or left."
SB 9.15.7 When King Gādhi made this demand, the great sage Ṛcika could understand the King's mind. Therefore he went to the demigod Varuṇa and brought from him the one thousand horses that Gādhi had demanded. After delivering these horses, the sage married the King's beautiful daughter.
SB 9.15.8 Thereafter, Ṛcika Muni's wife and mother-in-law, each desiring a son, requested the Muni to prepare an oblation. Thus Ṛcika Muni

prepared one oblation for his wife with a brāhmaṇa mantra and another for his mother-in-law with a kṣatriya mantra. Then he went out to bathe.	very much appreciative of Jamadagni's reception. On the contrary, they wanted to possess that kāmadhenu, which was useful for the execution of the agnihotra sacrifice.
SB 9.15.9 Meanwhile, because Satyavatī's mother thought that the oblation prepared for her daughter, Ṛcika's wife, must be better, she asked her daughter for that oblation. Satyavatī therefore gave her own oblation to her mother and ate her mother's oblation herself.	SB 9.15.26 Being puffed up by material power, Kārtavīryārjuna encouraged his men to steal Jamadagni's kāmadhenu. Thus the men forcibly took away the crying kāmadhenu, along with her calf, to Māhiṣmatī, Kārtavīryārjuna's capital.
SB 9.15.10 When the great sage Ṛcika returned home after bathing and understood what had happened in his absence, he said to his wife, Satyavatī, "You have done a great wrong. Your son will be a fierce kṣatriya, able to punish everyone, and your brother will be a learned scholar in spiritual science."	SB 9.15.27 Thereafter, Kārtavīryārjuna having left with the kāmadhenu, Paraśurāma returned to the āśrama. When Paraśurāma, the youngest son of Jamadagni, heard about Kārtavīryārjuna's nefarious deed, he became as angry as a trampled snake.
SB 9.15.11 Satyavatī, however, pacified Ṛcika Muni with peaceful words and requested that her son not be like a fierce kṣatriya. Ṛcika Muni replied, "Then your grandson will be of a kṣatriya spirit." Thus Jamadagni was born as the son of Satyavatī.	SB 9.15.28 Taking up his fierce chopper, his shield, his bow and a quiver of arrows, Lord Paraśurāma, exceedingly angry, chased Kārtavīryārjuna just as a lion chases an elephant.
SB 9.15.12, SB 9.15.13, SB 9.15.12-13 Satyavatī later became the sacred river Kauṣikī to purify the entire world, and her son, Jamadagni, married Reṇukā, the daughter of Reṇu. By the semen of Jamadagni, many sons, headed by Vasumān, were born from the womb of Reṇukā. The youngest of them was named Rāma, or Paraśurāma.	SB 9.15.29 As King Kārtavīryārjuna entered his capital, Māhiṣmatī Purī, he saw Lord Paraśurāma, the best of the Bhṛgu dynasty, coming after him, holding a chopper, shield, bow and arrows. Lord Paraśurāma was covered with a black deerskin, and his matted locks of hair appeared like the sunshine.
SB 9.15.14 Learned scholars accept this Paraśurāma as the celebrated incarnation of Vāsudeva who annihilated the dynasty of Kārtavīrya. Paraśurāma killed all the kṣatriyas on earth twenty-one times.	SB 9.15.30 Upon seeing Paraśurāma, Kārtavīryārjuna immediately feared him and sent many elephants, chariots, horses and infantry soldiers equipped with clubs, swords, arrows, ṛṣṭis, śataghnis, śaktis, and many similar weapons to fight against him. Kārtavīryārjuna sent seventeen full akṣauhiṇīs of soldiers to check Paraśurāma. But Lord Paraśurāma alone killed all of them.
SB 9.15.15 When the royal dynasty, being excessively proud because of the material modes of passion and ignorance, became irreligious and ceased to care for the laws enacted by the brāhmaṇas, Paraśurāma killed them. Although their offense was not very severe, he killed them to lessen the burden of the world.	SB 9.15.31 Lord Paraśurāma, being expert in killing the military strength of the enemy, worked with the speed of the mind and the wind, slicing his enemies with his chopper [paraśu]. Wherever he went, the enemies fell, their legs, arms and shoulders being severed, their chariot drivers killed, and their carriers, the elephants and horses all annihilated.
SB 9.15.16 King Parīkṣit inquired from Śukadeva Gosvāmī: What was the offense that the kṣatriyas who could not control their senses committed before Lord Paraśurāma, the incarnation of the Supreme Personality of Godhead, for which the Lord annihilated the kṣatriya dynasty again and again?	SB 9.15.32 By manipulating his axe and arrows, Lord Paraśurāma cut to pieces the shields, flags, bows and bodies of Kārtavīryārjuna's soldiers, who fell on the battlefield, muddying the ground with their blood. Seeing these reverses, Kārtavīryārjuna, infuriated, rushed to the battlefield.
SB 9.15.17, SB 9.15.18, SB 9.15.19, SB 9.15.17-19 Śukadeva Gosvāmī said: The best of the kṣatriyas, Kārtavīryārjuna, the King of the Haihayas, received one thousand arms by worshipping Dattātreya, the plenary expansion of the Supreme Personality of Godhead, Nārāyaṇa. He also became undefeatable by enemies and received unobstructed sensory power, beauty, influence, strength, fame and the mystic power by which to achieve all the perfections of yoga, such as aṇimā and laghimā. Thus having become fully opulent, he roamed all over the universe without opposition, just like the wind.	SB 9.15.33 Then Kārtavīryārjuna, with his one thousand arms, simultaneously fixed arrows on five hundred bows to kill Lord Paraśurāma. But Lord Paraśurāma, the best of fighters, released enough arrows with only one bow to cut to pieces immediately all the arrows and bows in the hands of Kārtavīryārjuna.
SB 9.15.20 Once while enjoying in the water of the River Narmadā, the puffed-up Kārtavīryārjuna, surrounded by beautiful women and garlanded with a garland of victory, stopped the flow of the water with his arms.	SB 9.15.34 When his arrows were cut to pieces, Kārtavīryārjuna uprooted many trees and hills with his own hands and again rushed strongly toward Lord Paraśurāma to kill him. But Paraśurāma then used his axe with great force to cut off Kārtavīryārjuna's arms, just as one might lop off the hoods of a serpent.
SB 9.15.21 Because Kārtavīryārjuna made the water flow in the opposite direction, the camp of Rāvaṇa, which was set up on the bank of the Narmadā near the city of Māhiṣmatī, was inundated. This was unbearable to the ten-headed Rāvaṇa, who considered himself a great hero and could not tolerate Kārtavīryārjuna's power.	SB 9.15.35, SB 9.15.36, SB 9.15.35-36 Thereafter, Paraśurāma cut off like a mountain peak the head of Kārtavīryārjuna, who had already lost his arms. When Kārtavīryārjuna's ten thousand sons saw their father killed, they all fled in fear. Then Paraśurāma, having killed the enemy, released the kāmadhenu, which had undergone great suffering, and brought it back with its calf to his residence, where he gave it to his father, Jamadagni.
SB 9.15.22 When Rāvaṇa attempted to insult Kārtavīryārjuna in the presence of the women and thus offended him, Kārtavīryārjuna easily arrested Rāvaṇa and put him in custody in the city of Māhiṣmatī, just as one captures a monkey, and then released him neglectfully.	SB 9.15.37 Paraśurāma described to his father and brothers his activities in killing Kārtavīryārjuna. Upon hearing of these deeds, Jamadagni spoke to his son as follows.
SB 9.15.23 Once while Kārtavīryārjuna was wandering unengaged in a solitary forest and hunting, he approached the residence of Jamadagni.	SB 9.15.38 O great hero, my dear son Paraśurāma, you have unnecessarily killed the king, who is supposed to be the embodiment of all the demigods. Thus you have committed a sin.
SB 9.15.24 The sage Jamadagni, who was engaged in great austerities in the forest, received the King very well, along with the King's soldiers, ministers and carriers. He supplied all the necessities to worship these guests, for he possessed a kāmadhenu cow that was able to supply everything.	SB 9.15.39 My dear son, we are all brāhmaṇas and have become worshipable for the people in general because of our quality of forgiveness. It is because of this quality that Lord Brahmā, the supreme spiritual master of this universe, has achieved his post.
SB 9.15.25 Kārtavīryārjuna thought that Jamadagni was more powerful and wealthy than himself because of possessing a jewel in the form of the kāmadhenu. Therefore he and his own men, the Haihayas, were not	SB 9.15.40 The duty of a brāhmaṇa is to culture the quality of forgiveness, which is illuminating like the sun. The Supreme Personality of Godhead, Hari, is pleased with those who are forgiving.
	SB 9.15.41

My dear son, killing a king who is an emperor is more severely sinful than killing a brāhmaṇa. But now, if you become Kṛṣṇa conscious and worship the holy places, you can atone for this great sin.

SB 9.16: Lord Paraśurāma Destroys the World's Ruling Class

SB 9.16.1
Śukadeva Gosvāmī said: My dear Mahārāja Parīkṣit, son of the Kuru dynasty, when Lord Paraśurāma was given this order by his father, he immediately agreed, saying, "Let it be so." For one complete year he traveled to holy places. Then he returned to his father's residence.

SB 9.16.2
Once when Reṇukā, the wife of Jamadagni, went to the bank of the Ganges to get water, she saw the King of the Gandharvas, decorated with a garland of lotuses and sporting in the Ganges with celestial women [Apsarās].

SB 9.16.3
She had gone to bring water from the Ganges, but when she saw Citraratha, the King of the Gandharvas, sporting with the celestial girls, she was somewhat inclined toward him and failed to remember that the time for the fire sacrifice was passing.

SB 9.16.4
Later, understanding that the time for offering the sacrifice had passed, Reṇukā feared a curse from her husband. Therefore when she returned she simply put the waterpot before him and stood there with folded hands.

SB 9.16.5
The great sage Jamadagni understood the adultery in the mind of his wife. Therefore he was very angry and told his sons, "My dear sons, kill this sinful woman!" But the sons did not carry out his order.

SB 9.16.6
Jamadagni then ordered his youngest son, Paraśurāma, to kill his brothers, who had disobeyed this order, and his mother, who had mentally committed adultery. Lord Paraśurāma, knowing the power of his father, who was practiced in meditation and austerity, killed his mother and brothers immediately.

SB 9.16.7
Jamadagni, the son of Satyavatī, was very much pleased with Paraśurāma and asked him to take any benediction he liked. Lord Paraśurāma replied, "Let my mother and brothers live again and not remember having been killed by me. This is the benediction I ask."

SB 9.16.8
Thereafter, by the benediction of Jamadagni, Lord Paraśurāma's mother and brothers immediately came alive and were very happy, as if awakened from sound sleep. Lord Paraśurāma had killed his relatives in accordance with his father's order because he was fully aware of his father's power, austerity and learning.

SB 9.16.9
My dear King Parīkṣit, the sons of Kārtavīryārjuna, who were defeated by the superior strength of Paraśurāma, never achieved happiness, for they always remembered the killing of their father.

SB 9.16.10
Once when Paraśurāma left the āśrama for the forest with Vasumān and his other brothers, the sons of Kārtavīryārjuna took the opportunity to approach Jamadagni's residence to seek vengeance for their grudge.

SB 9.16.11
The sons of Kārtavīryārjuna were determined to commit sinful deeds. Therefore when they saw Jamadagni sitting by the side of the fire to perform yajña and meditating upon the Supreme Personality of Godhead, who is praised by the best of selected prayers, they took the opportunity to kill him.

SB 9.16.12
With pitiable prayers, Reṇukā, the mother of Paraśurāma and wife of Jamadagni, begged for the life of her husband. But the sons of Kārtavīryārjuna, being devoid of the qualities of kṣatriyas, were so cruel that despite her prayers they forcibly cut off his head and took it away.

SB 9.16.13
Lamenting in grief for the death of her husband, the most chaste Reṇukā struck her own body with her hands and cried very loudly, "O Rāma, my dear son Rāma!"

SB 9.16.14
Although the sons of Jamadagni, including Lord Paraśurāma, were a long distance from home, as soon as they heard Reṇukā loudly calling "O Rāma, O my son," they hastily returned to the āśrama, where they saw their father already killed.

SB 9.16.15
Virtually bewildered by grief, anger, indignation, affliction and lamentation, the sons of Jamadagni cried, "O father, most religious, saintly person, you have left us and gone to the heavenly planets!"

SB 9.16.16
Thus lamenting, Lord Paraśurāma entrusted his father's dead body to his brothers and personally took up his axe, having decided to put an end to all the kṣatriyas on the surface of the world.

SB 9.16.17
O King, Lord Paraśurāma then went to Māhiṣmatī, which was already doomed by the sinful killing of a brāhmaṇa. In the midst of that city he made a mountain of heads, severed from the bodies of the sons of Kārtavīryārjuna.

SB 9.16.18, SB 9.16.19, SB 9.16.18-19
With the blood of the bodies of these sons, Lord Paraśurāma created a ghastly river, which brought great fear to the kings who had no respect for brahminical culture. Because the kṣatriyas, the men of power in government, were performing sinful activities, Lord Paraśurāma, on the plea of retaliating for the murder of his father, rid all the kṣatriyas from the face of the earth twenty-one times. Indeed, in the place known as Samanta-pāñcaka he created nine lakes filled with their blood.

SB 9.16.20
Thereafter, Paraśurāma joined his father's head to the dead body and placed the whole body and head upon kuśa grass. By offering sacrifices, he began to worship Lord Vāsudeva, who is the all-pervading Supersoul of all the demigods and of every living entity.

SB 9.16.21, SB 9.16.22, SB 9.16.21-22
After completing the sacrifice, Lord Paraśurāma gave the eastern direction to the hotā as a gift, the south to the brahmā, the west to the adhvaryu, the north to the udgātā, and the four corners—northeast, southeast, northwest and southwest—to the other priests. He gave the middle to Kaśyapa and the place known as Āryāvarta to the upadraṣṭā. Whatever remained he distributed among the sadasyas, the associate priests.

SB 9.16.23
Thereafter, having completed the ritualistic sacrificial ceremonies, Lord Paraśurāma took the bath known as the avabhṛtha-snāna. Standing on the bank of the great river Sarasvatī, cleared of all sins, Lord Paraśurāma appeared like the sun in a clear, cloudless sky.

SB 9.16.24
Thus Jamadagni, being worshiped by Lord Paraśurāma, was brought back to life with full remembrance, and he became one of the seven sages in the group of seven stars.

SB 9.16.25
My dear King Parīkṣit, in the next manvantara the lotus-eyed Personality of Godhead Lord Paraśurāma, the son of Jamadagni, will be a great propounder of Vedic knowledge. In other words, he will be one of the seven sages.

SB 9.16.26
Lord Paraśurāma still lives as an intelligent brāhmaṇa in the mountainous country known as Mahendra. Completely satisfied, having given up all the weapons of a kṣatriya, he is always worshiped, adored and offered prayers for his exalted character and activities by such celestial beings as the Siddhas, Cāraṇas and Gandharvas.

SB 9.16.27
In this way the supreme soul, the Supreme Personality of Godhead, the Lord and the supreme controller, descended as an incarnation in the Bhṛgu dynasty and released the universe from the burden of undesirable kings by killing them many times.

SB 9.16.28
Viśvāmītra, the son of Mahārāja Gādhi, was as powerful as the flames of fire. From the position of a kṣatriya, he achieved the position of a powerful brāhmaṇa by undergoing penances and austerities.

SB 9.16.29
O King Parīkṣit, Viśvāmītra had 101 sons, of whom the middle one was known as Madhucchandā. In relation to him, all the other sons were celebrated as the Madhucchandās.

SB 9.16.30
Viśvāmītra accepted the son of Ajīgarta known as Śunaḥṣepha, who was born in the Bhṛgu dynasty and was also known as Devarāta, as one of his own sons. Viśvāmītra ordered his other sons to accept Śunaḥṣepha as their eldest brother.

SB 9.16.31
Śunaḥṣepha's father sold Śunaḥṣepha to be sacrificed as a man-animal in the yajña of King Hariścandra. When Śunaḥṣepha was brought into the sacrificial arena, he prayed to the demigods for release and was released by their mercy.

SB 9.16.32
Although Śunaḥṣepha was born in the Bhārgava dynasty, he was greatly advanced in spiritual life, and therefore the demigods involved in the sacrifice protected him. Consequently he was also

celebrated as the descendant of Gādhī named Devarāta.
SB 9.16.33 When requested by their father to accept Śunaḥṣepha as the eldest son, the elder fifty of the Madhucchandās, the sons of Viśvāmītra, did not agree. Therefore Viśvāmītra, being angry, cursed them. "May all of you bad sons become mlecchas," he said, "being opposed to the principles of Vedic culture."
SB 9.16.34 When the elder Madhucchandās were cursed, the younger fifty, along with Madhucchandā himself, approached their father and agreed to accept his proposal. "Dear father," they said, "we shall abide by whatever arrangement you like."
SB 9.16.35 Thus the younger Madhucchandās accepted Śunaḥṣepha as their eldest brother and told him, "We shall follow your orders." Viśvāmītra then said to his obedient sons, "Because you have accepted Śunaḥṣepha as your eldest brother, I am very satisfied. By accepting my order, you have made me a father of worthy sons, and therefore I bless all of you to become the fathers of sons also."
SB 9.16.36 Viśvāmītra said, "O Kuśikas [descendants of Kauśika], this Devarāta is my son and is one of you. Please obey his orders." O King Parīkṣit, Viśvāmītra had many other sons, such as Aṣṭaka, Hārīta, Jaya and Kratumān.
SB 9.16.37 Viśvāmītra cursed some of his sons and blessed the others, and he also adopted a son. Thus there were varieties in the Kauśika dynasty, but among all the sons, Devarāta was considered the eldest.
SB 9.17: The Dynasties of the Sons of Purūravā
SB 9.17.1-3 Śukadeva Gosvāmī said: From Purūravā came a son named Āyu, whose very powerful sons were Nahuṣa, Kṣatavr̥ddha, Rājī, Rābha and Anenā. O Mahārāja Parīkṣit, now hear about the dynasty of Kṣatavr̥ddha. Kṣatavr̥ddha's son was Suhotra, who had three sons, named Kāśya, Kuśa and Gr̥tsamada. From Gr̥tsamada came Śunaka, and from him came Śaunaka, the great saint, the best of those conversant with the R̥g Veda.
SB 9.17.4 The son of Kāśya was Kāśi, and his son was Rāṣṭra, the father of Dīrghatama. Dīrghatama had a son named Dhanvantari, who was the inaugurator of the medical science and an incarnation of Lord Vāsudeva, the enjoyer of the results of sacrifices. One who remembers the name of Dhanvantari can be released from all disease.
SB 9.17.5 The son of Dhanvantari was Ketumān, and his son was Bhīmaratha. The son of Bhīmaratha was Divodāsa, and the son of Divodāsa was Dyumān, also known as Pratardana.
SB 9.17.6 Dyumān was also known as Śatrujit, Vatsa, R̥tadhvaja and Kuvalayāśva. From him were born Alarka and other sons.
SB 9.17.7 Alarka, the son of Dyumān, reigned over the earth for sixty-six thousand years, my dear King Parīkṣit. No one other than him has reigned over the earth for so long as a young man.
SB 9.17.8 From Alarka came a son named Santati, and his son was Sunītha. The son of Sunītha was Niketana, the son of Niketana was Dharmaketu, and the son of Dharmaketu was Satyaketu.
SB 9.17.9 O King Parīkṣit, from Satyaketu came a son named Dhṛṣṭaketu, and from Dhṛṣṭaketu came Sukumāra, the emperor of the entire world. From Sukumāra came a son named Vītihotra; from Vītihotra, Bharga; and from Bharga, Bhārgabhūmi.
SB 9.17.10 O Mahārāja Parīkṣit, all of these kings were descendants of Kāśi, and they could also be called descendants of Kṣatavr̥ddha. The son of Rābha was Rabhasa, from Rabhasa came Gambhīra, and from Gambhīra came a son named Akriya.
SB 9.17.11 The son of Akriya was known as Brahmavit, O King. Now hear about the descendants of Anenā. From Anenā came a son named Śuddha, and his son was Śuci. The son of Śuci was Dharmasārathi, also called Citrakṛt.
SB 9.17.12 From Citrakṛt was born a son named Śāntaraja, a self-realized soul who performed all kinds of Vedic ritualistic ceremonies and therefore did not beget any progeny. The sons of Rājī were five hundred, all very powerful.
SB 9.17.13

On the request of the demigods, Rājī killed the demons and thus returned the kingdom of heaven to Lord Indra. But Indra, fearing such demons as Prahlāda, returned the kingdom of heaven to Rājī and surrendered himself at Rājī's lotus feet.
SB 9.17.14 Upon Rājī's death, Indra begged Rājī's sons for the return of the heavenly planet. They did not return it, however, although they agreed to return Indra's shares in ritualistic ceremonies.
SB 9.17.15 Thereafter, Bṛhaspati, the spiritual master of the demigods, offered oblations in the fire so that the sons of Rājī would fall from moral principles. When they fell, Lord Indra killed them easily because of their degradation. Not a single one of them remained alive.
SB 9.17.16 From Kuśa, the grandson of Kṣatavr̥ddha, was born a son named Prati. The son of Prati was Sañjaya, and the son of Sañjaya was Jaya. From Jaya, Kr̥ta was born, and from Kr̥ta, King Haryabala.
SB 9.17.17 From Haryabala came a son named Sahadeva, and from Sahadeva came Hīna. The son of Hīna was Jayasena, and the son of Jayasena was Sañkṛti. The son of Sañkṛti was the powerful and expert fighter named Jaya. These kings were the members of the Kṣatavr̥ddha dynasty. Now let me describe to you the dynasty of Nahuṣa.
SB 9.18: King Yayāti Regains His Youth
SB 9.18.1 Śukadeva Gosvāmī said: O King Parīkṣit, as the embodied soul has six senses, King Nahuṣa had six sons, named Yati, Yayāti, Sañyāti, Āyati, Viyati and Kṛti.
SB 9.18.2 When one enters the post of king or head of the government, one cannot understand the meaning of self-realization. Knowing this, Yati, the eldest son of Nahuṣa, did not accept the power to rule, although it was offered by his father.
SB 9.18.3 Because Nahuṣa, the father of Yayāti, molested Indra's wife, Śaci, who then complained to Agastya and other brāhmaṇas, these saintly brāhmaṇas cursed Nahuṣa to fall from the heavenly planets and be degraded to the status of a python. Consequently, Yayāti became the king.
SB 9.18.4 King Yayāti had four younger brothers, whom he allowed to rule the four directions. Yayāti himself married Devayānī, the daughter of Śukrācārya, and Śarmīṣṭhā, the daughter of Vṛṣaparvā, and ruled the entire earth.
SB 9.18.5 Mahārāja Parīkṣit said: Śukrācārya was a very powerful brāhmaṇa, and Mahārāja Yayāti was a ksatriya. Therefore I am curious to know how there occurred this pratiloma marriage between a ksatriya and a brāhmaṇa.
SB 9.18.6, SB 9.18-7, SB 9.18.6-7 Śukadeva Gosvāmī said: One day Vṛṣaparvā's daughter Śarmīṣṭhā, who was innocent but angry by nature, was walking with Devayānī, the daughter of Śukrācārya, and with thousands of friends, in the palace garden. The garden was full of lotuses and trees of flowers and fruits and was inhabited by sweetly singing birds and bumblebees.
SB 9.18.8 When the young, lotus-eyed girls came to the bank of a reservoir of water, they wanted to enjoy by bathing. Thus they left their clothing on the bank and began sporting, throwing water on one another.
SB 9.18.9 While sporting in the water, the girls suddenly saw Lord Śiva passing by, seated on the back of his bull with his wife, Pārvatī. Ashamed because they were naked, the girls quickly got out of the water and covered themselves with their garments.
SB 9.18.10 Śarmīṣṭhā unknowingly put Devayānī's dress on her own body, thus angering Devayānī, who then spoke as follows.
SB 9.18.11 Oh, just see the activities of this servant-maid Śarmīṣṭhā! Disregarding all etiquette, she has put on my dress, just like a dog snatching clarified butter meant for use in a sacrifice.
SB 9.18.12, SB 9.18.13, SB 9.18.14, SB 9.18.12-14 We are among the qualified brāhmaṇas, who are accepted as the face of the Supreme Personality of Godhead. The brāhmaṇas have created the entire universe by their austerity, and they always keep the Absolute Truth within the core of their hearts. They have directed the path of good fortune, the path of Vedic civilization, and because they are the only worshipable objects within this world, they are

offered prayers and worshiped even by the great demigods, the directors of the various planets, and even by the Supreme Personality of Godhead, the Supersoul, the supreme purifier, the husband of the goddess of fortune. And we are even more respectable because we are in the dynasty of Bhṛḡu. Yet although this woman's father, being among the demons, is our disciple, she has put on my dress, exactly like a śūdra taking charge of Vedic knowledge.

SB 9.18.15

Śukadeva Gosvāmī said: When thus rebuked in cruel words, Śarmiṣṭhā was very angry. Breathing heavily like a serpent and biting her lower lip with her teeth, she spoke to the daughter of Śukrācārya as follows.

SB 9.18.16

You beggar, since you don't understand your position, why should you unnecessarily talk so much? Don't all of you wait at our house, depending on us for your livelihood like crows?

SB 9.18.17

Using such unkind words, Śarmiṣṭhā rebuked Devayānī, the daughter of Śukrācārya. In anger, she took away Devayānī's garments and threw Devayānī into a well.

SB 9.18.18

After throwing Devayānī into the well, Śarmiṣṭhā went home. Meanwhile, King Yayāti, while engaged in a hunting excursion, went to the well to drink water and by chance saw Devayānī.

SB 9.18.19

Seeing Devayānī naked in the well, King Yayāti immediately gave her his upper cloth. Being very kind to her, he caught her hand with his own and lifted her out.

SB 9.18.20, SB 9.18.21, SB 9.18.20-21

With words saturated with love and affection, Devayānī said to King Yayāti: O great hero, O King, conqueror of the cities of your enemies, by accepting my hand you have accepted me as your married wife. Let me not be touched by others, for our relationship as husband and wife has been made possible by providence, not by any human being.

SB 9.18.22

Because of falling in the well, I met you. Indeed, this has been arranged by providence. After I cursed Kaca, the son of the learned scholar Bṛhaspati, he cursed me by saying that I would not have a brāhmaṇa for a husband. Therefore, O mighty-armed one, there is no possibility of my becoming the wife of a brāhmaṇa.

SB 9.18.23

Śukadeva Gosvāmī continued: Because such a marriage is not sanctioned by regular scriptures, King Yayāti did not like it, but because it was arranged by providence and because he was attracted by Devayānī's beauty, he accepted her request.

SB 9.18.24

Thereafter, when the learned King returned to his palace, Devayānī returned home crying and told her father, Śukrācārya, about all that had happened because of Śarmiṣṭhā. She told how she had been thrown into the well but was saved by the King.

SB 9.18.25

As Śukrācārya listened to what had happened to Devayānī, his mind was very much aggrieved. Condemning the profession of priesthood and praising the profession of uñcha-vṛtti [collecting grains from the fields], he left home with his daughter.

SB 9.18.26

King Vṛṣaparvā understood that Śukrācārya was coming to chastise or curse him. Consequently, before Śukrācārya came to his house, Vṛṣaparvā went out and fell down in the street at the feet of his guru and satisfied him, checking his wrath.

SB 9.18.27

The powerful Śukrācārya was angry for a few moments, but upon being satisfied he said to Vṛṣaparvā: My dear King, kindly fulfill the desire of Devayānī, for she is my daughter and in this world I cannot give her up or neglect her.

SB 9.18.28

After hearing Śukrācārya's request, Vṛṣaparvā agreed to fulfill Devayānī's desire, and he awaited her words. Devayānī then expressed her desire as follows: "Whenever I marry by the order of my father, my friend Śarmiṣṭhā must go with me as my maidservant, along with her friends."

SB 9.18.29

Vṛṣaparvā wisely thought that Śukrācārya's displeasure would bring danger and that his pleasure would bring material gain. Therefore he carried out Śukrācārya's order and served him like a slave. He gave his daughter Śarmiṣṭhā to Devayānī, and Śarmiṣṭhā served Devayānī like a slave, along with thousands of other women.

SB 9.18.30

When Śukrācārya gave Devayānī in marriage to Yayāti, he had Śarmiṣṭhā go with her, but he warned the King, "My dear King, never allow this girl Śarmiṣṭhā to lie with you in your bed."

SB 9.18.31

O King Parīkṣit, upon seeing Devayānī with a nice son, Śarmiṣṭhā once approached King Yayāti at the appropriate time for conception. In a secluded place, she requested the King, the husband of her friend Devayānī, to enable her to have a son also.

SB 9.18.32

When Princess Śarmiṣṭhā begged King Yayāti for a son, the King was certainly aware of the principles of religion, and therefore he agreed to fulfill her desire. Although he remembered the warning of Śukrācārya, he thought of this union as the desire of the Supreme, and thus he had sex with Śarmiṣṭhā.

SB 9.18.33

Devayānī gave birth to Yadu and Turvasu, and Śarmiṣṭhā gave birth to Druhyu, Anu and Pūru.

SB 9.18.34

When the proud Devayānī understood from outside sources that Śarmiṣṭhā was pregnant by her husband, she was frenzied with anger. Thus she departed for her father's house.

SB 9.18.35

King Yayāti, who was very lusty, followed his wife, caught her and tried to appease her by speaking pleasing words and massaging her feet, but he could not satisfy her by any means.

SB 9.18.36

Śukrācārya was extremely angry. "You untruthful fool, lusting after women! You have done a great wrong," he said. "I therefore curse you to be attacked and disfigured by old age and invalidity."

SB 9.18.37

King Yayāti said, "O learned, worshipable brāhmaṇa, I have not yet satisfied my lusty desires with your daughter." Śukrācārya then replied, "You may exchange your old age with someone who will agree to transfer his youth to you."

SB 9.18.38

When Yayāti received this benediction from Śukrācārya, he requested his eldest son: My dear son Yadu, please give me your youth in exchange for my old age and invalidity.

SB 9.18.39

My dear son, I am not yet satisfied in my sexual desires. But if you are kind to me, you can take the old age given by your maternal grandfather, and I may take your youth so that I may enjoy life for a few years more.

SB 9.18.40

Yadu replied: My dear father, you have already achieved old age, although you also were a young man. But I do not welcome your old age and invalidity, for unless one enjoys material happiness, one cannot attain renunciation.

SB 9.18.41

O Mahārāja Parīkṣit, Yayāti similarly requested his sons Turvasu, Druhyu and Anu to exchange their youth for his old age, but because they were unaware of religious principles, they thought that their flickering youth was eternal, and therefore they refused to carry out their father's order.

SB 9.18.42

King Yayāti then requested Pūru, who was younger than these three brothers but more qualified, "My dear son, do not be disobedient like your elder brothers, for that is not your duty."

SB 9.18.43

Pūru replied: O Your Majesty, who in this world can repay his debt to his father? By the mercy of one's father, one gets the human form of life, which can enable one to become an associate of the Supreme Lord.

SB 9.18.44

A son who acts by anticipating what his father wants him to do is first class, one who acts upon receiving his father's order is second class, and one who executes his father's order irreverently is third class. But a son who refuses his father's order is like his father's stool.

SB 9.18.45

Śukadeva Gosvāmī said: In this way, O Mahārāja Parīkṣit, the son named Pūru was very pleased to accept the old age of his father, Yayāti, who took the youth of his son and enjoyed this material world as he required.

SB 9.18.46

Thereafter, King Yayāti became the ruler of the entire world, consisting of seven islands, and ruled the citizens exactly like a father. Because he had taken the youth of his son, his senses were unimpaired, and he enjoyed as much material happiness as he desired.

SB 9.18.47 In secluded places, engaging her mind, words, body and various paraphernalia, Devayānī, the dear wife of Mahārāja Yayāti, always brought her husband the greatest possible transcendental bliss.	SB 9.19.13 A person who is lusty cannot satisfy his mind even if he has enough of everything in this world, including rice, barley and other food grains, gold, animals and women. Nothing can satisfy him.
SB 9.18.48 King Yayāti performed various sacrifices, in which he offered abundant gifts to the brāhmaṇas to satisfy the Supreme Lord, Hari, who is the reservoir of all the demigods and the object of all Vedic knowledge.	SB 9.19.14 As supplying butter to a fire does not diminish the fire but instead increases it more and more, the endeavor to stop lusty desires by continual enjoyment can never be successful. [In fact, one must voluntarily cease from material desires.]
SB 9.18.49 The Supreme Lord, Vāsudeva, who created the cosmic manifestation, exhibits Himself as all-pervading, like the sky that holds clouds. And when the creation is annihilated, everything enters into the Supreme Lord, Viṣṇu, and varieties are no longer manifested.	SB 9.19.15 When a man is nonenvious and does not desire ill fortune for anyone, he is equipoised. For such a person, all directions appear happy.
SB 9.18.50 Without material desires, Mahārāja Yayāti worshiped the Supreme Lord, who is situated in everyone's heart as Nārāyaṇa and is invisible to material eyes, although existing everywhere.	SB 9.19.16 For those who are too attached to material enjoyment, sense gratification is very difficult to give up. Even when one is an invalid because of old age, one cannot give up such desires for sense gratification. Therefore, one who actually desires happiness must give up such unsatisfied desires, which are the cause of all tribulations.
SB 9.18.51 Although Mahārāja Yayāti was the king of the entire world and he engaged his mind and five senses in enjoying material possessions for one thousand years, he was unable to be satisfied.	SB 9.19.17 One should not allow oneself to sit on the same seat even with one's own mother, sister or daughter, for the senses are so strong that even though one is very advanced in knowledge, he may be attracted by sex.
SB 9.19: King Yayāti Achieves Liberation	SB 9.19.18 I have spent a full one thousand years enjoying sense gratification, yet my desire to enjoy such pleasure increases daily.
SB 9.19.1 Śukadeva Gosvāmī said: O Mahārāja Parīkṣit, Yayāti was very much attached to woman. In due course of time, however, when disgusted with sexual enjoyment and its bad effects, he renounced this way of life and narrated the following story to his beloved wife.	SB 9.19.19 Therefore, I shall now give up all these desires and meditate upon the Supreme Personality of Godhead. Free from the dualities of mental concoction and free from false prestige, I shall wander in the forest with the animals.
SB 9.19.2 My dearly beloved wife, daughter of Śukrācārya, in this world there was someone exactly like me. Please listen as I narrate the history of his life. By hearing about the life of such a householder, those who have retired from householder life always lament.	SB 9.19.20 One who knows that material happiness, whether good or bad, in this life or in the next, on this planet or on the heavenly planets, is temporary and useless, and that an intelligent person should not try to enjoy or even think of such things, is the knower of the self. Such a self-realized person knows quite well that material happiness is the very cause of continued material existence and forgetfulness of one's own constitutional position.
SB 9.19.3 While wandering in the forest, eating to satisfy his senses, a he-goat by chance approached a well, in which he saw a she-goat standing helplessly, having fallen into it by the influence of the results of fruitive activities.	SB 9.19.21 Śukadeva Gosvāmī said: After speaking in this way to his wife, Devayānī, King Yayāti, who was now free from all material desires, called his youngest son, Pūru, and returned Pūru's youth in exchange for his own old age.
SB 9.19.4 After planning how to get the she-goat out of the well, the lusty he-goat dug up the earth on the well's edge with the point of his horns in such a way that she was able to come out very easily.	SB 9.19.22 King Yayāti gave the southeast to his son Druhyu, the south to his son Yadu, the west to his son Turvasu, and the north to his son Anu. In this way he divided the kingdom.
SB 9.19.5, SB 9.19.6, SB 9.19.5-6 When the she-goat, who had very nice hips, got out of the well and saw the very handsome he-goat, she desired to accept him as her husband. When she did so, many other she-goats also desired him as their husband because he had a very beautiful bodily structure and a nice mustache and beard and was expert in discharging semen and in the art of sexual intercourse. Therefore, just as a person haunted by a ghost exhibits madness, the best of the he-goats, attracted by the many she-goats, engaged in erotic activities and naturally forgot his real business of self-realization.	SB 9.19.23 Yayāti enthroned his youngest son, Pūru, as the emperor of the entire world and the proprietor of all its riches, and he placed all the other sons, who were older than Pūru, under Pūru's control.
SB 9.19.7 When the she-goat who had fallen into the well saw her beloved goat engaged in sexual affairs with another she-goat, she could not tolerate the goat's activities.	SB 9.19.24 Having enjoyed sense gratification for many, many years, O King Parīkṣit, Yayāti was accustomed to it, but he gave it up entirely in a moment, just as a bird flies away from the nest as soon as its wings have grown.
SB 9.19.8 Aggrieved by her husband's behavior with another, the she-goat thought that the he-goat was not actually her friend but was hardhearted and was her friend only for the time being. Therefore, because her husband was lusty, she left him and returned to her former maintainer.	SB 9.19.25 Because King Yayāti completely surrendered unto the Supreme Personality of Godhead, Vāsudeva, he was freed from all contamination of the material modes of nature. Because of his self-realization, he was able to fix his mind upon the Transcendence [Parabrahman, Vāsudeva], and thus he ultimately achieved the position of an associate of the Lord.
SB 9.19.9 Being very sorry, the he-goat, who was subservient to his wife, followed the she-goat on the road and tried his best to flatter her, but he could not pacify her.	SB 9.19.26 When Devayānī heard Mahārāja Yayāti's story of the he-goat and she-goat, she understood that this story, which was presented as if a funny joke for entertainment between husband and wife, was intended to awaken her to her constitutional position.
SB 9.19.10 The she-goat went to the residence of a brāhmaṇa who was the maintainer of another she-goat, and that brāhmaṇa angrily cut off the he-goat's dangling testicles. But at the he-goat's request, the brāhmaṇa later rejoined them by the power of mystic yoga.	SB 9.19.27, SB 9.19.28, SB 9.19.27-28 Thereafter, Devayānī, the daughter of Śukrācārya, understood that the materialistic association of husband, friends and relatives is like the association in a hotel full of tourists. The relationships of society, friendship and love are created by the māyā of the Supreme Personality of Godhead, exactly as in a dream. By the grace of Kṛṣṇa, Devayānī gave up her imaginary position in the material world. Completely fixing her mind upon Kṛṣṇa, she achieved liberation from the gross and subtle bodies.
SB 9.19.11 My dear wife, when the he-goat had his testicles restored, he enjoyed the she-goat he had gotten from the well, but although he continued to enjoy for many, many years, even now he has not been fully satisfied.	
SB 9.19.12 O my dear wife with beautiful eyebrows, I am exactly like that he-goat, for I am so poor in intelligence that I am captivated by your beauty and have forgotten the real task of self-realization.	

SB 9.19.29 O Lord Vāsudeva, O Supreme Personality of Godhead, You are the creator of the entire cosmic manifestation. You live as the Supersoul in everyone's heart and are smaller than the smallest, yet You are greater than the greatest and are all-pervading. You appear completely silent, having nothing to do, but this is due to Your all-pervading nature and Your fullness in all opulences. I therefore offer my respectful obeisances unto You.
SB 9.20: The Dynasty of Pūru
SB 9.20.1 Śukadeva Gosvāmī said: O Mahārāja Parīkṣit, descendant of Mahārāja Bharata, I shall now describe the dynasty of Pūru, in which you were born, in which many saintly kings appeared, and from which many dynasties of brāhmaṇas began.
SB 9.20.2 King Janamejaya was born of this dynasty of Pūru. Janamejaya's son was Pracinvān, and his son was Pravīra. Thereafter, Pravīra's son was Manusyu, and from Manusyu came the son named Cārupada.
SB 9.20.3 The son of Cārupada was Sudyu, and the son of Sudyu was Bahugava. Bahugava's son was Saṁyāti. From Saṁyāti came a son named Ahaṁyāti, from whom Raudrāśva was born.
SB 9.20.4, SB 9.20.5, SB 9.20.4-5 Raudrāśva had ten sons, named Rteyu, Kakṣeyu, Sthaṇḍileyu, Krteyuka, Jaleyu, Sannateyu, Dharmeyu, Satyeyu, Vratelyu and Vaneyu. Of these ten sons, Vaneyu was the youngest. As the ten senses, which are products of the universal life, act under the control of life, these ten sons of Raudrāśva acted under Raudrāśva's full control. All of them were born of the Apsarā named Ghṛtācī.
SB 9.20.6 Rteyu had a son named Rantināva, who had three sons, named Sumati, Dhruva and Apratiratha. Apratiratha had only one son, whose name was Kaṇva.
SB 9.20.7 The son of Kaṇva was Medhātithi, whose sons, all brāhmaṇas, were headed by Praskanna. The son of Rantināva named Sumati had a son named Rebhi. Mahārāja Duṣmanta is well known as the son of Rebhi.
SB 9.20.8, SB 9.20.9, SB 9.20.8-9 Once when King Duṣmanta went to the forest to hunt and was very much fatigued, he approached the residence of Kaṇva Muni. There he saw a most beautiful woman who looked exactly like the goddess of fortune and who sat there illuminating the entire āśrama by her effulgence. The King was naturally attracted by her beauty, and therefore he approached her, accompanied by some of his soldiers, and spoke to her.
SB 9.20.10 Seeing the beautiful woman, the King was very much enlivened, and the fatigue of his hunting excursion was relieved. He was of course very much attracted because of lusty desires, and thus he inquired from her as follows, in a joking mood.
SB 9.20.11 O beautiful lotus-eyed woman, who are you? Whose daughter are you? What purpose do you have in this solitary forest? Why are you staying here?
SB 9.20.12 O most beautiful one, it appears to my mind that you must be the daughter of a kṣatriya. Because I belong to the Pūru dynasty, my mind never endeavors to enjoy anything irreligiously.
SB 9.20.13 Śakuntalā said: I am the daughter of Viśvāmītra. My mother, Menakā, left me in the forest. O hero, the most powerful saint Kaṇva Muni knows all about this. Now let me know, how may I serve you?
SB 9.20.14 O King with eyes like the petals of a lotus, kindly come sit down and accept whatever reception we can offer. We have a supply of nivāra rice that you may kindly take. And if you so desire, stay here without hesitation.
SB 9.20.15 King Duṣmanta replied: O Śakuntalā, with beautiful eyebrows, you have taken your birth in the family of the great saint Viśvāmītra, and your reception is quite worthy of your family. Aside from this, the daughters of a king generally select their own husbands.
SB 9.20.16 When Śakuntalā responded to Mahārāja Duṣmanta's proposal with silence, the agreement was complete. Then the King, who knew the laws of marriage, immediately married her by chanting the Vedic praṇava [oṁkāra], in accordance with the marriage ceremony as performed among the Gandharvas.
SB 9.20.17

King Duṣmanta, who never discharged semen without a result, placed his semen at night in the womb of his Queen, Śakuntalā, and in the morning he returned to his palace. Thereafter, in due course of time, Śakuntalā gave birth to a son.
SB 9.20.18 In the forest, Kaṇva Muni performed all the ritualistic ceremonies concerning the newborn child. Later, the boy became so powerful that he would capture a lion and play with it.
SB 9.20.19 Śakuntalā, the best of beautiful women, along with her son, whose strength was insurmountable and who was a partial expansion of the Supreme Godhead, approached her husband, Duṣmanta.
SB 9.20.20 When the King refused to accept his wife and son, who were both irreproachable, an unembodied voice spoke from the sky as an omen and was heard by everyone present.
SB 9.20.21 The voice said: O Mahārāja Duṣmanta, a son actually belongs to his father, whereas the mother is only a container, like the skin of a bellows. According to Vedic injunctions, the father is born as the son. Therefore, maintain your own son and do not insult Śakuntalā.
SB 9.20.22 O King Duṣmanta, he who discharges semen is the actual father, and his son saves him from the custody of Yamarāja. You are the actual procreator of this child. Indeed, Śakuntalā is speaking the truth.
SB 9.20.23 Śukadeva Gosvāmī said: When Mahārāja Duṣmanta passed away from this earth, his son became the emperor of the world, the proprietor of the seven islands. He is referred to as a partial representation of the Supreme Personality of Godhead in this world.
SB 9.20.24, SB 9.20.25, SB 9.20.26, SB 9.20.24-26 Mahārāja Bharata, the son of Duṣmanta, had the mark of Lord Kṛṣṇa's disc on the palm of his right hand, and he had the mark of a lotus whorl on the soles of his feet. By worshiping the Supreme Personality of Godhead with a grand ritualistic ceremony, he became the emperor and master of the entire world. Then, under the priesthood of Māmateya, Bṛḡu Muni, he performed fifty-five horse sacrifices on the bank of the Ganges, beginning from its mouth and ending at its source, and seventy-eight horse sacrifices on the bank of the Yamunā, beginning from the confluence at Prayāga and ending at the source. He established the sacrificial fire on an excellent site, and he distributed great wealth to the brāhmaṇas. Indeed, he distributed so many cows that each of thousands of brāhmaṇas had one badva [13,084] as his share.
SB 9.20.27 Bharata, the son of Mahārāja Duṣmanta, bound thirty-three hundred horses for those sacrifices, and thus he astonished all other kings. He surpassed even the opulence of the demigods, for he achieved the supreme spiritual master, Hari.
SB 9.20.28 When Mahārāja Bharata performed the sacrifice known as Maṣṇāra [or a sacrifice in the place known as Maṣṇāra], he gave in charity fourteen lakhs of excellent elephants with white tusks and black bodies, completely covered with golden ornaments.
SB 9.20.29 As one cannot approach the heavenly planets simply by the strength of his arms (for who can touch the heavenly planets with his hands?), one cannot imitate the wonderful activities of Mahārāja Bharata. No one could perform such activities in the past, nor will anyone be able to do so in the future.
SB 9.20.30 When Mahārāja Bharata was on tour, he defeated or killed all the Kīratas, Hūnas, Yavanas, Paundras, Kaṅkas, Khasas, Śakas and the kings who were opposed to the Vedic principles of brahminical culture.
SB 9.20.31 Formerly, after conquering the demigods, all the demons had taken shelter in the lower planetary system known as Rasātala and had brought all the wives and daughters of the demigods there also. Mahārāja Bharata, however, rescued all those women, along with their associates, from the clutches of the demons, and he returned them to the demigods.
SB 9.20.32 Mahārāja Bharata provided all necessities for his subjects, both on this earth and in the heavenly planets, for twenty-seven thousand years. He circulated his orders and distributed his soldiers in all directions.
SB 9.20.33 As the ruler of the entire universe, Emperor Bharata had the opulences of a great kingdom and unconquerable soldiers. His sons

and family had seemed to him to be his entire life. But finally he thought of all this as an impediment to spiritual advancement, and therefore he ceased from enjoying it.	SB 9.21.10 Thereafter, only the drinking water remained, and there was only enough to satisfy one person, but when the King was just about to drink it, a caṇḍāla appeared and said, "O King, although I am lowborn, kindly give me some drinking water."
SB 9.20.34 O King Parīkṣit, Mahārāja Bharata had three pleasing wives, who were daughters of the King of Vidarbha. When all three of them bore children who did not resemble the King, these wives thought that he would consider them unfaithful queens and reject them, and therefore they killed their own sons.	SB 9.21.11 Aggrieved at hearing the pitiable words of the poor fatigued caṇḍāla, Mahārāja Rantideva spoke the following nectarean words.
SB 9.20.35 The King, his attempt for progeny frustrated in this way, performed a sacrifice named marut-stoma to get a son. The demigods known as the Maruts, being fully satisfied with him, then presented him a son named Bharadvāja.	SB 9.21.12 I do not pray to the Supreme Personality of Godhead for the eight perfections of mystic yoga, nor for salvation from repeated birth and death. I want only to stay among all the living entities and suffer all distresses on their behalf, so that they may be freed from suffering.
SB 9.20.36 When the demigod named Bṛhaspati was attracted by his brother's wife, Mamatā, who at that time was pregnant, he desired to have sexual relations with her. The son within her womb forbade this, but Bṛhaspati cursed him and forcibly discharged semen into the womb of Mamatā.	SB 9.21.13 By offering my water to maintain the life of this poor caṇḍāla, who is struggling to live, I have been freed from all hunger, thirst, fatigue, trembling of the body, moroseness, distress, lamentation and illusion.
SB 9.20.37 Mamatā very much feared being forsaken by her husband for giving birth to an illegitimate son, and therefore she considered giving up the child. But then the demigods solved the problem by enunciating a name for the child.	SB 9.21.14 Having spoken thus, King Rantideva, although on the verge of death because of thirst, gave his own portion of water to the caṇḍāla without hesitation, for the King was naturally very kind and sober.
SB 9.20.38 Bṛhaspati said to Mamatā, "You foolish woman, although this child was born from the wife of one man through the semen discharged by another, you should maintain him." Upon hearing this, Mamatā replied, "O Bṛhaspati, you maintain him!" After speaking in this way, Bṛhaspati and Mamatā both left. Thus the child was known as Bharadvāja.	SB 9.21.15 Demigods like Lord Brahmā and Lord Śiva, who can satisfy all materially ambitious men by giving them the rewards they desire, then manifested their own identities before King Rantideva, for it was they who had presented themselves as the brāhmaṇa, śūdra, caṇḍāla and so on.
SB 9.20.39 Although encouraged by the demigods to maintain the child, Mamatā considered him useless because of his illicit birth, and therefore she left him. Consequently, the demigods known as the Maruts maintained the child, and when Mahārāja Bharata was disappointed for want of a child, this child was given to him as his son.	SB 9.21.16 King Rantideva had no ambition to enjoy material benefits from the demigods. He offered them obeisances, but because he was factually attached to Lord Viṣṇu, Vāsudeva, the Supreme Personality of Godhead, he fixed his mind at Lord Viṣṇu's lotus feet.
SB 9.21: The Dynasty of Bharata	SB 9.21.17 O Mahārāja Parīkṣit, because King Rantideva was a pure devotee, always Kṛṣṇa conscious and free from all material desires, the Lord's illusory energy, māyā, could not exhibit herself before him. On the contrary, for him māyā entirely vanished, exactly like a dream.
SB 9.21.1 Śukadeva Gosvāmī said: Because Bharadvāja was delivered by the Marut demigods, he was known as Vitatha. The son of Vitatha was Manyu, and from Manyu came five sons-Bṛhatkṣatra, Jaya, Mahāvīrya, Nara and Garga. Of these five, the one known as Nara had a son named Sankṛti.	SB 9.21.18 All those who followed the principles of King Rantideva were totally favored by his mercy and became pure devotees, attached to the Supreme Personality of Godhead, Nārāyaṇa. Thus they all became the best of yogis.
SB 9.21.2 O Mahārāja Parīkṣit, descendant of Pāṇḍu, Sankṛti had two sons, named Guru and Rantideva. Rantideva is famous in both this world and the next, for he is glorified not only in human society but also in the society of the demigods.	SB 9.21.19, SB 9.21.20, SB 9.21.19-20 From Garga came a son named Śini, and his son was Gārgya. Although Gārgya was a kṣatriya, there came from him a generation of brahmanas. From Mahāvīrya came a son named Duritakṣaya, whose sons were Trayyāruṇi, Kavi and Puṣkarāruṇi. Although these sons of Duritakṣaya took birth in a dynasty of kṣatriyas, they too attained the position of brāhmaṇas. Bṛhatkṣatra had a son named Hastī, who established the city of Hastināpura [now New Delhi].
SB 9.21.3, SB 9.21.4, SB 9.21.5, SB 9.21.3-5 Rantideva never endeavored to earn anything. He would enjoy whatever he got by the arrangement of providence, but when guests came he would give them everything. Thus he underwent considerable suffering, along with the members of his family. Indeed, he and his family members shivered for want of food and water, yet Rantideva always remained sober. Once, after fasting for forty-eight days, in the morning Rantideva received some water and some foodstuffs made with milk and ghee, but when he and his family were about to eat, a brāhmaṇa guest arrived.	SB 9.21.21 From King Hastī came three sons, named Ajamīḍha, Dvimīḍha and Purumīḍha. The descendants of Ajamīḍha, headed by Priyamedha, all achieved the position of brāhmaṇas.
SB 9.21.6 Because Rantideva perceived the presence of the Supreme Godhead everywhere, and in every living entity, he received the guest with faith and respect and gave him a share of the food. The brāhmaṇa guest ate his share and then went away.	SB 9.21.22 From Ajamīḍha came a son named Bṛhadīṣu, from Bṛhadīṣu came a son named Bṛhaddhanu, from Bṛhaddhanu a son named Bṛhatkāya, and from Bṛhatkāya a son named Jayadratha.
SB 9.21.7 Thereafter, having divided the remaining food with his relatives, Rantideva was just about to eat his own share when a śūdra guest arrived. Seeing the śūdra in relationship with the Supreme Personality of Godhead, King Rantideva gave him also a share of the food.	SB 9.21.23 The son of Jayadratha was Viśada, and his son was Syenajit. The sons of Syenajit were Rucirāśva, Dṛdhahanu, Kāśya and Vatsa.
SB 9.21.8 When the śūdra went away, another guest arrived, surrounded by dogs, and said, "O King, I and my company of dogs are very hungry. Please give us something to eat."	SB 9.21.24 The son of Rucirāśva was Pāra, and the sons of Pāra were Pṛthusena and Nīpa. Nīpa had one hundred sons.
SB 9.21.9 With great respect, King Rantideva offered the balance of the food to the dogs and the master of the dogs, who had come as guests. The King offered them all respects and obeisances.	SB 9.21.25 King Nīpa begot a son named Brahmadata through the womb of his wife, Kṛtvī, who was the daughter of Śuka. And Brahmadata, who was a great yogi, begot a son named Viṣvaksena through the womb of his wife, Sarasvatī.
	SB 9.21.26 Following the instructions of the great sage Jaigīṣavya, Viṣvaksena compiled an elaborate description of the mystic yoga system. From Viṣvaksena, Udaksena was born, and from Udaksena, Bhallāta. All these sons are known as descendants of Bṛhadīṣu.
	SB 9.21.27 The son of Dvimīḍha was Yavinara, whose son was Kṛtimān. The son of Kṛtimān was well known as Satyadhṛti. From Satyadhṛti came a son named Dṛdhanemi, who became the father of Supārśva.
	SB 9.21.28, SB 9.21.29, SB 9.21.28-29

From Supārśva came a son named Sumati, from Sumati came Sannatimān, and from Sannatimān came Kṛti, who achieved mystic power from Brahmā and taught six saṁhitās of the Prācyasāma verses of the Sāma Veda. The son of Kṛti was Nīpa; the son of Nīpa, Udgrāyudha; the son of Udgrāyudha, Kṣemya; the son of Kṣemya, Suvīra; and the son of Suvīra, Ripuñjaya.
SB 9.21.30 From Ripuñjaya came a son named Bahuratha. Purumīdha was sonless. Ajamīdha had a son named Nīla by his wife known as Nalinī, and the son of Nīla was Śānti.
SB 9.21.31, SB 9.21.32, SB 9.21.33, SB 9.21.31-33 The son of Śānti was Suśānti, the son of Suśānti was Puruja, and the son of Puruja was Arka. From Arka came Bharmyāśva, and from Bharmyāśva came five sons—Mudgala, Yavinara, Bṛhadviśva, Kāmpilla and Sañjaya. Bharmyāśva prayed to his sons, "O my sons, please take charge of my five states, for you are quite competent to do so." Thus his five sons were known as the Pañcālas. From Mudgala came a dynasty of brāhmaṇas known as Maudgalya.
SB 9.21.34 Mudgala, the son of Bharmyāśva, had twin children, one male and the other female. The male child was named Divodāsa, and the female child was named Ahalyā. From the womb of Ahalyā by the semen of her husband, Gautama, came a son named Śātānanda.
SB 9.21.35 The son of Śātānanda was Satyadhṛti, who was expert in archery, and the son of Satyadhṛti was Śaradvān. When Śaradvān met Urvaśi, he discharged semen, which fell on a clump of śara grass. From this semen were born two all-auspicious babies, one male and the other female.
SB 9.21.36 While Mahārāja Śāntanu was on a hunting excursion, he saw the male and female children lying in the forest, and out of compassion he took them home. Consequently, the male child was known as Krpa, and the female child was named Kṛpī. Kṛpī later became the wife of Droṇācārya.
SB 9.22: The Descendants of Ajamīdha
SB 9.22.1 Śukadeva Gosvāmī said: O King, the son of Divodāsa was Mitrāyu, and from Mitrāyu came four sons, named Cyavana, Sudāsa, Sahadeva and Somaka. Somaka was the father of Jantu.
SB 9.22.2 Somaka had one hundred sons, of whom the youngest was Pṛṣata. From Pṛṣata was born King Drupada, who was opulent in all supremacy.
SB 9.22.3 From Mahārāja Drupada, Draupadī was born. Mahārāja Drupada also had many sons, headed by Dhṛṣṭadyumna. From Dhṛṣṭadyumna came a son named Dhṛṣṭaketu. All these personalities are known as descendants of Bharmyāśva or as the dynasty of Pañcāla.
SB 9.22.4, SB 9.22.5, SB 9.22.4-5 Another son of Ajamīdha was known as Rkṣa. From Rkṣa came a son named Samvarāṇa, and from Samvarāṇa through the womb of his wife, Tapatī, the daughter of the sun-god, came Kuru, the King of Kurukṣetra. Kuru had four sons—Parīkṣi, Sudhanu, Jahnu and Niṣadha. From Sudhanu, Suhotra was born, and from Suhotra, Cyavana. From Cyavana, Kṛti was born.
SB 9.22.6 The son of Kṛti was Uparicara Vasu, and among his sons, headed by Bṛhadratha, were Kuśāmba, Matsya, Pratyagra and Cedipa. All the sons of Uparicara Vasu became rulers of the Cedi state.
SB 9.22.7 From Bṛhadratha, Kuśāgra was born; from Kuśāgra, Rṣabha; and from Rṣabha, Satyahita. The son of Satyahita was Puṣpavān, and the son of Puṣpavān was Jahu.
SB 9.22.8 Through the womb of another wife, Bṛhadratha begot two halves of a son. When the mother saw those two halves she rejected them, but later a she-demon named Jarā playfully joined them and said, "Come to life, come to life!" Thus the son named Jarāsandha was born.
SB 9.22.9 From Jarāsandha came a son named Sahadeva; from Sahadeva, Somāpi; and from Somāpi, Śrutaśravā. The son of Kuru called Parīkṣi had no sons, but the son of Kuru called Jahnu had a son named Suratha.
SB 9.22.10 From Suratha came a son named Vidūratha, from whom Sārvabhauma was born. From Sārvabhauma came Jayasena; from Jayasena, Rādhika; and from Rādhika, Ayutāyu.
SB 9.22.11

From Ayutāyu came a son named Akrodhana, and his son was Devātithi. The son of Devātithi was Rkṣa, the son of Rkṣa was Dilīpa, and the son of Dilīpa was Pratīpa.
SB 9.22.12, SB 9.22.13, SB 9.22.12-13 The sons of Pratīpa were Devāpi, Śāntanu and Bāhlika. Devāpi left the kingdom of his father and went to the forest, and therefore Śāntanu became the king. Śāntanu, who in his previous birth was known as Mahābhīṣa, had the ability to transform anyone from old age to youth simply by touching that person with his hands.
SB 9.22.14, SB 9.22.15, SB 9.22.14-15 Because the King was able to make everyone happy for sense gratification, primarily by the touch of his hand, his name was Śāntanu. Once, when there was no rainfall in the kingdom for twelve years and the King consulted his learned brahminical advisors, they said, "You are faulty for enjoying the property of your elder brother. For the elevation of your kingdom and home, you should return the kingdom to him."
SB 9.22.16, SB 9.22.17, SB 9.22.16-17 When the brāhmaṇas said this, Mahārāja Śāntanu went to the forest and requested his elder brother Devāpi to take charge of the kingdom, for it is the duty of a king to maintain his subjects. Previously, however, Śāntanu's minister Aśvavāra had instigated some brāhmaṇas to induce Devāpi to transgress the injunctions of the Vedas and thus make himself unfit for the post of ruler. The brāhmaṇas deviated Devāpi from the path of the Vedic principles, and therefore when asked by Śāntanu he did not agree to accept the post of ruler. On the contrary, he blasphemed the Vedic principles and therefore became fallen. Under the circumstances, Śāntanu again became the king, and Indra, being pleased, showered rains. Devāpi later took to the path of mystic yoga to control his mind and senses and went to the village named Kalāpagrāma, where he is still living.
SB 9.22.18, SB 9.22.19, SB 9.22.18-19 After the dynasty of the moon-god comes to an end in this age of Kali, Devāpi, in the beginning of the next Satya-yuga, will reestablish the Soma dynasty in this world. From Bāhlika [the brother of Śāntanu] came a son named Somadatta, who had three sons, named Bhūri, Bhūriśravā and Śāla. From Śāntanu, through the womb of his wife named Gaṅgā, came Bhīṣma, the exalted, self-realized devotee and learned scholar.
SB 9.22.20 Bhīṣmadeva was the foremost of all warriors. When he defeated Lord Paraśurāma in a fight, Lord Paraśurāma was very satisfied with him. By the semen of Śāntanu in the womb of Satyavatī, the daughter of a fisherman, Citrāṅgada took birth.
SB 9.22.21, SB 9.22.22, SB 9.22.23, SB 9.22.24, SB 9.22.21-24 Citrāṅgada, of whom Vicitravīrya was the younger brother, was killed by a Gandharva who was also named Citrāṅgada. Satyavatī, before her marriage to Śāntanu, gave birth to the master authority of the Vedas, Vyāsadeva, known as Kṛṣṇa Dvaipāyana, who was begotten by Parāśara Muni. From Vyāsadeva, I [Śukadeva Gosvāmī] was born, and from him I studied this great work of literature, Śrīmad-Bhāgavatam. The incarnation of Godhead Vedavyāsa, rejecting his disciples, headed by Paila, instructed Śrīmad-Bhāgavatam to me because I was free from all material desires. After Ambikā and Ambālīkā, the two daughters of Kaśīrāja, were taken away by force, Vicitravīrya married them, but because he was too attached to these two wives, he had a heart attack and died of tuberculosis.
SB 9.22.25 Bādarāyaṇa, Śrī Vyāsadeva, following the order of his mother, Satyavatī, begot three sons, two by the womb of Ambikā and Ambālīkā, the two wives of his brother Vicitravīrya, and the third by Vicitravīrya's maidservant. These sons were Dhṛtarāṣṭra, Pāṇḍu and Vidura.
SB 9.22.26 Dhṛtarāṣṭra's wife, Gāndhārī, gave birth to one hundred sons and one daughter, O King. The oldest of the sons was Duryodhana, and the daughter's name was Duḥśalā.
SB 9.22.27, SB 9.22.28, SB 9.22.27-28 Pāṇḍu was restrained from sexual life because of having been cursed by a sage, and therefore his three sons Yudhiṣṭhira, Bhīma and Arjuna were begotten through the womb of his wife, Kuntī, by Dharmarāja, by the demigod controlling the wind, and by the demigod controlling the rain. Pāṇḍu's second wife, Mādrī, gave birth to Nakula and Sahadeva, who were begotten by the two Aśvinī-kumāras. The five brothers, headed by Yudhiṣṭhira, begot five sons through the womb of Draupadī. These five sons were your uncles.
SB 9.22.29 From Yudhiṣṭhira came a son named Prativindhya, from Bhīma a son named Śrutasena, from Arjuna a son named Śrutakīrti, and from Nakula a son named Śātānika.

SB 9.22.30, SB 9.22.31, SB 9.22.30-31 O King, the son of Sahadeva was Śrutakarmā. Furthermore, Yudhiṣṭhira and his brothers begot other sons in other wives. Yudhiṣṭhira begot a son named Devaka through the womb of Pauravī, and Bhīmasena begot a son named Ghaṭotkaca through his wife Hidimbā and a son named Sarvagata through his wife Kālī. Similarly, Sahadeva had a son named Suhotra through his wife named Vijayā, who was the daughter of the king of the mountains.
SB 9.22.32 Nakula begot a son named Naramitra through his wife named Kareṇumatī. Similarly, Arjuna begot a son named Irāvān through his wife known as Ulupī, the daughter of the Nāgas, and a son named Babhruvāhana by the womb of the princess of Maṇipura. Babhruvāhana became the adopted son of the king of Maṇipura.
SB 9.22.33 My dear King Parīkṣit, your father, Abhimanyu, was born from the womb of Subhadrā as the son of Arjuna. He was the conqueror of all atirathas [those who could fight with one thousand charioteers]. From him, by the womb of Uttarā, the daughter of Virāḍrāja, you were born.
SB 9.22.34 After the Kuru dynasty was annihilated in the Battle of Kurukṣetra, you also were about to be destroyed by the brahmāstra atomic weapon released by the son of Droṇācārya, but by the mercy of the Supreme Personality of Godhead, Kṛṣṇa, you were saved from death.
SB 9.22.35 My dear King, your four sons—Janamejaya, Śrutasena, Bhīmasena and Ugrasena—are very powerful. Janamejaya is the eldest.
SB 9.22.36 Because of your death by the Takṣaka snake, your son Janamejaya will be very angry and will perform a sacrifice to kill all the snakes in the world.
SB 9.22.37 After conquering throughout the world and after accepting Tura, the son of Kalāsa, as his priest, Janamejaya will perform aśvamedha-yajñas, for which he will be known as Turaga-medhaśāt.
SB 9.22.38 The son of Janamejaya known as Śātānika will learn from Yājñavalkya the three Vedas and the art of performing ritualistic ceremonies. He will also learn the military art from Kṛpācārya and the transcendental science from the sage Śaunaka.
SB 9.22.39 The son of Śātānika will be Sahasrānika, and from him will come the son named Aśvamedhaja. From Aśvamedhaja will come Asīmakṛṣṇa, and his son will be Nemicakra.
SB 9.22.40 When the town of Hastināpura [New Delhi] is inundated by the river, Nemicakra will live in the place known as Kauśāmbī. His son will be celebrated as Citraratha, and the son of Citraratha will be Śuciratha.
SB 9.22.41 From Śuciratha will come the son named Vṛṣṭimān, and his son, Suśeṇa, will be the emperor of the entire world. The son of Suśeṇa will be Sunītha, his son will be Nṛcakṣu, and from Nṛcakṣu will come a son named Sukhīnala.
SB 9.22.42 The son of Sukhīnala will be Pariplava, and his son will be Sunaya. From Sunaya will come a son named Medhāvī; from Medhāvī, Nṛpañjaya; from Nṛpañjaya, Dūrva; and from Dūrva, Timi.
SB 9.22.43 From Timi will come Bṛhadratha; from Bṛhadratha, Sudāsa; and from Sudāsa, Śātānika. From Śātānika will come Durdamana, and from him will come a son named Mahīnara.
SB 9.22.44, SB 9.22.45, SB 9.22.44-45 The son of Mahīnara will be Daṇḍapāni, and his son will be Nimi, from whom King Kṣemaka will be born. I have now described to you the moon-god's dynasty, which is the source of brāhmaṇas and kṣatriyas and is worshiped by demigods and great saints. In this Kali-yuga, Kṣemaka will be the last monarch. Now I shall describe to you the future of the Māgadha dynasty. Please listen.
SB 9.22.46, SB 9.22.47, SB 9.22.48, SB 9.22.46-48 Sahadeva, the son of Jarāsandha, will have a son named Mārjāri. From Mārjāri will come Śrutaśravā; from Śrutaśravā, Yutāyu; and from Yutāyu, Niramitra. The son of Niramitra will be Sunakṣatra, from Sunakṣatra will come Bṛhatsena, and from Bṛhatsena, Karmajit. The son of Karmajit will be Sutañjaya, the son of Sutañjaya will be Vipra, and his son will be Śuci. The son of Śuci will be Kṣema, the son of Kṣema will be Suvrata, and the son of Suvrata will be Dharmasūtra. From Dharmasūtra will come Sama; from Sama, Dyumatsena; from Dyumatsena, Sumati; and from Sumati, Subala.

SB 9.22.49 From Subala will come Sunītha; from Sunītha, Satyajit; from Satyajit, Viśvajit; and from Viśvajit, Ripuñjaya. All of these personalities will belong to the dynasty of Bṛhadratha, which will rule the world for one thousand years.
SB 9.23: The Dynasties of the Sons of Yayāti
SB 9.23.1 Śukadeva Gosvāmī said: Anu, the fourth son of Yayāti, had three sons, named Sabhānara, Cakṣu and Pareṣṇu. O King, from Sabhānara came a son named Kālanara, and from Kālanara came a son named Sṛñjaya.
SB 9.23.2 From Sṛñjaya came a son named Janamejaya. From Janamejaya came Mahāśāla; from Mahāśāla, Mahāmanā; and from Mahāmanā two sons, named Uśīnara and Titikṣu.
SB 9.23.3, SB 9.23.4, SB 9.23.3-4 The four sons of Uśīnara were Śibi, Vara, Kṛmi and Dakṣa, and from Śibi again came four sons, named Vṛṣādarbha, Sudhīra, Madra and Kekaya. The son of Titikṣu was Ruṣadratha. From Ruṣadratha came Homa; from Homa, Sutapā; and from Sutapā, Bali.
SB 9.23.5 By the semen of Dīrghatama in the wife of Bali, the emperor of the world, six sons took birth, namely Aṅga, Vaṅga, Kāliṅga, Suhma, Puṇdra and Odra.
SB 9.23.6 These six sons, headed by Aṅga, later became kings of six states in the eastern side of India. These states were known according to the names of their respective kings. From Aṅga came a son named Khalapāna, and from Khalapāna came Diviratha.
SB 9.23.7, SB 9.23.8, SB 9.23.9, SB 9.23.10, SB 9.23.7-10 From Diviratha came a son named Dharmaratha, and his son was Citraratha, who was celebrated as Romapāda. Romapāda, however, was without issue, and therefore his friend Mahārāja Daśaratha gave him his own daughter, named Śāntā. Romapāda accepted her as his daughter, and thereafter she married Rṣyaśṛṅga. When the demigods from the heavenly planets failed to shower rain, Rṣyaśṛṅga was appointed the priest for performing a sacrifice, after being brought from the forest by the allurements of prostitutes, who danced, staged theatrical performances accompanied by music, and embraced and worshiped him. After Rṣyaśṛṅga came, the rain fell. Thereafter, Rṣyaśṛṅga performed a son-giving sacrifice on behalf of Mahārāja Daśaratha, who had no issue, and then Mahārāja Daśaratha had sons. From Romapāda, by the mercy of Rṣyaśṛṅga, Caturāṅga was born, and from Caturāṅga came Pṛthulākṣa.
SB 9.23.11 The sons of Pṛthulākṣa were Bṛhadratha, Bṛhatkarmā and Bṛhadbhānu. From the eldest, Bṛhadratha, came a son named Brhanmanā, and from Brhanmanā came a son named Jayadratha.
SB 9.23.12 The son of Jayadratha, by the womb of his wife Sambhūti, was Vijaya, and from Vijaya, Dhṛti was born. From Dhṛti came Dhṛtavrata; from Dhṛtavrata, Satkarmā; and from Satkarmā, Adhiratha.
SB 9.23.13 While playing on the bank of the Ganges, Adhiratha found a baby wrapped up in a basket. The baby had been left by Kuntī because he was born before she was married. Because Adhiratha had no sons, he raised this baby as his own. [This son was later known as Karṇa.]
SB 9.23.14 O King, the only son of Karṇa was Vṛṣasena. Druhyu, the third son of Yayāti, had a son named Babhru, and the son of Babhru was known as Setu.
SB 9.23.15 The son of Setu was Ārabdha, Ārabdha's son was Gāndhāra, and Gāndhāra's son was Dharmā. Dharmā's son was Dhṛta, Dhṛta's son was Durmada, and Durmada's son was Pracetā, who had one hundred sons.
SB 9.23.16 The Pracetās [the sons of Pracetā] occupied the northern side of India, which was devoid of Vedic civilization, and became kings there. Yayāti's second son was Turvasu. The son of Turvasu was Vahni; the son of Vahni, Bharga; the son of Bharga, Bhānumān.
SB 9.23.17 The son of Bhānumān was Tribhānu, and his son was the magnanimous Karandhama. Karandhama's son was Maruta, who had no sons and who therefore adopted a son of the Pūru dynasty [Mahārāja Duśmanta] as his own.
SB 9.23.18, SB 9.23.19, SB 9.23.18-19 Mahārāja Duśmanta, desiring to occupy the throne, returned to his original dynasty [the Pūru dynasty], even though he had accepted

Maruta as his father. O Mahārāja Parīkṣit, let me now describe the dynasty of Yadu, the eldest son of Mahārāja Yayāti. This description is supremely pious, and it vanquishes the reactions of sinful activities in human society. Simply by hearing this description, one is freed from all sinful reactions.
SB 9.23.20, SB 9.23.21, SB 9.23.20-21 The Supreme Personality of Godhead, Kṛṣṇa, the Supersoul in the hearts of all living entities, descended in His original form as a human being in the dynasty or family of Yadu. Yadu had four sons, named Sahasrajit, Kroṣṭā, Nala and Ripu. Of these four, the eldest, Sahasrajit, had a son named Śatajit, who had three sons, named Mahāhaya, Renuhaya and Haihaya.
SB 9.23.22 The son of Haihaya was Dharma, and the son of Dharma was Netra, the father of Kunti. From Kunti came a son named Sohañji, from Sohañji came Mahiṣmān, and from Mahiṣmān, Bhadrāsena.
SB 9.23.23 The sons of Bhadrāsena were known as Durmada and Dhanaka. Dhanaka was the father of Kṛtavīrya and also of Kṛtāgni, Kṛtavarmā and Kṛtaujā.
SB 9.23.24 The son of Kṛtavīrya was Arjuna. He [Kārtavīryārjuna] became the emperor of the entire world, consisting of seven islands, and received mystic power from Dattātreya, the incarnation of the Supreme Personality of Godhead. Thus he obtained the mystic perfections known as aṣṭa-siddhi.
SB 9.23.25 No other king in this world could equal Kārtavīryārjuna in sacrifices, charity, austerity, mystic power, education, strength or mercy.
SB 9.23.26 For eighty-five thousand years, Kārtavīryārjuna continuously enjoyed material opulences with full bodily strength and unimpaired memory. In other words, he enjoyed inexhaustible material opulences with his six senses.
SB 9.23.27 Of the one thousand sons of Kārtavīryārjuna, only five remained alive after the fight with Paraśurāma. Their names were Jayadhvaja, Śūrasena, Vṛṣabha, Madhu and Ūrjita.
SB 9.23.28 Jayadhvaja had a son named Tālajaṅgha, who had one hundred sons. All the kṣatriyas in that dynasty, known as Tālajaṅgha, were annihilated by the great power received by Mahārāja Sagara from Aurva Rṣi.
SB 9.23.29 Of the sons of Tālajaṅgha, Vitihoṭra was the eldest. The son of Vitihoṭra named Madhu had a celebrated son named Vṛṣṇi. Madhu had one hundred sons, of whom Vṛṣṇi was the eldest. The dynasties known as Yādava, Mādhava and Vṛṣṇi had their origin from Yadu, Madhu and Vṛṣṇi.
SB 9.23.30, SB 9.23.31, SB 9.23.30-31 O Mahārāja Parīkṣit, because Yadu, Madhu and Vṛṣṇi each inaugurated a dynasty, their dynasties are known as Yādava, Mādhava and Vṛṣṇi. The son of Yadu named Kroṣṭā had a son named Vṛjīnāvān. The son of Vṛjīnāvān was Svāhita; the son of Svāhita, Viṣadgu; the son of Viṣadgu, Citraratha; and the son of Citraratha, Śaśabindu. The greatly fortunate Śaśabindu, who was a great mystic, possessed fourteen opulences and was the owner of fourteen great jewels. Thus he became the emperor of the world.
SB 9.23.32 The famous Śaśabindu had ten thousand wives, and by each he begot a lakh of sons. Therefore the number of his sons was ten thousand lakhs.
SB 9.23.33 Among these many sons, six were the foremost, such as Pṛthuśravā and Pṛthukīrti. The son of Pṛthuśravā was known as Dharma, and his son was known as Uśanā. Uśanā was the performer of one hundred horse sacrifices.
SB 9.23.34 The son of Uśanā was Rucaka, who had five sons—Puruḥit, Rukma, Rukmeṣu, Pṛthu and Jyāmagha. Please hear of these sons from me.
SB 9.23.35, SB 9.23.35, SB 9.23.35-36 Jyāmagha had no sons, but because he was fearful of his wife, Śaibya, he could not accept another wife. Jyāmagha once took from the house of some royal enemy a girl who was a prostitute, but upon seeing her Śaibya was very angry and said to her husband, "My husband, you cheater, who is this girl sitting upon my seat on the chariot?" Jyāmagha then replied, "This girl will be your daughter-in-law." Upon hearing these joking words, Śaibya smilingly replied.
SB 9.23.37 Śaibya said, "I am sterile and have no co-wife. How can this girl be

my daughter-in-law? Please tell me." Jyāmagha replied, "My dear Queen, I shall see that you indeed have a son and that this girl will be your daughter-in-law."
SB 9.23.38 Long, long ago, Jyāmagha had satisfied the demigods and Pitās by worshiping them. Now, by their mercy, Jyāmagha's words came true. Although Śaibya was barren, by the grace of the demigods she became pregnant and in due course of time gave birth to a child named Vidarbha. Before the child's birth, the girl had been accepted as a daughter-in-law, and therefore Vidarbha actually married her when he grew up.
SB 9.24: Kṛṣṇa the Supreme Personality of Godhead
SB 9.24.1 Śukadeva Gosvāmī said: By the womb of the girl brought by his father, Vidarbha begot three sons, named Kuśa, Kratha and Romapāda. Romapāda was the favorite in the dynasty of Vidarbha.
SB 9.24.2 The son of Romapāda was Babhru, from whom there came a son named Kṛti. The son of Kṛti was Uśika, and the son of Uśika was Cedi. From Cedi was born the king known as Caidya and others.
SB 9.24.3, SB 9.24.4, SB 9.24.3-4 The son of Kratha was Kunti; the son of Kunti, Vṛṣṇi; the son of Vṛṣṇi, Nirvṛti; and the son of Nirvṛti, Daśārha. From Daśārha came Vyoma; from Vyoma came Jimūta; from Jimūta, Vikṛti; from Vikṛti, Bhīmaratha; from Bhīmaratha, Navaratha; and from Navaratha, Daśaratha.
SB 9.24.5 From Daśaratha came a son named Śakuni and from Śakuni a son named Karambhi. The son of Karambhi was Devarāta, and his son was Devakṣatra. The son of Devakṣatra was Madhu, and his son was Kuruvaśa, from whom there came a son named Anu.
SB 9.24.6, SB 9.24.7, SB 9.24.8, SB 9.24.6-8 The son of Anu was Puruhoṭra, the son of Puruhoṭra was Ayu, and the son of Ayu was Sātvata. O great Āryan King, Sātvata had seven sons, named Bhajamāna, Bhaji, Divya, Vṛṣṇi, Devāvṛdha, Andhaka and Mahābhoja. From Bhajamāna by one wife came three sons—Nimloci, Kinkāṇa and Dhṛṣṭi. And from his other wife came three other sons—Śatājit, Sahasrajit and Ayutājit.
SB 9.24.9 The son of Devāvṛdha was Babhru. Concerning Devāvṛdha and Babhru there are two famous songs of prayer, which were sung by our predecessors and which we have heard from a distance. Even now I hear the same prayers about their qualities [because that which was heard before is still sung continuously].
SB 9.24.10, SB 9.24.11, SB 9.24.10-11 "It has been decided that among human beings Babhru is the best and that Devāvṛdha is equal to the demigods. Because of the association of Babhru and Devāvṛdha, all of their descendants, numbering 14,065, achieved liberation." In the dynasty of King Mahābhoja, who was exceedingly religious, there appeared the Bhoja kings.
SB 9.24.12 O King, Mahārāja Parīkṣit, who can suppress your enemies, the sons of Vṛṣṇi were Sumitra and Yudhājit. From Yudhājit came Śini and Anamitra, and from Anamitra came a son named Nighna.
SB 9.24.13 The two sons of Nighna were Satrājita and Prasena. Another son of Anamitra was another Śini, and his son was Satyaka.
SB 9.24.14 The son of Satyaka was Yuyudhāna, whose son was Jaya. From Jaya came a son named Kuṇi and from Kuṇi a son named Yugandhara. Another son of Anamitra was Vṛṣṇi.
SB 9.24.15 From Vṛṣṇi came the sons named Śvaphalka and Citraratha. From Śvaphalka by his wife Gāndinī came Akrūra. Akrūra was the eldest, but there were twelve other sons, all of whom were most celebrated.
SB 9.24.16, SB 9.24.17, SB 9.24.18, SB 9.24.16-18 The names of these twelve were Āsaṅga, Sārameya, Mṛdura, Mṛduvit, Giri, Dharmavṛddha, Sukarmā, Ksetropekṣa, Arimardana, Satrugna, Gandhamāda and Pratibāhu. These brothers also had a sister named Sucārā. From Akrūra came two sons, named Devavān and Upadeva. Citraratha had many sons, headed by Pṛthu and Vidūratha, all of whom were known as belonging to the dynasty of Vṛṣṇi.
SB 9.24.19 Kukura, Bhajamāna, Śuci and Kambalabarhiṣa were the four sons of Andhaka. The son of Kukura was Vahni, and his son was Vilomā.
SB 9.24.20 The son of Vilomā was Kapotaromā, and his son was Anu, whose friend was Tumburu. From Anu came Andhaka; from Andhaka,

Dundubhi; and from Dundubhi, Avidyota. From Avidyota came a son named Punarvasu.
SB 9.24.21, SB 9.24.22, SB 9.24.23, SB 9.24.21-23 Punarvasu had a son and a daughter, named Āhuka and Āhukī respectively, and Āhuka had two sons, named Devaka and Ugrasena. Devaka had four sons, named Devavān, Upadeva, Sudeva and Devavardhana, and he also had seven daughters, named Śāntidevā, Upadevā, Śrīdevā, Devarakṣitā, Sahadevā, Devakī and Dhṛtadevā. Dhṛtadevā was the eldest. Vasudeva, the father of Kṛṣṇa, married all these sisters.
SB 9.24.24 Kaṁsa, Sunāmā, Nyagrodha, Kaṅka, Śaṅku, Suhū, Rāṣṭrapāla, Dhṛṣṭi and Tuṣṭimān were the sons of Ugrasena.
SB 9.24.25 Kaṁsā, Kaṁsavatī, Kaṅkā, Śūrabhū and Rāṣṭrapālikā were the daughters of Ugrasena. They became the wives of Vasudeva's younger brothers.
SB 9.24.26 The son of Citraratha was Vidūratha, the son of Vidūratha was Śūra, and his son was Bhajamāna. The son of Bhajamāna was Śini, the son of Śini was Bhoja, and the son of Bhoja was Hṛdika.
SB 9.24.27 The three sons of Hṛdika were Devamīdha, Śatadhanu and Kṛtavarmā. The son of Devamīdha was Śūra, whose wife was named Māriṣā.
SB 9.24.28, SB 9.24.29, SB 9.24.30, SB 9.24.31, SB 9.24.28-31 Through Māriṣā, King Śūra begot Vasudeva, Devabhāga, Devaśravā, Ānaka, Srñjaya, Śyāmaka, Kaṅka, Śamīka, Vatsaka and Vṛka. These ten sons were spotlessly pious personalities. When Vasudeva was born, the demigods from the heavenly kingdom sounded kettledrums. Therefore Vasudeva, who provided the proper place for the appearance of the Supreme Personality of Godhead, Kṛṣṇa, was also known as Ānakadundubhi. The five daughters of King Śūra, named Pṛthā, Śrutadevā, Śrutakīrti, Śrutaśravā and Rājādhivevī, were Vasudeva's sisters. Śūra gave Pṛthā to his friend Kuntī, who had no issue, and therefore another name of Pṛthā was Kuntī.
SB 9.24.32 Once when Durvāsā was a guest at the house of Pṛthā's father, Kuntī, Pṛthā satisfied Durvāsā by rendering service. Therefore she received a mystic power by which she could call any demigod. To examine the potency of this mystic power, the pious Kuntī immediately called for the sun-god.
SB 9.24.33 As soon as Kuntī called for the demigod of the sun, he immediately appeared before her, and she was very much surprised. She told the sun-god, "I was simply examining the effectiveness of this mystic power. I am sorry I have called you unnecessarily. Please return and excuse me."
SB 9.24.34 The sun-god said: O beautiful Pṛthā, your meeting with the demigods cannot be fruitless. Therefore, let me place my seed in your womb so that you may bear a son. I shall arrange to keep your virginity intact, since you are still an unmarried girl.
SB 9.24.35 After saying this, the sun-god discharged his semen into the womb of Pṛthā and then returned to the celestial kingdom. Immediately thereafter, from Kuntī a child was born, who was like a second sun-god.
SB 9.24.36 Because Kuntī feared people's criticisms, with great difficulty she had to give up her affection for her child. Unwillingly, she packed the child in a basket and let it float down the waters of the river. O Mahārāja Parikṣit, your great-grandfather the pious and chivalrous King Pāṇdu later married Kuntī.
SB 9.24.37 Vṛddhaśarmā, the King of Karūṣa, married Kuntī's sister Śrutadevā, and from her womb Dantavakra was born. Having been cursed by the sages headed by Sanaka, Dantavakra had formerly been born as the son of Diti named Hiranyākṣa.
SB 9.24.38 King Dhṛṣṭaketu, the King of Kekaya, married Śrutakīrti, another sister of Kuntī's. Śrutakīrti had five sons, headed by Santardana.
SB 9.24.39 Through the womb of Rājādhivevī, another sister of Kuntī's, Jayasena begot two sons, named Vinda and Anuvinda. Similarly, the king of the Cedi state married Śrutaśravā. This king's name was Damaghoṣa.
SB 9.24.40 The son of Śrutaśravā was Śiśupāla, whose birth has already been described [in the Seventh Canto of Śrīmad-Bhāgavatam]. Vasudeva's

brother named Devabhāga had two sons born of his wife, Kaṁsā. These two sons were Citraketu and Brhadbala.
SB 9.24.41 Vasudeva's brother named Devaśravā married Kaṁsavatī, by whom he begot two sons, named Suvīra and Iṣumān. Kaṅka, by his wife Kaṅkā, begot three sons, named Baka, Satyajit and Purujit.
SB 9.24.42 King Srñjaya, by his wife, Rāṣṭrapālikā, begot sons headed by Vṛṣa and Durmarṣaṇa. King Śyāmaka, by his wife, Śūrabhūmi, begot two sons, named Harikeśa and Hiranyākṣa.
SB 9.24.43 Thereafter, King Vatsaka, by the womb of his wife, Mīsrakeśī, who was an Apsarā, begot sons headed by Vṛka. Vṛka, by his wife, Durvākṣī, begot Takṣa, Puṣkara, Śāla and so on.
SB 9.24.44 From Śamīka, by the womb of his wife, Sudāmanī, came Sumitra, Arjunapāla and other sons. King Ānaka, by his wife, Karṇikā, begot two sons, namely Rṭadhāmā and Jaya.
SB 9.24.45 Devakī, Pauravī, Rohiṇī, Bhadrā, Madirā, Rocanā, Ilā and others were all wives of Ānakadundubhi [Vasudeva]. Among them all, Devakī was the chief.
SB 9.24.46 Vasudeva, by the womb of his wife Rohiṇī, begot sons such as Bala, Gada, Sāraṇa, Durmada, Vipula, Dhruva, Kṛta and others.
SB 9.24.47, SB 9.24.48, SB 9.24.47-48 From the womb of Pauravī came twelve sons, including Bhūta, Subhadra, Bhadrabāhu, Durmada and Bhadra. Nanda, Upananda, Kṛtaka, Śūra and others were born from the womb of Madirā. Bhadrā [Kauśalyā] gave birth to only one son, named Keśī.
SB 9.24.49 Vasudeva, by another of his wives, whose name was Rocanā, begot Hasta, Hemāṅgada and other sons. And by his wife named Ilā he begot sons headed by Uruvalka, all of whom were chief personalities in the dynasty of Yadu.
SB 9.24.50 From the womb of Dhṛtadevā, one of the wives of Ānakadundubhi [Vasudeva], came a son named Vipṛṣṭha. The sons of Śāntidevā, another wife of Vasudeva, were Praśama, Prasita and others.
SB 9.24.51 Vasudeva also had a wife named Upadevā, from whom came ten sons, headed by Rājanya, Kalpa and Varṣa. From Śrīdevā, another wife, came six sons, such as Vasu, Haṁsa and Suvamīṣa.
SB 9.24.52 By the semen of Vasudeva in the womb of Devarakṣitā, nine sons were born, headed by Gadā. Vasudeva, who was religion personified, also had a wife named Sahadevā, by whose womb he begot eight sons, headed by Śruta and Pravara.
SB 9.24.53, SB 9.24.54, SB 9.24.55, SB 9.24.53-55 The eight sons born of Sahadevā such as Pravara and Śruta, were exact incarnations of the eight Vasus in the heavenly planets. Vasudeva also begot eight highly qualified sons through the womb of Devakī. These included Kīrtimān, Suṣeṇa, Bhadrāsena, Rju, Samardana, Bhadra and Saṅkarṣaṇa, the controller and serpent incarnation. The eighth son was the Supreme Personality of Godhead Himself—Kṛṣṇa. The highly fortunate Subhadrā, the one daughter, was your grandmother.
SB 9.24.56 Whenever the principles of religion deteriorate and the principles of irreligion increase, the supreme controller, the Personality of Godhead Śrī Hari, appears by His own will.
SB 9.24.57 O King, Mahārāja Parikṣit, but for the Lord's personal desire, there is no cause for His appearance, disappearance or activities. As the Supersoul, He knows everything. Consequently there is no cause that affects Him, not even the results of fruitive activities.
SB 9.24.58 The Supreme Personality of Godhead acts through His material energy in the creation, maintenance and annihilation of this cosmic manifestation just to deliver the living entity by His compassion and stop the living entity's birth, death and duration of materialistic life. Thus He enables the living being to return home, back to Godhead.
SB 9.24.59 Although the demons who take possession of the government are dressed like men of government, they do not know the duty of the government. Consequently, by the arrangement of God, such demons, who possess great military strength, fight with one another, and thus the great burden of demons on the surface of the earth is reduced. The demons increase their military power by the will of the Supreme, so that their numbers will be diminished and the devotees

will have a chance to advance in Kṛṣṇa consciousness.
<p>SB 9.24.60 The Supreme Personality of Godhead, Kṛṣṇa, with the cooperation of Saṅkarṣaṇa, Balarāma, performed activities beyond the mental comprehension of even such personalities as Lord Brahmā and Lord Śiva. [For instance, Kṛṣṇa arranged the Battle of Kurukṣetra to kill many demons for the relief of the entire world.]</p>
<p>SB 9.24.61 To show causeless mercy to the devotees who would take birth in the future in this age of Kali, the Supreme Personality of Godhead, Kṛṣṇa, acted in such a way that simply by remembering Him one will be freed from all the lamentation and unhappiness of material existence. [In other words, He acted so that all future devotees, by accepting the instructions of Kṛṣṇa consciousness stated in Bhagavad-gītā, could be relieved from the pangs of material existence.]</p>
<p>SB 9.24.62 Simply by receiving the glories of the Lord through purified transcendental ears, the devotees of the Lord are immediately freed from strong material desires and engagement in fruitive activities.</p>
<p>SB 9.24.63, SB 9.24.64, SB 9.24.63-64 Assisted by the descendants of Bhoja, Vṛṣṇi, Andhaka, Madhu, Śūrasena, Daśārha, Kuru, Śrījaya and Pāṇdu, Lord Kṛṣṇa performed various activities. By His pleasing smiles, His affectionate behavior, His instructions and His uncommon pastimes like raising Govardhana Hill, the Lord, appearing in His transcendental body, pleased all of human society.</p>
<p>SB 9.24.65 Kṛṣṇa's face is decorated with ornaments, such as earrings resembling sharks. His ears are beautiful, His cheeks brilliant, and His smiling attractive to everyone. Whoever sees Lord Kṛṣṇa sees a festival. His face and body are fully satisfying for everyone to see, but the devotees are angry at the creator for the disturbance caused by the momentary blinking of their eyes.</p>
<p>SB 9.24.66 The Supreme Personality of Godhead, Śrī Kṛṣṇa, known as līlā-puruṣottama, appeared as the son of Vasudeva but immediately left His father's home and went to Vṛndāvana to expand His loving relationship with His confidential devotees. In Vṛndāvana the Lord killed many demons, and afterwards He returned to Dvārakā, where according to Vedic principles He married many wives who were the best of women, begot through them hundreds of sons, and performed sacrifices for His own worship to establish the principles of householder life.</p>
<p>SB 9.24.67 Thereafter, Lord Śrī Kṛṣṇa created a misunderstanding between family members just to diminish the burden of the world. Simply by His glance, He annihilated all the demoniac kings on the Battlefield of Kurukṣetra and declared victory for Arjuna. Finally, He instructed Uddhava about transcendental life and devotion and then returned to His abode in His original form.</p>

Canto 10: The Summum Bonum
SB 10.1: The Advent of Lord Kṛṣṇa: Introduction
SB 10.1.1 King Parīkṣit said: My dear lord, you have elaborately described the dynasties of both the moon-god and the sun-god, with the exalted and wonderful character of their kings.
SB 10.1.2 O best of munis, you have also described the descendants of Yadu, who were very pious and strictly adherent to religious principles. Now, if you will, kindly describe the wonderful, glorious activities of Lord Viṣṇu, or Kṛṣṇa, who appeared in that Yadu dynasty with Baladeva, His plenary expansion.
SB 10.1.3 The Supersoul, the Supreme Personality of Godhead, Śrī Kṛṣṇa, the cause of the cosmic manifestation, appeared in the dynasty of Yadu. Please tell me elaborately about His glorious activities and character, from the beginning to the end of His life.
SB 10.1.4 Glorification of the Supreme Personality of Godhead is performed in the paramparā system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?
SB 10.1.5, SB 10.1.6, SB 10.1.7, SB 10.1.5-7 Taking the boat of Kṛṣṇa's lotus feet, my grandfather Arjuna and others crossed the ocean of the Battlefield of Kurukṣetra, in which such commanders as Bhīṣmadeva resembled great fish that could very easily have swallowed them. By the mercy of Lord Kṛṣṇa, my grandfathers crossed this ocean, which was very difficult to cross, as easily as one steps over the hoofprint of a calf. Because my mother surrendered unto Lord Kṛṣṇa's lotus feet, the Lord, Sudarśana-cakra in hand, entered her womb and saved my body, the body of the last remaining descendant of the Kurus and the Pāṇḍavas, which was almost destroyed by the fiery weapon of Aśvatthāmā. Lord Śrī Kṛṣṇa, appearing within and outside of all materially embodied living beings by His own potency in the forms of eternal time—that is, as Paramātmā and as virāṭ-rūpa—gave liberation to everyone, either as cruel death or as life. Kindly enlighten me by describing His transcendental characteristics.
SB 10.1.8 My dear Śukadeva Gosvāmī, you have already explained that Saṅkarṣaṇa, who belongs to the second quadruple, appeared as the son of Rohiṇī named Balarāma. If Balarāma was not transferred from one body to another, how is it possible that He was first in the womb of Devakī and then in the womb of Rohiṇī? Kindly explain this to me.
SB 10.1.9 Why did Kṛṣṇa, the Supreme Personality of Godhead, leave the house of His father, Vasudeva, and transfer Himself to the house of Nanda in Vṛndāvana? Where did the Lord, the master of the Yadu dynasty, live with His relatives in Vṛndāvana?
SB 10.1.10 Lord Kṛṣṇa lived both in Vṛndāvana and in Mathurā. What did He do there? Why did He kill Kāṁsa, His mother's brother? Such killing is not at all sanctioned in the śāstras.
SB 10.1.11 Kṛṣṇa, the Supreme Personality of Godhead, has no material body, yet He appears as a human being. For how many years did He live with the descendants of Vṛṣṇi? How many wives did He marry, and for how many years did He live in Dvārakā?
SB 10.1.12 O great sage, who know everything about Kṛṣṇa, please describe in detail all the activities of which I have inquired and also those of which I have not, for I have full faith and am very eager to hear of them.
SB 10.1.13 Because of my vow on the verge of death, I have given up even drinking water, yet because I am drinking the nectar of topics about Kṛṣṇa, which is flowing from the lotus mouth of your Lordship, my hunger and thirst, which are extremely difficult to bear, cannot hinder me.
SB 10.1.14 Sūta Gosvāmī said: O son of Bhṛgu [Śaunaka Ṛṣi], after Śukadeva Gosvāmī, the most respectable devotee, the son of Vyāsadeva, heard the pious questions of Mahārāja Parīkṣit, he thanked the King with great respect. Then he began to discourse on topics concerning Kṛṣṇa, which are the remedy for all sufferings in this age of Kali.

SB 10.1.15 Śrīla Śukadeva Gosvāmī said: O Your Majesty, best of all saintly kings, because you are greatly attracted to topics of Vāsudeva, it is certain that your intelligence is firmly fixed in spiritual understanding, which is the only true goal for humanity. Because that attraction is unceasing, it is certainly sublime.
SB 10.1.16 The Ganges, emanating from the toe of Lord Viṣṇu, purifies the three worlds, the upper, middle and lower planetary systems. Similarly, when one asks questions about the pastimes and characteristics of Lord Vāsudeva, Kṛṣṇa, three varieties of men are purified: the speaker or preacher, he who inquires, and the people in general who listen.
SB 10.1.17 Once when mother earth was overburdened by hundreds of thousands of military phalanxes of various conceited demons dressed like kings, she approached Lord Brahmā for relief.
SB 10.1.18 Mother earth assumed the form of a cow. Very much distressed, with tears in her eyes, she appeared before Lord Brahmā and told him about her misfortune.
SB 10.1.19 Thereafter, having heard of the distress of mother earth, Lord Brahmā, with mother earth, Lord Śiva and all the other demigods, approached the shore of the ocean of milk.
SB 10.1.20 After reaching the shore of the ocean of milk, the demigods worshiped the Supreme Personality of Godhead, Lord Viṣṇu, the master of the whole universe, the supreme God of all gods, who provides for everyone and diminishes everyone's suffering. With great attention, they worshiped Lord Viṣṇu, who lies on the ocean of milk, by reciting the Vedic mantras known as the Puruṣa-sūkta.
SB 10.1.21 While in trance, Lord Brahmā heard the words of Lord Viṣṇu vibrating in the sky. Thus he told the demigods: O demigods, hear from me the order of Kṣīrodakaśāyī Viṣṇu, the Supreme Person, and execute it attentively without delay.
SB 10.1.22 Lord Brahmā informed the demigods: Before we submitted our petition to the Lord, He was already aware of the distress on earth. Consequently, for as long as the Lord moves on earth to diminish its burden by His own potency in the form of time, all of you demigods should appear through plenary portions as sons and grandsons in the family of the Yadus.
SB 10.1.23 The Supreme Personality of Godhead, Śrī Kṛṣṇa, who has full potency, will personally appear as the son of Vāsudeva. Therefore all the wives of the demigods should also appear in order to satisfy Him.
SB 10.1.24 The foremost manifestation of Kṛṣṇa is Saṅkarṣaṇa, who is known as Ananta. He is the origin of all incarnations within this material world. Previous to the appearance of Lord Kṛṣṇa, this original Saṅkarṣaṇa will appear as Baladeva, just to please the Supreme Lord Kṛṣṇa in His transcendental pastimes.
SB 10.1.25 The potency of the Lord, known as viṣṇu-māyā, who is as good as the Supreme Personality of Godhead, will also appear with Lord Kṛṣṇa. This potency, acting in different capacities, captivates all the worlds, both material and spiritual. At the request of her master, she will appear with her different potencies in order to execute the work of the Lord.
SB 10.1.26 Śukadeva Gosvāmī continued: After thus advising the demigods and pacifying mother earth, the very powerful Lord Brahmā, who is the master of all other Prajāpatis and is therefore known as Prajāpati-pati, returned to his own abode, Brahmāloka.
SB 10.1.27 Formerly, Śūrasena, the chief of the Yadu dynasty, had gone to live in the city of Mathurā. There he enjoyed the places known as Māthura and Śūrasena.
SB 10.1.28 Since that time, the city of Mathurā had been the capital of all the kings of the Yadu dynasty. The city and district of Mathurā are very intimately connected with Kṛṣṇa, for Lord Kṛṣṇa lives there eternally.
SB 10.1.29 Some time ago, Vasudeva, who belonged to the demigod family [or to the Śūra dynasty], married Devakī. After the marriage, he mounted his chariot to return home with his newly married wife.

SB 10.1.30
Kāmsa, the son of King Ugrasena, in order to please his sister Devakī on the occasion of her marriage, took charge of the reins of the horses and became the chariot driver. He was surrounded by hundreds of golden chariots.

SB 10.1.31, SB 10.1.32, SB 10.1.31-32
Devakī's father, King Devaka, was very much affectionate to his daughter. Therefore, while she and her husband were leaving home, he gave her a dowry of four hundred elephants nicely decorated with golden garlands. He also gave ten thousand horses, eighteen hundred chariots, and two hundred very beautiful young maidservants, fully decorated with ornaments.

SB 10.1.33
O beloved son, Mahārāja Parīkṣit, when the bride and bridegroom were ready to start, conchshells, bugles, drums and kettledrums all vibrated in concert for their auspicious departure.

SB 10.1.34
While Kāmsa, controlling the reins of the horses, was driving the chariot along the way, an unembodied voice addressed him, "You foolish rascal, the eighth child of the woman you are carrying will kill you!"

SB 10.1.35
Kāmsa was a condemned personality in the Bhoja dynasty because he was envious and sinful. Therefore, upon hearing this omen from the sky, he caught hold of his sister's hair with his left hand and took up his sword with his right hand to sever her head from her body.

SB 10.1.36
Wanting to pacify Kāmsa, who was so cruel and envious that he was shamelessly ready to kill his sister, the great soul Vasudeva, who was to be the father of Kṛṣṇa, spoke to him in the following words.

SB 10.1.37
Vasudeva said: My dear brother-in-law Kāmsa, you are the pride of your family, the Bhoja dynasty, and great heroes praise your qualities. How could such a qualified person as you kill a woman, your own sister, especially on the occasion of her marriage?

SB 10.1.38
O great hero, one who takes birth is sure to die, for death is born with the body. One may die today or after hundreds of years, but death is sure for every living entity.

SB 10.1.39
When the present body turns to dust and is again reduced to five elements—earth, water, fire, air and ether—the proprietor of the body, the living being, automatically receives another body of material elements according to his fruitive activities. When the next body is obtained, he gives up the present body.

SB 10.1.40
Just as a person traveling on the road rests one foot on the ground and then lifts the other, or as a worm on a vegetable transfers itself to one leaf and then gives up the previous one, the conditioned soul takes shelter of another body and then gives up the one he had before.

SB 10.1.41
Having experienced a situation by seeing or hearing about it, one contemplates and speculates about that situation, and thus one surrenders to it, not considering his present body. Similarly, by mental adjustments one dreams at night of living under different circumstances, in different bodies, and forgets his actual position. Under this same process, one gives up his present body and accepts another [tathā dehāntara-prāptih [Bg. 2.13]].

SB 10.1.42
At the time of death, according to the thinking, feeling and willing of the mind, which is involved in fruitive activities, one receives a particular body. In other words, the body develops according to the activities of the mind. Changes of body are due to the flickering of the mind, for otherwise the soul could remain in its original, spiritual body.

SB 10.1.43
When the luminaries in the sky, such as the moon, the sun and the stars, are reflected in liquids like oil or water, they appear to be of different shapes—sometimes round, sometimes long, and so on—because of the movements of the wind. Similarly, when the living entity, the soul, is absorbed in materialistic thoughts, he accepts various manifestations as his own identity because of ignorance. In other words, one is bewildered by mental concoctions because of agitation from the material modes of nature.

SB 10.1.44
Therefore, since envious, impious activities cause a body in which one suffers in the next life, why should one act impiously? Considering one's welfare, one should not envy anyone, for an

envious person must always fear harm from his enemies, either in this life or in the next.

SB 10.1.45
As your younger sister, this poor girl Devakī is like your own daughter and deserves to be affectionately maintained. You are merciful, and therefore you should not kill her. Indeed, she deserves your affection.

SB 10.1.46
Śukadeva Gosvāmī continued: O best of the Kuru dynasty, Kāmsa was fiercely cruel and was actually a follower of the Rākṣasas. Therefore he could be neither pacified nor terrified by the good instructions given by Vasudeva. He did not care about the results of sinful activities, either in this life or in the next.

SB 10.1.47
When Vasudeva saw that Kāmsa was determined to kill his sister Devakī, he thought to himself very deeply. Considering the imminent danger of death, he thought of another plan to stop Kāmsa.

SB 10.1.48
As long as he has intelligence and bodily strength, an intelligent person must try to avoid death. This is the duty of every embodied person. But if death cannot be avoided in spite of one's endeavors, a person facing death commits no offense.

SB 10.1.49, SB 10.1.50, SB 10.1.49-50
Vasudeva considered: By delivering all my sons to Kāmsa, who is death personified, I shall save the life of Devakī. Perhaps Kāmsa will die before my sons take birth, or, since he is already destined to die at the hands of my son, one of my sons may kill him. For the time being, let me promise to hand over my sons so that Kāmsa will give up this immediate threat, and if in due course of time Kāmsa dies, I shall have nothing to fear.

SB 10.1.51
When a fire, for some unseen reason, leaps over one piece of wood and sets fire to the next, the reason is destiny. Similarly, when a living being accepts one kind of body and leaves aside another, there is no other reason than unseen destiny.

SB 10.1.52
After thus considering the matter as far as his knowledge would allow, Vasudeva submitted his proposal to the sinful Kāmsa with great respect.

SB 10.1.53
Vasudeva's mind was full of anxiety because his wife was facing danger, but in order to please the cruel, shameless and sinful Kāmsa, he externally smiled and spoke to him as follows.

SB 10.1.54
Vasudeva said: O best of the sober, you have nothing to fear from your sister Devakī because of what you have heard from the unseen omen. The cause of death will be her sons. Therefore I promise that when she gives birth to the sons from whom your fear has arisen, I shall deliver them all unto your hands.

SB 10.1.55
Śrīla Śukadeva Gosvāmī continued: Kāmsa agreed to the logical arguments of Vasudeva, and, having full faith in Vasudeva's words, he refrained from killing his sister. Vasudeva, being pleased with Kāmsa, pacified him further and entered his own house.

SB 10.1.56
Each year thereafter, in due course of time, Devakī, the mother of God and all the demigods, gave birth to a child. Thus she bore eight sons, one after another, and a daughter named Subhadrā.

SB 10.1.57
Vasudeva was very much disturbed by fear of becoming a liar by breaking his promise. Thus with great pain he delivered his first-born son, named Kirtimān, into the hands of Kāmsa.

SB 10.1.58
What is painful for saintly persons who strictly adhere to the truth? How could there not be independence for pure devotees who know the Supreme Lord as the substance? What deeds are forbidden for persons of the lowest character? And what cannot be given up for the sake of Lord Kṛṣṇa by those who have fully surrendered at His lotus feet?

SB 10.1.59
My dear King Parīkṣit, when Kāmsa saw that Vasudeva, being situated in truthfulness, was completely equipoised in giving him the child, he was very happy. Therefore, with a smiling face, he spoke as follows.

SB 10.1.60
O Vasudeva, you may take back your child and go home. I have no fear of your first child. It is the eighth child of you and Devakī I am concerned with because that is the child by whom I am destined to be killed.

SB 10.1.61 Vasudeva agreed and took his child back home, but because Kāṁsa had no character and no self-control, Vasudeva knew that he could not rely on Kāṁsa's word.
SB 10.1.62, SB 10.1.63, SB 10.1.62-63 The inhabitants of Vṛndāvana, headed by Nanda Mahārāja and including his associate cowherd men and their wives, were none but denizens of the heavenly planets, O Mahārāja Parīkṣit, best of the descendants of Bharata, and so too were the descendants of the Vṛṣṇi dynasty, headed by Vasudeva, and Devakī and the other women of the dynasty of Yadu. The friends, relatives and well-wishers of both Nanda Mahārāja and Vasudeva and even those who externally appeared to be followers of Kāṁsa were all demigods.
SB 10.1.64 Once the great saint Nārada approached Kāṁsa and informed him of how the demoniac persons who were a great burden on the earth were going to be killed. Thus Kāṁsa was placed into great fear and doubt.
SB 10.1.65, SB 10.1.66, SB 10.1.65-66 After the departure of the great saint Nārada, Kāṁsa thought that all the members of the Yadu dynasty were demigods and that any of the children born from the womb of Devakī might be Viṣṇu. Fearing his death, Kāṁsa arrested Vasudeva and Devakī and chained them with iron shackles. Suspecting each of the children to be Viṣṇu, Kāṁsa killed them one after another because of the prophecy that Viṣṇu would kill him.
SB 10.1.67 Kings greedy for sense gratification on this earth almost always kill their enemies indiscriminately. To satisfy their own whims, they may kill anyone, even their mothers, fathers, brothers or friends.
SB 10.1.68 In his previous birth, Kāṁsa had been a great demon named Kālanemi and been killed by Viṣṇu. Upon learning this information from Nārada, Kāṁsa became envious of everyone connected with the Yadu dynasty.
SB 10.1.69 Kāṁsa, the most powerful son of Ugrasena, even imprisoned his own father, the King of the Yadu, Bhoja and Andhaka dynasties, and personally ruled the states known as Śūrasena.
SB 10.2: Prayers by the Demigods for Lord Kṛṣṇa in the Womb
SB 10.2.1, SB 10.2.2, SB 10.2.1-2 Śukadeva Gosvāmī said: Under the protection of Magadharāja, Jarāsandha, the powerful Kāṁsa began persecuting the kings of the Yadu dynasty. In this he had the cooperation of demons like Pralamba, Baka, Cāṅūra, Trṇāvarta, Aghāsura, Muṣṭika, Ariṣṭa, Dvidida, Pūtanā, Keśī, Dhenuka, Bāṇāsura, Narakāsura and many other demoniac kings on the surface of the earth.
SB 10.2.3 Persecuted by the demoniac kings, the Yādavas left their own kingdom and entered various others, like those of the Kurus, Pañcālas, Kekayas, Śālvas, Vidarbhas, Niṣadhas, Videhas and Kośālas.
SB 10.2.4, SB 10.2.5, SB 10.2.4-5 Some of their relatives, however, began to follow Kāṁsa's principles and act in his service. After Kāṁsa, the son of Ugrasena, killed the six sons of Devakī, a plenary portion of Kṛṣṇa entered her womb as her seventh child, arousing her pleasure and her lamentation. That plenary portion is celebrated by great sages as Ananta, who belongs to Kṛṣṇa's second quadruple expansion.
SB 10.2.6 To protect the Yādus, His personal devotees, from Kāṁsa's attack, the Personality of Godhead, Viśvātmā, the Supreme Soul of everyone, ordered Yogamāyā as follows.
SB 10.2.7 The Lord ordered Yogamāyā: O My potency, who are worshipable for the entire world and whose nature is to bestow good fortune upon all living entities, go to Vraja, where there live many cowherd men and their wives. In that very beautiful land, where many cows reside, Rohiṇī, the wife of Vasudeva, is living at the home of Nanda Mahārāja. Other wives of Vasudeva are also living there incognito because of fear of Kāṁsa. Please go there.
SB 10.2.8 Within the womb of Devakī is My partial plenary expansion known as Saṅkarṣaṇa or Śeṣa. Without difficulty, transfer Him into the womb of Rohiṇī.
SB 10.2.9 O all-auspicious Yogamāyā, I shall then appear with My full six opulences as the son of Devakī, and you will appear as the daughter of mother Yaśodā, the queen of Mahārāja Nanda.

SB 10.2.10 By sacrifices of animals, ordinary human beings will worship you gorgeously, with various paraphernalia, because you are supreme in fulfilling the material desires of everyone.
SB 10.2.11, SB 10.2.12, SB 10.2.11-12 Lord Kṛṣṇa blessed Māyādevī by saying: In different places on the surface of the earth, people will give you different names, such as Durgā, Bhadrakālī, Vijayā, Vaiṣṇavī, Kumudā, Caṅḍikā, Kṛṣṇā, Mādhavī, Kanyakā, Māyā, Nārāyaṇī, Iśānī, Śārādā and Ambikā.
SB 10.2.13 The son of Rohiṇī will also be celebrated as Saṅkarṣaṇa because of being sent from the womb of Devakī to the womb of Rohiṇī. He will be called Rāma because of His ability to please all the inhabitants of Gokula, and He will be known as Balabhadra because of His extensive physical strength.
SB 10.2.14 Thus instructed by the Supreme Personality of Godhead, Yogamāyā immediately agreed. With the Vedic mantra om, she confirmed that she would do what He asked. Thus having accepted the order of the Supreme Personality of Godhead, she circumambulated Him and started for the place on earth known as Nanda-gokula. There she did everything just as she had been told.
SB 10.2.15 When the child of Devakī was attracted and transferred into the womb of Rohiṇī by Yogamāyā, Devakī seemed to have a miscarriage. Thus all the inhabitants of the palace loudly lamented, "Alas, Devakī has lost her child!"
SB 10.2.16 Thus the Supreme Personality of Godhead, who is the Supersoul of all living entities and who vanquishes all the fear of His devotees, entered the mind of Vasudeva in full opulence.
SB 10.2.17 While carrying the form of the Supreme Personality of Godhead within the core of his heart, Vasudeva bore the Lord's transcendently illuminating effulgence, and thus he became as bright as the sun. He was therefore very difficult to see or approach through sensory perception. Indeed, he was unapproachable and unperceivable even for such formidable men as Kāṁsa, and not only for Kāṁsa but for all living entities.
SB 10.2.18 Thereafter, accompanied by plenary expansions, the fully opulent Supreme Personality of Godhead, who is all-auspicious for the entire universe, was transferred from the mind of Vasudeva to the mind of Devakī. Devakī, having thus been initiated by Vasudeva, became beautiful by carrying Lord Kṛṣṇa, the original consciousness for everyone, the cause of all causes, within the core of her heart, just as the east becomes beautiful by carrying the rising moon.
SB 10.2.19 Devakī then kept within herself the Supreme Personality of Godhead, the cause of all causes, the foundation of the entire cosmos, but because she was under arrest in the house of Kāṁsa, she was like the flames of a fire covered by the walls of a pot, or like a person who has knowledge but cannot distribute it to the world for the benefit of human society.
SB 10.2.20 Because the Supreme Personality of Godhead was within her womb, Devakī illuminated the entire atmosphere in the place where she was confined. Seeing her jubilant, pure and smiling, Kāṁsa thought, "The Supreme Personality of Godhead, Viṣṇu, who is now within her, will kill me. Devakī has never before looked so brilliant and jubilant."
SB 10.2.21 Kāṁsa thought: What is my duty now? The Supreme Lord, who knows His purpose [paritrāṇāya sādhūnām vināśāya ca duṣkṛtām Bg. 4.8], will not give up His prowess. Devakī is a woman, she is my sister, and moreover she is now pregnant. If I kill her, my reputation, opulence and duration of life will certainly be vanquished.
SB 10.2.22 A person who is very cruel is regarded as dead even while living, for while he is living or after his death, everyone condemns him. And after the death of a person in the bodily concept of life, he is undoubtedly transferred to the hell known as Andhatama.
SB 10.2.23 Śukadeva Gosvāmī said: Deliberating in this way, Kāṁsa, although determined to continue in enmity toward the Supreme Personality of Godhead, refrained from the vicious killing of his sister. He decided to wait until the Lord was born and then do what was needed.
SB 10.2.24 While sitting on his throne or in his sitting room, while lying on his

bed, or, indeed, while situated anywhere, and while eating, sleeping or walking, Kāmsa saw only his enemy, the Supreme Lord, Hṛṣīkeṣa. In other words, by thinking of his all-pervading enemy, Kāmsa became unfavorably Kṛṣṇa conscious.

SB 10.2.25

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

SB 10.2.26

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

SB 10.2.27

The body [the total body and the individual body are of the same composition] may figuratively be called "the original tree." From this tree, which fully depends on the ground of material nature, come two kinds of fruit—the enjoyment of happiness and the suffering of distress. The cause of the tree, forming its three roots, is association with the three modes of material nature—goodness, passion and ignorance. The fruits of bodily happiness have four tastes—religiosity, economic development, sense gratification and liberation—which are experienced through five senses for acquiring knowledge in the midst of six circumstances: lamentation, illusion, old age, death, hunger and thirst. The seven layers of bark covering the tree are skin, blood, muscle, fat, bone, marrow and semen, and the eight branches of the tree are the five gross and three subtle elements—earth, water, fire, air, ether, mind, intelligence and false ego. The tree of the body has nine hollows—the eyes, the ears, the nostrils, the mouth, the rectum and the genitals—and ten leaves, the ten airs passing through the body. In this tree of the body there are two birds: one is the individual soul, and the other is the Supersoul.

SB 10.2.28

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

SB 10.2.29

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

SB 10.2.30

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

SB 10.2.31

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

SB 10.2.32

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

SB 10.2.33

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

SB 10.2.34

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

SB 10.2.35

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

SB 10.2.36

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

SB 10.2.37

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

SB 10.2.38

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

SB 10.2.39

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

SB 10.2.40

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

SB 10.2.41

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

SB 10.2.42

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

SB 10.3: The Birth of Lord Kṛṣṇa

SB 10.3.1, SB 10.3.2, SB 10.3.3, SB 10.3.4, SB 10.3.5, SB 10.3.1-5
Thereafter, at the auspicious time for the appearance of the Lord, the entire universe was surcharged with all the qualities of goodness, beauty and peace. The constellation Rohiṇī appeared, as did stars like Aśvini. The sun, the moon and the other stars and planets were very peaceful. All directions appeared extremely pleasing, and the beautiful stars twinkled in the cloudless sky. Decorated with towns, villages, mines and pasturing grounds, the earth seemed all-auspicious. The rivers flowed with clear water, and the lakes and vast reservoirs, full of lilies and lotuses, were extraordinarily beautiful. In the trees and green plants, full of flowers and leaves, pleasing to the eyes, birds like cuckoos and swarms of bees began chanting with sweet voices for the sake of the demigods. A pure

<p>breeze began to blow, pleasing the sense of touch and bearing the aroma of flowers, and when the brāhmaṇas engaging in ritualistic ceremonies ignited their fires according to Vedic principles, the fires burned steadily, undisturbed by the breeze. Thus when the birthless Lord Viṣṇu, the Supreme Personality of Godhead, was about to appear, the saints and brāhmaṇas, who had always been disturbed by demons like Kāmsa and his men, felt peace within the core of their hearts, and kettledrums simultaneously vibrated from the upper planetary system.</p>	<p>maintenance and annihilation of the entire cosmic manifestation are performed by You, who are free from endeavor, unaffected by the modes of material nature, and changeless in Your spiritual situation. There are no contradictions in You, who are the Supreme Personality of Godhead, Parabrahman. Because the three modes of material nature—sattva, rajas and tamas—are under Your control, everything takes place automatically.</p>
<p>SB 10.3.6 The Kinnaras and Gandharvas began to sing auspicious songs, the Siddhas and Cāraṇas offered auspicious prayers, and the Vidyādhārīs, along with the Apsarās, began to dance in jubilation.</p>	<p>SB 10.3.20 My Lord, Your form is transcendental to the three material modes, yet for the maintenance of the three worlds, You assume the white color of Viṣṇu in goodness; for creation, which is surrounded by the quality of passion, You appear reddish; and at the end, when there is a need for annihilation, which is surrounded by ignorance, You appear blackish.</p>
<p>SB 10.3.7, SB 10.3.8, SB 10.3.7-8 The demigods and great saintly persons showered flowers in a joyous mood, and clouds gathered in the sky and very mildly thundered, making sounds like those of the ocean's waves. Then the Supreme Personality of Godhead, Viṣṇu, who is situated in the core of everyone's heart, appeared from the heart of Devakī in the dense darkness of night, like the full moon rising on the eastern horizon, because Devakī was of the same category as Śrī Kṛṣṇa.</p>	<p>SB 10.3.21 O my Lord, proprietor of all creation, You have now appeared in my house, desiring to protect this world. I am sure that You will kill all the armies that are moving all over the world under the leadership of politicians who are dressed as kṣatriya rulers but who are factually demons. They must be killed by You for the protection of the innocent public.</p>
<p>SB 10.3.9, SB 10.3.10, SB 10.3.9-10 Vasudeva then saw the newborn child, who had very wonderful lotuslike eyes and who bore in His four hands the four weapons śaṅkha, cakra, gadā and padma. On His chest was the mark of Śrīvatsa and on His neck the brilliant Kaustubha gem. Dressed in yellow, His body blackish like a dense cloud, His scattered hair fully grown, and His helmet and earrings sparkling uncommonly with the valuable gem Vaidūrya, the child, decorated with a brilliant belt, armllets, bangles and other ornaments, appeared very wonderful.</p>	<p>SB 10.3.22 O my Lord, Lord of the demigods, after hearing the prophecy that You would take birth in our home and kill him, this uncivilized Kāmsa killed so many of Your elder brothers. As soon as he hears from his lieutenants that You have appeared, he will immediately come with weapons to kill You.</p>
<p>SB 10.3.11 When Vasudeva saw his extraordinary son, his eyes were struck with wonder. In transcendental jubilation, he mentally collected ten thousand cows and distributed them among the brāhmaṇas as a transcendental festival.</p>	<p>SB 10.3.23 Śukadeva Gosvāmī continued: Thereafter, having seen that her child had all the symptoms of the Supreme Personality of Godhead, Devakī, who was very much afraid of Kāmsa and unusually astonished, began to offer prayers to the Lord.</p>
<p>SB 10.3.12 O Mahārāja Parīkṣit, descendant of King Bharata, Vasudeva could understand that this child was the Supreme Personality of Godhead, Nārāyaṇa. Having concluded this without a doubt, he became fearless. Bowing down with folded hands and concentrating his attention, he began to offer prayers to the child, who illuminated His birthplace by His natural influence.</p>	<p>SB 10.3.24 Śrī Devakī said: My dear Lord, there are different Vedas, some of which describe You as unperceivable through words and the mind. Yet You are the origin of the entire cosmic manifestation. You are Brahman, the greatest of everything, full of effulgence like the sun. You have no material cause, You are free from change and deviation, and You have no material desires. Thus the Vedas say that You are the substance. Therefore, my Lord, You are directly the origin of all Vedic statements, and by understanding You, one gradually understands everything. You are different from the light of Brahman and Paramātmā, yet You are not different from them. Everything emanates from You. Indeed, You are the cause of all causes, Lord Viṣṇu, the light of all transcendental knowledge.</p>
<p>SB 10.3.13 Vasudeva said: My Lord, You are the Supreme Person, beyond material existence, and You are the Supersoul. Your form can be perceived by transcendental knowledge, by which You can be understood as the Supreme Personality of Godhead. I now understand Your position perfectly.</p>	<p>SB 10.3.25 After millions of years, at the time of cosmic annihilation, when everything, manifested and unmanifested, is annihilated by the force of time, the five gross elements enter into the subtle conception, and the manifested categories enter into the unmanifested substance. At that time, You alone remain, and You are known as Ananta Śeṣa-nāga.</p>
<p>SB 10.3.14 My Lord, You are the same person who in the beginning created this material world by His personal external energy. After the creation of this world of three guṇas [sattva, rajas and tamas], You appear to have entered it, although in fact You have not.</p>	<p>SB 10.3.26 O inaugurator of the material energy, this wonderful creation works under the control of powerful time, which is divided into seconds, minutes, hours and years. This element of time, which extends for many millions of years, is but another form of Lord Viṣṇu. For Your pastimes, You act as the controller of time, but You are the reservoir of all good fortune. Let me offer my full surrender unto Your Lordship.</p>
<p>SB 10.3.15, SB 10.3.16, SB 10.3.17, SB 10.3.15-17 The mahat-tattva, the total material energy, is undivided, but because of the material modes of nature, it appears to separate into earth, water, fire, air and ether. Because of the living energy [jīva-bhūta], these separated energies combine to make the cosmic manifestation visible, but in fact, before the creation of the cosmos, the total energy is already present. Therefore, the total material energy never actually enters the creation. Similarly, although You are perceived by our senses because of Your presence, You cannot be perceived by the senses, nor experienced by the mind or words [avān-mānasa-gocara]. With our senses we can perceive some things, but not everything; for example, we can use our eyes to see, but not to taste. Consequently, You are beyond perception by the senses. Although in touch with the modes of material nature, You are unaffected by them. You are the prime factor in everything, the all-pervading, undivided Supersoul. For You, therefore, there is no external or internal. You never entered the womb of Devakī; rather, You existed there already.</p>	<p>SB 10.3.27 No one in this material world has become free from the four principles birth, death, old age and disease, even by fleeing to various planets. But now that You have appeared, My Lord, death is fleeing in fear of You, and the living entities, having obtained shelter at Your lotus feet by Your mercy, are sleeping in full mental peace.</p>
<p>SB 10.3.18 One who considers his visible body, which is a product of the three modes of nature, to be independent of the soul is unaware of the basis of existence, and therefore he is a rascal. Those who are learned have rejected his conclusion because one can understand through full discussion that with no basis in soul, the visible body and senses would be insubstantial. Nonetheless, although his conclusion has been rejected, a foolish person considers it a reality.</p>	<p>SB 10.3.28 My Lord, because You dispel all the fear of Your devotees, I request You to save us and give us protection from the terrible fear of Kāmsa. Your form as Viṣṇu, the Supreme Personality of Godhead, is appreciated by yogīs in meditation. Please make this form invisible to those who see with material eyes.</p>
<p>SB 10.3.19 O my Lord, learned Vedic scholars conclude that the creation,</p>	<p>SB 10.3.29 O Madhusūdana, because of Your appearance, I am becoming more and more anxious in fear of Kāmsa. Therefore, please arrange for that sinful Kāmsa to be unable to understand that You have taken birth from my womb.</p> <p>SB 10.3.30 O my Lord, You are the all-pervading Supreme Personality of Godhead, and Your transcendental four-armed form, holding conchshell, disc, club and lotus, is unnatural for this world. Please</p>

withdraw this form [and become just like a natural human child so that I may try to hide You somewhere].
SB 10.3.31 At the time of devastation, the entire cosmos, containing all created moving and nonmoving entities, enters Your transcendental body and is held there without difficulty. But now this transcendental form has taken birth from my womb. People will not be able to believe this, and I shall become an object of ridicule.
SB 10.3.32 The Supreme Personality of Godhead replied: My dear mother, best of the chaste, in your previous birth, in the Svāyambhuva millennium, you were known as Prśni, and Vasudeva, who was the most pious Prajāpati, was named Sutapā.
SB 10.3.33 When both of you were ordered by Lord Brahmā to create progeny, you first underwent severe austerities by controlling your senses.
SB 10.3.34, SB 10.3.35, SB 10.3.34-35 My dear father and mother, you endured rain, wind, strong sun, scorching heat and severe cold, suffering all sorts of inconvenience according to different seasons. By practicing prāṇāyāma to control the air within the body through yoga, and by eating only air and dry leaves fallen from the trees, you cleansed from your minds all dirty things. In this way, desiring a benediction from Me, you worshiped Me with peaceful minds.
SB 10.3.36 Thus you spent twelve thousand celestial years performing difficult activities of tapasya in consciousness of Me [Kṛṣṇa consciousness].
SB 10.3.37, SB 10.3.38, SB 10.3.37-38 O sinless mother Devakī, after the expiry of twelve thousand celestial years, in which you constantly contemplated Me within the core of your heart with great faith, devotion and austerity, I was very much satisfied with you. Since I am the best of all bestowers of benediction, I appeared in this same form as Kṛṣṇa to ask you to take from Me the benediction you desired. You then expressed your desire to have a son exactly like Me.
SB 10.3.39 Being husband and wife but always sonless, you were attracted by sexual desires, for by the influence of devamāyā, transcendental love, you wanted to have Me as your son. Therefore you never desired to be liberated from this material world.
SB 10.3.40 After you received that benediction and I disappeared, you engaged yourselves in sex to have a son like Me, and I fulfilled your desire.
SB 10.3.41 Since I found no one else as highly elevated as you in simplicity and other qualities of good character, I appeared in this world as Prśnigarbha, or one who is celebrated as having taken birth from Prśni.
SB 10.3.42 In the next millennium, I again appeared from the two of you, who appeared as My mother, Aditi, and My father, Kaśyapa. I was known as Upendra, and because of being a dwarf, I was also known as Vāmana.
SB 10.3.43 O supremely chaste mother, I, the same personality, have now appeared of you both as your son for the third time. Take My words as the truth.
SB 10.3.44 I have shown you this form of Viṣṇu just to remind you of My previous births. Otherwise, if I appeared like an ordinary human child, you would not believe that the Supreme Personality of Godhead, Viṣṇu, has indeed appeared.
SB 10.3.45 Both of you, husband and wife, constantly think of Me as your son, but always know that I am the Supreme Personality of Godhead. By thus thinking of Me constantly with love and affection, you will achieve the highest perfection: returning home, back to Godhead.
SB 10.3.46 Śukadeva Gosvāmī said: After thus instructing His father and mother, the Supreme Personality of Godhead, Kṛṣṇa, remained silent. In their presence, by His internal energy, He then transformed Himself into a small human child. [In other words, He transformed Himself into His original form: kṛṣṇas tu bhagavān svayam [SB 1.3.28].
SB 10.3.47 Thereafter, exactly when Vasudeva, being inspired by the Supreme Personality of Godhead, was about to take the newborn child from the delivery room, Yogamāyā, the Lord's spiritual energy, took birth as the daughter of the wife of Mahārāja Nanda.
SB 10.3.48, SB 10.3.49, SB 10.3.48-49

By the influence of Yogamāyā, all the doorkeepers fell fast asleep, their senses unable to work, and the other inhabitants of the house also fell deeply asleep. When the sun rises, the darkness automatically disappears; similarly, when Vasudeva appeared, the closed doors, which were strongly pinned with iron and locked with iron chains, opened automatically. Since the clouds in the sky were mildly thundering and showering, Ananta-nāga, an expansion of the Supreme Personality of Godhead, followed Vasudeva, beginning from the door, with hoods expanded to protect Vasudeva and the transcendental child.
SB 10.3.50 Because of constant rain sent by the demigod Indra, the River Yamunā was filled with deep water, foaming about with fiercely whirling waves. But as the great Indian Ocean had formerly given way to Lord Rāmacandra by allowing Him to construct a bridge, the River Yamunā gave way to Vasudeva and allowed him to cross.
SB 10.3.51 When Vasudeva reached the house of Nanda Mahārāja, he saw that all the cowherd men were fast asleep. Thus he placed his own son on the bed of Yaśodā, picked up her daughter, an expansion of Yogamāyā, and then returned to his residence, the prison house of Kāmsa.
SB 10.3.52 Vasudeva placed the female child on the bed of Devakī, bound his legs with the iron shackles, and thus remained there as before.
SB 10.3.53 Exhausted by the labor of childbirth, Yaśodā was overwhelmed with sleep and unable to understand what kind of child had been born to her.
SB 10.4: The Atrocities of King Kāmsa
SB 10.4.1 Śukadeva Gosvāmī continued: My dear King Parikṣit, the doors inside and outside the house closed as before. Thereafter, the inhabitants of the house, especially the watchmen, heard the crying of the newborn child and thus awakened from their beds.
SB 10.4.2 Thereafter, all the watchmen very quickly approached King Kāmsa, the ruler of the Bhoja dynasty, and submitted the news of the birth of Devakī's child. Kāmsa, who had awaited this news very anxiously, immediately took action.
SB 10.4.3 Kāmsa immediately got up from bed, thinking, "Here is Kāla, the supreme time factor, which has taken birth to kill me!" Thus overwhelmed, Kāmsa, his hair scattered on his head, at once approached the place where the child had been born.
SB 10.4.4 Devakī helplessly, piteously appealed to Kāmsa: My dear brother, all good fortune unto you. Don't kill this girl. She will be your daughter-in-law. Indeed, it is unworthy of you to kill a woman.
SB 10.4.5 My dear brother, by the influence of destiny you have already killed many babies, each of them as bright and beautiful as fire. But kindly spare this daughter. Give her to me as your gift.
SB 10.4.6 My lord, my brother, I am very poor, being bereft of all my children, but still I am your younger sister, and therefore it would be worthy of you to give me this last child as a gift.
SB 10.4.7 Śukadeva Gosvāmī continued: Piteously embracing her daughter and crying, Devakī begged Kāmsa for the child, but he was so cruel that he chastised her and forcibly snatched the child from her hands.
SB 10.4.8 Having uprooted all relationships with his sister because of intense selfishness, Kāmsa, who was sitting on his knees, grasped the newborn child by the legs and tried to dash her against the surface of a stone.
SB 10.4.9 The child, Yogamāyā-devī, the younger sister of Lord Viṣṇu, slipped upward from Kāmsa's hands and appeared in the sky as Devī, the goddess Durgā, with eight arms, completely equipped with weapons.
SB 10.4.10, SB 10.4.11, SB 10.4.10-11 The goddess Durgā was decorated with flower garlands, smeared with sandalwood pulp and dressed with excellent garments and ornaments made of valuable jewels. Holding in her hands a bow, a trident, arrows, a shield, a sword, a conchshell, a disc and a club, and being praised by celestial beings like Apsarās, Kinnaras, Uragas, Siddhas, Cāraṇas and Gandharvas, who worshiped her with all kinds of presentations, she spoke as follows.
SB 10.4.12 O Kāmsa, you fool, what will be the use of killing me? The Supreme

Personality of Godhead, who has been your enemy from the very beginning and who will certainly kill you, has already taken His birth somewhere else. Therefore, do not unnecessarily kill other children.	and madness. They are influenced by the immediate cause, which they are busy counteracting, because they have no knowledge of the remote, supreme cause, the Personality of Godhead.
SB 10.4.13 After speaking to Kāṁsa in this way, the goddess Durgā, Yogamāyā, appeared in different places, such as Vārāṇasī, and became celebrated by different names, such as Annapūrnā, Durgā, Kālī and Bhadrā.	SB 10.4.28 Śukadeva Gosvāmī continued: Thus having been addressed in purity by Devakī and Vasudeva, who were very much appeased, Kāṁsa felt pleased, and with their permission he entered his home.
SB 10.4.14 After hearing the words of the goddess Durgā, Kāṁsa was struck with wonder. Thus he approached his sister Devakī and brother-in-law Vasudeva, released them immediately from their shackles, and very humbly spoke as follows.	SB 10.4.29 After that night passed, Kāṁsa summoned his ministers and informed them of all that had been spoken by Yogamāyā [who had revealed that He who was to slay Kāṁsa had already been born somewhere else].
SB 10.4.15 Alas, my sister! Alas, my brother-in-law! I am indeed so sinful that exactly like a man-eater [Rākṣasa] who eats his own child, I have killed so many sons born of you.	SB 10.4.30 After hearing their master's statement, the envious asuras, who were enemies of the demigods and were not very expert in their dealings, advised Kāṁsa as follows.
SB 10.4.16 Being merciless and cruel, I have forsaken all my relatives and friends. Therefore, like a person who has killed a brāhmaṇa, I do not know to which planet I shall go, either after death or while breathing.	SB 10.4.31 If this is so, O King of the Bhoja dynasty, beginning today we shall kill all the children born in all the villages, towns and pasturing grounds within the past ten days or slightly more.
SB 10.4.17 Alas, not only human beings but sometimes even providence lies. And I am so sinful that I believed the omen of providence and killed so many of my sister's children.	SB 10.4.32 The demigods always fear the sound of your bowstring. They are constantly in anxiety, afraid of fighting. Therefore, what can they do by their endeavors to harm you?
SB 10.4.18 O great souls, your children have suffered their own misfortune. Therefore, please do not lament for them. All living entities are under the control of the Supreme, and they cannot always live together.	SB 10.4.33 While being pierced by your arrows, which you discharged on all sides, some of them, who were injured by the multitude of arrows but who desired to live, fled the battlefield, intent on escaping.
SB 10.4.19 In this world, we can see that pots, dolls and other products of the earth appear, break and then disappear, mixing with the earth. Similarly, the bodies of all conditioned living entities are annihilated, but the living entities, like the earth itself, are unchanging and never annihilated [na hanyate hanyamāne śarīre [Bg. 2.20]].	SB 10.4.34 Defeated and bereft of all weapons, some of the demigods gave up fighting and praised you with folded hands, and some of them, appearing before you with loosened garments and hair, said, "O lord, we are very much afraid of you."
SB 10.4.20 One who does not understand the constitutional position of the body and the soul [ātmā] becomes too attached to the bodily concept of life. Consequently, because of attachment to the body and its by-products, he feels affected by union with and separation from his family, society and nation. As long as this continues, one continues his material life. [Otherwise, one is liberated.]	SB 10.4.35 When the demigods are bereft of their chariots, when they forget how to use weapons, when they are fearful or attached to something other than fighting, or when their bows are broken and they have thus lost the ability to fight, Your Majesty does not kill them.
SB 10.4.21 My dear sister Devakī, all good fortune unto you. Everyone suffers and enjoys the results of his own work under the control of providence. Therefore, although your sons have unfortunately been killed by me, please do not lament for them.	SB 10.4.36 The demigods boast uselessly while away from the battlefield. Only where there is no fighting can they show their prowess. Therefore, from such demigods we have nothing to fear. As for Lord Viṣṇu, He is in seclusion in the core of the hearts of the yogīs. As for Lord Śiva, he has gone to the forest. And as for Lord Brahmā, he is always engaged in austerities and meditation. The other demigods, headed by Indra, are devoid of prowess. Therefore you have nothing to fear.
SB 10.4.22 In the bodily conception of life, one remains in darkness, without self-realization, thinking, "I am being killed" or "I have killed my enemies." As long as a foolish person thus considers the self to be the killer of the killed, he continues to be responsible for material obligations, and consequently he suffers the reactions of happiness and distress.	SB 10.4.37 Nonetheless, because of their enmity, our opinion is that the demigods should not be neglected. Therefore, to uproot them completely, engage us in fighting with them, for we are ready to follow you.
SB 10.4.23 Kāṁsa begged, "My dear sister and brother-in-law, please be merciful to such a poor-hearted person as me, since both of you are saintly persons. Please excuse my atrocities." Having said this, Kāṁsa fell at the feet of Vasudeva and Devakī, his eyes full of tears of regret.	SB 10.4.38 As a disease, if initially neglected, becomes acute and impossible to cure, or as the senses, if not controlled at first, are impossible to control later, an enemy, if neglected in the beginning, later becomes insurmountable.
SB 10.4.24 Fully believing in the words of the goddess Durgā, Kāṁsa exhibited his familial affection for Devakī and Vasudeva by immediately releasing them from their iron shackles.	SB 10.4.39 The foundation of all the demigods is Lord Viṣṇu, who lives and is worshiped wherever there are religious principles, traditional culture, the Vedas, cows, brāhmaṇas, austerities, and sacrifices with proper remuneration.
SB 10.4.25 When Devakī saw her brother actually repentant while explaining ordained events, she was relieved of all anger. Similarly, Vasudeva was also free from anger. Smiling, he spoke to Kāṁsa as follows.	SB 10.4.40 O King, we, who are your adherents in all respects, shall therefore kill the Vedic brāhmaṇas, the persons engaged in offering sacrifices and austerities, and the cows that supply milk, from which clarified butter is obtained for the ingredients of sacrifice.
SB 10.4.26 O great personality Kāṁsa, only by the influence of ignorance does one accept the material body and bodily ego. What you have said about this philosophy is correct. Persons in the bodily concept of life, lacking self-realization, differentiate in terms of "This is mine" and "This belongs to another."	SB 10.4.41 The brāhmaṇas, the cows, Vedic knowledge, austerity, truthfulness, control of the mind and senses, faith, mercy, tolerance and sacrifice are the different parts of the body of Lord Viṣṇu, and they are the paraphernalia for a godly civilization.
SB 10.4.27 Persons with the vision of differentiation are imbued with the material qualities lamentation, jubilation, fear, envy, greed, illusion	SB 10.4.42 Lord Viṣṇu, the Supersoul within the core of everyone's heart, is the ultimate enemy of the asuras and is therefore known as asura-dvīṭ. He is the leader of all the demigods because all the demigods, including Lord Śiva and Lord Brahmā, exist under His protection. The great saintly persons, sages and Vaiṣṇavas also depend upon Him. To persecute the Vaiṣṇavas, therefore, is the only way to kill Viṣṇu.
	SB 10.4.43

Śukadeva Gosvāmī continued: Thus, having considered the instructions of his bad ministers, Kāmsa, who was bound by the laws of Yamarāja and devoid of good intelligence because he was a demon, decided to persecute the saintly persons, the brāhmaṇas, as the only way to achieve his own good fortune.
SB 10.4.44 These demons, the followers of Kāmsa, were expert at persecuting others, especially the Vaiṣṇavas, and could assume any form they desired. After giving these demons permission to go everywhere and persecute the saintly persons, Kāmsa entered his palace.
SB 10.4.45 Surcharged with passion and ignorance and not knowing what was good or bad for them, the asuras, for whom impending death was waiting, began the persecution of the saintly persons.
SB 10.4.46 My dear King, when a man persecutes great souls, all his benedictions of longevity, beauty, fame, religion, blessings and promotion to higher planets will be destroyed.
SB 10.5: The Meeting of Nanda Mahārāja and Vasudeva
SB 10.5.1, SB 10.5.2, SB 10.5.1-2 Śukadeva Gosvāmī said: Nanda Mahārāja was naturally very magnanimous, and when Lord Śrī Kṛṣṇa appeared as his son, he was overwhelmed by jubilation. Therefore, after bathing and purifying himself and dressing himself properly, he invited brāhmaṇas who knew how to recite Vedic mantras. After having these qualified brāhmaṇas recite auspicious Vedic hymns, he arranged to have the Vedic birth ceremony celebrated for his newborn child according to the rules and regulations, and he also arranged for worship of the demigods and forefathers.
SB 10.5.3 Nanda Mahārāja gave two million cows, completely decorated with cloth and jewels, in charity to the brāhmaṇas. He also gave them seven hills of grain, covered with jewels and with cloth decorated with golden embroidery.
SB 10.5.4 O King, by the passing of time, land and other material possessions are purified; by bathing, the body is purified; and by being cleansed, unclean things are purified. By purificatory ceremonies, birth is purified; by austerity, the senses are purified; and by worship and charity offered to the brāhmaṇas, material possessions are purified. By satisfaction, the mind is purified; and by self-realization, or Kṛṣṇa consciousness, the soul is purified.
SB 10.5.5 The brāhmaṇas recited auspicious Vedic hymns, which purified the environment by their vibration. The experts in reciting old histories like the Purāṇas, the experts in reciting the histories of royal families, and general reciters all chanted, while singers sang and many kinds of musical instruments, like bheris and dundubhis, played in accompaniment.
SB 10.5.6 Vrajapura, the residence of Nanda Mahārāja, was fully decorated with varieties of festoons and flags, and in different places, gates were made with varieties of flower garlands, pieces of cloth, and mango leaves. The courtyards, the gates near the roads, and everything within the rooms of the houses were perfectly swept and washed with water.
SB 10.5.7 The cows, the bulls and the calves were thoroughly smeared with a mixture of turmeric and oil, mixed with varieties of minerals. Their heads were bedecked with peacock feathers, and they were garlanded and covered with cloth and golden ornaments.
SB 10.5.8 O King Parīkṣit, the cowherd men dressed very opulently with valuable ornaments and garments such as coats and turbans. Decorated in this way and carrying various presentations in their hands, they approached the house of Nanda Mahārāja.
SB 10.5.9 The gopi wives of the cowherd men were very pleased to hear that mother Yaśodā had given birth to a son, and they began to decorate themselves very nicely with proper dresses, ornaments, black ointment for the eyes, and so on.
SB 10.5.10 Their lotuslike faces extraordinarily beautiful, being decorated with saffron and newly grown kunkuma, the wives of the cowherd men hurried to the house of mother Yaśodā with presentations in their hands. Because of natural beauty, the wives had full hips and full breasts, which moved as they hurried along.
SB 10.5.11 In the ears of the gopīs were brilliantly polished jeweled earrings,

and from their necks hung metal lockets. Their hands were decorated with bangles, their dresses were of varied colors, and from their hair, flowers fell onto the street like showers. Thus while going to the house of Mahārāja Nanda, the gopīs, their earrings, breasts and garlands moving, were brilliantly beautiful.
SB 10.5.12 Offering blessings to the newborn child, Kṛṣṇa, the wives and daughters of the cowherd men said, "May You become the King of Vraja and long maintain all its inhabitants." They sprinkled a mixture of turmeric powder, oil and water upon the birthless Supreme Lord and offered their prayers.
SB 10.5.13 Now that the all-pervading, unlimited Lord Kṛṣṇa, the master of the cosmic manifestation, had arrived within the estate of Mahārāja Nanda, various types of musical instruments resounded to celebrate the great festival.
SB 10.5.14 In gladness, the cowherd men enjoyed the great festival by splashing one another's bodies with a mixture of curd, condensed milk, butter and water. They threw butter on one another and smeared it on one another's bodies.
SB 10.5.15, SB 10.5.16, SB 10.5.15-16 The great-minded Mahārāja Nanda gave clothing, ornaments and cows in charity to the cowherd men in order to please Lord Viṣṇu, and thus he improved the condition of his own son in all respects. He distributed charity to the sūtas, the māgadhas, the vandīs, and men of all other professions, according to their educational qualifications, and satisfied everyone's desires.
SB 10.5.17 The most fortunate Rohiṇī, the mother of Baladeva, was honored by Nanda Mahārāja and Yaśodā, and thus she also dressed gorgeously and decorated herself with a necklace, a garland and other ornaments. She was busy wandering here and there to receive the women who were guests at the festival.
SB 10.5.18 O Mahārāja Parīkṣit, the home of Nanda Mahārāja is eternally the abode of the Supreme Personality of Godhead and His transcendental qualities and is therefore always naturally endowed with the opulence of all wealth. Yet beginning from Lord Kṛṣṇa's appearance there, it became the place for the pastimes of the goddess of fortune.
SB 10.5.19 Śukadeva Gosvāmī continued: Thereafter, my dear King Parīkṣit, O best protector of the Kuru dynasty, Nanda Mahārāja appointed the local cowherd men to protect Gokula and then went to Mathurā to pay the yearly taxes to King Kāmsa.
SB 10.5.20 When Vasudeva heard that Nanda Mahārāja, his very dear friend and brother, had come to Mathurā and already paid the taxes to Kāmsa, he went to Nanda Mahārāja's residence.
SB 10.5.21 When Nanda Mahārāja heard that Vasudeva had come, he was overwhelmed with love and affection, being as pleased as if his body had regained its life. Seeing Vasudeva suddenly present, he got up and embraced him with both arms.
SB 10.5.22 O Mahārāja Parīkṣit, having thus been received and welcomed by Nanda Mahārāja with honor, Vasudeva sat down very peacefully and inquired about his own two sons because of intense love for them.
SB 10.5.23 My dear brother Nanda Mahārāja, at an advanced age you had no son at all and were hopeless of having one. Therefore, that you now have a son is a sign of great fortune.
SB 10.5.24 It is also by good fortune that I am seeing you. Having obtained this opportunity, I feel as if I have taken birth again. Even though one is present in this world, to meet with intimate friends and dear relatives in this material world is extremely difficult.
SB 10.5.25 Many planks and sticks, unable to stay together, are carried away by the force of a river's waves. Similarly, although we are intimately related with friends and family members, we are unable to stay together because of our varied past deeds and the waves of time.
SB 10.5.26 My dear friend Nanda Mahārāja, in the place where you are living with your friends, is the forest favorable for the animals, the cows? I hope there is no disease or inconvenience. The place must be full of water, grass and other plants.
SB 10.5.27 My son Baladeva, being raised by you and your wife, Yaśodādevī,

considers you His father and mother. Is he living very peacefully in your home with His real mother, Rohiṇī?
SB 10.5.28 When one's friends and relatives are properly situated, one's religion, economic development and sense gratification, as described in the Vedic literatures, are beneficial. Otherwise, if one's friends and relatives are in distress, these three cannot offer any happiness.
SB 10.5.29 Nanda Mahārāja said: Alas, King Kaṁsa killed so many of your children, born of Devakī. And your one daughter, the youngest child of all, entered the heavenly planets.
SB 10.5.30 Every man is certainly controlled by destiny, which determines the results of one's fruitive activities. In other words, one has a son or daughter because of unseen destiny, and when the son or daughter is no longer present, this also is due to unseen destiny. Destiny is the ultimate controller of everyone. One who knows this is never bewildered.
SB 10.5.31 Vasudeva said to Nanda Mahārāja: Now, my dear brother, since you have paid the annual taxes to Kaṁsa and have also seen me, do not stay in this place for many days. It is better to return to Gokula, since I know that there may be some disturbances there.
SB 10.5.32 Śukadeva Gosvāmī said: After Vasudeva advised Nanda Mahārāja in this way, Nanda Mahārāja and his associates, the cowherd men, took permission from Vasudeva, yoked their bulls to the bullock carts, and started riding for Gokula.
SB 10.6: The Killing of the Demon Pūtanā
SB 10.6.1 Śukadeva Gosvāmī continued: My dear King, while Nanda Mahārāja was on the way home, he considered that what Vasudeva had said could not be false or useless. There must have been some danger of disturbances in Gokula. As Nanda Mahārāja thought about the danger for his beautiful son, Kṛṣṇa, he was afraid, and he took shelter at the lotus feet of the supreme controller.
SB 10.6.2 While Nanda Mahārāja was returning to Gokula, the same fierce Pūtanā whom Kaṁsa had previously engaged to kill babies was wandering about in the towns, cities and villages, doing her nefarious duty.
SB 10.6.3 My dear King, wherever people in any position perform their occupational duties of devotional service by chanting and hearing [śravaṇaṁ kīrtanaṁ viṣṇoḥ SB 7.5.23], there cannot be any danger from bad elements. Therefore there was no need for anxiety about Gokula while the Supreme Personality of Godhead was personally present.
SB 10.6.4 Once upon a time, Pūtanā Rākṣasī, who could move according to her desire and was wandering in outer space, converted herself by mystic power into a very beautiful woman and thus entered Gokula, the abode of Nanda Mahārāja.
SB 10.6.5, SB 10.6.6, SB 10.6.5-6 Her hips were full, her breasts were large and firm, seeming to overburden her slim waist, and she was dressed very nicely. Her hair, adorned with a garland of mallikā flowers, was scattered about her beautiful face. Her earrings were brilliant, and as she smiled very attractively, glancing upon everyone, her beauty drew the attention of all the inhabitants of Vraja, especially the men. When the gopīs saw her, they thought that the beautiful goddess of fortune, holding a lotus flower in her hand, had come to see her husband, Kṛṣṇa.
SB 10.6.7 While searching for small children, Pūtanā, whose business was to kill them, entered the house of Nanda Mahārāja unobstructed, having been sent by the superior potency of the Lord. Without asking anyone's permission, she entered Nanda Mahārāja's room, where she saw the child sleeping in bed, His unlimited power covered like a powerful fire covered by ashes. She could understand that this child was not ordinary, but was meant to kill all demons.
SB 10.6.8 Lord Śrī Kṛṣṇa, the all-pervading Supersoul, lying on the bed, understood that Pūtanā, a witch who was expert in killing small children, had come to kill Him. Therefore, as if afraid of her, Kṛṣṇa closed His eyes. Thus Pūtanā took upon her lap Him who was to be her own annihilation, just as an unintelligent person places a sleeping snake on his lap, thinking the snake to be a rope.
SB 10.6.9 Pūtanā Rākṣasī's heart was fierce and cruel, but she looked like a

very affectionate mother. Thus she resembled a sharp sword in a soft sheath. Although seeing her within the room, Yaśodā and Rohiṇī, overwhelmed by her beauty, did not stop her, but remained silent because she treated the child like a mother.
SB 10.6.10 On that very spot, the fiercely dangerous Rākṣasī took Kṛṣṇa on her lap and pushed her breast into His mouth. The nipple of her breast was smeared with a dangerous, immediately effective poison, but the Supreme Personality of Godhead, Kṛṣṇa, becoming very angry at her, took hold of her breast, squeezed it very hard with both hands, and sucked out both the poison and her life.
SB 10.6.11 Unbearably pressed in every vital point, the demon Pūtanā began to cry, "Please leave me, leave me! Suck my breast no longer!" Perspiring, her eyes wide open and her arms and legs flailing, she cried very loudly again and again.
SB 10.6.12 As Pūtanā screamed loudly and forcefully, the earth with its mountains, and outer space with its planets, trembled. The lower planets and all directions vibrated, and people fell down, fearing that thunderbolts were falling upon them.
SB 10.6.13 In this way the demon Pūtanā, very much aggrieved because her breast was being attacked by Kṛṣṇa, lost her life. O King Parīkṣit, opening her mouth wide and spreading her arms, legs and hair, she fell down in the pasturing ground in her original form as a Rākṣasī, as Vṛtrāsura had fallen when killed by the thunderbolt of Indra.
SB 10.6.14 O King Parīkṣit, when the gigantic body of Pūtanā fell to the ground, it smashed all the trees within a limit of twelve miles. Appearing in a gigantic body, she was certainly extraordinary.
SB 10.6.15, SB 10.6.16, SB 10.6.17, SB 10.6.15-17 The Rākṣasī's mouth was full of teeth, each resembling the front of a plow, her nostrils were deep like mountain caves, and her breasts resembled big slabs of stone fallen from a hill. Her scattered hair was the color of copper. The sockets of her eyes appeared like deep blind wells, her fearful thighs resembled the banks of a river, her arms, legs and feet seemed like big bridges, and her abdomen appeared like a dried-up lake. The hearts, ears and heads of the cowherd men and women were already shocked by the Rākṣasī's screaming, and when they saw the fierce wonder of her body, they were even more frightened.
SB 10.6.18 Without fear, the child Kṛṣṇa was playing on the upper portion of Pūtanā Rākṣasī's breast, and when the gopīs saw the child's wonderful activities, they immediately came forward with great jubilation and picked Him up.
SB 10.6.19 Thereafter, mother Yaśodā and Rohiṇī, along with the other elderly gopīs, waved about the switch of a cow to give full protection to the child Śrī Kṛṣṇa.
SB 10.6.20 The child was thoroughly washed with cow urine and then smeared with the dust raised by the movements of the cows. Then different names of the Lord were applied with cow dung on twelve different parts of His body, beginning with the forehead, as done in applying tilaka. In this way, the child was given protection.
SB 10.6.21 The gopīs first executed the process of ācamana, drinking a sip of water from the right hand. They purified their bodies and hands with the nyāsa-mantra and then applied the same mantra upon the body of the child.
SB 10.6.22, SB 10.6.23, SB 10.6.22-23 [Śukadeva Gosvāmī informed Mahārāja Parīkṣit that the gopīs, following the proper system, protected Kṛṣṇa, their child, with this mantra.] May Aja protect Your legs, may Maṇimān protect Your knees, Yajña Your thighs, Acyuta the upper part of Your waist, and Hayagrīva Your abdomen. May Keśava protect Your heart, Īśa Your chest, the sun-god Your neck, Viṣṇu Your arms, Urukrama Your face, and Īśvara Your head. May Cakrī protect You from the front; may Śrī Hari, Gadādhari, the carrier of the club, protect You from the back; and may the carrier of the bow, who is known as the enemy of Madhu, and Lord Ajana, the carrier of the sword, protect Your two sides. May Lord Urugāya, the carrier of the conchshell, protect You from all corners; may Upendra protect You from above; may Garuḍa protect You on the ground; and may Lord Haladhara, the Supreme Person, protect You on all sides.
SB 10.6.24 May Hṛṣīkeṣa protect Your senses, and Nārāyaṇa Your life air. May the master of Śvetadvīpa protect the core of Your heart, and may Lord Yogeśvara protect Your mind.

SB 10.6.25, SB 10.6.26, SB 10.6.25-26
May Lord Prṣṇigarbha protect Your intelligence, and the Supreme Personality of Godhead Your soul. While You are playing, may Govinda protect You, and while You are sleeping may Mādhava protect You. May Lord Vaikuṅṭha protect You while You are walking, and may Lord Nārāyaṇa, the husband of the goddess of fortune, protect You while You are sitting. Similarly, may Lord Yajñabhuk, the fearful enemy of all evil planets, always protect You while You enjoy life.

SB 10.6.27, SB 10.6.28, SB 10.6.29, SB 10.6.27-29
The evil witches known as Dākinīs, Yātudhānīs and Kuṣmāṇḍas are the greatest enemies of children, and the evil spirits like Bhūtas, Pretas, Piśācas, Yakṣas, Rākṣasas and Vināyakas, as well as witches like Koṭarā, Revatī, Jyeṣṭhā, Pūtanā and Mātrkā, are always ready to give trouble to the body, the life air and the senses, causing loss of memory, madness and bad dreams. Like the most experienced evil stars, they all create great disturbances, especially for children, but one can vanquish them simply by uttering Lord Viṣṇu's name, for when Lord Viṣṇu's name resounds, all of them become afraid and go away.

SB 10.6.30
Śrīla Śukadeva Gosvāmī continued: All the gopīs, headed by mother Yaśodā, were bound by maternal affection. After they thus chanted mantras to protect the child, mother Yaśodā gave the child the nipple of her breast to suck and then got Him to lie down on His bed.

SB 10.6.31
Meanwhile, all the cowherd men, headed by Nanda Mahārāja, returned from Mathurā, and when they saw on the way the gigantic body of Pūtanā lying dead, they were struck with great wonder.

SB 10.6.32
Nanda Mahārāja and the other gopas exclaimed: My dear friends, you must know that Ānakadundubhi, Vasudeva, has become a great saint or a master of mystic power. Otherwise how could he have foreseen this calamity and predicted it to us?

SB 10.6.33
The inhabitants of Vraja cut the gigantic body of Pūtanā into pieces with the help of axes. Then they threw the pieces far away, covered them with wood and burned them to ashes.

SB 10.6.34
Because of Kṛṣṇa's having sucked the breast of the Rākṣasi Pūtanā, when Kṛṣṇa killed her she was immediately freed of all material contamination. Her sinful reactions automatically vanished, and therefore when her gigantic body was being burnt, the smoke emanating from her body was fragrant like aguru incense.

SB 10.6.35, SB 10.6.36, SB 10.6.35-36
Pūtanā was always hankering for the blood of human children, and with that desire she came to kill Kṛṣṇa; but because she offered her breast to the Lord, she attained the greatest achievement. What then is to be said of those who had natural devotion and affection for Kṛṣṇa as mothers and who offered Him their breasts to suck or offered something very dear, as a mother offers something to a child?

SB 10.6.37, SB 10.6.38, SB 10.6.37-38
The Supreme Personality of Godhead, Kṛṣṇa, is always situated within the core of the heart of the pure devotee, and He is always offered prayers by such worshipable personalities as Lord Brahmā and Lord Śiva. Because Kṛṣṇa embraced Pūtanā's body with great pleasure and sucked her breast, although she was a great witch, she attained the position of a mother in the transcendental world and thus achieved the highest perfection. What then is to be said of the cows whose nipples Kṛṣṇa sucked with great pleasure and who offered their milk very jubilantly with affection exactly like that of a mother?

SB 10.6.39, SB 10.6.40, SB 10.6.39-40
The Supreme Personality of Godhead, Kṛṣṇa, is the bestower of many benedictions, including liberation [kaivalya], or oneness with the Brahman effulgence. For that Personality of Godhead, the gopīs always felt maternal love, and Kṛṣṇa sucked their breasts with full satisfaction. Therefore, because of their relationship as mother and son, although the gopīs were engaged in various family activities, one should never think that they returned to this material world after leaving their bodies.

SB 10.6.41
Upon smelling the fragrance of the smoke emanating from Pūtanā's burning body, many inhabitants of Vrajabhūmi in distant places were astonished. "Where is this fragrance coming from?" they asked. Thus they went to the spot where Pūtanā's body was being burnt.

SB 10.6.42
When the inhabitants of Vraja who had come from distant places heard the whole story of how Pūtanā had come and then been killed

by Kṛṣṇa, they were certainly astonished, and they offered their blessings to the child for His wonderful deed of killing Pūtanā. Nanda Mahārāja, of course, was very much obliged to Vasudeva, who had foreseen the incident, and simply thanked him, thinking how wonderful Vasudeva was.

SB 10.6.43
O Mahārāja Parīkṣit, best of the Kurus, Nanda Mahārāja was very liberal and simple. He immediately took his son Kṛṣṇa on his lap as if Kṛṣṇa had returned from death, and by formally smelling his son's head, Nanda Mahārāja undoubtedly enjoyed transcendental bliss.

SB 10.6.44
Any person who hears with faith and devotion about how Kṛṣṇa, the Supreme Personality of Godhead, killed Pūtanā, and who thus invests his hearing in such childhood pastimes of Kṛṣṇa, certainly attains attachment for Govinda, the supreme, original person.

SB 10.7: The Killing of the Demon Tṛṇāvarta

SB 10.7.1, SB 10.7.2, SB 10.7.1-2
King Parīkṣit said: My lord, Śukadeva Gosvāmī, all the various activities exhibited by the incarnations of the Supreme Personality of Godhead are certainly pleasing to the ear and to the mind. Simply by one's hearing of these activities, the dirty things in one's mind immediately vanish. Generally we are reluctant to hear about the activities of the Lord, but Kṛṣṇa's childhood activities are so attractive that they are automatically pleasing to the mind and ear. Thus one's attachment for hearing about material things, which is the root cause of material existence, vanishes, and one gradually develops devotional service to the Supreme Lord, attachment for Him, and friendship with devotees who give us the contribution of Kṛṣṇa consciousness. If you think it fit, kindly speak about those activities of the Lord.

SB 10.7.3
Please describe other pastimes of Kṛṣṇa, the Supreme Personality, who appeared on this planet earth, imitating a human child and performing wonderful activities like killing Pūtanā.

SB 10.7.4
Śukadeva Gosvāmī said: When mother Yaśodā's baby was slanting His body to attempt to rise and turn around, this attempt was observed by a Vedic ceremony. In such a ceremony, called utthāna, which is performed when a child is due to leave the house for the first time, the child is properly bathed. Just after Kṛṣṇa turned three months old, mother Yaśodā celebrated this ceremony with other women of the neighborhood. On that day, there was a conjunction of the moon with the constellation Rohiṇī. As the brāhmaṇas joined by chanting Vedic hymns and professional musicians also took part, this great ceremony was observed by mother Yaśodā

SB 10.7.5
After completing the bathing ceremony for the child, mother Yaśodā received the brāhmaṇas by worshiping them with proper respect and giving them ample food grains and other eatables, clothing, desirable cows, and garlands. The brāhmaṇas properly chanted Vedic hymns to observe the auspicious ceremony, and when they finished and mother Yaśodā saw that the child felt sleepy, she lay down on the bed with the child until He was peacefully asleep.

SB 10.7.6
The liberal mother Yaśodā, absorbed in celebrating the utthāna ceremony, was busy receiving guests, worshiping them with all respect and offering them clothing, cows, garlands and grains. Thus she could not hear the child crying for His mother. At that time, the child Kṛṣṇa, demanding to drink the milk of His mother's breast, angrily threw His legs upward.

SB 10.7.7
Lord Śrī Kṛṣṇa was lying down underneath the handcart in one corner of the courtyard, and although His little legs were as soft as leaves, when He struck the cart with His legs, it turned over violently and collapsed. The wheels separated from the axle, the hubs and spokes fell apart, and the pole of the handcart broke. On the cart there were many little utensils made of various metals, and all of them scattered hither and thither.

SB 10.7.8
When mother Yaśodā and the other ladies who had assembled for the utthāna festival, and all the men, headed by Nanda Mahārāja, saw the wonderful situation, they began to wonder how the handcart had collapsed by itself. They began to wander here and there, trying to find the cause, but were unable to do so.

SB 10.7.9
The assembled cowherd men and ladies began to contemplate how this thing had happened. "Is it the work of some demon or evil planet?" they asked. At that time, the small children present asserted that the cart had been kicked apart by the baby Kṛṣṇa. As soon as the crying baby had kicked the cart's wheel, the cart had collapsed.

There was no doubt about it.
SB 10.7.10 The assembled gopīs and gopas, unaware that Kṛṣṇa is always unlimited, could not believe that baby Kṛṣṇa had such inconceivable power. They could not believe the statements of the children, and therefore they neglected these statements as being childish talk.
SB 10.7.11 Thinking that some bad planet had attacked Kṛṣṇa, mother Yaśodā picked up the crying child and allowed Him to suck her breast. Then she called for experienced brāhmaṇas to chant Vedic hymns and perform an auspicious ritualistic ceremony.
SB 10.7.12 After the strong, stout cowherd men assembled the pots and paraphernalia on the handcart and set it up as before, the brāhmaṇas performed a ritualistic ceremony with a fire sacrifice to appease the bad planet, and then, with rice grains, kuśa, water and curd, they worshiped the Supreme Lord.
SB 10.7.13, SB 10.7.14, SB 10.7.15, SB 10.7.13-15 When brāhmaṇas are free from envy, untruthfulness, unnecessary pride, grudges, disturbance by the opulence of others, and false prestige, their blessings never go in vain. Considering this, Nanda Mahārāja soberly took Kṛṣṇa on his lap and invited such truthful brāhmaṇas to perform a ritualistic ceremony according to the holy hymns of the Sāma Veda, Rg Veda and Yajur Veda. Then, while the hymns were being chanted, he bathed the child with water mixed with pure herbs, and after performing a fire ceremony, he sumptuously fed all the brāhmaṇas with first-class grains and other food.
SB 10.7.16 Nanda Mahārāja, for the sake of the affluence of his own son Kṛṣṇa, gave the brāhmaṇas cows fully decorated with garments, flower garlands and gold necklaces. These cows, fully qualified to give ample milk, were given to the brāhmaṇas in charity, and the brāhmaṇas accepted them and bestowed blessings upon the whole family, and especially upon Kṛṣṇa.
SB 10.7.17 The brāhmaṇas, who were completely expert in chanting the Vedic hymns, were all yogīs fully equipped with mystic powers. Whatever blessings they spoke were certainly never fruitless.
SB 10.7.18 One day, a year after Kṛṣṇa's appearance, mother Yaśodā was patting her son on her lap. But suddenly she felt the child to be heavier than a mountain peak, and she could no longer bear His weight.
SB 10.7.19 Feeling the child to be as heavy as the entire universe and therefore being anxious, thinking that perhaps the child was being attacked by some other ghost or demon, the astonished mother Yaśodā put the child down on the ground and began to think of Nārāyaṇa. Foreseeing disturbances, she called for the brāhmaṇas to counteract this heaviness, and then she engaged in her other household affairs. She had no alternative than to remember the lotus feet of Nārāyaṇa, for she could not understand that Kṛṣṇa was the original source of everything.
SB 10.7.20 While the child was sitting on the ground, a demon named Trṇāvarta, who was a servant of Kamsa's, came there as a whirlwind, at Kamsa's instigation, and very easily carried the child away into the air.
SB 10.7.21 Covering the whole land of Gokula with particles of dust, that demon, acting as a strong whirlwind, covered everyone's vision and began vibrating everywhere with a greatly fearful sound.
SB 10.7.22 For a moment, the whole pasturing ground was overcast with dense darkness from the dust storm, and mother Yaśodā was unable to find her son where she had placed Him.
SB 10.7.23 Because of the bits of sand thrown about by Trṇāvarta, people could not see themselves or anyone else, and thus they were illusioned and disturbed.
SB 10.7.24 Because of the dust storm stirred up by the strong whirlwind, mother Yaśodā could find no trace of her son, nor could she understand why. Thus she fell down on the ground like a cow who has lost her calf and began to lament very pitifully.
SB 10.7.25 When the force of the dust storm and the winds subsided, Yaśodā's friends, the other gopīs, approached mother Yaśodā, hearing her pitiful crying. Not seeing Kṛṣṇa present, they too felt very much aggrieved and joined mother Yaśodā in crying, their eyes full of

tears.
SB 10.7.26 Having assumed the form of a forceful whirlwind, the demon Trṇāvarta took Kṛṣṇa very high in the sky, but when Kṛṣṇa became heavier than the demon, the demon had to stop his force and could go no further.
SB 10.7.27 Because of Kṛṣṇa's weight, Trṇāvarta considered Him to be like a great mountain or a hunk of iron. But because Kṛṣṇa had caught the demon's neck, the demon was unable to throw Him off. He therefore thought of the child as wonderful, since he could neither bear the child nor cast aside the burden.
SB 10.7.28 With Kṛṣṇa grasping him by the throat, Trṇāvarta choked, unable to make even a sound or even to move his hands and legs. His eyes popping out, the demon lost his life and fell, along with the little boy, down to the ground of Vraja.
SB 10.7.29 While the gopīs who had gathered were crying for Kṛṣṇa, the demon fell from the sky onto a big slab of stone, his limbs dislocated, as if he had been pierced by the arrow of Lord Śiva like Tripurāsura.
SB 10.7.30 The gopīs immediately picked Kṛṣṇa up from the chest of the demon and delivered Him, free from all inauspiciousness, to mother Yaśodā. Because the child, although taken into the sky by the demon, was unhurt and now free from all danger and misfortune, the gopīs and cowherd men, headed by Nanda Mahārāja, were extremely happy.
SB 10.7.31 It is most astonishing that although this innocent child was taken away by the Rākṣasa to be eaten, He has returned without having been killed or even injured. Because this demon was envious, cruel and sinful, he has been killed for his own sinful activities. This is the law of nature. An innocent devotee is always protected by the Supreme Personality of Godhead, and a sinful person is always vanquished for his sinful life.
SB 10.7.32 Nanda Mahārāja and the others said: We must previously have performed austerities for a very long time, worshiped the Supreme Personality of Godhead, performed pious activities for public life, constructing public roads and wells, and also given charity, as a result of which this boy, although faced with death, has returned to give happiness to His relatives.
SB 10.7.33 Having seen all these incidents in Bṛhadvana, Nanda Mahārāja became more and more astonished, and he remembered the words spoken to him by Vasudeva in Mathurā.
SB 10.7.34 One day mother Yaśodā, having taken Kṛṣṇa up and placed Him on her lap, was feeding Him milk from her breast with maternal affection. The milk was flowing from her breast, and the child was drinking it.
SB 10.7.35, SB 10.7.36, SB 10.7.35-36 O King Parīkṣit, when the child Kṛṣṇa was almost finished drinking His mother's milk and mother Yaśodā was touching Him and looking at His beautiful, brilliantly smiling face, the baby yawned, and mother Yaśodā saw in His mouth the whole sky, the higher planetary system and the earth, the luminaries in all directions, the sun, the moon, fire, air, the seas, islands, mountains, rivers, forests, and all kinds of living entities, moving and nonmoving.
SB 10.7.37 When mother Yaśodā saw the whole universe within the mouth of her child, her heart began to throb, and in astonishment she wanted to close her restless eyes.
SB 10.8: Lord Kṛṣṇa Shows the Universal Form Within His Mouth
SB 10.8.1 Śukadeva Gosvāmī said: O Mahārāja Parīkṣit, the priest of the Yadu dynasty, namely Gargamuni, who was highly elevated in austerity and penance, was then inspired by Vasudeva to go see Nanda Mahārāja at his home.
SB 10.8.2 When Nanda Mahārāja saw Gargamuni present at his home, Nanda was so pleased that he stood up to receive him with folded hands. Although seeing Gargamuni with his eyes, Nanda Mahārāja could appreciate that Gargamuni was adhokṣaja; that is, he was not an ordinary person seen by material senses.
SB 10.8.3 When Gargamuni had been properly received as a guest and was very comfortably seated, Nanda Mahārāja submitted with gentle and submissive words: Dear sir, because you are a devotee, you are full

in everything. Yet my duty is to serve you. Kindly order me. What can I do for you?

SB 10.8.4
O my lord, O great devotee, persons like you move from one place to another not for their own interests but for the sake of poor-hearted gr̥hasthas [householders]. Otherwise they have no interest in going from one place to another.

SB 10.8.5
O great saintly person, you have compiled the astrological knowledge by which one can understand past and present unseen things. By the strength of this knowledge, any human being can understand what he has done in his past life and how it affects his present life. This is known to you.

SB 10.8.6
My lord, you are the best of the br̥hman̥as, especially because you are fully aware of the jyotiṣ-śāstra, the astrological science. Therefore you are naturally the spiritual master of every human being. This being so, since you have kindly come to my house, kindly execute the reformatory activities for my two sons.

SB 10.8.7
Gargamuni said: My dear Nanda Mahārāja, I am the priestly guide of the Yadu dynasty. This is known everywhere. Therefore, if I perform the purificatory process for your sons, Kaṁsa will consider Them the sons of Devakī.

SB 10.8.8, SB 10.8.9, SB 10.8.8-9
Kaṁsa is both a great diplomat and a very sinful man. Therefore, having heard from Yogamāyā, the daughter of Devakī, that the child who will kill him has already been born somewhere else, having heard that the eighth pregnancy of Devakī could not bring forth a female child, and having understood your friendship with Vasudeva, Kaṁsa, upon hearing that the purificatory process has been performed by me, the priest of the Yadu dynasty, may certainly consider all these points and suspect that Kṛṣṇa is the son of Devakī and Vasudeva. Then he might take steps to kill Kṛṣṇa. That would be a catastrophe.

SB 10.8.10
Nanda Mahārāja said: My dear great sage, if you think that your performing this process of purification will make Kaṁsa suspicious, then secretly chant the Vedic hymns and perform the purifying process of second birth here in the cow shed of my house, without the knowledge of anyone else, even my relatives, for this process of purification is essential.

SB 10.8.11
Śukadeva Gosvāmī continued: Having thus been especially requested by Nanda Mahārāja to do that which he already desired to do, Gargamuni performed the name-giving ceremony for Kṛṣṇa and Balarāma in a solitary place.

SB 10.8.12
Gargamuni said: This child, the son of Rohiṇī, will give all happiness to His relatives and friends by His transcendental qualities. Therefore He will be known as Rāma. And because He will manifest extraordinary bodily strength, He will also be known as Bala. Moreover, because He unites two families—Vasudeva's family and the family of Nanda Mahārāja—He will be known as Saṅkarṣaṇa.

SB 10.8.13
Your son Kṛṣṇa appears as an incarnation in every millennium. In the past, He assumed three different colors—white, red and yellow—and now He has appeared in a blackish color. [In another Dvāpara-yuga, He appeared (as Lord Rāmacandra) in the color of śuka, a parrot.] All such incarnations have now assembled in Kṛṣṇa.]

SB 10.8.14
For many reasons, this beautiful son of yours sometimes appeared previously as the son of Vasudeva. Therefore, those who are learned sometimes call this child Vāsudeva.

SB 10.8.15
For this son of yours there are many forms and names according to His transcendental qualities and activities. These are known to me, but people in general do not understand them.

SB 10.8.16
To increase the transcendental bliss of the cowherd men of Gokula, this child will always act auspiciously for you. And by His grace only, you will surpass all difficulties.

SB 10.8.17
O Nanda Mahārāja, as recorded in history, when there was an irregular, incapable government, Indra having been dethroned, and people were being harassed and disturbed by thieves, this child appeared in order to protect the people and enable them to flourish, and He curbed the rogues and thieves.

SB 10.8.18
Demons [asuras] cannot harm the demigods, who always have Lord

Viṣṇu on their side. Similarly, any person or group attached to Kṛṣṇa is extremely fortunate. Because such persons are very much affectionate toward Kṛṣṇa, they cannot be defeated by demons like the associates of Kaṁsa [or by the internal enemies, the senses].

SB 10.8.19
In conclusion, therefore, O Nanda Mahārāja, this child of yours is as good as Nārāyaṇa. In His transcendental qualities, opulence, name, fame and influence, He is exactly like Nārāyaṇa. You should all raise this child very carefully and cautiously.

SB 10.8.20
Śrīla Śukadeva Gosvāmī continued: After Gargamuni, having instructed Nanda Mahārāja about Kṛṣṇa, departed for his own home, Nanda Mahārāja was very pleased and considered himself full of all good fortune.

SB 10.8.21
After a short time passed, both brothers, Rāma and Kṛṣṇa, began to crawl on the ground of Vraja with the strength of Their hands and knees and thus enjoy Their childhood play.

SB 10.8.22
When Kṛṣṇa and Balarāma, with the strength of Their legs, crawled in the muddy places created in Vraja by cow dung and cow urine, Their crawling resembled the crawling of serpents, and the sound of Their ankle bells was very charming. Very much pleased by the sound of other people's ankle bells, They used to follow these people as if going to Their mothers, but when They saw that these were other people, They became afraid and returned to Their real mothers, Yaśodā and Rohiṇī.

SB 10.8.23
Dressed with muddy earth mixed with cow dung and cow urine, the babies looked very beautiful, and when They went to Their mothers, both Yaśodā and Rohiṇī picked Them up with great affection, embraced Them and allowed Them to suck the milk flowing from their breasts. While sucking the breast, the babies smiled, and Their small teeth were visible. Their mothers, upon seeing those beautiful teeth, enjoyed great transcendental bliss.

SB 10.8.24
Within the house of Nanda Mahārāja, the cowherd ladies would enjoy seeing the pastimes of the babies Rāma and Kṛṣṇa. The babies would catch the ends of the calves' tails, and the calves would drag Them here and there. When the ladies saw these pastimes, they certainly stopped their household activities and laughed and enjoyed the incidents.

SB 10.8.25
When mother Yaśodā and Rohiṇī were unable to protect the babies from calamities threatened by horned cows, by fire, by animals with claws and teeth such as monkeys, dogs and cats, and by thorns, swords and other weapons on the ground, they were always in anxiety, and their household engagements were disturbed. At that time, they were fully equipoised in the transcendental ecstasy known as the distress of material affection, for this was aroused within their minds.

SB 10.8.26
O King Parīkṣit, within a very short time both Rāma and Kṛṣṇa began to walk very easily in Gokula on Their legs, by Their own strength, without the need to crawl.

SB 10.8.27
Thereafter, Lord Kṛṣṇa, along with Balarāma, began to play with the other children of the cowherd men, thus awakening the transcendental bliss of the cowherd women.

SB 10.8.28
Observing the very attractive childish restlessness of Kṛṣṇa, all the gopis in the neighborhood, to hear about Kṛṣṇa's activities again and again, would approach mother Yaśodā and speak to her as follows.

SB 10.8.29
"Our dear friend Yaśodā, your son sometimes comes to our houses before the milking of the cows and releases the calves, and when the master of the house becomes angry, your son merely smiles. Sometimes He devises some process by which He steals palatable curd, butter and milk, which He then eats and drinks. When the monkeys assemble, He divides it with them, and when the monkeys have their bellies so full that they won't take more, He breaks the pots. Sometimes, if He gets no opportunity to steal butter or milk from a house, He will be angry at the householders, and for His revenge He will agitate the small children by pinching them. Then, when the children begin crying, Kṛṣṇa will go away.

SB 10.8.30
"When the milk and curd are kept high on a swing hanging from the ceiling and Kṛṣṇa and Balarāma cannot reach it, They arrange to reach it by piling up various planks and turning upside down the mortar for grinding spices. Being quite aware of the contents of a pot, They pick holes in it. While the elderly gopis go about their

household affairs, Kṛṣṇa and Balarāma sometimes go into a dark room, brightening the place with the valuable jewels and ornaments on Their bodies and taking advantage of this light by stealing.	truth. But then again, the supreme master, by the influence of the internal potency, yogamāyā, inspired her to become absorbed in intense maternal affection for her son.
SB 10.8.31 "When Kṛṣṇa is caught in His naughty activities, the master of the house will say to Him, 'Oh, You are a thief,' and artificially express anger at Kṛṣṇa. Kṛṣṇa will then reply, 'I am not a thief. You are a thief.' Sometimes, being angry, Kṛṣṇa passes urine and stool in a neat, clean place in our houses. But now, our dear friend Yaśodā, this expert thief is sitting before you like a very good boy." Sometimes all the gopīs would look at Kṛṣṇa sitting there, His eyes fearful so that His mother would not chastise Him, and when they saw Kṛṣṇa's beautiful face, instead of chastising Him they would simply look upon His face and enjoy transcendental bliss. Mother Yaśodā would mildly smile at all this fun, and she would not want to chastise her blessed transcendental child.	SB 10.8.44 Immediately forgetting yogamāyā's illusion that Kṛṣṇa had shown the universal form within His mouth, mother Yaśodā took her son on her lap as before, feeling increased affection in her heart for her transcendental child.
SB 10.8.32 One day while Kṛṣṇa was playing with His small playmates, including Balarāma and other sons of the gopas, all His friends came together and lodged a complaint to mother Yaśodā. "Mother," they submitted, "Kṛṣṇa has eaten earth."	SB 10.8.45 The glories of the Supreme Personality of Godhead are studied through the three Vedas, the Upaniṣads, the literature of Sāṅkhya-yoga, and other Vaiṣṇava literature, yet mother Yaśodā considered that Supreme Person her ordinary child.
SB 10.8.33 Upon hearing this from Kṛṣṇa's playmates, mother Yaśodā, who was always full of anxiety over Kṛṣṇa's welfare, picked Kṛṣṇa up with her hands to look into His mouth and chastise Him. Her eyes fearful, she spoke to her son as follows.	SB 10.8.46 Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned brāhmaṇa, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?
SB 10.8.34 Dear Kṛṣṇa, why are You so restless that You have eaten dirt in a solitary place? This complaint has been lodged against You by all Your playmates, including Your elder brother, Balarāma. How is this?	SB 10.8.47 Although Kṛṣṇa was so pleased with Vasudeva and Devakī that He descended as their son, they could not enjoy Kṛṣṇa's magnanimous childhood pastimes, which are so great that simply chanting about them vanquishes the contamination of the material world. Nanda Mahārāja and Yaśodā, however, enjoyed these pastimes fully, and therefore their position is always better than that of Vasudeva and Devakī.
SB 10.8.35 Lord Śrī Kṛṣṇa replied: My dear mother, I have never eaten dirt. All My friends complaining against Me are liars. If you think they are being truthful, you can directly look into My mouth and examine it.	SB 10.8.48 Śukadeva Gosvāmī said: To follow the orders of Lord Brahmā, Droṇa, the best of the Vasus, along with his wife, Dharā, spoke to Lord Brahmā in this way.
SB 10.8.36 Mother Yaśodā challenged Kṛṣṇa, "If You have not eaten earth, then open Your mouth wide." When challenged by His mother in this way, Kṛṣṇa, the son of Nanda Mahārāja and Yaśodā, to exhibit pastimes like a human child, opened His mouth. Although the Supreme Personality of Godhead, Kṛṣṇa, who is full of all opulences, did not disturb His mother's parental affection, His opulence was automatically displayed, for Kṛṣṇa's opulence is never lost at any stage, but is manifest at the proper time.	SB 10.8.49 Droṇa and Dharā said: Please permit us to be born on the planet earth so that after our appearance, the Supreme Lord, the Personality of Godhead, the supreme controller and master of all planets, will also appear and spread devotional service, the ultimate goal of life, so that those born in this material world may very easily be delivered from the miserable condition of materialistic life by accepting this devotional service.
SB 10.8.37, SB 10.8.38, SB 10.8.39, SB 10.8.37-39 When Kṛṣṇa opened His mouth wide by the order of mother Yaśodā, she saw within His mouth all moving and nonmoving entities, outer space, and all directions, along with mountains, islands, oceans, the surface of the earth, the blowing wind, fire, the moon and the stars. She saw the planetary systems, water, light, air, sky, and creation by transformation of ahankāra. She also saw the senses, the mind, sense perception, and the three qualities goodness, passion and ignorance. She saw the time allotted for the living entities, she saw natural instinct and the reactions of karma, and she saw desires and different varieties of bodies, moving and nonmoving. Seeing all these aspects of the cosmic manifestation, along with herself and Vṛndāvana-dhāma, she became doubtful and fearful of her son's nature.	SB 10.8.50 When Brahmā said, "Yes, let it be so," the most fortunate Droṇa, who was equal to Bhagavān, appeared in Vrajapura, Vṛndāvana, as the most famous Nanda Mahārāja, and his wife, Dharā, appeared as mother Yaśodā.
SB 10.8.40 [Mother Yaśodā began to argue within herself:] Is this a dream, or is it an illusory creation by the external energy? Has this been manifested by my own intelligence, or is it some mystic power of my child?	SB 10.8.51 Thereafter, O Mahārāja Parīkṣit, best of the Bhāratas, when the Supreme Personality of Godhead became the son of Nanda Mahārāja and Yaśodā, they maintained continuous, unswerving devotional love in parental affection. And in their association, all the other inhabitants of Vṛndāvana, the gopas and gopīs, developed the culture of kṛṣṇa-bhakti.
SB 10.8.41 Therefore let me surrender unto the Supreme Personality of Godhead and offer my obeisances unto Him, who is beyond the conception of human speculation, the mind, activities, words and arguments, who is the original cause of this cosmic manifestation, by whom the entire cosmos is maintained, and by whom we can conceive of its existence. Let me simply offer my obeisances, for He is beyond my contemplation, speculation and meditation. He is beyond all of my material activities.	SB 10.8.52 Thus the Supreme Personality, Kṛṣṇa, along with Balarāma, lived in Vrajabhūmī, Vṛndāvana, just to substantiate the benediction of Brahmā. By exhibiting different pastimes in His childhood, He increased the transcendental pleasure of Nanda and the other inhabitants of Vṛndāvana.
SB 10.8.42 It is by the influence of the Supreme Lord's māyā that I am wrongly thinking that Nanda Mahārāja is my husband, that Kṛṣṇa is my son, and that because I am the queen of Nanda Mahārāja, all the wealth of cows and calves are my possessions and all the cowherd men and their wives are my subjects. Actually, I also am eternally subordinate to the Supreme Lord. He is my ultimate shelter.	SB 10.9: Mother Yaśodā Binds Lord Kṛṣṇa
SB 10.8.43 Mother Yaśodā, by the grace of the Lord, could understand the real	SB 10.9.1, SB 10.9.2, SB 10.9.1-2 Śrī Śukadeva Gosvāmī continued: One day when mother Yaśodā saw that all the maidservants were engaged in other household affairs, she personally began to churn the yogurt. While churning, she remembered the childish activities of Kṛṣṇa, and in her own way she composed songs and enjoyed singing to herself about all those activities.
	SB 10.9.3 Dressed in a saffron-yellow sari, with a belt tied about her full hips, mother Yaśodā pulled on the churning rope, laboring considerably, her bangles and earrings moving and vibrating and her whole body shaking. Because of her intense love for her child, her breasts were wet with milk. Her face, with its very beautiful eyebrows, was wet with perspiration, and mālātī flowers were falling from her hair.
	SB 10.9.4 While mother Yaśodā was churning butter, Lord Kṛṣṇa, desiring to drink the milk of her breast, appeared before her, and in order to increase her transcendental pleasure, He caught hold of the churning rod and began to prevent her from churning.
	SB 10.9.5 Mother Yaśodā then embraced Kṛṣṇa, allowed Him to sit down on

her lap, and began to look upon the face of the Lord with great love and affection. Because of her intense affection, milk was flowing from her breast. But when she saw that the milk pan on the oven was boiling over, she immediately left her son to take care of the overflowing milk, although the child was not yet fully satisfied with drinking the milk of His mother's breast.

SB 10.9.6

Being very angry and biting His reddish lips with His teeth, Kṛṣṇa, with false tears in His eyes, broke the container of yogurt with a piece of stone. Then He entered a room and began to eat the freshly churned butter in a solitary place.

SB 10.9.7

Mother Yaśodā, after taking down the hot milk from the oven, returned to the churning spot, and when she saw that the container of yogurt was broken and that Kṛṣṇa was not present, she concluded that the breaking of the pot was the work of Kṛṣṇa.

SB 10.9.8

Kṛṣṇa, at that time, was sitting on an upside-down wooden mortar for grinding spices and was distributing milk preparations such as yogurt and butter to the monkeys as He liked. Because of having stolen, He was looking all around with great anxiety, suspecting that He might be chastised by His mother. Mother Yaśodā, upon seeing Him, very cautiously approached Him from behind.

SB 10.9.9

When Lord Śrī Kṛṣṇa saw His mother, stick in hand, He very quickly got down from the top of the mortar and began to flee as if very much afraid. Although yogīs try to capture Him as Paramātmā by meditation, desiring to enter into the effulgence of the Lord with great austerities and penances, they fail to reach Him. But mother Yaśodā, thinking that same Personality of Godhead, Kṛṣṇa, to be her son, began following Kṛṣṇa to catch Him.

SB 10.9.10

While following Kṛṣṇa, mother Yaśodā, her thin waist overburdened by her heavy breasts, naturally had to reduce her speed. Because of following Kṛṣṇa very swiftly, her hair became loose, and the flowers in her hair were falling after her. Yet she did not fail to capture her son Kṛṣṇa.

SB 10.9.11

When caught by mother Yaśodā, Kṛṣṇa became more and more afraid and admitted to being an offender. As she looked upon Him, she saw that He was crying, His tears mixing with the black ointment around His eyes, and as He rubbed His eyes with His hands, He smeared the ointment all over His face. Mother Yaśodā, catching her beautiful son by the hand, mildly began to chastise Him.

SB 10.9.12

Mother Yaśodā was always overwhelmed by intense love for Kṛṣṇa, not knowing who Kṛṣṇa was or how powerful He was. Because of maternal affection for Kṛṣṇa, she never even cared to know who He was. Therefore, when she saw that her son had become excessively afraid, she threw the stick away and desired to bind Him so that He would not commit any further naughty activities.

SB 10.9.13, SB 10.9.14, SB 10.9.13-14

The Supreme Personality of Godhead has no beginning and no end, no exterior and no interior, no front and no rear. In other words, He is all-pervading. Because He is not under the influence of the element of time, for Him there is no difference between past, present and future; He exists in His own transcendental form at all times. Being absolute, beyond relativity, He is free from distinctions between cause and effect, although He is the cause and effect of everything. That unmanifested person, who is beyond the perception of the senses, had now appeared as a human child, and mother Yaśodā, considering Him her own ordinary child, bound Him to the wooden mortar with a rope.

SB 10.9.15

When mother Yaśodā was trying to bind the offending child, she saw that the binding rope was short by a distance the width of two fingers. Thus she brought another rope to join to it.

SB 10.9.16

This new rope also was short by a measurement of two fingers, and when another rope was joined to it, it was still two fingers too short. As many ropes as she joined, all of them failed; their shortness could not be overcome.

SB 10.9.17

Thus mother Yaśodā joined whatever ropes were available in the household, but still she failed in her attempt to bind Kṛṣṇa. Mother Yaśodā's friends, the elderly gopīs in the neighborhood, were smiling and enjoying the fun. Similarly, mother Yaśodā, although laboring in that way, was also smiling. All of them were struck with wonder.

SB 10.9.18

Because of mother Yaśodā's hard labor, her whole body became

covered with perspiration, and the flowers and comb were falling from her hair. When child Kṛṣṇa saw His mother thus fatigued, He became merciful to her and agreed to be bound.

SB 10.9.19

O Mahārāja Parikṣit, this entire universe, with its great, exalted demigods like Lord Śiva, Lord Brahmā and Lord Indra, is under the control of the Supreme Personality of Godhead. Yet the Supreme Lord has one transcendental attribute: He comes under the control of His devotees. This was now exhibited by Kṛṣṇa in this pastime.

SB 10.9.20

Neither Lord Brahmā, nor Lord Śiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by mother Yaśodā.

SB 10.9.21

The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.

SB 10.9.22

While mother Yaśodā was very busy with household affairs, the Supreme Lord, Kṛṣṇa, observed twin trees known as yamala-arjuna, which in a former millennium had been the demigod sons of Kuvera.

SB 10.9.23

In their former birth, these two sons, known as Nalakūvara and Maṇigrīva, were extremely opulent and fortunate. But because of pride and false prestige, they did not care about anyone, and thus Nārada Muni cursed them to become trees.

SB 10.10: Deliverance of the Yamala-arjuna Trees

SB 10.10.1

King Parikṣit inquired from Śukadeva Gosvāmī: O great and powerful saint, what was the cause of Nalakūvara's and Maṇigrīva's having been cursed by Nārada Muni? What did they do that was so abominable that even Nārada, the great sage, became angry at them? Kindly describe this to me.

SB 10.10.2, SB 10.10.3, SB 10.10.2-3

Śukadeva Gosvāmī said: O King Parikṣit, because the two sons of Kuvera had been elevated to the association of Lord Śiva, of which they were very much proud, they were allowed to wander in a garden attached to Kailāsa Hill, on the bank of the Mandākinī River. Taking advantage of this, they used to drink a kind of liquor called Vāruṇī. Accompanied by women singing after them, they would wander in that garden of flowers, their eyes always rolling in intoxication.

SB 10.10.4

Within the waters of the Mandākinī Ganges, which were crowded with gardens of lotus flowers, the two sons of Kuvera would enjoy young girls, just like two male elephants enjoying in the water with female elephants.

SB 10.10.5

O Mahārāja Parikṣit, by some auspicious opportunity for the two boys, the great saint Devarṣi Nārada once appeared there by chance. Seeing them intoxicated, with rolling eyes, he could understand their situation.

SB 10.10.6

Upon seeing Nārada, the naked young girls of the demigods were very much ashamed. Afraid of being cursed, they covered their bodies with their garments. But the two sons of Kuvera did not do so; instead, not caring about Nārada, they remained naked.

SB 10.10.7

Seeing the two sons of the demigods naked and intoxicated by opulence and false prestige, Devarṣi Nārada, in order to show them special mercy, desired to give them a special curse. Thus he spoke as follows.

SB 10.10.8

Nārada Muni said: Among all the attractions of material enjoyment, the attraction of riches bewilders one's intelligence more than having beautiful bodily features, taking birth in an aristocratic family, and being learned. When one is uneducated but falsely puffed up by wealth, the result is that one engages his wealth in enjoying wine, women and gambling.

SB 10.10.9

Unable to control their senses, rascals who are falsely proud of their riches or their birth in aristocratic families are so cruel that to maintain their perishable bodies, which they think will never grow old or die, they kill poor animals without mercy. Sometimes they kill animals merely to enjoy an excursion.

SB 10.10.10

<p>While living one may be proud of one's body, thinking oneself a very big man, minister, president or even demigod, but whatever one may be, after death this body will turn either into worms, into stool or into ashes. If one kills poor animals to satisfy the temporary whims of this body, one does not know that he will suffer in his next birth, for such a sinful miscreant must go to hell and suffer the results of his actions.</p>	<p>SB 10.10.23 Śukadeva Gosvāmī continued: Having thus spoken, the great saint Devarṣi Nārada returned to his āśrama, known as Nārāyaṇa-āśrama, and Nalakūvara and Maṇigrīva became twin arjuna trees.</p>
<p>SB 10.10.11 While alive, does this body belong to its employer, to the self, to the father, the mother, or the mother's father? Does it belong to the person who takes it away by force, to the slave master who purchases it, or to the sons who burn it in the fire? Or, if the body is not burned, does it belong to the dogs that eat it? Among the many possible claimants, who is the rightful claimant? Not to ascertain this but instead to maintain the body by sinful activities is not good.</p>	<p>SB 10.10.24 The Supreme Personality of Godhead, Śrī Kṛṣṇa, to fulfill the truthfulness of the words of the greatest devotee, Nārada, slowly went to that spot where the twin arjuna trees were standing.</p>
<p>SB 10.10.12 This body, after all, is produced by the unmanifested nature and again annihilated and merged in the natural elements. Therefore, it is the common property of everyone. Under the circumstances, who but a rascal claims this property as his own and while maintaining it commits such sinful activities as killing animals just to satisfy his whims? Unless one is a rascal, one cannot commit such sinful activities.</p>	<p>SB 10.10.25 "Although these two young men are the sons of the very rich Kuvera and I have nothing to do with them, Devarṣi Nārada is My very dear and affectionate devotee, and therefore because he wanted Me to come face to face with them, I must do so for their deliverance."</p>
<p>SB 10.10.13 Atheistic fools and rascals who are very much proud of wealth fail to see things as they are. Therefore, returning them to poverty is the proper ointment for their eyes so they may see things as they are. At least a poverty-stricken man can realize how painful poverty is, and therefore he will not want others to be in a painful condition like his own.</p>	<p>SB 10.10.26 Having thus spoken, Kṛṣṇa soon entered between the two arjuna trees, and thus the big mortar to which He was bound turned crosswise and stuck between them.</p>
<p>SB 10.10.14 By seeing their faces, one whose body has been pricked by pins can understand the pain of others who are pinpricked. Realizing that this pain is the same for everyone, he does not want others to suffer in this way. But one who has never been pricked by pins cannot understand this pain.</p>	<p>SB 10.10.27 By dragging behind Him with great force the wooden mortar tied to His belly, the boy Kṛṣṇa uprooted the two trees. By the great strength of the Supreme Person, the two trees, with their trunks, leaves and branches, trembled severely and fell to the ground with a great crash.</p>
<p>SB 10.10.15 A poverty-stricken man must automatically undergo austerities and penances because he does not have the wealth to possess anything. Thus his false prestige is vanquished. Always in need of food, shelter and clothing, he must be satisfied with what is obtained by the mercy of providence. Undergoing such compulsory austerities is good for him because this purifies him and completely frees him from false ego.</p>	<p>SB 10.10.28 Thereafter, in that very place where the two arjuna trees had fallen, two great, perfect personalities, who appeared like fire personified, came out of the two trees. The effulgence of their beauty illuminating all directions, with bowed heads they offered obeisances to Kṛṣṇa, and with hands folded they spoke the following words.</p>
<p>SB 10.10.16 Always hungry, longing for sufficient food, a poverty-stricken man gradually becomes weaker and weaker. Having no extra potency, his senses are automatically pacified. A poverty-stricken man, therefore, is unable to perform harmful, envious activities. In other words, such a man automatically gains the results of the austerities and penances adopted voluntarily by saintly persons.</p>	<p>SB 10.10.29 O Lord Kṛṣṇa, Lord Kṛṣṇa, Your opulent mysticism is inconceivable. You are the supreme, original person, the cause of all causes, immediate and remote, and You are beyond this material creation. Learned brāhmaṇas know [on the basis of the Vedic statement <i>sarvaṁ khalv idam brahma</i>] that You are everything and that this cosmic manifestation, in its gross and subtle aspects, is Your form.</p>
<p>SB 10.10.17 Saintly persons may freely associate with those who are poverty-stricken, but not with those who are rich. A poverty-stricken man, by association with saintly persons, very soon becomes uninterested in material desires, and the dirty things within the core of his heart are cleansed away.</p>	<p>SB 10.10.30, SB 10.10.31, SB 10.10.30-31 You are the Supreme Personality of Godhead, the controller of everything. The body, life, ego and senses of every living entity are Your own self. You are the Supreme Person, Viṣṇu, the imperishable controller. You are the time factor, the immediate cause, and You are material nature, consisting of the three modes passion, goodness and ignorance. You are the original cause of this material manifestation. You are the Supersoul, and therefore You know everything within the core of the heart of every living entity.</p>
<p>SB 10.10.18 Saintly persons [sādhus] think of Kṛṣṇa twenty-four hours a day. They have no other interest. Why should people neglect the association of such exalted spiritual personalities and try to associate with materialists, taking shelter of nondevotees, most of whom are proud and rich?</p>	<p>SB 10.10.32 O Lord, You exist before the creation. Therefore, who, trapped by a body of material qualities in this material world, can understand You?</p>
<p>SB 10.10.19 Therefore, since these two persons, drunk with the liquor named Vāruṇī, or Mādhvī, and unable to control their senses, have been blinded by the pride of celestial opulence and have become attached to women, I shall relieve them of their false prestige.</p>	<p>SB 10.10.33 O Lord, whose glories are covered by Your own energy, You are the Supreme Personality of Godhead. You are Saṅkarṣaṇa, the origin of creation, and You are Vāsudeva, the origin of the caturvyūha. Because You are everything and are therefore the Supreme Brahman, we simply offer our respectful obeisances unto You.</p>
<p>SB 10.10.20, SB 10.10.21, SB 10.10.22, SB 10.10.20-22 These two young men, Nalakūvara and Maṇigrīva, are by fortune the sons of the great demigod Kuvera, but because of false prestige and madness after drinking liquor, they are so fallen that they are naked but cannot understand that they are. Therefore, because they are living like trees (for trees are naked but are not conscious), these two young men should receive the bodies of trees. This will be proper punishment. Nonetheless, after they become trees and until they are released, by my mercy they will have remembrance of their past sinful activities. Moreover, by my special favor, after the expiry of one hundred years by the measurement of the demigods, they will be able to see the Supreme Personality of Godhead, Vāsudeva, face to face, and thus revive their real position as devotees.</p>	<p>SB 10.10.34, SB 10.10.35, SB 10.10.34-35 Appearing in bodies like those of an ordinary fish, tortoise and hog, You exhibit activities impossible for such creatures to perform—extraordinary, incomparable, transcendental activities of unlimited power and strength. These bodies of Yours, therefore, are not made of material elements, but are incarnations of Your Supreme Personality. You are the same Supreme Personality of Godhead, who have now appeared, with full potency, for the benefit of all living entities within this material world.</p>
	<p>SB 10.10.36 O supremely auspicious, we offer our respectful obeisances unto You, who are the supreme good. O most famous descendant and controller of the Yadu dynasty, O son of Vasudeva, O most peaceful, let us offer our obeisances unto Your lotus feet.</p>
	<p>SB 10.10.37 O supreme form, we are always servants of Your servants, especially of Nārada Muni. Now give us permission to leave for our home. It is by the grace and mercy of Nārada Muni that we have been able to see You face to face.</p>
	<p>SB 10.10.38 Henceforward, may all our words describe Your pastimes, may our ears engage in aural reception of Your glories, may our hands, legs and other senses engage in actions pleasing to You, and may our minds always think of Your lotus feet. May our heads offer our</p>

obeisances to everything within this world, because all things are also Your different forms, and may our eyes see the forms of Vaiṣṇavas, who are nondifferent from You.

SB 10.10.39
Śukadeva Gosvāmī continued: The two young demigods thus offered prayers to the Supreme Personality of Godhead. Although Śrī Kṛṣṇa, the Supreme Godhead, is the master of all and was certainly Gokuleśvara, the master of Gokula, He was bound to the wooden mortar by the ropes of the gopīs, and therefore, smiling widely, He spoke to the sons of Kuvera the following words.

SB 10.10.40
The Supreme Personality of Godhead said: The great saint Nārada Muni is very merciful. By his curse, he showed the greatest favor to both of you, who were mad after material opulence and who had thus become blind. Although you fell from the higher planet Svargaloka and became trees, you were most favored by him. I knew of all these incidents from the very beginning.

SB 10.10.41
When one is face to face with the sun, there is no longer darkness for one's eyes. Similarly, when one is face to face with a sādhu, a devotee, who is fully determined and surrendered to the Supreme Personality of Godhead, one will no longer be subject to material bondage.

SB 10.10.42
O Nalakūvara and Maṇigrīva, now you may both return home. Since you desire to be always absorbed in My devotional service, your desire to develop love and affection for Me will be fulfilled, and now you will never fall from that platform.

SB 10.10.43
Śukadeva Gosvāmī said: The Supreme Personality of Godhead having spoken to the two demigods in this way, they circumambulated the Lord, who was bound to the wooden mortar, and offered obeisances to Him. After taking the permission of Lord Kṛṣṇa, they returned to their respective homes.

SB 10.11: The Childhood Pastimes of Kṛṣṇa

SB 10.11.1
Śukadeva Gosvāmī continued: O Mahārāja Parikṣit, when the yamala-arjuna trees fell, all the cowherd men in the neighborhood, hearing the fierce sound and fearing thunderbolts, went to the spot.

SB 10.11.2
There they saw the fallen yamala-arjuna trees on the ground, but they were bewildered because even though they could directly perceive that the trees had fallen, they could not trace out the cause for their having done so.

SB 10.11.3
Kṛṣṇa was bound by the rope to the ulūkhala, the mortar, which He was dragging. But how could He have pulled down the trees? Who had actually done it? Where was the source for this incident? Considering all these astounding things, the cowherd men were doubtful and bewildered.

SB 10.11.4
Then all the cowherd boys said: It is Kṛṣṇa who has done this. When He was in between the two trees, the mortar fell crosswise. Kṛṣṇa dragged the mortar, and the two trees fell down. After that, two beautiful men came out of the trees. We have seen this with our own eyes.

SB 10.11.5
Because of intense paternal affection, the cowherd men, headed by Nanda, could not believe that Kṛṣṇa could have uprooted the trees in such a wonderful way. Therefore they could not put their faith in the words of the boys. Some of the men, however, were in doubt. "Since Kṛṣṇa was predicted to equal Nārāyaṇa," they thought, "it might be that He could have done it."

SB 10.11.6
When Nanda Mahārāja saw his own son bound with ropes to the wooden mortar and dragging it, he smiled and released Kṛṣṇa from His bonds.

SB 10.11.7
The gopīs would say, "If You dance, my dear Kṛṣṇa, then I shall give You half a sweetmeat." By saying these words or by clapping their hands, all the gopīs encouraged Kṛṣṇa in different ways. At such times, although He was the supremely powerful Personality of Godhead, He would smile and dance according to their desire, as if He were a wooden doll in their hands. Sometimes He would sing very loudly, at their bidding. In this way, Kṛṣṇa came completely under the control of the gopīs.

SB 10.11.8
Sometimes mother Yaśodā and her gopī friends would tell Kṛṣṇa, "Bring this article" or "Bring that article." Sometimes they would

order Him to bring a wooden plank, wooden shoes or a wooden measuring pot, and Kṛṣṇa, when thus ordered by the mothers, would try to bring them. Sometimes, however, as if unable to raise these things, He would touch them and stand there. Just to invite the pleasure of His relatives, He would strike His body with His arms to show that He had sufficient strength.

SB 10.11.9
To pure devotees throughout the world who could understand His activities, the Supreme Personality of Godhead, Kṛṣṇa, exhibited how much He can be subdued by His devotees, His servants. In this way He increased the pleasure of the Vrajavāsīs by His childhood activities.

SB 10.11.10
Once a woman selling fruit was calling, "O inhabitants of Vrajabhūmi, if you want to purchase some fruits, come here!" Upon hearing this, Kṛṣṇa immediately took some grains and went to barter as if He needed some fruits.

SB 10.11.11
While Kṛṣṇa was going to the fruit vendor very hastily, most of the grains He was holding fell. Nonetheless, the fruit vendor filled Kṛṣṇa's hands with fruits, and her fruit basket was immediately filled with jewels and gold.

SB 10.11.12
Once, after the uprooting of the yamala-arjuna trees, Rohiṇīdevī went to call Rāma and Kṛṣṇa, who had both gone to the riverside and were playing with the other boys with deep attention.

SB 10.11.13
Because of being too attached to playing with the other boys, Kṛṣṇa and Balarāma did not return upon being called by Rohiṇī. Therefore Rohiṇī sent mother Yaśodā to call Them back, because mother Yaśodā was more affectionate to Kṛṣṇa and Balarāma.

SB 10.11.14
Kṛṣṇa and Balarāma, being attached to Their play, were playing with the other boys although it was very late. Therefore mother Yaśodā called Them back for lunch. Because of her ecstatic love and affection for Kṛṣṇa and Balarāma, milk flowed from her breasts.

SB 10.11.15
Mother Yaśodā said: My dear son Kṛṣṇa, lotus-eyed Kṛṣṇa, come here and drink the milk of my breast. My dear darling, You must be very tired because of hunger and the fatigue of playing so long. There is no need to play any more.

SB 10.11.16
My dear Baladeva, best of our family, please come immediately with Your younger brother, Kṛṣṇa. You both ate in the morning, and now You ought to eat something more.

SB 10.11.17
Nanda Mahārāja, the King of Vraja, is now waiting to eat. O my dear son Balarāma, he is waiting for You. Therefore, come back to please us. All the boys playing with You and Kṛṣṇa should now go to their homes.

SB 10.11.18
Mother Yaśodā further told Kṛṣṇa: My dear son, because of playing all day, Your body has become covered with dust and sand. Therefore, come back, take Your bath and cleanse Yourself. Today the moon is conjoined with the auspicious star of Your birth. Therefore, be pure and give cows in charity to the brāhmaṇas.

SB 10.11.19
Just see how all Your playmates of Your own age have been cleansed and decorated with beautiful ornaments by their mothers. You should come here, and after You have taken Your bath, eaten Your lunch and been decorated with ornaments, You may play with Your friends again.

SB 10.11.20
My dear Mahārāja Parikṣit, because of intense love and affection, mother Yaśodā, Kṛṣṇa's mother, considered Kṛṣṇa, who was at the peak of all opulences, to be her own son. Thus she took Kṛṣṇa by the hand, along with Balarāma, and brought Them home, where she performed her duties by fully bathing Them, dressing Them and feeding Them.

SB 10.11.21
Śrī Śukadeva Gosvāmī continued: Then one time, having seen the great disturbances in Bhṛadvana, all the elderly persons among the cowherd men, headed by Nanda Mahārāja, assembled and began to consider what to do to stop the continuous disturbing situations in Vraja.

SB 10.11.22
At this meeting of all the inhabitants of Gokula, a cowherd man named Upananda, who was the most mature in age and knowledge and was very experienced according to time, circumstances and country, made this suggestion for the benefit of Rāma and Kṛṣṇa.

SB 10.11.23 He said: My dear friends the cowherd men, in order to do good to this place, Gokula, we should leave it, because so many disturbances are always occurring here, just for the purpose of killing Rāma and Kṛṣṇa.	fruits like bael and āmalaki. Sometimes They would cover Themselves with blankets and imitate cows and bulls and fight with one another, roaring loudly, and sometimes They would imitate the voices of the animals. In this way They enjoyed sporting, exactly like two ordinary human children.
SB 10.11.24 The child Kṛṣṇa, simply by the mercy of the Supreme Personality of Godhead, was somehow or other rescued from the hands of the Rākṣasi Pūtaṇā, who was determined to kill Him. Then, again by the mercy of the Supreme Godhead, the handcart missed falling upon the child.	SB 10.11.41 One day while Rāma and Kṛṣṇa, along with Their playmates, were tending the calves on the bank of the River Yamunā, another demon arrived there, desiring to kill Them.
SB 10.11.25 Then again, the demon Tṛṇāvarta, in the form of a whirlwind, took the child away into the dangerous sky to kill Him, but the demon fell down onto a slab of stone. In that case also, by the mercy of Lord Viṣṇu or His associates, the child was saved.	SB 10.11.42 When the Supreme Personality of Godhead saw that the demon had assumed the form of a calf and entered among the groups of other calves, He pointed out to Baladeva, "Here is another demon." Then He very slowly approached the demon, as if He did not understand the demon's intentions.
SB 10.11.26 Even the other day, neither Kṛṣṇa nor any of His playmates died from the falling of the two trees, although the children were near the trees or even between them. This also is to be considered the mercy of the Supreme Personality of Godhead.	SB 10.11.43 Thereafter, Śrī Kṛṣṇa caught the demon by the hind legs and tail, twirled the demon's whole body very strongly until the demon was dead, and threw him into the top of a kapittha tree, which then fell down, along with the body of the demon, who had assumed a great form.
SB 10.11.27 All these incidents are being caused by some unknown demon. Before he comes here to create another disturbance, it is our duty to go somewhere else with the boys until there are no more disturbances.	SB 10.11.44 Upon seeing the dead body of the demon, all the cowherd boys exclaimed, "Well done, Kṛṣṇa! Very good, very good! Thank You." In the upper planetary system, all the demigods were pleased, and therefore they showered flowers on the Supreme Personality of Godhead.
SB 10.11.28 Between Nandeśvara and Mahāvana is a place named Vṛndāvana. This place is very suitable because it is lush with grass, plants and creepers for the cows and other animals. It has nice gardens and tall mountains and is full of facilities for the happiness of all the gopas and gopis and our animals.	SB 10.11.45 After the killing of the demon, Kṛṣṇa and Balarāma finished Their breakfast in the morning, and while continuing to take care of the calves, They wandered here and there. Kṛṣṇa and Balarāma, the Supreme Personalities of Godhead, who maintain the entire creation, now took charge of the calves as if cowherd boys.
SB 10.11.29 Therefore, let us immediately go today. There is no need to wait any further. If you agree to my proposal, let us prepare all the bullock carts and put the cows in front of us, and let us go there.	SB 10.11.46 One day all the boys, including Kṛṣṇa and Balarāma, each boy taking his own group of calves, brought the calves to a reservoir of water, desiring to allow them to drink. After the animals drank water, the boys drank water there also.
SB 10.11.30 Upon hearing this advice from Upananda, the cowherd men unanimously agreed. "Very nice," they said. "Very nice." Thus they sorted out their household affairs, placed their clothing and other paraphernalia on the carts, and immediately started for Vṛndāvana.	SB 10.11.47 Right by the reservoir, the boys saw a gigantic body resembling a mountain peak broken and struck down by a thunderbolt. They were afraid even to see such a huge living being.
SB 10.11.31, SB 10.11.32, SB 10.11.31-32 Keeping all the old men, women, children and household paraphernalia on the bullock carts and keeping all the cows in front, the cowherd men picked up their bows and arrows with great care and sounded bugles made of horn. O King Parīkṣit, in this way, with bugles vibrating all around, the cowherd men, accompanied by their priests, began their journey.	SB 10.11.48 That great-bodied demon was named Bakāsura. He had assumed the body of a duck with a very sharp beak. Having come there, he immediately swallowed Kṛṣṇa.
SB 10.11.33 The cowherd women, riding on the bullock carts, were dressed very nicely with excellent garments, and their bodies, especially their breasts, were decorated with fresh kūnkuma powder. As they rode, they began to chant with great pleasure the pastimes of Kṛṣṇa.	SB 10.11.49 When Balarāma and the other boys saw that Kṛṣṇa had been devoured by the gigantic duck, they became almost unconscious, like senses without life.
SB 10.11.34 Thus hearing about the pastimes of Kṛṣṇa and Balarāma with great pleasure, mother Yaśodā and Rohiṇīdevī, so as not to be separated from Kṛṣṇa and Balarāma for even a moment, got up with Them on one bullock cart. In this situation, they all looked very beautiful.	SB 10.11.50 Kṛṣṇa, who was the father of Lord Brahmā but who was acting as the son of a cowherd man, became like fire, burning the root of the demon's throat, and the demon Bakāsura immediately disgorged Him. When the demon saw that Kṛṣṇa, although having been swallowed, was unharmed, he immediately attacked Kṛṣṇa again with his sharp beak.
SB 10.11.35 In this way they entered Vṛndāvana, where it is always pleasing to live in all seasons. They made a temporary place to inhabit by placing their bullock carts around them in the shape of a half moon.	SB 10.11.51 When Kṛṣṇa, the leader of the Vaiṣṇavas, saw that the demon Bakāsura, the friend of Kamsa, was endeavoring to attack Him, with His arms He captured the demon by the two halves of the beak, and in the presence of all the cowherd boys Kṛṣṇa very easily bifurcated him, as a child splits a blade of vīraṇa grass. By thus killing the demon, Kṛṣṇa very much pleased the denizens of heaven.
SB 10.11.36 O King Parīkṣit, when Rāma and Kṛṣṇa saw Vṛndāvana, Govardhana and the banks of the River Yamunā, They both enjoyed great pleasure.	SB 10.11.52 At that time, the celestial denizens of the higher planetary system showered mallikā-puṣpa, flowers grown in Nandana-kānana, upon Kṛṣṇa, the enemy of Bakāsura. They also congratulated Him by sounding celestial kettledrums and conchshells and by offering prayers. Seeing this, the cowherd boys were struck with wonder.
SB 10.11.37 In this way, Kṛṣṇa and Balarāma, acting like small boys and talking in half-broken language, gave transcendental pleasure to all the inhabitants of Vraja. In due course of time, They became old enough to take care of the calves.	SB 10.11.53 Just as the senses are pacified when consciousness and life return, so when Kṛṣṇa was freed from this danger, all the boys, including Balarāma, thought that their life had been restored. They embraced Kṛṣṇa in good consciousness, and then they collected their own calves and returned to Vrajabhūmi, where they declared the incident loudly.
SB 10.11.38 Not far away from Their residential quarters, both Kṛṣṇa and Balarāma, equipped with all kinds of playthings, played with other cowherd boys and began to tend the small calves.	SB 10.11.54 When the cowherd men and women heard about the killing of Bakāsura in the forest, they were very much astonished. Upon seeing
SB 10.11.39, SB 10.11.40, SB 10.11.39-40 Sometimes Kṛṣṇa and Balarāma would play on Their flutes, sometimes They would throw ropes and stones devised for getting fruits from the trees, sometimes They would throw only stones, and sometimes, Their ankle bells tinkling, They would play football with	

Kṛṣṇa and hearing the story, they received Kṛṣṇa very eagerly, thinking that Kṛṣṇa and the other boys had returned from the mouth of death. Thus they looked upon Kṛṣṇa and the boys with silent eyes, not wanting to turn their eyes aside now that the boys were safe.

SB 10.11.55

The cowherd men, headed by Nanda Mahārāja, began to contemplate: It is very astonishing that although this boy Kṛṣṇa has many times faced many varied causes of death, by the grace of the Supreme Personality of Godhead it was these causes of fear that were killed, instead of Him.

SB 10.11.56

Although the causes of death, the daityas, were very fierce, they could not kill this boy Kṛṣṇa. Rather, because they came to kill innocent boys, as soon as they approached they themselves were killed, exactly like flies attacking a fire.

SB 10.11.57

The words of persons in full knowledge of Brahman never become untrue. It is very wonderful that whatever Gargamuni predicted we are now actually experiencing in all detail.

SB 10.11.58

In this way all the cowherd men, headed by Nanda Mahārāja, enjoyed topics about the pastimes of Kṛṣṇa and Balarāma with great transcendental pleasure, and they could not even perceive material tribulations.

SB 10.11.59

In this way Kṛṣṇa and Balarāma passed Their childhood age in Vrajabhūmi by engaging in activities of childish play, such as playing hide-and-peek, constructing a make-believe bridge on the ocean, and jumping here and there like monkeys.

SB 10.12: The Killing of the Demon Aghāsura

SB 10.12.1

Śukadeva Gosvāmī continued: O King, one day Kṛṣṇa decided to take His breakfast as a picnic in the forest. Having risen early in the morning, He blew His bugle made of horn and woke all the cowherd boys and calves with its beautiful sound. Then Kṛṣṇa and the boys, keeping their respective groups of calves before them, proceeded from Vrajabhūmi to the forest.

SB 10.12.2

At that time, hundreds and thousands of cowherd boys came out of their respective homes in Vrajabhūmi and joined Kṛṣṇa, keeping before them their hundreds and thousands of groups of calves. The boys were very beautiful, and they were equipped with lunch bags, bugles, flutes, and sticks for controlling the calves.

SB 10.12.3

Along with the cowherd boys and their own groups of calves, Kṛṣṇa came out with an unlimited number of calves assembled. Then all the boys began to sport in the forest in a greatly playful spirit.

SB 10.12.4

Although all these boys were already decorated by their mothers with ornaments of kāca, guñjā, pearls and gold, when they went into the forest they further decorated themselves with fruits, green leaves, bunches of flowers, peacock feathers and soft minerals.

SB 10.12.5

All the cowherd boys used to steal one another's lunch bags. When a boy came to understand that his bag had been taken away, the other boys would throw it farther away, to a more distant place, and those standing there would throw it still farther. When the proprietor of the bag became disappointed, the other boys would laugh, the proprietor would cry, and then the bag would be returned.

SB 10.12.6

Sometimes Kṛṣṇa would go to a somewhat distant place to see the beauty of the forest. Then all the other boys would run to accompany Him, each one saying, "I shall be the first to run and touch Kṛṣṇa! I shall touch Kṛṣṇa first!" In this way they enjoyed life by repeatedly touching Kṛṣṇa.

SB 10.12.7, SB 10.12.8, SB 10.12.9, SB 10.12.10, SB 10.12.11, SB 10.12.7-11

All the boys would be differently engaged. Some boys blew their flutes, and others blew bugles made of horn. Some imitated the buzzing of the bumblebees, and others imitated the voice of the cuckoo. Some boys imitated flying birds by running after the birds' shadows on the ground, some imitated the beautiful movements and attractive postures of the swans, some sat down with the ducks, sitting silently, and others imitated the dancing of the peacocks. Some boys attracted young monkeys in the trees, some jumped into the trees, imitating the monkeys, some made faces as the monkeys were accustomed to do, and others jumped from one branch to another. Some boys went to the waterfalls and crossed over the river,

jumping with the frogs, and when they saw their own reflections on the water they would laugh. They would also condemn the sounds of their own echoes. In this way, all the cowherd boys used to play with Kṛṣṇa, who is the source of the Brahman effulgence for jñānis desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune?

SB 10.12.12

Yogīs may undergo severe austerities and penances for many births by practicing yama, niyama, āsana and prāṇāyāma, none of which are easily performed. Yet in due course of time, when these yogīs attain the perfection of controlling the mind, they will still be unable to taste even a particle of dust from the lotus feet of the Supreme Personality of Godhead. What then can we describe about the great fortune of the inhabitants of Vrajabhūmi, Vṛndāvana, with whom the Supreme Personality of Godhead personally lived and who saw the Lord face to face?

SB 10.12.13

My dear King Parīkṣit, thereafter there appeared a great demon named Aghāsura, whose death was being awaited even by the demigods. The demigods drank nectar every day, but still they feared this great demon and awaited his death. This demon could not tolerate the transcendental pleasure being enjoyed in the forest by the cowherd boys.

SB 10.12.14

Aghāsura, who had been sent by Kāmsa, was the younger brother of Pūtaṇā and Bakāsura. Therefore when he came and saw Kṛṣṇa at the head of all the cowherd boys, he thought, "This Kṛṣṇa has killed my sister and brother, Pūtaṇā and Bakāsura. Therefore, in order to please them both, I shall kill this Kṛṣṇa, along with His assistants, the other cowherd boys."

SB 10.12.15

Aghāsura thought: If somehow or other I can make Kṛṣṇa and His associates serve as the last offering of sesame and water for the departed souls of my brother and sister, then the inhabitants of Vrajabhūmi, for whom these boys are the life and soul, will automatically die. If there is no life, there is no need for the body; consequently, when their sons are dead, naturally all the inhabitants of Vraja will die.

SB 10.12.16

After thus deciding, that crooked Aghāsura assumed the form of a huge python, as thick as a big mountain and as long as eight miles. Having assumed this wonderful python's body, he spread his mouth like a big cave in the mountains and lay down on the road, expecting to swallow Kṛṣṇa and His associates the cowherd boys.

SB 10.12.17

His lower lip rested on the surface of the earth, and his upper lip was touching the clouds in the sky. The borders of his mouth resembled the sides of a big cave in a mountain, and the middle of his mouth was as dark as possible. His tongue resembled a broad traffic-way, his breath was like a warm wind, and his eyes blazed like fire.

SB 10.12.18

Upon seeing this demon's wonderful form, which resembled a great python, the boys thought that it must be a beautiful scenic spot of Vṛndāvana. Thereafter, they imagined it to be similar to the mouth of a great python. In other words, the boys, unafraid, thought that it was a statue made in the shape of a great python for the enjoyment of their pastimes.

SB 10.12.19

The boys said: Dear friends, is this creature dead, or is it actually a living python with its mouth spread wide just to swallow us all? Kindly clear up this doubt.

SB 10.12.20

Thereafter they decided: Dear friends, this is certainly an animal sitting here to swallow us all. Its upper lip resembles a cloud reddened by the sunshine, and its lower lip resembles the reddish shadows of a cloud.

SB 10.12.21

On the left and right, the two depressions resembling mountain caves are the corners of its mouth, and the high mountain peaks are its teeth.

SB 10.12.22

In length and breadth the animal's tongue resembles a broad traffic-way, and the inside of its mouth is very, very dark, like a cave in a mountain.

SB 10.12.23

The hot fiery wind is the breath coming out of his mouth, which is

giving off the bad smell of burning flesh because of all the dead bodies he has eaten.
SB 10.12.24 Then the boys said, "Has this living creature come to swallow us? If he does so, he will immediately be killed like Bakāsura, without delay." Thus they looked at the beautiful face of Kṛṣṇa, the enemy of Bakāsura, and, laughing loudly and clapping their hands, they entered the mouth of the python.
SB 10.12.25 The Supreme Personality of Godhead, Śrī Kṛṣṇa, who is situated as antaryāmi, the Supersoul, in the core of everyone's heart, heard the boys talking among themselves about the artificial python. Unknown to them, it was actually Aghāsura, a demon who had appeared as a python. Kṛṣṇa, knowing this, wanted to forbid His associates to enter the demon's mouth.
SB 10.12.26 In the meantime, while Kṛṣṇa was considering how to stop them, all the cowherd boys entered the mouth of the demon. The demon, however, did not swallow them, for he was thinking of his own relatives who had been killed by Kṛṣṇa and was just waiting for Kṛṣṇa to enter his mouth.
SB 10.12.27 Kṛṣṇa saw that all the cowherd boys, who did not know anyone but Him as their Lord, had now gone out of His hand and were helpless, having entered like straws into the fire of the abdomen of Aghāsura, who was death personified. It was intolerable for Kṛṣṇa to be separated from His friends the cowherd boys. Therefore, as if seeing that this had been arranged by His internal potency, Kṛṣṇa was momentarily struck with wonder and unsure of what to do.
SB 10.12.28 Now, what was to be done? How could both the killing of this demon and the saving of the devotees be performed simultaneously? Kṛṣṇa, being unlimitedly potent, decided to wait for an intelligent means by which He could simultaneously save the boys and kill the demon. Then He entered the mouth of Aghāsura.
SB 10.12.29 When Kṛṣṇa entered the mouth of Aghāsura, the demigods hidden behind the clouds exclaimed, "Alas! Alas!" But the friends of Aghāsura, like Kamsa and other demons, were jubilant.
SB 10.12.30 When the invincible Supreme Personality of Godhead, Kṛṣṇa, heard the demigods crying "Alas! Alas!" from behind the clouds, He immediately enlarged Himself within the demon's throat, just to save Himself and the cowherd boys, His own associates, from the demon who wished to smash them.
SB 10.12.31 Then, because Kṛṣṇa had increased the size of His body, the demon extended his own body to a very large size. Nonetheless, his breathing stopped, he suffocated, and his eyes rolled here and there and popped out. The demon's life air, however, could not pass through any outlet, and therefore it finally burst out through a hole in the top of the demon's head.
SB 10.12.32 When all the demon's life air had passed away through that hole in the top of his head, Kṛṣṇa glanced over the dead calves and cowherd boys and brought them back to life. Then Mukunda, who can give one liberation, came out from the demon's mouth with His friends and the calves.
SB 10.12.33 From the body of the gigantic python, a glaring effulgence came out, illuminating all directions, and stayed individually in the sky until Kṛṣṇa came out from the corpse's mouth. Then, as all the demigods looked on, this effulgence entered into Kṛṣṇa's body.
SB 10.12.34 Thereafter, everyone being pleased, the demigods began to shower flowers from Nandana-kānana, the celestial dancing girls began to dance, and the Gandharvas, who are famous for singing, offered songs of prayer. The drummers began to beat their kettledrums, and the brāhmaṇas offered Vedic hymns. In this way, both in the heavens and on earth, everyone began to perform his own duties, glorifying the Lord.
SB 10.12.35 When Lord Brahmā heard the wonderful ceremony going on near his planet, accompanied by music and songs and sounds of "Jaya! Jaya!" he immediately came down to see the function. Upon seeing so much glorification of Lord Kṛṣṇa, he was completely astonished.
SB 10.12.36 O King Parīkṣit, when the python-shaped body of Aghāsura dried up into merely a big skin, it became a wonderful place for the inhabitants of Vṛndāvana to visit, and it remained so for a long, long

time.
SB 10.12.37 This incident of Kṛṣṇa's saving Himself and His associates from death and of giving deliverance to Aghāsura, who had assumed the form of a python, took place when Kṛṣṇa was five years old. It was disclosed in Vrajabhūmi after one year, as if it had taken place on that very day.
SB 10.12.38 Kṛṣṇa is the cause of all causes. The causes and effects of the material world, both higher and lower, are all created by the Supreme Lord, the original controller. When Kṛṣṇa appeared as the son of Nanda Mahārāja and Yaśodā, He did so by His causeless mercy. Consequently, for Him to exhibit His unlimited opulence was not at all wonderful. Indeed, He showed such great mercy that even Aghāsura, the most sinful miscreant, was elevated to being one of His associates and achieving sārūpya-mukti, which is actually impossible for materially contaminated persons to attain.
SB 10.12.39 If even only once or even by force one brings the form of the Supreme Personality of Godhead into one's mind, one can attain the supreme salvation by the mercy of Kṛṣṇa, as did Aghāsura. What then is to be said of those whose hearts the Supreme Personality of Godhead enters when He appears as an incarnation, or those who always think of the lotus feet of the Lord, who is the source of transcendental bliss for all living entities and by whom all illusion is completely removed?
SB 10.12.40 Śrī Sūta Gosvāmī said: O learned saints, the childhood pastimes of Śrī Kṛṣṇa are very wonderful. Mahārāja Parīkṣit, after hearing about those pastimes of Kṛṣṇa, who had saved him in the womb of his mother, became steady in his mind and again inquired from Śukadeva Gosvāmī to hear about those pious activities.
SB 10.12.41 Mahārāja Parīkṣit inquired: O great sage, how could things done in the past have been described as being done at the present? Lord Śrī Kṛṣṇa performed this pastime of killing Aghāsura during His kaumāra age. How then, during His pauganda age, could the boys have described this incident as having happened recently?
SB 10.12.42 O greatest yogī, my spiritual master, kindly describe why this happened. I am very much curious to know about it. I think that it was nothing but another illusion due to Kṛṣṇa.
SB 10.12.43 O my lord, my spiritual master, although we are the lowest of kṣatriyas, we are glorified and benefited because we have the opportunity of always hearing from you the nectar of the pious activities of the Supreme Personality of Godhead.
SB 10.12.44 Sūta Gosvāmī said: O Śaunaka, greatest of saints and devotees, when Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī in this way, Śukadeva Gosvāmī, immediately remembering subject matters about Kṛṣṇa within the core of his heart, externally lost contact with the actions of his senses. Thereafter, with great difficulty, he revived his external sensory perception and began to speak to Mahārāja Parīkṣit about kṛṣṇa-kathā.
SB 10.13: The Stealing of the Boys and Calves by Brahmā
SB 10.13.1 Śrīla Śukadeva Gosvāmī said: O best of devotees, most fortunate Parīkṣit, you have inquired very nicely, for although constantly hearing the pastimes of the Lord, you are perceiving His activities to be newer and newer.
SB 10.13.2 Paramahansa, devotees who have accepted the essence of life, are attached to Kṛṣṇa in the core of their hearts, and He is the aim of their lives. It is their nature to talk only of Kṛṣṇa at every moment, as if such topics were newer and newer. They are attached to such topics, just as materialists are attached to topics of women and sex.
SB 10.13.3 O King, kindly hear me with great attention. Although the activities of the Supreme Lord are very confidential, no ordinary man being able to understand them, I shall speak about them to you, for spiritual masters explain to a submissive disciple even subject matters that are very confidential and difficult to understand.
SB 10.13.4 Then, after saving the boys and calves from the mouth of Aghāsura, who was death personified, Lord Kṛṣṇa, the Supreme Personality of Godhead, brought them all to the bank of the river and spoke the following words.

SB 10.13.5
My dear friends, just see how this riverbank is extremely beautiful because of its pleasing atmosphere. And just see how the blooming lotuses are attracting bees and birds by their aroma. The humming and chirping of the bees and birds is echoing throughout the beautiful trees in the forest. Also, here the sands are clean and soft. Therefore, this must be considered the best place for our sporting and pastimes.

SB 10.13.6
I think we should take our lunch here, since we are already hungry because the time is very late. Here the calves may drink water and go slowly here and there and eat the grass.

SB 10.13.7
Accepting Lord Kṛṣṇa's proposal, the cowherd boys allowed the calves to drink water from the river and then tied them to trees where there was green, tender grass. Then the boys opened their baskets of food and began eating with Kṛṣṇa in great transcendental pleasure.

SB 10.13.8
Like the whorl of a lotus flower surrounded by its petals and leaves, Kṛṣṇa sat in the center, encircled by lines of His friends, who all looked very beautiful. Every one of them was trying to look forward toward Kṛṣṇa, thinking that Kṛṣṇa might look toward him. In this way they all enjoyed their lunch in the forest.

SB 10.13.9
Among the cowherd boys, some placed their lunch on flowers, some on leaves, fruits, or bunches of leaves, some actually in their baskets, some on the bark of trees and some on rocks. This is what the children imagined to be their plates as they ate their lunch.

SB 10.13.10
All the cowherd boys enjoyed their lunch with Kṛṣṇa, showing one another the different tastes of the different varieties of preparations they had brought from home. Tasting one another's preparations, they began to laugh and make one another laugh.

SB 10.13.11
Kṛṣṇa is yajña-bhuk—that is, He eats only offerings of yajña—but to exhibit His childhood pastimes, He now sat with His flute tucked between His waist and His tight cloth on His right side and with His horn bugle and cow-driving stick on His left. Holding in His hand a very nice preparation of yogurt and rice, with pieces of suitable fruit between His fingers, He sat like the whorl of a lotus flower, looking forward toward all His friends, personally joking with them and creating jubilant laughter among them as He ate. At that time, the denizens of heaven were watching, struck with wonder at how the Personality of Godhead, who eats only in yajña, was now eating with His friends in the forest.

SB 10.13.12
O Mahārāja Parīkṣit, while the cowherd boys, who knew nothing within the core of their hearts but Kṛṣṇa, were thus engaged in eating their lunch in the forest, the calves went far away, deep into the forest, being allured by green grass.

SB 10.13.13
When Kṛṣṇa saw that His friends the cowherd boys were frightened, He, the fierce controller even of fear itself, said, just to mitigate their fear, "My dear friends, do not stop eating. I shall bring your calves back to this spot by personally going after them Myself."

SB 10.13.14
"Let Me go and search for the calves," Kṛṣṇa said. "Don't disturb your enjoyment." Then, carrying His yogurt and rice in His hand, the Supreme Personality of Godhead, Kṛṣṇa, immediately went out to search for the calves of His friends. To please His friends, He began searching in all the mountains, mountain caves, bushes and narrow passages.

SB 10.13.15
O Mahārāja Parīkṣit, Brahmā, who resides in the higher planetary system in the sky, had observed the activities of the most powerful Kṛṣṇa in killing and delivering Aghāsura, and he was astonished. Now that same Brahmā wanted to show some of his own power and see the power of Kṛṣṇa, who was engaged in His childhood pastimes, playing as if with ordinary cowherd boys. Therefore, in Kṛṣṇa's absence, Brahmā took all the boys and calves to another place. Thus he became entangled, for in the very near future he would see how powerful Kṛṣṇa was.

SB 10.13.16
Thereafter, when Kṛṣṇa was unable to find the calves, He returned to the bank of the river, but there He was also unable to see the cowherd boys. Thus He began to search for both the calves and the boys, as if He could not understand what had happened.

SB 10.13.17
When Kṛṣṇa was unable to find the calves and their caretakers, the cowherd boys, anywhere in the forest, He could suddenly

understand that this was the work of Lord Brahmā.

SB 10.13.18
Thereafter, just to create pleasure both for Brahmā and for the mothers of the calves and cowherd boys, Kṛṣṇa, the creator of the entire cosmic manifestation, expanded Himself as calves and boys.

SB 10.13.19
By His Vāsudeva feature, Kṛṣṇa simultaneously expanded Himself into the exact number of missing cowherd boys and calves, with their exact bodily features, their particular types of hands, legs and other limbs, their sticks, bugles and flutes, their lunch bags, their particular types of dress and ornaments placed in various ways, their names, ages and forms, and their special activities and characteristics. By expanding Himself in this way, beautiful Kṛṣṇa proved the statement samagra-jagad viṣṇumayam: "Lord Viṣṇu is all-pervading."

SB 10.13.20
Now expanding Himself so as to appear as all the calves and cowherd boys, all of them as they were, and at the same time appear as their leader, Kṛṣṇa entered Vrajabhūmi, the land of His father, Nanda Mahārāja, just as He usually did while enjoying their company.

SB 10.13.21
O Mahārāja Parīkṣit, Kṛṣṇa, who had divided Himself as different calves and also as different cowherd boys, entered different cow sheds as the calves and then different homes as different boys.

SB 10.13.22
The mothers of the boys, upon hearing the sounds of the flutes and bugles being played by their sons, immediately rose from their household tasks, lifted their boys onto their laps, embraced them with both arms and began to feed them with their breast milk, which flowed forth because of extreme love specifically for Kṛṣṇa. Actually Kṛṣṇa is everything, but at that time, expressing extreme love and affection, they took special pleasure in feeding Kṛṣṇa, the Parabrahman, and Kṛṣṇa drank the milk from His respective mothers as if it were a nectarean beverage.

SB 10.13.23
Thereafter, O Mahārāja Parīkṣit, as required according to the scheduled round of His pastimes, Kṛṣṇa returned in the evening, entered the house of each of the cowherd boys, and engaged exactly like the former boys, thus enlivening their mothers with transcendental pleasure. The mothers took care of the boys by massaging them with oil, bathing them, smearing their bodies with sandalwood pulp, decorating them with ornaments, chanting protective mantras, decorating their bodies with tilaka and giving them food. In this way, the mothers served Kṛṣṇa personally.

SB 10.13.24
Thereafter, all the cows entered their different sheds and began mooing loudly, calling for their respective calves. When the calves arrived, the mothers began licking the calves' bodies again and again and profusely feeding them with the milk flowing from their milk bags.

SB 10.13.25
Previously, from the very beginning, the gopīs had motherly affection for Kṛṣṇa. Indeed, their affection for Kṛṣṇa exceeded even their affection for their own sons. In displaying their affection, they had thus distinguished between Kṛṣṇa and their sons, but now that distinction disappeared.

SB 10.13.26
Although the inhabitants of Vrajabhūmi, the cowherd men and cowherd women, previously had more affection for Kṛṣṇa than for their own children, now, for one year, their affection for their own sons continuously increased, for Kṛṣṇa had now become their sons. There was no limit to the increment of their affection for their sons, who were now Kṛṣṇa. Every day they found new inspiration for loving their children as much as they loved Kṛṣṇa.

SB 10.13.27
In this way, Lord Śrī Kṛṣṇa, having Himself become the cowherd boys and groups of calves, maintained Himself by Himself. Thus He continued His pastimes, both in Vṛndāvana and in the forest, for one year.

SB 10.13.28
One day, five or six nights before the completion of the year, Kṛṣṇa, tending the calves, entered the forest along with Balarāma.

SB 10.13.29
Thereafter, while pasturing atop Govardhana Hill, the cows looked down to find some green grass and saw their calves pasturing near Vṛndāvana, not very far away.

SB 10.13.30
When the cows saw their own calves from the top of Govardhana Hill, they forgot themselves and their caretakers because of increased

affection, and although the path was very rough, they ran toward their calves with great anxiety, each running as if with one pair of legs. Their milk bags full and flowing with milk, their heads and tails raised, and their humps moving with their necks, they ran forcefully until they reached their calves to feed them.	As the darkness of snow on a dark night and the light of a glowworm in the light of day have no value, the mystic power of an inferior person who tries to use it against a person of great power is unable to accomplish anything; instead, the power of that inferior person is diminished.
SB 10.13.31 The cows had given birth to new calves, but while coming down from Govardhana Hill, the cows, because of increased affection for the older calves, allowed the older calves to drink milk from their milk bags and then began licking the calves' bodies in anxiety, as if wanting to swallow them.	SB 10.13.46 Then, while Lord Brahmā looked on, all the calves and the boys tending them immediately appeared to have complexions the color of bluish rainclouds and to be dressed in yellow silken garments.
SB 10.13.32 The cowherd men, having been unable to check the cows from going to their calves, felt simultaneously ashamed and angry. They crossed the rough road with great difficulty, but when they came down and saw their own sons, they were overwhelmed by great affection.	SB 10.13.47, SB 10.13.48, SB 10.13.47-48 All those personalities had four arms, holding conchshell, disc, mace and lotus flower in Their hands. They wore helmets on Their heads, earrings on Their ears and garlands of forest flowers around Their necks. On the upper portion of the right side of Their chests was the emblem of the goddess of fortune. Furthermore, They wore armlets on Their arms, the Kaustubha gem around Their necks, which were marked with three lines like a conchshell, and bracelets on Their wrists. With bangles on Their ankles, ornaments on Their feet, and sacred belts around Their waists, They all appeared very beautiful.
SB 10.13.33 At that time, all the thoughts of the cowherd men merged in the mellow of paternal love, which was aroused by the sight of their sons. Experiencing a great attraction, their anger completely disappearing, they lifted their sons, embraced them in their arms and enjoyed the highest pleasure by smelling their sons' heads.	SB 10.13.49 Every part of Their bodies, from Their feet to the top of Their heads, was fully decorated with fresh, tender garlands of tulasī leaves offered by devotees engaged in worshiping the Lord by the greatest pious activities, namely hearing and chanting.
SB 10.13.34 Thereafter the elderly cowherd men, having obtained great feeling from embracing their sons, gradually and with great difficulty and reluctance ceased embracing them and returned to the forest. But as the men remembered their sons, tears began to roll down from their eyes.	SB 10.13.50 Those Viṣṇu forms, by Their pure smiling, which resembled the increasing light of the moon, and by the sidelong glances of Their reddish eyes, created and protected the desires of Their own devotees, as if by the modes of passion and goodness.
SB 10.13.35 Because of an increase of affection, the cows had constant attachment even to those calves that were grown up and had stopped sucking milk from their mothers. When Baladeva saw this attachment, He was unable to understand the reason for it, and thus He began to consider as follows.	SB 10.13.51 All beings, both moving and nonmoving, from the four-headed Lord Brahmā down to the most insignificant living entity, had taken forms and were differently worshiping those viṣṇu-mūrtis, according to their respective capacities, with various means of worship, such as dancing and singing.
SB 10.13.36 What is this wonderful phenomenon? The affection of all the inhabitants of Vraja, including Me, toward these boys and calves is increasing as never before, just like our affection for Lord Kṛṣṇa, the Supersoul of all living entities.	SB 10.13.52 All the viṣṇu-mūrtis were surrounded by the opulences, headed by animā-siddhi; by the mystic potencies, headed by Ajā; and by the twenty-four elements for the creation of the material world, headed by the mahat-tattva.
SB 10.13.37 Who is this mystic power, and where has she come from? Is she a demigod or a demoness? She must be the illusory energy of My master, Lord Kṛṣṇa, for who else can bewilder Me?	SB 10.13.53 Then Lord Brahmā saw that kāla (the time factor), svabhāva (one's own nature by association), saṁskāra (reformation), kāma (desire), karma (fruitive activity) and the guṇas (the three modes of material nature), their own independence being completely subordinate to the potency of the Lord, had all taken forms and were also worshiping those viṣṇu-mūrtis.
SB 10.13.38 Thinking in this way, Lord Balarāma was able to see, with the eye of transcendental knowledge, that all these calves and Kṛṣṇa's friends were expansions of the form of Śrī Kṛṣṇa.	SB 10.13.54 The viṣṇu-mūrtis all had eternal, unlimited forms, full of knowledge and bliss and existing beyond the influence of time. Their great glory was not even to be touched by the jñānis engaged in studying the Upaniṣads.
SB 10.13.39 Lord Baladeva said, "O supreme controller! These boys are not great demigods, as I previously thought. Nor are these calves great sages like Nārada. Now I can see that You alone are manifesting Yourself in all varieties of difference. Although one, You are existing in the different forms of the calves and boys. Please briefly explain this to Me." Having thus been requested by Lord Baladeva, Kṛṣṇa explained the whole situation, and Baladeva understood it.	SB 10.13.55 Thus Lord Brahmā saw the Supreme Brahman, by whose energy this entire universe, with its moving and nonmoving living beings, is manifested. He also saw at the same time all the calves and boys as the Lord's expansions.
SB 10.13.40 When Lord Brahmā returned after a moment of time had passed (according to his own measurement), he saw that although by human measurement a complete year had passed, Lord Kṛṣṇa, after all that time, was engaged just as before in playing with the boys and calves, who were His expansions.	SB 10.13.56 Then, by the power of the effulgence of those viṣṇu-mūrtis, Lord Brahmā, his eleven senses jolted by astonishment and stunned by transcendental bliss, became silent, just like a child's clay doll in the presence of the village deity.
SB 10.13.41 Lord Brahmā thought: Whatever boys and calves there were in Gokula, I have kept them sleeping on the bed of my mystic potency, and to this very day they have not yet risen again.	SB 10.13.57 The Supreme Brahman is beyond mental speculation, He is self-manifest, existing in His own bliss, and He is beyond the material energy. He is known by the crest jewels of the Vedas by refutation of irrelevant knowledge. Thus in relation to that Supreme Brahman, the Personality of Godhead, whose glory had been shown by the manifestation of all the four-armed forms of Viṣṇu, Lord Brahmā, the lord of Sarasvatī, was mystified. "What is this?" he thought, and then he was not even able to see. Lord Kṛṣṇa, understanding Brahmā's position, then at once removed the curtain of His yogamāyā.
SB 10.13.42 A similar number of boys and calves have been playing with Kṛṣṇa for one whole year, yet they are different from the ones illusioned by my mystic potency. Who are they? Where did they come from?	SB 10.13.58 Lord Brahmā's external consciousness then revived, and he stood up, just like a dead man coming back to life. Opening his eyes with great difficulty, he saw the universe, along with himself.
SB 10.13.43 Thus Lord Brahmā, thinking and thinking for a long time, tried to distinguish between those two sets of boys, who were each separately existing. He tried to understand who was real and who was not real, but he couldn't understand at all.	SB 10.13.59 Then, looking in all directions, Lord Brahmā immediately saw Vṛndāvana before him, filled with trees, which were the means of livelihood for the inhabitants and which were equally pleasing in all
SB 10.13.44 Thus because Lord Brahmā wanted to mystify the all-pervading Lord Kṛṣṇa, who can never be mystified, but who, on the contrary, mystifies the entire universe, he himself was put into bewilderment by his own mystic power.	
SB 10.13.45	

seasons.
SB 10.13.60 Vṛndāvana is the transcendental abode of the Lord, where there is no hunger, anger or thirst. Though naturally inimical, both human beings and fierce animals live there together in transcendental friendship.
SB 10.13.61 Then Lord Brahmā saw the Absolute Truth—who is one without a second, who possesses full knowledge and who is unlimited—assuming the role of a child in a family of cowherd men and standing all alone, just as before, with a morsel of food in His hand, searching everywhere for the calves and His cowherd friends.
SB 10.13.62 After seeing this, Lord Brahmā hastily got down from his swan carrier, fell down like a golden rod and touched the lotus feet of Lord Kṛṣṇa with the tips of the four crowns on his heads. Offering his obeisances, he bathed the feet of Kṛṣṇa with the water of his tears of joy.
SB 10.13.63 Rising and falling again and again at the lotus feet of Lord Kṛṣṇa for a long time, Lord Brahmā remembered over and over the Lord's greatness he had just seen.
SB 10.13.64 Then, rising very gradually and wiping his two eyes, Lord Brahmā looked up at Mukunda. Lord Brahmā, his head bent low, his mind concentrated and his body trembling, very humbly began, with faltering words, to offer praises to Lord Kṛṣṇa.
SB 10.14: Brahmā's Prayers to Lord Kṛṣṇa
SB 10.14.1 Lord Brahmā said: My dear Lord, You are the only worshipable Lord, the Supreme Personality of Godhead, and therefore I offer my humble obeisances and prayers just to please You. O son of the king of the cowherds, Your transcendental body is dark blue like a new cloud, Your garment is brilliant like lightning, and the beauty of Your face is enhanced by Your guñjā earrings and the peacock feather on Your head. Wearing garlands of various forest flowers and leaves, and equipped with a herding stick, a buffalo horn and a flute, You stand beautifully with a morsel of food in Your hand.
SB 10.14.2 My dear Lord, neither I nor anyone else can estimate the potency of this transcendental body of Yours, which has shown such mercy to me and which appears just to fulfill the desires of Your pure devotees. Although my mind is completely withdrawn from material affairs, I cannot understand Your personal form. How, then, could I possibly understand the happiness You experience within Yourself?
SB 10.14.3 Those who, even while remaining situated in their established social positions, throw away the process of speculative knowledge and with their body, words and mind offer all respects to descriptions of Your personality and activities, dedicating their lives to these narrations, which are vibrated by You personally and by Your pure devotees, certainly conquer Your Lordship, although You are otherwise unconquerable by anyone within the three worlds.
SB 10.14.4 My dear Lord, devotional service unto You is the best path for self-realization. If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble.
SB 10.14.5 O almighty Lord, in the past many yogīs in this world achieved the platform of devotional service by offering all their endeavors unto You and faithfully carrying out their prescribed duties. Through such devotional service, perfected by the processes of hearing and chanting about You, they came to understand You, O infallible one, and could easily surrender to You and achieve Your supreme abode.
SB 10.14.6 Nondevotees, however, cannot realize You in Your full personal feature. Nevertheless, it may be possible for them to realize Your expansion as the impersonal Supreme by cultivating direct perception of the Self within the heart. But they can do this only by purifying their mind and senses of all conceptions of material distinctions and all attachment to material sense objects. Only in this way will Your impersonal feature manifest itself to them.
SB 10.14.7 In time, learned philosophers or scientists might be able to count all the atoms of the earth, the particles of snow, or perhaps even the shining molecules radiating from the sun, the stars and other

luminaries. But among these learned men, who could possibly count the unlimited transcendental qualities possessed by You, the Supreme Personality of Godhead, who have descended onto the surface of the earth for the benefit of all living entities?
SB 10.14.8 My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim.
SB 10.14.9 My Lord, just see my uncivilized impudence! To test Your power I tried to extend my illusory potency to cover You, the unlimited and primeval Supersoul, who bewilder even the masters of illusion. What am I compared to You? I am just like a small spark in the presence of a great fire.
SB 10.14.10 Therefore, O infallible Lord, kindly excuse my offenses. I have taken birth in the mode of passion and am therefore simply foolish, presuming myself a controller independent of Your Lordship. My eyes are blinded by the darkness of ignorance, which causes me to think of myself as the unborn creator of the universe. But please consider that I am Your servant and therefore worthy of Your compassion.
SB 10.14.11 What am I, a small creature measuring seven spans of my own hand? I am enclosed in a potlike universe composed of material nature, the total material energy, false ego, ether, air, water and earth. And what is Your glory? Unlimited universes pass through the pores of Your body just as particles of dust pass through the openings of a screened window.
SB 10.14.12 O Lord Adhokṣaja, does a mother take offense when the child within her womb kicks with his legs? And is there anything in existence—whether designated by various philosophers as real or as unreal—that is actually outside Your abdomen?
SB 10.14.13 My dear Lord, it is said that when the three planetary systems are merged into the water at the time of dissolution, Your plenary portion, Nārāyaṇa, lies down on the water, gradually a lotus flower grows from His navel, and Brahmā takes birth upon that lotus flower. Certainly, these words are not false. Thus am I not born from You?
SB 10.14.14 Are You not the original Nārāyaṇa, O supreme controller, since You are the Soul of every embodied being and the eternal witness of all created realms? Indeed, Lord Nārāyaṇa is Your expansion, and He is called Nārāyaṇa because He is the generating source of the primeval water of the universe. He is real, not a product of Your illusory Māyā.
SB 10.14.15 My dear Lord, if Your transcendental body, which shelters the entire universe, is actually lying upon the water, then why were You not seen by me when I searched for You? And why, though I could not envision You properly within my heart, did You then suddenly reveal Yourself?
SB 10.14.16 My dear Lord, in this incarnation You have proved that You are the supreme controller of Māyā. Although You are now within this universe, the whole universal creation is within Your transcendental body—a fact You demonstrated by exhibiting the universe within Your abdomen before Your mother, Yaśodā.
SB 10.14.17 Just as this entire universe, including You, was exhibited within Your abdomen, so it is now manifested here externally in the same exact form. How could such things happen unless arranged by Your inconceivable energy?
SB 10.14.18 Have You not shown me today that both You Yourself and everything within this creation are manifestations of Your inconceivable potency? First You appeared alone, and then You manifested Yourself as all of Vṛndāvana's calves and cowherd boys, Your friends. Next You appeared as an equal number of four-handed Viṣṇu forms, who were worshiped by all living beings, including me, and after that You appeared as an equal number of complete universes. Finally, You have now returned to Your unlimited form as the Supreme Absolute Truth, one without a second.
SB 10.14.19 To persons ignorant of Your actual transcendental position, You appear as part of the material world, manifesting Yourself by the expansion of Your inconceivable energy. Thus for the creation of the

universe You appear as me [Brahmā], for its maintenance You appear as Yourself [Viṣṇu], and for its annihilation You appear as Lord Trinetra [Śiva].	How greatly fortunate are Nanda Mahārāja, the cowherd men and all the other inhabitants of Vrajabhūmi! There is no limit to their good fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend.
SB 10.14.20 O Lord, O supreme creator and master, You have no material birth, yet to defeat the false pride of the faithless demons and show mercy to Your saintly devotees, You take birth among the demigods, sages, human beings, animals and even the aquatics.	SB 10.14.33 Yet even though the extent of the good fortune of these residents of Vṛndāvana is inconceivable, we eleven presiding deities of the various senses, headed by Lord Śiva, are also most fortunate, because the senses of these devotees of Vṛndāvana are the cups through which we repeatedly drink the nectarean, intoxicating beverage of the honey of Your lotus feet.
SB 10.14.21 O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these three worlds, but who can estimate where, how and when You are employing Your spiritual energy and performing these innumerable pastimes? No one can understand the mystery of how Your spiritual energy acts.	SB 10.14.34 My greatest possible good fortune would be to take any birth whatever in this forest of Gokula and have my head bathed by the dust falling from the lotus feet of any of its residents. Their entire life and soul is the Supreme Personality of Godhead, Mukunda, the dust of whose lotus feet is still being searched for in the Vedic <i>mantras</i> .
SB 10.14.22 Therefore this entire universe, which like a dream is by nature unreal, nevertheless appears real, and thus it covers one's consciousness and assails one with repeated miseries. This universe appears real because it is manifested by the potency of illusion emanating from You, whose unlimited transcendental forms are full of eternal happiness and knowledge.	SB 10.14.35 My mind becomes bewildered just trying to think of what reward other than You could be found anywhere. You are the embodiment of all benedictions, which You bestow upon these residents of the cowherd community of Vṛndāvana. You have already arranged to give Yourself to Pūtanā and her family members in exchange for her disguising herself as a devotee. So what is left for You to give these devotees of Vṛndāvana, whose homes, wealth, friends, dear relations, bodies, children and very lives and hearts are all dedicated only to You?
SB 10.14.23 You are the one Supreme Soul, the primeval Supreme Personality, the Absolute Truth—self-manifested, endless and beginningless. You are eternal and infallible, perfect and complete, without any rival and free from all material designations. Your happiness can never be obstructed, nor have You any connection with material contamination. Indeed, You are the indestructible nectar of immortality.	SB 10.14.36 My dear Lord Kṛṣṇa, until people become Your devotees, their material attachments and desires remain thieves, their homes remain prisons, and their affectionate feelings for their family members remain foot-shackles.
SB 10.14.24 Those who have received the clear vision of knowledge from the sunlike spiritual master can see You in this way, as the very Soul of all souls, the Supersoul of everyone's own self. Thus understanding Your original personality, they are able to cross over the ocean of illusory material existence.	SB 10.14.37 My dear master, although You have nothing to do with material existence, You come to this earth and imitate material life just to expand the varieties of ecstatic enjoyment for Your surrendered devotees.
SB 10.14.25 A person who mistakes a rope for a snake becomes fearful, but he then gives up his fear upon realizing that the so-called snake does not exist. Similarly, for those who fail to recognize You as the Supreme Soul of all souls, the expansive illusory material existence arises, but knowledge of You at once causes it to subside.	SB 10.14.38 There are people who say, "I know everything about Kṛṣṇa." Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much: As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words.
SB 10.14.26 The conception of material bondage and the conception of liberation are both manifestations of ignorance. Being outside the scope of true knowledge, they cease to exist when one correctly understands that the pure spirit soul is distinct from matter and always fully conscious. At that time bondage and liberation no longer have any significance, just as day and night have no significance from the perspective of the sun.	SB 10.14.39 My dear Kṛṣṇa, I now humbly request permission to leave. Actually, You are the knower and seer of all things. Indeed, You are the Lord of all the universes, and yet I offer this one universe unto You.
SB 10.14.27 Just see the foolishness of those ignorant persons who consider You to be some separated manifestation of illusion and who consider the self, which is actually You, to be something else, the material body. Such fools conclude that the supreme soul is to be searched for somewhere outside Your supreme personality.	SB 10.14.40 My dear Śrī Kṛṣṇa, You bestow happiness upon the lotuslike Vṛṣṇi dynasty and expand the great oceans consisting of the earth, the demigods, the <i>brāhmaṇas</i> and the cows. You dispel the dense darkness of irreligion and oppose the demons who have appeared on this earth. O Supreme Personality of Godhead, as long as this universe exists and as long as the sun shines, I will offer my obeisances unto You.
SB 10.14.28 O unlimited Lord, the saintly devotees seek You out within their own bodies by rejecting everything separate from You. Indeed, how can discriminating persons appreciate the real nature of a rope lying before them until they refute the illusion that it is a snake?	SB 10.14.41 Śukadeva Gosvāmī said: Having thus offered his prayers, Brahmā circumambulated his worshipable Lord, the unlimited Personality of Godhead, three times and then bowed down at His lotus feet. The appointed creator of the universe then returned to his own residence.
SB 10.14.29 My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the <i>Vedas</i> for many years.	SB 10.14.42 After granting His son Brahmā permission to leave, the Supreme Personality of Godhead took the calves, who were still where they had been a year earlier, and brought them to the riverbank, where He had been taking His meal and where His cowherd boyfriends remained just as before.
SB 10.14.30 My dear Lord, I therefore pray to be so fortunate that in this life as Lord Brahmā or in another life, wherever I take my birth, I may be counted as one of Your devotees. I pray that wherever I may be, even among the animal species, I can engage in devotional service to Your lotus feet.	SB 10.14.43 O King, although the boys had passed an entire year apart from the Lord of their very lives, they had been covered by Lord Kṛṣṇa's illusory potency and thus considered that year merely half a moment.
SB 10.14.31 O almighty Lord, how greatly fortunate are the cows and ladies of Vṛndāvana, the nectar of whose breast-milk You have happily drunk to Your full satisfaction, taking the form of their calves and children! All the Vedic sacrifices performed from time immemorial up to the present day have not given You as much satisfaction.	SB 10.14.44 What indeed is not forgotten by those whose minds are bewildered by the Lord's illusory potency? By that power of <i>Māyā</i> , this entire universe remains in perpetual bewilderment, and in this atmosphere of forgetfulness no one can understand his own identity.
SB 10.14.32	SB 10.14.45 The cowherd boyfriends said to Lord Kṛṣṇa: You have returned so

quickly! We have not eaten even one morsel in Your absence. Please come here and take Your meal without distraction.
SB 10.14.46 Then Lord Hṛṣīkeṣa, smiling, finished His lunch in the company of His cowherd friends. While they were returning from the forest to their homes in Vraja, Lord Kṛṣṇa showed the cowherd boys the skin of the dead serpent Aghāsura.
SB 10.14.47 Lord Kṛṣṇa's transcendental body was decorated with peacock feathers and flowers and painted with forest minerals, and His bamboo flute loudly and festively resounded. As He called out to His calves by name, His cowherd boyfriends purified the whole world by chanting His glories. Thus Lord Kṛṣṇa entered the cow pasture of His father, Nanda Mahārāja, and the sight of His beauty at once produced a great festival for the eyes of all the cowherd women.
SB 10.14.48 As the cowherd boys reached the village of Vraja, they sang, "Today Kṛṣṇa saved us by killing a great serpent!" Some of the boys described Kṛṣṇa as the son of Yaśodā, and others as the son of Nanda Mahārāja.
SB 10.14.49 King Parīkṣit said: O brāhmaṇa, how could the cowherd women have developed for Kṛṣṇa, someone else's son, such unprecedented pure love-love they never felt even for their own children? Please explain this.
SB 10.14.50 Śrī Śukadeva Gosvāmī said: O King, for every created being the dearest thing is certainly his own self. The dearness of everything else—children, wealth and so on—is due only to the dearness of the self.
SB 10.14.51 For this reason, O best of kings, the embodied soul is self-centered: he is more attached to his own body and self than to his so-called possessions like children, wealth and home.
SB 10.14.52 Indeed, for persons who think the body is the self, O best of kings, those things whose importance lies only in their relationship to the body are never as dear as the body itself.
SB 10.14.53 If a person comes to the stage of considering the body "mine" instead of "me," he will certainly not consider the body as dear as his own self. After all, even as the body is growing old and useless, one's desire to continue living remains strong.
SB 10.14.54 Therefore it is his own self that is most dear to every embodied living being, and it is simply for the satisfaction of this self that the whole material creation of moving and nonmoving entities exists.
SB 10.14.55 You should know Kṛṣṇa to be the original Soul of all living entities. For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this by the strength of His internal potency.
SB 10.14.56 Those in this world who understand Lord Kṛṣṇa as He is see all things, whether stationary or moving, as manifest forms of the Supreme Personality of Godhead. Such enlightened persons recognize no reality apart from the Supreme Lord Kṛṣṇa.
SB 10.14.57 The original, unmanifested form of material nature is the source of all material things, and the source of even that subtle material nature is the Supreme Personality of Godhead, Kṛṣṇa. What, then, could one ascertain to be separate from Him?
SB 10.14.58 For those who have accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Murāri, the enemy of the Mura demon, the ocean of the material world is like the water contained in a calf's hoof-print. Their goal is <i>param padam</i> , Vaikuṅṭha, the place where there are no material miseries, not the place where there is danger at every step.
SB 10.14.59 Since you inquired from me, I have fully described to you those activities of Lord Hari that were performed in His fifth year but not celebrated until His sixth.
SB 10.14.60 Any person who hears or chants these pastimes Lord Murāri performed with His cowherd friends—the killing of Aghāsura, the taking of lunch on the forest grass, the Lord's manifestation of transcendental forms, and the wonderful prayers offered by Lord Brahmā—is sure to achieve all his spiritual desires.
SB 10.14.61

In this way the boys spent their childhood in the land of Vṛndāvana playing hide-and-go-seek, building play bridges, jumping about like monkeys and engaging in many other such games.
SB 10.15: The Killing of Dhenuka, the Ass Demon
SB 10.15.1 Śukadeva Gosvāmī said: When Lord Rāma and Lord Kṛṣṇa attained the age of pauganḍa [six to ten] while living in Vṛndāvana, the cowherd men allowed Them to take up the task of tending the cows. Engaging thus in the company of Their friends, the two boys rendered the land of Vṛndāvana most auspicious by imprinting upon it the marks of Their lotus feet.
SB 10.15.2 Thus desiring to enjoy pastimes, Lord Mādhava, sounding His flute, surrounded by cowherd boys who were chanting His glories, and accompanied by Lord Baladeva, kept the cows before Him and entered the Vṛndāvana forest, which was full of flowers and rich with nourishment for the animals.
SB 10.15.3 The Supreme Personality of Godhead looked over that forest, which resounded with the charming sounds of bees, animals and birds, and which was enhanced by a lake whose clear water resembled the minds of great souls and by a breeze carrying the fragrance of hundred-petaled lotuses. Seeing all this, Lord Kṛṣṇa decided to enjoy the auspicious atmosphere.
SB 10.15.4 The primeval Lord saw that the stately trees, with their beautiful reddish buds and their heavy burden of fruits and flowers, were bending down to touch His feet with the tips of their branches. Thus He smiled gently and addressed His elder brother.
SB 10.15.5 The Supreme Personality of Godhead said: O greatest of Lords, just see how these trees are bowing their heads at Your lotus feet, which are worshipable by the immortal demigods. The trees are offering You their fruits and flowers to eradicate the dark ignorance that has caused their birth as trees.
SB 10.15.6 O original personality, these bees must all be great sages and most elevated devotees of Yours, for they are worshipping You by following You along the path and chanting Your glories, which are themselves a holy place for the entire world. Though You have disguised Yourself within this forest, O sinless one, they refuse to abandon You, their worshipable Lord.
SB 10.15.7 O worshipable one, these peacocks are dancing before You out of joy, these doe are pleasing You with affectionate glances, just as the <i>gopīs</i> do, and these cuckoos are honoring You with Vedic prayers. All these residents of the forest are most fortunate, and their behavior toward You certainly befits great souls receiving another great soul at home.
SB 10.15.8 This earth has now become most fortunate, because You have touched her grass and bushes with Your feet and her trees and creepers with Your fingernails, and because You have graced her rivers, mountains, birds and animals with Your merciful glances. But above all, You have embraced the young cowherd women between Your two arms—a favor hankered after by the goddess of fortune herself.
SB 10.15.9 Śukadeva Gosvāmī said: Thus expressing His satisfaction with the beautiful forest of Vṛndāvana and its inhabitants, Lord Kṛṣṇa enjoyed tending the cows and other animals with His friends on the banks of the river Yamunā below Govardhana Hill.
SB 10.15.10, SB 10.15.11, SB 10.15.12, SB 10.15.10-12 Sometimes the honeybees in Vṛndāvana became so mad with ecstasy that they closed their eyes and began to sing. Lord Kṛṣṇa, moving along the forest path with His cowherd boyfriends and Baladeva, would then respond to the bees by imitating their singing while His friends sang about His pastimes. Sometimes Lord Kṛṣṇa would imitate the chattering of a parrot, sometimes, with a sweet voice, the call of a cuckoo, and sometimes the cooing of swans. Sometimes He vigorously imitated the dancing of a peacock, making His cowherd boyfriends laugh. Sometimes, with a voice as deep as the rumbling of clouds, He would call out with great affection the names of the animals who had wandered far from the herd, thus enchanting the cows and the cowherd boys.
SB 10.15.13 Sometimes He would cry out in imitation of birds such as the <i>cakoras</i> , <i>krauñcas</i> , <i>cakrahvas</i> , <i>bhāradvājas</i> and peacocks, and sometimes He would run away with the smaller animals in mock fear of lions and tigers.

SB 10.15.14 When His elder brother, fatigued from playing, would lie down with His head upon the lap of a cowherd boy, Lord Kṛṣṇa would help Him relax by personally massaging His feet and offering other services.	Lord Balarāma threw the dead body of Dhenukāsura into the tallest palm tree in the forest, and when the dead demon landed in the treetop, the tree began shaking. The great palm tree, causing a tree by its side also to shake, broke under the weight of the demon. The neighboring tree caused yet another tree to shake, and this one struck yet another tree, which also began shaking. In this way many trees in the forest shook and broke.
SB 10.15.15 Sometimes, as the cowherd boys danced, sang, moved about and playfully fought with each other, Kṛṣṇa and Balarāma, standing nearby hand in hand, would glorify Their friends' activities and laugh.	SB 10.15.34 Because of Lord Balarāma's pastime of throwing the body of the ass demon into the top of the tallest palm tree, all the trees began shaking and striking against one another as if blown about by powerful winds.
SB 10.15.16 Sometimes Lord Kṛṣṇa grew tired from fighting and lay down at the base of a tree, resting upon a bed made of soft twigs and buds and using the lap of a cowherd friend as His pillow.	SB 10.15.35 My dear Parikṣit, that Lord Balarāma killed Dhenukāsura is not such a wonderful thing, considering that He is the unlimited Personality of Godhead, the controller of the entire universe. Indeed, the entire cosmos rests upon Him just as a woven cloth rests upon its own horizontal and vertical threads.
SB 10.15.17 Some of the cowherd boys, who were all great souls, would then massage His lotus feet, and others, qualified by being free of all sin, would expertly fan the Supreme Lord.	SB 10.15.36 The other ass demons, close friends of Dhenukāsura, were enraged upon seeing his death, and thus they all immediately ran to attack Kṛṣṇa and Balarāma.
SB 10.15.18 My dear King, other boys would sing enchanting songs appropriate to the occasion, and their hearts would melt out of love for the Lord.	SB 10.15.37 O King, as the demons attacked, Kṛṣṇa and Balarāma easily seized them one after another by their hind legs and threw them all into the tops of the palm trees.
SB 10.15.19 In this way the Supreme Lord, whose soft lotus feet are personally attended by the goddess of fortune, concealed His transcendental opulences by His internal potency and acted like the son of a cowherd. Yet even while enjoying like a village boy in the company of other village residents, He often exhibited feats only God could perform.	SB 10.15.38 The earth then appeared beautifully covered with heaps of fruits and with the dead bodies of the demons, which were entangled in the broken tops of the palm trees. Indeed, the earth shone like the sky decorated with clouds.
SB 10.15.20 Once, some of the cowherd boys—Śrīdāmā, the very close friend of Rāma and Kṛṣṇa, along with Subala, Stokakṛṣṇa and others—lovingly spoke the following words.	SB 10.15.39 Hearing of this magnificent feat of the two brothers, the demigods and other elevated living beings rained down flowers and offered music and prayers in glorification.
SB 10.15.21 [The cowherd boys said:] O Rāma, Rāma, mighty-armed one! O Kṛṣṇa, destroyer of the miscreants! Not far from here is a very great forest filled with rows of palm trees.	SB 10.15.40 People now felt free to return to the forest where Dhenuka had been killed, and without fear they ate the fruits of the palm trees. Also, the cows could now graze freely upon the grass there.
SB 10.15.22 In that Tālavana forest many fruits are falling from the trees, and many are already lying on the ground. But all the fruits are being guarded by the evil Dhenuka.	SB 10.15.41 Then lotus-eyed Lord Śrī Kṛṣṇa, whose glories are most pious to hear and chant, returned home to Vraja with His elder brother, Balarāma. Along the way, the cowherd boys, His faithful followers, chanted His glories.
SB 10.15.23 O Rāma, O Kṛṣṇa! Dhenuka is a most powerful demon and has assumed the form of an ass. He is surrounded by many friends who have assumed a similar shape and who are just as powerful as he.	SB 10.15.42 Lord Kṛṣṇa's hair, powdered with the dust raised by the cows, was decorated with a peacock feather and forest flowers. The Lord glanced charmingly and smiled beautifully, playing upon His flute while His companions chanted His glories. The <i>gopīs</i> , all together, came forward to meet Him, their eyes very eager to see Him.
SB 10.15.24 The demon Dhenuka has eaten men alive, and therefore all people and animals are terrified of going to the Tāla forest. O killer of the enemy, even the birds are afraid to fly there.	SB 10.15.43 With their beelike eyes, the women of Vṛndāvana drank the honey of the beautiful face of Lord Mukunda, and thus they gave up the distress they had felt during the day because of separation from Him. The young Vṛndāvana ladies cast sidelong glances at the Lord—glances filled with bashfulness, laughter and submission—and Śrī Kṛṣṇa, completely accepting these glances as a proper offering of respect, entered the cowherd village.
SB 10.15.25 In the Tāla forest are sweet-smelling fruits no one has ever tasted. Indeed, even now we can smell the fragrance of the <i>tāla</i> fruits spreading all about.	SB 10.15.44 Mother Yaśodā and mother Rohiṇī, acting most affectionately toward their two sons, offered all the best things to Them in response to Their every desire and at the various appropriate times.
SB 10.15.26 O Kṛṣṇa! Please get those fruits for us. Our minds are so attracted by their aroma! Dear Balarāma, our desire to have those fruits is very great. If You think it's a good idea, let's go to that Tāla forest.	SB 10.15.45 By being bathed and massaged, the two young Lords were relieved of the weariness caused by walking on the country roads. Then They were dressed in attractive robes and decorated with transcendental garlands and fragrances.
SB 10.15.27 Hearing the words of Their dear companions, Kṛṣṇa and Balarāma laughed and, desiring to please them, set off for the Tālavana surrounded by Their cowherd boyfriends.	SB 10.15.46 After dining sumptuously on the delicious food given Them by Their mothers and being pampered in various ways, the two brothers lay down upon Their excellent beds and happily went to sleep in the village of Vraja.
SB 10.15.28 Lord Balarāma entered the Tāla forest first. Then with His two arms He began forcefully shaking the trees with the power of a maddened elephant, causing the <i>tāla</i> fruits to fall to the ground.	SB 10.15.47 O King, the Supreme Lord Kṛṣṇa thus wandered about the Vṛndāvana area, performing His pastimes. Once, surrounded by His boyfriends, He went without Balarāma to the Yamunā River.
SB 10.15.29 Hearing the sound of the falling fruits, the ass demon Dhenuka ran forward to attack, making the earth and trees tremble.	SB 10.15.48 At that time the cows and cowherd boys were feeling acute distress from the glaring summer sun. Afflicted by thirst, they drank the water of the Yamunā River. But it had been contaminated with
SB 10.15.30 The powerful demon rushed up to Lord Baladeva and sharply struck the Lord's chest with the hooves of his hind legs. Then Dhenuka began to run about, braying loudly.	
SB 10.15.31 Moving again toward Lord Balarāma, O King, the furious ass situated himself with his back toward the Lord. Then, screaming in rage, the demon hurled his two hind legs at Him.	
SB 10.15.32 Lord Balarāma seized Dhenuka by his hooves, whirled him about with one hand and threw him into the top of a palm tree. The violent wheeling motion killed the demon.	
SB 10.15.33	

poison.
SB 10.15.50, SB 10.15.50, SB 10.15.49-50 As soon as they touched the poisoned water, all the cows and boys lost their consciousness by the divine power of the Lord and fell lifeless at the water's edge. O hero of the Kurus, seeing them in such a condition, Lord Kṛṣṇa, the master of all masters of mystic potency, felt compassion for these devotees, who had no Lord other than Him. Thus He immediately brought them back to life by showering His nectarean glance upon them.
SB 10.15.51 Regaining their full consciousness, the cows and boys stood up out of the water and began to look at one another in great astonishment.
SB 10.15.52 O King, the cowherd boys then considered that although they had drunk poison and in fact had died, simply by the merciful glance of Govinda they had regained their lives and stood up by their own strength.
SB 10.16: Kṛṣṇa Chastises the Serpent Kāliya
SB 10.16.1 Śukadeva Gosvāmī said: Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, seeing that the Yamunā River had been contaminated by the black snake Kāliya, desired to purify the river, and thus the Lord banished him from it.
SB 10.16.2 King Parīkṣit inquired: O learned sage, please explain how the Supreme Personality of Godhead chastised the serpent Kāliya within the unfathomable waters of the Yamunā, and how it was that Kāliya had been living there for so many ages.
SB 10.16.3 O <i>brāhmaṇa</i> , the unlimited Supreme Personality of Godhead freely acts according to His own desires. Who could be satiated when hearing the nectar of the magnanimous pastimes He performed as a cowherd boy in Vṛndāvana?
SB 10.16.4 Śrī Sukadeva Gosvāmī said: Within the river Kāliṅdī [Yamunā] was a lake inhabited by the serpent Kāliya, whose fiery poison constantly heated and boiled its waters. Indeed, the vapors thus created were so poisonous that birds flying over the contaminated lake would fall down into it.
SB 10.16.5 The wind blowing over that deadly lake carried droplets of water to the shore. Simply by coming in contact with that poisonous breeze, all vegetation and creatures on the shore died.
SB 10.16.6 Lord Kṛṣṇa saw how the Kāliya serpent had polluted the Yamunā River with his terribly powerful poison. Since Kṛṣṇa had descended from the spiritual world specifically to subdue envious demons, the Lord immediately climbed to the top of a very high <i>kadamba</i> tree and prepared Himself for battle. He tightened His belt, slapped His arms and then jumped into the poisonous water.
SB 10.16.7 When the Supreme Personality of Godhead landed in the serpent's lake, the snakes there became extremely agitated and began breathing heavily, further polluting it with volumes of poison. The force of the Lord's entrance into the lake caused it to overflow on all sides, and poisonous, fearsome waves flooded the surrounding lands up to a distance of one hundred bow-lengths. This is not at all <u>amazing</u> , however, for the Supreme Lord possesses infinite strength.
SB 10.16.8 Kṛṣṇa began sporting in Kāliya's lake like a lordly elephant—swirling His mighty arms and making the water resound in various ways. When Kāliya heard these sounds, he understood that someone was trespassing in his lake. The serpent could not tolerate this and immediately came forward.
SB 10.16.9 Kāliya saw that Śrī Kṛṣṇa, who wore yellow silken garments, was very delicate, His attractive body shining like a glowing white cloud, His chest bearing the mark of Śrīvatsa, His face smiling beautifully and His feet resembling the whorl of a lotus flower. The Lord was playing fearlessly in the water. Despite His wonderful appearance, the envious Kāliya furiously bit Him on the chest and then completely enwrapped Him in his coils.
SB 10.16.10 When the members of the cowherd community, who had accepted Kṛṣṇa as their dearest friend, saw Him enveloped in the snake's coils, motionless, they were greatly disturbed. They had offered Kṛṣṇa everything—their very selves, their families, their wealth, wives and all pleasures. At the sight of the Lord in the clutches of the Kāliya snake, their intelligence became deranged by grief,

lamentation and fear, and thus they fell to the ground.
SB 10.16.11 The cows, bulls and female calves, in great distress, called out piteously to Kṛṣṇa. Fixing their eyes on Him, they stood still in fear, as if ready to cry but too shocked to shed tears.
SB 10.16.12 In the Vṛndāvana area there then arose all three types of fearful omens—those on the earth, those in the sky and those in the bodies of living creatures—which announced imminent danger.
SB 10.16.13, SB 10.16.14, SB 10.16.15, SB 10.16.13-15 Seeing the inauspicious omens, Nanda Mahārāja and the other cowherd men were fearful, for they knew that Kṛṣṇa had gone to herd the cows that day without His elder brother, Balarāma. Because they had dedicated their minds to Kṛṣṇa, accepting Him as their very life, they were unaware of His great power and opulence. Thus they concluded that the inauspicious omens indicated He had met with death, and they were overwhelmed with grief, lamentation and fear. All the inhabitants of Vṛndāvana, including the children, women and elderly persons, thought of Kṛṣṇa just as a cow thinks of her helpless young calf, and thus these poor, suffering people rushed out of the <u>village, intent upon finding Him.</u>
SB 10.16.16 The Supreme Lord Balarāma, the master of all transcendental knowledge, smiled and said nothing when He saw the residents of Vṛndāvana in such distress, since He understood the extraordinary power of His younger brother.
SB 10.16.17 The residents hurried toward the banks of the Yamunā in search of their dearest Kṛṣṇa, following the path marked by His footprints, which bore the unique signs of the Personality of Godhead.
SB 10.16.18 The footprints of Lord Kṛṣṇa, the master of the entire cowherd community, were marked with the lotus flower, barleycorn, elephant goad, thunderbolt and flag. My dear King Parīkṣit, seeing His footprints on the path among the cows' hoofprints, the residents of Vṛndāvana rushed along in great haste.
SB 10.16.19 As they hurried along the path to the bank of the Yamunā River, they saw from a distance that Kṛṣṇa was in the lake, motionless within the coils of the black serpent. They further saw that the cowherd boys had fallen unconscious and that the animals were standing on all sides, crying out for Kṛṣṇa. Seeing all this, the residents of Vṛndāvana were overwhelmed with anguish and confusion.
SB 10.16.20 When the young <i>gopīs</i> , whose minds were constantly attached to Kṛṣṇa, the unlimited Supreme Lord, saw that He was now within the grips of the serpent, they remembered His loving friendship, His smiling glances and His talks with them. Burning with great sorrow, they saw the entire universe as void.
SB 10.16.21 Although the elder <i>gopīs</i> were feeling just as much distress as she and were pouring forth a flood of sorrowful tears, they had to forcibly hold back Kṛṣṇa's mother, whose consciousness was totally absorbed in her son. Standing like corpses, with their eyes fixed upon His face, these <i>gopīs</i> each took turns recounting the pastimes of the darling of Vraja.
SB 10.16.22 Lord Balarāma then saw that Nanda Mahārāja and the other cowherd men, who had dedicated their very lives to Kṛṣṇa, were beginning to enter the serpent's lake. As the Supreme Personality of Godhead, Lord Balarāma fully knew Lord Kṛṣṇa's actual power, and therefore He restrained them.
SB 10.16.23 The Lord remained for some time within the coils of the serpent, imitating the behavior of an ordinary mortal. But when He understood that the women, children and other residents of His village of Gokula were in acute distress because of their love for Him, their only shelter and goal in life, He immediately rose up from the bonds of the Kāliya serpent.
SB 10.16.24 His coils tormented by the expanding body of the Lord, Kāliya released Him. In great anger the serpent then raised his hoods high and stood still, breathing heavily. His nostrils appeared like vessels for cooking poison, and the staring eyes in his face like firebrands. Thus the serpent looked at the Lord.
SB 10.16.25 Again and again Kāliya licked his lips with his bifurcated tongues as He stared at Kṛṣṇa with a glance full of terrible, poisonous fire. But Kṛṣṇa playfully circled around him, just as Garuda would play with

a snake. In response, Kāliya also moved about, looking for an opportunity to bite the Lord.	perfections of <i>yoga</i> or in liberation itself.
SB 10.16.26 Having severely depleted the serpent's strength with His relentless circling, Śrī Kṛṣṇa, the origin of everything, pushed down Kāliya's raised shoulders and mounted his broad serpentine heads. Thus Lord Śrī Kṛṣṇa, the original master of all fine arts, began to dance, His lotus feet deeply reddened by the touch of the numerous jewels upon the serpent's heads.	SB 10.16.38 O Lord, although this Kāliya, the king of the serpents, has taken birth in the mode of ignorance and is controlled by anger, he has achieved that which is difficult for others to achieve. Embodied souls, who are full of desires and are thus wandering in the cycle of birth and death, can have all benedictions manifested before their eyes simply by receiving the dust of Your lotus feet.
SB 10.16.27 Seeing the Lord dancing, His servants in the heavenly planets—the Gandharvas, Siddhas, sages, Cāraṇas and wives of the demigods—immediately arrived there. With great pleasure they began accompanying the Lord's dancing by playing drums such as <i>mṛdaṅgas</i> , <i>paṇavas</i> and <i>ānakas</i> . They also made offerings of songs, flowers and prayers.	SB 10.16.39 We offer our obeisances unto You, the Supreme Personality of Godhead. Although present in the hearts of all living beings as the Supersoul, You are all-pervasive. Although the original shelter of all created material elements, You exist prior to their creation. And although the cause of everything, You are transcendental to all material cause and effect, being the Supreme Soul.
SB 10.16.28 My dear King, Kāliya had 101 prominent heads, and when one of them would not bow down, Lord Śrī Kṛṣṇa, who inflicts punishment on cruel wrong-doers, would smash that stubborn head by striking it with His feet. Then, as Kāliya entered his death throes, he began wheeling his heads around and vomiting ghastly blood from his mouths and nostrils. The serpent thus experienced extreme pain and misery.	SB 10.16.40 Obeisances unto You, the Absolute Truth, who are the reservoir of all transcendental consciousness and potency and the possessor of unlimited energies. Although completely free of material qualities and transformations, You are the prime mover of material nature.
SB 10.16.29 Exuding poisonous waste from his eyes, Kāliya, would occasionally dare to raise up one of his heads, which would breathe heavily with anger. Then the Lord would dance on it and subdue it, forcing it to bow down with His foot. The demigods took each of these exhibitions as an opportunity to worship Him, the primeval Personality of Godhead, with showers of flowers.	SB 10.16.41 Obeisances unto You, who are time itself, the shelter of time and the witness of time in all its phases. You are the universe, and also its separate observer. You are its creator, and also the totality of all its causes.
SB 10.16.30 My dear King Parīkṣit, Lord Kṛṣṇa's wonderful, powerful dancing trampled and broke all of Kāliya's one thousand hoods. Then the serpent, profusely vomiting blood from his mouths, finally recognized Śrī Kṛṣṇa to be the eternal Personality of Godhead, the supreme master of all moving and nonmoving beings, Śrī Nārāyaṇa. Thus within his mind Kāliya took shelter of the Lord.	SB 10.16.42, SB 10.16.43, SB 10.16.42-43 Obeisances unto You, who are the ultimate soul of the physical elements, of the subtle basis of perception, of the senses, of the vital air of life, and of the mind, intelligence and consciousness. By Your arrangement the infinitesimal spirit souls falsely identify with the three modes of material nature, and their perception of their own true self thus becomes clouded. We offer our obeisances unto You, the unlimited Supreme Lord, the supremely subtle one, the omniscient Personality of Godhead, who are always fixed in unchanging transcendence, who sanction the opposing views of different philosophies, and who are the power upholding expressed ideas and the words that express them.
SB 10.16.31 When Kāliya's wives saw how the serpent had become so fatigued from the excessive weight of Lord Kṛṣṇa, who carries the entire universe in His abdomen, and how Kāliya's umbrellalike hoods had been shattered by the striking of Kṛṣṇa's heels, they felt great distress. With their clothing, ornaments and hair scattered in disarray, they then approached the eternal Personality of Godhead.	SB 10.16.44 We offer our obeisances again and again to You, who are the basis of all authoritative evidence, who are the author and ultimate source of the revealed scriptures, and who have manifested Yourself in those Vedic literatures encouraging sense gratification as well as in those <u>encouraging</u> renunciation of the material world.
SB 10.16.32 Their minds very much disturbed, those saintly ladies placed their children before them and then bowed down to the Lord of all creatures, laying their bodies flat upon the ground. They desired the liberation of their sinful husband and the shelter of the Supreme Lord, the giver of ultimate shelter, and thus they folded their hands in supplication and approached Him.	SB 10.16.45 We offer our obeisances to Lord Kṛṣṇa and Lord Rāma, the sons of Vasudeva, and to Lord Pradyumna and Lord Aniruddha. We offer our respectful obeisances unto the master of all the saintly devotees of Viṣṇu.
SB 10.16.33 The wives of the Kāliya serpent said: The punishment this offender has been subjected to is certainly just. After all, You have incarnated within this world to curb down envious and cruel persons. You are so impartial that You look equally upon Your enemies and Your own sons, for when You impose a punishment on a living being You know it to be for his ultimate benefit.	SB 10.16.46 Obeisances to You, O Lord, who manifest varieties of material and spiritual qualities. You disguise Yourself with the material qualities, and yet the functioning of those same material qualities ultimately reveals Your existence. You stand apart from the material qualities as a witness and can be fully known only by Your devotees.
SB 10.16.34 What You have done here is actually mercy for us, since the punishment You give to the wicked certainly drives away all their contamination. Indeed, because this conditioned soul, our husband, is so sinful that he has assumed the body of a serpent, Your anger toward him is obviously to be understood as Your mercy.	SB 10.16.47 O Lord Hṛṣīkeṣa, master of the senses, please let us offer our obeisances unto You, whose pastimes are inconceivably glorious. Your existence can be inferred from the necessity for a creator and revealer of all cosmic manifestations. But although Your devotees can understand You in this way, to the nondevotees You remain silent, absorbed in self-satisfaction.
SB 10.16.35 Did our husband carefully perform austerities in a previous life, with his mind free of pride and full of respect for others? Is that why You are pleased with him? Or did he in some previous existence carefully execute religious duties with compassion for all living beings, and is that why You, the life of all living beings, are now satisfied with Him?	SB 10.16.48 Obeisances unto You, who know the destination of all things, superior and inferior, and who are the presiding regulator of all that be. You are distinct from the universal creation, and yet You are the basis upon which the illusion of material creation evolves, and also the witness of this illusion. Indeed, You are the root cause of the entire world.
SB 10.16.36 O Lord, we do not know how the serpent Kāliya has attained this great opportunity of being touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows.	SB 10.16.49 O almighty Lord, although You have no reason to become involved in material activity, still You act through Your eternal potency of time to arrange for the creation, maintenance and destruction of this universe. You do this by awakening the distinct functions of each of the modes of nature, which before the creation lie dormant. Simply by Your glance You perfectly execute all these activities of cosmic control in a sporting mood.
SB 10.16.37 Those who have attained the dust of Your lotus feet never hanker for the kingship of heaven, limitless sovereignty, the position of Brahmā or rulership over the earth. They are not interested even in the	SB 10.16.50 Therefore all material bodies throughout the three worlds—those that are peaceful, in the mode of goodness; those that are agitated, in the mode of passion; and those that are foolish, in the mode of ignorance—all are Your creations. Still, those living entities whose

bodies are in the mode of goodness are especially dear to You, and it is to maintain them and protect their religious principles that You are now present on the earth.
SB 10.16.51 At least once, a master should tolerate an offense committed by his child or subject. O supreme peaceful Soul, You should therefore forgive our foolish husband, who did not understand who You are.
SB 10.16.52 O Supreme Lord, please be merciful. It is proper for the saintly to feel compassion for women like us. This serpent is about to give up his life. Please give us back our husband, who is our life and soul.
SB 10.16.53 Now please tell us, Your maidservants, what we should do. Certainly anyone who faithfully executes Your order is automatically freed from all fear.
SB 10.16.54 Śukadeva Gosvāmī said: Thus praised by the Nāga-patnīs, the Supreme Personality of Godhead released the serpent Kāliya, who had fallen unconscious, his heads battered by the striking of the Lord's lotus feet.
SB 10.16.55 Kāliya slowly regained his vital force and sensory functions. Then, breathing loudly and painfully, the poor serpent addressed Lord Kṛṣṇa, the Supreme Personality of Godhead, in humble submission.
SB 10.16.56 The serpent Kāliya said: Our very birth as a snake has made us envious, ignorant and constantly angry. O my Lord, it is so difficult for people to give up their conditioned nature, by which they identify with that which is unreal.
SB 10.16.57 O supreme creator, it is You who generate this universe, composed of the variegated arrangement of the material modes, and in the process You manifest various kinds of personalities and species, varieties of sensory and physical strength, and varieties of mothers and fathers with variegated mentalities and forms.
SB 10.16.58 O Supreme Personality of Godhead, among all the species within Your material creation, we serpents are by nature always enraged. Being thus deluded by Your illusory energy, which is very difficult to give up, how can we possibly give it up on our own?
SB 10.16.59 O Lord, since You are the omniscient Lord of the universe, You are the actual cause of freedom from illusion. Please arrange for us whatever You consider proper, whether it be mercy or punishment.
SB 10.16.60 Śukadeva Gosvāmī said: After hearing Kāliya's words, the Supreme Personality of Godhead, who was acting the role of a human being, replied: O serpent, you may not remain here any longer. Go back to the ocean immediately, accompanied by your retinue of children, wives, other relatives and friends. Let this river be enjoyed by the cows and humans.
SB 10.16.61 If a mortal being attentively remembers My command to you—to leave Vṛndāvana and go to the ocean—and narrates this account at sunrise and sunset, he will never be afraid of you.
SB 10.16.62 If one bathes in this place of My pastimes and offers the water of this lake to the demigods and other worshipable personalities, or if one observes a fast and duly worships and remembers Me, he is sure to become free from all sinful reactions.
SB 10.16.63 Out of fear of Garuḍa, you left Ramanāka Island and came to take shelter of this lake. But because you are now marked with My footprints, Garuḍa will no longer try to eat you.
SB 10.16.64 Śukadeva Gosvāmī continued: My dear King, having been released by Lord Kṛṣṇa, the Supreme Personality of Godhead, whose activities are wonderful, Kāliya joined his wives in worshipping Him with great joy and reverence.
SB 10.16.65, SB 10.16.66, SB 10.16.67, SB 10.16.65-67 Kāliya worshiped the Lord of the universe by offering Him fine garments, along with necklaces, jewels and other valuable ornaments, wonderful scents and ointments, and a large garland of lotus flowers. Having thus pleased the Lord, whose flag is marked with the emblem of Garuḍa, Kāliya felt satisfied. Receiving the Lord's permission to leave, Kāliya circumambulated Him and offered Him obeisances. Then, taking his wives, friends and children, he went to his island in the sea. The very moment Kāliya left, the Yamunā was immediately restored to her original condition, free from poison and full of nectarean water. This happened by the

mercy of the Supreme Personality of Godhead, who was manifesting a humanlike form to enjoy His pastimes.
SB 10.17: The History of Kāliya
SB 10.17.1 [Having thus heard how Lord Kṛṣṇa chastised Kāliya,] King Parīkṣit inquired: Why did Kāliya leave Ramanāka Island, the abode of the serpents, and why did Garuḍa become so antagonistic toward him alone?
SB 10.17.3, SB 10.17.3 Śukadeva Gosvāmī said: To avoid being eaten by Garuḍa, the serpents had previously made an arrangement with him whereby they would each make a monthly offering of tribute at the base of a tree. Thus every month on schedule, O mighty-armed King Parīkṣit, each serpent would duly make his offering to that powerful carrier of Viṣṇu as a purchase of protection.
SB 10.17.4 Although all the other serpents were dutifully making offerings to Garuḍa, one serpent—the arrogant Kāliya, son of Kadru—would eat all these offerings before Garuḍa could claim them. Thus Kāliya directly defied the carrier of Lord Viṣṇu.
SB 10.17.5 O King, the greatly powerful Garuḍa, who is very dear to the Supreme Lord, became angry when he heard of this. Desiring to kill Kāliya, he rushed toward the serpent with tremendous speed.
SB 10.17.6 As Garuḍa swiftly fell upon him, Kāliya, who had the weapon of poison, raised his numerous heads to counterattack. Showing his ferocious tongues and expanding his horrible eyes, Kāliya then bit Garuḍa with the weapons of his fangs.
SB 10.17.7 The angry son of Tārksya moved with overwhelming speed in repelling Kāliya's attack. That terribly powerful carrier of Lord Madhusūdana struck the son of Kadru with his left wing, which shone like gold.
SB 10.17.8 Beaten by Garuḍa's wing, Kāliya was extremely distraught, and thus he took shelter of a lake adjoining the river Yamunā. Garuḍa could not enter this lake. Indeed, he could not even approach it.
SB 10.17.9 In that very lake Garuḍa had once desired to eat a fish-fish being, after all, his normal food. Although forbidden by the sage Saubhari, who was meditating there within the water, Garuḍa took courage and, feeling hungry, seized the fish.
SB 10.17.10 Seeing how the unfortunate fish in that lake had become most unhappy at the death of their leader, Saubhari uttered the following curse under the impression that he was mercifully acting for the benefit of the lake's residents.
SB 10.17.11 If Garuḍa ever again enters this lake and eats the fish here, he will immediately lose his life. What I am saying is the truth.
SB 10.17.12 Of all the serpents, only Kāliya came to know of this affair, and in fear of Garuḍa he took up residence in that Yamunā lake. Later Lord Kṛṣṇa drove him out.
SB 10.17.14, SB 10.17.14, SB 10.17.13-14 [Resuming his description of Kṛṣṇa's chastisement of Kāliya, Śukadeva Gosvāmī continued:] Kṛṣṇa rose up out of the lake wearing divine garlands, fragrances and garments, covered with many fine jewels, and decorated with gold. When the cowherds saw Him they all stood up immediately, just like an unconscious person's senses coming back to life. Filled with great joy, they affectionately embraced Him.
SB 10.17.15 Having regained their vital functions, Yaśodā, Rohiṇī, Nanda and all the other cowherd women and men went up to Kṛṣṇa. O descendant of Kuru, even the dried-up trees came back to life.
SB 10.17.16 Lord Balarāma embraced His infallible brother and laughed, knowing well the extent of Kṛṣṇa's potency. Out of great feelings of love, Balarāma lifted Kṛṣṇa up on His lap and repeatedly looked at Him. The cows, bulls and young female calves also achieved the highest pleasure.
SB 10.17.17 All the respectable brāhmaṇas, together with their wives, came forward to greet Nanda Mahārāja. They said to him, "Your son was in the grips of Kāliya, but by the grace of Providence He is now free."
SB 10.17.18 The brāhmaṇas then advised Nanda Mahārāja, "To assure that your

son Kṛṣṇa will always be free from danger, you should give charity to the brāhmaṇas." With a satisfied mind, O King, Nanda Mahārāja then very gladly gave them gifts of cows and gold.	As Kṛṣṇa danced, some of the boys accompanied Him by singing, and others by playing flutes, hand cymbals and buffalo horns, while still others praised His dancing.
SB 10.17.19 The greatly fortunate mother Yaśodā, having lost her son and then regained Him, placed Him on her lap. That chaste lady cried constant torrents of tears as she repeatedly embraced Him.	SB 10.18.11 O King, demigods disguised themselves as members of the cowherd community and, just as dramatic dancers praise another dancer, worshiped Kṛṣṇa and Balarāma, who were also appearing as cowherd boys.
SB 10.17.20 O best of kings [Parīkṣit], because the residents of Vṛndāvana were feeling very weak from hunger, thirst and fatigue, they and the cows spent the night where they were, lying down near the bank of the Kāliṅdī.	SB 10.18.12 Kṛṣṇa and Balarāma played with their cowherd boyfriends by whirling about, leaping, hurling, slapping and fighting. Sometimes Kṛṣṇa and Balarāma would pull the hair on the boys' heads.
SB 10.17.21 During the night, while all the people of Vṛndāvana were asleep, a great fire blazed up within the dry summer forest. The fire surrounded the inhabitants of Vraja on all sides and began to scorch them.	SB 10.18.13 While the other boys were dancing, O King, Kṛṣṇa and Balarāma would sometimes accompany them with song and instrumental music, and sometimes the two Lords would praise the boys, saying, "Very good! Very good!"
SB 10.17.22 Then the residents of Vṛndāvana woke up, extremely disturbed by the great fire threatening to burn them. Thus they took shelter of Kṛṣṇa, the Supreme Lord, who by His spiritual potency appeared like an ordinary human being.	SB 10.18.14 Sometimes the cowherd boys would play with <i>bilva</i> or <i>kumbha</i> fruits, and sometimes with handfuls of <i>āmalaka</i> fruits. At other times they would play the games of trying to touch one another or of trying to identify somebody while one is blindfolded, and sometimes they would imitate animals and birds.
SB 10.17.23 [Vṛndāvana's residents said:] Kṛṣṇa, Kṛṣṇa, O Lord of all opulence! O Rāma, possessor of unlimited power! This most terrible fire is about to devour us, Your devotees!	SB 10.18.15 They would sometimes jump around like frogs, sometimes play various jokes, sometimes ride in swings and sometimes imitate monarchs.
SB 10.17.24 O Lord, we are Your true friends and devotees. Please protect us from this insurmountable fire of death. We can never give up Your lotus feet, which drive away all fear.	SB 10.18.16 In this way Kṛṣṇa and Balarāma played all sorts of well-known games as They wandered among the rivers, hills, valleys, bushes, trees and lakes of Vṛndāvana.
SB 10.17.25 Seeing His devotees so disturbed, Śrī Kṛṣṇa, the infinite Lord of the universe and possessor of infinite power, then swallowed the terrible forest fire.	SB 10.18.17 While Rāma, Kṛṣṇa and Their cowherd friends were thus tending the cows in that Vṛndāvana forest, the demon Pralamba entered their midst. He had assumed the form of a cowherd boy with the intention of kidnapping Kṛṣṇa and Balarāma.
SB 10.18: Lord Balarāma Slays the Demon Pralamba	SB 10.18.18 Since the Supreme Lord Kṛṣṇa, who had appeared in the Daśarha dynasty, sees everything, He understood who the demon was. Still, the Lord pretended to accept the demon as a friend, while at the same time seriously considering how to kill him.
SB 10.18.1 Śukadeva Gosvāmī said: Surrounded by His blissful companions, who constantly chanted His glories, Śrī Kṛṣṇa then entered the village of Vraja, which was decorated with herds of cows.	SB 10.18.19 Kṛṣṇa, who knows all sports and games, then called together the cowherd boys and spoke as follows: "Hey cowherd boys! Let's play now! We'll divide ourselves into two even teams."
SB 10.18.2 While Kṛṣṇa and Balarāma were thus enjoying life in Vṛndāvana in the guise of ordinary cowherd boys, the summer season gradually appeared. This season is not very pleasing to embodied souls.	SB 10.18.20 The cowherd boys chose Kṛṣṇa and Balarāma as the leaders of the two parties. Some of the boys were on Kṛṣṇa's side, and others joined Balarāma.
SB 10.18.3 Nevertheless, because the Supreme Personality of Godhead was personally staying in Vṛndāvana along with Balarāma, summer manifested the qualities of spring. Such are the features of the land of Vṛndāvana.	SB 10.18.21 The boys played various games involving carriers and passengers. In these games the winners would climb up on the backs of the losers, who would have to carry them.
SB 10.18.4 In Vṛndāvana, the loud sound of waterfalls covered the crickets' noise, and clusters of trees constantly moistened by spray from those waterfalls beautified the entire area.	SB 10.18.22 Thus carrying and being carried by one another, and at the same time tending the cows, the boys followed Kṛṣṇa to a banyan tree known as Bhāṅḍiraka.
SB 10.18.5 The wind wafting over the waves of the lakes and flowing rivers carried away the pollen of many varieties of lotuses and water lilies and then cooled the entire Vṛndāvana area. Thus the residents there did not suffer from the heat generated by the blazing summer sun and seasonal forest fires. Indeed, Vṛndāvana was abundant with fresh green grass.	SB 10.18.23 My dear King Parīkṣit, when Śrīdāmā, Vṛṣabha and the other members of Lord Balarāma's party were victorious in these games, Kṛṣṇa and His followers had to carry them.
SB 10.18.6 With their flowing waves the deep rivers drenched their banks, making them damp and muddy. Thus the rays of the sun, which were as fierce as poison, could not evaporate the earth's sap or parch its green grass.	SB 10.18.24 Defeated, the Supreme Lord Kṛṣṇa carried Śrīdāmā. Bhadrāsena carried Vṛṣabha, and Pralamba carried Balarāma, the son of Rohiṇī.
SB 10.18.7 Flowers beautifully decorated the forest of Vṛndāvana, and many varieties of animals and birds filled it with sound. The peacocks and bees sang, and the cuckoos and cranes cooed.	SB 10.18.25 Considering Lord Kṛṣṇa invincible, that foremost demon [Pralamba] quickly carried Balarāma far beyond the spot where he was supposed to put his passenger down.
SB 10.18.8 Intending to engage in pastimes, Lord Kṛṣṇa, the Supreme Personality of Godhead, accompanied by Lord Balarāma and surrounded by the cowherd boys and the cows, entered the forest of Vṛndāvana as He played His flute.	SB 10.18.26 As the great demon carried Balarāma, the Lord became as heavy as massive Mount Sumeru, and Pralamba had to slow down. He then resumed his actual form—an effulgent body that was covered with golden ornaments and that resembled a cloud flashing with lightning and carrying the moon.
SB 10.18.9 Decorating themselves with newly grown leaves, along with peacock feathers, garlands, clusters of flower buds, and colored minerals, Balarāma, Kṛṣṇa and Their cowherd friends danced, wrestled and sang.	SB 10.18.27 When Lord Balarāma, who carries the plow weapon, saw the gigantic body of the demon as he moved swiftly in the sky—with his blazing eyes, fiery hair, terrible teeth reaching toward his scowling brows, and an amazing effulgence generated by his armlets, crown and earrings—the Lord seemed to become a little frightened.
SB 10.18.10	

SB 10.18.28 Remembering the actual situation, the fearless Balarāma understood that the demon was trying to kidnap Him and take Him away from His companions. The Lord then became furious and struck the demon's head with His hard fist, just as Indra, the king of the demigods, strikes a mountain with his thunderbolt weapon.
SB 10.18.29 Thus smashed by Balarāma's fist, Pralamba's head immediately cracked open. The demon vomited blood from his mouth and lost all consciousness, and then with a great noise he fell lifeless on the ground, like a mountain devastated by Indra.
SB 10.18.30 The cowherd boys were most astonished to see how the powerful Balarāma had killed the demon Pralamba, and they exclaimed, "Excellent! Excellent!"
SB 10.18.31 They offered Balarāma profuse benedictions and then glorified Him, who deserves all glorification. Their minds overwhelmed with ecstatic love, they embraced Him as if He had come back from the dead.
SB 10.18.32 The sinful Pralamba having been killed, the demigods felt extremely happy, and they showered flower garlands upon Lord Balarāma and praised the excellence of His deed.
SB 10.19: Swallowing the Forest Fire
SB 10.19.1 Śukadeva Gosvāmī said: While the cowherd boys were completely absorbed in playing, their cows wandered far away. They hungered for more grass, and with no one to watch them they entered a dense forest.
SB 10.19.2 Passing from one part of the great forest to another, the goats, cows and buffalo eventually entered an area overgrown with sharp canes. The heat of a nearby forest fire made them thirsty, and they cried out in distress.
SB 10.19.3 Not seeing the cows before them, Kṛṣṇa, Rāma and Their cowherd friends suddenly felt repentant for having neglected them. The boys searched all around, but could not discover where they had gone.
SB 10.19.4 Then the boys began tracing out the cows' path by noting their hoofprints and the blades of grass the cows had broken with their hooves and teeth. All the cowherd boys were in great anxiety because they had lost their source of livelihood.
SB 10.19.5 Within the Muñjā forest the cowherd boys finally found their valuable cows, who had lost their way and were crying. Then the boys, thirsty and tired, herded the cows onto the path back home.
SB 10.19.6 The Supreme Personality of Godhead called out to the animals in a voice that resounded like a rumbling cloud. Hearing the sound of their own names, the cows were overjoyed and called out to the Lord in reply.
SB 10.19.7 Suddenly a great forest fire appeared on all sides, threatening to destroy all the forest creatures. Like a chariot driver, the wind swept the fire onward, and terrible sparks shot in all directions. Indeed, the great fire extended its tongues of flame toward all moving and nonmoving creatures.
SB 10.19.8 As the cows and cowherd boys stared at the forest fire attacking them on all sides, they became fearful. The boys then approached Kṛṣṇa and Balarāma for shelter, just as those who are disturbed by fear of death approach the Supreme Personality of Godhead. The boys addressed Them as follows.
SB 10.19.9 [The cowherd boys said:] O Kṛṣṇa ! Kṛṣṇa! Most powerful one ! O Rāma! You whose prowess never fails! Please save Your devotees, who are about to be burned by this forest fire and have come to take shelter of You!
SB 10.19.10 Kṛṣṇa! Certainly Your own friends shouldn't be destroyed. O knower of the nature of all things, we have accepted You as our Lord, and we are souls surrendered unto You!
SB 10.19.11 Śukadeva Gosvāmī said: Hearing these pitiful words from His friends, the Supreme Lord Kṛṣṇa told them, "Just close your eyes and do not be afraid."
SB 10.19.12

"All right," the boys replied, and immediately closed their eyes. Then the Supreme Lord, the master of all mystic power, opened His mouth and swallowed the terrible fire, saving His friends from danger.
SB 10.19.13 The cowherd boys opened their eyes and were amazed to find not only that they and the cows had been saved from the terrible fire but that they had all been brought back to the Bhāṇḍira tree.
SB 10.19.14 When the cowherd boys saw that they had been saved from the forest fire by the Lord's mystic power, which is manifested by His internal potency, they began to think that Kṛṣṇa must be a demigod.
SB 10.19.15 It was now late in the afternoon, and Lord Kṛṣṇa, accompanied by Balarāma, turned the cows back toward home. Playing His flute in a special way, Kṛṣṇa returned to the cowherd village in the company of His cowherd friends, who chanted His glories.
SB 10.19.16 The young <i>gopīs</i> took the greatest pleasure in seeing Govinda come home, since for them even a moment without His association seemed like a hundred ages.
SB 10.20: The Rainy Season and Autumn in Vṛndāvana
SB 10.20.1 Śukadeva Gosvāmī said: To the ladies of Vṛndāvana, the cowherd boys then related in full detail Kṛṣṇa's and Balarāma's wonderful activities of delivering them from the forest fire and killing the demon Pralamba.
SB 10.20.2 The elder cowherd men and ladies were amazed to hear this account, and they concluded that Kṛṣṇa and Balarāma must be exalted demigods who had appeared in Vṛndāvana.
SB 10.20.3 Then the rainy season began, giving life and sustenance to all living beings. The sky began to rumble with thunder, and lightning flashed on the horizon.
SB 10.20.4 The sky was then covered by dense blue clouds accompanied by lightning and thunder. Thus the sky and its natural illumination were covered in the same way that the spirit soul is covered by the three modes of material nature.
SB 10.20.5 With its rays, the sun had for eight months drunk up the earth's wealth in the form of water. Now that the proper time had arrived, the sun began releasing this accumulated wealth.
SB 10.20.6 Flashing with lightning, great clouds were shaken and swept about by fierce winds. Just like merciful persons, the clouds gave their lives for the pleasure of this world.
SB 10.20.7 The earth had been emaciated by the summer heat, but she became fully nourished again when moistened by the god of rain. Thus the earth was like a person whose body has been emaciated by austerities undergone for a material purpose, but who again becomes fully nourished when he achieves the fruit of those austerities.
SB 10.20.8 In the evening twilight during the rainy season, the darkness allowed the glowworms but not the stars to shine forth, just as in the age of Kali the predominance of sinful activities allows atheistic doctrines to overshadow the true knowledge of the Vedas.
SB 10.20.9 The frogs, who had all along been lying silent, suddenly began croaking when they heard the rumbling of the rain clouds, in the same way that brāhmaṇa students, who perform their morning duties in silence begin reciting their lessons when called by their teacher.
SB 10.20.10 With the advent of the rainy season, the insignificant streams, which had become dry, began to swell and then strayed from their proper courses, like the body, property and money of a man controlled by the urges of his senses.
SB 10.20.11 The newly grown grass made the earth emerald green, the <i>indragopa</i> insects added a reddish hue, and white mushrooms added further color and circles of shade. Thus the earth appeared like a person who has suddenly become rich.
SB 10.20.12 With their wealth of grains, the fields gave joy to the farmers. But those fields created remorse in the hearts of those who were too proud to engage in farming and who failed to understand how everything is under the control of the Supreme.

SB 10.20.13 As all creatures of the land and water took advantage of the newly fallen rainwater, their forms became attractive and pleasing, just as a devotee becomes beautiful by engaging in the service of the Supreme Lord.	When it rained, the Lord would sometimes enter a cave or the hollow of a tree to play and to eat roots and fruits.
SB 10.20.14 Where the rivers joined the ocean it became agitated, its waves blown about by the wind, just as the mind of an immature <i>yogī</i> becomes agitated because he is still tainted by lust and attached to the objects of sense gratification.	SB 10.20.29 Lord Kṛṣṇa would take His meal of boiled rice and yogurt, sent from home, in the company of Lord Saṅkarṣaṇa and the cowherd boys who regularly ate with Him. They would all sit down to eat on a large stone near the water.
SB 10.20.15 Just as devotees whose minds are absorbed in the Personality of Godhead remain peaceful even when attacked by all sorts of dangers, the mountains in the rainy season were not at all disturbed by the repeated striking of the rain-bearing clouds.	SB 10.20.30, SB 10.20.31, SB 10.20.30-31 Lord Kṛṣṇa watched the contented bulls, calves and cows sitting on the green grass and grazing with closed eyes, and He saw that the cows were tired from the burden of their heavy milk bags. Thus observing the beauty and opulence of Vṛndāvana's rainy season, a perennial source of great happiness, the Lord offered all respect to that season, which was expanded from His own internal potency.
SB 10.20.16 During the rainy season the roads, not being cleansed, became covered with grass and debris and were thus difficult to make out. These roads were like religious scriptures that <i>brāhmaṇas</i> no longer study and that thus become corrupted and covered over with the passage of time.	SB 10.20.32 While Lord Rāma and Lord Keśava were thus dwelling in Vṛndāvana, the fall season arrived, when the sky is cloudless, the water clear and the wind gentle.
SB 10.20.17 Though the clouds are the well-wishing friends of all living beings, the lightning, fickle in its affinities, moved from one group of clouds to another, like lusty women unfaithful even to virtuous men.	SB 10.20.33 The autumn season, which regenerated the lotus flowers, also restored the various bodies of water to their original purity, just as the process of devotional service purifies the minds of the fallen <i>yogīs</i> when they return to it.
SB 10.20.18 When the curved bow of Indra [the rainbow] appeared in the sky, which had the quality of thundering sound, it was unlike ordinary bows because it did not rest upon a string. Similarly, when the Supreme Lord appears in this world, which is the interaction of the material qualities, He is unlike ordinary persons because He remains free from all material qualities and independent of all material conditions.	SB 10.20.34 Autumn cleared the sky of clouds, let the animals get out of their crowded living conditions, cleaned the earth of its covering of mud, and purified the water of contamination, in the same way that loving service rendered to Lord Kṛṣṇa frees the members of the four spiritual orders from their respective troubles.
SB 10.20.19 During the rainy season the moon was prevented from appearing directly by the covering of the clouds, which were themselves illumined by the moon's rays. Similarly, the living being in material existence is prevented from appearing directly by the covering of the false ego, which is itself illumined by the consciousness of the pure soul.	SB 10.20.35 The clouds, having given up all they possessed, shone forth with purified effulgence, just like peaceful sages who have given up all material desires and are thus free of all sinful propensities.
SB 10.20.20 The peacocks became festive and cried out a joyful greeting when they saw the clouds arrive, just as people distressed in household life feel pleasure when the pure devotees of the infallible Supreme Lord visit them.	SB 10.20.36 During this season the mountains sometimes released their pure water and sometimes did not, just as experts in transcendental science sometimes give the nectar of transcendental knowledge and sometimes do not.
SB 10.20.21 The trees had grown thin and dry, but after they drank the newly fallen rainwater through their feet, their various bodily features blossomed. Similarly, one whose body has grown thin and weak from austerity again exhibits his healthy bodily features upon enjoying the material objects gained through that austerity.	SB 10.20.37 The fish swimming in the increasingly shallow water did not at all understand that the water was diminishing, just as foolish family men cannot see how the time they have left to live is diminishing with every passing day.
SB 10.20.22 The cranes continued dwelling on the shores of the lakes, although the shores were agitated during the rainy season, just as materialistic persons with contaminated minds always remain at home, despite the many disturbances there.	SB 10.20.38 Just as a miserly, poverty-stricken person overly absorbed in family life suffers because he cannot control his senses, the fish swimming in the shallow water had to suffer the heat of the autumn sun.
SB 10.20.23 When Indra sent forth his rains, the floodwaters broke through the irrigation dikes in the agricultural fields, just as in the Kali-yuga the atheists' false theories break down the boundaries of Vedic injunctions.	SB 10.20.39 Gradually the different areas of land gave up their muddy condition and the plants grew past their unripe stage, in the same way that sober sages give up egotism and possessiveness. These are based on things different from the real self—namely, the material body and its by-products.
SB 10.20.24 The clouds, impelled by the winds, released their nectarean water for the benefit of all living beings, just as kings, instructed by their <i>brāhmaṇa</i> priests, dispense charity to the citizens.	SB 10.20.40 With the arrival of autumn, the ocean and the lakes became silent, their water still, just like a sage who has desisted from all material activities and given up his recitation of Vedic <i>mantras</i> .
SB 10.20.25 When the Vṛndāvana forest had thus become resplendent, filled with ripe dates and <i>jambu</i> fruits, Lord Kṛṣṇa, surrounded by His cows and cowherd boyfriends and accompanied by Śrī Balarāma, entered that forest to enjoy.	SB 10.20.41 In the same way that the practitioners of <i>yoga</i> bring their senses under strict control to check their consciousness from flowing out through the agitated senses, the farmers erected strong mud banks to keep the water within their rice fields from draining out.
SB 10.20.26 The cows had to move slowly because of their weighty milk bags, but they quickly ran to the Supreme Personality of Godhead as soon as He called them, their affection for Him causing their udders to become wet.	SB 10.20.42 The autumn moon relieved all creatures of the suffering caused by the sun's rays, just as wisdom relieves a person of the misery caused by his identifying with his material body and as Lord Mukunda relieves Vṛndāvana's ladies of the distress caused by their separation from Him.
SB 10.20.27 The Lord saw the joyful aborigine girls of the forest, the trees dripping sweet sap, and the mountain waterfalls, whose resounding indicated that there were caves nearby.	SB 10.20.43 Free of clouds and filled with clearly visible stars, the autumn sky shone brilliantly, just like the spiritual consciousness of one who has directly experienced the purport of the Vedic scriptures.
SB 10.20.28	SB 10.20.44 The full moon shone in the sky, surrounded by stars, just as Śrī Kṛṣṇa, the Lord of the Yadu dynasty, shone brilliantly on the earth, surrounded by all the Vṛṣṇis.
	SB 10.20.45 Except for the <i>gopīs</i> , whose hearts had been stolen by Kṛṣṇa, the people could forget their suffering by embracing the wind coming from the flower-filled forest. This wind was neither hot nor cold.

SB 10.20.46 By the influence of the autumn season, all the cows, doe, women and female birds became fertile and were followed by their respective mates in search of sexual enjoyment, just as activities performed for the service of the Supreme Lord are automatically followed by all beneficial results.
SB 10.20.47 O King Parīkṣit, when the autumn sun rose, all the lotus flowers blossomed happily, except the night-blooming <i>kumut</i> , just as in the presence of a strong ruler everyone becomes fearless, except the thieves.
SB 10.20.48 In all the towns and villages people held great festivals, performing the Vedic fire sacrifice for honoring and tasting the first grains of the new harvest, along with similar celebrations that followed local custom and tradition. Thus the earth, rich with newly grown grain and especially beautified by the presence of Kṛṣṇa and Balarāma, shone beautifully as an expansion of the Supreme Lord.
SB 10.20.49 The merchants, sages, kings and <i>brahmacārī</i> students, kept in by the rain, were at last free to go out and attain their desired objects, just as those who achieve perfection in this life can, when the proper time comes, leave the material body and attain their respective forms.
SB 10.21: The Gopīs Glorify the Song of Kṛṣṇa's Flute
SB 10.21.1 Śukadeva Gosvāmī said: Thus the Vṛndāvana forest was filled with transparent autumnal waters and cooled by breezes perfumed with the fragrance of lotus flowers growing in the clear lakes. The infallible Lord, accompanied by His cows and cowherd boyfriends, entered that Vṛndāvana forest.
SB 10.21.2 The lakes, rivers and hills of Vṛndāvana resounded with the sounds of maddened bees and flocks of birds moving about the flowering trees. In the company of the cowherd boys and Balarāma, Madhupati [Śrī Kṛṣṇa] entered that forest, and while herding the cows He began to vibrate His flute.
SB 10.21.3 When the young ladies in the cowherd village of Vraja heard the song of Kṛṣṇa's flute, which arouses the influence of Cupid, some of them privately began describing Kṛṣṇa's qualities to their intimate friends.
SB 10.21.4 The cowherd girls began to speak about Kṛṣṇa, but when they remembered His activities, O King, the power of Cupid disturbed their minds, and thus they could not speak.
SB 10.21.5 Wearing a peacock-feather ornament upon His head, blue <i>karnikāra</i> flowers on His ears, a yellow garment as brilliant as gold, and the Vaijayanti garland, Lord Kṛṣṇa exhibited His transcendental form as the greatest of dancers as He entered the forest of Vṛndāvana, beautifying it with the marks of His footprints. He filled the holes of His flute with the nectar of His lips, and the cowherd boys sang His glories.
SB 10.21.6 O King, when the young ladies in Vraja heard the sound of Kṛṣṇa's flute, which captivates the minds of all living beings, they all embraced one another and began describing it.
SB 10.21.7 The cowherd girls said: O friends, those eyes that see the beautiful faces of the sons of Mahārāja Nanda are certainly fortunate. As these two sons enter the forest, surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vṛndāvana. For those who have eyes, we think there is no greater object of vision.
SB 10.21.8 Dressed in a charming variety of garments, upon which Their garlands rest, and decorating Themselves with peacock feathers, lotuses, lilies, newly grown mango sprouts and clusters of flower buds, Kṛṣṇa and Balarāma shine forth magnificently among the assembly of cowherd boys. They look just like the best of dancers appearing on a dramatic stage, and sometimes They sing.
SB 10.21.9 My dear <i>gopīs</i> , what auspicious activities must the flute have performed to enjoy the nectar of Kṛṣṇa's lips independently and leave only a taste for us <i>gopīs</i> , for whom that nectar is actually meant! The forefathers of the flute, the bamboo trees, shed tears of pleasure. His mother, the river on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body.

SB 10.21.10 O friend, Vṛndāvana is spreading the glory of the earth, having obtained the treasure of the lotus feet of Kṛṣṇa, the son of Devakī. The peacocks dance madly when they hear Govinda's flute, and when other creatures see them from the hilltops, they all become stunned.
SB 10.21.11 Blessed are all these foolish deer because they have approached Mahārāja Nanda's son, who is gorgeously dressed and is playing on His flute. Indeed, both the doe and the bucks worship the Lord with looks of love and affection.
SB 10.21.12 Kṛṣṇa's beauty and character create a festival for all women. Indeed, when the demigods' wives flying in airplanes with their husbands catch sight of Him and hear His resonant flute-song, their hearts are shaken by Cupid, and they become so bewildered that the flowers fall out of their hair and their belts loosen.
SB 10.21.13 Using their upraised ears as vessels, the cows are drinking the nectar of the flute-song flowing out of Kṛṣṇa's mouth. The calves, their mouths full of milk from their mothers' moist nipples, stand still as they take Govinda within themselves through their tear-filled eyes and embrace Him within their hearts.
SB 10.21.14 O mother, in this forest all the birds have risen onto the beautiful branches of the trees to see Kṛṣṇa. With closed eyes they are simply listening in silence to the sweet vibrations of His flute, and they are not attracted by any other sound. Surely these birds are on the same level as great sages.
SB 10.21.15 When the rivers hear the flute-song of Kṛṣṇa, their minds begin to desire Him, and thus the flow of their currents is broken and their waters are agitated, moving around in whirlpools. Then with the arms of their waves the rivers embrace Murāri's lotus feet and, <u>holding on to them</u> , present offerings of lotus flowers.
SB 10.21.16 In the company of Balarāma and the cowherd boys, Lord Kṛṣṇa is continually vibrating His flute as He herds all the animals of Vraja, even under the full heat of the summer sun. Seeing this, the cloud in the sky has expanded himself out of love. He is rising high and constructing out of his own body, with its multitude of flower-like droplets of water, an umbrella for the sake of his friend.
SB 10.21.17 The aborigine women of the Vṛndāvana area become disturbed by lust when they see the grass marked with reddish <i>kun̄kuma</i> powder. Endowed with the color of Kṛṣṇa's lotus feet, this powder originally decorated the breasts of His beloveds, and when the aborigine women smear it on their faces and breasts, they feel fully satisfied and give up all their anxiety.
SB 10.21.18 Of all the devotees, this Govardhana Hill is the best! O my friends, this hill supplies Kṛṣṇa and Balarāma, along with their calves, cows and cowherd friends, with all kinds of necessities—water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respects to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana Hill appears very jubilant.
SB 10.21.19 My dear friends, as Kṛṣṇa and Balarāma pass through the forest with Their cowherd friends, leading Their cows, They carry ropes to bind the cows' rear legs at the time of milking. When Lord Kṛṣṇa plays on His flute, the sweet music causes the moving living entities to become stunned and the nonmoving trees to tremble with ecstasy. These things are certainly very wonderful.
SB 10.21.20 Thus narrating to one another the playful pastimes of the Supreme Personality of Godhead as He wandered about in the Vṛndāvana forest, the <i>gopīs</i> became fully absorbed in thoughts of Him.
SB 10.22: Kṛṣṇa Steals the Garments of the Unmarried Gopīs
SB 10.22.1 Śukadeva Gosvāmī said: During the first month of the winter season, the young unmarried girls of Gokula observed the vow of worshipping goddess Kātyāyanī. For the entire month they ate only unspiced <i>khichrī</i> .
SB 10.22.2, SB 10.22.3 My dear King, after they had bathed in the water of the Yamunā just as the sun was rising, the <i>gopīs</i> made an earthen deity of goddess Durgā on the riverbank. Then they worshiped her with such aromatic substances as sandalwood pulp, along with other items both opulent and simple, including lamps, fruits, betel nuts, newly

grown leaves, and fragrant garlands and incense.
SB 10.22.4 Each of the young unmarried girls performed her worship while chanting the following <i>mantra</i> . "O goddess Kātyāyanī, O great potency of the Lord, O possessor of great mystic power and mighty controller of all, please make the son of Nanda Mahārāja my husband. I offer my obeisances unto you."
SB 10.22.5 Thus for an entire month the girls carried out their vow and properly worshiped the goddess Bhadrakālī, fully absorbing their minds in Kṛṣṇa and meditating upon the following thought: "May the son of King Nanda become my husband."
SB 10.22.6 Each day they rose at dawn. Calling out to one another by name, they all held hands and loudly sang the glories of Kṛṣṇa while going to the Kālindī to take their bath.
SB 10.22.7 One day they came to the riverbank and, putting aside their clothing as they had done before, happily played in the water while singing the glories of Kṛṣṇa.
SB 10.22.8 Lord Kṛṣṇa, the Supreme Personality of Godhead and master of all masters of mystic <i>yoga</i> , was aware of what the <i>gopīs</i> were doing, and thus He went there surrounded by His young companions to award the <i>gopīs</i> the perfection of their endeavor.
SB 10.22.9 Taking the girls' garments, He quickly climbed to the top of a <i>kadamba</i> tree. Then, as He laughed loudly and His companions also laughed, He addressed the girls jokingly.
SB 10.22.10 [Lord Kṛṣṇa said:] My dear girls, you may each come here as you wish and take back your garments. I'm telling you the truth and am not joking with you, since I see you're fatigued from executing austere vows.
SB 10.22.11 I have never before spoken a lie, and these boys know it. Therefore, O slender-waisted girls, please come forward, either one by one or all together, and pick out your clothes.
SB 10.22.12 Seeing how Kṛṣṇa was joking with them, the <i>gopīs</i> became fully immersed in love for Him, and as they glanced at each other they began to laugh and joke among themselves, even in their embarrassment. But still they did not come out of the water.
SB 10.22.13 As Śrī Govinda spoke to the <i>gopīs</i> in this way, His joking words completely captivated their minds. Submerged up to their necks in the cold water, they began to shiver. Thus they addressed Him as follows.
SB 10.22.14 [The <i>gopīs</i> said:] Dear Kṛṣṇa, don't be unfair! We know that You are the respectable son of Nanda and that You are honored by everyone in Vraja. You are also very dear to us. Please give us back our clothes. We are shivering in the cold water.
SB 10.22.15 O Śyāmasundara, we are Your maidservants and must do whatever You say. But give us back our clothing. You know what the religious principles are, and if You don't give us our clothes we will have to tell the king. Please!
SB 10.22.16 The Supreme Personality of Godhead said: If you girls are actually My maidservants, and if you will really do what I say, then come here with your innocent smiles and let each girl pick out her clothes. If you don't do what I say, I won't give them back to you. And even if the king becomes angry, what can he do?
SB 10.22.17 Then, shivering from the painful cold, all the young girls rose up out of the water, covering their pubic area with their hands.
SB 10.22.18 When the Supreme Lord saw how the <i>gopīs</i> were struck with embarrassment, He was satisfied by their pure loving affection. Putting their clothes on His shoulder, the Lord smiled and spoke to them with affection.
SB 10.22.19 [Lord Kṛṣṇa said:] You girls bathed naked while executing your vow, and that is certainly an offense against the demigods. To counteract your sin you should offer obeisances while placing your joined palms above your heads. Then you should take back your lower garments.
SB 10.22.20 Thus the young girls of Vṛndāvana, considering what Lord Acyuta

had told them, accepted that they had suffered a falldown from their vow by bathing naked in the river. But they still desired to successfully complete their vow, and since Lord Kṛṣṇa is Himself the ultimate result of all pious activities, they offered their obeisances to Him to cleanse away all their sins.
SB 10.22.21 Seeing them bow down like that, the Supreme Personality of Godhead, the son of Devakī, gave them back their garments, feeling compassionate toward them and satisfied by their act.
SB 10.22.22 Although the <i>gopīs</i> had been thoroughly cheated, deprived of their modesty, ridiculed and made to act just like toy dolls, and although their clothing had been stolen, they did not feel at all inimical toward Śrī Kṛṣṇa. Rather, they were simply joyful to have this opportunity to associate with their beloved.
SB 10.22.23 The <i>gopīs</i> were addicted to associating with their beloved Kṛṣṇa, and thus they became captivated by Him. Thus, even after putting their clothes on they did not move. They simply remained where they were, shyly glancing at Him.
SB 10.22.24 The Supreme Lord understood the determination of the <i>gopīs</i> in executing their strict vow. The Lord also knew that the girls desired to touch His lotus feet, and thus Lord Dāmodara, Kṛṣṇa, spoke to them as follows.
SB 10.22.25 [Lord Kṛṣṇa said:] O saintly girls, I understand that your real motive in this austerity has been to worship Me. That intent of yours is approved of by Me, and indeed it must come to pass.
SB 10.22.26 The desire of those who fix their minds on Me does not lead to material desire for sense gratification, just as barleycorns burned by the sun and then cooked can no longer grow into new sprouts.
SB 10.22.27 Go now, girls, and return to Vraja. Your desire is fulfilled, for in My company you will enjoy the coming nights. After all, this was the purpose of your vow to worship goddess Kātyāyanī, O pure-hearted ones.
SB 10.22.28 Śukadeva Gosvāmī said: Thus instructed by the Supreme Personality of Godhead, the young girls, their desire now fulfilled, could bring themselves only with great difficulty to return to the village of Vraja, meditating all the while upon His lotus feet.
SB 10.22.29 Some time later Lord Kṛṣṇa, the son of Devakī, surrounded by His cowherd friends and accompanied by His elder brother, Balarāma, went a good distance away from Vṛndāvana, herding the cows.
SB 10.22.30 Then the sun's heat became intense, Lord Kṛṣṇa saw that the trees were acting as umbrellas by shading Him, and thus He spoke as follows to His boyfriends.
SB 10.22.31, SB 10.22.32, SB 10.22.31-32 [Lord Kṛṣṇa said:] O Stoka Kṛṣṇa and Amśu, O Śrīdāma, Subala and Arjuna, O Vṛṣabha, Ojasvī, Devaprastha and Varūthapa, just see these greatly fortunate trees, whose lives are completely dedicated to the benefit of others. Even while tolerating the wind, rain, heat and snow, they protect us from these elements.
SB 10.22.33 Just see how these trees are maintaining every living entity! Their birth is successful. Their behavior is just like that of great personalities, for anyone who asks anything from a tree never goes away disappointed.
SB 10.22.34 These trees fulfill one's desires with their leaves, flowers and fruits, their shade, roots, bark and wood, and also with their fragrance, sap, ashes, pulp and shoots.
SB 10.22.35 It is the duty of every living being to perform welfare activities for the benefit of others with his life, wealth, intelligence and words.
SB 10.22.36 Thus moving among the trees, whose branches were bent low by their abundance of twigs, fruits, flowers and leaves, Lord Kṛṣṇa came to the Yamunā River.
SB 10.22.37 The cowherd boys let the cows drink the clear, cool and wholesome water of the Yamunā. O King Parikṣit, the cowherd boys themselves also drank that sweet water to their full satisfaction.
SB 10.22.38 Then, O King, the cowherd boys began herding the animals in a leisurely way within a small forest along the Yamunā. But soon they

became afflicted by hunger and, approaching Kṛṣṇa and Balarāma, spoke as follows.
SB 10.23: The Brāhmaṇas' Wives Blessed
SB 10.23.1 The cowherd boys said: O Rāma, Rāma, mighty-armed one! O Kṛṣṇa, chastiser of the wicked ! We are being harassed by hunger, and You should do something about it.
SB 10.23.2 Śukadeva Gosvāmī said: Thus entreated by the cowherd boys, the Supreme Personality of Godhead, the son of Devakī, replied as follows, desiring to please certain of His devotees who were brāhmaṇas' wives.
SB 10.23.3 [Lord Kṛṣṇa said:] Please go to the sacrificial arena where a group of brāhmaṇas, learned in the Vedic injunctions, are now performing the Āṅgīrasa sacrifice to gain promotion to heaven.
SB 10.23.4 When you go there, My dear cowherd boys, simply request some food. Declare to them the name of My elder brother, the Supreme Lord Balarāma, and also My name, and explain that you have been sent by Us.
SB 10.23.5 Thus instructed by the Supreme Personality of Godhead, the cowherd boys went there and submitted their request. They stood before the brāhmaṇas with palms joined in supplication and then fell flat on the ground to offer respect.
SB 10.23.6 [The cowherd boys said:] O earthly gods, please hear us. We cowherd boys are executing the orders of Kṛṣṇa, and we have been sent here by Balarāma. We wish all good for you. Please acknowledge our arrival.
SB 10.23.7 Lord Rāma and Lord Acyuta are tending Their cows not far from here. They are hungry and want you to give Them some of your food. Therefore, O brāhmaṇas, O best of the knowers of religion, if you have faith please give some food to Them.
SB 10.23.8 Except during the interval between the initiation of the performer of a sacrifice and the actual sacrifice of the animal, O most pure brāhmaṇas, it is not contaminating for even the initiated to partake of food, at least in sacrifices other than the Sautrāmaṇi.
SB 10.23.9 The brāhmaṇas heard this supplication from the Supreme Personality of Godhead, yet they refused to pay heed. Indeed, they were full of petty desires and entangled in elaborate rituals. Though presuming themselves advanced in Vedic learning, they were actually inexperienced fools.
SB 10.23.10, SB 10.23.11, SB 10.23.10-11 Although the ingredients of sacrificial performance—the place, time, particular paraphernalia, mantras, rituals, priests, fires, demigods, performer, offering and the as yet unseen beneficial results—are all simply aspects of His opulences, the brāhmaṇas saw Lord Kṛṣṇa as an ordinary human because of their perverted intelligence. They failed to recognize that He is the Supreme Absolute Truth, the directly manifest Personality of Godhead, whom the material senses cannot ordinarily perceive. Thus bewildered by their false identification with the mortal body, they did not show Him proper respect.
SB 10.23.12 When the brāhmaṇas failed to reply even with a simple yes or no, O chastiser of the enemy [Parikṣit], the cowherd boys returned disappointed to Kṛṣṇa and Rāma and reported this to Them.
SB 10.23.13 <i>Hearing what had happened, the Supreme Personality of Godhead, the Lord of the universe, simply laughed. Then He again addressed the cowherd boys, showing them the way men act in this world.</i>
SB 10.23.14 [Lord Kṛṣṇa said:] Tell the wives of the brāhmaṇas that I have come here with Lord Sankarṣaṇa. They will certainly give you all the food you want, for they are most affectionate toward Me and, indeed, with their intelligence reside in Me alone.
SB 10.23.15 The cowherd boys then went to the house where the brāhmaṇas' wives were staying. There the boys saw those chaste ladies sitting, nicely decorated with fine ornaments. Bowing down to the brāhmaṇa ladies, the boys addressed them in all humility.
SB 10.23.16 [The cowherd boys said:] Obeisances unto you, O wives of the learned brāhmaṇas. Kindly hear our words. We have been sent here by Lord Kṛṣṇa, who is passing by not far from here.

SB 10.23.17 He has come a long way with the cowherd boys and Lord Balarāma, tending the cows. Now He is hungry, so some food should be given for Him and His companions.
SB 10.23.18 The wives of the brāhmaṇas were always eager to see Kṛṣṇa, for their minds had been enchanted by descriptions of Him. Thus as soon as they heard that He had come, they became very excited.
SB 10.23.19 Taking along in large vessels the four kinds of foods, full of fine tastes and aromas, all the ladies went forth to meet their beloved, just as rivers flow toward the sea.
SB 10.23.20, SB 10.23.21, SB 10.23.20-21 Although their husbands, brothers, sons and other relatives tried to forbid them from going, their hope of seeing Kṛṣṇa, cultivated by extensive hearing of His transcendental qualities, won out. Along the river Yamunā, within a garden decorated with buds of aśoka trees, they caught sight of Him strolling along in the company of the cowherd boys and His elder brother, Balarāma.
SB 10.23.22 His complexion was dark blue and His garment golden. Wearing a peacock feather, colored minerals, sprigs of flower buds, and a garland of forest flowers and leaves, He was dressed just like a dramatic dancer. He rested one hand upon the shoulder of a friend and with the other twirled a lotus. Lilies graced His ears, His hair hung down over His cheeks, and His lotuslike face was smiling.
SB 10.23.23 O ruler of men, for a long time those brāhmaṇa ladies had heard about Kṛṣṇa, their beloved, and His glories had become the constant ornaments of their ears. Indeed, their minds were always absorbed in Him. Through the apertures of their eyes they now forced Him to enter within their hearts, and then they embraced Him within for a long time. In this way they finally gave up the pain of separation from Him, just as sages give up the anxiety of false ego by embracing their innermost consciousness.
SB 10.23.24 Lord Kṛṣṇa, who witnesses the thoughts of all creatures, understood how those ladies had abandoned all worldly hopes and come there simply to see Him. Thus He addressed them as follows with a smile upon His face.
SB 10.23.25 [Lord Kṛṣṇa said:] Welcome, O most fortunate ladies. Please sit down and make yourselves comfortable. What can I do for you? That you have come here to see Me is most appropriate.
SB 10.23.26 Certainly expert personalities, who can see their own true interest, render unmotivated and uninterrupted devotional service directly unto Me, for I am most dear to the soul.
SB 10.23.27 It is only by contact with the self that one's vital breath, intelligence, mind, friends, body, wife, children, wealth and so on are dear. Therefore what object can possibly be more dear than one's own self?
SB 10.23.28 You should thus return to the sacrificial arena, because your husbands, the learned brāhmaṇas, are householders and need your assistance to finish their respective sacrifices.
SB 10.23.29 The wives of the brāhmaṇas replied: O almighty one, please do not speak such cruel words. Rather, You should fulfill Your promise that You always reciprocate with Your devotees in kind. Now that we have attained Your lotus feet, we simply wish to remain here in the forest so we may carry upon our heads the garlands of tulasi leaves. You may neglectfully kick away with Your lotus feet. We are ready to give up all material relationships.
SB 10.23.30 Our husbands, fathers, sons, brothers, other relatives and friends will no longer take us back, and how could anyone else be willing to give us shelter? Therefore, since we have thrown ourselves at Your lotus feet and have no other destination, please, O chastiser of enemies, grant our desire.
SB 10.23.31 The Supreme Personality of Godhead replied: Rest assured that your husbands will not be inimical toward you, nor will your fathers, brothers, sons, other relatives or the general populace. I will personally advise them of the situation. Indeed, even the demigods will express their approval.
SB 10.23.32 For you to remain in My bodily association would certainly not please people in this world, nor would it be the best way for you to

increase your love for Me. Rather, you should fix your minds on Me, and very soon you will achieve Me.
SB 10.23.33 It is by hearing about Me, seeing My Deity form, meditating upon Me and chanting My names and glories that love for Me develops, not by physical proximity. Therefore please go back to your homes.
SB 10.23.34 Śrīla Śukadeva Gosvāmī said: Thus instructed, the wives of the brāhmaṇas returned to the place of sacrifice. The brāhmaṇas did not find any fault with their wives, and together with them they finished the sacrifice.
SB 10.23.35 One of the ladies had been forcibly kept back by her husband. When she heard the others describe the Supreme Lord Kṛṣṇa, she embraced Him within her heart and gave up her material body, the basis of bondage to material activity.
SB 10.23.36 Govinda, the Supreme Personality of Godhead, fed the cowherd boys with that food of four varieties. Then the all-powerful Lord Himself partook of the preparations.
SB 10.23.37 Thus the Supreme Lord, appearing like a human being to perform His pastimes, imitated the ways of human society. He enjoyed pleasing His cows, cowherd boyfriends and cowherd girlfriends with His beauty, words and actions.
SB 10.23.38 The brāhmaṇas then came to their senses and began to feel great remorse. They thought, "We have sinned, for we have denied the request of the two Lords of the universe, who deceptively appeared as ordinary human beings."
SB 10.23.39 Taking note of their wives' pure, transcendental devotion for Lord Kṛṣṇa, the Supreme Personality of Godhead, and seeing their own lack of devotion, the brāhmaṇas felt most sorrowful and began to condemn themselves.
SB 10.23.40 [The brāhmaṇas said:] To hell with our threefold birth, our vow of celibacy and our extensive learning! To hell with our aristocratic background and our expertise in the rituals of sacrifice! These are all condemned because we were inimical to the transcendental Personality of Godhead.
SB 10.23.41 The illusory potency of the Supreme Lord certainly bewilders even the great mystics, what to speak of us. As brāhmaṇas we are supposed to be the spiritual masters of all classes of men, yet we have been bewildered about our own real interest.
SB 10.23.42 Just see the unlimited love these women have developed for Lord Kṛṣṇa, the spiritual master of the entire universe! This love has broken for them the very bonds of death—their attachment to family life.
SB 10.23.43, SB 10.23.44, SB 10.23.43-44 These women have never undergone the purificatory rites of the twice-born classes, nor have they lived as brahmacārīs in the āśrama of a spiritual master, nor have they executed austerities, speculated on the nature of the self, followed the formalities of cleanliness or engaged in pious rituals. Nevertheless, they have firm devotion for Lord Kṛṣṇa, whose glories are chanted by the exalted hymns of the Vedas and who is the supreme master of all masters of mystic power. We, on the other hand, have no such devotion for the Lord, although we have executed all these processes.
SB 10.23.45 Indeed, infatuated as we are with our household affairs, we have deviated completely from the real aim of our life. But now just see how the Lord, through the words of these simple cowherd boys, has reminded us of the ultimate destination of all true transcendentalists.
SB 10.23.46 Otherwise, why would the supreme controller—whose every desire is already fulfilled and who is the master of liberation and all other transcendental benedictions—enact this pretense with us, who are always to be controlled by Him?
SB 10.23.47 Hoping for the touch of His lotus feet, the goddess of fortune perpetually worships Him alone, leaving aside all others and renouncing her pride and fickleness. That He begs is certainly astonishing to everyone.
SB 10.23.48, SB 10.23.49, SB 10.23.48-49 All the aspects of sacrifice—the auspicious place and time, the various items of paraphernalia, the Vedic hymns, the prescribed

rituals, the priests and sacrificial fires, the demigods, the patron of the sacrifice, the sacrificial offering and the pious results obtained—all are simply manifestations of His opulences. Yet even though we had heard that the Supreme Personality of Godhead, Viṣṇu, the Lord of all mystic controllers, had taken birth in the Yadu dynasty, we were so foolish that we could not recognize Śrī Kṛṣṇa to be none other than Him.
SB 10.23.50 Let us offer our obeisances unto Lord Kṛṣṇa, the Supreme Personality of Godhead. His intelligence is never bewildered, whereas we, confused by His power of illusion, are simply wandering about on the paths of fruitive work.
SB 10.23.51 We were bewildered by Lord Kṛṣṇa's illusory potency and thus could not understand His influence as the original Personality of Godhead. Now we hope He will kindly forgive our offense.
SB 10.23.52 Thus reflecting on the sin they had committed by neglecting Lord Kṛṣṇa, they became very eager to see Him. But being afraid of King Kāṁsa, they did not dare go to Vraja.
SB 10.24: Worshiping Govardhana Hill
SB 10.24.1 Śukadeva Gosvāmī said: While staying in that very place with His brother Baladeva, Lord Kṛṣṇa happened to see the cowherd men busily arranging for a sacrifice to Indra.
SB 10.24.2 Being the omniscient Supersoul, the Supreme Lord Kṛṣṇa already understood the situation, yet He still humbly inquired from the elders, headed by His father, Nanda Mahārāja.
SB 10.24.3 [Lord Kṛṣṇa said:] My dear father, kindly explain to Me what this great endeavor of yours is all about. What is it meant to accomplish? If this is a ritual sacrifice, then for whose satisfaction is it intended and by what means is it going to be executed?
SB 10.24.4 Please tell Me about it, O father. I have a great desire to know and am ready to hear in good faith. Certainly, no secrets are to be kept by saintly personalities, who see all others as equal to themselves, who have no conception of "mine" or "another's" and who do not consider who is a friend, who is an enemy and who is neutral.
SB 10.24.5 One who is neutral may be avoided like an enemy, but a friend should be considered like one's own self.
SB 10.24.6 When people in this world perform activities, sometimes they understand what they are doing and sometimes they don't. Those who know what they are doing achieve success in their work, whereas ignorant people do not.
SB 10.24.7 Such being the case, this ritualistic endeavor of yours should be clearly explained to Me. Is it a ceremony based on scriptural injunction, or simply a custom of ordinary society?
SB 10.24.8 Nanda Mahārāja replied: The great Lord Indra is the controller of the rain. The clouds are his personal representatives, and they directly provide rainwater, which gives happiness and sustenance to all creatures.
SB 10.24.9 Not only we, my dear son, but also many other men worship him, the lord and master of the rain-giving clouds. We offer him grain and other paraphernalia of worship produced through his own discharge in the form of rain.
SB 10.24.10 By accepting the remnants of sacrifices performed to Indra, people sustain their lives and accomplish the threefold aims of religiosity, economic development and sense gratification. Thus Lord Indra is the agent responsible for the fruitive success of industrious people.
SB 10.24.11 This religious principle is based on sound tradition. Anyone who rejects it out of lust, enmity, fear or greed will certainly fail to achieve good fortune.
SB 10.24.12 Śukadeva Gosvāmī said: When Lord Keśava [Kṛṣṇa] heard the statements of His father, Nanda, and other senior residents of Vraja, He addressed His father as follows, to arouse anger in Lord Indra.
SB 10.24.13 Lord Kṛṣṇa said: It is by the force of karma that a living entity takes birth, and it is by karma alone that he meets his destruction. His happiness, distress, fear and sense of security all arise as the effects of karma.

SB 10.24.14	Even if there is some supreme controller who awards all others the results of their activities, He must also depend upon a performer's engaging in activity. After all, there is no question of being the bestower of fruitive results unless fruitive activities have actually been performed.
SB 10.24.15	Living beings in this world are forced to experience the consequences of their own particular previous work. Since Lord Indra cannot in any way change the destiny of human beings, which is born of their own nature, why should people worship him?
SB 10.24.16	Every individual is under the control of his own conditioned nature, and thus he must follow that nature. This entire universe, with all its demigods, demons and human beings, is based on the conditioned nature of the living entities.
SB 10.24.17	Because it is <i>karma</i> that causes the conditioned living entity to accept and then give up different high-and low-grade material bodies, this <i>karma</i> is his enemy, friend and neutral witness, his spiritual master and controlling lord.
SB 10.24.18	Therefore one should seriously worship work itself. A person should remain in the position corresponding to his nature and should perform his own duty. Indeed, that by which we may live nicely is really our worshipable deity.
SB 10.24.19	If one thing is actually sustaining our life but we take shelter of something else, how can we achieve any real benefit? We would be like an unfaithful woman, who can never achieve any actual benefit by consorting with her paramour.
SB 10.24.20	The <i>brāhmaṇa</i> maintains his life by studying and teaching the <i>Vedas</i> , the member of the royal order by protecting the earth, the <i>vaiśya</i> by trade, and the <i>śūdra</i> by serving the higher, twice-born classes.
SB 10.24.21	The occupational duties of the <i>vaiśya</i> are conceived in four divisions: farming, commerce, cow protection and moneylending. Out of these, we as a community are always engaged in cow protection.
SB 10.24.22	The causes of creation, maintenance and destruction are the three modes of nature—namely goodness, passion and ignorance. In particular, the mode of passion creates this universe and through sexual combination causes it to become full of variety.
SB 10.24.23	Impelled by the material mode of passion, the clouds pour down their rain everywhere, and by this rain all creatures gain their sustenance. What has the great Indra to do with this arrangement?
SB 10.24.24	My dear father, our home is not in the cities or towns or villages. Being forest dwellers, we always live in the forest and on the hills.
SB 10.24.25	Therefore may a sacrifice for the pleasure of the cows, the <i>brāhmaṇas</i> and Govardhana Hill begin! With all the paraphernalia collected for worshipping Indra, let this sacrifice be performed instead.
SB 10.24.26	Let many different kinds of food be cooked, from sweet rice to vegetable soups! Many kinds of fancy cakes, both baked and fried, should be prepared. And all the available milk products should be taken for this sacrifice.
SB 10.24.27	The <i>brāhmaṇas</i> who are learned in the Vedic <i>mantras</i> must properly invoke the sacrificial fires. Then you should feed the priests with nicely prepared food and reward them with cows and other gifts.
SB 10.24.28	After giving the appropriate food to everyone else, including such fallen souls as dogs and dog-eaters, you should give grass to the cows and then present your respectful offerings to Govardhana Hill.
SB 10.24.29	After everyone has eaten to his satisfaction, you should all dress and decorate yourselves handsomely, smear your bodies with sandalwood paste and then circumambulate the cows, the <i>brāhmaṇas</i> , the sacrificial fires and Govardhana Hill.
SB 10.24.30	This is My idea, O father, and you may carry it out if it appeals to you. Such a sacrifice will be very dear to the cows, the <i>brāhmaṇas</i> and Govardhana Hill, and also to Me.
SB 10.24.31	Śukadeva Gosvāmī said: Lord Kṛṣṇa, who is Himself powerful time, desired to destroy the false pride of Lord Indra. When Nanda and

the other senior men of Vṛndāvana heard Śrī Kṛṣṇa's statement, they accepted His words as proper.
SB 10.24.32, SB 10.24.33, SB 10.24.32-33
The cowherd community then did all that Madhusūdana had suggested. They arranged for the <i>brāhmaṇas</i> to recite the auspicious Vedic <i>mantras</i> , and using the paraphernalia that had been intended for Indra's sacrifice, they presented offerings to Govardhana Hill and the <i>brāhmaṇas</i> with reverential respect. They also gave grass to the cows. Then, placing the cows, bulls and calves in front of them, they circumambulated Govardhana.
SB 10.24.34
As the beautifully ornamented cowherd ladies followed along, riding on wagons drawn by oxen, they sang the glories of Lord Kṛṣṇa, and their songs mingled with the <i>brāhmaṇas'</i> chanting of benedictions.
SB 10.24.35
Kṛṣṇa then assumed an unprecedented, huge form to instill faith in the cowherd men. Declaring "I am Govardhana Mountain!" He ate the abundant offerings.
SB 10.24.36
Together with the people of Vraja, the Lord bowed down to this form of Govardhana Hill, thus in effect offering obeisances to Himself. Then He said, "Just see how this hill has appeared in person and bestowed mercy upon us!"
SB 10.24.37
"This Govardhana Hill, assuming any form he wishes, will kill any residents of the forest who neglect him. Therefore let us pay our obeisances to him for the safety of ourselves and our cows."
SB 10.24.38
The members of the cowherd community, having thus been inspired by Lord Vāsudeva to properly execute the sacrifice to Govardhana Hill, the cows and the <i>brāhmaṇas</i> , returned with Lord Kṛṣṇa to their village, Vraja.
SB 10.25: Lord Kṛṣṇa Lifts Govardhana Hill
SB 10.25.1
Śukadeva Gosvāmī said: My dear King Parīkṣit, when Indra understood that his sacrifice had been put aside, he became furious with Nanda Mahārāja and the other cowherd men, who were accepting Kṛṣṇa as their Lord.
SB 10.25.2
Angry Indra sent forth the clouds of universal destruction, known as Sāmvartaka. Imagining himself the supreme controller, he spoke as follows.
SB 10.25.3
[Indra said:] Just see how these cowherd men living in the forest have become so greatly intoxicated by their prosperity! They have surrendered to an ordinary human being, Kṛṣṇa, and thus they have offended the gods.
SB 10.25.4
Their taking shelter of Kṛṣṇa is just like the foolish attempt of men who abandon transcendental knowledge of the self and instead try to cross over the great ocean of material existence in the false boats of fruitive, ritual sacrifices.
SB 10.25.5
These cowherd men have acted inimically toward me by taking shelter of this ordinary human being, Kṛṣṇa, who thinks Himself very wise but who is simply a foolish, arrogant, overtalkative child.
SB 10.25.6
[To the clouds of destruction King Indra said:] The prosperity of these people has made them mad with pride, and their arrogance is backed up by Kṛṣṇa. Now go and remove their pride and bring their animals to destruction.
SB 10.25.7
I will follow you to Vraja, riding on my elephant Airāvata and taking with me the swift and powerful wind-gods to decimate the cowherd village of Nanda Mahārāja.
SB 10.25.8
Śukadeva Gosvāmī said: On Indra's order the clouds of universal destruction, released untimely from their bonds, went to the cowherd pastures of Nanda Mahārāja. There they began to torment the inhabitants by powerfully pouring down torrents of rain upon them.
SB 10.25.9
Propelled by the fearsome wind-gods, the clouds blazed with lightning bolts and roared with thunder as they hurled down hailstones.
SB 10.25.10
As the clouds released torrents of rain as thick as massive columns, the earth was submerged in the flood, and high ground could no longer be distinguished from low.
SB 10.25.11

The cows and other animals, shivering from the excessive rain and wind, and the cowherd men and ladies, pained by the cold, all approached Lord Govinda for shelter.	All the residents of Vṛndāvana were overwhelmed with ecstatic love, and they came forward and greeted Śrī Kṛṣṇa according to their individual relationships with Him—some embracing Him, others bowing down to Him, and so forth. The cowherd women presented water mixed with yogurt and unbroken barleycorns as a token of honor, and they showered auspicious benedictions upon Him.
SB 10.25.12 Trembling from the distress brought about by the severe rainfall, and trying to cover their heads and calves with their own bodies, the cows approached the lotus feet of the Supreme Personality of Godhead.	SB 10.25.30 Mother Yaśodā, mother Rohiṇī, Nanda Mahārāja and Balarāma, the greatest of the strong, all embraced Kṛṣṇa. Overwhelmed with affection, they offered Him their blessings.
SB 10.25.13 [The cowherd men and women addressed the Lord:] Kṛṣṇa, Kṛṣṇa, O most fortunate one, please deliver the cows from the wrath of Indra! O Lord, You are so affectionate to Your devotees. Please save us also.	SB 10.25.31 In the heavens, O King, all the demigods, including the Siddhas, Sādhyas, Gandharvas and Cāraṇas, sang the praises of Lord Kṛṣṇa and showered down flowers in great satisfaction.
SB 10.25.14 Seeing the inhabitants of His Gokula rendered practically unconscious by the onslaught of hail and blasting wind, the Supreme Lord Hari understood that this was the work of angry Indra.	SB 10.25.32 My dear Parīkṣit, the demigods in heaven resoundingly played their conchshells and kettledrums, and the best of the Gandharvas, led by Tumburu, began to sing.
SB 10.25.15 [Śrī Kṛṣṇa said to Himself:] Because We have stopped his sacrifice, Indra has caused this unusually fierce, unseasonable rain, together with terrible winds and hail.	SB 10.25.33 Surrounded by His loving cowherd boyfriends and Lord Balarāma, Kṛṣṇa then went off to the place where He had been tending His cows. The cowherd girls returned to their homes, singing joyfully about the lifting of Govardhana Hill and other glorious deeds performed by Lord Kṛṣṇa, who had so deeply touched their hearts.
SB 10.25.16 By My mystic power I will completely counteract this disturbance caused by Indra. Demigods like Indra are proud of their opulence, and out of foolishness they falsely consider themselves the Lord of the universe. I will now destroy such ignorance.	SB 10.26: Wonderful Kṛṣṇa
SB 10.25.17 Since the demigods are endowed with the mode of goodness, the false pride of considering oneself the Lord should certainly not affect them. When I break the false prestige of those bereft of goodness, My purpose is to bring them relief.	SB 10.26.1 Śukadeva Gosvāmī said: The cowherd men were astonished when they saw Kṛṣṇa's activities, such as lifting Govardhana Hill. Unable to understand His transcendental potency, they approached Nanda Mahārāja and spoke as follows.
SB 10.25.18 I must therefore protect the cowherd community by My transcendental potency, for I am their shelter, I am their master, and indeed they are My own family. After all, I have taken a vow to protect My devotees.	SB 10.26.2 [The cowherd men said:] Since this boy performs such extraordinary activities, how could He warrant a birth among worldly men like us—a birth that for Him would seem contemptible?
SB 10.25.19 Having said this, Lord Kṛṣṇa, who is Viṣṇu Himself, picked up Govardhana Hill with one hand and held it aloft just as easily as a child holds up a mushroom.	SB 10.26.3 How could this seven-year-old boy playfully hold up the great hill Govardhana with one hand, just as a mighty elephant holds up a lotus flower?
SB 10.25.20 The Lord then addressed the cowherd community: O Mother, O Father, O residents of Vraja, if you wish you may now come under this hill with your cows.	SB 10.26.4 As a mere infant who had hardly yet opened His eyes, He drank the breast milk of the powerful demoness Pūtanā and then sucked out her very life air as well, just as the force of time sucks out the youth of one's body.
SB 10.25.21 You should have no fear that this mountain will fall from My hand. And don't be afraid of the wind and rain, for your deliverance from these afflictions has already been arranged.	SB 10.26.5 Once, when only three months old, little Kṛṣṇa was crying and kicking up His feet as He lay beneath a huge cart. Then the cart fell and turned upside-down simply because it was struck by the tip of His toe.
SB 10.25.22 Their minds thus pacified by Lord Kṛṣṇa, they all entered beneath the hill, where they found ample room for themselves and all their cows, wagons, servants and priests, and for all other members of the community as well.	SB 10.26.6 At the age of one, while sitting peacefully He was taken up into the sky by the demon Tṛṇāvarta. But baby Kṛṣṇa grabbed the demon's neck, causing him great pain, and thus killed him.
SB 10.25.23 Lord Kṛṣṇa, forgetting hunger and thirst and putting aside all considerations of personal pleasure, stood there holding up the hill for seven days as the people of Vraja gazed upon Him.	SB 10.26.7 Once, His mother tied Him with ropes to a mortar because she had caught Him stealing butter. Then, crawling on His hands, He dragged the mortar between a pair of <i>arjuna</i> trees and pulled them down.
SB 10.25.24 When Indra observed this exhibition of Lord Kṛṣṇa's mystic power, he became most astonished. Pulled down from his platform of false pride, and his intentions thwarted, he ordered his clouds to desist.	SB 10.26.8 Another time, when Kṛṣṇa was tending the calves in the forest together with Balarāma and the cowherd boys, the demon Bakāsura came with the intention of killing Kṛṣṇa. But Kṛṣṇa seized this inimical demon by the mouth and tore him apart.
SB 10.25.25 Seeing that the fierce wind and rain had now ceased, the sky had become clear of rainclouds, and the sun had risen, Lord Kṛṣṇa, the lifter of Govardhana Hill, spoke to the cowherd community as follows.	SB 10.26.9 Desiring to kill Kṛṣṇa, the demon Vatsa disguised himself as a calf and entered among Kṛṣṇa's calves. But Kṛṣṇa killed the demon and, using his body, enjoyed the sport of knocking <i>kapittha</i> fruits down from the trees.
SB 10.25.26 [Lord Kṛṣṇa said:] My dear cowherd men, please go out with your wives, children and possessions. Give up your fear. The wind and rain have stopped, and the rivers' high waters have subsided.	SB 10.26.10 Together with Lord Balarāma, Kṛṣṇa killed the jackass demon and all his friends, thereby securing the safety of the Tālavana forest, which abounded with fully ripened palm fruits.
SB 10.25.27 After collecting their respective cows and loading their paraphernalia into their wagons, the cowherd men went out. The women, children and elderly persons gradually followed them.	SB 10.26.11 After arranging for the mighty Lord Balarāma to kill the terrible demon Pralamba, Kṛṣṇa saved Vraja's cowherd boys and their animals from a forest fire.
SB 10.25.28 While all living creatures looked on, the Supreme Personality of Godhead put down the hill in its original place, just as it had stood before.	SB 10.26.12 Kṛṣṇa chastised the most poisonous serpent, Kāliya, and after humbling him He drove him forcibly from the lake of the Yamunā. In this way the Lord made the water of that river free of the snake's powerful poison.
SB 10.25.29	

SB 10.26.13 Dear Nanda, how is it that we and all the other residents of Vraja cannot give up our constant affection for your son? And how is it that He is so spontaneously attracted to us?
SB 10.26.14 On the one hand this boy is only seven years old, and on the other we see that He has lifted the great hill Govardhana. Therefore, O King of Vraja, a doubt about your son arises within us.
SB 10.26.15 Nanda Mahārāja replied: O cowherd men, just hear my words and let all your doubts concerning my son be gone. Some time ago Garga Muni spoke to me as follows about this boy.
SB 10.26.16 [Garga Muni had said:] Your son Kṛṣṇa appears as an incarnation in every millennium. In the past He assumed three different colors—white, red and yellow—and now He has appeared in a blackish color.
SB 10.26.17 For many reasons, this beautiful son of yours sometimes appeared previously as the son of Vasudeva. Therefore, those who are learned sometimes call this child Vāsudeva.
SB 10.26.18 For this son of yours there are many forms and names according to His transcendental qualities and activities. These are known to me, but people in general do not understand them.
SB 10.26.19 To increase the transcendental bliss of the cowherd men of Gokula, this child will always act auspiciously for you. And by His grace only, you will surpass all difficulties.
SB 10.26.20 O Nanda Mahārāja, as recorded in history, when there was an irregular, incapable government, Indra having been dethroned, and when honest people were being harassed and disturbed by thieves, this child appeared in order to curb the rogues and to protect the people and enable them to flourish.
SB 10.26.21 Demons cannot harm the demigods, who always have Lord Viṣṇu on their side. Similarly, any person or group attached to all-auspicious Kṛṣṇa cannot be defeated by enemies
SB 10.26.22 Therefore, O Nanda Mahārāja, this child of yours is as good as Nārāyaṇa. In His transcendental qualities, opulence, name, fame and influence, He is exactly like Nārāyaṇa. Thus you should not be astonished by His activities.
SB 10.26.23 [Nanda Mahārāja continued:] After Garga Ṛṣi spoke these words to me and returned home, I began to consider that Kṛṣṇa, who keeps us free from trouble, is actually an expansion of Lord Nārāyaṇa.
SB 10.26.24 [Śukadeva Gosvāmī continued:] Having heard Nanda Mahārāja relate the statements of Garga Muni, the residents of Vṛndāvana became enlivened. Their perplexity was gone, and they worshiped Nanda and Lord Kṛṣṇa with great respect.
SB 10.26.25 Indra became angry when his sacrifice was disrupted, and thus he caused rain and hail to fall on Gokula, accompanied by lightning and powerful winds, all of which brought great suffering to the cowherds, animals and women there. When Lord Kṛṣṇa, who is by nature always compassionate, saw the condition of those who had only Him as their shelter, He smiled broadly and lifted Govardhana Hill with one hand, just as a small child picks up a mushroom to play with it. Holding up the hill, He protected the cowherd community. May He, Govinda, the Lord of the cows and the destroyer of Indra's false pride, be pleased with us.
SB 10.27: Lord Indra and Mother Surabhi Offer Prayers
SB 10.27.1 Śukadeva Gosvāmī said: After Kṛṣṇa had lifted Govardhana Hill and thus protected the inhabitants of Vraja from the terrible rainfall, Surabhi, the mother of the cows, came from her planet to see Kṛṣṇa. She was accompanied by Indra.
SB 10.27.2 Indra was very ashamed of having offended the Lord. Approaching Him in a solitary place, Indra fell down and lay his helmet, whose effulgence was as brilliant as the sun, upon the Lord's lotus feet.
SB 10.27.3 Indra had now heard of and seen the transcendental power of omnipotent Kṛṣṇa, and his false pride in being the lord of the three worlds was thus defeated. Holding his hands together in supplication, he addressed the Lord as follows.
SB 10.27.4 King Indra said: Your transcendental form, a manifestation of pure

goodness, is undisturbed by change, shining with knowledge and devoid of passion and ignorance. In You does not exist the mighty flow of the modes of material nature, which is based on illusion and ignorance.
SB 10.27.5 How, then, could there exist in You the symptoms of an ignorant person—such as greed, lust, anger and envy—which are produced by one's previous involvement in material existence and which cause one to become further entangled in material existence? And yet as the Supreme Lord You impose punishment to protect religious principles and curb down the wicked.
SB 10.27.6 You are the father and spiritual master of this entire universe, and also its supreme controller. You are insurmountable time, imposing punishment upon the sinful for their own benefit. Indeed, in Your various incarnations, selected by Your own free will, You act decisively to remove the false pride of those who presume themselves masters of this world.
SB 10.27.7 Even fools like me, who proudly think themselves universal lords, quickly give up their conceit and directly take to the path of the spiritually progressive when they see You are fearless even in the face of time. Thus You punish the mischievous only to instruct them.
SB 10.27.8 Engrossed in pride over my ruling power, ignorant of Your majesty, I offended You. O Lord, may You forgive me. My intelligence was bewildered, but let my consciousness never again be so impure.
SB 10.27.9 You descend into this world, O transcendent Lord, to destroy the warlords who burden the earth and create many terrible disturbances. O Lord, you simultaneously act for the welfare of those who faithfully serve Your lotus feet.
SB 10.27.10 Obeisances unto You, the Supreme Personality of Godhead, the great Soul, who are all-pervading and who reside in the hearts of all. My obeisances unto You, Kṛṣṇa, the chief of the Yadu dynasty.
SB 10.27.11 Unto Him who assumes transcendental bodies according to the desires of His devotees, unto Him whose form is itself pure consciousness, unto Him who is everything, who is the seed of everything and who is the Soul of all creatures, I offer my obeisances.
SB 10.27.12 My dear Lord, when my sacrifice was disrupted I became fiercely angry because of false pride. Thus I tried to destroy Your cowherd community with severe rain and wind.
SB 10.27.13 O Lord, You have shown mercy to me by shattering my false pride and defeating my attempt [to punish Vṛndāvana]. To You, the Supreme Lord, spiritual master and Supreme Soul, I have now come for shelter.
SB 10.27.14 Śukadeva Gosvāmī said: Thus glorified by Indra, Lord Kṛṣṇa, the Supreme Personality of Godhead, smiled and then spoke to him as follows in a voice resonant like the clouds.
SB 10.27.15 The Supreme Personality of Godhead said: My dear Indra, it was out of mercy that I stopped the sacrifice meant for you. You were greatly intoxicated by your opulence as King of heaven, and I wanted you to always remember Me.
SB 10.27.16 A man blinded by intoxication with his power and opulence cannot see Me nearby with the rod of punishment in My hand. If I desire his real welfare, I drag him down from his materially fortunate position.
SB 10.27.17 Indra, you may now go. Execute My order and remain in your appointed position as King of heaven. But be sober, without false pride.
SB 10.27.18 Mother Surabhi, along with her progeny, the cows, then offered her obeisances to Lord Kṛṣṇa. Respectfully requesting His attention, the gentle lady addressed the Supreme Personality of Godhead, who was present before her as a cowherd boy.
SB 10.27.19 Mother Surabhi said: O Kṛṣṇa, Kṛṣṇa, greatest of mystics! O Soul and origin of the universe! You are the master of the world, and by Your grace, O infallible Lord, we have You as our master.
SB 10.27.20 You are our worshipable Deity. Therefore, O Lord of the universe,

for the benefit of the cows, the <i>brāhmaṇas</i> , the demigods and all other saintly persons, please become our Indra.
SB 10.27.21 As ordered by Lord Brahmā, we shall perform Your bathing ceremony to coronate You as Indra. O Soul of the universe, You descend to this world to relieve the burden of the earth.
SB 10.27.22, SB 10.27.23, SB 10.27.22-23 Śukadeva Gosvāmī said: Having thus appealed to Lord Kṛṣṇa, mother Surabhi performed His bathing ceremony with her own milk, and Indra, ordered by Aditi and other mothers of the demigods, anointed the Lord with heavenly Gaṅgā water from the trunk of Indra's elephant carrier, Airāvata. Thus, in the company of the demigods and great sages, Indra coronated Lord Kṛṣṇa, the descendant of Daśārha, and gave Him the name Govinda.
SB 10.27.24 Tumburu, Nārada and other Gandharvas, along with the Vidyādhara, Siddhas and Cāraṇas, came there to sing the glories of Lord Hari, which purify the entire world. And the wives of the demigods, filled with joy, danced together in the Lord's honor.
SB 10.27.25 The most eminent demigods chanted the praises of the Lord and scattered wonderful showers of flowers all around Him. All three worlds felt supreme satisfaction, and the cows drenched the surface of the earth with their milk.
SB 10.27.26 Rivers flowed with various kinds of tasty liquids, trees exuded honey, edible plants came to maturity without cultivation, and hills gave forth jewels formerly hidden in their interiors.
SB 10.27.27 O Parīkṣit, beloved of the Kuru dynasty, upon the ceremonial bathing of Lord Kṛṣṇa, all living creatures, even those cruel by nature, became entirely free of enmity.
SB 10.27.28 After he had ceremonially bathed Lord Govinda, who is the master of the cows and the cowherd community, King Indra took the Lord's permission and, surrounded by the demigods and other higher beings, returned to his heavenly abode.
SB 10.28: Kṛṣṇa Rescues Nanda Mahārāja from the Abode of Varuṇa
SB 10.28.1 Śrī Bādarāyaṇi said: Having worshiped Lord Janārdana and fasted on the Ekādaśī day, Nanda Mahārāja entered the water of the Kāliṅdī on the Dvādaśī to take his bath.
SB 10.28.2 Because Nanda Mahārāja entered the water in the dark of night, disregarding that the time was inauspicious, a demoniac servant of Varuṇa seized him and brought him to his master.
SB 10.28.3 O King, not seeing Nanda Mahārāja, the cowherd men loudly cried out, "O Kṛṣṇa! O Rāma!" Lord Kṛṣṇa heard their cries and understood that His father had been captured by Varuṇa. Therefore the almighty Lord, who makes His devotees fearless, went to the court of Varuṇadeva.
SB 10.28.4 Seeing that the Lord, Hṛṣīkeṣa, had arrived, the demigod Varuṇa worshiped Him with elaborate offerings. Varuṇa was in a state of great jubilation upon seeing the Lord, and he spoke as follows.
SB 10.28.5 Śrī Varuṇa said: Now my body has fulfilled its function. Indeed, now the goal of my life is achieved, O Lord. Those who accept Your lotus feet, O Personality of Godhead, can transcend the path of material existence.
SB 10.28.6 My obeisances unto You, the Supreme Personality of Godhead, the Absolute Truth, the Supreme Soul, within whom there is no trace of the illusory energy, which orchestrates the creation of this world.
SB 10.28.7 Your father, who is sitting here, was brought to me by a foolish, ignorant servant of mine who did not understand his proper duty. Therefore, please forgive us.
SB 10.28.8 O Kṛṣṇa, O seer of everything, please give Your mercy even to me. O Govinda, You are most affectionate to Your father. Please take him home.
SB 10.28.9 Śukadeva Gosvāmī said: Thus satisfied by Lord Varuṇa, Śrī Kṛṣṇa, the Supreme Personality of Godhead, Lord of lords, took His father and returned home, where their relatives were overjoyed to see

them.
SB 10.28.10 Nanda Mahārāja had been astonished to see for the first time the great opulence of Varuṇa, the ruler of the ocean planet, and also to see how Varuṇa and his servants had offered such humble respect to Kṛṣṇa. Nanda described all this to his fellow cowherd men.
SB 10.28.11 [Hearing about Kṛṣṇa's pastimes with Varuṇa,] the cowherd men considered that Kṛṣṇa must be the Supreme Lord, and their minds, O King, were filled with eagerness. They thought, "Will the Supreme Lord bestow upon us His transcendental abode?"
SB 10.28.12 Because He sees everything, Lord Kṛṣṇa, the Supreme Personality of Godhead, automatically understood what the cowherd men were conjecturing. Wanting to show His compassion to them by fulfilling their desires, the Lord thought as follows.
SB 10.28.13 [Lord Kṛṣṇa thought:] Certainly people in this world are wandering among higher and lower destinations, which they achieve through activities performed according to their desires and without full knowledge. Thus people do not know their real destination.
SB 10.28.14 Thus deeply considering the situation, the all-merciful Supreme Personality of Godhead Hari revealed to the cowherd men His abode, which is beyond material darkness.
SB 10.28.15 Lord Kṛṣṇa revealed the indestructible spiritual effulgence, which is unlimited, conscious and eternal. Sages see that spiritual existence in trance, when their consciousness is free of the modes of material nature.
SB 10.28.16 The cowherd men were brought by Lord Kṛṣṇa to the Brahma-hrada, made to submerge in the water, and then lifted up. From the same vantage point that Akṛūra saw the spiritual world, the cowherd men saw the planet of the Absolute Truth.
SB 10.28.17 Nanda Mahārāja and the other cowherd men felt the greatest happiness when they saw that transcendental abode. They were especially amazed to see Kṛṣṇa Himself there, surrounded by the personified <i>Vedas</i> , who were offering Him prayers.
SB 10.29: Kṛṣṇa and the Gopīs Meet for the Rāsa Dance
SB 10.29.1 Śrī Bādarāyaṇi said: Śrī Kṛṣṇa is the Supreme Personality of Godhead, full in all opulences, yet upon seeing those autumn nights scented with blossoming jasmine flowers, He turned His mind toward loving affairs. To fulfill His purposes He employed His internal potency.
SB 10.29.2 The moon then rose, anointing the face of the eastern horizon with the reddish hue of his comforting rays, and thus dispelling the pain of all who watched him rise. The moon was like a beloved husband who returns after a long absence and adorns the face of his beloved wife with red <i>kunḱuma</i> .
SB 10.29.3 Lord Kṛṣṇa saw the unbroken disk of the full moon glowing with the red effulgence of newly applied vermilion, as if it were the face of the goddess of fortune. He also saw the <i>kumuda</i> lotuses opening in response to the moon's presence and the forest gently illumined by its rays. Thus the Lord began to play sweetly on His flute, attracting the minds of the beautiful-eyed <i>gopīs</i> .
SB 10.29.4 When the young women of Vṛndāvana heard Kṛṣṇa's flute song, which arouses romantic feelings, their minds were captivated by the Lord. They went to where their lover waited, each unknown to the others, moving so quickly that their earrings swung back and forth.
SB 10.29.5 Some of the <i>gopīs</i> were milking cows when they heard Kṛṣṇa's flute. They stopped milking and went off to meet Him. Some left milk curdling on the stove, and others left cakes burning in the oven.
SB 10.29.6, SB 10.29.7, SB 10.29.6-7 Some of them were getting dressed, feeding milk to their infants or rendering personal service to their husbands, but they all gave up these duties and went to meet Kṛṣṇa. Other <i>gopīs</i> were taking their evening meals, washing themselves, putting on cosmetics or applying <i>kajjala</i> to their eyes. But all the <i>gopīs</i> stopped these activities at once and, though their clothes and ornaments were in complete disarray, rushed off to Kṛṣṇa.
SB 10.29.8 Their husbands, fathers, brothers and other relatives tried to stop them, but Kṛṣṇa had already stolen their hearts. Enchanted by the

sound of His flute, they refused to turn back.
SB 10.29.9 Some of the <i>gopīs</i> , however, could not manage to get out of their houses, and instead they remained home with eyes closed, meditating upon Him in pure love.
SB 10.29.10, SB 10.29.11, SB 10.29.10-11 For those <i>gopīs</i> who could not go to see Kṛṣṇa, intolerable separation from their beloved caused an intense agony that burned away all impious <i>karma</i> . By meditating upon Him they realized His embrace, and the ecstasy they then felt exhausted their material piety. Although Lord Kṛṣṇa is the Supreme Soul, these girls simply thought of Him as their male lover and associated with Him in that intimate mood. Thus their karmic bondage was nullified and they abandoned their gross material bodies.
SB 10.29.12 Śrī Parīkṣit Mahārāja said: O sage, the <i>gopīs</i> knew Kṛṣṇa only as their lover, not as the Supreme Absolute Truth. So how could these girls, their minds caught up in the waves of the modes of nature, free themselves from material attachment?
SB 10.29.13 Śukadeva Gosvāmī said: This point was explained to you previously. Since even Śiṣupāla, who hated Kṛṣṇa, achieved perfection, then what to speak of the Lord's dear devotees.
SB 10.29.14 O King, the Supreme Lord is inexhaustible and immeasurable, and He is untouched by the material modes because He is their controller. His personal appearance in this world is meant for bestowing the highest benefit on humanity.
SB 10.29.15 Persons who constantly direct their lust, anger, fear, protective affection, feeling of impersonal oneness or friendship toward Lord Hari are sure to become absorbed in thought of Him.
SB 10.29.16 You should not be so astonished by Kṛṣṇa, the unborn master of all masters of mystic power, the Supreme Personality of Godhead. After all, it is the Lord who liberates this world.
SB 10.29.17 Seeing that the girls of Vraja had arrived, Lord Kṛṣṇa, the best of speakers, greeted them with charming words that bewildered their minds.
SB 10.29.18 Lord Kṛṣṇa said: O most fortunate ladies, welcome. What may I do to please you? Is everything well in Vraja? Please tell Me the reason for your coming here.
SB 10.29.19 This night is quite frightening, and frightening creatures are lurking about. Return to Vraja, slender-waisted girls. This is not a proper place for women.
SB 10.29.20 Not finding you at home, your mothers, fathers, sons, brothers and husbands are certainly searching for you. Don't cause anxiety for your family members.
SB 10.29.21, SB 10.29.22, SB 10.29.21-22 Now you have seen this Vṛndāvana forest, full of flowers and resplendent with the light of the full moon. You have seen the beauty of the trees, with their leaves trembling in the gentle breeze coming from the Yamunā. So now go back to the cowherd village. Don't delay. O chaste ladies, serve your husbands and give milk to your crying babies and calves.
SB 10.29.23 On the other hand, perhaps you have come here out of your great love for Me, which has taken control of your hearts. This is of course quite commendable on your part, since all living entities possess natural affection for Me.
SB 10.29.24 The highest religious duty for a woman is to sincerely serve her husband, behave well toward her husband's family and take good care of her children.
SB 10.29.25 Women who desire a good destination in the next life should never abandon a husband who has not fallen from his religious standards, even if he is obnoxious, unfortunate, old, unintelligent, sickly or poor.
SB 10.29.26 For a woman from a respectable family, petty adulterous affairs are always condemned. They bar her from heaven, ruin her reputation and bring her difficulty and fear.
SB 10.29.27 Transcendental love for Me arises by the devotional processes of hearing about Me, seeing My Deity form, meditating on Me and

faithfully chanting My glories. The same result is not achieved by mere physical proximity. So please go back to your homes.
SB 10.29.28 Śukadeva Gosvāmī said: Hearing these unpleasant words spoken by Govinda, the <i>gopīs</i> became morose. Their great hopes were frustrated and they felt insurmountable anxiety.
SB 10.29.29 Their heads hanging down and their heavy, sorrowful breathing drying up their reddened lips, the <i>gopīs</i> scratched the ground with their toes. Tears flowed from their eyes, carrying their <i>kajjala</i> and washing away the vermilion smeared on their breasts. Thus they stood, silently bearing the burden of their unhappiness.
SB 10.29.30 Although Kṛṣṇa was their beloved, and although they had abandoned all other objects of desire for His sake, He had been speaking to them unfavorably. Nonetheless, they remained unflinching in their attachment to Him. Stopping their crying, they wiped their eyes and began to speak, their voices stammering with agitation.
SB 10.29.31 The beautiful <i>gopīs</i> said: O all-powerful one, You should not speak in this cruel way. Do not reject us, who have renounced all material enjoyment to render devotional service to Your lotus feet. Reciprocate with us, O stubborn one, just as the primeval Lord, Śrī Nārāyaṇa, reciprocates with His devotees in their endeavors for liberation.
SB 10.29.32 Our dear Kṛṣṇa, as an expert in religion You have advised us that the proper religious duty for women is to faithfully serve their husbands, children and other relatives. We agree that this principle is valid, but actually this service should be rendered to You. After all, O Lord, You are the dearest friend of all embodied souls. You are their most intimate relative and indeed their very Self.
SB 10.29.33 Expert transcendentalists always direct their affection toward You because they recognize You as their true Self and eternal beloved. What use do we have for these husbands, children and relatives of ours, who simply give us trouble? Therefore, O supreme controller grant us Your mercy. O lotus-eyed one, please do not cut down our long-cherished hope to have Your association.
SB 10.29.34 Until today our minds were absorbed in household affairs, but You easily stole both our minds and our hands away from our housework. Now our feet won't move one step from Your lotus feet. How can we go back to Vraja? What would we do there?
SB 10.29.35 Dear Kṛṣṇa, please pour the nectar of Your lips upon the fire within our hearts—a fire You ignited with Your smiling glances and the sweet song of Your flute. If You do not, we will consign our bodies to the fire of separation from You, O friend, and thus like <i>yogīs</i> attain to the abode of Your lotus feet by meditation.
SB 10.29.36 O lotus-eyed one, the goddess of fortune considers it a festive occasion whenever she touches the soles of Your lotus feet. You are very dear to the residents of the forest, and therefore we will also touch those lotus feet. From that time on we will be unable even to stand in the presence of any other man, for we will have been fully satisfied by You.
SB 10.29.37 Goddess Lakṣmī, whose glance is sought after by the demigods with great endeavor, has achieved the unique position of always remaining on the chest of her Lord, Nārāyaṇa. Still, she desires the dust of His lotus feet, even though she has to share that dust with Tulasī-devī and indeed with the Lord's many other servants. Similarly, we have approached the dust of Your lotus feet for shelter.
SB 10.29.38 Therefore, O vanquisher of all distress, please show us mercy. To approach Your lotus feet we abandoned our families and homes, and we have no desire other than to serve You. Our hearts are burning with intense desires generated by Your beautiful smiling glances. O jewel among men, please make us Your maidservants.
SB 10.29.39 Seeing Your face encircled by curling locks of hair, Your cheeks beautified by earrings, Your lips full of nectar, and Your smiling glance, and also seeing Your two imposing arms, which take away our fear, and Your chest, which is the only source of pleasure for the goddess of fortune, we must become Your maidservants.
SB 10.29.40 Dear Kṛṣṇa, what woman in all the three worlds wouldn't deviate from religious behavior when bewildered by the sweet, drawn-out

melody of Your flute? Your beauty makes all three worlds auspicious. Indeed, even the cows, birds, trees and deer manifest the ecstatic symptom of bodily hair standing on end when they see Your beautiful form.
SB 10.29.41 Clearly You have taken birth in this world to relieve the fear and distress of the people of Vraja, just as the Supreme Personality of Godhead, the primeval Lord, protects the domain of the demigods. Therefore, O friend of the distressed, kindly place Your lotus hand on Your maidservants' heads and burning breasts.
SB 10.29.42 Śukadeva Gosvāmī said: Smiling upon hearing these despondent words from the gopīs, Lord Kṛṣṇa, the supreme master of all masters of mystic yoga, mercifully enjoyed with them, although He is self-satisfied.
SB 10.29.43 Among the assembled gopīs, the infallible Lord Kṛṣṇa appeared just like the moon surrounded by stars. He whose activities are so magnanimous made their faces blossom with His affectionate glances, and His broad smiles revealed the effulgence of His jasmine-bud-like teeth.
SB 10.29.44 As the gopīs sang His praises, that leader of hundreds of women sang loudly in reply. He moved among them, wearing His Vaijayanti garland, beautifying the Vṛndāvana forest.
SB 10.29.45, SB 10.29.46, SB 10.29.45-46 Śrī Kṛṣṇa went with the gopīs to the bank of the Yamunā, where the sand was cooling and the wind, enlivened by the river's waves, bore the fragrance of lotuses. There Kṛṣṇa threw His arms around the gopīs and embraced them. He aroused Cupid in the beautiful young ladies of Vraja by touching their hands, hair, thighs, belts and breasts, by playfully scratching them with His fingernails, and also by joking with them, glancing at them and laughing with them. In this way the Lord enjoyed His pastimes.
SB 10.29.47 The gopīs became proud of themselves for having received such special attention from Kṛṣṇa, the Supreme Personality of Godhead, and each of them thought herself the best woman on earth.
SB 10.29.48 Lord Keśava, seeing the gopīs too proud of their good fortune, wanted to relieve them of this pride and show them further mercy. Thus He immediately disappeared.
SB 10.30: The Gopīs Search for Kṛṣṇa
SB 10.30.1 Śukadeva Gosvāmī said: When Lord Kṛṣṇa disappeared so suddenly, the gopīs felt great sorrow at losing sight of Him, like a group of female elephants who have lost their mate.
SB 10.30.2 As the cowherd women remembered Lord Kṛṣṇa, their hearts were overwhelmed by His movements and loving smiles, His playful glances and enchanting talks, and by the many other pastimes He would enjoy with them. Thus absorbed in thoughts of Kṛṣṇa, the Lord of Rāmā, the gopīs began acting out His various transcendental pastimes.
SB 10.30.3 Because the beloved gopīs were absorbed in thoughts of their beloved Kṛṣṇa, their bodies imitated His way of moving and smiling, His way of beholding them, His speech and His other distinctive features. Deeply immersed in thinking of Him and maddened by remembering His pastimes, they declared to one another, "I am Kṛṣṇa!"
SB 10.30.4 Singing loudly of Kṛṣṇa, they searched for Him throughout the Vṛndāvana forest like a band of madwomen. They even asked the trees about Him, who as the Supersoul is present inside and outside of all created things, just like the sky.
SB 10.30.5 [The gopīs said:] O aśvattha tree, O plakṣa, O nyagrodha, have you seen Kṛṣṇa? That son of Nanda Mahārāja has gone away after stealing our minds with His loving smiles and glances.
SB 10.30.6 O kurabaka tree, O aśoka, O nāga, punnāga and campaka, has Balarāma's younger brother, whose smile removes the audacity of all proud women, passed this way?
SB 10.30.7 O most kind tulasī, to whom the feet of Govinda are so dear, have you seen that infallible one walk by, wearing you and encircled by swarms of bees?
SB 10.30.8 O mālatī, O mallikā, O jāti and yūthikā, has Mādhava gone by here,

giving you pleasure with the touch of His hand?
SB 10.30.9 O cūta, O priyāla, O panasa, āsana and kovidāra, O jambu, O arka, O bilva, bakula and āmra, O kadamba and nīpa and all you other plants and trees living by the banks of the Yamunā who have dedicated your very existence to the welfare of others, we gopīs have lost our minds, so please tell us where Kṛṣṇa has gone.
SB 10.30.10 O mother earth, what austerity did you perform to attain the touch of Lord Keśava's lotus feet, which has brought you such great joy that your bodily hairs are standing on end? You appear very beautiful in this condition. Was it during the Lord's current appearance that you acquired this ecstatic symptom, or was it perhaps much earlier, when He stepped upon you in His form of the dwarf Vāmanadeva, or even earlier, when He embraced you in His form of the boar Varāhadeva?
SB 10.30.11 O friend, wife of the deer, has Lord Acyuta been here with His beloved, bringing great joy to your eyes? Indeed, blowing this way is the fragrance of His garland of kunda flowers, which was smeared with the kunḁuma from the breasts of His girlfriend when He embraced Her.
SB 10.30.12 O trees, we see that you are bowing down. When the younger brother of Rāma walked by here, followed by intoxicated bees swarming around the tulasī mañjarīs decorating His garland, did He acknowledge your obeisances with His affectionate glances? He must have been resting His arm on the shoulder of His beloved and carrying a lotus flower in His free hand.
SB 10.30.13 Let us ask these creepers about Kṛṣṇa. Even though they are embracing the arms of their husband, this tree, they certainly must have been touched by Kṛṣṇa's fingernails, since out of joy they are manifesting eruptions on their skin.
SB 10.30.14 Having spoken these words, the gopīs, distraught from searching for Kṛṣṇa, began to act out His various pastimes, fully absorbed in thoughts of Him.
SB 10.30.15 One gopī imitated Pūtanā, while another acted like infant Kṛṣṇa and pretended to suck her breast. Another gopī, crying in imitation of infant Kṛṣṇa, kicked a gopī who was taking the role of the cart demon, Śakaṭāsura.
SB 10.30.16 One gopī took the role of Tṛṇāvarta and carried away another, who was acting like infant Kṛṣṇa, while yet another gopī crawled about, her ankle bells tinkling as she pulled her feet.
SB 10.30.17 Two gopīs acted like Rāma and Kṛṣṇa in the midst of several others, who took the role of cowherd boys. One gopī enacted Kṛṣṇa's killing of the demon Vatsāsura, represented by another gopī, and a pair of gopīs acted out the killing of Bakāsura.
SB 10.30.18 When one gopī perfectly imitated how Kṛṣṇa would call the cows who had wandered far away, how He would play His flute and how He would engage in various sports, the others congratulated her with exclamations of "Well done! Well done!"
SB 10.30.19 Another gopī, her mind fixed on Kṛṣṇa, walked about with her arm resting on the shoulder of a friend and declared, "I am Kṛṣṇa! Just see how gracefully I move!"
SB 10.30.20 "Don't be afraid of the wind and rain," said one gopī. "I will save you." And with that she lifted her shawl above her head.
SB 10.30.21 [Śukadeva Gosvāmī continued:] O King, one gopī climbed on another's shoulders and, putting her foot on the other's head, said, "Go away from here, O wicked snake! You should know that I have taken birth in this world just to punish the envious."
SB 10.30.22 Then another gopī spoke up: My dear cowherd boys, look at this raging forest fire! Quickly close your eyes and I will easily protect you.
SB 10.30.23 One gopī tied up her slender companion with a flower garland and said, "Now I will bind this boy who has broken the butter pots and stolen the butter." The second gopī then covered her face and beautiful eyes, pretending to be afraid.
SB 10.30.24 While the gopīs were thus imitating Kṛṣṇa's pastimes and asking

Vṛndāvana's creepers and trees where Kṛṣṇa, the Supreme Soul, might be, they happened to see His footprints in a corner of the forest.
SB 10.30.25 [The gopīs said:] The marks of a flag, lotus, thunderbolt, elephant goad, barleycorn and so forth on these footprints clearly distinguish them as belonging to that great soul, the son of Nanda Mahārāja.
SB 10.30.26 The gopīs began following Kṛṣṇa's path, as shown by His many footprints, but when they saw that these prints were thoroughly intermixed with those of His dearest consort, they became perturbed and spoke as follows.
SB 10.30.27 [The gopīs said:] Here we see the footprints of some gopī who must have been walking along with the son of Nanda Mahārāja. He must have put His arm on Her shoulder, just as an elephant rests His trunk on the shoulder of an accompanying she-elephant.
SB 10.30.28 Certainly this particular gopī has perfectly worshiped the all-powerful Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place.
SB 10.30.29 O girls! The dust of Govinda's lotus feet is so sacred that even Brahmā, Śiva and the goddess Rāmā take that dust upon their heads to dispel sinful reactions.
SB 10.30.30 These footprints of that special gopī greatly disturb us. Of all the gopīs, She alone was taken away to a secluded place, where She is enjoying the lips of Kṛṣṇa. Look, we can't see Her footprints over here! It's obvious that the grass and sprouts were hurting the tender soles of Her feet, and so the lover lifted up His beloved.
SB 10.30.31 Please observe, my dear gopīs, how in this place lusty Kṛṣṇa's footprints are pressed more deeply into the ground. Carrying the weight of His beloved must have been difficult for Him. And over here that intelligent boy must have put Her down to gather some flowers.
SB 10.30.32 Just see how in this place dear Kṛṣṇa collected flowers for His beloved. Here He has left the impression of only the front part of His feet because He was standing on His toes to reach the flowers.
SB 10.30.33 Certainly Kṛṣṇa sat down here with His girlfriend to arrange Her hair. The lusty boy must have made a crown for that lusty girl out of the flowers He had collected.
SB 10.30.34 [Śukadeva Gosvāmī continued:] Lord Kṛṣṇa enjoyed with that gopī, although He enjoys only within, being self-satisfied and complete in Himself. Thus by contrast He showed the wretchedness of ordinary lusty men and hardhearted women.
SB 10.30.35, SB 10.30.36, SB 10.30.35-36 As the gopīs wandered about, their minds completely bewildered, they pointed out various signs of Kṛṣṇa's pastimes. The particular gopī whom Kṛṣṇa had led into a secluded forest when He had abandoned all the other young girls began to think Herself the best of women. "My beloved has rejected all the other gopīs," She thought, "even though they are driven by Cupid himself. He has chosen to reciprocate with Me alone."
SB 10.30.37 As the two lovers passed through one part of the Vṛndāvana forest, the special gopī began feeling proud of Herself. She told Lord Keśava, "I cannot walk any further. Please carry Me wherever You want to go."
SB 10.30.38 Thus addressed, Lord Kṛṣṇa replied, "Just climb on My shoulder." But as soon as He said this, He disappeared. His beloved consort then immediately felt great remorse.
SB 10.30.39 She cried out: O master! My lover! O dearest, where are You? Where are You? Please, O mighty-armed one, O friend, show Yourself to Me, Your poor servant!
SB 10.30.40 Śukadeva Gosvāmī said: While continuing to search out Kṛṣṇa's path, the gopīs discovered their unhappy friend close by. She was bewildered by separation from Her lover.
SB 10.30.41 She told them how Mādhava had given Her much respect, but how She then suffered dishonor because of Her misbehavior. The gopīs were extremely amazed to hear this.

SB 10.30.42 In search of Kṛṣṇa, the gopīs then entered the depths of the forest as far as the light of the moon shone. But when they found themselves engulfed in darkness, they decided to turn back.
SB 10.30.43 Their minds absorbed in thoughts of Him, they conversed about Him, acted out His pastimes and felt themselves filled with His presence. They completely forgot about their homes as they loudly sang the glories of Kṛṣṇa's transcendental qualities.
SB 10.30.44 The gopīs again came to the bank of the Kālindī. Meditating on Kṛṣṇa and eagerly hoping He would come, they sat down together to sing of Him.
SB 10.31: The Gopīs' Songs of Separation
SB 10.31.1 The gopīs said: O beloved, Your birth in the land of Vraja has made it exceedingly glorious, and thus Indirā, the goddess of fortune, always resides here. It is only for Your sake that we, Your devoted servants, maintain our lives. We have been searching everywhere for You, so please show Yourself to us.
SB 10.31.2 O Lord of love, in beauty Your glance excels the whorl of the finest, most perfectly formed lotus within the autumn pond. O bestower of benedictions, You are killing the maidservants who have given themselves to You freely, without any price. Isn't this murder?
SB 10.31.3 O greatest of personalities, You have repeatedly saved us from all kinds of danger—from poisoned water, from the terrible man-eater Agha, from the great rains, from the wind demon, from the fiery thunderbolt of Indra, from the bull demon and from the son of Maya Dānava.
SB 10.31.4 You are not actually the son of the gopī Yaśodā, O friend, but rather the indwelling witness in the hearts of all embodied souls. Because Lord Brahmā prayed for You to come and protect the universe, You have now appeared in the Sātvata dynasty.
SB 10.31.5 O best of the Vṛṣṇis, Your lotuslike hand, which holds the hand of the goddess of fortune, grants fearlessness to those who approach Your feet out of fear of material existence. O lover, please place that wish-fulfilling lotus hand on our heads.
SB 10.31.6 O You who destroy the suffering of Vraja's people, O hero of all women, Your smile shatters the false pride of Your devotees. Please, dear friend, accept us as Your maidservants and show us Your beautiful lotus face.
SB 10.31.7 Your lotus feet destroy the past sins of all embodied souls who surrender to them. Those feet follow after the cows in the pastures and are the eternal abode of the goddess of fortune. Since You once put those feet on the hoods of the great serpent Kāliya, please place them upon our breasts and tear away the lust in our hearts.
SB 10.31.8 O lotus-eyed one, Your sweet voice and charming words, which attract the minds of the intelligent, are bewildering us more and more. Our dear hero, please revive Your maidservants with the nectar of Your lips.
SB 10.31.9 The nectar of Your words and the descriptions of Your activities are the life and soul of those suffering in this material world. These narrations, transmitted by learned sages, eradicate one's sinful reactions and bestow good fortune upon whoever hears them. These narrations are broadcast all over the world and are filled with spiritual power. Certainly those who spread the message of Godhead are most munificent.
SB 10.31.10 Your smiles, Your sweet, loving glances, the intimate pastimes and confidential talks we enjoyed with You—all these are auspicious to meditate upon, and they touch our hearts. But at the same time, O deceiver, they very much agitate our minds.
SB 10.31.11 Dear master, dear lover, when You leave the cowherd village to herd the cows, our minds are disturbed with the thought that Your feet, more beautiful than a lotus, will be pricked by the spiked husks of grain and the rough grass and plants.
SB 10.31.12 At the end of the day You repeatedly show us Your lotus face, covered with dark blue locks of hair and thickly powdered with dust. Thus, O hero, You arouse lusty desires in our minds.
SB 10.31.13

<p>Your lotus feet, which are worshiped by Lord Brahmā, fulfill the desires of all who bow down to them. They are the ornament of the earth, they give the highest satisfaction, and in times of danger they are the appropriate object of meditation. O lover, O destroyer of anxiety, please put those lotus feet upon our breasts.</p>
<p>SB 10.31.14 O hero, kindly distribute to us the nectar of Your lips, which enhances conjugal pleasure and vanquishes grief. That nectar is thoroughly relished by Your vibrating flute and makes people forget any other attachment.</p>
<p>SB 10.31.15 When You go off to the forest during the day, a tiny fraction of a second becomes like a millennium for us because we cannot see You. And even when we <i>can</i> eagerly look upon Your beautiful face, so lovely with its adornment of curly locks, our pleasure is hindered by our eyelids, which were fashioned by the foolish creator.</p>
<p>SB 10.31.16 Dear Acyuta, You know very well why we have come here. Who but a cheater like You would abandon young women who come to see Him in the middle of the night, enchanted by the loud song of His flute? Just to see You, we have completely rejected our husbands, children, ancestors, brothers and other relatives.</p>
<p>SB 10.31.17 Our minds are repeatedly bewildered as we think of the intimate conversations we had with You in secret, feel the rise of lust in our hearts and remember Your smiling face, Your loving glances and Your broad chest, the resting place of the goddess of fortune. Thus we experience the most severe hankering for You.</p>
<p>SB 10.31.18 O beloved, Your all-auspicious appearance vanquishes the distress of those living in Vraja's forests. Our minds long for Your association. Please give to us just a bit of that medicine, which counteracts the disease in Your devotees' hearts.</p>
<p>SB 10.31.19 O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path.</p>
<p>SB 10.32: The Reunion</p>
<p>SB 10.32.1 Śukadeva Gosvāmī said: O King, having thus sung and spoken their hearts out in various charming ways, the <i>gopīs</i> began to weep loudly. They were very eager to see Lord Kṛṣṇa.</p>
<p>SB 10.32.2 Then Lord Kṛṣṇa, a smile on His lotus face, appeared before the <i>gopīs</i>. Wearing a garland and a yellow garment, He directly appeared as one who can bewilder the mind of Cupid, who himself bewilders the minds of ordinary people.</p>
<p>SB 10.32.3 When the <i>gopīs</i> saw that their dearest Kṛṣṇa had returned to them, they all stood up at once, and out of their affection for Him their eyes bloomed wide. It was as if the air of life had reentered their bodies.</p>
<p>SB 10.32.4 One <i>gopī</i> joyfully took Kṛṣṇa's hand between her folded palms, and another placed His arm, anointed with sandalwood paste, on her shoulder.</p>
<p>SB 10.32.5 A slender <i>gopī</i> respectfully took in her joined hands the betel nut He had chewed, and another <i>gopī</i>, burning with desire, put His lotus feet on her breasts.</p>
<p>SB 10.32.6 One <i>gopī</i>, beside herself with loving anger, bit her lips and stared at Him with frowning eyebrows, as if to wound Him with her harsh glances.</p>
<p>SB 10.32.7 Another <i>gopī</i> looked with unblinking eyes upon His lotus face, but even after deeply relishing its sweetness She did not feel satiated, just as mystic saints are never satiated when meditating upon the Lord's feet.</p>
<p>SB 10.32.8 One <i>gopī</i> took the Lord through the aperture of her eyes and placed Him within her heart. Then, with her eyes closed and her bodily hairs standing on end, she continuously embraced Him within. Thus immersed in transcendental ecstasy, she resembled a <i>yogī</i> meditating upon the Lord.</p>
<p>SB 10.32.9 All the <i>gopīs</i> enjoyed the greatest festivity when they saw their beloved Keśava again. They gave up the distress of separation, just as</p>

<p>people in general forget their misery when they gain the association of a spiritually enlightened person.</p>
<p>SB 10.32.10 Encircled by the <i>gopīs</i>, who were now relieved of all distress, Lord Acyuta, the Supreme Personality of Godhead, shone forth splendidly. My dear King, Kṛṣṇa thus appeared like the Supersoul encircled by His spiritual potencies.</p>
<p>SB 10.32.11, SB 10.32.12, SB 10.32.11-12 The almighty Lord then took the <i>gopīs</i> with Him to the bank of the Kāṁdī, who with the hands of her waves had scattered piles of soft sand upon the shore. In that auspicious place the breeze, bearing the fragrance of blooming <i>kunda</i> and <i>mandāra</i> flowers, attracted many bees, and the abundant rays of the autumn moon dispelled the darkness of night.</p>
<p>SB 10.32.13 Their heartache vanquished by the ecstasy of seeing Kṛṣṇa, the <i>gopīs</i>, like the personified <i>Vedas</i> before them, felt their desires completely fulfilled. For their dear friend Kṛṣṇa they arranged a seat with their shawls which were smeared with the <i>kunkuma</i> powder from their breasts.</p>
<p>SB 10.32.14 Lord Kṛṣṇa, the Supreme Personality of Godhead, for whom the great masters of mystic meditation arrange a seat within their hearts, took His seat in the assembly of <i>gopīs</i>. His transcendental body, the exclusive abode of beauty and opulence within the three worlds, shone brilliantly as the <i>gopīs</i> worshiped Him.</p>
<p>SB 10.32.15 Śrī Kṛṣṇa had awakened romantic desires within the <i>gopīs</i>, and they honored Him by glancing at Him with playful smiles, gesturing amorously with their eyebrows, and massaging His hands and feet as they held them in their laps. Even while worshiping Him, however, they felt somewhat angry, and thus they addressed Him as follows.</p>
<p>SB 10.32.16 The <i>gopīs</i> said: Some people reciprocate the affection only of those who are affectionate toward them, while others show affection even to those who are indifferent or inimical. And yet others will not show affection toward anyone. Dear Kṛṣṇa, please properly explain this matter to us.</p>
<p>SB 10.32.17 The Supreme Personality of Godhead said: So-called friends who show affection for each other only to benefit themselves are actually selfish. They have no true friendship, nor are they following the true principles of religion. Indeed, if they did not expect benefit for themselves, they would not reciprocate.</p>
<p>SB 10.32.18 My dear slender-waisted <i>gopīs</i>, some people are genuinely merciful or, like parents, naturally affectionate. Such persons, who devotedly serve even those who fail to reciprocate with them, are following the true, faultless path of religion, and they are true well-wishers.</p>
<p>SB 10.32.19 Then there are those individuals who are spiritually self-satisfied, materially fulfilled or by nature ungrateful or simply envious of superiors. Such persons will not love even those who love them, what to speak of those who are inimical.</p>
<p>SB 10.32.20 But the reason I do not immediately reciprocate the affection of living beings even when they worship Me, O <i>gopīs</i>, is that I want to intensify their loving devotion. They then become like a poor man who has gained some wealth and then lost it, and who thus becomes so anxious about it that he can think of nothing else.</p>
<p>SB 10.32.21 My dear girls, understanding that simply for My sake you had rejected the authority of worldly opinion, of the <i>Vedas</i> and of your relatives, I acted as I did only to increase your attachment to Me. Even when I removed Myself from your sight by suddenly disappearing, I never stopped loving you. Therefore, My beloved <i>gopīs</i>, please do not harbor any bad feelings toward Me, your beloved.</p>
<p>SB 10.32.22 I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation.</p>
<p>SB 10.33: The Rāsa Dance</p>
<p>SB 10.33.1 Śukadeva Gosvāmī said: When the cowherd girls heard the Supreme Personality of Godhead speak these most charming words, they forgot their distress caused by separation from Him. Touching His transcendental limbs, they felt all their desires fulfilled.</p>

SB 10.33.2 There on the Yamunā's banks Lord Govinda then began the pastime of the <i>rāsa</i> dance in the company of those jewels among women, the faithful <i>gopīs</i> , who joyfully linked their arms together.
SB 10.33.3 The festive <i>rāsa</i> dance commenced, with the <i>gopīs</i> arrayed in a circle. Lord Kṛṣṇa expanded Himself and entered between each pair of <i>gopīs</i> , and as that master of mystic power placed His arms around their necks, each girl thought He was standing next to her alone. The demigods and their wives were overwhelmed with eagerness to witness the <i>rāsa</i> dance, and they soon crowded the sky with their hundreds of celestial airplanes.
SB 10.33.4 Kettledrums then resounded in the sky while flowers rained down and the chief Gandharvas and their wives sang Lord Kṛṣṇa's spotless glories.
SB 10.33.5 A tumultuous sound arose from the armlets, ankle bells and waist bells of the <i>gopīs</i> as they sported with their beloved Kṛṣṇa in the circle of the <i>rāsa</i> dance.
SB 10.33.6 In the midst of the dancing <i>gopīs</i> , Lord Kṛṣṇa appeared most brilliant, like an exquisite sapphire in the midst of golden ornaments.
SB 10.33.7 As the <i>gopīs</i> sang in praise of Kṛṣṇa, their feet danced, their hands gestured, and their eyebrows moved with playful smiles. With their braids and belts tied tight, their waists bending, their faces perspiring, the garments on their breasts moving this way and that, and their earrings swinging on their cheeks, Lord Kṛṣṇa's young consorts shone like streaks of lightning in a mass of clouds.
SB 10.33.8 Eager to enjoy conjugal love, their throats colored with various pigments, the <i>gopīs</i> sang loudly and danced. They were overjoyed by Kṛṣṇa's touch, and they sang songs that filled the entire universe.
SB 10.33.9 One <i>gopī</i> , joining Lord Mukunda in His singing, sang pure melodious tones that rose harmoniously above His. Kṛṣṇa was pleased and showed great appreciation for her performance, saying "Excellent! Excellent!" Then another <i>gopī</i> repeated the same melody, but in a special metrical pattern, and Kṛṣṇa praised her also.
SB 10.33.10 When one <i>gopī</i> grew tired from the <i>rāsa</i> dance, She turned to Kṛṣṇa, standing at Her side holding a baton, and grasped His shoulder with Her arm. The dancing had loosened Her bracelets and the flowers in Her hair.
SB 10.33.11 Upon the shoulder of one <i>gopī</i> Kṛṣṇa placed His arm, whose natural blue-lotus fragrance was mixed with that of the sandalwood pulp anointing it. As the <i>gopī</i> relished that fragrance, her bodily hair stood on end in jubilation, and she kissed His arm.
SB 10.33.12 Next to Kṛṣṇa's cheek one <i>gopī</i> put her own, beautified by the effulgence of her earrings, which glittered as she danced. Kṛṣṇa then carefully gave her the betel nut He was chewing.
SB 10.33.13 Another <i>gopī</i> became fatigued as she danced and sang, the bells on her ankles and waist tinkling. So she placed upon her breasts the comforting lotus hand of Lord Acyuta, who was standing by her side.
SB 10.33.14 Having attained as their intimate lover Lord Acyuta, the exclusive consort of the goddess of fortune, the <i>gopīs</i> enjoyed great pleasure. They sang His glories as He held their necks with His arms.
SB 10.33.15 Enhancing the beauty of the <i>gopīs'</i> faces were the lotus flowers behind their ears, the locks of hair decorating their cheeks, and drops of perspiration. The reverberation of their armlets and ankle bells made a loud musical sound, and their chaplets scattered. Thus the <i>gopīs</i> danced with the Supreme Lord in the arena of the <i>rāsa</i> dance as swarms of bees sang in accompaniment.
SB 10.33.16 In this way Lord Kṛṣṇa, the original Lord Nārāyaṇa, master of the goddess of fortune, took pleasure in the company of the young women of Vraja by embracing them, caressing them and glancing lovingly at them as He smiled His broad, playful smiles. It was just as if a child were playing with his own reflection.
SB 10.33.17 Their senses overwhelmed by the joy of having His physical association, the <i>gopīs</i> could not prevent their hair, their dresses and

the cloths covering their breasts from becoming disheveled. Their garlands and ornaments scattered, O hero of the Kuru dynasty.
SB 10.33.18 The wives of the demigods, observing Kṛṣṇa's playful activities from their airplanes, were entranced and became agitated with lust. Indeed, even the moon and his entourage, the stars, became astonished.
SB 10.33.19 Expanding Himself us many times as there were cowherd women to associate with, the Supreme Lord, though self-satisfied, playfully enjoyed their company.
SB 10.33.20 Seeing that the <i>gopīs</i> were fatigued from conjugal enjoyment, my dear King, merciful Kṛṣṇa lovingly wiped their faces with His comforting hand.
SB 10.33.21 The <i>gopīs</i> honored their hero with smiling glances sweetened by the beauty of their cheeks and the effulgence of their curly locks and glittering golden earrings. Overjoyed from the touch of His fingernails, they chanted the glories of His all-auspicious transcendental pastimes.
SB 10.33.22 Lord Kṛṣṇa's garland had been crushed during His conjugal dalliance with the <i>gopīs</i> and colored vermilion by the <i>kuṅkuma</i> powder on their breasts. To dispel the fatigue of the <i>gopīs</i> , Kṛṣṇa entered the water of the Yamunā, followed swiftly by bees who were singing like the best of the Gandharvas. He appeared like a lordly elephant entering the water to relax in the company of his consorts. Indeed, the Lord had transgressed all worldly and Vedic morality just as a powerful elephant might break the dikes in a paddy field.
SB 10.33.23 My dear King, in the water Kṛṣṇa found Himself being splashed on all sides by the laughing <i>gopīs</i> , who looked at Him with love. As the demigods worshiped Him by showering flowers from their airplanes, the self-satisfied Lord took pleasure in playing like the king of the elephants.
SB 10.33.24 Then the Lord strolled through a small forest on the bank of the Yamunā. This forest was filled to its limits with breezes carrying the fragrances of all the flowers growing on the land and in the water. Followed by His entourage of bees and beautiful women, Lord Kṛṣṇa appeared like an intoxicated elephant with his she-elephants.
SB 10.33.25 Although the <i>gopīs</i> were firmly attached to Lord Kṛṣṇa, whose desires are always fulfilled, the Lord was not internally affected by any mundane sex desire. Still, to perform His pastimes the Lord took advantage of all those moonlit autumn nights, which inspire poetic descriptions of transcendental affairs.
SB 10.33.26, SB 10.33.27, SB 10.33.26-27 Parīkṣit Mahārāja said: O brāhmaṇa, the Supreme Personality of Godhead, the Lord of the universe, has descended to this earth along with His plenary portion to destroy irreligion and reestablish religious principles. Indeed, He is the original speaker, follower and guardian of moral laws. How, then, could He have violated them by touching other men's wives?
SB 10.33.28 O faithful upholder of vows, please destroy our doubt by explaining to us what purpose the self-satisfied Lord of the Yadus had in mind when He behaved so contemptibly.
SB 10.33.29 Śukadeva Gosvāmī said: The status of powerful controllers is not harmed by any apparently audacious transgression of morality we may see in them, for they are just like fire, which devours everything fed into it and remains unpolluted.
SB 10.33.30 One who is not a great controller should never imitate the behavior of ruling personalities, even mentally. If out of foolishness an ordinary person does imitate such behavior, he will simply destroy himself, just as a person who is not Rudra would destroy himself if he tried to drink an ocean of poison.
SB 10.33.31 The statements of the Lord's empowered servants are always true, and the acts they perform are exemplary when consistent with those statements. Therefore one who is intelligent should carry out their instructions.
SB 10.33.32 My dear Prabhu, when these great persons who are free from false ego act piously in this world, they have no selfish motives to fulfill, and even when they act in apparent contradiction to the laws of piety, they are not subject to sinful reactions.

SB 10.33.33 How, then, could the Lord of all created beings—animals, men and demigods—have any connection with the piety and impiety that affect His subject creatures?	SB 10.34.12, SB 10.34.13, SB 10.34.12-13 The serpent replied: I am the well-known Vidyādhara named Sudarśana. I was very opulent and beautiful, and I used to wander freely in all directions in my airplane. Once I saw some homely sages of the lineage of Aṅgirā Muni. Proud of my beauty, I ridiculed them, and because of my sin they made me assume this lowly form.
SB 10.33.34 Material activities never entangle the devotees of the Supreme Lord, who are fully satisfied by serving the dust of His lotus feet. Nor do material activities entangle those intelligent sages who have freed themselves from the bondage of all fruitive reactions by the power of <i>yoga</i> . So how could there be any question of bondage for the Lord Himself, who assumes His transcendental forms according to His own sweet will?	SB 10.34.14 It was actually for my benefit that those merciful sages cursed me, since now I have been touched by the foot of the supreme spiritual master of all the worlds and have thus been relieved of all inauspiciousness.
SB 10.33.35 He who lives as the overseeing witness within the <i>gopīs</i> and their husbands, and indeed within all embodied living beings, assumes forms in this world to enjoy transcendental pastimes.	SB 10.34.15 My Lord, You destroy all fear for those who, fearing this material world, take shelter of You. By the touch of Your feet I am now freed from the curse of the sages. O destroyer of distress, please let me return to my planet.
SB 10.33.36 When the Lord assumes a humanlike body to show mercy to His devotees, He engages in such pastimes as will attract those who hear about them to become dedicated to Him.	SB 10.34.16 O master of mystic power, O great personality, O Lord of the devotees, I surrender to You. Please command me as You will, O supreme God, Lord of all lords of the universe.
SB 10.33.37 The cowherd men, bewildered by Kṛṣṇa's illusory potency, thought their wives had remained home at their sides. Thus they did not harbor any jealous feelings against Him.	SB 10.34.17 O infallible one, I was immediately freed from the <i>brāhmaṇas'</i> punishment simply by seeing You. Anyone who chants Your name purifies all who hear his chanting, as well as himself. How much more beneficial, then, is the touch of Your lotus feet?
SB 10.33.38 After an entire night of Brahmā had passed, Lord Kṛṣṇa advised the <i>gopīs</i> to return to their homes. Although they did not wish to do so, the Lord's beloved consorts complied with His command.	SB 10.34.18 Thus receiving the permission of Lord Kṛṣṇa, the demigod Sudarśana circumambulated Him, bowed down to offer Him homage and then returned to his heavenly planet. Nanda Mahārāja was thus delivered from peril.
SB 10.33.39 Anyone who faithfully hears or describes the Lord's playful affairs with the young <i>gopīs</i> of Vṛndāvana will attain the Lord's pure devotional service. Thus he will quickly become sober and conquer lust, the disease of the heart.	SB 10.34.19 The inhabitants of Vraja were astonished to see the mighty power of Śrī Kṛṣṇa. Dear King, they then completed their worship of Lord Śiva and returned to Vraja, along the way respectfully describing Kṛṣṇa's powerful acts.
SB 10.34: Nanda Mahārāja Saved and Śaṅkhacūḍa Slain	SB 10.34.20 Once Lord Govinda and Lord Rāma, the performers of wonderful feats, were playing in the forest at night with the young girls of Vraja.
SB 10.34.1 Śukadeva Gosvāmī said: One day the cowherd men, eager to take a trip to worship Lord Śiva, traveled by bullock carts to the Ambikā forest.	SB 10.34.21 Kṛṣṇa and Balarāma wore flower garlands and spotless garments, and Their limbs were beautifully decorated and anointed. The women sang Their glories in a charming way, bound to Them by affection.
SB 10.34.2 O King, after arriving there, they bathed in the Sarasvatī and then devotedly worshiped with various paraphernalia the powerful Lord Paśupati and his consort, goddess Ambikā.	SB 10.34.22 The two Lords praised the nightfall, signaled by the rising of the moon and the appearance of stars, a lotus-scented breeze and bees intoxicated by the fragrance of jasmine flowers.
SB 10.34.3 The cowherd men gave the <i>brāhmaṇas</i> gifts of cows, gold, clothing and cooked grains mixed with honey. Then the cowherds prayed, "May the lord be pleased with us."	SB 10.34.23 Kṛṣṇa and Balarāma sang, producing the entire range of musical sounds simultaneously. Their singing brought happiness to the ears and minds of all living beings.
SB 10.34.4 Nanda, Sunanda and the other greatly fortunate cowherds spent that night on the bank of the Sarasvatī, strictly observing their vows. They fasted, taking only water.	SB 10.34.24 The <i>gopīs</i> became stunned when they heard that song. Forgetting themselves, O King, they did not notice that their fine garments were becoming loose and their hair and garlands disheveled.
SB 10.34.5 During the night a huge and extremely hungry snake appeared in that thicket. Slithering on his belly up to the sleeping Nanda Mahārāja, the snake began swallowing him.	SB 10.34.25 While Lord Kṛṣṇa and Lord Balarāma thus played according to Their own sweet will and sang to the point of apparent intoxication, a servant of Kuvera named Śaṅkhacūḍa came upon the scene.
SB 10.34.6 In the clutches of the snake, Nanda Mahārāja cried out, "Kṛṣṇa, Kṛṣṇa, my dear boy! This huge serpent is swallowing me! Please save me, who am surrendered to You!"	SB 10.34.26 O King, even as the two Lords looked on, Śaṅkhacūḍa brazenly began driving the women off toward the north. The women, who had accepted Kṛṣṇa and Balarāma as their Lords, began to cry out to Them.
SB 10.34.7 When the cowherd men heard the cries of Nanda, they immediately rose up and saw that he was being swallowed. Distraught, they beat the serpent with blazing torches.	SB 10.34.27 Hearing Their devotees crying out "Kṛṣṇa! Rāma!" and seeing that they were just like cows being stolen by a thief, Kṛṣṇa and Balarāma began to run after the demon.
SB 10.34.8 But even though the firebrands were burning him, the serpent would not release Nanda Mahārāja. Then the Supreme Lord Kṛṣṇa, master of His devotees, came to the spot and touched the snake with His foot.	SB 10.34.28 The Lords called out in reply, "Do not fear! "Then They picked up logs of the <i>śala</i> tree and quickly pursued that lowest of Guhyakas, who swiftly ran away.
SB 10.34.9 The snake had all his sinful reactions destroyed by the touch of the Supreme Lord's divine foot, and thus he gave up his serpent body and appeared in the form of a worshipable Vidyādhara.	SB 10.34.29 When Śaṅkhacūḍa saw the two of Them coming toward him like the personified forces of Time and Death, he was filled with anxiety. Confused, he abandoned the women and fled for his life.
SB 10.34.10 The Supreme Lord Hṛṣīkeśa then questioned this personality, who was standing before Him with his head bowed, his brilliantly effulgent body bedecked with golden necklaces.	SB 10.34.30 Lord Govinda chased the demon wherever he ran, eager to take his crest jewel. Meanwhile Lord Balarāma stayed with the women to protect them.
SB 10.34.11 [Lord Kṛṣṇa said:] My dear sir, you appear so wonderful, glowing with such great beauty. Who are you? And who forced you to assume this terrible body of a snake?	

SB 10.34.31
The mighty Lord overtook Śaṅkhacūḍa from a great distance as if from nearby, my dear King, and then with His fist the Lord removed the wicked demon's head, together with his crest jewel.

SB 10.34.32
Having thus killed the demon Śaṅkhacūḍa and taken away his shining jewel, Lord Kṛṣṇa gave it to His elder brother with great satisfaction as the *gopīs* watched.

SB 10.35: The Gopīs Sing of Kṛṣṇa as He Wanders in the Forest

SB 10.35.1
Śukadeva Gosvāmī said: Whenever Kṛṣṇa went to the forest, the minds of the *gopīs* would run after Him, and thus the young girls sadly spent their days singing of His pastimes.

SB 10.35.2, SB 10.35.3, SB 10.35.2-3
The *gopīs* said: When Mukunda vibrates the flute He has placed to His lips, stopping its holes with His tender fingers, He rests His left cheek on His left arm and makes His eyebrows dance. At that time the demigoddesses traveling in the sky with their husbands, the Siddhas, become amazed. As those ladies listen, they are embarrassed to find their minds yielding to the pursuit of lusty desires, and in their distress they are unaware that the belts of their garments are loosening.

SB 10.35.4, SB 10.35.5, SB 10.35.4-5
O girls! This son of Nanda, who gives joy to the distressed, bears steady lightning on His chest and has a smile like a jeweled necklace. Now please hear something wonderful. When He vibrates His flute, Vraja's bulls, deer and cows, standing in groups at a great distance, are all captivated by the sound, and they stop chewing the food in their mouths and cock their ears. Stunned, they appear as if asleep, or like figures in a painting.

SB 10.35.6, SB 10.35.7, SB 10.35.6-7
My dear *gopī*, sometimes Mukunda imitates the appearance of a wrestler by decorating Himself with leaves, peacock feathers and colored minerals. Then, in the company of Balarāma and the cowherd boys, He plays His flute to call the cows. At that time the rivers stop flowing, their water stunned by the ecstasy they feel as they eagerly wait for the wind to bring them the dust of His lotus feet. But like us, the rivers are not very pious, and thus they merely wait with their arms trembling out of love.

SB 10.35.8, SB 10.35.9, SB 10.35.10, SB 10.35.11, SB 10.35.8-11
Kṛṣṇa moves about the forest in the company of His friends, who vividly chant the glories of His magnificent deeds. He thus appears just like the Supreme Personality of Godhead exhibiting His inexhaustible opulences. When the cows wander onto the mountainsides and Kṛṣṇa calls out to them with the sound of His flute, the trees and creepers in the forest respond by becoming so luxuriant with fruits and flowers that they seem to be manifesting Lord Viṣṇu within their hearts. As their branches bend low with the weight, the filaments on their trunks and vines stand erect out of the ecstasy of love of God, and both the trees and the creepers pour down a rain of sweet sap.
Maddened by the divine, honeylike aroma of the *tulasī* flowers on the garland Kṛṣṇa wears, swarms of bees sing loudly for Him, and that most beautiful of all persons thankfully acknowledges and acclaims their song by taking His flute to His lips and playing it. The charming flute song then steals away the minds of the cranes, swans and other lake-dwelling birds. Indeed they approach Kṛṣṇa, close their eyes and, maintaining strict silence, worship Him by fixing their consciousness upon Him in deep meditation.

SB 10.35.12, SB 10.35.13, SB 10.35.12-13
O goddesses of Vraja, when Kṛṣṇa is enjoying Himself with Balarāma on the mountain slopes, playfully wearing a flower garland on the top of His head, He engaddens all with the resonant vibrations of His flute. Thus He delights the entire world. At that time the nearby cloud, afraid of offending a great personality, thunders very gently in accompaniment. The cloud showers flowers onto his dear friend Kṛṣṇa and shades Him from the sun like an umbrella.

SB 10.35.14, SB 10.35.15, SB 10.35.14-15
O pious mother Yaśodā, your son, who is expert in all the arts of herding cows, has invented many new styles of flute-playing. When He takes His flute to His *bimba*-red lips and sends forth the tones of the harmonic scale in variegated melodies, Brahmā, Śiva, Indra and other chief demigods become confused upon hearing the sound. Although they are the most learned authorities, they cannot ascertain the essence of that music, and thus they bow down their heads and hearts.

SB 10.35.16, SB 10.35.17, SB 10.35.16-17
As Kṛṣṇa strolls through Vraja with His lotus-petal-like feet, marking the ground with the distinctive emblems of flag, thunderbolt, lotus

and elephant goad, He relieves the distress the ground feels from the cows' hooves. As He plays His renowned flute, His body moves with the grace of an elephant. Thus we *gopīs*, who become agitated by Cupid when Kṛṣṇa playfully glances at us, stand as still as trees, unaware that our hair and garments are slackening.

SB 10.35.18, SB 10.35.19, SB 10.35.18-19
Now Kṛṣṇa is standing somewhere counting His cows on a string of gems. He wears a garland of *tulasī* flowers that bear the fragrance of His beloved, and He has thrown His arm over the shoulder of an affectionate cowherd boyfriend. As Kṛṣṇa plays His flute and sings, the music attracts the black deer's wives, who approach that ocean of transcendental qualities and sit down beside Him. Just like us cowherd girls, they have given up all hope for happiness in family life.

SB 10.35.20, SB 10.35.21, SB 10.35.20-21
O sinless Yaśodā, your darling child, the son of Mahārāja Nanda, has festively enhanced His attire with a jasmine garland, and He is now playing along the Yamunā in the company of the cows and cowherd boys, amusing His dear companions. The gentle breeze honors Him with its soothing fragrance of sandalwood, while the various Upadevas, standing on all sides like panegyrists, offer their music, singing and gifts of tribute.

SB 10.35.22, SB 10.35.23, SB 10.35.22-23
Out of great affection for the cows of Vraja, Kṛṣṇa became the lifter of Govardhana Hill. At the end of the day, having rounded up all His own cows, He plays a song on His flute, while exalted demigods standing along the path worship His lotus feet and the cowherd boys accompanying Him chant His glories. His garland is powdered by the dust raised by the cows' hooves, and His beauty, enhanced by His fatigue, creates an ecstatic festival for everyone's eyes. Eager to fulfill His friends' desires, Kṛṣṇa is the moon arisen from the womb of mother Yaśodā.

SB 10.35.24, SB 10.35.25, SB 10.35.24-25
As Kṛṣṇa respectfully greets His well-wishing friends, His eyes roll slightly as if from intoxication. He wears a flower garland, and the beauty of His soft cheeks is accentuated by the brilliance of His golden earrings and the whiteness of His face, which has the color of a badara berry. With His cheerful face resembling the moon, lord of the night, the Lord of the Yadus moves with the grace of a regal elephant. Thus He returns in the evening, delivering the cows of Vraja from the heat of the day.

SB 10.35.26
Śrī Śukadeva Gosvāmī said: O King, thus during the daytime the women of Vṛndāvana took pleasure in continuously singing about the pastimes of Kṛṣṇa, and those ladies' minds and hearts, absorbed in Him, were filled with great festivity.

SB 10.36: The Slaying of Aṛiṣṭā, the Bull Demon

SB 10.36.1
Śukadeva Gosvāmī said: The demon Aṛiṣṭa then came to the cowherd village. Appearing in the form of a bull with a large hump, he made the earth tremble as he tore it apart with his hooves.

SB 10.36.2
Aṛiṣṭasura bellowed very harshly and pawed the ground. With his tail raised and his eyes glaring, he began to tear up the embankments with the tips of his horns, every now and then passing a little stool and urine.

SB 10.36.3, SB 10.36.4, SB 10.36.3-4
My dear King, clouds hovered about sharp-horned Aṛiṣṭasura's hump, mistaking it for a mountain, and when the cowherd men and ladies caught sight of the demon, they were struck with terror. Indeed, the strident reverberation of his roar so frightened the pregnant cows and women that they lost their fetuses in miscarriages.

SB 10.36.5
The domestic animals fled the pasture in fear, O King, and all the inhabitants rushed to Lord Govinda for shelter, crying, "Kṛṣṇa, Kṛṣṇa!"

SB 10.36.6
When the Supreme Lord saw the cowherd community distraught and fleeing in fear, He calmed them, saying, "Don't be afraid." Then He called out to the bull demon as follows.

SB 10.36.7
You fool! What do you think you're doing, you wicked rascal, frightening the cowherd community and their animals when I am here just to punish corrupt miscreants like you!

SB 10.36.8
Having spoken these words, the infallible Lord Hari slapped His arms with His palms, further angering Aṛiṣṭa with the loud sound. The Lord then casually threw His mighty, serpentine arm over the shoulder of a friend and stood facing the demon.

SB 10.36.9 Thus provoked, Aṛiṣṭa pawed the ground with one of his hooves and then, with the clouds hovering around his upraised tail, furiously charged Kṛṣṇa.	Gentle Akrūra, you always carry out your duties soberly, and therefore I am depending on you, just as powerful Indra took shelter of Lord Viṣṇu to achieve his goals.
SB 10.36.10 Pointing the tips of his horns straight ahead and glaring menacingly at Lord Kṛṣṇa from the corners of his bloodshot eyes, Aṛiṣṭa rushed toward Him at full speed, like a thunderbolt hurled by Indra.	SB 10.36.30 Please go to Nanda's village, where the two sons of Ānakadundubhi are living, and without delay bring Them here on this chariot.
SB 10.36.11 The Supreme Lord Kṛṣṇa seized Aṛiṣṭāsura by the horns and threw him back eighteen steps, just as an elephant might do when fighting a rival elephant.	SB 10.36.31 The demigods, who are under the protection of Viṣṇu, have sent these two boys as my death. Bring Them here, and also have Nanda and the other cowherd men come with gifts of tribute.
SB 10.36.12 Thus repulsed by the Supreme Lord, the bull demon got up and, breathing hard and sweating all over his body, again charged Him in a mindless rage.	SB 10.36.32 After you bring Kṛṣṇa and Balarāma, I will have Them killed by my elephant, who is as powerful as death itself. And if by chance They escape from him, I will have Them killed by my wrestlers, who are as strong as lightning.
SB 10.36.13 As Aṛiṣṭa attacked, Lord Kṛṣṇa seized him by the horns and knocked him to the ground with His foot. The Lord then thrashed him as if he were a wet cloth, and finally He yanked out one of the demon's horns and struck him with it until he lay prostrate.	SB 10.36.33 When these two have been killed, I will kill Vasudeva and all Their lamenting relatives—the Vṛṣṇis, Bhojas and Daśārhas.
SB 10.36.14 Vomiting blood and profusely excreting stool and urine, kicking his legs and rolling his eyes about, Aṛiṣṭāsura thus went painfully to the abode of Death. The demigods honored Lord Kṛṣṇa by scattering flowers upon Him.	SB 10.36.34 I will also kill my old father, Ugrasena, who is greedy for my kingdom, and I will kill his brother Devaka and all my other enemies as well.
SB 10.36.15 Having thus killed the bull demon Aṛiṣṭa, He who is a festival for the <i>gopīs'</i> eyes entered the cowherd village with Balarāma.	SB 10.36.35 Then, my friend, this earth will be free of thorns.
SB 10.36.16 After Aṛiṣṭāsura had been killed by Kṛṣṇa, who acts wonderfully, Nārada Muni went to speak to King Kaṁsa. That powerful sage of godly vision addressed the King as follows.	SB 10.36.36 My elder relative Jarāsandha and my dear friend Dvidiva are solid well-wishers of mine, as are Śambara, Naraka and Bāṇa. I will use them all to kill off those kings who are allied with the demigods, and then I will rule the earth.
SB 10.36.17 [Nārada told Kaṁsa:] Yaśodā's child was actually a daughter, and Kṛṣṇa is the son of Devakī. Also, Rāma is the son of Rohiṇī. Out of fear, Vasudeva entrusted Kṛṣṇa and Balarāma to his friend Nanda Mahārāja, and it is these two boys who have killed your men.	SB 10.36.37 Now that you understand my intentions, please go at once and bring Kṛṣṇa and Balarāma to watch the bow sacrifice and see the opulence of the Yadus' capital.
SB 10.36.18 Upon hearing this, the master of the Bhojas became furious and lost control of his senses. He picked up a sharp sword to kill Vasudeva.	SB 10.36.38 Śrī Akrūra said: O King, you have expertly devised a process to free yourself of misfortune. Still, one should be equal in success and failure, since it is certainly destiny that produces the results of one's work.
SB 10.36.19 But Nārada restrained Kaṁsa by reminding him that it was the two sons of Vasudeva who would cause his death. Kaṁsa then had Vasudeva and his wife shackled in iron chains.	SB 10.36.39 An ordinary person is determined to act on his desires even when fate prevents their fulfillment. Therefore he encounters both happiness and distress. Yet even though such is the case, I will execute your order.
SB 10.36.20 After Nārada left, King Kaṁsa summoned Keśī and ordered him, "Go kill Rāma and Kṛṣṇa."	SB 10.36.40 Śukadeva Gosvāmī said: Having thus instructed Akrūra, King Kaṁsa dismissed his ministers and retired to his quarters, and Akrūra returned home.
SB 10.36.21 The King of the Bhojas next called for his ministers, headed by Muṣṭika, Cāṇūra, Śāla and Tośāla, and also for his elephant-keepers. The King addressed them as follows.	SB 10.37: The Killing of the Demons Keśī and Vyoma
SB 10.36.22, SB 10.36.23, SB 10.36.22-23 My dear heroic Cāṇūra and Muṣṭika, please hear this. Rāma and Kṛṣṇa, the sons of Ānakadundubhi [Vasudeva], are living in Nanda's cowherd village. It has been predicted that these two boys will be the cause of my death. When They are brought here, kill Them on the pretext of engaging Them in a wrestling match.	SB 10.37.1, SB 10.37.2, SB 10.37.1-2 Śukadeva Gosvāmī said: The demon Keśī, sent by Kaṁsa, appeared in Vraja as a great horse. Running with the speed of the mind, he tore up the earth with his hooves. The hairs of his mane scattered the clouds and the demigods' airplanes throughout the sky, and he terrified everyone present with his loud neighing. When the Supreme Personality of Godhead saw how the demon was frightening His village of Gokula by neighing terribly and shaking the clouds with his tail, the Lord came forward to meet him. Keśī was searching for Kṛṣṇa to fight, so when the Lord stood before him and challenged him to approach, the horse responded by roaring like a lion.
SB 10.36.24 Erect a wrestling ring with many surrounding viewing stands, and bring all the residents of the city and the outlying districts to see the open competition.	SB 10.37.3 Seeing the Lord standing before him, Keśī ran toward Him in extreme rage, his mouth gaping as if to swallow up the sky. Rushing with furious speed, the unconquerable and unapproachable horse demon tried to strike the lotus-eyed Lord with his two front legs.
SB 10.36.25 You, elephant-keeper, my good man, should position the elephant Kuvalayāpīḍa at the entrance to the wrestling arena and have him kill my two enemies.	SB 10.37.4 But the transcendental Lord dodged Keśī's blow and then with His arms angrily seized the demon by the legs, whirled him around in the air and contemptuously threw him the distance of one hundred bow-lengths, just as Garuḍa might throw a snake. Lord Kṛṣṇa then stood there.
SB 10.36.26 Commence the bow sacrifice on the Caturdaśī day in accordance with the relevant Vedic injunctions. In ritual slaughter offer the appropriate kinds of animals to the magnanimous Lord Śiva.	SB 10.37.5 Upon regaining consciousness Keśī angrily got up, opened his mouth wide and again rushed to attack Lord Kṛṣṇa. But the Lord just smiled and thrust His left arm into the horse's mouth as easily as one would make a snake enter a hole in the ground.
SB 10.36.27 Having thus commanded his ministers, Kaṁsa next called for Akrūra, the most eminent of the Yadus. Kaṁsa knew the art of securing personal advantage, and thus he took Akrūra's hand in his own and spoke to him as follows.	SB 10.37.6 Keśī's teeth immediately fell out when they touched the Supreme Lord's arm, which to the demon felt as hot as molten iron. Within
SB 10.36.28 My dear Akrūra, most charitable one, please do me a friendly favor out of respect. Among the Bhojas and Vṛṣṇis, there is no one else as kind to us as you.	
SB 10.36.29	

Keśi's body the Supreme Personality's arm then expanded greatly, like a diseased stomach swelling because of neglect.
SB 10.37.7
As Lord Kṛṣṇa's expanding arm completely blocked Keśi's breathing, his legs kicked convulsively, his body became covered with sweat, and his eyes rolled around. The demon then passed stool and fell on the ground, dead.
SB 10.37.8
The mighty-armed Kṛṣṇa withdrew His arm from Keśi's body, which now appeared like a long <i>karkaṭikā</i> fruit. Without the least display of pride at having so effortlessly killed His enemy, the Lord accepted the demigods' worship in the form of flowers rained down from above.
SB 10.37.9
My dear King, thereafter Lord Kṛṣṇa was approached in a solitary place by the great sage among the demigods, Nārada Muni. That most exalted devotee spoke as follows to the Lord, who effortlessly performs His pastimes.
SB 10.37.10, SB 10.37.11, SB 10.37.10-11
[Nārada Muni said:] O Kṛṣṇa, Kṛṣṇa, unlimited Lord, source of all mystic power, Lord of the universe! O Vāsudeva, shelter of all beings and best of the Yadus ! O master, You are the Supreme Soul of all created beings, sitting unseen within the cave of the heart like the fire dormant within kindling wood. You are the witness within everyone, the Supreme Personality and the ultimate controlling Deity.
SB 10.37.12
You are the shelter of all souls, and being the supreme controller, You fulfill Your desires simply by Your will. By Your personal creative potency You manifested in the beginning the primal modes of material nature, and through their agency You create, maintain and then destroy this universe.
SB 10.37.13
You, that very same creator, have now descended on the earth to annihilate the Daitya, Pramatha and Rākṣasa demons who are posing as kings, and also to protect the godly.
SB 10.37.14
The horse demon was so terrifying that his neighing frightened the demigods into leaving their heavenly kingdom. But by our good fortune You have enjoyed the sport of killing him.
SB 10.37.15, SB 10.37.16, SB 10.37.17, SB 10.37.18, SB 10.37.19, SB 10.37.20, SB 10.37.15-20
In just two days, O almighty Lord, I will see the deaths of Cāṇūra, Muṣṭika and other wrestlers, along with those of the elephant Kuvalayāpīḍa and King Kāmsa—all by Your hand. Then I will see You kill Kālayavana, Mura, Naraka and the conch demon, and I will also see You steal the <i>pārijāta</i> flower and defeat Indra. I will then see You marry many daughters of heroic kings after paying for them with Your valor. Then, O Lord of the universe, in Dvārakā You will deliver King Nrga from a curse and take for Yourself the Syamantaka jewel, together with another wife. You will bring back a <i>brāhmaṇa</i> 's dead son from the abode of Your servant Yamarāja, and thereafter You will kill Pauṇḍraka, burn down the city of Kāśi and annihilate Dantavakra and the King of Cedi during the great Rājasūya sacrifice. I shall see all these heroic pastimes, along with many others You will perform during Your residence in Dvārakā. These pastimes are glorified on this earth in the songs of transcendental poets.
SB 10.37.21
Subsequently I will see You appear as time personified, serving as Arjuna's chariot driver and destroying entire armies of soldiers to rid the earth of her burden.
SB 10.37.22
Let us approach You, the Supreme Personality of Godhead, for shelter. You are full of perfectly pure spiritual awareness and are always situated in Your original identity. Since Your will is never thwarted, You have already achieved all possible desirable things, and by the power of Your spiritual energy You remain eternally aloof from the flow of the qualities of illusion.
SB 10.37.23
I bow down to You, the supreme controller, who are dependent only on Yourself. By Your potency You have constructed the unlimited particular arrangements of this universe. Now you have appeared as the greatest hero among the Yadus, Vṛṣṇis and Sātvatas and have chosen to participate in human warfare.
SB 10.37.24
Śukadeva Gosvāmī said: Having thus addressed Lord Kṛṣṇa, the chief of the Yadu dynasty, Nārada bowed down and offered Him obeisances. Then that great sage and most eminent devotee took his leave from the Lord and went away, feeling great joy at having directly seen Him.

SB 10.37.25
After killing the demon Keśi in battle, the Supreme Personality of Godhead continued to tend the cows and other animals in the company of His joyful cowherd boyfriends. Thus He brought happiness to all the residents of Vṛndāvana.
SB 10.37.26
One day the cowherd boys, while grazing their animals on the mountain slopes, played the game of stealing and hiding, acting out the roles of rival thieves and herders.
SB 10.37.27
In that game, O King, some acted as thieves, others as shepherds and others as sheep. They played their game happily, without fear of danger.
SB 10.37.28
A powerful magician named Vyoma, son of the demon Maya, then appeared on the scene in the guise of a cowherd boy. Pretending to join the game as a thief, he proceeded to steal most of the cowherd boys who were acting as sheep.
SB 10.37.29
Gradually the great demon abducted more and more of the cowherd boys and cast them into a mountain cave, which he sealed shut with a boulder. Finally only four or five boys acting as sheep remained in the game.
SB 10.37.30
Lord Kṛṣṇa, who shelters all saintly devotees, understood perfectly well what Vyomāsura was doing. Just as a lion grabs a wolf, Kṛṣṇa forcefully seized the demon as he was taking away more cowherd boys.
SB 10.37.31
The demon changed into his original form, as big and powerful as a great mountain. But try as he might to free himself, he could not do so, having lost his strength from being held in the Lord's tight grip.
SB 10.37.32
Lord Acyuta clutched Vyomāsura between His arms and threw him to the ground. Then, while the demigods in heaven looked on, Kṛṣṇa killed him in the same way that one kills a sacrificial animal.
SB 10.37.33
Kṛṣṇa then smashed the boulder blocking the cave's entrance and led the trapped cowherd boys to safety. Thereafter, as the demigods and cowherd boys sang His glories, He returned to His cowherd village, Gokula.
SB 10.38: Akrūra's Arrival in Vṛndāvana
SB 10.38.1
Śukadeva Gosvāmī said: After passing the night in the city of Mathurā, the high-minded Akrūra mounted his chariot and set off for the cowherd village of Nanda Mahārāja.
SB 10.38.2
As he traveled on the road, the great soul Akrūra felt tremendous devotion for the lotus-eyed Personality of Godhead, and thus he began to consider as follows.
SB 10.38.3
[Śrī Akrūra thought:] What pious deeds have I done, what severe austerities undergone, what worship performed or charity given so that today I will see Lord Keśava?
SB 10.38.4
Since I am a materialistic person absorbed simply in sense gratification, I think it is as difficult for me to have gotten this opportunity to see Lord Uttamaṣloka as it would be for one born a <i>śūdra</i> to be allowed to recite the Vedic <i>mantras</i> .
SB 10.38.5
But enough of such thoughts! After all, even a fallen soul like me can have the chance to behold the infallible Supreme Lord, for one of the conditioned souls being swept along in the river of time may sometimes reach the shore.
SB 10.38.6
Today all my sinful reactions have been eradicated and my birth has become worthwhile, since I will offer my obeisances to the Supreme Lord's lotus feet, which mystic <i>yogīs</i> meditate upon.
SB 10.38.7
Indeed, today King Kāmsa has shown me extreme mercy by sending me to see the lotus feet of Lord Hari, who has now appeared in this world. Simply by the effulgence of His toenails, many souls in the past have transcended the insurmountable darkness of material existence and achieved liberation.
SB 10.38.8
Those lotus feet are worshiped by Brahmā, Śiva and all the other demigods, by the goddess of fortune, and also by the great sages and Vaiṣnavas. Upon those lotus feet the Lord walks about the forest while herding the cows with His companions, and those feet are

<p>smeared with the <i>kunkuma</i> from the <i>gopis'</i> breasts.</p> <p>SB 10.38.9 Surely I shall see the face of Lord Mukunda, since the deer are now walking past me on my right. That face, framed by His curly hair, is beautified by His attractive cheeks and nose, His smiling glances and His reddish lotus eyes.</p>	<p>manner they worship Him, just as the trees of heaven fulfill the desires of whoever approaches them.</p> <p>SB 10.38.23 And then Lord Kṛṣṇa's elder brother, the foremost of the Yadus, will grasp my joined hands while I am still standing with my head bowed, and after embracing me He will take me to His house. There He will honor me with all items of ritual welcome and inquire from me about how Kāṁsa has been treating His family members.</p>
<p>SB 10.38.10 I am going to see the Supreme Lord Viṣṇu, the reservoir of all beauty, who by His own sweet will has now assumed a humanlike form to relieve the earth of her burden. Thus there is no denying that my eyes will achieve the perfection of their existence.</p>	<p>SB 10.38.24 Śukadeva Gosvāmī continued: My dear King, while the son of Śvaphalka, traveling on the road, thus meditated deeply on Śrī Kṛṣṇa, he reached Gokula as the sun was beginning to set.</p>
<p>SB 10.38.11 He is the witness of material cause and effect, yet He is always free from false identification with them. By His internal potency He dispels the darkness of separation and confusion. The individual souls in this world, who are manifested here when He glances upon His material creative energy, indirectly perceive Him in the activities of their life airs, senses and intelligence.</p>	<p>SB 10.38.25 In the cowherd pasture Akrūra saw the footprints of those feet whose pure dust the rulers of all the planets in the universe hold on their crowns. Those footprints of the Lord, distinguished by such marks as the lotus, barleycorn and elephant goad, made the ground wonderfully beautiful.</p>
<p>SB 10.38.12 All sins are destroyed and all good fortune is created by the Supreme Lord's qualities, activities and appearances, and words that describe these three things animate, beautify and purify the world. On the other hand, words bereft of His glories are like the decorations on a corpse.</p>	<p>SB 10.38.26 Increasingly agitated by ecstasy at seeing the Lord's footprints, his bodily hairs standing on end because of his pure love, and his eyes filled with tears, Akrūra jumped down from his chariot and began rolling about among those footprints, exclaiming, "Ah, this is the dust from my master's feet!"</p>
<p>SB 10.38.13 That same Supreme Lord has descended into the dynasty of the Sātvatas to delight the exalted demigods, who maintain the principles of religion He has created. Residing in Vṛndāvana, He spreads His fame, which the demigods glorify in song and which brings auspiciousness to all.</p>	<p>SB 10.38.27 The very goal of life for all embodied beings is this ecstasy, which Akrūra experienced when, upon receiving Kāṁsa's order, he put aside all pride, fear and lamentation and absorbed himself in seeing, hearing and describing the things that reminded him of Lord Kṛṣṇa.</p>
<p>SB 10.38.14 Today I shall certainly see Him, the goal and spiritual master of the great souls. Seeing Him brings jubilation to all who have eyes, for He is the true beauty of the universe. Indeed, His personal form is the shelter desired by the goddess of fortune. Now all the dawns of my life have become auspicious.</p>	<p>SB 10.38.28, SB 10.38.29, SB 10.38.30, SB 10.38.31, SB 10.38.32, SB 10.38.33, SB 10.38.28-33 Akrūra then saw Kṛṣṇa and Balarāma in the village of Vraja, going to milk the cows. Kṛṣṇa wore yellow garments, Balarāma blue, and Their eyes resembled autumnal lotuses. One of those two mighty-armed youths, the shelters of the goddess of fortune, had a dark-blue complexion, and the other's was white. With Their fine-featured faces They were the most beautiful of all persons. As They walked with the gait of young elephants, glancing about with compassionate smiles, Those two exalted personalities beautified the cow pasture with the impressions of Their feet, which bore the marks of the flag, lightning bolt, elephant goad and lotus. The two Lords, whose pastimes are most magnanimous and attractive, were ornamented with jeweled necklaces and flower garlands, anointed with auspicious, fragrant substances, freshly bathed, and dressed in spotless raiment. They were the primeval Supreme Personalities, the masters and original causes of the universes, who had for the welfare of the earth now descended in Their distinct forms of Keśava and Balarāma. O King Parīkṣit, They resembled two gold-bedecked mountains, one of emerald and the other of silver, as with Their effulgence They dispelled the sky's darkness in all directions.</p>
<p>SB 10.38.15 Then I will at once alight from my chariot and bow down to the lotus feet of Kṛṣṇa and Balarāma, the Supreme Personalities of Godhead. Theirs are the same feet that great mystic <i>yogis</i> striving for self-realization bear within their minds. I will also offer my obeisances to the Lords' cowherd boyfriends and to all the other residents of Vṛndāvana.</p>	<p>SB 10.38.34 Akrūra, overwhelmed with affection, quickly jumped down from his chariot and fell at the feet of Kṛṣṇa and Balarāma like a rod.</p>
<p>SB 10.38.16 And when I have fallen at His feet, the almighty Lord will place His lotus hand upon my head. For those who seek shelter in Him because they are greatly disturbed by the powerful serpent of time, that hand removes all fear.</p>	<p>SB 10.38.35 The joy of seeing the Supreme Lord flooded Akrūra's eyes with tears and decorated his limbs with eruptions of ecstasy. He felt such eagerness that he could not speak to present himself, O King.</p>
<p>SB 10.38.17 By offering charity to that lotus hand, Purandara and Bali earned the status of Indra, King of heaven, and during the pleasure pastimes of the <i>rāsa</i> dance, when the Lord wiped away the <i>gopis'</i> perspiration and removed their fatigue, the touch of their faces made that hand as fragrant as a sweet flower.</p>	<p>SB 10.38.36 Recognizing Akrūra, Lord Kṛṣṇa drew him close with His hand, which bears the sign of the chariot wheel, and then embraced him. Kṛṣṇa felt pleased, for He is always benignly disposed toward His surrendered devotees.</p>
<p>SB 10.38.18 The infallible Lord will not consider me an enemy, even though Kāṁsa has sent me here as his messenger. After all, the omniscient Lord is the actual knower of the field of this material body, and with His perfect vision He witnesses, both externally and internally, all the endeavors of the conditioned soul's heart.</p>	<p>SB 10.38.37, SB 10.38.38, SB 10.38.37-38 As Akrūra stood with his head bowed, Lord Saṅkarṣaṇa [Balarāma] grasped his joined hands, and then Balarāma took him to His house in the company of Lord Kṛṣṇa. After inquiring from Akrūra whether his trip had been comfortable, Balarāma offered him a first-class seat, bathed his feet in accordance with the injunctions of scripture and respectfully served him milk with honey.</p>
<p>SB 10.38.19 Thus He will cast His smiling, affectionate glance upon me as I remain fixed with joined palms, fallen in obeisances at His feet. Then all my contamination will at once be dispelled, and I will give up all doubts and feel the most intense bliss.</p>	<p>SB 10.38.39 The almighty Lord Balarāma presented Akrūra with the gift of a cow, massaged his feet to relieve him of fatigue and then with great respect and faith fed him suitably prepared food of various fine tastes.</p>
<p>SB 10.38.20 Recognizing me as an intimate friend and relative, Kṛṣṇa will embrace me with His mighty arms, instantly sanctifying my body and diminishing to nil all my material bondage, which is due to fruitive activities.</p>	<p>SB 10.38.40 When Akrūra had eaten to his satisfaction, Lord Balarāma, the supreme knower of religious duties, offered him aromatic herbs for sweetening his mouth, along with fragrances and flower garlands. Thus Akrūra once again enjoyed the highest pleasure.</p>
<p>SB 10.38.21 Having been embraced by the all-famous Lord Kṛṣṇa, I will humbly stand before Him with bowed head and joined palms, and He will address me, "My dear Akrūra." At that very moment my life's purpose will be fulfilled. Indeed, the life of anyone whom the Supreme Personality fails to recognize is simply pitiable.</p>	<p>SB 10.38.41</p>
<p>SB 10.38.22 The Supreme Lord has no favorite and no dearest friend, nor does He consider anyone undesirable, despicable or fit to be neglected. All the same, He lovingly reciprocates with His devotees in whatever</p>	

Nanda Mahārāja asked Akrūra: O descendant of Daśārha, how are all of you maintaining yourselves while that merciless Kāṁsa remains alive? You are just like sheep under the care of a butcher.
SB 10.38.42 That cruel, self-serving Kāṁsa murdered the infants of his own sister in her presence, even as she cried in anguish. So why should we even ask about the well-being of you, his subjects?
SB 10.38.43 Honored by Nanda Mahārāja with these true and pleasing words of inquiry, Akrūra forgot the fatigue of his journey.
SB 10.39: Akrūra's Vision
SB 10.39.1 Śukadeva Gosvāmī said: Having been honored so much by Lord Balarāma and Lord Kṛṣṇa, Akrūra, seated comfortably on a couch, felt that all the desires he had contemplated on the road were now fulfilled.
SB 10.39.2 My dear King, what is unattainable for one who has satisfied the Supreme Personality of Godhead, the shelter of the goddess of fortune? Even so, those who are dedicated to His devotional service never want anything from Him.
SB 10.39.3 After the evening meal, Lord Kṛṣṇa, the son of Devakī, asked Akrūra how Kāṁsa was treating their dear relatives and friends and what the King was planning to do.
SB 10.39.4 The Supreme Lord said: My dear, gentle Uncle Akrūra, was your trip here comfortable? May all good fortune be yours. Are our well-wishing friends and our relatives, both close and distant, happy and in good health?
SB 10.39.5 But, my dear Akrūra, as long as King Kāṁsa—that disease of our family who goes by the name "maternal uncle"—is still prospering, why should I even bother to ask about the well-being of our family members and his other subjects?
SB 10.39.6 Just see how much suffering I have caused My offenseless parents ! Because of Me their sons were killed and they themselves imprisoned.
SB 10.39.7 By good fortune We have today fulfilled Our desire to see you, Our dear relative. O gentle uncle, please tell Us why you have come.
SB 10.39.8 Śukadeva Gosvāmī said: In response to the Supreme Lord's request, Akrūra, the descendant of Madhu, described the whole situation, including King Kāṁsa's enmity toward the Yadus and his attempt to murder Vasudeva.
SB 10.39.9 Akrūra relayed the message he had been sent to deliver. He also described Kāṁsa's real intentions and how Nārada had informed Kāṁsa that Kṛṣṇa had been born as the son of Vasudeva.
SB 10.39.10 Lord Kṛṣṇa and Lord Balarāma, the vanquisher of heroic opponents, laughed when They heard Akrūra's words. The Lords then informed Their father, Nanda Mahārāja, of King Kāṁsa's orders.
SB 10.39.11, SB 10.39.12, SB 10.39.11-12 Nanda Mahārāja then issued orders to the cowherd men by having the village constable make the following announcement throughout Nanda's domain of Vraja: "Go collect all the available milk products. Bring valuable gifts and yoke your wagons. Tomorrow we shall go to Mathurā, present our milk products to the King and see a very great festival. The residents of all the outlying districts are also going."
SB 10.39.13 When the young gopīs heard that Akrūra had come to Vraja to take Kṛṣṇa and Balarāma to the city, they became extremely distressed.
SB 10.39.14 Some gopīs felt so pained at heart that their faces turned pale from their heavy breathing. Others were so anguished that their dresses, bracelets and braids became loose.
SB 10.39.15 Other gopīs entirely stopped their sensory activities and became fixed in meditation on Kṛṣṇa. They lost all awareness of the external world, just like those who attain the platform of self-realization.
SB 10.39.16 And still other young women fainted simply by remembering the words of Lord Sauri [Kṛṣṇa]. These words, decorated with wonderful phrases and expressed with affectionate smiles, would deeply touch the young girls' hearts.

SB 10.39.17, SB 10.39.18, SB 10.39.17-18 The gopīs were frightened at the prospect of even the briefest separation from Lord Mukunda, so now, as they remembered His graceful gait, His pastimes, His affectionate, smiling glances, His heroic deeds and His joking words, which would relieve their distress, they were beside themselves with anxiety at the thought of the great separation about to come. They gathered in groups and spoke to one another, their faces covered with tears and their minds fully absorbed in Acyuta.
SB 10.39.19 The gopīs said: O Providence, you have no mercy! You bring embodied creatures together in friendship and love and then senselessly separate them before they fulfill their desires. This whimsical play of yours is like a child's game.
SB 10.39.20 Having shown us Mukunda's face, framed by dark locks and beautified by His fine cheeks, raised nose and gentle smiles, which eradicate all misery, you are now making that face invisible. This behavior of yours is not at all good.
SB 10.39.21 O Providence, though you come here with the name Akrūra, you are indeed cruel, for like a fool you are taking away what you once gave us—those eyes with which we have seen, even in one feature of Lord Madhuvīṣa's form, the perfection of your entire creation.
SB 10.39.22 Alas, Nanda's son, who breaks loving friendships in a second, will not even look directly at us. Forcibly brought under His control, we abandoned our homes, relatives, children and husbands just to serve Him, but He is always looking for new lovers.
SB 10.39.23 The dawn following this night will certainly be auspicious for the women of Mathurā. All their hopes will now be fulfilled, for as the Lord of Vraja enters their city, they will be able to drink from His face the nectar of the smile emanating from the corners of His eyes.
SB 10.39.24 O gopīs, although our Mukunda is intelligent and very obedient to His parents, once He has fallen under the spell of the honey—sweet words of the women of Mathurā and been enchanted by their alluring, shy smiles, how will He ever return to us unsophisticated village girls?
SB 10.39.25 When the Dāśārhas, Bhojas, Andhakas, Vṛṣṇis and Sātvatas see the son of Devakī in Mathurā, they will certainly enjoy a great festival for their eyes, as will all those who see Him traveling along the road to the city. After all, He is the darling of the goddess of fortune and the reservoir of all transcendental qualities.
SB 10.39.26 He who is doing this merciless deed should not be called Akrūra. He is so extremely cruel that without even trying to console the sorrowful residents of Vraja, he is taking away Kṛṣṇa, who is more dear to us than life itself.
SB 10.39.27 Hard-hearted Kṛṣṇa has already mounted the chariot, and now the foolish cowherds are hurrying after Him in their bullock carts. Even the elders are saying nothing to stop Him. Today fate is working against us.
SB 10.39.28 Let us directly approach Mādhava and stop Him from going. What can our family elders and other relatives do to us? Now that fate is separating us from Mukunda, our hearts are already wretched, for we cannot bear to give up His association even for a fraction of a second.
SB 10.39.29 When He brought us to the assembly of the rāsa dance, where we enjoyed His affectionate and charming smiles, His delightful secret talks, His playful glances and His embraces, we passed many nights as if they were a single moment. O gopīs, how can we possibly cross over the insurmountable darkness of His absence?
SB 10.39.30 How can we exist without Ananta's friend Kṛṣṇa, who in the evening would return to Vraja in the company of the cowherd boys, His hair and garland powdered with the dust raised by the cows' hooves? As He played His flute, He would captivate our minds with His smiling sidelong glances.
SB 10.39.31 Śukadeva Gosvāmī said: After speaking these words, the ladies of Vraja, who were so attached to Kṛṣṇa, felt extremely agitated by their imminent separation from Him. They forgot all shame and loudly cried out, "O Govinda! O Dāmodara! O Mādhava!"
SB 10.39.32

But even as the <i>gopīs</i> cried out in this way, Akrūra, having at sunrise performed His morning worship and other duties, began to drive the chariot.
SB 10.39.33 Led by Nanda Mahārāja, the cowherd men followed behind Lord Kṛṣṇa in their wagons. The men brought along many offerings for the King, including clay pots filled with ghee and other milk products.
SB 10.39.34 [With His glances] Lord Kṛṣṇa somewhat pacified the <i>gopīs</i> , and they also followed behind for some time. Then, hoping He would give them some instruction, they stood still.
SB 10.39.35 As He departed, that best of the Yadus saw how the <i>gopīs</i> , were lamenting, and thus He consoled them by sending a messenger with this loving promise: "I will return."
SB 10.39.36 Sending their minds after Kṛṣṇa, the <i>gopīs</i> stood as motionless as figures in a painting. They remained there as long as the flag atop the chariot was visible, and even until they could no longer see the dust raised by the chariot wheels.
SB 10.39.37 The <i>gopīs</i> then turned back, without hope that Govinda would ever return to them. Full of sorrow, they began to spend their days and nights chanting about the pastimes of their beloved.
SB 10.39.38 My dear King, the Supreme Lord Kṛṣṇa, traveling as swiftly as the wind in that chariot with Lord Balarāma and Akrūra, arrived at the river Kāḷindī, which destroys all sins.
SB 10.39.39 The river's sweet water was more effulgent than brilliant jewels. After Lord Kṛṣṇa had touched it for purification, He drank some from His hand. Then He had the chariot moved near a grove of trees and climbed back on, along with Balarāma.
SB 10.39.40 Akrūra asked the two Lords to take Their seats on the chariot. Then, taking Their permission, he went to a pool in the Yamunā and took his bath as enjoined in the scriptures.
SB 10.39.41 While immersing himself in the water and reciting eternal <i>mantras</i> from the <i>Vedas</i> , Akrūra suddenly saw Balarāma and Kṛṣṇa before him.
SB 10.39.42, SB 10.39.43, SB 10.39.42-43 Akrūra thought, "How can the two sons of Ānakadundubhi, who are sitting in the chariot, be standing here in the water? They must have left the chariot." But when he came out of the river, there They were on the chariot, just as before. Asking himself "Was the vision I had of Them in the water an illusion?" Akrūra reentered the pool.
SB 10.39.44, SB 10.39.45, SB 10.39.44-45 There Akrūra now saw Ananta Śeṣa, the Lord of the serpents, receiving praise from Siddhas, Cāraṇas, Gandharvas and demons, who all had their heads bowed. The Personality of Godhead whom Akrūra saw had thousands of heads, thousands of hoods and thousands of helmets. His blue garment and His fair complexion, as white as the filaments of a lotus stem, made Him appear like white Kailāsa Mountain with its many peaks.
SB 10.39.46, SB 10.39.47, SB 10.39.48, SB 10.39.46-48 Akrūra then saw the Supreme Personality of Godhead lying peacefully on the lap of Lord Ananta Śeṣa. The complexion of that Supreme Person was like a dark-blue cloud. He wore yellow garments and had four arms and reddish lotus-petal eyes. His face looked attractive and cheerful with its smiling, endearing glance and lovely eyebrows, its raised nose and finely formed ears, and its beautiful cheeks and reddish lips. The Lord's broad shoulders and expansive chest were beautiful, and His arms long and stout. His neck resembled a conchshell, His navel was deep, and His abdomen bore lines like those on a banyan leaf
SB 10.39.49, SB 10.39.50, SB 10.39.49-50 He had large loins and hips, thighs like an elephant's trunk, and shapely knees and shanks. His raised ankles reflected the brilliant effulgence emanating from the nails on His petallike toes, which beautified His lotus feet.
SB 10.39.51, SB 10.39.52, SB 10.39.51-52 Adorned with a helmet, bracelets and armlets, which were all bedecked with many priceless jewels, and also with a belt, a sacred thread, necklaces, ankle bells and earrings, the Lord shone with dazzling effulgence. In one hand He held a lotus flower, in the others a conchshell, discus and club. Gracing His chest were the Śrīvatsa mark, the brilliant Kaustubha gem and a flower garland.
SB 10.39.53, SB 10.39.54, SB 10.39.55, SB 10.39.53-55

Encircling the Lord and worshiping Him were Nanda, Sunanda and His other personal attendants; Sanaka and the other Kumāras; Brahmā, Rudra and other chief demigods; the nine chief <i>brāhmaṇas</i> ; and the best of the saintly devotees, headed by Prahāda, Nārada and Uparicara Vasu. Each of these great personalities was worshiping the Lord by chanting sanctified words of praise in his own unique mood. Also in attendance were the Lord's principal internal potencies—Śrī, Puṣṭi, Gīr, Kānti, Kīrti, Tuṣṭi, Ilā and Ūrjā—as were His material potencies Vidyā, Avidyā and Mayā, and His internal pleasure potency, Śakti.
SB 10.39.56, SB 10.39.57, SB 10.39.56-57 As the great devotee Akrūra beheld all this, he became extremely pleased and felt enthused with transcendental devotion. His intense ecstasy caused His bodily hairs to stand on end and tears to flow from his eyes, drenching his entire body. Somehow managing to steady himself, Akrūra bowed his head to the ground. Then he joined his palms in supplication and, in a voice choked with emotion, very slowly and attentively began to pray.
SB 10.40: The Prayers of Akrūra
SB 10.40.1 Śrī Akrūra said: I bow down to You, the cause of all causes, the original and inexhaustible Supreme Person, Nārāyaṇa. From the whorl of the lotus born from Your navel, Brahmā appeared, and by his agency this universe has come into being.
SB 10.40.2 Earth; water; fire; air; ether and its source, false ego; the <i>mahat-tattva</i> , the total material nature and her source, the Supreme Lord's <i>puruṣa</i> expansion; the mind; the senses; the sense objects; and the senses' presiding deities—all these causes of the cosmic manifestation are born from Your transcendental body.
SB 10.40.3 The total material nature and these other elements of creation certainly cannot know You as You are, for they are manifested in the realm of dull matter. Since You are beyond the modes of nature, even Lord Brahma, who is bound up in these modes, does not know Your true identity.
SB 10.40.4 Pure <i>yogīs</i> worship You, the Supreme Personality of Godhead, by conceiving of You in the threefold form comprising the living entities, the material elements that constitute the living entities' bodies, and the controlling deities of those elements.
SB 10.40.5 <i>Brāhmaṇas</i> who follow the regulations concerning the three sacred fires worship You by chanting <i>mantras</i> from the three <i>Vedas</i> and performing elaborate fire sacrifices for the various demigods, who have many forms and names.
SB 10.40.6 In pursuit of spiritual knowledge, some persons renounce all material activities and, having thus become peaceful, perform the sacrifice of philosophic investigation to worship You, the original form of all knowledge.
SB 10.40.7 And yet others—those whose intelligence is pure—follow the injunctions of Vaiṣṇava scriptures promulgated by You. Absorbing their minds in thought of You, they worship You as the one Supreme Lord manifesting in multiple forms.
SB 10.40.8 There are still others, who worship You, the Supreme Lord, in the form of Lord Śiva. They follow the path described by him and interpreted in various ways by many teachers.
SB 10.40.9 But all these people, my Lord, even those who have turned their attention away from You and are worshiping other deities, are actually worshiping You alone, O embodiment of all the demigods.
SB 10.40.10 As rivers born from the mountains and filled by the rain flow from all sides into the sea, so do all these paths in the end reach You, O master.
SB 10.40.11 Goodness, passion and ignorance, the qualities of Your material nature, entangle all conditioned living beings, from Brahmā down to the nonmoving creatures.
SB 10.40.12 I offer My obeisances to You, who as the Supreme Soul of all beings witness everyone's consciousness with unbiased vision. The current of Your material modes, produced by the force of ignorance, flows strongly among the living beings who assume identities as demigods, humans and animals.
SB 10.40.13, SB 10.40.14, SB 10.40.13-14

Fire is said to be Your face, the earth Your feet, the sun Your eye, and the sky Your navel. The directions are Your sense of hearing, the chief demigods Your arms, and the oceans Your abdomen. Heaven is thought to be Your head, and the wind Your vital air and physical strength. The trees and plants are the hairs on Your body, the clouds the hair on Your head, and the mountains the bones and nails of You, the Supreme. The passage of day and night is the blinking of Your eyes, the progenitor of mankind Your genitals, and the rain Your semen.

SB 10.40.15
All the worlds, with their presiding demigods and teeming populations, originate in You, the inexhaustible Supreme Personality of Godhead. These worlds travel within You, the basis of the mind and senses, just as aquatics swim in the sea or tiny insects burrow within an *udumbara* fruit.

SB 10.40.16
To enjoy Your pastimes You manifest Yourself in various forms in this material world, and these incarnations cleanse away all the unhappiness of those who joyfully chant Your glories.

SB 10.40.17, SB 10.40.18, SB 10.40.17-18
I offer my obeisances to You, the cause of the creation, Lord Matsya, who swam about in the ocean of dissolution, to Lord Hayagrīva, the killer of Madhu and Kaitabha, to the immense tortoise [Lord Kūrma], who supported Mandara Mountain, and to the boar incarnation [Lord Varāha], who enjoyed lifting the earth.

SB 10.40.19
Obeisances to You, the amazing lion [Lord Nṛsiṃha], who remove Your saintly devotees' fear, and to the dwarf Vāmana, who stepped over the three worlds.

SB 10.40.20
Obeisances to You, Lord of the Bhṛgus, who cut down the forest of the conceited royal order, and to Lord Rāma, the best of the Raghu dynasty, who put an end to the demon Rāvaṇa.

SB 10.40.21
Obeisances to You, Lord of the Sātvatas, and to Your forms of Vāsudeva, Saṅkarsaṇa, Pradyumna and Aniruddha.

SB 10.40.22
Obeisances to Your form as the faultless Lord Buddha, who will bewilder the Daityas and Dānavas, and to Lord Kalki, the annihilator of the meat-eaters posing as kings.

SB 10.40.23
O Supreme Lord, the living entities in this world are bewildered by Your illusory energy. Becoming involved in the false concepts of "I" and "my," they are forced to wander along the paths of fruitive work.

SB 10.40.24
I too am deluded in this way, O almighty Lord, foolishly thinking my body, children, home, wife, money and followers to be real, though they are actually as unreal as a dream.

SB 10.40.25
Thus mistaking the temporary for the eternal, my body for my self, and sources of misery for sources of happiness, I have tried to take pleasure in material dualities. Covered in this way by ignorance, I could not recognize You as the real object of my love.

SB 10.40.26
Just as a fool overlooks a body of water covered by the vegetation growing in it and chases a mirage, so I have turned away from You.

SB 10.40.27
My intelligence is so crippled that I cannot find the strength to curb my mind, which is disturbed by material desires and activities and constantly dragged here and there by my obstinate senses.

SB 10.40.28
Being thus fallen, I am approaching Your feet for shelter, O Lord, because although the impure can never attain Your feet, I think it is nevertheless possible by Your mercy. Only when one's material life has ceased, O lotus-navel Lord, can one develop consciousness of You by serving Your pure devotees.

SB 10.40.29
Obeisances to the Supreme Absolute Truth, the possessor of unlimited energies. He is the embodiment of pure, transcendental knowledge, the source of all kinds of awareness, and the predominator of the forces of nature that rule over the living being.

SB 10.40.30
O son of Vasudeva, obeisances to You, within whom all living beings reside. O Lord of the mind and senses, again I offer You my obeisances. O master, please protect me, who am surrendered unto You.

SB 10.41: Kṛṣṇa and Balarāma Enter Mathurā

SB 10.41.1

Śukadeva Gosvāmī said: While Akrūra was still offering prayers, the Supreme Lord Kṛṣṇa withdrew His form that He had revealed in the water, just as an actor winds up his performance.

SB 10.41.2
When Akrūra saw the vision disappear, he came out of the water and quickly finished his various ritual duties. He then returned to the chariot, astonished.

SB 10.41.3
Lord Kṛṣṇa asked Akrūra: Have you seen something wonderful on the earth, in the sky or in the water? From your appearance, We think you have.

SB 10.41.4
Śrī Akrūra said: Whatever wonderful things the earth, sky or water contain, all exist in You. Since You encompass everything, when I am seeing You, what have I not seen?

SB 10.41.5
And now that I am seeing You, O Supreme Absolute Truth, in whom reside all amazing things on the earth, in the sky and in the water, what amazing things could I see in this world?

SB 10.41.6
With these words, Akrūra, the son of Gāndinī, began driving the chariot onward. At the end of the day he arrived in Mathurā with Lord Balarāma and Lord Kṛṣṇa.

SB 10.41.7
Wherever they passed along the road, O King, the village people came forward and looked upon the two sons of Vasudeva with great pleasure. In fact, the villagers could not withdraw their eyes from Them.

SB 10.41.8
Nanda Mahārāja and the other residents of Vṛndāvana, having reached Mathurā ahead of the chariot, had stopped at a garden on the outskirts of the city to wait for Kṛṣṇa and Balarāma.

SB 10.41.9
After joining Nanda and the others, the Supreme Lord Kṛṣṇa, the controller of the universe, took humble Akrūra's hand in His own and, smiling, spoke as follows.

SB 10.41.10
[Lord Kṛṣṇa said:] Take the chariot and enter the city ahead of us. Then go home. After resting here a while, we will go to see the city.

SB 10.41.11
Śrī Akrūra said: O master, without the two of You I shall not enter Mathurā. I am Your devotee, O Lord, so it is not fair for You to abandon me, since You are always affectionate to Your devotees.

SB 10.41.12
Come, let us go to my house with Your elder brother, the cowherd men and Your companions. O best of friends, O transcendental Lord, in this way please grace my house with its master.

SB 10.41.13
I am simply an ordinary householder attached to ritual sacrifices, so please purify my home with the dust of Your lotus feet. By that act of purification, my forefathers, the sacrificial fires and the demigods will all become satisfied.

SB 10.41.14
By bathing Your feet, the exalted Bali Mahārāja attained not only glorious fame and unequalled power but also the final destination of pure devotees.

SB 10.41.15
The water of the river Ganges has purified the three worlds, having become transcendental by bathing Your feet. Lord Śiva accepted that water on his head, and by that water's grace the sons of King Sagara attained to heaven.

SB 10.41.16
O Lord of lords, master of the universe, O You whose glories it is most pious to hear and chant! O best of the Yadus, O You whose fame is recounted in excellent poetry! O Supreme Lord Nārāyaṇa, I offer You my obeisances.

SB 10.41.17
The Supreme Lord said: I will come to Your house with My elder brother, but first I must satisfy My friends and well-wishers by killing the enemy of the Yadu clan.

SB 10.41.18
Śukadeva Gosvāmī said: Thus addressed by the Lord, Akrūra entered the city with a heavy heart. He informed King Kamsa of the success of his mission and then went home.

SB 10.41.19
Lord Kṛṣṇa desired to see Mathurā, so toward evening He took Lord Balarāma and the cowherd boys with Him and entered the city.

SB 10.41.20, SB 10.41.21, SB 10.41.22, SB 10.41.23, SB 10.41.20-23
The Lord saw Mathurā, with its tall gates and household entrances made of crystal, its immense archways and main doors of gold, its

granaries and other storehouses of copper and brass, and its impregnable moats. Beautifying the city were pleasant gardens and parks. The main intersections were fashioned of gold, and there were mansions with private pleasure gardens, along with guildhalls and many other buildings. Mathurā resounded with the calls of peacocks and pet turtledoves, who sat in the small openings of the lattice windows and on the gem-studded floors, and also on the columned balconies and on the ornate rafters in front of the houses. These balconies and rafters were adorned with *vaidūrya* stones, diamonds, crystal quartz, sapphires, coral, pearls and emeralds. All the royal avenues and commercial streets were sprinkled with water, as were the side roads and courtyards, and flower garlands, newly grown sprouts, parched grains and rice had been scattered about everywhere. Gracing the houses' doorways were elaborately decorated pots filled with water, which were bedecked with mango leaves, smeared with yogurt and sandalwood paste, and encircled by flower petals and ribbons. Near the pots were flags, rows of lamps, bunches of flowers and the trunks of banana and betel-nut trees.

SB 10.41.24
The women of Mathurā hurriedly assembled and went forth to see the two sons of Vasudeva as They entered the city on the King's road, surrounded by Their cowherd boyfriends. Some of the women, my dear King, eagerly climbed to the roofs of their houses to see Them.

SB 10.41.25
Some of the ladies put their clothes and ornaments on backwards, others forgot one of their earrings or ankle bells, and others applied makeup to one eye but not the other.

SB 10.41.26
Those who were taking their meals abandoned them, others went out without finishing their baths or massages, women who were sleeping at once rose when they heard the commotion, and mothers breast-feeding their infants simply put them aside.

SB 10.41.27
The lotus-eyed Lord, smiling as He recalled His bold pastimes, captivated those ladies' minds with His glances. He walked with the gait of a lordly elephant in rut, creating a festival for their eyes with His transcendental body, which is the source of pleasure for the divine goddess of fortune.

SB 10.41.28
The ladies of Mathurā had repeatedly heard about Kṛṣṇa, and thus as soon as they saw Him their hearts melted. They felt honored that He was sprinkling upon them the nectar of His glances and broad smiles. Taking Him into their hearts through their eyes, they embraced Him, the embodiment of all ecstasy, and as their bodily hairs stood on end, O subduer of enemies, they forgot the unlimited distress caused by His absence.

SB 10.41.29
Their lotus faces blooming with affection, the ladies who had climbed to the roofs of the mansions rained down showers of flowers upon Lord Balarāma and Lord Kṛṣṇa.

SB 10.41.30
Brahmaṇas standing along the way honored the two Lords with presentations of yogurt, unbroken barleycorns, pots full of water, garlands, fragrant substances such as sandalwood paste, and other items of worship.

SB 10.41.31
The women of Mathurā exclaimed: Oh, what severe austerities the *gopīs* must have performed to be able to regularly see Kṛṣṇa and Balarāma, who are the greatest source of pleasure for all mankind!

SB 10.41.32
Seeing a washerman approaching who had been dyeing some clothes, Kṛṣṇa asked him for the finest laundered garments he had.

SB 10.41.33
[Lord Kṛṣṇa said:] Please give suitable garments to the two of Us, who certainly deserve them. If you grant this charity, you will undoubtedly receive the greatest benefit.

SB 10.41.34
Thus requested by the Supreme Lord, who is perfectly complete in all respects, that arrogant servant of the King became angry and replied insultingly.

SB 10.41.35
[The washerman said:] You impudent boys! You're accustomed to roaming the mountains and forests, and yet You would dare put on such clothes as these! These are the King's possessions You're asking for!

SB 10.41.36
Fools, get out of here quickly! Don't beg like this if You want to stay alive. When someone is too bold, the King's men arrest him and kill him and take all his property.

SB 10.41.37
As the washerman thus spoke brazenly, the son of Devakī became angry, and then merely with His fingertips He separated the man's head from his body.

SB 10.41.38
The washerman's assistants all dropped their bundles of clothes and fled down the road, scattering in all directions. Lord Kṛṣṇa then took the clothes.

SB 10.41.39
Kṛṣṇa and Balarāma put on pairs of garments that especially pleased Them, and then Kṛṣṇa distributed the remaining clothes among the cowherd boys, leaving some scattered on the ground.

SB 10.41.40
Thereupon a weaver came forward and, feeling affection for the Lords, nicely adorned Their attire with cloth ornaments of various colors.

SB 10.41.41
Kṛṣṇa and Balarāma looked resplendent, each in His own unique, wonderfully ornamented outfit. They resembled a pair of young elephants, one white and the other black, decorated for a festive occasion.

SB 10.41.42
Pleased with the weaver, the Supreme Lord Kṛṣṇa blessed him that after death he would achieve the liberation of attaining a form like the Lord's, and that while in this world he would enjoy supreme opulence, physical strength, influence, memory and sensory vigor.

SB 10.41.43
The two Lords then went to the house of the garland-maker Sudāmā. When Sudāmā saw Them he at once stood up and then bowed down, placing his head on the ground.

SB 10.41.44
After offering Them seats and bathing Their feet, Sudāmā worshiped Them and Their companions with *arghya*, garlands, *pān*, sandalwood paste and other presentations.

SB 10.41.45
[Sudāmā said:] O Lord, my birth is now sanctified and my family free of contamination. Now that You both have come here, my forefathers, the demigods and the great sages are certainly all satisfied with me.

SB 10.41.46
You two Lords are the ultimate cause of this entire universe. To bestow sustenance and prosperity upon this realm, You have descended with Your plenary expansions.

SB 10.41.47
Because You are the well-wishing friends and Supreme Soul of the whole universe, You regard all with unbiased vision. Therefore, although You reciprocate Your devotees' loving worship, You always remain equally disposed toward all living beings.

SB 10.41.48
Please order me, Your servant, to do whatever You wish. To be engaged by You in some service is certainly a great blessing for anyone.

SB 10.41.49
[Śukadeva Gosvāmī continued:] O best of kings, having spoken these words, Sudāmā could understand what Kṛṣṇa and Balarāma wanted. Thus with great pleasure he presented Them with garlands of fresh, fragrant flowers.

SB 10.41.50
Beautifully adorned with these garlands, Kṛṣṇa and Balarāma were delighted, and so were Their companions. The two Lords then offered the surrendered Sudāmā, who was bowing down before Them, whatever benedictions he desired.

SB 10.41.51
Sudāmā chose unshakable devotion for Kṛṣṇa, the Supreme Soul of all existence; friendship with His devotees; and transcendental compassion for all living beings.

SB 10.41.52
Not only did Lord Kṛṣṇa grant Sudāmā these benedictions, but He also awarded him strength, long life, fame, beauty and ever-increasing prosperity for his family. Then Kṛṣṇa and His elder brother took Their leave.

SB 10.42: The Breaking of the Sacrificial Bow

SB 10.42.1
Śukadeva Gosvāmī said: As He walked down the King's road, Lord Mādhava then saw a young hunchback woman with an attractive face, who carried a tray of fragrant ointments as she walked along. The bestower of the ecstasy of love smiled and inquired from her as follows.

SB 10.42.2
[Lord Kṛṣṇa said:] Who are you, O beautiful-thighed one? Ah,

ointment! Who is it for, my dear lady? Please tell Us truthfully. Give Us both some of your finest ointment and you will soon gain a great boon.

SB 10.42.3
The maidservant replied: O handsome one, I am a servant of King Kāmsa, who highly regards me for the ointments I make. My name is Trivakrā. Who else but You two deserve my ointments, which the lord of the Bhojas likes so much?

SB 10.42.4
Her mind overwhelmed by Kṛṣṇa's beauty, charm, sweetness, smiles, words and glances, Trivakrā gave both Kṛṣṇa and Balarāma generous amounts of ointment.

SB 10.42.5
Anointed with these most excellent cosmetics, which adorned Them with hues that contrasted with Their complexions, the two Lords appeared extremely beautiful.

SB 10.42.6
Lord Kṛṣṇa was pleased with Trivakrā, so He decided to straighten that hunchbacked girl with the lovely face just to demonstrate the result of seeing Him.

SB 10.42.7
Pressing down on her toes with both His feet, Lord Acyuta placed one upward-pointing finger of each hand under her chin and straightened up her body.

SB 10.42.8
Simply by Lord Mukunda's touch, Trivakrā was suddenly transformed into an exquisitely beautiful woman with straight, evenly proportioned limbs and large hips and breasts.

SB 10.42.9
Now endowed with beauty, character and generosity Trivakrā began to feel lusty desires for Lord Keśava. Taking hold of the end of His upper cloth, she smiled and addressed Him as follows.

SB 10.42.10
[Trivakrā said:] Come, O hero, let us go to my house. I cannot bear to leave You here. O best of males, please take pity on me, since You have agitated my mind.

SB 10.42.11
Thus entreated by the woman, Lord Kṛṣṇa first glanced at the face of Balarāma, who was watching the incident, and then at the faces of the cowherd boys. Then with a laugh Kṛṣṇa replied to her as follows.

SB 10.42.12
[Lord Kṛṣṇa said:] O lady with beautiful eyebrows, as soon as I fulfill My purpose I will certainly visit your house, where men can relieve their anxiety. Indeed, you are the best refuge for Us homeless travelers.

SB 10.42.13
Leaving her with these sweet words, Lord Kṛṣṇa walked further down the road. The merchants along the way worshiped Him and His elder brother by presenting Them with various respectful offerings, including *pān*, garlands and fragrant substances.

SB 10.42.14
The sight of Kṛṣṇa aroused Cupid in the hearts of the city women. Thus agitated, they forgot themselves. Their clothes, braids and bangles became disheveled, and they stood as still as figures in a painting.

SB 10.42.15
Lord Kṛṣṇa then asked the local people where the arena was in which the bow sacrifice would take place. When He went there He saw the amazing bow, which resembled Lord Indra's.

SB 10.42.16
That most opulent bow was guarded by a large company of men, who were respectfully worshiping it. Kṛṣṇa pushed His way forward and, despite the guards' attempts to stop Him, picked it up.

SB 10.42.17
Easily lifting the bow with His left hand, Lord Urukrama strung it in a fraction of a second as the King's guards looked on. He then powerfully pulled the string and snapped the bow in half, just as an excited elephant might break a stalk of sugar cane.

SB 10.42.18
The sound of the bow's breaking filled the earth and sky in all directions. Upon hearing it, Kāmsa was struck with terror.

SB 10.42.19
The enraged guards then took up their weapons and, wanting to seize Kṛṣṇa and His companions, surrounded them and shouted, "Grab Him! Kill Him!"

SB 10.42.20
Seeing the guards coming upon Them with evil intent, Balarāma and Keśava took up the two halves of the bow and began striking them down.

SB 10.42.21

After also killing a contingent of soldiers sent by Kāmsa, Kṛṣṇa and Balarāma left the sacrificial arena by its main gate and continued Their walk about the city, happily looking at the opulent sights.

SB 10.42.22
Having witnessed the amazing deed Kṛṣṇa and Balarāma had performed, and seeing Their strength, boldness and beauty, the people of the city thought They must be two prominent demigods.

SB 10.42.23
As They strolled about at will, the sun began to set, so They left the city with the cowherd boys and returned to the cowherds' wagon encampment.

SB 10.42.24
At the time of Mukunda's [Kṛṣṇa's] departure from Vṛndāvana, the *gopīs* had foretold that the residents of Mathurā would enjoy many benedictions, and now the *gopīs*' predictions were coming true, for those residents were gazing upon the beauty of Kṛṣṇa, the jewel among men. Indeed, the goddess of fortune desired the shelter of that beauty so much that she abandoned many other men, although they worshiped her.

SB 10.42.25
After Kṛṣṇa's and Balarāma's feet were bathed, the two Lords ate rice with milk. Then, although knowing what Kāmsa intended to do, They spent the night there comfortably.

SB 10.42.26, SB 10.42.27, SB 10.42.26-27
Wicked King Kāmsa, on the other hand, was terrified, having heard how Kṛṣṇa and Balarāma had broken the bow and killed his guards and soldiers, all simply as a game. He remained awake for a long time, and both while awake and while dreaming he saw many bad omens, messengers of death.

SB 10.42.28, SB 10.42.29, SB 10.42.30, SB 10.42.31, SB 10.42.28-31
When he looked at his reflection he could not see his head; for no reason the moon and stars appeared double; he saw a hole in his shadow; he could not hear the sound of his life air; trees seemed covered with a golden hue; and he could not see his footprints. He dreamt that he was being embraced by ghosts, riding a donkey and drinking poison, and also that a naked man smeared with oil was passing by wearing a garland of *nalada* flowers. Seeing these and other such omens both while dreaming and while awake, Kāmsa was terrified by the prospect of death, and out of anxiety he could not sleep.

SB 10.42.32
When the night had finally passed and the sun rose up again from the water, Kāmsa set about arranging for the grand wrestling festival.

SB 10.42.33
The King's men performed the ritual worship of the wrestling arena, sounded their drums and other instruments and decorated the viewing galleries with garlands, flags, ribbons and arches.

SB 10.42.34
The city-dwellers and residents of the outlying districts, led by *brāhmaṇas* and *kṣatriyas*, came and sat down comfortably in the galleries. The royal guests received special seats.

SB 10.42.35
Surrounded by his ministers, Kāmsa took his seat on the imperial dais. But even as he sat amidst his various provincial rulers, his heart trembled.

SB 10.42.36
While the musical instruments loudly played in the rhythmic meters appropriate for wrestling matches, the lavishly ornamented wrestlers proudly entered the arena with their coaches and sat down.

SB 10.42.37
Enthused by the pleasing music, Canura, Muṣṭika, Kūṭa, Śāla and Tośāla sat down on the wrestling mat.

SB 10.42.38
Nanda Mahārāja and the other cowherds, summoned by the King of the Bhojas, presented him with their offerings and then took their seats in one of the galleries.

SB 10.43: Kṛṣṇa Kills the Elephant Kuvalayāpīḍa
SB 10.43.1 Śukadeva Gosvāmī said: O chastiser of enemies, Kṛṣṇa and Balarāma, having executed all necessary purification, then heard the kettledrums resounding at the wrestling arena, and They went there to see what was happening.
SB 10.43.2 When Lord Kṛṣṇa reached the entrance to the arena, He saw the elephant Kuvalayāpīḍa blocking His way at the urging of his keeper.
SB 10.43.3 Securely binding up His clothes and tying back His curly locks, Lord Kṛṣṇa addressed the elephant-keeper with words as grave as the rumbling of a cloud.
SB 10.43.4 [Lord Kṛṣṇa said:] O driver, driver, move aside at once and let Us pass! If you don't, this very day I will send both you and your elephant to the abode of Yamarāja!
SB 10.43.5 Thus threatened, the elephant-keeper became angry. He goaded his furious elephant, who appeared equal to time, death and Yamarāja, into attacking Lord Kṛṣṇa.
SB 10.43.6 The lord of the elephants charged Kṛṣṇa and violently seized Him with his trunk. But Kṛṣṇa slipped away, struck him a blow and disappeared from his view among his legs.
SB 10.43.7 Infuriated at being unable to see Lord Keśava, the elephant sought Him out with his sense of smell. Once again Kuvalayāpīḍa seized the Lord with the end of his trunk, only to have the Lord forcefully free Himself.
SB 10.43.8 Lord Kṛṣṇa then grabbed the powerful Kuvalayāpīḍa by the tail and playfully dragged him twenty-five bow-lengths as easily as Garuḍa might drag a snake.
SB 10.43.9 As Lord Acyuta held on to the elephant's tail, the animal tried to twist away to the left and to the right, making the Lord swerve in the opposite direction, as a young boy would swerve when pulling a calf by the tail.
SB 10.43.10 Kṛṣṇa then came face to face with the elephant and slapped him and ran away. Kuvalayāpīḍa pursued the Lord, managing to touch Him again and again with each step, but Kṛṣṇa outmaneuvered the elephant and made him trip and fall.
SB 10.43.11 As Kṛṣṇa dodged about, He playfully fell on the ground and quickly got up again. The raging elephant, thinking Kṛṣṇa was down, tried to gore Him with his tusks but struck the earth instead.
SB 10.43.12 His prowess foiled, the lordly elephant Kuvalayāpīḍa went into a frenzied rage out of frustration. But the elephant-keepers goaded him on, and he furiously charged Kṛṣṇa once again.
SB 10.43.13 The Supreme Lord, killer of the demon Madhu, confronted the elephant as he attacked. Seizing his trunk with one hand, Kṛṣṇa threw him to the ground.
SB 10.43.14 Lord Hari then climbed onto the elephant with the ease of a mighty lion, pulled out a tusk, and with it killed the beast and his keepers.
SB 10.43.15 Leaving the dead elephant aside, Lord Kṛṣṇa held on to the tusk and entered the wrestling arena. With the tusk resting on His shoulder, drops of the elephant's blood and sweat sprinkled all over Him, and His lotus face covered with fine drops of His own perspiration, the Lord shone with great beauty.
SB 10.43.16 My dear King, Lord Baladeva and Lord Janārdana, each carrying one of the elephant's tusks as His chosen weapon, entered the arena with several cowherd boys.
SB 10.43.17 The various groups of people in the arena regarded Kṛṣṇa in different ways when He entered it with His elder brother. The wrestlers saw Kṛṣṇa as a lightning bolt, the men of Mathurā as the best of males, the women as Cupid in person, the cowherd men as their relative, the impious rulers as a chastiser, His parents as their child, the King of the Bhojas as death, the unintelligent as the Supreme Lord's universal form, the yogīs as the Absolute Truth and the Vṛṣṇīs as their supreme worshipable Deity.
SB 10.43.18 When Kāmsa saw that Kuvalayāpīḍa was dead and the two brothers

were invincible, he was overwhelmed with anxiety, O King.
SB 10.43.19 Arrayed with variegated ornaments, garlands and garments, just like a pair of excellently costumed actors, the two mighty-armed Lords shone splendidly in the arena. Indeed, They overpowered the minds of all onlookers with Their effulgences.
SB 10.43.20 O King, as the citizens of the city and the people from outlying districts gazed upon those two Supreme Personalities from their seats in the galleries, the force of the people's happiness caused their eyes to open wide and their faces to blossom. They drank in the vision of the Lords' faces without becoming satiated.
SB 10.43.21, SB 10.43.22, SB 10.43.21-22 The people seemed to be drinking Kṛṣṇa and Balarāma with their eyes, licking Them with their tongues, smelling Them with their nostrils and embracing Them with their arms. Reminded of the Lords' beauty, character, charm and bravery, the members of the audience began describing these features to one another according to what they had seen and heard.
SB 10.43.23 [The people said:] These two boys are certainly expansions of the Supreme Lord Nārāyaṇa who have descended to this world in the home of Vasudeva.
SB 10.43.24 This one [Kṛṣṇa] took birth from mother Devakī and was brought to Gokula, where He has remained concealed all this time, growing up in the house of King Nanda.
SB 10.43.25 He made Pūtana and the whirlwind demon meet with death, pulled down the twin Arjuna trees and killed Śaṅkhacūḍa, Keśī, Dhenuka and similar demons.
SB 10.43.26, SB 10.43.27, SB 10.43.26-27 He saved the cows and the cowherds from a forest fire and subdued the serpent Kāliya. He removed Lord Indra's false pride by holding up the best of mountains with one hand for an entire week, thus protecting the inhabitants of Gokula from rain, wind and hail.
SB 10.43.28 The <i>gopīs</i> overcame all kinds of distress and experienced great happiness by seeing His face, which is always cheerful with smiling glances and ever free of fatigue.
SB 10.43.29 It is said that under His full protection the Yadu dynasty will become extremely famous and attain wealth, glory and power.
SB 10.43.30 This lotus-eyed elder brother of His, Lord Balarāma, is the proprietor of all transcendental opulences. He has killed Pralamba, Vatsaka, Baka and other demons.
SB 10.43.31 While the people talked in this way and the musical instruments resounded, the wrestler Cāṇūra addressed Kṛṣṇa and Balarāma with the following words.
SB 10.43.32 [Cāṇūra said:] O son of Nanda, O Rāma, You two are well respected by courageous men and are both skillful at wrestling. Having heard of Your prowess, the King has called You here, wanting to see for himself.
SB 10.43.33 Subjects of the King who try to please him with their thoughts, acts and words are sure to achieve good fortune, but those who fail to do so will suffer the opposite fate.
SB 10.43.34 It is well known that cowherd boys are always joyful as they tend their calves, and that the boys playfully wrestle with each other while grazing their animals in the various forests.
SB 10.43.35 Therefore let's do what the King wants. Everyone will be pleased with us, for the king embodies all living beings.
SB 10.43.36 Hearing this, Lord Kṛṣṇa, who liked to wrestle and welcomed the challenge, replied with words appropriate to the time and place.
SB 10.43.37 [Lord Kṛṣṇa said:] Although forest-dwellers, We are also subjects of the Bhoja king. We must gratify his desires, for such behavior will confer upon Us the greatest benefit.
SB 10.43.38 We are just young boys and should play with those of equal strength. The wrestling match must go on properly so that irreligion does not taint the respectable members of the audience.
SB 10.43.39 Cāṇūra said: You aren't really a child or even a young man, and

neither is Balarāma, the strongest of the strong. After all, You playfully killed an elephant who had the strength of a thousand other elephants.
SB 10.43.40 Therefore You two should fight powerful wrestlers. There's certainly nothing unfair about that. You, O descendant of Vṛṣṇi, can show Your prowess against me, and Balarāma can fight with Muṣṭika.
SB 10.44: The Killing of Kāmsa
SB 10.44.1 Śukadeva Gosvāmī said: Thus addressed, Lord Kṛṣṇa made up His mind to accept the challenge. He paired off with Cāṇūra, and Lord Balarāma with Muṣṭika.
SB 10.44.2 Seizing each other's hands and locking legs with each other, the opponents struggled powerfully, eager for victory.
SB 10.44.3 They each struck fists against fists, knees against knees, head against head and chest against chest.
SB 10.44.4 Each fighter contended with his opponent by dragging him about in circles, shoving and crushing him, throwing him down and running before and behind him.
SB 10.44.5 Forcefully lifting and carrying each other, pushing each other away and holding each other down, the fighters hurt even their own bodies in their great eagerness for victory.
SB 10.44.6 My dear King, all the women present, considering the match an unfair fight between the strong and the weak, felt extreme anxiety due to compassion. They assembled in groups around the arena and spoke to one another as follows.
SB 10.44.7 [The women said:] Alas, what a greatly irreligious act the members of this royal assembly are committing! As the King watches this fight between the strong and the weak, they also want to see it.
SB 10.44.8 What comparison can there be between these two professional wrestlers, with limbs as strong as lightning bolts and bodies resembling mighty mountains, and these two young, immature boys with exceedingly tender limbs?
SB 10.44.9 Religious principles have certainly been violated in this assembly. One should not remain for even a moment in a place where irreligion is flourishing.
SB 10.44.10 A wise person should not enter an assembly if he knows the participants there are committing acts of impropriety. And if, having entered such an assembly, he fails to speak the truth, speaks falsely or pleads ignorance, he will certainly incur sin.
SB 10.44.11 Just see the lotus face of Kṛṣṇa as He darts around His foe! That face, covered with drops of perspiration brought on by the strenuous fight, resembles a lotus covered with dew.
SB 10.44.12 Don't you see the face of Lord Balarāma, with its eyes copper-red from His anger toward Muṣṭika and its beauty enhanced by His laughter and His absorption in the fight?
SB 10.44.13 How pious are the tracts of land in Vraja, for there the primeval Personality of Godhead, disguising Himself with human traits, wanders about, enacting His many pastimes! Adorned with wonderfully variegated forest garlands, He whose feet are worshiped by Lord Śiva and goddess Ramā vibrates His flute as He tends the cows in the company of Balarāma.
SB 10.44.14 What austerities must the <i>gopīs</i> have performed! With their eyes they always drink the nectar of Lord Kṛṣṇa's form, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and extremely rare.
SB 10.44.15 The ladies of Vraja are the most fortunate of women because, with their minds fully attached to Kṛṣṇa and their throats always choked up with tears, they constantly sing about Him while milking the cows, winnowing grain, churning butter, gathering cow dung for fuel, riding on swings, taking care of their crying babies, sprinkling the ground with water, cleaning their houses, and so on. By their exalted Kṛṣṇa consciousness they automatically acquire all desirable things.

SB 10.44.16 When the <i>gopīs</i> hear Kṛṣṇa playing His flute as He leaves Vraja in the morning with His cows or returns with them at sunset, the young girls quickly come out of their houses to see Him. They must have performed many pious activities to be able to see Him as He walks on the road, His smiling face mercifully glancing upon them.
SB 10.44.17 [Śukadeva Gosvāmī continued:] As the women spoke thus, O hero of the Bhāratas, Lord Kṛṣṇa, the master of all mystic power, made up His mind to kill His opponent.
SB 10.44.18 Out of affection for the two Lords, Their parents [Devakī and Vasudeva] became overwhelmed with sorrow when they heard the women's fearful statements. They grieved, not knowing their sons' strength.
SB 10.44.19 Lord Balarāma and Muṣṭika, expertly displaying numerous wrestling techniques, battled each other in the same way that Lord Kṛṣṇa and His opponent did.
SB 10.44.20 The harsh blows from the Supreme Lord's limbs fell like crushing lightning bolts upon Cāṇūra, breaking every part of his body and causing him more and more pain and fatigue.
SB 10.44.21 Furious, Cāṇūra attacked Lord Vāsudeva with the speed of a hawk and struck His chest with both fists.
SB 10.44.22, SB 10.44.23, SB 10.44.22-23 No more shaken by the demon's mighty blows than an elephant struck with a flower garland, Lord Kṛṣṇa grabbed Cāṇūra by his arms, swung him around several times and hurled him onto the ground with great force. His clothes, hair and garland scattering, the wrestler fell down dead, like a huge festival column collapsing.
SB 10.44.24, SB 10.44.25, SB 10.44.24-25 Similarly, Muṣṭika struck Lord Balabhadra with his fist and was slain. Receiving a violent blow from the mighty Lord's palm, the demon trembled all over in great pain, vomited blood and then fell lifeless onto the ground, like a tree blown down by the wind.
SB 10.44.26 Confronted next by the wrestler Kūṭa, Lord Balarāma, the best of fighters, playfully and nonchalantly killed him with His left fist, O King.
SB 10.44.27 Then Kṛṣṇa struck the wrestler Śāla in the head with His toes and tore him in half. The Lord dealt with Tośala in the same way, and both wrestlers fell down dead.
SB 10.44.28 Cāṇūra, Muṣṭika, Kūṭa, Śāla and Tośala having been killed, the remaining wrestlers all fled for their lives.
SB 10.44.29 Kṛṣṇa and Balarāma then called Their young cowherd boyfriends to join Them, and in their company the Lords danced about and sported, Their ankle bells resounding as musical instruments played.
SB 10.44.30 Everyone except Kāmsa rejoiced at the wonderful feat Kṛṣṇa and Balarāma had performed. The exalted <i>brāhmaṇas</i> and great saints exclaimed, "Excellent! Excellent!"
SB 10.44.31 The Bhoja king, seeing that his best wrestlers had all been killed or had fled, stopped the musical performance originally meant for his pleasure and spoke the following words.
SB 10.44.32 [Kāmsa said:] Drive the two wicked sons of Vasudeva out of the city! Confiscate the cowherds' property and arrest that fool Nanda!
SB 10.44.33 Kill that most evil fool Vasudeva! And also kill my father, Ugrasena, along with his followers, who have all sided with our enemies!
SB 10.44.34 As Kāmsa thus raved so audaciously, the infallible Lord Kṛṣṇa, intensely angry, quickly and easily jumped up onto the high royal dais.
SB 10.44.35 Seeing Lord Kṛṣṇa approaching like death personified, the quick-witted Kāmsa instantly rose from his seat and took up his sword and shield.
SB 10.44.36 Sword in hand, Kāmsa moved quickly from side to side like a hawk in the sky. But Lord Kṛṣṇa, whose fearsome strength is irresistible, powerfully seized the demon just as the son of Tārksya might capture a snake.
SB 10.44.37

Grabbing Kamsa by the hair and knocking off his crown, the lotus-naveled Lord threw him off the elevated dais onto the wrestling mat. Then the independent Lord, the support of the entire universe, threw Himself upon the King.	SB 10.45.4 Deprived by fate, We could not live with you and enjoy the pampered happiness most children enjoy in their parents' home.
SB 10.44.38 As a lion drags a dead elephant, the Lord then dragged Kamsa's dead body along the ground in full view of everyone present. O King, all the people in the arena tumultuously cried out, "Oh! Oh!"	SB 10.45.5 With one's body one can acquire all goals of life, and it is one's parents who give the body birth and sustenance. Therefore no mortal man can repay his debt to his parents, even if he serves them for a full lifetime of a hundred years.
SB 10.44.39 Kamsa had always been disturbed by the thought that the Supreme Lord was to kill him. Therefore when drinking, eating, moving about, sleeping or simply breathing, the King had always seen the Lord before him with the disc weapon in His hand. Thus Kamsa achieved the rare boon of attaining a form like the Lord's.	SB 10.45.6 A son who, though able to do so, fails to provide for his parents with his physical resources and wealth is forced after his death to eat his own flesh.
SB 10.44.40 Kamsa's eight younger brothers, led by Kaṅka and Nyagrodhaka, then attacked the Lords in a rage, seeking to avenge their brother's death.	SB 10.45.7 A man who, though able to do so, fails to support his elderly parents, chaste wife, young child or spiritual master, or who neglects a <i>brāhmaṇa</i> or anyone who comes to him for shelter, is considered dead, though breathing.
SB 10.44.41 As they ran swiftly toward the two Lords, ready to strike, the son of Rohiṇī slew them with His club just as a lion easily kills other animals.	SB 10.45.8 Thus We have wasted all these days, unable as We were to properly honor you because Our minds were always disturbed by fear of Kamsa.
SB 10.44.42 Kettledrums resounded in the sky as Brahmā, Śiva and other demigods, the Lord's expansions, rained down flowers upon Him with pleasure. They chanted His praises, and their wives danced.	SB 10.45.9 Dear Father and Mother, please forgive Us for not serving you. We are not independent and have been greatly frustrated by cruel Kamsa.
SB 10.44.43 My dear King, the wives of Kamsa and his brothers, aggrieved by the death of their well-wishing husbands, came forward with tearful eyes, beating their heads.	SB 10.45.10 Śukadeva Gosvāmī said: Thus beguiled by the words of Lord Hari, the Supreme Soul of the universe, who by His internal illusory potency appeared to be a human, His parents joyfully raised Him up on their laps and embraced Him.
SB 10.44.44 Embracing their husbands, who lay on a hero's final bed, the sorrowful women loudly lamented while shedding constant tears.	SB 10.45.11 Pouring out a shower of tears upon the Lord, His parents, who were bound up by the rope of affection, could not speak. They were overwhelmed, O King, and their throats choked up with tears.
SB 10.44.45 [The women cried out:] Alas, O master, O dear one, O knower of religious principles! O kind and compassionate protector of the shelterless! By your being slain we have also been slain, together with your household and offspring.	SB 10.45.12 Thus having comforted His mother and father, the Supreme Personality of Godhead, appearing as the son of Devakī, installed His maternal grandfather, Ugrasena, as King of the Yadus.
SB 10.44.46 O great hero among men, bereft of you, its master, this city has lost its beauty, just as we have, and all festivity and good fortune within it have come to an end.	SB 10.45.13 The Lord told him: O mighty King, We are your subjects, so please command Us. Indeed, because of the curse of Yayāti, no Yadu may sit on the royal throne.
SB 10.44.47 O dear one, you have been brought to this state because of the terrible violence you committed against innocent creatures. How can one who harms others attain happiness?	SB 10.45.14 Since I am present in your entourage as your personal attendant, all the demigods and other exalted personalities will come with heads bowed to offer you tribute. What, then, to speak of the rulers of men?
SB 10.44.48 Lord Kṛṣṇa causes the appearance and disappearance of all beings in this world, and He is their maintainer as well. One who disrespects Him can never prosper happily.	SB 10.45.15, SB 10.45.16, SB 10.45.15-16 The Lord then brought all His close family members and other relatives back from the various places to which they had fled in fear of Kamsa. He received the Yadus, Vṛṣṇis, Andhakas, Madhus, Dāśārhas, Kukuras and other clans with due honor, and He also consoled them, for they were weary of living in foreign lands. Then Lord Kṛṣṇa, the creator of the universe, resettled them in their homes and gratified them with valuable gifts.
SB 10.44.49 Śukadeva Gosvāmī said: After consoling the royal ladies, Lord Kṛṣṇa, sustainer of all the worlds, arranged for the prescribed funeral rites to be performed.	SB 10.45.17, SB 10.45.18, SB 10.45.17-18 The members of these clans, protected by the arms of Lord Kṛṣṇa and Lord Saṅkaṣaṇa, felt that all their desires were fulfilled. Thus they enjoyed perfect happiness while living at home with their families. Because of the presence of Kṛṣṇa and Balarāma, they no longer suffered from the fever of material existence. Every day these loving devotees could see Mukunda's ever-cheerful lotus face, which was decorated with beautiful, merciful smiling glances.
SB 10.44.50 Then Kṛṣṇa and Balarāma released Their mother and father from bondage and offered obeisances to them, touching their feet with Their heads.	SB 10.45.19 Even the most elderly inhabitants of the city appeared youthful, full of strength and vitality, for with their eyes they constantly drank the elixir of Lord Mukunda's lotus face.
SB 10.44.51 Devakī and Vasudeva, now knowing Kṛṣṇa and Balarāma to be the Lords of the universe, simply stood with joined palms. Being apprehensive, they did not embrace their sons.	SB 10.45.20 Then, O exalted Parīksit, the Supreme Lord Kṛṣṇa, the son of Devakī, along with Lord Balarāma, approached Nanda Mahārāja. The two Lords embraced him and then addressed him as follows.
SB 10.45: Kṛṣṇa Rescues His Teacher's Son	SB 10.45.21 [Kṛṣṇa and Balarāma said:] O Father, you and mother Yaśodā have affectionately maintained Us and cared for Us so much! Indeed, parents love their children more than their own lives.
SB 10.45.1 Śukadeva Gosvāmī said: Understanding that His parents were becoming aware of His transcendental opulences, the Supreme Personality of Godhead thought that this should not be allowed to happen. Thus He expanded His Yogamāyā, which bewilders His devotees.	SB 10.45.22 They are the real father and mother who care for, as they would their own sons, children abandoned by relatives unable to maintain and protect them.
SB 10.45.2 Lord Kṛṣṇa, the greatest of the Sātvatas, approached His parents with His elder brother. Humbly bowing His head and gratifying them by respectfully addressing them as "My dear mother" and "My dear father," Kṛṣṇa spoke as follows.	SB 10.45.23
SB 10.45.3 [Lord Kṛṣṇa said:] Dear Father, because of Us, your two sons, you and mother Devakī always remained in anxiety and could never enjoy Our childhood, boyhood or youth.	

Now you should all return to Vraja, dear Father. We shall come to see you, Our dear relatives who suffer in separation from Us, as soon as We have given some happiness to your well-wishing friends.
SB 10.45.24 Thus consoling Nanda Mahārāja and the other men of Vraja, the infallible Supreme Lord respectfully honored them with gifts of clothing, jewelry, household utensils and so on.
SB 10.45.25 Nanda Mahārāja was overwhelmed with affection upon hearing Kṛṣṇa's words, and his eyes brimmed with tears as he embraced the two Lords. Then he went back to Vraja with the cowherd men.
SB 10.45.26 My dear King, then Vasudeva, the son of Śūrasena, arranged for a priest and other <i>brāhmaṇas</i> to perform his two sons' second-birth initiation.
SB 10.45.27 Vasudeva honored these <i>brāhmaṇas</i> by worshiping them and giving them fine ornaments and well-ornamented cows with their calves. All these cows wore gold necklaces and linen wreaths.
SB 10.45.28 The magnanimous Vasudeva then remembered the cows he had mentally given away on the occasion of Kṛṣṇa's and Balarāma's birth. Kāmsa had stolen those cows, and Vasudeva now recovered them and gave them away in charity also.
SB 10.45.29 After attaining twice-born status through initiation, the Lords, sincere in Their vows, took the further vow of celibacy from Garga Muni, the spiritual master of the Yadus.
SB 10.45.30, SB 10.45.31, SB 10.45.30-31 Concealing Their innately perfect knowledge by Their humanlike activities, those two omniscient Lords of the universe, Themselves the origin of all branches of knowledge, next desired to reside at the school of a spiritual master. Thus They approached Sāndīpani Muni, a native of Kāsi living in the city of Avantī.
SB 10.45.32 Sāndīpani thought very highly of these two self-controlled disciples, whom he had obtained so fortuitously. By serving him as devotedly as one would serve the Supreme Lord Himself, They showed others an irreproachable example of how to worship the spiritual master.
SB 10.45.33 That best of <i>brāhmaṇas</i> , the spiritual master Sāndīpani, was satisfied with Their submissive behavior, and thus he taught Them the entire <i>Vedas</i> , together with their six corollaries and the <i>Upaniṣads</i> .
SB 10.45.34 He also taught Them the <i>Dhanur-veda</i> , with its most confidential secrets; the standard books of law; the methods of logical reasoning and philosophical debate; and the sixfold science of politics.
SB 10.45.35, SB 10.45.36, SB 10.45.35-36 O King, those best of persons, Kṛṣṇa and Balarāma, being Themselves the original promulgators of all varieties of knowledge, could immediately assimilate each and every subject after hearing it explained just once. Thus with fixed concentration They learned the sixty-four arts and skills in as many days and nights. Thereafter, O King, They satisfied Their spiritual master by offering him <i>guru-dakṣiṇā</i> .
SB 10.45.37 O King, the learned <i>brāhmaṇa</i> Sāndīpani carefully considered the two Lords' glorious and amazing qualities and Their superhuman intelligence. Then, after consulting with his wife, he chose as his remuneration the return of his young son, who had died in the ocean at Prabhāsa.
SB 10.45.38 "So be it," replied those two great chariot warriors of limitless might, and They at once mounted Their chariot and set off for Prabhāsa. When They reached that place, They walked up to the shore and sat down. In a moment the deity of the ocean, recognizing Them to be the Supreme Lords, approached Them with offerings of tribute.
SB 10.45.39 The Supreme Lord Kṛṣṇa addressed the lord of the ocean: Let the son of My <i>guru</i> be presented at once—the one you seized here with your mighty waves.
SB 10.45.40 The ocean replied: O Lord Kṛṣṇa, it was not I who abducted him, but a demonic descendant of Diti named Pañcajana, who travels in the water in the form of a conch.
SB 10.45.41 "Indeed," the ocean said, "that demon has taken him away." Hearing this, Lord Kṛṣṇa entered the ocean, found Pañcajana and killed him. But the Lord did not find the boy within the demon's belly.
SB 10.45.42, SB 10.45.43, SB 10.45.44, SB 10.45.42-44

Lord Janārdana took the conchshell that had grown around the demon's body and went back to the chariot. Then He proceeded to Sāmyamanī, the beloved capital of Yamarāja, the lord of death. Upon arriving there with Lord Balarāma, He loudly blew His conchshell, and Yamarāja, who keeps the conditioned souls in check, came as soon as he heard the resounding vibration. Yamarāja elaborately worshiped the two Lords with great devotion, and then he addressed Lord Kṛṣṇa, who lives in everyone's heart: "O Supreme Lord Viṣṇu, what shall I do for You and Lord Balarāma, who are playing the part of ordinary humans?"
SB 10.45.45 The Supreme Personality of Godhead said: Suffering the bondage of his past activity, My spiritual master's son was brought here to you. O great King, obey My command and bring this boy to Me without delay.
SB 10.45.46 Yamarāja said, "So be it," and brought forth the guru's son. Then those two most exalted Yadus presented the boy to Their spiritual master and said to him, "Please select another boon."
SB 10.45.47 The spiritual master said: My dear boys, You two have completely fulfilled the disciple's obligation to reward his spiritual master. Indeed, with disciples like You, what further desires could a guru have?
SB 10.45.48 O heroes, now please return home. May Your fame sanctify the world, and may the Vedic hymns be ever fresh in Your minds, both in this life and the next.
SB 10.45.49 Thus receiving Their <i>guru</i> 's permission to leave, the two Lords returned to Their city on Their chariot, which moved as swiftly as the wind and resounded like a cloud.
SB 10.45.50 All the citizens rejoiced upon seeing Kṛṣṇa and Balarāma, whom they had not seen for many days. The people felt just like those who have lost their wealth and then regained it.
SB 10.46: Uddhava Visits Vṛndāvana
SB 10.46.1 Śukadeva Gosvāmī said: The supremely intelligent Uddhava was the best counselor of the Vṛṣṇi dynasty, a beloved friend of Lord Śrī Kṛṣṇa and a direct disciple of Bṛhaspati.
SB 10.46.2 The Supreme Lord Hari, who relieves the distress of all who surrender to Him, once took the hand of His fully devoted, dearest friend Uddhava and addressed him as follows.
SB 10.46.3 [Lord Kṛṣṇa said:] Dear gentle Uddhava, go to Vraja and give pleasure to Our parents. And also relieve the <i>gopīs</i> , suffering in separation from Me, by giving them My message.
SB 10.46.4 The minds of those <i>gopīs</i> are always absorbed in Me, and their very lives are ever devoted to Me. For My sake they have abandoned everything related to their bodies, renouncing ordinary happiness in this life, as well as religious duties necessary for such happiness in the next life. I alone am their dearest beloved and, indeed, their very Self. I personally sustain such devotees, who for My sake give up all worldly duties.
SB 10.46.5 My dear Uddhava, for those women of Gokula I am the most cherished object of love. Thus when they remember Me, who am so far away, they are overwhelmed by the anxiety of separation.
SB 10.46.6 Simply because I have promised to return to them, My fully devoted cowherd girlfriends struggle to maintain their lives somehow or other.
SB 10.46.7 Śukadeva Gosvāmī said: Thus addressed, O King, Uddhava respectfully accepted his master's message, mounted his chariot and set off for Nanda-gokula.
SB 10.46.8 The fortunate Uddhava reached Nanda Mahārāja's pastures just as the sun was setting, and since the returning cows and other animals were raising dust with their hooves, his chariot passed unnoticed.
SB 10.46.9, SB 10.46.10, SB 10.46.11, SB 10.46.12, SB 10.46.13, SB 10.46.9-13 Gokula resounded on all sides with the sounds of bulls in rut fighting with one another for fertile cows; with the mooing of cows, burdened by their udders, chasing after their calves; with the noise of milking and of the white calves jumping here and there; with the

loud reverberation of flute-playing; and with the singing of the all- auspicious deeds of Kṛṣṇa and Balarāma by the cowherd men and women, who made the village resplendent with their wonderfully ornamented attire. The cowherds' homes in Gokula appeared most charming with their abundant paraphernalia for worship of the sacrificial fire, the sun, unexpected guests, the cows, the <i>brāhmaṇas</i> , the forefathers and the demigods. On all sides lay the flowering forest, echoing with flocks of birds and swarms of bees and beautified by its lakes crowded with swans, <i>kāraṇḍava</i> ducks and bowers of lotuses.	the spiritual master of all living beings.
SB 10.46.14 As soon as Uddhava arrived at Nanda Mahārāja's home, Nanda came forward to meet him. The cowherd King embraced him in great happiness and worshiped him as nondifferent from Lord Vāsudeva.	SB 10.46.31 These two Lords, Mukunda and Balarāma, are each the seed and womb of the universe, the creator and His creative potency. They enter the hearts of living beings and control their conditioned awareness. They are the primeval Supreme.
SB 10.46.15 After Uddhava had eaten first-class food, been seated comfortably on a bed and been relieved of his fatigue by a foot massage and other means, Nanda inquired from him as follows.	SB 10.46.32, SB 10.46.33, SB 10.46.32-33 Anyone, even a person in an impure state, who absorbs his mind in Him for just a moment at the time of death burns up all traces of sinful reactions and immediately attains the supreme transcendental destination in a pure, spiritual form as effulgent as the sun. You two have rendered exceptional loving service to Him, Lord Nārāyaṇa, the Supersoul of all and the cause of all existence, the great soul who, although the original cause of everything, has a humanlike form. What pious deeds could still be required of you?
SB 10.46.16 [Nanda Mahārāja said:] My dear most fortunate one, does the son of Śūra fare well, now that he is free and has rejoined his children and other relatives?	SB 10.46.34 Infallible Kṛṣṇa, the Lord of the devotees, will soon return to Vraja to satisfy His parents.
SB 10.46.17 Fortunately, because of his own sins, the sinful Kamsa has been killed, along with all his brothers. He always hated the saintly and righteous Yadus.	SB 10.46.35 Having killed Kamsa, the enemy of all the Yadus, in the wrestling arena, Kṛṣṇa will now surely fulfill His promise to you by coming back.
SB 10.46.18 Does Kṛṣṇa remember us? Does He remember His mother and His friends and well-wishers? Does He remember the cowherds and their village of Vraja, of which He is the master? Does He remember the cows, Vṛndāvana forest and Govardhana Hill?	SB 10.46.36 O most fortunate ones, do not lament. You will see Kṛṣṇa again very soon. He is present in the hearts of all living beings, just as fire lies dormant in wood.
SB 10.46.19 Will Govinda return even once to see His family? If He ever does, we may then glance upon His beautiful face, with its beautiful eyes, nose and smile.	SB 10.46.37 For Him no one is especially dear or despicable, superior or inferior, and yet He is not indifferent to anyone. He is free from all desire for respect and yet gives respect to all others.
SB 10.46.20 We were saved from the forest fire, the wind and rain, the bull and serpent demons—from all such insurmountable, deadly dangers—by that very great soul, Kṛṣṇa.	SB 10.46.38 He has no mother, no father, no wife, children or other relatives. No one is related to Him, and yet no one is a stranger to Him. He has no material body and no birth.
SB 10.46.21 As we remember the wonderful deeds Kṛṣṇa performed, His playful sidelong glances, His smiles and His words, O Uddhava, we forget all our material engagements.	SB 10.46.39 He has no work to do in this world that would oblige Him to take birth in pure, impure or mixed species of life. Yet to enjoy His pastimes and deliver His saintly devotees, He manifests Himself.
SB 10.46.22 When we see the places where Mukunda enjoyed His sporting pastimes—the rivers, hills and forests He decorated with His feet— our minds become totally absorbed in Him.	SB 10.46.40 Although beyond the three modes of material nature—goodness, passion and ignorance—the transcendental Lord accepts association with them as His play. Thus the unborn Supreme Lord utilizes the material modes to create, maintain and destroy.
SB 10.46.23 In my opinion, Kṛṣṇa and Balarāma must be two exalted demigods who have come to this planet to fulfill some great mission of the demigods. Such was foretold by Garga Ṛṣi.	SB 10.46.41 Just as a person who is whirling around perceives the ground to be turning, one who is affected by false ego thinks himself the doer, when actually only his mind is acting.
SB 10.46.24 After all, Kṛṣṇa and Balarāma killed Kamsa, who was as strong as ten thousand elephants, as well as the wrestlers Cāṇūra and Muṣṭika and the elephant Kuvalayāpida. They killed them all sportingly, as easily as a lion disposes of small animals.	SB 10.46.42 The Supreme Lord Hari is certainly not your son alone. Rather, being the Lord, He is the son, Soul, father and mother of everyone.
SB 10.46.25 With the ease of a royal elephant breaking a stick, Kṛṣṇa broke a powerful, giant bow three <i>tālas</i> long. He also held a mountain aloft for seven days with just one hand.	SB 10.46.43 Nothing can be said to exist independent of Lord Acyuta—nothing heard or seen, nothing in the past, present or future, nothing moving or unmoving, great or small. He indeed is everything, for He is the Supreme Soul.
SB 10.46.26 Here in Vṛndāvana, Kṛṣṇa and Balarāma easily destroyed demons like Pralamba, Dhenuka, Arista, Tṛṇāvarta and Baka, who had themselves defeated both demigods and other demons.	SB 10.46.44 While Kṛṣṇa's messenger continued speaking with Nanda, the night ended. O King. The women of the cowherd village rose from bed and, lighting lamps, worshiped their household deities. Then they began churning the yogurt into butter.
SB 10.46.27 Śukadeva Gosvāmī said: Thus intensely remembering Kṛṣṇa again and again, Nanda Mahārāja, his mind completely attached to the Lord, felt extreme anxiety and fell silent, overcome by the strength of his love.	SB 10.46.45 As they pulled on the churning ropes with their bangled arms, the women of Vraja shone with the splendor of their jewels, which reflected the lamps' light. Their hips, breasts and necklaces moved about, and their faces, anointed with reddish <i>kunkuma</i> , glowed radiantly with the luster of their earrings reflecting from their cheeks.
SB 10.46.28 As mother Yaśodā heard the descriptions of her son's activities, she poured out her tears, and milk flowed from her breasts out of love.	SB 10.46.46 As the ladies of Vraja loudly sang the glories of lotus-eyed Kṛṣṇa, their songs blended with the sound of their churning, ascended to the sky and dissipated all inauspiciousness in every direction.
SB 10.46.29 Uddhava then joyfully addressed Nanda Mahārāja, having clearly seen the supreme loving attraction he and Yaśodā felt for Kṛṣṇa, the Supreme Personality of Godhead.	SB 10.46.47 When the godly sun had risen, the people of Vraja noticed the golden chariot in front of Nanda Mahārāja's doorway. "Who does this belong to?" they asked.
SB 10.46.30 Śrī Uddhava said: O respectful Nanda, certainly you and mother Yaśodā are the most praiseworthy persons in the entire world, since you have developed such a loving attitude toward Lord Nārāyaṇa,	SB 10.46.48 "Perhaps Akrūra has returned—he who fulfilled Kamsa's desire by taking lotus-eyed Kṛṣṇa to Mathurā.
	SB 10.46.49 "Is he going to use our flesh to offer funeral oblations for his master,

who was so satisfied with his service?" As the women were speaking in this way, Uddhava appeared, having finished his early-morning duties.
SB 10.47: The Song of the Bee
SB 10.47.1, SB 10.47.2, SB 10.47.1-2 Śukadeva Gosvāmī said: The young women of Vraja became astonished upon seeing Lord Kṛṣṇa's servant, who had long arms, whose eyes resembled a newly grown lotus, who wore a yellow garment and a lotus garland, and whose lotuslike face glowed with brightly polished earrings. "Who is this handsome man?" the gopīs asked. "Where has he come from, and whom does he serve? He's wearing Kṛṣṇa's clothes and ornaments!" Saying this, the gopīs eagerly crowded around Uddhava, whose shelter was the lotus feet of Lord Uttamaḥśloka, Śrī Kṛṣṇa.
SB 10.47.3 Bowing their heads in humility, the <i>gopīs</i> duly honored Uddhava with their shy, smiling glances and pleasing words. They took him to a quiet place, seated him comfortably and began to question him, for they recognized him to be a messenger from Kṛṣṇa, the master of the goddess of fortune.
SB 10.47.4 [The gopīs said:] We know that you are the personal servant of Kṛṣṇa, the chief of the Yadus, and that you have come here on the order of your good master, who desires to give pleasure to His parents.
SB 10.47.5 We see nothing else He might consider worth remembering in these cow pastures of Vraja. Indeed, the bonds of affection for one's family members are difficult to break, even for a sage.
SB 10.47.6 The friendship shown toward others—those who are not family members—is motivated by personal interest, and thus it is a pretense that lasts only until one's purpose is fulfilled. Such friendship is just like the interest men take in women, or bees in flowers.
SB 10.47.7 Prostitutes abandon a penniless man, subjects an incompetent king, students their teacher once they have finished their education, and priests a man who has remunerated them for a sacrifice.
SB 10.47.8 Birds abandon a tree when its fruits are gone, guests a house after they have eaten, animals a forest that has burnt down, and a lover the woman he has enjoyed, even though she remains attached to him.
SB 10.47.9, SB 10.47.10, SB 10.47.9-10 Thus speaking, the <i>gopīs</i> , whose words, bodies and minds were fully dedicated to Lord Govinda, put aside all their regular work now that Kṛṣṇa's messenger, Śrī Uddhava, had arrived among them. Constantly remembering the activities their beloved Kṛṣṇa had performed in His childhood and youth, they sang about them and cried without shame.
SB 10.47.11 One of the <i>gopīs</i> , while meditating on Her previous association with Kṛṣṇa, saw a honeybee before Her and imagined it to be a messenger sent by Her beloved. Thus She spoke as follows.
SB 10.47.12 The gopī said: O honeybee, O friend of a cheater, don't touch My feet with your whiskers, which are smeared with the kuṅkuma that rubbed onto Kṛṣṇa's garland when it was crushed by the breasts of a rival lover! Let Kṛṣṇa satisfy the women of Mathurā. One who sends a messenger like you will certainly be ridiculed in the Yadus' assembly.
SB 10.47.13 After making us drink the enchanting nectar of His lips only once, Kṛṣṇa suddenly abandoned us, just as you might quickly abandon some flowers. How is it, then, that Goddess Padmā willingly serves His lotus feet? Alas! The answer must certainly be that her mind has been stolen away by His deceitful words.
SB 10.47.14 O bee, why do you sing here so much about the Lord of the Yadus, in front of us homeless people? These topics are old news to us. Better you sing about that friend of Arjuna in front of His new girlfriends, the burning desire in whose breasts He has now relieved. Those ladies will surely give you the charity you are begging.
SB 10.47.15 In heaven, on earth or in the subterranean sphere, what women are unavailable to Him? He simply arches His eyebrows and smiles with deceptive charm, and they all become His. The supreme goddess herself worships the dust of His feet, so what is our position in comparison? But at least those who are wretched can chant His name, Uttamaḥśloka.

SB 10.47.16 Keep your head off My feet! I know what you're doing. You expertly learned diplomacy from Mukunda, and now you come as His messenger with flattering words. But He abandoned those who for His sake alone gave up their children, husbands and all other relations. He's simply ungrateful. Why should I make up with Him now?
SB 10.47.17 Like a hunter, He cruelly shot the king of the monkeys with arrows. Because He was conquered by a woman, He disfigured another woman who came to Him with lusty desires. And even after consuming the gifts of Bali Mahārāja, He bound him up with ropes as if he were a crow. So let us give up all friendship with this dark-complexioned boy, even if we can't give up talking about Him.
SB 10.47.18 To hear about the pastimes that Kṛṣṇa regularly performs is nectar for the ears. For those who relish just a single drop of that nectar, even once, their dedication to material duality is ruined. Many such persons have suddenly given up their wretched homes and families and, themselves becoming wretched, traveled here to Vṛndāvana to wander about like birds, begging for their living.
SB 10.47.19 Faithfully taking His deceitful words as true, we became just like the black deer's foolish wives, who trust the cruel hunter's song. Thus we repeatedly felt the sharp pain of lust caused by the touch of His nails. O messenger, please talk about something besides Kṛṣṇa.
SB 10.47.20 O friend of My dear one, has My beloved sent you here again? I should honor you, friend, so please choose whatever boon you wish. But why have you come back here to take us to Him, whose conjugal love is so difficult to give up? After all, gentle bee, His consort is the goddess Śrī, and she is always with Him, staying upon His chest.
SB 10.47.21 O Uddhava! It is indeed regrettable that Kṛṣṇa resides in Mathurā. Does He remember His father's household affairs and His friends, the cowherd boys? O great soul! Does He ever talk about us, His maidservants? When will He lay on our heads His <i>aguru</i> -scented hand?
SB 10.47.22 Śukadeva Gosvāmī said: Having heard this, Uddhava then tried to pacify the gopīs, who were most eager to see Lord Kṛṣṇa. He thus began relating to them the message of their beloved.
SB 10.47.23 Śrī Uddhava said: Certainly you gopīs are all-successful and are universally worshiped because you have dedicated your minds in this way to the Supreme Personality of Godhead, Vāsudeva.
SB 10.47.24 Devotional service unto Lord Kṛṣṇa is attained by charity, strict vows, austerities and fire sacrifices, by <i>japa</i> , study of Vedic texts, observance of regulative principles and, indeed, by the performance of many other auspicious practices.
SB 10.47.25 By your great fortune you have established an unexcelled standard of pure devotion for the Lord, Uttamaḥśloka—a standard even the sages can hardly attain.
SB 10.47.26 By your great fortune you have left your sons, husbands, bodily comforts, relatives and homes in favor of the supreme male, who is known as Kṛṣṇa.
SB 10.47.27 You have rightfully claimed the privilege of unalloyed love for the transcendental Lord, O most glorious <i>gopīs</i> . Indeed, by exhibiting your love for Kṛṣṇa in separation from Him, you have shown me great mercy.
SB 10.47.28 My good ladies, now please hear your beloved's message, which I, the confidential servant of my master, have come here to bring you.
SB 10.47.29 The Supreme Lord said: You are never actually separated from Me, for I am the Soul of all creation. Just as the elements of nature—ether, air, fire, water and earth—are present in every created thing, so I am present within everyone's mind, life air and senses, and also within the physical elements and the modes of material nature.
SB 10.47.30 By Myself I create, sustain and withdraw Myself within Myself by the power of My personal energy, which comprises the material elements, the senses and the modes of nature.
SB 10.47.31 Being composed of pure consciousness, or knowledge, the soul is distinct from everything material and is uninvolved in the

entanglements of the modes of nature. We can perceive the soul through the three functions of material nature known as wakefulness, sleep and deep sleep.	SB 10.47.49 Dear Uddhava Prabhu, when Kṛṣṇa was here in the company of Sankarṣaṇa, He enjoyed all these rivers, hills, forests, cows and flute sounds.
SB 10.47.32 As a person just arisen from sleep may continue to meditate on a dream even though it is illusory, so by the agency of the mind one meditates on the sense objects, which the senses can then obtain. Therefore one should become fully alert and bring the mind under control.	SB 10.47.50 All these remind us constantly of Nanda's son. Indeed, because we see Kṛṣṇa's footprints, which are marked with divine symbols, we can never forget Him.
SB 10.47.33 According to intelligent authorities, this is the ultimate conclusion of all the <i>Vedas</i> , as well as all practice of <i>yoga</i> , Sāṅkhya, renunciation, austerity, sense control and truthfulness, just as the sea is the ultimate destination of all rivers.	SB 10.47.51 O Uddhava, how can we forget Him when our hearts have been stolen away by the charming way He walks, His generous smile and playful glances, and His honeylike words?
SB 10.47.34 But the actual reason why I, the beloved object of your sight, have stayed far away from you is that I wanted to intensify your meditation upon Me and thus draw your minds closer to Me.	SB 10.47.52 O master, O master of the goddess of fortune, O master of Vraja! O destroyer of all suffering, Govinda, please lift Your Gokula out of the ocean of distress in which it is drowning!
SB 10.47.35 When her lover is far away, a woman thinks of him more than when he is present before her.	SB 10.47.53 Śukadeva Gosvāmī continued: Lord Kṛṣṇa's messages having relieved their fever of separation, the <i>gopīs</i> then worshiped Uddhava, recognizing him as nondifferent from their Lord, Kṛṣṇa.
SB 10.47.36 Because your minds are totally absorbed in Me and free from all other engagement, you remember Me always, and so you will very soon have Me again in your presence.	SB 10.47.54 Uddhava remained there for several months, dispelling the <i>gopīs'</i> sorrow by chanting the topics of Lord Kṛṣṇa's pastimes. Thus he brought joy to all the people of Gokula.
SB 10.47.37 Although some <i>gopīs</i> had to remain in the cowherd village and so could not join the <i>rāsa</i> dance to sport with Me at night in the forest, they were nonetheless fortunate. Indeed, they attained Me by thinking of My potent pastimes.	SB 10.47.55 All the days that Uddhava dwelled in Nanda's cowherd village seemed like a single moment to the residents of Vraja, for Uddhava was always discussing Kṛṣṇa.
SB 10.47.38 Śukadeva Gosvāmī said: The women of Vraja were pleased to hear this message from their dearest Kṛṣṇa. His words having revived their memory, they addressed Uddhava as follows.	SB 10.47.56 That servant of Lord Hari, seeing the rivers, forests, mountains, valleys and flowering trees of Vraja, enjoyed inspiring the inhabitants of Vṛndāvana by reminding them of Lord Kṛṣṇa.
SB 10.47.39 The <i>gopīs</i> said: It is very good that Kāṁsa, the enemy and persecutor of the Yādus, has now been killed, along with his followers. And it is also very good that Lord Acyuta is living happily in the company of His well-wishing friends and relatives, whose every desire is now fulfilled.	SB 10.47.57 Thus seeing how the <i>gopīs</i> were always disturbed because of their total absorption in Kṛṣṇa, Uddhava was supremely pleased. Desiring to offer them all respect, he sang as follows.
SB 10.47.40 Gentle Uddhava, is the elder brother of Gada now bestowing on the city women the pleasure that actually belongs to us? We suppose those ladies worship Him with generous glances full of affectionate, shy smiles.	SB 10.47.58 [Uddhava sang:] Among all persons on earth, these cowherd women alone have actually perfected their embodied lives, for they have achieved the perfection of unalloyed love for Lord Govinda. Their pure love is hankered after by those who fear material existence, by great sages, and by ourselves as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high-class <i>brāhmaṇa</i> , or even as Lord Brahmā himself?
SB 10.47.41 Śrī Kṛṣṇa is expert in all kinds of conjugal affairs and is the darling of the city women. How can He not become entangled, now that He's constantly adored by their enchanting words and gestures?	SB 10.47.59 How amazing it is that these simple women who wander about the forest, seemingly spoiled by improper behavior, have achieved the perfection of unalloyed love for Kṛṣṇa, the Supreme Soul! Still, it is true that the Supreme Lord Himself awards His blessings even to an ignorant worshiper, just as the best medicine works even when taken by a person ignorant of its ingredients.
SB 10.47.42 O saintly one, does Govinda ever remember us during His conversations with the city women? Does He ever mention us village girls as He freely talks with them?	SB 10.47.60 When Lord Śrī Kṛṣṇa was dancing with the <i>gopīs</i> in the <i>rāsa-līlā</i> , the <i>gopīs</i> were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women who are very beautiful according to material estimation?
SB 10.47.43 Does He recall those nights in the Vṛndāvana forest, lovely with lotus, jasmine and the bright moon? As we glorified His charming pastimes, He enjoyed with us, His beloved girlfriends, in the circle of the <i>rāsa</i> dance, which resounded with the music of ankle bells.	SB 10.47.61 The <i>gopīs</i> of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers or herbs in Vṛndāvana, because the <i>gopīs</i> trample them and bless them with the dust of their lotus feet.
SB 10.47.44 Will that descendant of Daśārha return here and by the touch of His limbs bring back to life those who are now burning with the grief He Himself has caused? Will He save us in that way, just as Lord Indra brings a forest back to life with his water-bearing clouds?	SB 10.47.62 The goddess of fortune herself, along with Lord Brahmā and all the other demigods, who are masters of yogic perfection, can worship the lotus feet of Kṛṣṇa only within her mind. But during the <i>rāsa</i> dance Lord Kṛṣṇa placed His feet upon these <i>gopīs'</i> breasts, and by embracing those feet the <i>gopīs</i> gave up all distress.
SB 10.47.45 But why should Kṛṣṇa come here after winning a kingdom, killing His enemies and marrying the daughters of kings? He's satisfied there, surrounded by all His friends and well-wishers.	SB 10.47.63 I repeatedly offer my respects to the dust from the feet of the women of Nanda Mahārāja's cowherd village. When these <i>gopīs</i> loudly chant the glories of Śrī Kṛṣṇa, the vibration purifies the three worlds.
SB 10.47.46 The great soul Kṛṣṇa is the Lord of the goddess of fortune, and He automatically achieves whatever He desires. How can we forest-dwellers or any other women fulfill His purposes when He is already fulfilled within Himself?	SB 10.47.64 Śukadeva Gosvāmī said: Uddhava, the descendant of Daśārha, then
SB 10.47.47 Indeed, the greatest happiness is to renounce all desires, as even the prostitute Pīṅgalā has declared. Yet even though we know this, we cannot give up our hopes of attaining Kṛṣṇa.	
SB 10.47.48 Who can bear to give up intimate talks with Lord Uttamaḥśloka? Although He shows no interest in her, Goddess Śrī never moves from her place on His chest.	

took permission to leave from the gopis and from mother Yaśodā and Nanda Mahārāja. He bade farewell to all the cowherd men and, about to depart, mounted his chariot.
SB 10.47.65 As Uddhava was about to leave, Nanda and the others approached him bearing various items of worship. With tears in their eyes they addressed him as follows.
SB 10.47.66 [Nanda and the other cowherds said:] May our mental functions always take shelter of Kṛṣṇa's lotus feet, may our words always chant His names, and may our bodies always bow down to Him and serve Him.
SB 10.47.67 Wherever we are made to wander about this world by the Supreme Lord's will, in accordance with the reactions to our fruitive work, may our good works and charity always grant Us love for Lord Kṛṣṇa.
SB 10.47.68 [Śukadeva Gosvāmī continued:] O ruler of men, thus honored by the cowherd men with expressions of devotion for Lord Kṛṣṇa, Uddhava went back to the city of Mathurā, which was under Kṛṣṇa's protection.
SB 10.47.69 After falling down to pay his homage, Uddhava described to Lord Kṛṣṇa the immense devotion of the residents of Vraja. Uddhava also described it to Vasudeva, Lord Balarāma and King Ugrasena and presented to them the gifts of tribute he had brought with him.
SB 10.48: Kṛṣṇa Pleases His Devotees
SB 10.48.1 Śukadeva Gosvāmī said: Next, after assimilating Uddhava's report, Lord Kṛṣṇa, the Supreme Personality of Godhead, the omniscient Soul of all that be, desired to satisfy the serving girl Trivakrā, who was troubled by lust. Thus He went to her house.
SB 10.48.2 Trivakrā's home was opulently appointed with expensive furnishings and replete with sensual accoutrements meant to inspire sexual desire. There were banners, rows of strung pearls, canopies, fine beds and sitting places, and also fragrant incense, oil lamps, flower garlands and aromatic sandalwood paste.
SB 10.48.3 When Trivakrā saw Him arriving at her house, she at once rose from her seat in a flurry. Coming forward graciously with her girlfriends, she respectfully greeted Lord Acyuta by offering Him an excellent seat and other articles of worship.
SB 10.48.4 Uddhava also received a seat of honor, since he was a saintly person, but he simply touched it and sat on the floor. Then Lord Kṛṣṇa, imitating the manners of human society, quickly made Himself comfortable on an opulent bed.
SB 10.48.5 Trivakrā prepared herself by bathing, anointing her body, and dressing in fine garments, by putting on jewelry, garlands and perfume, and also by chewing betel nut, drinking fragrant liquor, and so on. She then approached Lord Mādhava with shy, playful smiles and coquettish glances.
SB 10.48.6 Calling forward His beloved, who was anxious and shy at the prospect of this new contact, the Lord pulled her by her bangled hands onto the bed. Thus He enjoyed with that beautiful girl, whose only trace of piety was her having offered ointment to the Lord.
SB 10.48.7 Simply by smelling the fragrance of Kṛṣṇa's lotus feet, Trivakrā cleansed away the burning lust Cupid had aroused in her breasts, chest and eyes. With her two arms she embraced between her breasts her lover, Śrī Kṛṣṇa, the personification of bliss, and thus she gave up her long-standing distress.
SB 10.48.8 Having thus gotten the hard-to-get Supreme Lord by the simple act of offering Him body ointment, unfortunate Trivakrā submitted to that Lord of freedom the following request.
SB 10.48.9 [Trivakrā said:] O beloved, please stay here with me for a few days more and enjoy. I cannot bear to give up Your association, O lotus-eyed one!
SB 10.48.10 Promising her the fulfillment of this lusty desire, considerate Kṛṣṇa, Lord of all beings, paid Trivakrā His respects and then returned with Uddhava to His own supremely opulent residence.
SB 10.48.11

Lord Viṣṇu, the Supreme Lord of all lords, is ordinarily difficult to approach. One who has properly worshiped Him and then chooses the benediction of mundane sense gratification is certainly of poor intelligence, for he is satisfied with an insignificant result.
SB 10.48.12 Then Lord Kṛṣṇa, wanting to have some things done, went to Akrūra's house with Balarāma and Uddhava. The Lord also desired to please Akrūra.
SB 10.48.13, SB 10.48.14, SB 10.48.13-14 Akrūra stood up in great joy when he saw them, his own relatives and the greatest of exalted personalities, coming from a distance. After embracing them and greeting them, Akrūra bowed down to Kṛṣṇa and Balarāma and was greeted by Them in return. Then, when his guests had taken their seats, he worshiped them in accordance with scriptural rules.
SB 10.48.15, SB 10.48.16, SB 10.48.15-16 O King, Akrūra bathed the feet of Lord Kṛṣṇa and Lord Balarāma and then poured the bath water on his head. He presented Them with gifts of fine clothing, aromatic sandalwood paste, flower garlands and excellent jewelry. After thus worshiping the two Lords, he bowed his head to the floor. He then began to massage Lord Kṛṣṇa's feet, placing them on his lap, and with his head bowed in humility he addressed Kṛṣṇa and Balarāma as follows.
SB 10.48.17 [Akrūra said:] It is our good fortune that You two Lords have killed the evil Kamsa and his followers, thus delivering Your dynasty from endless suffering and causing it to flourish.
SB 10.48.18 You both are the original Supreme Person, the cause of the universe and its very substance. Not the slightest subtle cause or manifest product of creation exists apart from You.
SB 10.48.19 O Supreme Absolute Truth, with Your personal energies You create this universe and then enter into it. Thus one can perceive You in many different forms by hearing from authorities and by direct experience.
SB 10.48.20 Just as the primary elements—earth and so on—manifest themselves in abundant variety among all the species of mobile and immobile life, so You, the one independent Supreme Soul, appear to be manifold among the variegated objects of Your creation.
SB 10.48.21 You create, destroy and also maintain this universe with Your personal energies—the modes of passion, ignorance and goodness—yet You are never entangled by these modes or the activities they generate. Since You are the original source of all knowledge, what could ever cause You to be bound by illusion?
SB 10.48.22 Since it has never been demonstrated that You are covered by material, bodily designations, it must be concluded that for You there is neither birth in a literal sense nor any duality. Therefore You never undergo bondage or liberation, and if You appear to, it is only because of Your desire that we see You in that way, or simply because of our lack of discrimination.
SB 10.48.23 You originally enunciated the ancient religious path of the <i>Vedas</i> for the benefit of the whole universe. Whenever that path becomes obstructed by wicked persons following the path of atheism, You assume one of Your incarnations, which are all in the transcendental mode of goodness.
SB 10.48.24 You are that very same Supreme Person, my Lord, and You have now appeared in the home of Vasudeva with Your plenary portion. You have done this to relieve the earth's burden by killing hundreds of armies led by kings who are expansions of the demigods' enemies, and also to spread the fame of our dynasty.
SB 10.48.25 Today, O Lord, my home has become most fortunate because You have entered it. As the Supreme Truth, You embody the forefathers, ordinary creatures, human beings and demigods, and the water that has washed Your feet purifies the three worlds. Indeed, O transcendent one, You are the spiritual master of the universe.
SB 10.48.26 What learned person would approach anyone but You for shelter, when You are the affectionate, grateful and truthful well-wisher of Your devotees? To those who worship You in sincere friendship You reward everything they desire, even Your own self, yet You never increase or diminish.
SB 10.48.27 It is by our great fortune, Janārdana, that You are now visible to us,

for even the masters of <i>yoga</i> and the foremost demigods can achieve this goal only with great difficulty. Please quickly cut the ropes of our illusory attachment for children, wife, wealth, influential friends, home and body. All such attachment is simply the effect of Your illusory material energy.	sons with His words?
SB 10.48.28 [Śukadeva Gosvāmī continued:] Thus worshiped and fully glorified by His devotee, the Supreme Lord Hari smilingly addressed Akrūra, completely charming him with His words.	SB 10.49.11 Kṛṣṇa, Kṛṣṇa! O great <i>yogi</i> ! O Supreme Soul and protector of the universe! O Govinda! Please protect me, who have surrendered to You. I and my sons are being overwhelmed by trouble.
SB 10.48.29 The Supreme Lord said: You are Our spiritual master, paternal uncle and praiseworthy friend, and We are like your sons, always dependent on your protection, sustenance and compassion.	SB 10.49.12 For persons fearful of death and rebirth, I see no shelter other than Your liberating lotus feet, for You are the Supreme Lord.
SB 10.48.30 Exalted souls like you are the true objects of service and the most worshipable authorities for those who desire the highest good in life. Demigods are generally concerned with their own interests, but saintly devotees never are.	SB 10.49.13 I offer my obeisances unto You, Kṛṣṇa, the supreme pure, the Absolute Truth and the Supersoul, the Lord of pure devotional service and the source of all knowledge. I have come to You for shelter.
SB 10.48.31 No one can deny that there are holy places with sacred rivers, or that the demigods appear in deity forms made of earth and stone. But these purify the soul only after a long time, whereas saintly persons purify just by being seen.	SB 10.49.14 Śukadeva Gosvāmī said: Thus meditating on her family members and also on Kṛṣṇa, the Lord of the universe, your great-grandmother Kuntidevī began to cry out in grief, O King.
SB 10.48.32 You are indeed the best of Our friends, so please go to Hastināpura and, as the well-wisher of the Pāṇḍavas, find out how they are doing.	SB 10.49.15 Both Akrūra, who shared Queen Kuntī's distress and happiness, and the illustrious Vidura consoled the Queen by reminding her of the extraordinary way her sons had taken birth.
SB 10.48.33 We have heard that when their father passed away, the young Pāṇḍavas were brought with their anguished mother to the capital city by King Dhṛtarāṣṭra, and that they are now living there.	SB 10.49.16 The ardent affection King Dhṛtarāṣṭra felt for his sons had made him act unjustly toward the Pāṇḍavas. Just before leaving, Akrūra approached the King, who was seated among his friends and supporters, and related to him the message that his relatives—Lord Kṛṣṇa and Lord Balarāma—had sent out of friendship.
SB 10.48.34 Indeed, weak-minded Dhṛtarāṣṭra, the son of Ambikā, has come under the control of his wicked sons, and therefore that blind King is not treating his brother's sons fairly.	SB 10.49.17 Akrūra said: O my dear son of Vicitravīrya, O enhancer of the Kurus' glory, your brother Pāṇḍu having passed away, you have now assumed the royal throne.
SB 10.48.35 Go and see whether Dhṛtarāṣṭra is acting properly or not. When We find out, We will make the necessary arrangements to help Our dear friends.	SB 10.49.18 By religiously protecting the earth, delighting your subjects with your noble character, and treating all your relatives equally, you will surely achieve success and glory.
SB 10.48.36 [Śukadeva Gosvāmī continued:] Thus fully instructing Akrūra, the Supreme Personality of Godhead Hari then returned to His residence, accompanied by Lord Saṅkarṣaṇa and Uddhava.	SB 10.49.19 If you act otherwise, however, people will condemn you in this world, and in the next life you will enter the darkness of hell. Remain equally disposed, therefore, toward Pāṇḍu's sons and your own.
SB 10.49: Akrūra's Mission in Hastināpura	SB 10.49.20 In this world no one has any permanent relationship with anyone else, O King. We cannot stay forever even with our own body, what to speak of our wife, children and the rest.
SB 10.49.1, SB 10.49.2, SB 10.49.1-2 Śukadeva Gosvāmī said: Akrūra went to Hastināpura, the city distinguished by the glory of the Paurava rulers. There he saw Dhṛtarāṣṭra, Bhīṣma, Vidura and Kuntī, along with Bāhlika and his son Somadatta. He also saw Droṇācārya, Kṛpācārya, Karṇa, Duryodhana, Aśvatthāmā, the Pāṇḍavas and other close friends.	SB 10.49.21 Every creature is born alone and dies alone, and alone one experiences the just rewards of his good and evil deeds.
SB 10.49.3 After Akrūra, the son of Gāndinī, had appropriately greeted all his relatives and friends, they asked him for news of their family members, and he in turn asked about their welfare.	SB 10.49.22 In the guise of dear dependents, strangers steal the sinfully acquired wealth of a foolish man, just as the offspring of a fish drink up the water that sustains the fish.
SB 10.49.4 He remained in Hastināpura for several months to scrutinize the conduct of the weak-willed King, who had bad sons and who was inclined to give in to the whims of mischievous advisers.	SB 10.49.23 A fool indulges in sin to maintain his life, wealth and children and other relatives, for he thinks, "These things are mine." In the end, however, these very things all abandon him, leaving him frustrated.
SB 10.49.5, SB 10.49.6, SB 10.49.5-6 Kuntī and Vidura described to Akrūra in detail the evil intentions of Dhṛtarāṣṭra's sons, who could not tolerate the great qualities of Kuntī's sons—such as their powerful influence, military skill, physical strength, bravery and humility—or the intense affection the citizens had for them. Kuntī and Vidura also told Akrūra about how the sons of Dhṛtarāṣṭra had tried to poison the Pāṇḍavas and carry out other such plots.	SB 10.49.24 Abandoned by his so-called dependents, ignorant of the actual goal of life, indifferent to his real duty, and having failed to fulfill his purposes, the foolish soul enters the blindness of hell, taking his sinful reactions with him.
SB 10.49.7 Kuntidevī, taking advantage of her brother Akrūra's visit, approached him confidentially. While remembering her birthplace, she spoke with tears in her eyes.	SB 10.49.25 Therefore, O King, looking upon this world as a dream, a magician's illusion or a flight of fancy, please control your mind with intelligence and become equipoised and peaceful, my lord.
SB 10.49.8 [Queen Kuntī said:] O gentle one, do my parents, brothers, sisters, nephews, family women and girlhood friends still remember us?	SB 10.49.26 Dhṛtarāṣṭra said: O master of charity, I can never be satiated while hearing your auspicious words. Indeed, I am like a mortal who has obtained the nectar of the gods.
SB 10.49.9 Does my nephew Kṛṣṇa, the Supreme Personality and the compassionate shelter of His devotees, still remember His aunt's sons? And does lotus-eyed Rāma remember them also?	SB 10.49.27 Even so, gentle Akrūra, because my unsteady heart is prejudiced by affection for my sons, these pleasing words of yours cannot remain fixed there, just as lightning cannot remain fixed in a cloud.
SB 10.49.10 Now that I am suffering in the midst of my enemies like a doe in the midst of wolves, will Kṛṣṇa come to console me and my fatherless	SB 10.49.28 Who can defy the injunctions of the Supreme Lord, who has now descended in the Yadu dynasty to diminish the earth's burden?
	SB 10.49.29 I offer my obeisances to Him, the Supreme Personality of Godhead, who creates this universe by the inconceivable activity of His material energy and then distributes the various modes of nature by entering within the creation. From Him, the meaning of whose

pastimes is unfathomable, come both the entangling cycle of birth and death and the process of deliverance from it.
SB 10.49.30 Śukadeva Gosvāmī said: Having thus apprised himself of the King's attitude, Akrūra, the descendant of Yadu, took permission from his well-wishing relatives and friends and returned to the capital of the Yādavas.
SB 10.49.31 Akrūra reported to Lord Balarāma and Lord Kṛṣṇa how Dhṛtarāṣṭra was behaving toward the Pāṇḍavas. Thus, O descendant of the Kurus, he fulfilled the purpose for which he had been sent.
SB 10.50: Kṛṣṇa Establishes the City of Dvārakā
SB 10.50.1 Śukadeva Gosvāmī said: When Kaiśa was killed, O heroic descendant of Bharata, his two queens, Asti and Prāpti, went to their father's house in great distress.
SB 10.50.2 The sorrowful queens told their father, King Jarāsandha of Magadha, all about how they had become widows.
SB 10.50.3 Hearing this odious news, O King, Jarāsandha was filled with sorrow and anger, and he began the greatest possible endeavor to rid the earth of the Yādavas.
SB 10.50.4 With a force of twenty-three <i>akṣauhīnī</i> divisions, he laid siege to the Yadu capital, Mathurā, on all sides.
SB 10.50.5, SB 10.50.6, SB 10.50.5-6 Although Lord Kṛṣṇa, the Supreme Personality of Godhead, is the original cause of this world, when He descended to the earth He played the role of a human being. Thus when He saw Jarāsandha's assembled army surrounding His city like a great ocean overflowing its shores, and when He saw how this army was striking fear into His subjects, the Lord considered what His suitable response should be according to the time, place and specific purpose of His current incarnation.
SB 10.50.7, SB 10.50.8, SB 10.50.7-8 [The Supreme Lord thought:] Since it is such a burden on the earth, I will destroy Jarāsandha's army, consisting of <i>akṣauhīnīs</i> of foot soldiers, horses, chariots and elephants, which the King of Māgadha has assembled from all subservient kings and brought together here. But Jarāsandha himself should not be killed, since in the future he will certainly assemble another army.
SB 10.50.9 This is the purpose of My present incarnation—to relieve the earth of its burden, protect the pious and kill the impious.
SB 10.50.10 I also assume other bodies to protect religion and to end irreligion whenever it flourishes in the course of time.
SB 10.50.11 [Śukadeva Gosvāmī continued:] As Lord Govinda was thinking in this way, two chariots as effulgent as the sun suddenly descended from the sky. They were complete with drivers and equipment.
SB 10.50.12 The Lord's eternal divine weapons also appeared before Him spontaneously. Seeing these, Śrī Kṛṣṇa, Lord of the senses, addressed Lord Saṅkarṣaṇa.
SB 10.50.13, SB 10.50.14, SB 10.50.13-14 [The Supreme Lord said:] My respected elder brother, see this danger which has beset Your dependents, the Yadus! And see, dear master, how Your personal chariot and favorite weapons have come before You. The purpose for which We have taken birth, My Lord, is to secure the welfare of Our devotees. Please now remove from the earth the burden of these twenty-three armies.
SB 10.50.15 After Lord Kṛṣṇa had thus invited His brother, the two Dāśarhas, Kṛṣṇa and Balarāma, wearing armor and displaying their resplendent weapons, drove out of the city in Their chariots. Only a very small contingent of soldiers accompanied Them.
SB 10.50.16 As Lord Kṛṣṇa came out of the city with Dārūka at the reins of His chariot, He blew His conchshell, and the enemy soldiers' hearts began to tremble with fear.
SB 10.50.17 Jarāsandha looked at the two of Them and said: O Kṛṣṇa, lowest of men! I do not wish to fight alone with You, since it would be a shame to fight with a mere boy. You fool who keep Yourself hidden, O murderer of Your relatives, go away! I will not fight with You.
SB 10.50.18 You, Rāma, should gather Your courage and fight with me, if You

think You can do it. You may either give up Your body when it is cut to pieces by my arrows, and thus attain to heaven, or else kill me.
SB 10.50.19 The Supreme Lord said: Real heroes do not simply boast but rather show their prowess in action. We cannot take seriously the words of one who is full of anxiety and who wants to die.
SB 10.50.20 Śukadeva Gosvāmī said: Just as the wind covers the sun with clouds or a fire with dust, the son of Jarā marched toward the two descendants of Madhu and with his huge assemblage of armies surrounded Them and Their soldiers, chariots, flags, horses and charioteers.
SB 10.50.21 The women stood in the watchtowers, palaces and high gates of the city. When they could no longer see Kṛṣṇa's and Balarāma's chariots, identified by banners marked with the emblems of Garuḍa and a palm tree, they were struck with grief and fainted.
SB 10.50.22 Seeing His army tormented by the relentless and savage rain of arrows from the massive opposing forces gathered like clouds about Him, Lord Hari twanged His excellent bow, Śārṅga, which both gods and demons worship.
SB 10.50.23 Lord Kṛṣṇa took arrows from His quiver, fixed them on the bowstring, pulled back, and released endless torrents of sharp shafts, which struck the enemy's chariots, elephants, horses and infantrymen. The Lord shooting His arrows resembled a blazing circle of fire.
SB 10.50.24 Elephants fell to the ground, their foreheads split open, cavalry horses fell with severed necks, chariots fell with their horses, flags, drivers and masters all shattered, and foot soldiers collapsed with severed arms, thighs and shoulders.
SB 10.50.25, SB 10.50.26, SB 10.50.27, SB 10.50.28, SB 10.50.25-28 On the battlefield, hundreds of rivers of blood flowed from the limbs of the humans, elephants and horses who had been cut to pieces. In these rivers arms resembled snakes; human heads, turtles; dead elephants, islands; and dead horses, crocodiles. Hands and thighs appeared like fish, human hair like waterweeds, bows like waves, and various weapons like clumps of bushes. The rivers of blood teemed with all of these.
Chariot wheels looked like terrifying whirlpools, and precious gems and ornaments resembled stones and gravel in the rushing red rivers, which aroused fear in the timid, joy in the wise. With the blows of His plow weapon the immeasurably powerful Lord Balarāma destroyed Magadhendra's military force. And though this force was as unfathomable and fearsome as an impassable ocean, for the two sons of Vasudeva, the Lords of the universe, the battle was hardly more than play.
SB 10.50.29 For Him who orchestrates the creation, maintenance and destruction of the three worlds and who possesses unlimited spiritual qualities, it is hardly amazing that He subdues an opposing party. Still, when the Lord does so, imitating human behavior, sages glorify His acts.
SB 10.50.30 Jarāsandha, with his chariot lost and all his soldiers dead, was left with only his breath. At that point Lord Balarāma forcibly seized the powerful warrior, just as one lion takes hold of another.
SB 10.50.31 With the divine noose of Varuṇa and other, mortal ropes, Balarāma began tying up Jarāsandha, who had killed so many foes. But Lord Govinda still had a purpose to fulfill through Jarāsandha, and thus He asked Balarāma to stop.
SB 10.50.32, SB 10.50.33, SB 10.50.32-33 Jarāsandha, whom fighters had highly honored, was ashamed after being released by the two Lords of the universe, and thus he decided to undergo penances. On the road, however, several kings convinced him with both spiritual wisdom and mundane arguments that he should give up his idea of self-abnegation. They told him, "Your defeat by the Yadus was simply the unavoidable reaction of your past <i>karma</i> ."
SB 10.50.34 All of his armies having been killed, and himself neglected by the Personality of Godhead, King Jarāsandha, son of Brhadratha, then sadly returned to the kingdom of the Magadhas.
SB 10.50.35-36, SB 10.50.35-36, SB 10.50.35-36 Lord Mukunda had crossed the ocean of His enemy's armies with His own military force completely intact. He received congratulations from the denizens of heaven, who showered Him with flowers. The people of Mathurā, relieved of their feverish

anxiety and filled with joy, came out to meet Him as professional bards, heralds and panegyrists sang in praise of His victory. SB 10.50.37, SB 10.50.38, SB 10.50.37-38 As the Lord entered His city, conchshells and kettledrums sounded, and many drums, horns, <i>viṇās</i> , flutes and <i>mṛdaṅgas</i> played in concert. The boulevards were sprinkled with water, there were banners everywhere, and the gateways were decorated for the celebration. The citizens were elated, and the city resounded with the chanting of Vedic hymns.
SB 10.50.39 As the women of the city affectionately looked at the Lord, their eyes wide open with love, they scattered flower garlands, yogurt, parched rice and newly grown sprouts upon Him.
SB 10.50.40 Lord Kṛṣṇa then presented to the Yadu king all the wealth that had fallen on the battlefield—namely, the countless ornaments of the dead warriors.
SB 10.50.41 Seventeen times the King of Magadha met defeat in this very way. And yet throughout these defeats he fought on with his <i>akṣauhīnī</i> divisions against the forces of the Yadu dynasty who were protected by Śrī Kṛṣṇa.
SB 10.50.42 By the power of Lord Kṛṣṇa, the Vṛṣṇis would invariably annihilate all of Jarāsandha's forces, and when all his soldiers had been killed, the King, released by his enemies, would again go away.
SB 10.50.43 Just as the eighteenth battle was about to take place, a barbarian warrior named Kālayavana, sent by Nārada, appeared on the battlefield.
SB 10.50.44 Arriving at Mathurā, this Yavana laid siege to the city with thirty million barbarian soldiers. He had never found a human rival worth fighting, but he had heard that the Vṛṣṇis were his equals.
SB 10.50.45 When Lord Kṛṣṇa and Lord Saṅkarsaṇa saw Kālayavana, Kṛṣṇa thought about the situation and said, "Ah, a great danger now threatens the Yadus from two sides.
SB 10.50.46 "This Yavana is besieging us already, and the mighty King of Magadha will soon arrive here, if not today then tomorrow or the next day.
SB 10.50.47 "If powerful Jarāsandha comes while We two are busy fighting Kālayavana, Jarāsandha may kill Our relatives or else take them away to his capital.
SB 10.50.48 "Therefore We will immediately construct a fortress that no human force can penetrate. Let Us settle our family members there and then kill the barbarian king."
SB 10.50.49 After thus discussing the matter with Balarāma, the Supreme Personality of Godhead had a fortress twelve <i>yojanas</i> in circumference built within the sea. Inside that fort He had a city built containing all kinds of wonderful things.
SB 10.50.50, SB 10.50.51, SB 10.50.52, SB 10.50.53, SB 10.50.50-53 In the construction of that city could be seen the full scientific knowledge and architectural skill of Viśvakarmā. There were wide avenues, commercial roads and courtyards laid out on ample plots of land; there were splendid parks, and also gardens stocked with trees and creepers from the heavenly planets. The gateway towers were topped with golden turrets touching the sky, and their upper levels were fashioned of crystal quartz. The gold-covered houses were adorned in front with golden pots and on top with jeweled roofs, and their floors were inlaid with precious emeralds. Beside the houses stood treasury buildings, warehouses, and stables for fine horses, all built of silver and brass. Each residence had a watchtower, and also a temple for its household deity. Filled with citizens of all four social orders, the city was especially beautified by the palaces of Śrī Kṛṣṇa, the Lord of the Yadus.
SB 10.50.54 Lord Indra brought Śrī Kṛṣṇa the Sudharmā assembly hall, standing within which a mortal man is not subject to the laws of mortality. Indra also gave the <i>pārijāta</i> tree.
SB 10.50.55 Lord Varuṇa offered horses as swift as the mind, some of which were pure dark-blue, others white. The treasurer of the demigods, Kuvera, gave his eight mystic treasures, and the rulers of various planets each presented their own opulences.
SB 10.50.56

The Supreme Lord having come to the earth, O King, these demigods now offered Him whatever powers of control He had previously delegated to them for the exercise of their particular authority. SB 10.50.57 After transporting all His subjects to the new city by the power of His mystic Yogamāyā, Lord Kṛṣṇa consulted with Lord Balarāma, who had remained in Mathurā to protect it. Then, wearing a garland of lotuses but bearing no weapons, Lord Kṛṣṇa went out of Mathurā by its main gate.
SB 10.51: The Deliverance of Mucukunda SB 10.51.1, SB 10.51.2, SB 10.51.3, SB 10.51.4, SB 10.51.5, SB 10.51.6, SB 10.51.1-6 Śukadeva Gosvāmī said: Kālayavana saw the Lord come out from Mathurā like the rising moon. The Lord was most beautiful to behold, with His dark-blue complexion and yellow silk garment. Upon His chest He bore the mark of Śrīvatsa, and the Kaustubha gem adorned His neck. His four arms were sturdy and long. He displayed His ever-joyful lotuslike face, with eyes pink like lotuses, beautifully effulgent cheeks, a pristine smile and glittering shark-shaped earrings. The barbarian thought, "This person must indeed be Vāsudeva, since He possesses the characteristics Nārada mentioned: He is marked with Śrīvatsa, He has four arms, His eyes are like lotuses, He wears a garland of forest flowers, and He is extremely handsome. He cannot be anyone else. Since He goes on foot and unarmed, I will fight Him without weapons." Resolving thus, he ran after the Lord, who turned His back and ran away. Kālayavana hoped to catch Lord Kṛṣṇa, though great mystic yogīs cannot attain Him.
SB 10.51.7 Appearing virtually within reach of Kālayavana's hands at every moment, Lord Hari led the King of the Yavanas far away to a mountain cave.
SB 10.51.8 While chasing the Lord, the Yavana cast insults at Him, saying "You took birth in the Yadu dynasty. It's not proper for You to run away!" But still Kālayavana could not reach Lord Kṛṣṇa, because his sinful reactions had not been cleansed away.
SB 10.51.9 Although insulted in this way, the Supreme Lord entered the mountain cave. Kālayavana also entered, and there he saw another man lying asleep.
SB 10.51.10 "So, after leading me such a long distance, now He is lying here like some saint!" Thus thinking the sleeping man to be Lord Kṛṣṇa, the deluded fool kicked him with all his strength.
SB 10.51.11 The man awoke after a long sleep and slowly opened his eyes. Looking all about, he saw Kālayavana standing beside him.
SB 10.51.12 The awakened man was angry and cast his glance at Kālayavana, whose body burst into flames. In a single moment, O King Parikṣit, Kālayavana was burnt to ashes.
SB 10.51.13 King Parikṣit said: Who was that person, O brāhmaṇa? To which family did he belong, and what were his powers? Why did that destroyer of the barbarian lie down to sleep in the cave, and whose son was he?
SB 10.51.14 Śukadeva Gosvāmī said: Mucukunda was the name of this great personality, who was born in the Ikṣvāku dynasty as the son of Māndhātā. He was devoted to brahminical culture and always true to his vow in battle.
SB 10.51.15 Begged by Indra and the other demigods to help protect them when they were terrorized by the demons, Mucukunda defended them for a long time.
SB 10.51.16 When the demigods obtained Kārttikeya as their general, they told Mucukunda, "O King, you may now give up your troublesome duty of guarding us.
SB 10.51.17 "Abandoning an unopposed kingdom in the world of men, O valiant one, you neglected all your personal desires while engaged in protecting us.
SB 10.51.18 "The children, queens, relatives, ministers, advisers and subjects who were your contemporaries are no longer alive. They have all been swept away by time.
SB 10.51.19

"Inexhaustible time, stronger than the strong, is the Supreme Personality of Godhead Himself. Like a herdsman moving his animals along, He moves mortal creatures as His pastime.
SB 10.51.20 "All good fortune to you! Now please choose a benediction from us—anything but liberation, since only the infallible Supreme Lord, Viṣṇu, can bestow that."
SB 10.51.21 Addressed thus, King Mucukunda took his respectful leave of the demigods and went to a cave, where he lay down to enjoy the sleep they had granted him.
SB 10.51.22 After the Yavana was burnt to ashes, the Supreme Lord, chief of the Sātvatas, revealed Himself to the wise Mucukunda.
SB 10.51.23, SB 10.51.24, SB 10.51.25, SB 10.51.26, SB 10.51.23-26 As he gazed at the Lord, King Mucukunda saw that He was dark blue like a cloud, had four arms, and wore a yellow silk garment. On His chest He bore the Śrīvatsa mark and on His neck the brilliantly glowing Kaustubha gem. Adorned with a Vaijayanti garland, the Lord displayed His handsome, peaceful face, which attracts the eyes of all mankind with its shark-shaped earrings and affectionately smiling glance. The beauty of His youthful form was unexcelled, and He moved with the nobility of an angry lion. The highly intelligent King was overwhelmed by the Lord's effulgence, which showed Him to be invincible. Expressing his uncertainty, Mucukunda hesitantly questioned Lord Kṛṣṇa as follows.
SB 10.51.27 Śrī Mucukunda said: Who are You who have come to this mountain cave in the forest, having walked on the thorny ground with feet as soft as lotus petals?
SB 10.51.28 Perhaps You are the potency of all potent beings. Or maybe You are the powerful god of fire, or the sun-god, the moon-god, the King of heaven or the ruling demigod of some other planet.
SB 10.51.29 I think You are the Supreme Personality among the three chief gods, since You drive away the darkness of this cave as a lamp dispels darkness with its light.
SB 10.51.30 O best among men, if You like, please truly describe Your birth, activities and lineage to us, who are eager to hear.
SB 10.51.31 As for ourselves, O tiger among men, we belong to a family of fallen <i>kṣatriyas</i> , descendants of King Ikṣvāku. My name is Mucukunda, my Lord, and I am the son of Yauvanāśva.
SB 10.51.32 I was fatigued after remaining awake for a long time, and my senses were overwhelmed by sleep. Thus I slept comfortably here in this solitary place until, just now, someone woke me.
SB 10.51.33 The man who woke me was burned to ashes by the reaction of his sins. Just then I saw You, possessing a glorious appearance and the power to chastise Your enemies.
SB 10.51.34 Your unbearably brilliant effulgence overwhelms our strength, and thus we cannot fix our gaze upon You. O exalted one, You are to be honored by all embodied beings.
SB 10.51.35 [Śukadeva Gosvāmī continued:] Thus addressed by the King, the Supreme Personality of Godhead, origin of all creation, smiled and then replied to him in a voice as deep as the rumbling of clouds.
SB 10.51.36 The Supreme Lord said: My dear friend, I have taken thousands of births, lived thousands of lives and accepted thousands of names. In fact My births, activities and names are limitless, and thus even I cannot count them.
SB 10.51.37 After many lifetimes someone might count the dust particles on the earth, but no one can ever finish counting My qualities, activities, names and births.
SB 10.51.38 O King, the greatest sages enumerate My births and activities, which take place throughout the three phases of time, but never do they reach the end of them.
SB 10.51.39, SB 10.51.40, SB 10.51.39-40 Nonetheless, O friend, I will tell you about My current birth, name and activities. Kindly hear. Some time ago, Lord Brahmā requested Me to protect religious principles and destroy the demons who were burdening the earth. Thus I descended in the Yadu dynasty, in the home of Anakadundubhi. Indeed, because I am the son of Vasudeva,

people call Me Vāsudeva.
SB 10.51.41 I have killed Kālanemi, reborn as Kaiṁsa, as well as Pralamba and other enemies of the pious. And now, O King, this barbarian has been burnt to ashes by your piercing glance.
SB 10.51.42 Since in the past you repeatedly prayed to Me, I have personally come to this cave to show you mercy, for I am affectionately inclined to My devotees.
SB 10.51.43 Now choose some benedictions from Me, O saintly King. I will fulfill all your desires. One who has satisfied Me need never again lament.
SB 10.51.44 Śukadeva Gosvāmī said: Mucukunda bowed down to the Lord when he heard this. Remembering the words of the sage Garga, he joyfully recognized Kṛṣṇa to be the Supreme Lord, Nārāyaṇa. The King then addressed Him as follows.
SB 10.51.45 Śrī Mucukunda said: O Lord, the people of this world, both men and women, are bewildered by Your illusory energy. Unaware of their real benefit, they do not worship You but instead seek happiness by entangling themselves in family affairs, which are actually sources of misery.
SB 10.51.46 That person has an impure mind who, despite having somehow or other automatically obtained the rare and highly evolved human form of life, does not worship Your lotus feet. Like an animal that has fallen into a blind well, such a person has fallen into the darkness of a material home.
SB 10.51.47 I have wasted all this time, O unconquerable one, becoming more and more intoxicated by my domain and opulence as an earthly king. Misidentifying the mortal body as the self, becoming attached to children, wives, treasury and land, I suffered endless anxiety.
SB 10.51.48 With deep arrogance I took myself to be the body, which is a material object like a pot or a wall. Thinking myself a god among men, I traveled the earth surrounded by my charioteers, elephants, cavalry, foot soldiers and generals, disregarding You in my deluding pride.
SB 10.51.49 A man obsessed with thoughts of what he thinks needs to be done, intensely greedy, and delighting in sense enjoyment is suddenly confronted by You, who are ever alert. Like a hungry snake licking its fangs before a mouse, You appear before him as death.
SB 10.51.50 The body that at first rides high on fierce elephants or chariots adorned with gold and is known by the name "king" is later, by Your invincible power of time, called "feces," "worms," or "ashes."
SB 10.51.51 Having conquered the entire circle of directions and being thus free of conflict, a man sits on a splendid throne, receiving praise from leaders who were once his equals. But when he enters the women's chambers, where sex pleasure is found, he is led about like a pet animal, O Lord.
SB 10.51.52 A king who desires even greater power than he already has strictly performs his duties, carefully practicing austerity and forgoing sense enjoyment. But he whose urges are so rampant, thinking "I am independent and supreme," cannot attain happiness.
SB 10.51.53 When the material life of a wandering soul has ceased, O Acyuta, he may attain the association of Your devotees. And when he associates with them, there awakens in him devotion unto You, who are the goal of the devotees and the Lord of all causes and their effects.
SB 10.51.54 My Lord, I think You have shown me mercy, since my attachment to my kingdom has spontaneously ceased. Such freedom is prayed for by saintly rulers of vast empires who desire to enter the forest for a life of solitude.
SB 10.51.55 O all-powerful one, I desire no boon other than service to Your lotus feet, the boon most eagerly sought by those free of material desire. O Hari, what enlightened person who worships You, the giver of liberation, would choose a boon that causes his own bondage?
SB 10.51.56 Therefore, O Lord, having put aside all objects of material desire, which are bound to the modes of passion, ignorance and goodness, I am approaching You, the Supreme Personality of Godhead, for shelter. You are not covered by mundane designations; rather, You

are the Supreme Absolute Truth, full in pure knowledge and transcendental to the material modes.
SB 10.51.57 For so long I have been pained by troubles in this world and have been burning with lamentation. My six enemies are never satiated, and I can find no peace. Therefore, O giver of shelter, O Supreme Soul, please protect me. O Lord, in the midst of danger I have by good fortune approached Your lotus feet, which are the truth and which thus make one fearless and free of sorrow.
SB 10.51.58 The Supreme Lord said: O emperor, great ruler, your mind is pure and potent. Though I enticed You with benedictions, your mind was not overcome by material desires.
SB 10.51.59 Understand that I enticed you with benedictions just to prove that you would not be deceived. The intelligence of My unalloyed devotees is never diverted by material blessings.
SB 10.51.60 The minds of nondevotees who engage in such practices as <i>prāṇāyama</i> are not fully cleansed of material desires. Thus, O King, material desires are again seen to arise in their minds.
SB 10.51.61 Wander this earth at will, with your mind fixed on Me. May you always possess such unflinching devotion for Me.
SB 10.51.62 Because you followed the principles of a <i>kṣatriya</i> , you killed living beings while hunting and performing other duties. You must vanquish the sins thus incurred by carefully executing penances while remaining surrendered to Me.
SB 10.51.63 O King, in your very next life you will become an excellent <i>brāhmaṇa</i> , the greatest well-wisher of all creatures, and certainly come to Me alone.
SB 10.52: Rukmiṇī's Message to Lord Kṛṣṇa
SB 10.52.1 Śukadeva Gosvāmī said: My dear King, thus graced by Lord Kṛṣṇa, Mucukunda circumambulated Him and bowed down to Him. Then Mucukunda, the beloved descendant of Ikṣvāku, exited through the mouth of the cave.
SB 10.52.2 Seeing that the size of all the human beings, animals, trees and plants was severely reduced, and thus realizing that the age of Kali was at hand, Mucukunda left for the north.
SB 10.52.3 The sober King, beyond material association and free of doubt, was convinced of the value of austerity. Absorbing his mind in Lord Kṛṣṇa, he came to Gandhamādana Mountain.
SB 10.52.4 There he arrived at Badarikāśrama, the abode of Lord Nara-Nārāyaṇa, where, remaining tolerant of all dualities, he peacefully worshiped the Supreme Lord Hari by performing severe austerities.
SB 10.52.5 The Lord returned to Mathurā, which was still surrounded by Yavanas. Then He destroyed the army of barbarians and began taking their valuables to Dvārakā.
SB 10.52.6 As the wealth was being carried by oxen and men under Lord Kṛṣṇa's direction, Jarāsandha appeared at the head of twenty-three armies.
SB 10.52.7 O King, seeing the fierce waves of the enemy's army, the two Mādhas, imitating human behavior, ran swiftly away.
SB 10.52.8 Abandoning the abundant riches, fearless but feigning fear, They went many <i>yojanas</i> on Their lotuslike feet.
SB 10.52.9 When he saw Them fleeing, powerful Jarāsandha laughed loudly and then pursued Them with charioteers and foot soldiers. He could not understand the exalted position of the two Lords.
SB 10.52.10 Apparently exhausted after fleeing a long distance, the two Lords climbed a high mountain named Pravaṛṣaṇa, upon which Lord Indra showers incessant rain.
SB 10.52.11 Although he knew They were hiding on the mountain, Jarāsandha could find no trace of Them. Therefore, O King, he placed firewood on all sides and set the mountain ablaze.
SB 10.52.12 The two of Them then suddenly jumped from the burning

mountain, which was eleven <i>yojanas</i> high, and fell to the ground.
SB 10.52.13 Unseen by Their opponent or his followers, O King, those two most exalted Yadus returned to Their city of Dvārakā, which had the ocean as a protective moat.
SB 10.52.14 Jarāsandha, moreover, mistakenly thought that Balarāma and Keśava had burned to death in the fire. Thus he withdrew his vast military force and returned to the Magadha kingdom.
SB 10.52.15 As ordered by Lord Brahmā, Raivata, the opulent ruler of Ānarta, gave Lord Balarāma his daughter Raivatī in marriage. This has already been discussed.
SB 10.52.16, SB 10.52.17, SB 10.52.16-17 O hero among the Kurus, the Supreme Lord Himself, Govinda, married Bhīsmaka's daughter, Vaidarbhī, who was a direct expansion of the goddess of fortune. The Lord did this by her desire, and in the process He beat down Śālva and other kings who took Śiśupāla's side. Indeed, as everyone watched, Śrī Kṛṣṇa took Rukmiṇī just as Garuḍa boldly stole nectar from the demigods.
SB 10.52.18 King Parikṣit said: The Supreme Lord married Rukmiṇī, the beautiful-faced daughter of Bhīsmaka, in the Rākṣasa style—or so I have heard.
SB 10.52.19 My lord, I wish to hear how the immeasurably powerful Lord Kṛṣṇa took away His bride while defeating such kings as Māgadha and Śālva.
SB 10.52.20 What experienced listener, O <i>brāhmaṇa</i> , could ever grow satiated while listening to the pious, charming and ever-fresh topics of Lord Kṛṣṇa, which cleanse away the world's contamination?
SB 10.52.21 Śrī Bādārāyaṇī said: There was a king named Bhīsmaka, the powerful ruler of Vidarbha. He had five sons and one daughter of lovely countenance.
SB 10.52.22 Rukmī was the first-born son, followed by Rukmaratha, Rukmabāhu, Rukmakeśa and Rukmamālī. Their sister was the exalted Rukmiṇī.
SB 10.52.23 Hearing of the beauty, prowess, transcendental character and opulence of Mukunda from visitors to the palace who sang His praises, Rukmiṇī decided that He would be the perfect husband for her.
SB 10.52.24 Lord Kṛṣṇa knew that Rukmiṇī possessed intelligence, auspicious bodily markings, beauty, proper behavior and all other good qualities. Concluding that she would be an ideal wife for Him, He made up His mind to marry her.
SB 10.52.25 Because Rukmī envied the Lord, O King, he forbade his family members to give his sister to Kṛṣṇa, although they wanted to. Instead, Rukmī decided to give Rukmiṇī to Śiśupāla.
SB 10.52.26 Dark-eyed Vaidarbhī was aware of this plan, and it deeply upset her. Analyzing the situation, she quickly sent a trustworthy <i>brāhmaṇa</i> to Kṛṣṇa.
SB 10.52.27 Upon reaching Dvārakā, the <i>brāhmaṇa</i> was brought inside by the gatekeepers and saw the primeval Personality of Godhead sitting on a golden throne.
SB 10.52.28 Seeing the <i>brāhmaṇa</i> , Śrī Kṛṣṇa, Lord of the <i>brāhmaṇas</i> , came down from His throne and seated him. Then the Lord worshiped him just as He Himself is worshiped by the demigods.
SB 10.52.29 After the <i>brāhmaṇa</i> had eaten and rested, Śrī Kṛṣṇa, the goal of saintly devotees, came forward, and while massaging the <i>brāhmaṇa</i> 's feet with His own hands, He patiently questioned him as follows.
SB 10.52.30 [The Supreme Lord said:] O best of exalted <i>brāhmaṇas</i> , are your religious practices, sanctioned by senior authorities, proceeding without great difficulty? Is your mind always fully satisfied?
SB 10.52.31 When a <i>brāhmaṇa</i> is satisfied with whatever comes his way and does not fall away from his religious duties, those very religious principles become his desire cow, fulfilling all his wishes.
SB 10.52.32 An unsatisfied <i>brāhmaṇa</i> wanders restlessly from one planet to another, even if he becomes King of heaven. But a satisfied

<i>brāhmaṇa</i> , though he may possess nothing, rests peacefully, all his limbs free of distress.
SB 10.52.33 I repeatedly bow My head in respect to those <i>brāhmaṇas</i> who are satisfied with their lot. Saintly, prideless and peaceful, they are the best well-wishers of all living beings.
SB 10.52.34 O <i>brāhmaṇa</i> , is your King attending to your welfare? Indeed, that king in whose country the citizens are happy and protected is very dear to Me.
SB 10.52.35 Whence have you come, crossing the impassable sea, and for what purpose? Explain all this to Us if it is not a secret, and tell Us what We may do for you.
SB 10.52.36 Thus questioned by the Supreme Personality of Godhead, who incarnates to perform His pastimes, the <i>brāhmaṇa</i> told Him everything.
SB 10.52.37 Śrī Rukmiṇī said [in her letter, as read by the <i>brāhmaṇa</i>]: O beauty of the worlds, having heard of Your qualities, which enter the ears of those who hear and remove their bodily distress, and having also heard of Your beauty, which fulfills all the visual desires of those who see, I have fixed my shameless mind upon You, O Kṛṣṇa.
SB 10.52.38 O Mukunda, You are equal only to Yourself in lineage, character, beauty, knowledge, youthfulness, wealth and influence. O lion among men, You delight the minds of all mankind. What aristocratic, sober-minded and marriageable girl of a good family would not choose You as her husband when the proper time has come?
SB 10.52.39 Therefore, my dear Lord, I have chosen You as my husband, and I surrender myself to You. Please come swiftly, O almighty one, and make me Your wife. My dear lotus-eyed Lord, let Śiśupāla never touch the hero's portion like a jackal stealing the property of a lion.
SB 10.52.40 If I have sufficiently worshiped the Supreme Personality of Godhead by pious works, sacrifices, charity, rituals and vows, and also by worshiping the demigods, <i>brāhmaṇas</i> and <i>gurus</i> , then may Gadāgraja come and take my hand, and not Damaghoṣa's son or anyone else.
SB 10.52.41 O unconquerable one, tomorrow when my marriage ceremony is about to begin, You should arrive unseen in Vidarbha and surround Yourself with the leaders of Your army. Then crush the forces of Caidya and Magadhendra and marry me in the Rākṣasa style, winning me with Your valor.
SB 10.52.42 Since I will be staying within the inner chambers of the palace, You may wonder, "How can I carry you away without killing some of your relatives?" But I shall tell You a way: On the day before the marriage there is a grand procession to honor the royal family's deity, and in this procession the new bride goes outside the city to visit Goddess Girijā.
SB 10.52.43 O lotus-eyed one, great souls like Lord Śiva hanker to bathe in the dust of Your lotus feet and thereby destroy their ignorance. If I cannot obtain Your mercy, I shall simply give up my vital force, which will have become weak from the severe penances I will perform. Then, after hundreds of lifetimes of endeavor, I may obtain Your mercy.
SB 10.52.44 The <i>brāhmaṇa</i> said: This is the confidential message I have brought with me, O Lord of the Yadus. Please consider what must be done in these circumstances, and do it at once.
SB 10.53: Kṛṣṇa Kidnaps Rukmiṇī
SB 10.53.1 Śukadeva Gosvāmī said: Thus hearing the confidential message of Princess Vaidarbhī, Lord Yadunandana took the <i>brāhmaṇa</i> 's hand and, smiling, spoke to him as follows.
SB 10.53.2 The Supreme Lord said: Just as Rukmiṇī's mind is fixed on Me, My mind is fixed on her. I can't even sleep at night. I know that Rukmi, out of envy, has forbidden our marriage.
SB 10.53.3 She has dedicated herself exclusively to Me, and her beauty is flawless. I will bring her here after thrashing those worthless kings in battle, just as one brings a blazing flame out of firewood.
SB 10.53.4 Śukadeva Gosvāmī said: Lord Madhusūdana also understood the

exact lunar time for Rukmiṇī's wedding. Thus He told His driver, "Dāruka, ready My chariot immediately."
SB 10.53.5 Dāruka brought the Lord's chariot, yoked with the horses named Śaibya, Sugrīva, Meghapuṣpa and Balāhaka. He then stood before Lord Kṛṣṇa with joined palms.
SB 10.53.6 Lord Śauri mounted His chariot and had the <i>brāhmaṇa</i> do likewise. Then the Lord's swift horses took them from the Ānarta district to Vidarbha in a single night.
SB 10.53.7 King Bhīṣmaka, the master of Kuṇḍina, having succumbed to the sway of affection for his son, was about to give his daughter to Śiśupāla. The King saw to all the required preparations.
SB 10.53.8, SB 10.53.9, SB 10.53.8-9 The king had the main avenues, commercial roads and intersections thoroughly cleaned and then sprinkled with water, and he also had the city decorated with triumphant archways and multicolored banners on poles. The men and women of the city, arrayed in spotless raiment and anointed with fragrant sandalwood paste, wore precious necklaces, flower garlands and jeweled ornaments, and their opulent homes were filled with the aroma of <i>aguru</i> .
SB 10.53.10 O King, in accordance with prescribed rituals, Mahārāja Bhīṣmaka worshiped the forefathers, demigods and <i>brāhmaṇas</i> , feeding them all properly. Then He had the traditional <i>mantras</i> chanted for the well-being of the bride.
SB 10.53.11 The bride cleaned her teeth and bathed, after which she put on the auspicious wedding necklace. Then she was dressed in brand-new upper and lower garments and adorned with most excellent jeweled ornaments.
SB 10.53.12 The best of <i>brāhmaṇas</i> chanted <i>mantras</i> of the <i>Ṛg</i> , <i>Sāma</i> and <i>Yajur Vedas</i> for the bride's protection, and the priest learned in the <i>Atharva Veda</i> offered oblations to pacify the controlling planets.
SB 10.53.13 Outstanding in his knowledge of regulative principles, the King rewarded the <i>brāhmaṇas</i> with gold, silver, clothing, cows and sesame seeds mixed with raw sugar.
SB 10.53.14 Rājā Damaghoṣa, lord of Cedi, had also engaged <i>brāhmaṇas</i> expert in chanting <i>mantras</i> to perform all rituals necessary to assure his son's prosperity.
SB 10.53.15 King Damaghoṣa traveled to Kuṇḍina accompanied by armies of elephants exuding <i>mada</i> , chariots hung with golden chains, and numerous cavalry and infantry soldiers.
SB 10.53.16 Bhīṣmaka, the lord of Vidarbha, came out of the city and met King Damaghoṣa, offering him tokens of respect. Bhīṣmaka then settled Damaghoṣa in a residence especially constructed for the occasion.
SB 10.53.17 Śiśupāla's supporters—Śālva, Jarāsandha, Dantavakra and Vidūratha—all came, along with Pauṇḍraka and thousands of other kings.
SB 10.53.18, SB 10.53.19, SB 10.53.18-19 To secure the bride for Śiśupāla, the kings who envied Kṛṣṇa and Balarāma came to the following decision among themselves: "If Kṛṣṇa comes here with Balarāma and the other Yadus to steal the bride, we shall band together and fight Him." Thus those envious kings went to the wedding with their entire armies and a full complement of military conveyances.
SB 10.53.20, SB 10.53.21, SB 10.53.20-21 When Lord Balarāma heard about these preparations of the inimical kings and how Lord Kṛṣṇa had set off alone to steal the bride, He feared that a fight would ensue. Immersed in affection for His brother, He hurried to Kuṇḍina with a mighty army consisting of infantry and of soldiers riding on elephants, horses and chariots.
SB 10.53.22 The lovely daughter of Bhīṣmaka anxiously awaited the arrival of Kṛṣṇa, but when she did not see the <i>brāhmaṇa</i> return she thought as follows.
SB 10.53.23 [Princess Rukmiṇī thought:] Alas, my wedding is to take place when the night ends! How unlucky I am! Lotus-eyed Kṛṣṇa does not come. I don't know why. And even the <i>brāhmaṇa</i> messenger has not yet returned.
SB 10.53.24 Perhaps the faultless Lord, even while preparing to come here, saw

something contemptible in me and therefore has not come to take my hand.
SB 10.53.25 I am extremely unfortunate, for the creator is not favorably disposed toward me, nor is the great Lord Śiva. Or perhaps Śiva's wife, Devī, who is known as Gaurī, Rudrānī, Girijā and Satī, has turned against me.
SB 10.53.26 As she thought in this way, the young maiden, whose mind had been stolen by Kṛṣṇa, closed her tear-filled eyes, remembering that there was still time.
SB 10.53.27 O King, as the bride thus awaited the arrival of Govinda, she felt a twitch in her left thigh, arm and eye. This was a sign that something desirable would happen.
SB 10.53.28 Just then the purest of learned <i>brāhmaṇas</i> , following Kṛṣṇa's order, came to see the divine Princess Rukmiṇī within the inner chambers of the palace.
SB 10.53.29 Noting the <i>brāhmaṇa</i> 's joyful face and serene movements, saintly Rukmiṇī, who could expertly interpret such symptoms, inquired from him with a pure smile.
SB 10.53.30 The <i>brāhmaṇa</i> announced to her the arrival of Lord Yadunandana and relayed the Lord's promise to marry her.
SB 10.53.31 Princess Vaidarbhī was overjoyed to learn of Kṛṣṇa's arrival. Not finding anything at hand suitable to offer the <i>brāhmaṇa</i> , she simply bowed down to him.
SB 10.53.32 The King, upon hearing that Kṛṣṇa and Balarāma had come and were eager to witness his daughter's wedding, went forth with abundant offerings to greet Them as music resounded.
SB 10.53.33 Presenting Them with <i>madhu-parka</i> , new clothing and other desirable gifts, he worshiped Them according to standard rituals.
SB 10.53.34 Generous King Bhīṣmaka arranged opulent accommodations for the two Lords, and also for Their army and entourage. In this way he afforded Them proper hospitality.
SB 10.53.35 Thus it was that Bhīṣmaka gave all desirable things to the kings who had assembled for the occasion, honoring them as befitted their political power, age, physical prowess and wealth.
SB 10.53.36 When the residents of Vidarbha-pura heard that Lord Kṛṣṇa had come, they all went to see Him. With the cupped palms of their eyes they drank the honey of His lotus face.
SB 10.53.37 [The people of the city said:] Rukmiṇī, and no one else, deserves to become His wife, and He also, possessing such flawless beauty, is the only suitable husband for Princess Bhaiṣmī.
SB 10.53.38 May Acyuta, the creator of the three worlds, be satisfied with whatever pious work we may have done and show His mercy by taking the hand of Vaidarbhī.
SB 10.53.39 Bound by their swelling love, the city's residents spoke in this way. Then the bride, protected by guards, left the inner palace to visit the temple of Ambikā.
SB 10.53.40, SB 10.53.41, SB 10.53.40-41 Rukmiṇī silently went out on foot to see the lotus feet of the deity Bhavānī. Accompanied by her mothers and girlfriends and protected by the King's valiant soldiers, who held their upraised weapons at the ready, she simply absorbed her mind in the lotus feet of Kṛṣṇa. And all the while <i>mṛdaṅgas</i> , conchshells, <i>paṇavas</i> , horns and other instruments resounded.
SB 10.53.42, SB 10.53.43, SB 10.53.42-43 Behind the bride followed thousands of prominent courtesans bearing various offerings and presents, along with well-adorned <i>brāhmaṇas</i> ' wives singing and reciting prayers and bearing gifts of garlands, scents, clothing and jewelry. There were also professional singers, musicians, bards, chroniclers and heralds.
SB 10.53.44 Upon reaching the goddess's temple, Rukmiṇī first washed her lotus feet and hands and then sipped water for purification. Thus sanctified and peaceful, she came into the presence of mother Ambikā.
SB 10.53.45

The older wives of <i>brāhmaṇas</i> , expert in the knowledge of rituals, led young Rukmiṇī in offering respects to Bhavānī, who appeared with her consort, Lord Bhava.
SB 10.53.46 [Princess Rukmiṇī prayed:] O mother Ambikā, wife of Lord Śiva, I repeatedly offer my obeisances unto you, together with your children. May Lord Kṛṣṇa become my husband. Please grant this!
SB 10.53.47, SB 10.53.48, SB 10.53.47-48 Rukmiṇī worshiped the goddess with water, scents, whole grains, incense, clothing, garlands, necklaces, jewelry and other prescribed offerings and gifts, and also with arrays of lamps. The married <i>brāhmaṇa</i> women each performed worship simultaneously with the same items, also offering savories and cakes, prepared betel nut, sacred threads, fruit and sugar-cane juice.
SB 10.53.49 The ladies gave the bride the remnants of the offerings and then blessed her. She in turn bowed down to them and the deity and accepted the remnants as <i>prasādam</i> .
SB 10.53.50 The princess then gave up her vow of silence and left the Ambikā temple, holding on to a maidservant with her hand, which was adorned with a jeweled ring.
SB 10.53.51, SB 10.53.52, SB 10.53.53, SB 10.53.54, SB 10.53.55, SB 10.53.51-55 Rukmiṇī appeared as enchanting as the Lord's illusory potency, who enchants even the sober and grave. Thus the kings gazed upon her virgin beauty, her shapely waist, and her lovely face adorned with earrings. Her hips were graced with a jewel-studded belt, her breasts were just budding, and her eyes seemed apprehensive of her encroaching locks of hair. She smiled sweetly, her jasmine-bud teeth reflecting the glow of her <i>bimba</i> -red lips. As she walked with the motions of a royal swan, the effulgence of her tinkling ankle bells beautified her feet. Seeing her, the assembled heroes were totally bewildered. Lust tore at their hearts. Indeed, when the kings saw her broad smile and shy glance, they became stupefied, dropped their weapons and fell unconscious to the ground from their elephants, chariots and horses. On the pretext of the procession, Rukmiṇī displayed her beauty for Kṛṣṇa alone. Slowly she advanced the two moving lotus-whorls of her feet, awaiting the arrival of the Supreme Lord. With the fingernails of her left hand she pushed some strands of hair away from her face and shyly looked from the corners of her eyes at the kings standing before her. At that moment she saw Kṛṣṇa. Then, while His enemies looked on, the Lord seized the princess, who was eager to mount His chariot.
SB 10.53.56 Lifting the princess onto His chariot, whose flag bore the emblem of Garuḍa, Lord Mādhava drove back the circle of kings. With Balarāma in the lead, He slowly exited, like a lion removing his prey from the midst of jackals.
SB 10.53.57 The kings inimical to the Lord, headed by Jarāsandha, could not tolerate this humiliating defeat. They exclaimed, "Oh, damn us! Though we are mighty archers, mere cowherds have stolen our honor, just as puny animals might steal the honor of lions!"
SB 10.54: The Marriage of Kṛṣṇa and Rukmiṇī
SB 10.54.1 Śukadeva Gosvāmī said: Having thus spoken, all those infuriated kings donned their armor and mounted their conveyances. Each king, bow in hand, was surrounded by his own army as he went after Lord Kṛṣṇa.
SB 10.54.2 The commanders of the Yādava army, seeing the enemy racing to attack, turned to face them and stood firm, O King, twanging their bows.
SB 10.54.3 Mounted on the backs of horses, the shoulders of elephants and the seats of chariots, the enemy kings, expert with weapons, rained down arrows upon the Yādus like clouds pouring rain on mountains.
SB 10.54.4 Slender-waisted Rukmiṇī, seeing her Lord's army covered by torrents of arrows, shyly looked at His face with fear-stricken eyes.
SB 10.54.5 In response the Lord laughed and assured her, "Do not be afraid, beautiful-eyed one. This enemy force is about to be destroyed by your soldiers."
SB 10.54.6 The heroes of the Lord's army, headed by Gada and Saṅkarṣaṇa, could not tolerate the aggression of the opposing kings. Thus with iron arrows they began to strike down the enemy's horses, elephants

and chariots.
SB 10.54.7 The heads of soldiers fighting on chariots, horses and elephants fell to the ground by the millions; some heads wore earrings and helmets, others turbans.
SB 10.54.8 Lying all around were thighs, legs and fingerless hands, along with hands clutching swords, clubs and bows, and also the heads of horses, donkeys, elephants, camels, wild asses and humans.
SB 10.54.9 Seeing their armies being struck down by the Vṛṣṇis, who were eager for victory, the kings headed by Jarāsandha were discouraged and left the battlefield.
SB 10.54.10 The kings approached Śiśupāla, who was disturbed like a man who has lost his wife. His complexion was drained of color, his enthusiasm was gone, and his face appeared dried up. The kings spoke to him as follows.
SB 10.54.11 [Jarāsandha said:] Listen, Śiśupāla, O tiger among men, give up your depression. After all, embodied beings' happiness and unhappiness is never seen to be permanent, O King.
SB 10.54.12 Just as a puppet in the form of a woman dances by the desire of the puppeteer, so this world, controlled by the Supreme Lord, struggles in both happiness and misery.
SB 10.54.13 In battle with Kṛṣṇa I and my twenty-three armies lost seventeen times; only once did I defeat Him.
SB 10.54.14 But still I never lament or rejoice, because I know this world is driven by time and fate.
SB 10.54.15 And now all of us, great commanders of military leaders, have been defeated by the Yadus and their small entourage, who are protected by Kṛṣṇa.
SB 10.54.16 Now our enemies have conquered because time favors them, but in the future, when time is auspicious for us, we shall conquer.
SB 10.54.17 Śukadeva Gosvāmī said: Thus persuaded by his friends, Śiśupāla took his followers and went back to his capital. The surviving warriors also returned to their respective cities.
SB 10.54.18 Powerful Rukmī, however, was especially envious of Kṛṣṇa. He could not bear the fact that Kṛṣṇa had carried off his sister to marry her in the Rākṣasa style. Thus he pursued the Lord with an entire military division.
SB 10.54.19, SB 10.54.20, SB 10.54.19-20 Frustrated and enraged, mighty-armed Rukmī, dressed in armor and wielding his bow, had sworn before all the kings, "I shall not again enter Kuṇḍina if I do not kill Kṛṣṇa in battle and bring Rukmiṇī back with me. I swear this to you."
SB 10.54.21 Having said this, he had mounted his chariot and told his charioteer, "Drive the horses quickly to where Kṛṣṇa is. He and I must fight.
SB 10.54.22 "This wicked-minded cowherd boy, infatuated with His prowess, has violently abducted my sister. But today I will remove His pride with my sharp arrows."
SB 10.54.23 Boasting thus, foolish Rukmī, ignorant of the true extent of the Supreme Lord's power, approached Lord Govinda in his lone chariot and challenged Him, "Just stand and fight!"
SB 10.54.24 Rukmī drew his bow with great strength and struck Lord Kṛṣṇa with three arrows. Then he said, "Stand here for a moment, O defiler of the Yadu dynasty!"
SB 10.54.25 "Wherever You go, carrying off my sister like a crow stealing sacrificial butter, I will follow. This very day I shall relieve You of Your false pride, You fool, You deceiver, You cheater in battle!"
SB 10.54.26 "Release the girl before You are struck dead by my arrows and made to lie down!" In response to this, Lord Kṛṣṇa smiled, and with six arrows He struck Rukmī and broke his bow.
SB 10.54.27 The Lord struck Rukmī's four horses with eight arrows, his chariot driver with two, and the chariot's flag with three. Rukmī grabbed another bow and struck Lord Kṛṣṇa with five arrows.

SB 10.54.28 Although hit by these many arrows, Lord Acyuta again broke Rukmī's bow. Rukmī picked up yet another bow, but the infallible Lord broke that one to pieces as well.
SB 10.54.29 Iron bludgeon, three-pointed spear, sword and shield, pike, javelin—whatever weapon Rukmī picked up, Lord Hari smashed it to bits.
SB 10.54.30 Then Rukmī leaped down from his chariot and, sword in hand, rushed furiously toward Kṛṣṇa to kill Him, like a bird flying into the wind.
SB 10.54.31 As Rukmī attacked Him, the Lord shot arrows that broke Rukmī's sword and shield into small pieces. Kṛṣṇa then took up His own sharp sword and prepared to kill Rukmī.
SB 10.54.32 Seeing Lord Kṛṣṇa ready to kill her brother, saintly Rukmiṇī was filled with alarm. She fell at her husband's feet and piteously spoke as follows.
SB 10.54.33 Śrī Rukmiṇī said: O controller of all mystic power, immeasurable one, Lord of lords, master of the universe! O all auspicious and mighty-armed one, please do not kill my brother!
SB 10.54.34 Śukadeva Gosvāmī said: Rukmiṇī's utter fear caused her limbs to tremble and her mouth to dry up, while her throat choked up out of sorrow. And in her agitation her golden necklace scattered. She grasped Kṛṣṇa's feet, and the Lord, feeling compassionate, desisted.
SB 10.54.35 Lord Kṛṣṇa tied up the evil-doer with a strip of cloth. He then proceeded to disfigure Rukmī by comically shaving him, leaving parts of his mustache and hair. By that time the Yadu heroes had crushed the extraordinary army of their opponents, just as elephants crush a lotus flower.
SB 10.54.36 As the Yadus approached Lord Kṛṣṇa, they saw Rukmī in this sorry condition, practically dying of shame. When the all-powerful Lord Balarāma saw Rukmī, He compassionately released him and spoke the following to Lord Kṛṣṇa.
SB 10.54.37 [Lord Balarāma said:] My dear Kṛṣṇa, You have acted improperly! This deed will bring shame on Us, for to disfigure a close relative by shaving off his mustache and hair is as good as killing him.
SB 10.54.38 Saintly lady, please do not be displeased with Us out of anxiety for your brother's disfigurement. No one but oneself is responsible for one's joy and grief, for a man experiences the result of his own deeds.
SB 10.54.39 [Again addressing Kṛṣṇa, Balarāma said:] A relative should not be killed even if his wrongdoing warrants capital punishment. Rather, he should be thrown out of the family. Since he has already been killed by his own sin, why kill him again?
SB 10.54.40 [Turning to Rukmiṇī, Balarāma continued:] The code of sacred duty for warriors established by Lord Brahmā enjoins that one may have to kill even his own brother. That is indeed a most dreadful law.
SB 10.54.41 [Again Balarāma addressed Kṛṣṇa:] Blinded by conceit with their personal opulences, proud men offend others for the sake of such things as kingdom, land, wealth, women, honor and power.
SB 10.54.42 [To Rukmiṇī Balarāma said:] Your attitude is unfair, for like an ignorant person you wish good to those who are inimical to all living beings and who have done evil to your true well-wishers.
SB 10.54.43 The Supreme Lord's Māyā makes men forget their real selves, and thus, taking the body for the self, they consider others to be friends, enemies or neutral parties.
SB 10.54.44 Those who are bewildered perceive the one Supreme Soul, who resides in all embodied beings, as many, just as one may perceive the light in the sky, or the sky itself, as many.
SB 10.54.45 This material body, which has a beginning and an end, is composed of the physical elements, the senses and the modes of nature. The body, imposed on the self by material ignorance, causes one to experience the cycle of birth and death.
SB 10.54.46

O intelligent lady, the soul never undergoes contact with or separation from insubstantial, material objects, because the soul is their very origin and illuminator. Thus the soul resembles the sun, which neither comes in contact with nor separates from the sense of sight and what is seen.	SB 10.55.4 A powerful fish swallowed Pradyumna, and this fish, along with others, was caught in a huge net and seized by fishermen.
SB 10.54.47 Birth and other transformations are undergone by the body but never by the self, just as change occurs for the moon's phases but never for the moon, though the new-moon day may be called the moon's "death."	SB 10.55.5 The fishermen presented that extraordinary fish to Śambara, who had his cooks bring it to the kitchen, where they began cutting it up with a butcher knife.
SB 10.54.48 As a sleeping person perceives himself, the objects of sense enjoyment and the fruits of his acts within the illusion of a dream, so one who is unintelligent undergoes material existence.	SB 10.55.6 Seeing a male child in the belly of the fish, the cooks gave the infant to Māyāvati, who was astonished. Nārada Muni then appeared and explained to her everything about the child's birth and His entering the fish's abdomen.
SB 10.54.49 Therefore, with transcendental knowledge dispel the grief that is weakening and confounding your mind. Please resume your natural mood, O princess of the pristine smile.	SB 10.55.7, SB 10.55.8, SB 10.55.7-8 Māyāvati was in fact Cupid's renowned wife, Rati. While waiting for her husband to obtain a new body—his previous one having been burnt up—she had been assigned by Śambara to prepare vegetables and rice. Māyāvati understood that this infant was actually Kāmadeva, and thus she began to feel love for Him.
SB 10.54.50 Śukadeva Gosvāmī said: Thus enlightened by Lord Balarāma, slender Rukmiṇī forgot her depression and steadied her mind by spiritual intelligence.	SB 10.55.9 After a short time, this son of Kṛṣṇa—Pradyumna—attained His full youth. He enchanted all women who gazed upon Him.
SB 10.54.51 Left with only his life air, cast out by his enemies and deprived of his strength and bodily radiance, Rukmī could not forget how he had been disfigured. In frustration he constructed for his residence a large city, which he called Bhojakāṭa.	SB 10.55.10 My dear King, with a bashful smile and raised eyebrows, Māyāvati exhibited various gestures of conjugal attraction as she lovingly approached her husband, whose eyes were broad like the petals of a lotus, whose arms were very long and who was the most beautiful of men.
SB 10.54.52 Because he had promised "I will not reenter Kuṇḍina until I have killed wicked Kṛṣṇa and brought back my younger sister," in a mood of angry frustration Rukmī took up residence at that very place.	SB 10.55.11 Lord Pradyumna told her, "O mother, your attitude has changed. You are overstepping the proper feelings of a mother and behaving like a lover."
SB 10.54.53 Thus defeating all the opposing kings, the Supreme Personality of Godhead brought the daughter of Bhīṣmaka to His capital and married her according to the Vedic injunctions, O protector of the Kurus.	SB 10.55.12 Rati said: You are the son of Lord Nārāyaṇa and were kidnapped from Your parents' home by Śambara. I, Rati, am Your legitimate wife, O master, because You are Cupid.
SB 10.54.54 At that time, O King, there was great rejoicing in all the homes of Yadupurī, whose citizens loved only Kṛṣṇa, chief of the Yadus.	SB 10.55.13 That demon, Śambara, threw You into the sea when You were not even ten days old, and a fish swallowed You. Then in this very place we recovered You from the fish's abdomen, O master.
SB 10.54.55 All the men and women, full of joy and adorned with shining jewels and earrings, brought wedding presents, which they reverently offered to the exquisitely dressed groom and bride.	SB 10.55.14 Now kill this dreadful Śambara, Your formidable enemy. Although he knows hundreds of magic spells, You can defeat him with bewildering magic and other techniques.
SB 10.54.56 The city of the Vṛṣṇis appeared most beautiful: there were tall, festive columns, and also archways decorated with flower garlands, cloth banners and precious gems. Arrangements of auspicious, full waterpots, <i>aguru</i> -scented incense, and lamps graced every doorway.	SB 10.55.15 Your poor mother, having lost her son, cries for You like a <i>kurārī</i> bird. She is overwhelmed with love for her child, just like a cow that has lost its calf.
SB 10.54.57 The city's streets were cleansed by the intoxicated elephants belonging to the beloved kings who were guests at the wedding, and these elephants further enhanced the beauty of the city by placing trunks of plantain and betel-nut trees in all the doorways.	SB 10.55.16 [Śukadeva Gosvāmī continued:] Speaking thus, Māyāvati gave to the great soul Pradyumna the mystic knowledge called Mahāmāyā, which vanquishes all other deluding spells.
SB 10.54.58 Those who belonged to the royal families of the Kuru, Sṛñjaya, Kaikeya, Vidarbha, Yadu and Kunti clans joyfully met one another in the midst of the crowds of people excitedly running here and there.	SB 10.55.17 Pradyumna approached Śambara and called him to battle, hurling intolerable insults at him to foment a conflict.
SB 10.54.59 The kings and their daughters were totally astonished to hear the story of Rukmiṇī's abduction, which was being glorified in song everywhere.	SB 10.55.18 Offended by these harsh words, Śambara became as agitated as a kicked snake. He came out, club in hand, his eyes red with rage.
SB 10.54.60 Dvārakā's citizens were overjoyed to see Kṛṣṇa, the Lord of all opulence, united with Rukmiṇī, the goddess of fortune.	SB 10.55.19 Śambara whirled his club swiftly about and then hurled it at the wise Pradyumna, producing a sound as sharp as a thunder crack.
SB 10.55: The History of Pradyumna	SB 10.55.20 As Śambara's club came flying toward Him, Lord Pradyumna knocked it away with His own. Then, O King, Pradyumna angrily threw His club at the enemy.
SB 10.55.1 Śukadeva Gosvāmī said: Kāmadeva [Cupid], an expansion of Vāsudeva, had previously been burned to ashes by Rudra's anger. Now, to obtain a new body, he merged back into the body of Lord Vāsudeva.	SB 10.55.21 Resorting to the black magic of the Daityas taught to him by Maya Dānava, Śambara suddenly appeared in the sky and released a downpour of weapons upon Kṛṣṇa's son.
SB 10.55.2 He took birth in the womb of Vaidarbhī from the seed of Lord Kṛṣṇa and received the name Pradyumna. In no respect was He inferior to His father.	SB 10.55.22 Harassed by this rain of weapons, Lord Rukmiṇeya, the greatly powerful warrior, made use of the mystic science called Mahā-māyā, which was created from the mode of goodness and which could defeat all other mystic power.
SB 10.55.3 The demon Śambara, who could assume any form he desired, kidnapped the infant before He was even ten days old. Understanding Pradyumna to be his enemy, Śambara threw Him into the sea and then returned home.	SB 10.55.23 The demon then unleashed hundreds of mystic weapons belonging to the Guhyakas, Gandharvas, Piśācas, Urugas and Rākṣasas, but Lord Kārṣṇi, Pradyumna, struck them all down.
	SB 10.55.24 Drawing His sharp-edged sword, Pradyumna forcefully cut off Śambara's head, complete with red mustache, helmet and earrings.

SB 10.55.25 As the residents of the higher planets showered Pradyumna with flowers and chanted His praises, His wife appeared in the sky and transported Him through the heavens, back to the city of Dvārakā.
SB 10.55.26 O King, Lord Pradyumna and His wife resembled a cloud accompanied by lightning as they descended from the sky into the inner quarters of Kṛṣṇa's most excellent palace, which were crowded with lovely women.
SB 10.55.27, SB 10.55.28, SB 10.55.27-28 The women of the palace thought He was Lord Kṛṣṇa when they saw His dark-blue complexion the color of a rain cloud, His yellow silk garments, His long arms and red-tinged eyes, His charming lotus face adorned with a pleasing smile, His fine ornaments and His thick, curly blue hair. Thus the women became bashful and hid themselves here and there.
SB 10.55.29 Gradually, from the slight differences between His appearance and Kṛṣṇa's, the ladies realized He was not the Lord. Delighted and astonished, they approached Pradyumna and His consort, who was a jewel among women.
SB 10.55.30 Seeing Pradyumna, sweet-voiced, dark-eyed Rukmiṇī remembered her lost son, and her breasts became moist out of affection.
SB 10.55.31 [Śrīmatī Rukmiṇī-devī said:] Who is this lotus-eyed jewel among men? What man's son is He, and what woman carried Him in her womb? And who is this woman He has taken as His wife?
SB 10.55.32 If my lost son, who was kidnapped from the maternity room, were still alive somewhere, He would be of the same age and appearance as this young man.
SB 10.55.33 But how is it that this young man so much resembles my own Lord, Kṛṣṇa, the wielder of Śārṅga, in His bodily form and His limbs, in His gait and the tone of His voice, and in His smiling glance?
SB 10.55.34 Yes, He must be the same child I bore in my womb, since I feel great affection for Him and my left arm is quivering.
SB 10.55.35 As Queen Rukmiṇī conjectured in this way, Lord Kṛṣṇa, the son of Devakī, arrived on the scene with Vasudeva and Devakī.
SB 10.55.36 Although Lord Janārdana knew perfectly well what had transpired, He remained silent. The sage Nārada, however, explained everything, beginning with Śambara's kidnapping of the child.
SB 10.55.37 When the women of Lord Kṛṣṇa's palace heard this most amazing account, they joyfully greeted Pradyumna, who had been lost for many years but who had now returned as if from the dead.
SB 10.55.38 Devakī, Vasudeva, Kṛṣṇa, Balarāma and all the women of the palace, especially Queen Rukmiṇī, embraced the young couple and rejoiced.
SB 10.55.39 Hearing that lost Pradyumna had come home, the residents of Dvārakā declared, "Ah, providence has allowed this child to return as if from death!"
SB 10.55.40 It is not astonishing that the palace women, who should have felt maternal affection for Pradyumna, privately felt ecstatic attraction for Him as if He were their own Lord. After all, the son exactly resembled His father. Indeed, Pradyumna was a perfect reflection of the beauty of Lord Kṛṣṇa, the shelter of the goddess of fortune, and appeared before their eyes as Cupid Himself. Since even those on the level of His mother felt conjugal attraction for Him, then what to speak of how other women felt when they saw Him?
SB 10.56: The Syamantaka Jewel
SB 10.56.1 Śukadeva Gosvāmī said: Having offended Lord Kṛṣṇa, Satrājīt tried as best he could to atone by presenting Him with his daughter and the Syamantaka jewel.
SB 10.56.2 Mahārāja Parīkṣit inquired: O brāhmaṇa, what did King Satrājīt do to offend Lord Kṛṣṇa? Where did he get the Syamantaka jewel, and why did he give his daughter to the Supreme Lord?
SB 10.56.3 Śukadeva Gosvāmī said: Sūrya, the sun-god, felt great affection for his devotee Satrājīt. Acting as his greatest friend, the demigod gave him the jewel called Syamantaka as a token of his satisfaction.

SB 10.56.4 Wearing the jewel on his neck, Satrājīt entered Dvārakā. He shone as brightly as the sun itself, O King, and thus he went unrecognized because of the jewel's effulgence.
SB 10.56.5 As the people looked at Satrājīt from a distance, his brilliance blinded them. They presumed he was the sun-god, Sūrya, and went to tell Lord Kṛṣṇa, who was at that time playing at dice.
SB 10.56.6 [The residents of Dvārakā said:] Obeisances unto You, O Nārāyaṇa, O holder of the conch, disc and club, O lotus-eyed Dāmodara, O Govinda, O cherished descendant of Yadu!
SB 10.56.7 Lord Savitā has come to see You, O Lord of the universe. He is blinding everyone's eyes with his intensely effulgent rays.
SB 10.56.8 The most exalted demigods in the three worlds are certainly anxious to seek You out, O Lord, now that You have hidden Yourself among the Yadu dynasty. Thus the unborn sun-god has come to see You here.
SB 10.56.9 Śukadeva Gosvāmī continued: Hearing these innocent words, the lotus-eyed Lord smiled broadly and said, "This is not the sun-god, Ravi, but rather Satrājīt, who is glowing because of his jewel."
SB 10.56.10 King Satrājīt entered his opulent home, festively executing auspicious rituals. He had qualified brāhmaṇas install the Syamantaka jewel in the house's temple room.
SB 10.56.11 Each day the gem would produce eight <i>bhāras</i> of gold, my dear Prabhu, and the place in which it was kept and properly worshiped would be free of calamities such as famine or untimely death, and also of evils like snake bites, mental and physical disorders and the presence of deceitful persons.
SB 10.56.12 On one occasion Lord Kṛṣṇa requested Satrājīt to give the jewel to the Yadu king, Ugrasena, but Satrājīt was so greedy that he refused. He gave no thought to the seriousness of the offense he committed by denying the Lord's request.
SB 10.56.13 Once Satrājīt's brother, Prasena, having hung the brilliant jewel about his neck, mounted a horse and went hunting in the forest.
SB 10.56.14 A lion killed Prasena and his horse and took the jewel. But when the lion entered a mountain cave he was killed by Jāmbavān, who wanted the jewel.
SB 10.56.15 Within the cave Jāmbavān let his young son have the Syamantaka jewel as a toy to play with. Meanwhile Satrājīt, not seeing his brother return, became deeply troubled.
SB 10.56.16 He said, "Kṛṣṇa probably killed my brother, who went to the forest wearing the jewel on his neck." The general populace heard this accusation and began whispering it in one another's ears.
SB 10.56.17 When Lord Kṛṣṇa heard this rumor, He wanted to remove the stain on His reputation. So He took some of Dvārakā's citizens with Him and set out to retrace Prasena's path.
SB 10.56.18 In the forest they found Prasena and his horse, both killed by the lion. Further on they found the lion dead on a mountainside, slain by Rkṣa [Jāmbavān].
SB 10.56.19 The Lord stationed His subjects outside the terrifying, pitch-dark cave of the king of the bears, and then He entered alone.
SB 10.56.20 There Lord Kṛṣṇa saw that the most precious of jewels had been made into a child's plaything. Determined to take it away, He approached the child.
SB 10.56.21 The child's nurse cried out in fear upon seeing that extraordinary person standing before them. Jāmbavān, strongest of the strong, heard her cries and angrily ran toward the Lord.
SB 10.56.22 Unaware of His true position and thinking Him an ordinary man, Jāmbavān angrily began fighting with the Supreme Lord, his master.
SB 10.56.23 The two fought furiously in single combat, each determined to win. Contending against each other with various weapons and then with stones, tree trunks and finally their bare arms, they struggled like

two hawks battling over a piece of flesh.
SB 10.56.24 The fight went on without rest for twenty-eight days, the two opponents striking each other with their fists, which fell like the cracking blows of lightning.
SB 10.56.25 His bulging muscles pummeled by the blows of Lord Kṛṣṇa's fists, his strength faltering and his limbs perspiring, Jāmbavān, greatly astonished, finally spoke to the Lord.
SB 10.56.26 [Jāmbavān said:] I know now that You are the life air and the sensory, mental and bodily strength of all living beings. You are Lord Viṣṇu, the original person, the supreme, all-powerful controller.
SB 10.56.27 You are the ultimate creator of all creators of the universe, and of everything created You are the underlying substance. You are the subduer of all subduers, the Supreme Lord and Supreme Soul of all souls.
SB 10.56.28 You are He who impelled the ocean to give way when His sidelong glances, slightly manifesting His anger, disturbed the crocodiles and <i>timingīla</i> fish within the watery depths. You are He who built a great bridge to establish His fame, who burned down the city of Lankā, and whose arrows severed the heads of Rāvaṇa, which then fell to the ground.
SB 10.56.29, SB 10.56.30, SB 10.56.29-30 [Śukadeva Gosvāmī continued:] O King, Lord Kṛṣṇa then addressed the king of the bears, who had understood the truth. The lotus-eyed Personality of Godhead, the son of Devakī, touched Jāmbavān with His hand, which bestows all blessings, and spoke to His devotee with sublime compassion, His grave voice deeply resounding like a cloud.
SB 10.56.31 [Lord Kṛṣṇa said:] It is for this jewel, O lord of the bears, that we have come to your cave. I intend to use the jewel to disprove the false accusations against Me.
SB 10.56.32 Thus addressed, Jāmbavān happily honored Lord Kṛṣṇa by offering Him his maiden daughter, Jāmbavatī, together with the jewel.
SB 10.56.33 After Lord Śauri had entered the cave, the people of Dvārakā who had accompanied Him had waited twelve days without seeing Him come out again. Finally they had given up and returned to their city in great sorrow.
SB 10.56.34 When Devakī, Rukmiṇī-devī, Vasudeva and the Lord's other relatives and friends heard that He had not come out of the cave, they all lamented.
SB 10.56.35 Cursing Satrājīt, the sorrowful residents of Dvārakā approached the Durgā deity named Candrabhāgā and prayed to her for Kṛṣṇa's return.
SB 10.56.36 When the citizens had finished worshipping the demigoddess, she spoke to them in response, promising to grant their request. Just then Lord Kṛṣṇa, who had achieved His purpose, appeared before them in the company of His new wife, filling them with joy.
SB 10.56.37 Seeing Lord Hṛṣīkeṣa return as if from death, accompanied by His new wife and wearing the Syamantaka jewel on His neck, all the people were roused to jubilation.
SB 10.56.38 Lord Kṛṣṇa summoned Satrājīt to the royal assembly. There, in the presence of King Ugrasena, Kṛṣṇa announced the recovery of the jewel and then formally presented it to Satrājīt.
SB 10.56.39 Hanging his head in great shame, Satrājīt took the gem and returned home, all the while feeling remorse for his sinful behavior.
SB 10.56.40, SB 10.56.41, SB 10.56.42, SB 10.56.40-42 Pondering over his grievous offense and worried about the possibility of conflict with the Lord's mighty devotees, King Satrājīt thought, "How can I cleanse myself of my contamination, and how may Lord Acyuta become satisfied with me? What can I do to regain my good fortune and avoid being cursed by the populace for being so short-sighted, miserly, foolish and avaricious? I shall give my daughter, the jewel of all women, to the Lord, together with the Syamantaka jewel. That, indeed, is the only proper way to pacify Him."
SB 10.56.43 Having thus intelligently made up his mind, King Satrājīt personally arranged to present Lord Kṛṣṇa with his fair daughter and the

Syamantaka jewel.
SB 10.56.44 The Lord married Satyabhāmā in proper religious fashion. Possessed of excellent behavior, along with beauty, broad-mindedness and all other good qualities, she had been sought by many men.
SB 10.56.45 The Supreme Personality of Godhead told Satrājīt: We do not care to take this jewel back, O King. You are the sun-god's devotee, so let it stay in your possession. Thus We will also enjoy its benefits.
SB 10.57: Satrājīt Murdered, the Jewel Returned
SB 10.57.1 Śrī Bādarāyaṇi said: Although Lord Govinda was fully aware of what had actually occurred, when He heard reports that the Pāṇḍavas and Queen Kuntī had burned to death, He went with Lord Balarāma to the kingdom of the Kurus to fulfill the family obligations expected of Him.
SB 10.57.2 The two Lords met with Bhīṣma, Kṛpa, Vidura, Gāndhārī and Droṇa. Showing sorrow equal to theirs, They cried out, "Alas, how painful this is!"
SB 10.57.3 Taking advantage of this opportunity, O King, Akrūra and Kṛtavarmā went to Śatadhanvā and said, "Why not take the Syamantaka jewel?"
SB 10.57.4 "Satrājīt promised his jewellike daughter to us but then gave her to Kṛṣṇa instead, contemptuously neglecting us. So why should Satrājīt not follow his brother's path?"
SB 10.57.5 His mind thus influenced by their advice, wicked Śatadhanvā murdered Satrājīt in his sleep simply out of greed. In this way the sinful Śatadhanvā shortened his own life span.
SB 10.57.6 As the women of Satrājīt's palace screamed and helplessly wept, Śatadhanvā took the jewel and left, like a butcher after he has killed some animals.
SB 10.57.7 When Satyabhāmā saw her dead father, she was plunged into grief. Lamenting "My father, my father! Oh, I am killed!" she fell unconscious.
SB 10.57.8 Queen Satyabhāmā put her father's corpse in a large vat of oil and went to Hastināpura, where she sorrowfully told Lord Kṛṣṇa, who was already aware of the situation, about her father's murder.
SB 10.57.9 When Lord Kṛṣṇa and Lord Balarāma heard this news, O King, They exclaimed, "Alas! This is the greatest tragedy for Us! "Thus imitating the ways of human society, They lamented, Their eyes brimming with tears.
SB 10.57.10 The Supreme Lord returned to His capital with His wife and elder brother. After arriving in Dvārakā, He readied Himself to kill Śatadhanvā and retrieve the jewel from him.
SB 10.57.11 Upon learning that Lord Kṛṣṇa was preparing to kill him, Śatadhanvā was struck with fear. To save his life he approached Kṛtavarmā and begged him for help, but Kṛtavarmā replied as follows.
SB 10.57.12, SB 10.57.13, SB 10.57.12-13 [Kṛtavarmā said:] I dare not offend the Supreme Lords, Kṛṣṇa and Balarāma. Indeed, how can one who troubles Them expect any good fortune? Kamsa and all his followers lost both their wealth and their lives because of enmity toward Them, and after battling Them seventeen times Jarāsandha was left without even a chariot.
SB 10.57.14 His appeal refused, Śatadhanvā went to Akrūra and begged him for protection. But Akrūra similarly told him, "Who would oppose the two Personalities of Godhead if he knew Their strength?"
SB 10.57.15 "It is the Supreme Lord who creates, maintains and destroys this universe simply as His pastime. The cosmic creators cannot even understand His purpose, bewildered as they are by His illusory Māyā.
SB 10.57.16 "As a child of seven, Kṛṣṇa uprooted an entire mountain and held it aloft as easily as a young boy picks up a mushroom.
SB 10.57.17 "I offer my obeisances to that Supreme Personality of Godhead, Kṛṣṇa, whose every deed is amazing. He is the Supreme Soul, the

unlimited source and fixed center of all existence."
SB 10.57.18 His appeal thus rejected by Akrūra also, Śatadhanvā placed the precious jewel in Akrūra's care and fled on a horse that could travel one hundred <i>yojanas</i> [eight hundred miles].
SB 10.57.19 My dear King, Kṛṣṇa and Balarāma mounted Kṛṣṇa's chariot, which flew the flag of Garuḍa and was yoked with tremendously swift horses, and pursued Their elder's murderer.
SB 10.57.20 In a garden on the outskirts of Mithilā, the horse Śatadhanvā was riding collapsed. Terrified, he abandoned the horse and began to flee on foot, with Kṛṣṇa in angry pursuit.
SB 10.57.21 As Śatadhanvā fled on foot, the Supreme Lord, also going on foot, cut off his head with His sharp-edged disc. The Lord then searched Śatadhanvā's upper and lower garments for the Syamantaka jewel.
SB 10.57.22 Not finding the jewel, Lord Kṛṣṇa went to His elder brother and said, "We have killed Śatadhanvā uselessly. The jewel isn't here."
SB 10.57.23 To this Lord Balarāma replied, "Indeed, Śatadhanvā must have placed the jewel in the care of someone. You should return to Our city and find that person.
SB 10.57.24 "I wish to visit King Videha, who is most dear to Me." O King, having said this, Lord Balarāma, the beloved descendant of Yadu, entered the city of Mithilā.
SB 10.57.25 The King of Mithilā immediately rose from his seat when he saw Lord Balarāma approaching. With great love the King honored the supremely worshipable Lord by offering Him elaborate worship, as stipulated by scriptural injunctions.
SB 10.57.26 The almighty Lord Balarāma stayed in Mithilā for several years, honored by His affectionate devotee Janaka Mahārāja. During that time Dhṛtarāṣṭra's son Duryodhana learned from Balarāma the art of fighting with a club.
SB 10.57.27 Lord Keśava arrived in Dvārakā and described the demise of Śatadhanvā and His own failure to find the Syamantaka jewel. He spoke in a way that would please His beloved, Satyabhāmā.
SB 10.57.28 Lord Kṛṣṇa then had the various funeral rites performed for His deceased relative, Satrājīt. The Lord attended the funeral along with well-wishers of the family.
SB 10.57.29 When Akrūra and Kṛtavarmā, who had originally incited Śatadhanvā to commit his crime, heard that he had been killed, they fled Dvārakā in terror and took up residence elsewhere.
SB 10.57.30 In Akrūra's absence ill omens arose in Dvārakā, and the citizens began to suffer continually from physical and mental distresses, as well as from disturbances caused by higher powers and by creatures of the earth.
SB 10.57.31 Some men proposed [that the troubles were due to Akrūra's absence], but they had forgotten the glories of the Supreme Lord, which they themselves had so often described. Indeed, how can calamities occur in a place where the Personality of Godhead, the residence of all the sages, resides?
SB 10.57.32 [The elders said:] Previously, when Lord Indra had withheld rain from Kāśī [Benares], the king of that city gave his daughter Gāndinī to Śvaphalka, who was then visiting him. It soon rained in the kingdom of Kāśī.
SB 10.57.33 Wherever his equally powerful son Akrūra stays, Lord Indra will provide sufficient rain. Indeed, that place will be free of miseries and untimely deaths.
SB 10.57.34 Hearing these words from the elders, Lord Janārdana, though aware that the absence of Akrūra was not the only cause of the evil omens, had him summoned back to Dvārakā and spoke to him.
SB 10.57.35, SB 10.57.36, SB 10.57.35-36 Lord Kṛṣṇa honored Akrūra, greeted him confidentially and spoke pleasant words with him. Then the Lord, who was fully aware of Akrūra's heart by virtue of His being the knower of everything, smiled and addressed him: "O master of charity, surely the opulent Syamantaka jewel was left in your care by Śatadhanvā and is still

with you. Indeed, We have known this all along.
SB 10.57.37 "Since Satrājīt had no sons, his daughter's sons should receive his inheritance. They should pay for memorial offerings of water and <i>pinda</i> , clear their grandfather's outstanding debts and keep the remainder of the inheritance for themselves.
SB 10.57.38, SB 10.57.39, SB 10.57.38-39 "Nevertheless, the jewel should remain in your care, O trustworthy Akrūra, because no one else can keep it safely. But please show the jewel just once, since My elder brother does not fully believe what I have told Him about it. In this way, O most fortunate one, you will pacify My relatives. [Everyone knows you have the jewel, for] you are now continually performing sacrifices on altars of gold."
SB 10.57.40 Thus shamed by Lord Kṛṣṇa's conciliatory words, the son of Śvaphalka brought out the jewel from where he had concealed it in his clothing and gave it to the Lord. The brilliant gem shone like the sun.
SB 10.57.41 After the almighty Lord had shown the Syamantaka jewel to His relatives, thus dispelling the false accusations against Him, He returned it to Akrūra.
SB 10.57.42 This narration, rich with descriptions of the prowess of Lord Śrī Viṣṇu, the Supreme Personality of Godhead, removes sinful reactions and bestows all auspiciousness. Anyone who recites, hears or remembers it will drive away his own infamy and sins and attain peace.
SB 10.58: Kṛṣṇa Marries Five Princesses
SB 10.58.1 Śukadeva Gosvāmī said: Once, the supremely opulent Personality of Godhead went to Indraprastha to visit the Pāṇḍavas, who had again appeared in public. Accompanying the Lord were Yuyudhāna and other associates.
SB 10.58.2 When the Pāṇḍavas saw that Lord Mukunda had arrived, those heroic sons of Pṛthā all stood up at once, like the senses responding to the return of the life air.
SB 10.58.3 The heroes embraced Lord Acyuta, and the touch of His body freed them of sin. Looking at His affectionate, smiling face, they were overwhelmed with joy.
SB 10.58.4 After the Lord bowed down at the feet of Yudhiṣṭhira and Bhīma and firmly embraced Arjuna, He accepted obeisances from the twin brothers, Nakula and Sahadeva.
SB 10.58.5 Faultless Draupadī, the Pāṇḍavas' newly married wife, slowly and somewhat timidly approached Lord Kṛṣṇa, who sat on an exalted seat, and offered Him her obeisances.
SB 10.58.6 Sātyaki also accepted a seat of honor after receiving worship and welcome from the Pāṇḍavas, and the Lord's other companions, being duly honored, sat down in various places.
SB 10.58.7 The Lord then went to see His aunt, Queen Kuntī. He bowed down to her and she embraced Him, her eyes moist with great affection. Lord Kṛṣṇa inquired from her and her daughter-in-law, Draupadī, about their welfare, and they in turn questioned Him at length about His relatives [in Dvārakā].
SB 10.58.8 So overcome by love that her throat choked up and her eyes filled with tears, Queen Kuntī remembered the many troubles she and her sons had endured. Thus she addressed Lord Kṛṣṇa, who appears before His devotees to drive away their distress
SB 10.58.9 [Queen Kuntī said:] My dear Kṛṣṇa, our welfare was assured only when You remembered us, Your relatives, and gave us Your protection by sending my brother to visit us.
SB 10.58.10 For You, the well-wishing friend and Supreme Soul of the universe, there is never any illusion of "us" and "them." Yet even so, residing within the hearts of all, You eradicate the sufferings of those who remember You constantly.
SB 10.58.11 King Yudhiṣṭhira said: O supreme controller, I do not know what pious deeds we fools have done so that we can see You, whom the masters of yogic perfection rarely see.
SB 10.58.12

Requested by the King to stay with them, the almighty Lord remained happily in Indraprastha during the months of the rainy season, giving joy to the eyes of the city's residents.	O King, Nagnajit, the very pious King of Kauśalya, had a lovely daughter named Satyā, or Nāgnajitī.
SB 10.58.13, SB 10.58.14, SB 10.58.13-14 Once Arjuna, the slayer of powerful enemies, donned his armor, mounted his chariot flying the flag of Hanumān, took up his bow and his two inexhaustible quivers, and went to sport with Lord Kṛṣṇa in a large forest filled with fierce animals.	SB 10.58.33 The kings who came as suitors were not allowed to marry her unless they could subdue seven sharp-horned bulls. These bulls were extremely vicious and uncontrollable, and they could not tolerate even the smell of warriors.
SB 10.58.15 With his arrows Arjuna shot tigers, boars and buffalo in that forest, along with <i>rurus</i> , <i>śarabhas</i> , <i>gavayas</i> , rhinoceroses, black deer, rabbits and porcupines.	SB 10.58.34 When the Supreme Personality of Godhead, the master of the Vaiṣṇavas, heard of the princess who was to be won by the conqueror of the bulls, He went to the capital of Kauśalya with a large army.
SB 10.58.16 A crew of servants carried to King Yudhiṣṭhira the slain animals fit to be offered in sacrifice on some special occasion. Then, feeling thirsty and tired, Arjuna went to the bank of the Yamunā.	SB 10.58.35 The King of Kośala, pleased to see Lord Kṛṣṇa, worshiped Him by rising from his throne and offering Him a seat of honor and substantial gifts. Lord Kṛṣṇa also greeted the King respectfully.
SB 10.58.17 After the two Kṛṣṇas bathed there, they drank the river's clear water. The great warriors then saw an attractive young girl walking nearby.	SB 10.58.36 When the King's daughter saw that most agreeable suitor arrive, she immediately desired to have Him, the Lord of Goddess Rāma. She prayed, "May He become my husband. If I have kept my vows, may the sacred fire bring about the fulfillment of my hopes.
SB 10.58.18 Sent by his friend, Arjuna approached the exceptional young woman, who possessed beautiful hips, fine teeth and a lovely face, and inquired from her as follows.	SB 10.58.37 "Goddess Lakṣmī, Lord Brahma, Lord Śiva and the rulers of the various planets place the dust of His lotus feet on their heads, and to protect the codes of religion, which He has created, He assumes pastime incarnations at various times. How may that Supreme Personality of Godhead become pleased with me?"
SB 10.58.19 [Arjuna said:] Who are you, O fine-waisted lady? Whose daughter are you, and where do you come from? What are you doing here? I think you must be looking for a husband. Please explain everything, O beautiful one.	SB 10.58.38 King Nagnajit first worshiped the Lord properly and then addressed Him: "O Nārāyaṇa, Lord of the universe, You are full in Your own spiritual pleasure. Therefore what can this insignificant person do for You?"
SB 10.58.20 Śrī Kālindī said: I am the daughter of the sun-god. I desire to get as my husband the most excellent and munificent Lord Viṣṇu, and to that end I am performing severe penances.	SB 10.58.39 Śukadeva Gosvāmī said: O beloved descendant of Kuru, the Supreme Lord was pleased, and after accepting a comfortable seat He smiled and addressed the King in a voice as deep as the rumbling of a cloud.
SB 10.58.21 I will accept no husband other than Him, the abode of the goddess of fortune. May that Mukunda, the Supreme Personality, the shelter of the helpless, be pleased with me.	SB 10.58.40 The Supreme Lord said: O ruler of men, learned authorities condemn begging for a person in the royal order who is executing his religious duties. Even so, desiring your friendship, I ask you for your daughter, though We offer no gifts in exchange.
SB 10.58.22 I am known as Kālindī, and I live in a mansion my father built for me within the water of the Yamunā. There I will stay until I meet Lord Acyuta.	SB 10.58.41 The King said: My Lord, who could be a better husband for my daughter than You, the exclusive abode of all transcendental qualities? On Your body the goddess of fortune herself resides, never leaving You for any reason.
SB 10.58.23 [Śukadeva Gosvāmī continued:] Arjuna repeated all this to Lord Vāsudeva, who was already aware of it. The Lord then took Kālindī onto His chariot and went back to see King Yudhiṣṭhira.	SB 10.58.42 But to ascertain the proper husband for my daughter, O chief of the Sātvatas, we previously set a condition to test the prowess of her suitors.
SB 10.58.24 [Describing a previous incident, Śukadeva Gosvāmī said:] Upon the request of the Pāṇḍavas, Lord Kṛṣṇa had Viśvakarmā build them a most wonderful and amazing city.	SB 10.58.43 These seven wild bulls are impossible to tame, O hero. They have defeated many princes, breaking their limbs.
SB 10.58.25 The Supreme Lord stayed in that city for some time to please His devotees. On one occasion, Śrī Kṛṣṇa wanted to give the Khāṇḍava forest as a gift to Agni, and so the Lord became Arjuna's charioteer.	SB 10.58.44 If You can subdue them, O descendant of Yadu, You will certainly be the appropriate bridegroom for my daughter, O Lord of Śrī.
SB 10.58.26 Being pleased, O King, Lord Agni presented Arjuna with a bow, a set of white horses, a chariot, a pair of inexhaustible quivers, and armor that no fighter could pierce with weapons.	SB 10.58.45 Upon hearing these terms, the Lord tightened His clothing, expanded Himself into seven forms and easily subdued the bulls.
SB 10.58.27 When the demon Maya was saved from the fire by his friend Arjuna, Maya presented him with an assembly hall, in which Duryodhana would later mistake water for a solid floor.	SB 10.58.46 Lord Śauri tied up the bulls, whose pride and strength were now broken, and pulled them with ropes just as a child playfully pulls wooden toy bulls.
SB 10.58.28 Then Lord Kṛṣṇa, given leave by Arjuna and other well-wishing relatives and friends, returned to Dvārakā with Sātyaki and the rest of His entourage.	SB 10.58.47 Then King Nagnajit, pleased and astonished, presented his daughter to Lord Kṛṣṇa. The Supreme Personality of Godhead accepted this suitable bride in the proper Vedic fashion.
SB 10.58.29 The supremely auspicious Lord then married Kālindī on a day when the season, the lunar asterism and the configurations of the sun and other heavenly bodies were all propitious. In this way He brought the greatest pleasure to His devotees.	SB 10.58.48 The King's wives felt the greatest ecstasy upon attaining Lord Kṛṣṇa as the dear husband of the royal princess, and a mood of great festivity arose.
SB 10.58.30 Vindya and Anuvindya, who shared the throne of Avantī, were followers of Duryodhana's. When the time came for their sister [Mitravindā] to select her husband in the <i>svayamvara</i> ceremony, they forbade her to choose Kṛṣṇa, although she was attracted to Him.	SB 10.58.49 Conchshells, horns and drums resounded, along with vocal and instrumental music and the sounds of <i>brāhmaṇas</i> , invoking blessings. The joyful men and women adorned themselves with fine clothing and garlands.
SB 10.58.31 My dear King, Lord Kṛṣṇa forcibly took away Princess Mitravindā, the daughter of His aunt Rājādhīdevī, before the eyes of the rival kings.	SB 10.58.50, SB 10.58.51, SB 10.58.50-51 As the dowry, powerful King Nagnajit gave ten thousand cows, three thousand young maidservants wearing golden ornaments on their necks and bedecked in fine clothing, nine thousand elephants, a
SB 10.58.32	

hundred times as many chariots as elephants, a hundred times as many horses as chariots, and a hundred times as many manservants as horses.
SB 10.58.52 The King of Kośala, his heart melting with affection, had the bride and groom seated on their chariot, and then he sent them on their way surrounded by a great army.
SB 10.58.53 When the intolerant kings who had been rival suitors heard what had happened, they tried to stop Lord Kṛṣṇa on the road as He took His bride home. But just as the bulls had broken the kings' strength before, the Yadu warriors broke it now.
SB 10.58.54 Arjuna, wielder of the Gāṇḍīva bow, was always eager to please his friend Kṛṣṇa, and thus he drove back those opponents, who were shooting torrents of arrows at the Lord. He did this just as a lion drives away insignificant animals.
SB 10.58.55 Lord Devakī-suta, the chief of the Yadus, then took His dowry and Satyā to Dvārakā and continued to live there happily.
SB 10.58.56 Bhadrā was a princess of the Kaikeya kingdom and the daughter of Lord Kṛṣṇa's paternal aunt Śrutakīrti. The Lord married Bhadrā when her brothers, headed by Santardana, offered her to Him.
SB 10.58.57 Then the Lord married Lakṣmaṇā, the daughter of the King of Madra. Kṛṣṇa appeared alone at her <i>svayamvara</i> ceremony and took her away, just as Garuḍa once stole the demigods' nectar.
SB 10.58.58 Lord Kṛṣṇa also acquired thousands of other wives equal to these when He killed Bhaumāsura and freed the beautiful maidens the demon was holding captive.
SB 10.59: The Killing of the Demon Naraka
SB 10.59.1 [King Parīkṣit said:] How was Bhaumāsura, who kidnapped so many women, killed by the Supreme Lord? Please narrate this adventure of Lord Śārngadhanvā's.
SB 10.59.2, SB 10.59.3, SB 10.59.2-3 Śukadeva Gosvāmī said: After Bhauma had stolen the earrings belonging to Indra's mother, along with Varuṇa's umbrella and the demigods' playground at the peak of Mandara mountain, Indra went to Lord Kṛṣṇa and informed Him of these misdeeds. The Lord, taking His wife Satyabhāmā with Him, then rode on Garuḍa to Prāgyotiṣa-pura, which was surrounded on all sides by fortifications consisting of hills, unmanned weapons, water, fire and wind, and by obstructions of mura-pāśa wire.
SB 10.59.4 With His club the Lord broke through the rock fortifications; with His arrows, the weapon fortifications; with His disc, the fire, water and wind fortifications; and with His sword, the <i>mura-pāśa</i> cables.
SB 10.59.5 With the sound of His conchshell Lord Gadādhara then shattered the magic seals of the fortress, along with the hearts of its brave defenders, and with His heavy club He demolished the surrounding earthen ramparts.
SB 10.59.6 The five-headed demon Mura, who slept at the bottom of the city's moat, awoke and rose up out of the water when he heard the vibration of Lord Kṛṣṇa's Pāñcajanya conchshell, a sound as terrifying as the thunder at the end of the cosmic age.
SB 10.59.7 Shining with the blinding, terrible effulgence of the sun's fire at the end of a millennium, Mura seemed to be swallowing up the three worlds with his five mouths. He lifted up his trident and fell upon Garuḍa, the son of Tārksya, like an attacking snake.
SB 10.59.8 Mura whirled his trident and then hurled it fiercely at Garuḍa, roaring from all five mouths. The sound filled the earth and sky, all directions and the limits of outer space, until it reverberated against the very shell of the universe.
SB 10.59.9 Then with two arrows Lord Hari struck the trident flying toward Garuḍa and broke it into three pieces. Next the Lord hit Mura's faces with several arrows, and the demon angrily hurled his club at the Lord.
SB 10.59.10 As Mura's club sped toward Him on the battlefield, Lord Gadāgraja intercepted it with His own and broke it into thousands of pieces. Mura then raised his arms high and rushed at the unconquerable

Lord, who easily sliced off his heads with His disc weapon.
SB 10.59.11 Lifeless, Mura's decapitated body fell into the water like a mountain whose peak has been severed by the power of Lord Indra's thunderbolt. The demon's seven sons, enraged by their father's death, prepared to retaliate.
SB 10.59.12 Ordered by Bhaumāsura, Mura's seven sons—Tāmra, Antarikṣa, Śravaṇa, Vibhāvasu, Vasu, Nabhasvān and Aruṇa—followed their general, Pīṭha, onto the battlefield bearing their weapons.
SB 10.59.13 These fierce warriors furiously attacked invincible Lord Kṛṣṇa with arrows, swords, clubs, spears, lances and tridents, but the Supreme Lord, with unfailing prowess, cut this mountain of weapons into tiny pieces with His arrows.
SB 10.59.14 The Lord severed the heads, thighs, arms, legs and armor of these opponents led by Pīṭha and sent them all to the abode of Yamarāja. Narakāsura, the son of the earth, could not contain his fury when he saw the fate of his military leaders. Thus he went out of the citadel with elephants born from the Milk Ocean who were exuding <i>mada</i> from their foreheads out of excitement.
SB 10.59.15 Lord Kṛṣṇa and His wife, mounted upon Garuḍa, looked like a cloud with lightning sitting above the sun. Seeing the Lord, Bhauma released his Śatagnī weapon at Him, whereupon all of Bhauma's soldiers simultaneously attacked with their weapons.
SB 10.59.16 At that moment Lord Gadāgraja shot His sharp arrows at Bhaumāsura's army. These arrows, displaying variegated feathers, soon reduced that army to a mass of bodies with severed arms, thighs and necks. The Lord similarly killed the opposing horses and elephants.
SB 10.59.17, SB 10.59.18, SB 10.59.19, SB 10.59.17-19 Lord Hari then struck down all the missiles and weapons the enemy soldiers threw at Him, O hero of the Kurus, destroying each and every one with three sharp arrows. Meanwhile Garuḍa, as he carried the Lord, struck the enemy's elephants with his wings. Beaten by Garuḍa's wings, beak and talons, the elephants fled back into the city, leaving Narakāsura alone on the battlefield to oppose Kṛṣṇa.
SB 10.59.20 Seeing his army driven back and tormented by Garuḍa, Bhauma attacked him with his spear, which had once defeated Lord Indra's thunderbolt. But though struck by that mighty weapon, Garuḍa was not shaken. Indeed, he was like an elephant hit with a flower garland.
SB 10.59.21 Bhauma, frustrated in all his attempts, took up his trident to kill Lord Kṛṣṇa. But even before he could release it, the Lord cut off his head with His razor-sharp <i>cakra</i> as the demon sat atop his elephant.
SB 10.59.22 Fallen on the ground, Bhaumāsura's head shone brilliantly, decorated as it was with earrings and an attractive helmet. As cries of "Alas, alas!" and "Well done!" arose, the sages and principal demigods worshiped Lord Mukunda by showering Him with flower garlands.
SB 10.59.23 The goddess of the earth then approached Lord Kṛṣṇa and presented Him with Aditi's earrings, which were made of glowing gold inlaid with shining jewels. She also gave Him a Vaijayantī flower garland, Varuṇa's umbrella and the peak of Mandara Mountain.
SB 10.59.24 O King, after bowing down to Him and then standing with joined palms, the goddess, her mind filled with devotion, began to praise the Lord of the universe, whom the best of demigods worship.
SB 10.59.25 Goddess Bhūmi said: Obeisances unto You, O Lord of the chief demigods, O holder of the conchshell, disc and club. O Supreme Soul within the heart, You assume Your various forms to fulfill Your devotees' desires. Obeisances unto You.
SB 10.59.26 My respectful obeisances are unto You, O Lord, whose abdomen is marked with a depression like a lotus flower, who are always decorated with garlands of lotus flowers, whose glance is as cool as the lotus and whose feet are engraved with lotuses.
SB 10.59.27 Obeisances unto You, the Supreme Lord Vāsudeva, Viṣṇu, the primeval person, the original seed. Obeisances unto You, the omniscient one.
SB 10.59.28

Obeisances unto You of unlimited energies, the unborn progenitor of this universe, the Absolute. O Soul of the high and the low, O Soul of the created elements, O all-pervading Supreme Soul, obeisances unto You.
SB 10.59.29 Desiring to create, O unborn master, You increase and then assume the mode of passion. You do likewise with the mode of ignorance when You wish to annihilate the universe and with goodness when You wish to maintain it. Nonetheless, You remain uncovered by these modes. You are time, the <i>pradhāna</i> , and the <i>puruṣa</i> , O Lord of the universe, yet still You are separate and distinct.
SB 10.59.30 This is illusion: that earth, water, fire, air, ether, sense objects, demigods, mind, the senses, false ego and the total material energy exist independent of You. In fact, they are all within You, my Lord, who are one without a second.
SB 10.59.31 Here is the son of Bhaumāśura. Frightened, he is approaching Your lotus feet, since You remove the distress of all who seek refuge in You. Please protect him. Place Your lotus hand, which dispels all sins, upon his head.
SB 10.59.32 Śukadeva Gosvāmī said: Thus entreated by Goddess Bhūmī in words of humble devotion, the Supreme Lord bestowed fearlessness upon her grandson and then entered Bhaumāśura's palace, which was filled with all manner of riches.
SB 10.59.33 There Lord Kṛṣṇa saw sixteen thousand royal maidens, whom Bhauma had taken by force from various kings.
SB 10.59.34 The women became enchanted when they saw that most excellent of males enter. In their minds they each accepted Him, who had been brought there by destiny, as their chosen husband.
SB 10.59.35 With the thought "May providence grant that this man become my husband," each and every princess absorbed her heart in contemplation of Kṛṣṇa.
SB 10.59.36 The Lord had the princesses arrayed in clean, spotless garments and then sent them in palanquins to Dvārakā, together with great treasures of chariots, horses and other valuables.
SB 10.59.37 Lord Kṛṣṇa also dispatched sixty-four swift white elephants, descendants of Airāvata, who each sported four tusks.
SB 10.59.38, SB 10.59.39, SB 10.59.38-39 The Lord then went to the abode of Indra, the demigods' king, and gave mother Aditi her earrings; there Indra and his wife worshiped Kṛṣṇa and His beloved consort Satyabhāmā. Then, at Satyabhāmā's behest the Lord uprooted the heavenly <i>pārijāta</i> tree and put it on the back of Garuḍa. After defeating Indra and all the other demigods, Kṛṣṇa brought the <i>pārijāta</i> to His capital.
SB 10.59.40 Once planted, the <i>pārijāta</i> tree beautified the garden of Queen Satyabhāmā's palace. Bees followed the tree all the way from heaven, greedy for its fragrance and sweet sap.
SB 10.59.41 Even after Indra had bowed down to Lord Acyuta, touched His feet with the tips of his crown and begged the Lord to fulfill his desire, that exalted demigod, having achieved his purpose, chose to fight with the Supreme Lord. What ignorance there is among the gods! To hell with their opulence!
SB 10.59.42 Then the imperishable Supreme Personality, assuming a separate form for each bride, duly married all the princesses simultaneously, each in her own palace.
SB 10.59.43 The Lord, performer of the inconceivable, constantly remained in each of His queens' palaces, which were unequalled and unexcelled by any other residence. There, although fully satisfied within Himself, He enjoyed with His pleasing wives, and like an ordinary husband He carried out His household duties.
SB 10.59.44 Thus those women obtained as their husband the husband of the goddess of fortune, although even great demigods like Brahmā do not know how to approach Him. With ever-increasing pleasure they experienced loving attraction for Him, exchanged smiling glances with Him and reciprocated with Him in ever-fresh intimacy, replete with joking and feminine shyness.
SB 10.59.45 Although the Supreme Lord's queens each had hundreds of

maidservants, they chose to personally serve the Lord by approaching Him humbly, offering Him a seat, worshiping Him with excellent paraphernalia, bathing and massaging His feet, giving Him <i>pān</i> to chew, fanning Him, anointing Him with fragrant sandalwood paste, adorning Him with flower garlands, dressing His hair, arranging His bed, bathing Him, and presenting Him with various gifts.
SB 10.60: Lord Kṛṣṇa Teases Queen Rukmiṇī.
SB 10.60.1 Śrī Bādāyaṇī said: Once, in the company of her maidservants, Queen Rukmiṇī was personally serving her husband, the spiritual master of the universe, by fanning Him as He relaxed on her bed.
SB 10.60.2 The unborn Personality of Godhead, the supreme controller, who creates, maintains and then devours this universe simply as His play, took birth among the Yadus to preserve His own laws.
SB 10.60.3, SB 10.60.4, SB 10.60.5, SB 10.60.6, SB 10.60.3-6 Queen Rukmiṇī's quarters were extremely beautiful, boasting a canopy hung with brilliant strings of pearls, as well as effulgent jewels serving as lamps. Garlands of jasmine and other flowers hung here and there, attracting swarms of humming bees, and the spotless rays of the moon shone through the holes of the lattice windows. As <i>aguru</i> incense drifted out of the window holes, my dear King, the breeze wafting the scent of the <i>pārijāta</i> grove carried the mood of a garden into the room. There the Queen served her husband, the Supreme Lord of all the worlds, as He reclined upon an opulent pillow on her bed, which was as soft and white as the foam of milk.
SB 10.60.7 From her maidservant's hand Goddess Rukmiṇī took a yak-hair fan with a jeweled handle, and then she began to worship her master by fanning Him.
SB 10.60.8 Her hand adorned with rings, bangles and the <i>cāmara</i> fan, Queen Rukmiṇī looked resplendent standing near Lord Kṛṣṇa. Her jeweled ankle-bells tinkled, and her necklace glittered, reddened by the <i>kuṅkuma</i> from her breasts, which were covered by the end of her <i>sāri</i> . On her hips she wore a priceless belt.
SB 10.60.9 As He contemplated her, the goddess of fortune herself, who desires only Him, Lord Kṛṣṇa smiled. The Lord assumes various forms to enact His pastimes, and He was pleased that the form the goddess of fortune had assumed was just suitable for her to serve as His consort. Her charming face was adorned with curling hair, earrings, a locket on her neck, and the nectar of her bright, happy smile. The Lord then spoke to Her as follows.
SB 10.60.10 The Supreme Lord said: My dear princess, you were sought after by many kings as powerful as the rulers of planets. They were all abundantly endowed with political influence, wealth, beauty, generosity and physical strength.
SB 10.60.11 Since your brother and father offered you to them, why did you reject the King of Cedi and all those other suitors, who stood before you, maddened by Cupid? Why, instead, did you choose Us, who are not at all your equal?
SB 10.60.12 Terrified of these kings, O lovely-browed one, We took shelter in the ocean. We have become enemies of powerful men, and We practically abandoned Our royal throne.
SB 10.60.13 O fine-browed lady, women are usually destined to suffer when they stay with men whose behavior is uncertain and who pursue a path not approved by society.
SB 10.60.14 We have no material possessions, and We are dear to those who similarly have nothing. Therefore, O slender one, the wealthy hardly ever worship Me.
SB 10.60.15 Marriage and friendship are proper between two people who are equal in terms of their wealth, birth, influence, physical appearance and capacity for good progeny, but never between a superior and an inferior.
SB 10.60.16 O Vaidarbhī, not being farsighted, you didn't realize this, and therefore you chose Us as your husband, even though We have no good qualities and are glorified only by deluded beggars.
SB 10.60.17 Now you should definitely accept a more suitable husband, a first-class man of the royal order who can help you achieve everything

you want, both in this life and the next.
SB 10.60.18 Kings like Śiśupāla, Śālva, Jarāsandha and Dantavakra all hate Me, O beautiful-thighed one, and so does your elder brother Rukmī.
SB 10.60.19 It was to dispel the arrogance of these kings that I carried you away, My good woman, for they were blinded by the intoxication of power. My purpose was to curb the strength of the wicked.
SB 10.60.20 We care nothing for wives, children and wealth. Always satisfied within Ourselves, We do not work for body and home, but like a light, We merely witness.
SB 10.60.21 Śukadeva Gosvāmī said: Rukmiṇī had thought herself especially beloved by the Lord because He never left her company. By saying these things to her He vanquished her pride, and then He stopped speaking.
SB 10.60.22 Goddess Rukmiṇī had never before heard such unpleasantries from her beloved, the Lord of universal rulers, and she became frightened. A tremor arose in her heart, and in terrible anxiety she began to cry.
SB 10.60.23 With her tender foot, effulgent with the reddish glow of her nails, she scratched the ground, and tears darkened by her eye makeup sprinkled her <i>kunkuma</i> -reddened breasts. There she stood, face downward, her voice choked up by extreme sorrow.
SB 10.60.24 Rukmiṇī's mind was overwhelmed with unhappiness, fear and grief. Her bangles slipped from her hand, and her fan fell to the ground. In her bewilderment she suddenly fainted, her hair scattering all about as her body fell to the ground like a plantain tree blown over by the wind.
SB 10.60.25 Seeing that His beloved was so bound to Him in love that she could not understand the full meaning of His teasing, merciful Lord Kṛṣṇa felt compassion for her.
SB 10.60.26 The Lord quickly got down from the bed. Manifesting four arms, He picked her up, gathered her hair and caressed her face with His lotus hand.
SB 10.60.27, SB 10.60.28, SB 10.60.27-28 Wiping her tear-filled eyes and her breasts, which were stained by tears of grief, the Supreme Lord, the goal of His devotees, embraced His chaste wife, who desired nothing but Him, O King. Expert in the art of pacification, Śrī Kṛṣṇa tenderly consoled pitiable Rukmiṇī, whose mind was bewildered by His clever joking and who did not deserve to suffer so.
SB 10.60.29 The Supreme Lord said: O Vaidarbhī, do not be displeased with Me. I know that you are fully devoted to Me. I only spoke in jest, dear lady, because I wanted to hear what you would say.
SB 10.60.30 I also wanted to see your face with lips trembling in loving anger, the reddish corners of your eyes throwing sidelong glances and the line of your beautiful eyebrows knit in a frown.
SB 10.60.31 The greatest pleasure worldly householders can enjoy at home is to spend time joking with their beloved wives, My dear timid and temperamental one.
SB 10.60.32 Śukadeva Gosvāmī said: O King, Queen Vaidarbhī was fully pacified by the Supreme Personality of Godhead and understood that His words had been spoken in jest. Thus she gave up her fear that her beloved would reject her.
SB 10.60.33 Smiling bashfully as she cast charming, affectionate glances upon the face of the Lord, the best of males, Rukmiṇī spoke the following, O descendant of Bharata.
SB 10.60.34 Śrī Rukmiṇī said: Actually, what You have said is true, O lotus-eyed one. I am indeed unsuitable for the almighty Personality of Godhead. What comparison is there between that Supreme Lord, who is master of the three primal deities and who delights in His own glory, and myself, a woman of mundane qualities whose feet are grasped by fools?
SB 10.60.35 Yes, my Lord Urukrama, You lay down within the ocean as if afraid of the material modes, and thus in pure consciousness You appear within the heart as the Supersoul. You are always battling against the foolish material senses, and indeed even Your servants reject the

privilege of royal dominion, which leads to the blindness of ignorance.
SB 10.60.36 Your movements, inscrutable even for sages who relish the honey of Your lotus feet, are certainly incomprehensible for human beings who behave like animals. And just as Your activities are transcendental, O all-powerful Lord, so too are those of Your followers.
SB 10.60.37 You possess nothing because there is nothing beyond You. Even the great enjoyers of tribute—Brahmā and other demigods—pay tribute to You. Those who are blinded by their wealth and absorbed in gratifying their senses do not recognize You in the form of death. But to the gods, the enjoyers of tribute, You are the most dear, as they are to You.
SB 10.60.38 You are the embodiment of all human goals and are Yourself the final aim of life. Desiring to attain You, O all-powerful Lord, intelligent persons abandon everything else. It is they who are worthy of Your association, not men and women absorbed in the pleasure and grief resulting from their mutual lust.
SB 10.60.39 Knowing that great sages who have renounced the <i>sannyāsī's</i> <i>daṇḍa</i> proclaim Your glories, that You are the Supreme Soul of all the worlds, and that You are so gracious that You give away even Your own self, I chose You as my husband, rejecting Lord Brahmā, Lord Śiva and the rulers of heaven, whose aspirations are all frustrated by the force of time, which is born from Your eyebrows. What interest, then, could I have in any other suitors?
SB 10.60.40 My Lord, as a lion drives away lesser animals to claim his proper tribute, You drove off the assembled kings with the resounding twang of Your Śārṅga bow and then claimed me, Your fair share. Thus it is sheer foolishness, my dear Gadāgraja, for You to say You took shelter in the ocean out of fear of those kings.
SB 10.60.41 Wanting Your association, the best of kings—Aṅga, Vainya, Jāyanta, Nāhuṣa, Gaya and others—abandoned their absolute sovereignty and entered the forest to seek You out. How could those kings suffer frustration in this world, O lotus-eyed one?
SB 10.60.42 The aroma of Your lotus feet, which is glorified by great saints, awards people liberation and is the abode of Goddess Laksmī. What woman would take shelter of any other man after savoring that aroma? Since You are the abode of transcendental qualities, what mortal woman with the insight to distinguish her own true interest would disregard that fragrance and depend instead on someone who is always subject to terrible fear?
SB 10.60.43 Because You are suitable for me, I have chosen You, the master and Supreme Soul of all the worlds, who fulfill our desires in this life and the next. May Your feet, which give freedom from illusion by approaching their worshiper, give shelter to me, who have been wandering from one material situation to another.
SB 10.60.44 O infallible Kṛṣṇa, let each of the kings You named become the husband of a woman whose ears have never heard Your glories, which are sung in the assemblies of Śiva and Brahmā. After all, in the households of such women these kings live like asses, oxen, dogs, cats and slaves.
SB 10.60.45 A woman who fails to relish the fragrance of the honey of Your lotus feet becomes totally befooled, and thus she accepts as her husband or lover a living corpse covered with skin, whiskers, nails, head-hair and body-hair and filled with flesh, bones, blood, parasites, feces, mucus, bile and air.
SB 10.60.46 O lotus-eyed one, though You are satisfied within Yourself and thus rarely turn Your attention toward me, please bless me with steady love for Your feet. It is when You assume a predominance of passion in order to manifest the universe that You glance upon me, showing me what is indeed Your greatest mercy.
SB 10.60.47 Actually, I don't consider Your words false, Madhūsudana. Quite often an unmarried girl is attracted to a man, as in the case of Ambā.
SB 10.60.48 The mind of a promiscuous woman always hankers for new lovers, even if she is married. An intelligent man should not keep such an unchaste wife, for if he does he will lose his good fortune both in this life and the next.

SB 10.60.49 The Supreme Lord said: O saintly lady, O princess, We deceived you only because We wanted to hear you speak like this. Indeed, everything you said in reply to My words is most certainly true.
SB 10.60.50 Whatever benedictions you hope for in order to become free of material desires are ever yours, O fair and noble lady, for you are My unalloyed devotee.
SB 10.60.51 O sinless one, I have now seen firsthand the pure love and chaste attachment you have for your husband. Even though shaken by My words, your mind could not be pulled away from Me.
SB 10.60.52 Although I have the power to award spiritual liberation, lusty persons worship Me with penance and vows in order to get My blessings for their mundane family life. Such persons are bewildered by My illusory energy.
SB 10.60.53 O supreme reservoir of love, unfortunate are they who even after obtaining Me, the Lord of both liberation and material riches, hanker only for material treasures. These worldly gains can be found even in hell. Since such persons are obsessed with sense gratification, hell is a fitting place for them.
SB 10.60.54 Fortunately, O mistress of the house, you have always rendered Me faithful devotional service, which liberates one from material existence. This service is very difficult for the envious to perform, especially for a woman whose intentions are wicked, who lives only to gratify her bodily demands, and who indulges in duplicity.
SB 10.60.55 In all My palaces I can find no other wife as loving as you, O most respectful one. When you were to be married, you disregarded all the kings who had assembled to seek your hand, and simply because you had heard authentic accounts concerning Me, you sent a <i>brāhmaṇa</i> to Me with your confidential message.
SB 10.60.56 When your brother, who had been defeated in battle and then disfigured, was later killed during a gambling match on Aniruddha's wedding day, you felt unbearable grief, yet out of fear of losing Me you spoke not a word. By this silence you have conquered Me.
SB 10.60.57 When you sent the messenger with your most confidential plan and yet I delayed going to you, you began to see the whole world as void and wanted to quit your body, which could never have been given to anyone but Me. May this greatness of yours remain with you always; I can do nothing to reciprocate except joyfully thank you for your devotion.
SB 10.60.58 Śukadeva Gosvāmī said: And so the self-satisfied Supreme Lord of the universe enjoyed with the goddess of fortune, engaging her in lovers' talks and thus imitating the ways of human society.
SB 10.60.59 The almighty Lord Hari, preceptor of all the worlds, similarly behaved like a conventional householder in the palaces of His other queens, performing the religious duties of a family man.
SB 10.61: Lord Balarāma Slays Rukmī
SB 10.61.1 Śukadeva Gosvāmī said: Each of Lord Kṛṣṇa's wives gave birth to ten sons, who were not less than their father, having all His personal opulence.
SB 10.61.2 Because each of these princesses saw that Lord Acyuta never left her palace, each thought herself the Lord's favorite. These women did not understand the full truth about Him.
SB 10.61.3 The Supreme Lord's wives were fully enchanted by His lovely, lotuslike face, His long arms and large eyes, His loving glances imbued with laughter, and His charming talks with them. But with all their charms these ladies could not conquer the mind of the all-powerful Lord.
SB 10.61.4 The arched eyebrows of these sixteen thousand queens enchantingly expressed those ladies' secret intentions through coyly smiling sidelong glances. Thus their eyebrows boldly sent forth conjugal messages. Yet even with these arrows of Cupid, and with other means as well, they could not agitate Lord Kṛṣṇa's senses.
SB 10.61.5 Thus these women obtained as their husband the master of the goddess of fortune, although even great demigods like Brahmā do

not know how to approach Him. With ever-increasing pleasure, they felt loving attraction for Him, exchanged smiling glances with Him, eagerly anticipated associating with Him in ever-fresh intimacy and enjoyed in many other ways.
SB 10.61.6 Although the Supreme Lord's queens each had hundreds of maidservants, they chose to personally serve the Lord by approaching Him humbly, offering Him a seat, worshipping Him with excellent paraphernalia, bathing and massaging His feet, giving Him <i>pān</i> to chew, fanning Him, anointing Him with fragrant sandalwood paste, adorning Him with flower garlands, dressing His hair, arranging His bed, bathing Him and presenting Him with various gifts.
SB 10.61.7 Among Lord Kṛṣṇa's wives, each of whom had ten sons, I previously mentioned eight principal queens. I shall now recite for you the names of those eight queens' sons, headed by Pradyumna.
SB 10.61.8, SB 10.61.9, SB 10.61.8-9 The first son of Queen Rukmiṇī was Pradyumna, and also born of her were Cārudeṣṇa, Sudeṣṇa and the powerful Cārudeha, along with Sucāru, Cārugupta, Bhadracāru, Cārucandra, Vicāru and Cāru, the tenth. None of these sons of Lord Hari was less than his father.
SB 10.61.10, SB 10.61.11, SB 10.61.12, SB 10.61.10-12 The ten sons of Satyabhāmā were Bhānu, Subhānu, Svarbhānu, Prabhānu, Bhānumān, Candrabhānu, Bṛhadbhānu, Atibhānu (the eighth), Śribhānu and Pratibhānu. Sāmba, Sumitra, Purujit, Śatajit, Sahasrajit, Vijaya, Citraketu, Vasumān, Draviḍa and Kratu were the sons of Jāmbavatī. These ten, headed by Sāmba, were their father's favorites.
SB 10.61.13 The sons of Nāgnajitī were Vīra, Candra, Aśvasena, Citragu, Vegavān, Vṛṣa, Āma, Śaṅku, Vasu and the opulent Kuntī.
SB 10.61.14 Śruta, Kavi, Vṛṣa, Vīra, Subāhu, Bhadra, Śānti, Darśa and Pūrṇamāsa were sons of Kālindī. Her youngest son was Somaka.
SB 10.61.15 Mādrā's sons were Pragoṣa, Gātravān, Simha, Bala, Prabala, Ūrdhaga, Mahāsakti, Saha, Oja and Aparājita.
SB 10.61.16 Mitravindā's sons were Vṛka, Harṣa, Anila, Ḡḍhra, Vardhana, Unnāda, Mahāmsa, Pāvana, Vahni and Ksudhi.
SB 10.61.17 Saṅgrāmajit, Bṛhatsena, Śūra, Praharāṇa, Arijit, Jaya and Subhadra were the sons of Bhadrā, together with Vāma, Ayur and Satyaka.
SB 10.61.18 Dīptimān, Tāmratapta and others were the sons of Lord Kṛṣṇa and Rohiṇī. Lord Kṛṣṇa's son Pradyumna fathered the greatly powerful Aniruddha in the womb of Rukmavatī, the daughter of Rukmī. O King, this took place while they were living in the city of Bhojakaṭa.
SB 10.61.19 My dear King, the sons and grandsons of Lord Kṛṣṇa's children numbered in the tens of millions. Sixteen thousand mothers gave rise to this dynasty.
SB 10.61.20 King Parīkṣit said: How could Rukmī give his daughter to his enemy's son? After all, Rukmī had been defeated by Lord Kṛṣṇa in battle and was waiting for an opportunity to kill Him. Please explain this to me, O learned one—how these two inimical parties became united through marriage.
SB 10.61.21 Mystic <i>yogīs</i> can perfectly see that which has not yet happened, as well as things in the past or present, beyond the senses, remote or blocked by physical obstacles.
SB 10.61.22 Śrī Śukadeva Gosvāmī said: At her svayam̐vara ceremony, Rukmavatī herself chose Pradyumna, who was the re-embodiment of Cupid. Then, although He fought alone on a single chariot, Pradyumna defeated the assembled kings in battle and took her away.
SB 10.61.23 Though Rukmī always remembered his enmity toward Lord Kṛṣṇa, who had insulted him, in order to please his sister he sanctioned his daughter's marriage to his nephew.
SB 10.61.24 O King, Bālī, the son of Kṛtavarmā, married Rukmiṇī's young daughter, large-eyed Cārumatī.
SB 10.61.25 Rukmī gave his granddaughter Rocanā to his daughter's son, Aniruddha, despite Rukmī's relentless feud with Lord Hari. Although Rukmī considered this marriage irreligious, he wanted to

please his sister, bound as he was by the ropes of affection.
SB 10.61.26 On the joyous occasion of that marriage, O King, Queen Rukmiṇī, Lord Balarāma, Lord Kṛṣṇa and several of the Lord's sons, headed by Sāmba and Pradyumna, went to the city of Bhojakata.
SB 10.61.27, SB 10.61.28, SB 10.61.27-28 After the wedding, a group of arrogant kings headed by the King of Kalinga told Rukmī, "You should defeat Balarāma at dice. He's not expert at dice, O King, but still He's quite addicted to it." Thus advised, Rukmī challenged Balarāma and began a gambling match with Him.
SB 10.61.29 In that match Lord Balarāma first accepted a wager of one hundred coins, then one thousand, then ten thousand. Rukmī won this first round, and the King of Kalinga laughed loudly at Lord Balarāma, showing all his teeth. Lord Balarāma could not tolerate this.
SB 10.61.30 Next Rukmī accepted a bet of one hundred thousand coins, which Lord Balarāma won. But Rukmī tried to cheat, declaring "I'm the winner!"
SB 10.61.31 Shaking with anger like the ocean on the full-moon day, handsome Lord Balarāma, His naturally reddish eyes even redder in His fury, accepted a wager of one hundred million gold coins.
SB 10.61.32 Lord Balarāma fairly won this wager also, but Rukmī again resorted to cheating and declared, "I have won! Let these witnesses here say what they saw."
SB 10.61.33 Just then a voice from the sky declared, "Balarāma has fairly won this wager. Rukmī is surely lying."
SB 10.61.34 Urged on by the wicked kings, Rukmī ignored the divine voice. In fact destiny itself was urging Rukmī on, and thus he ridiculed Lord Balarāma as follows.
SB 10.61.35 [Rukmī said:] You cowherds who wander about the forests know nothing about dice. Playing with dice and sporting with arrows are only for kings, not for the likes of You.
SB 10.61.36 Thus insulted by Rukmī and ridiculed by the kings, Lord Balarāma was provoked to anger. In the midst of the auspicious wedding assembly, He raised His club and struck Rukmī dead.
SB 10.61.37 The King of Kalinga, who had laughed at Lord Balarāma and shown his teeth, tried to run away, but the furious Lord quickly seized him on his tenth step and knocked out all his teeth.
SB 10.61.38 Tormented by Lord Balarāma's club, the other kings fled in fear, their arms, thighs and heads broken and their bodies drenched in blood.
SB 10.61.39 When His brother-in-law Rukmī was slain, Lord Kṛṣṇa neither applauded nor protested, O King, for He feared jeopardizing His affectionate ties with either Rukmiṇī or Balarāma.
SB 10.61.40 Then the descendants of Daśārha, headed by Lord Balarāma, seated Aniruddha and His bride on a fine chariot and set off from Bhojakata for Dvārakā. Having taken shelter of Lord Madhusūdana, they had fulfilled all their purposes.
SB 10.62: The Meeting of Ūṣā and Aniruddha
SB 10.62.1 King Parīkṣit said: The best of the Yadus married Bānāsura's daughter, Ūṣā, and as a result a great, fearsome battle occurred between Lord Hari and Lord Śaṅkara. Please explain everything about this incident, O most powerful of mystics.
SB 10.62.2 Śukadeva Gosvāmī said: Bāṇa was the oldest of the hundred sons fathered by the great saint Bali Mahārāja, who gave the whole earth in charity to Lord Hari when He appeared as Vāmanadeva. Bānāsura, born from Bali's semen, became a great devotee of Lord Śiva. His behavior was always respectable, and he was generous, intelligent, truthful and firm in his vows. The beautiful city of Śoṇitapura was under his dominion. Because Lord Śiva had favored him, the very demigods waited on Bānāsura like menial servants. Once, when Śiva was dancing his taṇḍava-nṛtya, Bāṇa especially satisfied the lord by playing a musical accompaniment with his one thousand arms.
SB 10.62.3 The lord and master of all created beings, the compassionate refuge of his devotees, gladdened Bānāsura by offering him the benediction

of his choice. Bāṇa chose to have him, Lord Śiva, as the guardian of his city.
SB 10.62.4 Bānāsura was intoxicated with his strength. One day, when Lord Śiva was standing beside him, Bānāsura touched the lord's lotus feet with his helmet, which shone like the sun, and spoke to him as follows.
SB 10.62.5 [Bānāsura said:] O Lord Mahādeva, I bow down to you, the spiritual master and controller of the worlds. You are like the heavenly tree that fulfills the desires of those whose desires are unfulfilled.
SB 10.62.6 These one thousand arms you bestowed upon me have become merely a heavy burden. Besides you, I find no one in the three worlds worthy to fight.
SB 10.62.7 Eager to fight with the elephants who rule the directions, O primeval lord, I went forth, pulverizing mountains with my arms, which were itching for battle. But even those great elephants fled in fear.
SB 10.62.8 Hearing this, Lord Śiva became angry and replied, "Your flag will be broken, fool, when you have done battle with one who is my equal. That fight will vanquish your conceit."
SB 10.62.9 Thus advised, unintelligent Bānāsura was delighted. The fool then went home, O King, to wait for that which Lord Girīśa had predicted: the destruction of his prowess.
SB 10.62.10 In a dream Bāṇa's daughter, the maiden Ūṣā, had an amorous encounter with the son of Pradyumna, though she had never before seen or heard of her lover.
SB 10.62.11 Losing sight of Him in her dream, Ūṣā suddenly sat up in the midst of her girlfriends, crying out "Where are You, my lover?" She was greatly disturbed and embarrassed.
SB 10.62.12 Bānāsura had a minister named Kumbhāṇḍa, whose daughter was Citralekhā. A companion of Ūṣā's, she was filled with curiosity, and thus she inquired from her friend.
SB 10.62.13 [Citralekhā said:] Who are you searching for, O fine-browed one? What is this hankering you're feeling? Until now, O princess, I haven't seen any man take your hand in marriage.
SB 10.62.14 [Ūṣā said:] In my dream I saw a certain man who had a darkblue complexion, lotus eyes, yellow garments and mighty arms. He was the kind who touches women's hearts.
SB 10.62.15 It is that lover I search for. After making me drink the honey of His lips, He has gone elsewhere, and thus He has thrown me, hankering fervently for Him, into the ocean of distress.
SB 10.62.16 Citralekhā said: I will remove your distress. If He is to be found anywhere in the three worlds, I will bring this future husband of yours who has stolen your heart. Please show me who He is.
SB 10.62.17 Saying this, Citralekhā proceeded to draw accurate pictures of various demigods, Gandharvas, Siddhas, Cāraṇas, Pannagas, Daityas, Vidyādhara, Yakṣas and humans.
SB 10.62.18, SB 10.62.19, SB 10.62.18-19 O King, among the humans, Citralekhā drew pictures of the Vṛṣṇis, including Śūrasena, Ānakadundubhi, Balarāma and Kṛṣṇa. When Ūṣā saw the picture of Pradyumna she became bashful, and when she saw Aniruddha's picture she bent her head down in embarrassment. Smiling, she exclaimed, "He's the one! It's Him!"
SB 10.62.20 Citralekhā, endowed with mystic powers, recognized Him as Kṛṣṇa's grandson [Aniruddha]. My dear King, she then traveled by the mystic skyway to Dvārakā, the city under Lord Kṛṣṇa's protection.
SB 10.62.21 There she found Pradyumna's son Aniruddha sleeping upon a fine bed. With her yogic power she took Him away to Śoṇitapura, where she presented her girlfriend Ūṣā with her beloved.
SB 10.62.22 When Ūṣā beheld Him, the most beautiful of men, her face lit up with joy. She took the son of Pradyumna to her private quarters, which men were forbidden even to see, and there enjoyed with Him.
SB 10.62.23, SB 10.62.24, SB 10.62.23-24 Ūṣā worshiped Aniruddha with faithful service, offering Him priceless garments, along with garlands, fragrances, incense, lamps,

sitting places and so on. She also offered Him beverages, all types of food, and sweet words. As He thus remained hidden in the young ladies' quarters, Aniruddha did not notice the passing of the days, for His senses were captivated by Ūṣā, whose affection for Him ever increased.	With sharp-pointed arrows discharged from His bow Śārṅga, Lord Kṛṣṇa drove away the various followers of Lord Śiva—Bhūtas, Pramathas, Guhyakas, Dākinīs, Yātudhānas, Vetālas, Vināyakas, Pretas, Mātās, Piśācas, Kuṣmāṇḍas and Brahma-rākṣasas.
SB 10.62.25, SB 10.62.26, SB 10.62.25-26 The female guards eventually noticed unmistakable symptoms of romantic involvement in Ūṣā, who, having broken her maiden vow, was being enjoyed by the Yadu hero and showing signs of conjugal happiness. The guards went to Bāṇāsura and told him, "O King, we have detected in your daughter the kind of improper behavior that spoils the reputation of a young girl's family.	SB 10.63.12 Lord Śiva, wielder of the trident, shot various weapons at Lord Kṛṣṇa, wielder of Śārṅga. But Lord Kṛṣṇa was not in the least perplexed: He neutralized all these weapons with appropriate counterweapons.
SB 10.62.27 "We have been carefully watching over her, never leaving our posts, O master, so we cannot understand how this maiden, whom no man can even see, has been corrupted within the palace."	SB 10.63.13 Lord Kṛṣṇa counteracted a <i>brahmāstra</i> with another <i>brahmāstra</i> , a wind weapon with a mountain weapon, a fire weapon with a rain weapon, and Lord Śiva's personal <i>pāśupatāstra</i> weapon with His own personal weapon, the <i>nārāyaṇāstra</i> .
SB 10.62.28 Very agitated to hear of his daughter's corruption, Bāṇāsura rushed at once to the maidens' quarters. There he saw the pride of the Yadus, Aniruddha.	SB 10.63.14 After bewildering Lord Śiva by making him yawn with a yawning weapon, Lord Kṛṣṇa proceeded to strike down Bāṇāsura's army with His sword, club and arrows.
SB 10.62.29, SB 10.62.30, SB 10.62.29-30 Bāṇāsura saw before him Cupid's own son, possessed of unrivaled beauty, with dark-blue complexion, yellow garments, lotus eyes and formidable arms. His face was adorned with effulgent earrings and hair, and also with smiling glances. As He sat opposite His most auspicious lover, playing with her at dice, there hung between His arms a garland of spring jasmines that had been smeared with <i>kunkuma</i> powder from her breasts when He had embraced her. Bāṇāsura was astonished to see all this.	SB 10.63.15 Lord Kārtikeya was distressed by the flood of Pradyumna's arrows raining down from all sides, and thus he fled the battlefield on his peacock as blood poured from his limbs.
SB 10.62.31 Seeing Bāṇāsura enter with many armed guards, Aniruddha raised His iron club and stood resolute, ready to strike anyone who attacked Him. He resembled death personified holding his rod of punishment.	SB 10.63.16 Kumbhāṇḍa and Kūpakarna, tormented by Lord Balarāma's club, fell down dead. When the soldiers of these two demons saw that their leaders had been killed, they scattered in all directions.
SB 10.62.32 As the guards converged on Him from all sides, trying to capture Him, Aniruddha struck them just as the leader of a pack of boars strikes back at dogs. Hit by His blows, the guards fled the palace, running for their lives with shattered heads, thighs and arms.	SB 10.63.17 Bāṇāsura was furious to see his entire military force being torn apart. Leaving his fight with Sātyaki, he charged across the battlefield on his chariot and attacked Lord Kṛṣṇa.
SB 10.62.33 But even as Aniruddha was striking down the army of Bāṇa, that powerful son of Bali angrily caught Him with the mystic <i>nāga-pāśa</i> ropes. When Ūṣā heard of Aniruddha's capture, she was overwhelmed with grief and depression; her eyes filled with tears, and she wept.	SB 10.63.18 Excited to a frenzy by the fighting, Bāṇa simultaneously pulled taut all the strings of his five hundred bows and fixed two arrows on each string.
SB 10.63: Lord Kṛṣṇa Fights with Bāṇāsura	SB 10.63.19 Lord Śrī Hari split every one of Bāṇāsura's bows simultaneously, and also struck down his chariot driver, chariot and horses. The Lord then sounded His conchshell.
SB 10.63.1 Śukadeva Gosvāmī said: O descendant of Bharata, the relatives of Aniruddha, not seeing Him return, continued to lament as the four rainy months passed.	SB 10.63.20 Just then Bāṇāsura's mother, Koṭarā, desiring to save her son's life, appeared before Lord Kṛṣṇa naked and with her hair undone.
SB 10.63.2 After hearing from Nārada the news of Aniruddha's deeds and His capture, the Vṛṣṇis, who worshiped Lord Kṛṣṇa as their personal Deity, went to Śonitapura.	SB 10.63.21 Lord Gadāgraja turned His face away to avoid seeing the naked woman, and Bāṇāsura—deprived of his chariot, his bow shattered—took the opportunity to flee into his city.
SB 10.63.3, SB 10.63.4, SB 10.63.3-4 With Lord Balarāma and Lord Kṛṣṇa in the lead, the chiefs of the Sātvata clan—Pradyumna, Sātyaki, Gada, Sāmba, Sāraṇa, Nanda, Upananda, Bhadra and others—converged with an army of twelve divisions and laid siege to Bāṇāsura's capital, completely surrounding the city on all sides.	SB 10.63.22 After Lord Śiva's followers had been driven away, the Śiva-jvara, who had three heads and three feet, pressed forward to attack Lord Kṛṣṇa. As the Śiva-jvara approached, he seemed to burn everything in the ten directions.
SB 10.63.5 Bāṇāsura became filled with anger upon seeing them destroy his city's suburban gardens, ramparts, watchtowers and gateways, and thus he went out to confront them with an army of equal size.	SB 10.63.23 Seeing this personified weapon approach, Lord Nārāyaṇa then released His own personified fever weapon, the Viṣṇu-jvara. The Śiva-jvara and Viṣṇu-jvara thus battled each other.
SB 10.63.6 Lord Rudra, accompanied by his son Kārtikeya and the Pramathas, came riding on Nandi, his bull carrier, to fight Balarāma and Kṛṣṇa on Bāṇa's behalf.	SB 10.63.24 The Śiva-jvara, overwhelmed by the strength of the Viṣṇu-jvara, cried out in pain. But finding no refuge, the frightened Śiva-jvara approached Lord Kṛṣṇa, the master of the senses, hoping to attain His shelter. Thus with joined palms he began to praise the Lord.
SB 10.63.7 A most astonishing, tumultuous and hair-raising battle then commenced, with Lord Kṛṣṇa matched against Lord Śaṅkara, and Pradyumna against Kārtikeya.	SB 10.63.25 The Śiva-jvara said: I bow down to You of unlimited potencies, the Supreme Lord, the Supersoul of all beings. You possess pure and complete consciousness and are the cause of cosmic creation, maintenance and dissolution. Perfectly peaceful, You are the Absolute Truth to whom the Vedas indirectly refer.
SB 10.63.8 Lord Balarāma fought with Kumbhāṇḍa and Kūpakarna, Sāmba with Bāṇa's son, and Sātyaki with Bāṇa.	SB 10.63.26 Time; fate; karma; the jiva and his propensities; the subtle material elements; the material body; the life air; false ego; the various senses; and the totality of these as reflected in the living being's subtle body—all this constitutes your material illusory energy, <i>māyā</i> , an endless cycle like that of seed and plant. I take shelter of You, the negation of this <i>māyā</i> .
SB 10.63.9 Brahmā and the other ruling demigods, along with Siddhas, Cāraṇas and great sages, as well as Gandharvas, Apsarās and Yakṣas, all came in their celestial airplanes to watch.	SB 10.63.27 With various intentions, You perform pastimes to maintain the demigods, the saintly persons and the codes of religion for this world. By these pastimes You also kill those who stray from the right path and live by violence. Indeed, your present incarnation is meant to relieve the earth's burden.
SB 10.63.10, SB 10.63.11, SB 10.63.10-11	SB 10.63.28 I am tortured by the fierce power of Your terrible fever weapon,

which is cold yet burning. All embodied souls must suffer as long as they remain bound to material ambitions and thus averse to serving Your feet.
SB 10.63.29 The Supreme Lord said: O three-headed one, I am pleased with you. May your fear of My fever weapon be dispelled, and may whoever remembers our conversation here have no reason to fear you.
SB 10.63.30 Thus addressed, the Māheśvara-jvara bowed down to the infallible Lord and went away. But Bāṇāsura then appeared, riding forth on his chariot to fight Lord Kṛṣṇa.
SB 10.63.31 Carrying numerous weapons in his thousand hands, O King, the terribly infuriated demon shot many arrows at Lord Kṛṣṇa, the carrier of the disc weapon.
SB 10.63.32 As Bāṇa continued hurling weapons at Him, the Supreme Lord began using His razor-sharp cakṛa to cut off Bāṇāsura's arms as if they were tree branches.
SB 10.63.33 Lord Śiva felt compassion for his devotee Bāṇāsura, whose arms were being cut off, and thus he approached Lord Cakṛayudha [Kṛṣṇa] and spoke to Him as follows.
SB 10.63.34 Śrī Rudra said: You alone are the Absolute Truth, the supreme light, the mystery hidden within the verbal manifestation of the Absolute. Those whose hearts are spotless can see You, for You are uncontaminated, like the sky.
SB 10.63.35, SB 10.63.36, SB 10.63.35-36 The sky is Your navel, fire Your face, water Your semen, and heaven Your head. The cardinal directions are Your sense of hearing, herbal plants the hairs on Your body, and water-bearing clouds the hair on Your head. The earth is Your foot, the moon Your mind, and the sun Your vision, while I am Your ego. The ocean is Your abdomen, Indra Your arm, Lord Brahmā Your intelligence, the progenitor of mankind Your genitals, and religion Your heart. You are indeed the original <i>puruṣa</i> , creator of the worlds.
SB 10.63.37 Your current descent into the material realm, O Lord of unrestricted power, is meant for upholding the principles of justice and benefiting the entire universe. We demigods, each depending on Your grace and authority, develop the seven planetary systems.
SB 10.63.38 You are the original person, one without a second, transcendental and self-manifesting. Uncaused, you are the cause of all, and You are the ultimate controller. You are nonetheless perceived in terms of the transformations of matter effected by Your illusory energy—transformations You sanction so that the various material qualities can fully manifest.
SB 10.63.39 O almighty one, just as the sun, though hidden by a cloud, illuminates the cloud and all other visible forms as well, so You, although hidden by the material qualities, remain self-luminous and thus reveal all those qualities, along with the living entities who possess them.
SB 10.63.40 Their intelligence bewildered by Your <i>māyā</i> , fully attached to children, wife, home and so on, persons immersed in the ocean of material misery sometimes rise to the surface and sometimes sink down.
SB 10.63.41 One who has attained this human form of life as a gift from God, yet who fails to control his senses and honor Your feet, is surely to be pitied, for he is only cheating himself.
SB 10.63.42 That mortal who rejects You—his true Self, dearest friend, and Lord—for the sake of sense objects, whose nature is just the opposite, refuses nectar and instead consumes poison.
SB 10.63.43 I, Lord Brahmā, the other demigods and the pure-minded sages have all surrendered wholeheartedly unto You, our dearest Self and Lord.
SB 10.63.44 Let us worship You, the Supreme Lord, to be freed from material life. You are the maintainer of the universe and the cause of its creation and demise. Equiposed and perfectly at peace, You are the true friend, Self and worshipable Lord. You are one without a second, the shelter of all the worlds and all souls.
SB 10.63.45 This Bāṇāsura is my dear and faithful follower, and I have awarded

him freedom from fear. Therefore, my Lord, please grant him Your mercy, just as You showed mercy to Prahāda, the lord of the demons.
SB 10.63.46 The Supreme Lord said: My dear lord, for your pleasure We must certainly do what you have requested of Us. I fully agree with your conclusion.
SB 10.63.47 I will not kill this demonic son of Vairocana, for I gave Prahāda Mahārāja the benediction that I would not kill any of his descendants.
SB 10.63.48 It was to subdue Bāṇāsura's false pride that I severed his arms. And I slew his mighty army because it had become a burden upon the earth.
SB 10.63.49 This demon, who still has four arms, will be immune to old age and death, and he will serve as one of your principal attendants. Thus he will have nothing to fear on any account.
SB 10.63.50 Thus attaining freedom from fear, Bāṇāsura offered obeisances to Lord Kṛṣṇa by touching his head to the ground. Bāṇa then seated Aniruddha and His bride on their chariot and brought them before the Lord.
SB 10.63.51 At the front of the party Lord Kṛṣṇa then placed Aniruddha and His bride, both beautifully adorned with fine clothes and ornaments, and surrounded them with a full military division. Thus Lord Kṛṣṇa took His leave of Lord Śiva and departed.
SB 10.63.52 The Lord then entered His capital. The city was lavishly decorated with flags and victory arches, and its avenues and crossways were all sprinkled with water. As conchshells, <i>ānakas</i> and <i>duṇḍubhi</i> drums resounded, the Lord's relatives, the <i>brāhmaṇas</i> and the general populace all came forward to greet Him respectfully.
SB 10.63.53 Whoever rises early in the morning and remembers Lord Kṛṣṇa's victory in His battle with Lord Śiva will never experience defeat.
SB 10.64: The Deliverance of King Nṛga
SB 10.64.1 Śrī Bādarāyaṇi said: O King, one day Sāmba, Pradyumna, Cāru, Bhānu, Gada and other young boys of the Yadu dynasty went to a small forest to play.
SB 10.64.2 After playing for a long time, they became thirsty. As they searched for water, they looked inside a dry well and saw a peculiar creature.
SB 10.64.3 The boys were astonished to behold this creature, a lizard who looked like a hill. They felt sorry for it and tried to lift it out of the well.
SB 10.64.4 They caught on to the trapped lizard with leather thongs and then with woven ropes, but still they could not lift it out. So they went to Lord Kṛṣṇa and excitedly told Him about the creature.
SB 10.64.5 The lotus-eyed Supreme Lord, maintainer of the universe, went to the well and saw the lizard. Then with His left hand He easily lifted it out.
SB 10.64.6 Touched by the hand of the glorious Supreme Lord, the being at once gave up its lizard form and assumed that of a resident of heaven. His complexion was beautifully colored like molten gold, and he was adorned with wonderful ornaments, clothes and garlands.
SB 10.64.7 Lord Kṛṣṇa understood the situation, but to inform people in general He inquired as follows: "Who are you, O greatly fortunate one? Seeing your excellent form, I think you must surely be an exalted demigod.
SB 10.64.8 "By what past activity were you brought to this condition? It seems you did not deserve such a fate, O good soul. We are eager to know about you, so please inform us about yourself—if, that is, you think this the proper time and place to tell us."
SB 10.64.9 Śukadeva Gosvāmī said: Thus questioned by Kṛṣṇa, whose forms are unlimited, the King, his helmet as dazzling as the sun, bowed down to Lord Mādhava and replied as follows.

SB 10.64.10 King Nṛga said: I am a king known as Nṛga, the son of Ikṣvāku. Perhaps, Lord, You have heard of me when lists of charitable men were recited.	Hṛṣikeśa, Puṇyaśloka, Acyuta, Avyaya! O Kṛṣṇa, please permit me to depart for the world of the demigods. Wherever I live, O master, may my mind always take shelter of Your feet.
SB 10.64.11 What could possibly be unknown to You, O master? With vision undisturbed by time, You witness the minds of all living beings. Nevertheless, on Your order I will speak.	SB 10.64.29 I offer my repeated obeisances unto You, Kṛṣṇa, the son of Vasudeva. You are the source of all beings, the Supreme Absolute Truth, the possessor of unlimited potencies, the master of all spiritual disciplines.
SB 10.64.12 I gave in charity as many cows as there are grains of sand on the earth, stars in the heavens, or drops in a rain shower.	SB 10.64.30 Having spoken thus, Mahārāja Nṛga circumambulated Lord Kṛṣṇa and touched his crown to the Lord's feet. Granted permission to depart, King Nṛga then boarded a wonderful celestial airplane as all the people present looked on.
SB 10.64.13 Young, brown, milk-laden cows, who were well behaved, beautiful and endowed with good qualities, who were all acquired honestly, and who had gilded horns, silver-plated hooves and decorations of fine ornamental cloths and garlands—such were the cows, along with their calves, that I gave in charity.	SB 10.64.31 The Supreme Personality of Godhead—Lord Kṛṣṇa, the son of Devakī—who is especially devoted to the <i>brāhmaṇas</i> and who embodies the essence of religion, then spoke to His personal associates and thus instructed the royal class in general.
SB 10.64.14, SB 10.64.15, SB 10.64.14-15 I first honored the <i>brāhmaṇas</i> who were recipients of my charity by decorating them with fine ornaments. Those most exalted <i>brāhmaṇas</i> , whose families were in need, were young and possessed of excellent character and qualities. They were dedicated to truth, famous for their austerity, vastly learned in the Vedic scriptures and saintly in their behavior. I gave them cows, land, gold and houses, along with horses, elephants and marriageable girls with maidservants, as well as sesame, silver, fine beds, clothing, jewels, furniture and chariots. In addition, I performed Vedic sacrifices and executed various pious welfare activities.	SB 10.64.32 [Lord Kṛṣṇa said:] How indigestible is the property of a <i>brāhmaṇa</i> , even when enjoyed just slightly and by one more potent than fire! What then to speak of kings who try to enjoy it, presuming themselves lords.
SB 10.64.16 Once a cow belonging to a certain first-class <i>brāhmaṇa</i> wandered away and entered my herd. Unaware of this, I gave that cow in charity to a different <i>brāhmaṇa</i> .	SB 10.64.33 I do not consider <i>hālāhala</i> to be real poison, because it has an antidote. But a <i>brāhmaṇa</i> 's property, when stolen, can truly be called poison, for it has no antidote in this world.
SB 10.64.17 When the cow's first owner saw her being led away, he said, "She is mine!" The second <i>brāhmaṇa</i> , who had accepted her as a gift, replied, "No, she's mine! Nṛga gave her to me."	SB 10.64.34 Poison kills only the person who ingests it, and an ordinary fire may be extinguished with water. But the fire generated from the kindling wood of a <i>brāhmaṇa</i> 's property burns the thief's entire family down to the root.
SB 10.64.18 As the two <i>brāhmaṇas</i> argued, each trying to fulfill his own purpose, they came to me. One of them said, "You gave me this cow," and the other said, "But you stole her from me." Hearing this, I was bewildered.	SB 10.64.35 If a person enjoys a <i>brāhmaṇa</i> 's property without receiving due permission, that property destroys three generations of his family. But if he takes it by force or gets the government or other outsiders to help him usurp it, then ten generations of his ancestors and ten generations of his descendants are all destroyed.
SB 10.64.19, SB 10.64.20, SB 10.64.19-20 Finding myself in a terrible dilemma concerning my duty in the situation, I humbly entreated both the <i>brāhmaṇas</i> : "I will give one hundred thousand of the best cows in exchange for this one. Please give her back to me. Your good selves should be merciful to me, your servant. I did not know what I was doing. Please save me from this difficult situation, or I'll surely fall into a filthy hell."	SB 10.64.36 Members of the royal order, blinded by royal opulence, fail to foresee their own downfall. Childishly hankering to enjoy a <i>brāhmaṇa</i> 's property, they are actually hankering to go to hell.
SB 10.64.21 The present owner of the cow said, "I don't want anything in exchange for this cow, O King," and went away. The other <i>brāhmaṇa</i> declared, "I don't want even ten thousand more cows [than you are offering]," and he too went away.	SB 10.64.37, SB 10.64.38, SB 10.64.37-38 For as many years as there are particles of dust touched by the tears of generous <i>brāhmaṇas</i> who have dependent families and whose property is stolen, uncontrolled kings who usurp a <i>brāhmaṇa</i> 's property are cooked, along with their royal families, in the hell known as Kumbhīpāka.
SB 10.64.22 O Lord of lords, O master of the universe, the agents of Yamarāja, taking advantage of the opportunity thus created, later carried me to his abode. There Yamarāja himself questioned me.	SB 10.64.39 Whether it be his own gift or someone else's, a person who steals a <i>brāhmaṇa</i> 's property will take birth as a worm in feces for sixty thousand years.
SB 10.64.23 [Yamarāja said:] My dear King, do you wish to experience the results of your sins first, or those of your piety? Indeed, I see no end to the dutiful charity you have performed, or to your consequent enjoyment in the radiant heavenly planets.	SB 10.64.40 I do not desire <i>brāhmaṇas</i> ' wealth. Those who lust after it become short-lived and are defeated. They lose their kingdoms and become snakes, who trouble others.
SB 10.64.24 I replied, "First, my lord, let me suffer my sinful reactions," and Yamarāja said, "Then fall!" At once I fell, and while falling I saw myself becoming a lizard, O master.	SB 10.64.41 My dear followers, never treat a learned <i>brāhmaṇa</i> harshly, even if he has sinned. Even if he attacks you physically or repeatedly curses you, always continue to offer him obeisances.
SB 10.64.25 O Keśava, as Your servant I was devoted to the <i>brāhmaṇas</i> and generous to them, and I always hankered for Your audience. Therefore even till now I have never forgotten [my past life].	SB 10.64.42 Just as I always carefully bow down to <i>brāhmaṇas</i> , so all of you should likewise bow down to them. I will punish anyone who acts otherwise.
SB 10.64.26 O almighty one, how is it that my eyes see You here before me? You are the Supreme Soul, whom the greatest masters of mystic <i>yoga</i> can meditate upon within their pure hearts only by employing the spiritual eye of the <i>Vedas</i> . Then how, O transcendental Lord, are You directly visible to me, since my intelligence has been blinded by the severe tribulations of material life? Only one who has finished his material entanglement in this world should be able to see You.	SB 10.64.43 When a <i>brāhmaṇa</i> 's property is stolen, even unknowingly, it certainly causes the person who takes it to fall down, just as the <i>brāhmaṇa</i> 's cow did to Nṛga.
SB 10.64.27, SB 10.64.28, SB 10.64.27-28 O Devadeva, Jagannātha, Govinda, Puruṣottama, Nārāyaṇa,	SB 10.64.44 Having thus instructed the residents of Dvārakā, Lord Mukunda, purifier of all the worlds, entered His palace.
	SB 10.65: Lord Balarāma Visits Vṛndāvana
	SB 10.65.1 Śukadeva Gosvāmī said: O best of the Kurus, once Lord Balarāma, eager to visit His well-wishing friends, mounted His chariot and traveled to Nanda Gokula.
	SB 10.65.2 Having long suffered the anxiety of separation, the cowherd men

and their wives embraced Lord Balarāma. The Lord then offered respects to His parents, and they joyfully greeted Him with prayers.
SB 10.65.3
[Nanda and Yaśodā prayed,] "O descendant of Daśārha, O Lord of the universe, may You and Your younger brother Kṛṣṇa ever protect us." Saying this, they raised Śrī Balarāma onto their laps, embraced Him and moistened Him with tears from their eyes.

SB 10.65.4, SB 10.65.5, SB 10.65.6, SB 10.65.4-6
Lord Balarāma then paid proper respects to the elder cowherd men, and the younger ones all greeted Him respectfully. He met them all with smiles, handshakes and so on, dealing personally with each one according to age, degree of friendship, and family relationship. Then, after resting, the Lord accepted a comfortable seat, and they all gathered around Him. With voices faltering out of love for Him, those cowherds, who had dedicated everything to lotus-eyed Kṛṣṇa, asked about the health of their dear ones [in Dvārakā], and Balarāma in turn asked about the cowherds' welfare.

SB 10.65.7
[The cowherds said:] O Rāma, are all our relatives doing well? And Rāma, do all of you, with your wives and children, still remember us?

SB 10.65.8
It is our great fortune that sinful Kāmsa has been killed and our dear relatives have been freed. And it is also our good fortune that our relatives have killed and defeated their enemies and found complete security in a great fortress.

SB 10.65.9
[Śukadeva Gosvāmī continued:] Honored to have the personal audience of Lord Balarāma, the young gopīs smiled and asked Him, "Is Kṛṣṇa, the darling of the city women, living happily?"

SB 10.65.10
"Does He remember His family members, especially His father and mother? Do you think He will ever come back even once to see His mother? And does mighty-armed Kṛṣṇa remember the service we always did for Him?"

SB 10.65.11, SB 10.65.12, SB 10.65.11-12
"For Kṛṣṇa's sake, O descendant of Dāśārha, we abandoned our mothers, fathers, brothers, husbands, children and sisters, even though these family relations are difficult to give up. But now, O Lord, that same Kṛṣṇa has suddenly abandoned us and gone away, breaking off all affectionate ties with us. And yet how could any woman fail to trust His promises?"

SB 10.65.13
"How can intelligent city women possibly trust the words of one whose heart is so unsteady and who is so ungrateful? They must believe Him because He speaks so wonderfully, and also because His beautiful smiling glances arouse their lust.

SB 10.65.14
"Why bother talking about Him, dear *gopī*? Please talk of something else. If He passes His time without us, then we shall similarly pass ours [without Him]."

SB 10.65.15
While speaking these words, the young cowherd women remembered Lord Śaurī's laughter, His pleasing conversations with them, His attractive glances, His style of walking and His loving embraces. Thus they began to cry.

SB 10.65.16
The Supreme Lord Balarāma, the attractor of all, being expert at various kinds of conciliation, consoled the *gopīs* by relaying to them the confidential messages Lord Kṛṣṇa had sent with Him. These messages deeply touched the *gopīs'* hearts.

SB 10.65.17
Lord Balarāma, the Personality of Godhead, resided there for the two months of Madhu and Mādhava, and during the nights He gave His cowherd girlfriends conjugal pleasure.

SB 10.65.18
In the company of numerous women, Lord Balarāma enjoyed in a garden by the Yamunā River. This garden was bathed in the rays of the full moon and caressed by breezes bearing the fragrance of night-blooming lotuses.

SB 10.65.19
Sent by the demigod Varuṇa, the divine Vāruṇī liquor flowed from a tree hollow and made the entire forest even more fragrant with its sweet aroma.

SB 10.65.20
The wind carried to Balarāma the fragrance of that flood of sweet liquor, and when He smelled it He went [to the tree]. There He and His female companions drank.

SB 10.65.21
As the Gandharvas sang His glories, Lord Balarāma enjoyed within

the brilliant circle of young women. He appeared just like Indra's elephant, the lordly Airāvata, enjoying in the company of she-elephants.
SB 10.65.22
At that time kettledrums resounded in the sky, the Gandharvas joyfully rained down flowers, and the great sages praised Lord Balarāma's heroic deeds.

SB 10.65.23
As His deeds were sung, Lord Halāyudha wandered as if inebriated among the various forests with His girlfriends. His eyes rolled from the effects of the liquor.

SB 10.65.24, SB 10.65.25, SB 10.65.24-25
Intoxicated with joy, Lord Balarāma sported flower garlands, including the famous Vajayantī. He wore a single earring, and beads of perspiration decorated His smiling lotus face like snowflakes. The Lord then summoned the Yamunā River so that He could play in her waters, but she disregarded His command, thinking He was drunk. This angered Balarāma, and He began dragging the river with the tip of His plow.

SB 10.65.26
[Lord Balarāma said:] O sinful one disrespecting Me, you do not come when I call you but rather move only by your own whim. Therefore with the tip of My plow I shall bring you here in a hundred streams!

SB 10.65.27
[Śukadeva Gosvāmī continued:] Thus scolded by the Lord, O King, the frightened river-goddess Yamunā came and fell at the feet of Śrī Balarāma, the beloved descendant of Yadu. Trembling, she spoke to Him the following words.

SB 10.65.28
[Goddess Yamunā said:] Rāma, Rāma, O mighty-armed one! I know nothing of Your prowess. With a single portion of Yourself You hold up the earth, O Lord of the universe.

SB 10.65.29
My Lord, please release me. O soul of the universe, I didn't understand Your position as the Supreme Godhead, but now I have surrendered unto You, and You are always kind to Your devotees.

SB 10.65.30
[Śukadeva Gosvāmī continued:] Thereupon Lord Balarāma released the Yamunā and, like the king of the elephants with his entourage of she-elephants, entered the river's water with His female companions.

SB 10.65.31
The Lord played in the water to His full satisfaction, and when He came out Goddess Kānti presented Him with blue garments, precious ornaments and a brilliant necklace.

SB 10.65.32
Lord Balarāma dressed Himself in the blue garments and put on the gold necklace. Anointed with fragrances and beautifully adorned, He appeared as resplendent as Indra's royal elephant.

SB 10.65.33
Even today, O King, one can see how the Yamunā flows through the many channels created when it was dragged by the unlimitedly powerful Lord Balarāma. Thus she demonstrates His prowess.

SB 10.65.34
Thus for Lord Balarāma all the nights passed like a single night as He enjoyed in Vraja, His mind enchanted by the exquisite charm and beauty of Vraja's young ladies.

SB 10.66: Pauṇḍraka, the False Vasudeva

SB 10.66.1
Śukadeva Gosvāmī said: O King, while Lord Balarāma was away visiting Nanda's village of Vraja, the ruler of Karuṣa, foolishly thinking "I am the Supreme Lord, Vāsudeva," sent a messenger to Lord Kṛṣṇa.

SB 10.66.2
Pauṇḍraka was emboldened by the flattery of childish men, who told him, "You are Vāsudeva, the Supreme Lord and master of the universe, who have now descended to the earth." Thus he imagined himself to be the infallible Personality of Godhead.

SB 10.66.3
Thus slow-witted King Pauṇḍraka sent a messenger to the inscrutable Lord Kṛṣṇa at Dvārakā. Pauṇḍraka was acting just like an unintelligent child whom other children are pretending is a king.

SB 10.66.4
Arriving in Dvārakā, the messenger found lotus-eyed Kṛṣṇa in His royal assembly and relayed the King's message to that almighty Lord.

SB 10.66.5
[On Pauṇḍraka's behalf, the messenger said:] I am the one and only Lord Vāsudeva, and there is no other. It is I who have descended to this world to show mercy to the living beings. Therefore give up Your false name.

SB 10.66.6 O Sātva, give up my personal symbols, which out of foolishness You now carry, and come to me for shelter. If You do not, then You must give me battle.
SB 10.66.7 Śukadeva Gosvāmī said: King Ugrasena and the other members of the assembly laughed loudly when they heard this vain boasting of unintelligent Paundraka.
SB 10.66.8 The Personality of Godhead, after enjoying the jokes of the assembly, told the messenger [to relay a message to his master:] "You fool, I will indeed let loose the weapons you boast of in this way.
SB 10.66.9 "When you lie dead, O fool, your face covered by vultures, herons and <i>vaṭa</i> birds, you will become the shelter of dogs."
SB 10.66.10 When the Lord had thus spoken, the messenger conveyed His insulting reply to his master in its entirety. Lord Kṛṣṇa then mounted His chariot and went to the vicinity of Kāśī.
SB 10.66.11 Upon observing Lord Kṛṣṇa's preparations for battle, the mighty warrior Paundraka quickly went out of the city with two full military divisions.
SB 10.66.12, SB 10.66.13, SB 10.66.14, SB 10.66.12-14 Paundraka's friend, the King of Kāśī, followed behind, O King, leading the rear guard with three <i>akṣauhīni</i> divisions. Lord Kṛṣṇa saw that Paundraka was carrying the Lord's own insignia, such as the conchshell, disc, sword and club, and also an imitation Śārṅga bow and Śrīvatsa mark. He wore a mock Kaustubha gem, was decorated with a garland of forest flowers and was dressed in upper and lower garments of fine yellow silk. His banner bore the image of Garuḍa, and he wore a valuable crown and gleaming, shark-shaped earrings.
SB 10.66.15 Lord Hari laughed heartily when He saw how the King had dressed up in exact imitation of His own appearance, just like an actor on a stage.
SB 10.66.16 The enemies of Lord Hari attacked Him with tridents, clubs, bludgeons, pikes, <i>ṛṣṭis</i> , barbed darts, lances, swords, axes and arrows.
SB 10.66.17 But Lord Kṛṣṇa fiercely struck back at the army of Paundraka and Kāśirāja, which consisted of elephants, chariots, cavalry and infantry. The Lord tormented His enemies with His club, sword, Sudarśana disc and arrows, just as the fire of annihilation torments the various kinds of creatures at the end of a cosmic age.
SB 10.66.18 The battlefield, strewn with the dismembered chariots, horses, elephants, humans, mules and camels that had been cut to pieces by the Lord's disc weapon, shone like the gruesome playground of Lord Bhūtapati, giving pleasure to the wise.
SB 10.66.19 Lord Kṛṣṇa then addressed Paundraka: My dear Paundraka, the very weapons you spoke of through your messenger, I now release unto you.
SB 10.66.20 O fool, now I shall make you renounce My name, which you have falsely assumed. And I will certainly take shelter of you if I do not wish to fight you.
SB 10.66.21 Having thus derided Paundraka, Lord Kṛṣṇa destroyed his chariot with His sharp arrows. The Lord then cut off his head with the Sudarśana disc, just as Lord Indra lops off a mountain peak with his thunderbolt weapon.
SB 10.66.22 With His arrows, Lord Kṛṣṇa similarly severed Kāśirāja's head from his body, sending it flying into Kāśī city like a lotus flower thrown by the wind.
SB 10.66.23 Having thus killed envious Paundraka and his ally, Lord Kṛṣṇa returned to Dvārakā. As He entered the city, the Siddhas of heaven chanted His immortal, nectarean glories.
SB 10.66.24 By constantly meditating upon the Supreme Lord, Paundraka shattered all his material bonds. Indeed, by imitating Lord Kṛṣṇa's appearance, O King, he ultimately became Kṛṣṇa conscious.
SB 10.66.25 Seeing a head decorated with earrings lying at the gate of the royal

palace, the people present were puzzled. Some of them asked, "What is this?" and others said, "It is a head, but whose is it?"
SB 10.66.26 My dear King, when they recognized it as the head of their King—the lord of Kāśī—his queens, sons and other relatives, along with all the citizens of the city, began to cry pitifully: "Alas, we are killed! O my lord, my lord!"
SB 10.66.27, SB 10.66.28, SB 10.66.27-28 After the King's son Sudakṣiṇa had performed the obligatory funeral rituals for his father, he resolved within his mind: "Only by killing my father's murderer can I avenge his death." Thus the charitable Sudakṣiṇa, together with his priests, began worshipping Lord Maheśvara with great attention.
SB 10.66.29 Satisfied by the worship, the powerful Lord Śiva appeared in the sacred precinct of Avimukta and offered Sudakṣiṇa his choice of benedictions. The prince chose as his benediction a means to slay his father's killer.
SB 10.66.30, SB 10.66.31, SB 10.66.30-31 Lord Śiva told him, "Accompanied by <i>brāhmaṇas</i> , serve the Dakṣiṇāgni fire—the original priest—following the injunctions of the <i>abhicāra</i> ritual. Then the Dakṣiṇāgni fire, together with many Pramathas, will fulfill your desire if you direct it against someone inimical to the <i>brāhmaṇas</i> ." So instructed, Sudakṣiṇa strictly observed the ritualistic vows and invoked the <i>abhicāra</i> against Lord Kṛṣṇa.
SB 10.66.32, SB 10.66.33, SB 10.66.32-33 Thereupon the fire rose up out of the altar pit, assuming the form of an extremely fearsome, naked person. The fiery creature's beard and tuft of hair were like molten copper, and his eyes emitted blazing hot cinders. His face looked most frightful with its fangs and terrible arched and furrowed brows. As he licked the corners of his mouth with his tongue, the demon shook his flaming trident.
SB 10.66.34 On legs as tall as palm trees, the monster raced toward Dvārakā in the company of ghostly spirits, shaking the ground and burning the world in all directions.
SB 10.66.35 Seeing the approach of the fiery demon created by the <i>abhicāra</i> ritual, the residents of Dvārakā were all struck with fear, like animals terrified by a forest fire.
SB 10.66.36 Distracted with fear, the people cried out to the Supreme Personality of Godhead, who was then playing at dice in the royal court: "Save us! Save us, O Lord of the three worlds, from this fire burning up the city!"
SB 10.66.37 When Lord Kṛṣṇa heard the people's agitation and saw that even His own men were disturbed, that most worthy giver of shelter simply laughed and told them, "Do not fear; I shall protect you."
SB 10.66.38 The almighty Lord, the internal and external witness of all, understood that the monster had been produced by Lord Śiva from the sacrificial fire. To defeat the demon, Kṛṣṇa dispatched His disc weapon, who was waiting at His side.
SB 10.66.39 That Sudarśana, the disc weapon of Lord Mukunda, blazed forth like millions of suns. His effulgence blazed like the fire of universal annihilation, and with his heat he pained the sky, all the directions, heaven and earth, and also the fiery demon.
SB 10.66.40 Frustrated by the power of Lord Kṛṣṇa's weapon, O King, the fiery creature produced by black magic turned his face away and retreated. Created for violence, the demon then returned to Vārāṇasī, where he surrounded the city and then burned Sudakṣiṇa and his priests to death, even though Sudakṣiṇa was his creator.
SB 10.66.41 Lord Viṣṇu's disc also entered Vārāṇasī, in pursuit of the fiery demon, and proceeded to burn the city to the ground, including all its assembly halls and residential palaces with raised porches, its numerous marketplaces, gateways, watchtowers, warehouses and treasuries, and all the buildings housing elephants, horses, chariots and grains.
SB 10.66.42 After burning down the entire city of Vārāṇasī, Lord Viṣṇu's Sudarśana <i>cakra</i> returned to the side of Śrī Kṛṣṇa, whose actions are effortless.
SB 10.66.43 Any mortal who recounts this heroic pastime of Lord Uttamaḥ-śloka's, or who simply hears it attentively, will become freed from all

sins.
SB 10.67: Lord Balarāma Slays Dvidiva Gorilla
SB 10.67.1 The glorious King Parīkṣit said: I wish to hear further about Śrī Balarāma, the unlimited and immeasurable Supreme Lord, whose activities are all astounding. What else did He do?
SB 10.67.2 Śrī Śukadeva Gosvāmī said: There was an ape named Dvidiva who was a friend of Narakāsuras. This powerful Dvidiva, the brother of Mainda, had been instructed by King Sugrīva.
SB 10.67.3 To avenge the death of his friend [Naraka], the ape Dvidiva ravaged the land, setting fires that burned cities, villages, mines and cowherd dwellings.
SB 10.67.4 Once Dvidiva tore up a number of mountains and used them to devastate all the neighboring kingdoms, especially the province of Ānarta, wherein dwelt his friend's killer, Lord Hari.
SB 10.67.5 Another time he entered the ocean and, with the strength of ten thousand elephants, churned up its water with his arms and thus submerged the coastal regions.
SB 10.67.6 The wicked ape tore down the trees in the hermitages of exalted sages and contaminated their sacrificial fires with his feces and urine.
SB 10.67.7 Just as a wasp imprisons smaller insects, he arrogantly threw both men and women into caves in a mountain valley and sealed the caves shut with boulders.
SB 10.67.8 Once, while Dvidiva was thus engaged in harassing the neighboring kingdoms and polluting women of respectable families, he heard very sweet singing coming from Raivataka Mountain. So he went there.
SB 10.67.9, SB 10.67.10, SB 10.67.9-10 There he saw Śrī Balarāma, the Lord of the Yadus, adorned with a garland of lotuses and appearing most attractive in every limb. He was singing amidst a crowd of young women, and since He had drunk <i>vārunī</i> liquor, His eyes rolled as if He were intoxicated. His body shone brilliantly as He behaved like an elephant in rut.
SB 10.67.11 The mischievous ape climbed a tree branch and then revealed his presence by shaking the trees and making the sound <i>kilakilā</i> .
SB 10.67.12 When Lord Baladeva's consorts saw the ape's impudence, they began to laugh. They were, after all, young girls who were fond of joking and prone to silliness.
SB 10.67.13 Even as Lord Balarāma looked on, Dvidiva insulted the girls by making odd gestures with his eyebrows, coming right in front of them, and showing them his anus.
SB 10.67.14, SB 10.67.15, SB 10.67.14-15 Angered, Lord Balarāma, the best of fighters, hurled a rock at him, but the cunning ape dodged the rock and grabbed the Lord's pot of liquor. Further infuriating Lord Balarāma by laughing and by ridiculing Him, wicked Dvidiva then broke the pot and offended the Lord even more by pulling at the girls' clothing. Thus the powerful ape, puffed up with false pride, continued to insult Śrī Balarāma.
SB 10.67.16 Lord Balarāma saw the ape's rude behavior and thought of the disruptions he had created in the surrounding kingdoms. Thus the Lord angrily took up His club and His plow weapon, having decided to put His enemy to death.
SB 10.67.17 Mighty Dvidiva also came forward to do battle. Uprooting a <i>śāla</i> tree with one hand, he rushed toward Balarāma and struck Him on the head with the tree trunk.
SB 10.67.18 But Lord Saṅkarṣaṇa remained as motionless as a mountain and simply grabbed the log as it fell upon His head. He then struck Dvidiva with His club, named Sunanda.
SB 10.67.19, SB 10.67.20, SB 10.67.21, SB 10.67.19-21 Struck on the skull by the Lord's club, Dvidiva became brilliantly decorated by the outpour of blood, like a mountain beautified by red oxide. Ignoring the wound, Dvidiva uprooted another tree, stripped it of leaves by brute force and struck the Lord again. Now enraged, Lord Balarāma shattered the tree into hundreds of pieces, upon which Dvidiva grabbed yet another tree and furiously hit the Lord

again. This tree, too, the Lord smashed into hundreds of pieces.
SB 10.67.22 Thus fighting the Lord, who again and again demolished the trees He was attacked with, Dvidiva kept on uprooting trees from all sides until the forest was left treeless.
SB 10.67.23 The angry ape then released a rain of stones upon Lord Balarāma, but the wielder of the club easily pulverized them all.
SB 10.67.24 Dvidiva, the most powerful of apes, now clenched his fists at the end of his palm-tree-sized arms, came before Lord Balarāma and beat his fists against the Lord's body.
SB 10.67.25 The furious Lord of the Yādavas then threw aside His club and plow and with His bare hands hammered a blow upon Dvidiva's collarbone. The ape collapsed, vomiting blood.
SB 10.67.26 When he fell, O tiger among the Kurus, Raivataka Mountain shook, along with its cliffs and trees, like a wind-tossed boat at sea.
SB 10.67.27 In the heavens the demigods, perfect mystics and great sages cried out, "Victory to You! Obeisances to You! Excellent! Well done!" and showered flowers upon the Lord.
SB 10.67.28 Having thus killed Dvidiva, who had disturbed the whole world, the Supreme Lord returned to His capital as the people along the way chanted His glories.
SB 10.68: The Marriage of Sāmba
SB 10.68.1 Śukadeva Gosvāmī said: O King, Jāmbavatī's son Sāmba, ever victorious in battle, kidnapped Duryodhana's daughter Lakṣmaṇā from her svayamī-vara ceremony.
SB 10.68.2 The angry Kurus said: This ill-behaved boy has offended us, forcibly kidnapping our unmarried daughter against her will.
SB 10.68.3 Arrest this ill-behaved Sāmba! What will the Vṛṣṇis do? By our grace they are ruling land that we have granted them.
SB 10.68.4 If the Vṛṣṇis come here when they learn that their son has been captured, we will break their pride. Thus they'll become subdued, like bodily senses brought under strict control.
SB 10.68.5 After saying this and having their plan sanctioned by the senior member of the Kuru dynasty, Karṇa, Śāla, Bhūri, Yajñaketu and Suyodhana set out to attack Sāmba.
SB 10.68.6 Seeing Duryodhana and his companions rushing toward him, Sāmba, the great chariot-fighter, took up his splendid bow and stood alone like a lion.
SB 10.68.7 Determined to capture him, the angry bowmen led by Karṇa shouted at Sāmba, 'Stand and fight! Stand and fight!' They came straight for him and showered him with arrows.
SB 10.68.8 O best of the Kurus, as Kṛṣṇa's son Sāmba was being unjustly harassed by the Kurus, that darling of the Yadu dynasty did not tolerate their attack, any more than a lion would tolerate an attack by puny animals.
SB 10.68.9, SB 10.68.10, SB 10.68.9-10 Twanging his wonderful bow, heroic Sāmba struck with arrows the six warriors headed by Karṇa. He pierced the six chariots with as many arrows, each team of four horses with four arrows, and each chariot driver with a single arrow, and he similarly struck the great bowmen who commanded the chariots. The enemy warriors congratulated Sāmba for this display of prowess.
SB 10.68.11 But they forced him down from his chariot, and thereupon four of them struck his four horses, one of them struck down his chariot driver, and another broke his bow.
SB 10.68.12 Having deprived Sāmba of his chariot during the fight, the Kuru warriors tied him up with great difficulty and then returned victorious to their city, taking the young boy and their princess.
SB 10.68.13 O King, when the Yādavas heard news of this from Śrī Nārada, they became angry. Urged on by King Ugrasena, they prepared for war against the Kurus.

SB 10.68.14, SB 10.68.15, SB 10.68.14-15 Lord Balarāma, however, cooled the tempers of the Vṛṣṇi heroes, who had already put on their armor. He who purifies the age of quarrel did not want a quarrel between the Kurus and Vṛṣṇis. Thus, accompanied by <i>brāhmaṇas</i> and family elders, He went to Hastināpura on His chariot, which was as effulgent as the sun. As He went, He appeared like the moon surrounded by the ruling planets.	came here. But they are so dull-headed, fond of quarrel and mischievous by nature that they have repeatedly disrespected Me. Out of conceit they dared to address Me with harsh words!
SB 10.68.16 Upon arriving at Hastināpura, Lord Balarāma remained in a garden outside the city and sent Uddhava ahead to probe King Dhṛtarāṣṭra's intentions.	SB 10.68.34 "King Ugrasena, the lord of the Bhojas, Vṛṣṇis and Andhakas, is not fit to command, when Indra and other planetary rulers obey his orders?"
SB 10.68.17 After he had offered proper respects to the son of Ambikā [Dhṛtarāṣṭra] and to Bhīṣma, Droṇa, Bāhlika and Duryodhana, Uddhava informed them that Lord Balarāma had arrived.	SB 10.68.35 "That same Kṛṣṇa who occupies the Sudharmā assembly hall and for His enjoyment took the <i>pārijāta</i> tree from the immortal demigods—that very Kṛṣṇa is indeed not fit to sit on a royal throne?"
SB 10.68.18 Overjoyed to hear that Balarāma, their dearest friend, had come, they first honored Uddhava and then went forth to meet the Lord, carrying auspicious offerings in their hands.	SB 10.68.36 "The goddess of fortune herself, ruler of the entire universe, worships His feet. And the master of the goddess of fortune does not deserve the paraphernalia of a mortal king?"
SB 10.68.19 They approached Lord Balarāma and worshiped Him with gifts of cows and <i>arghya</i> , as was fitting. Those among the Kurus who understood His true power bowed down to Him, touching their heads to the ground.	SB 10.68.37 "The dust of Kṛṣṇa's lotus feet, which is the source of holiness for all places of pilgrimage, is worshiped by all the great demigods. The principal deities of all planets are engaged in His service, and they consider themselves most fortunate to take the dust of the lotus feet of Kṛṣṇa on their crowns. Great demigods like Lord Brahmā and Lord Śiva, and even the goddess of fortune and I, are simply parts of His spiritual identity, and we also carefully carry that dust on our heads. And still Kṛṣṇa is not fit to use the royal insignia or even sit on the royal throne?"
SB 10.68.20 After both parties had heard that their relatives were doing well and both had inquired into each other's welfare and health, Lord Balarāma forthrightly spoke to the Kurus as follows.	SB 10.68.38 "We Vṛṣṇis enjoy only whatever small parcel of land the Kurus allow us? And we are indeed shoes, whereas the Kurus are the head?"
SB 10.68.21 [Lord Balarāma said:] King Ugrasena is our master and the ruler of kings. With undivided attention you should hear what he has ordered you to do, and then you should do it at once.	SB 10.68.39 "Just see how these puffed-up Kurus are intoxicated with their so-called power, like ordinary drunken men! What actual ruler, with the power to command, would tolerate their foolish, nasty words?"
SB 10.68.22 [King Ugrasena has said:] Even though by irreligious means several of you defeated a single opponent who follows the religious codes, still I am tolerating this for the sake of unity among family members.	SB 10.68.40 "Today I shall rid the earth of the Kauravas!" declared the furious Balarāma. Thus He took His plow weapon and rose up as if to set the three worlds ablaze.
SB 10.68.23 Upon hearing these words of Lord Baladeva's, which were full of potency, courage and strength and were appropriate to His transcendental power, the Kauravas became furious and spoke as follows.	SB 10.68.41 The Lord angrily dug up Hastināpura with the tip of His plow and began to drag it, intending to cast the entire city into the Ganges.
SB 10.68.24 [The Kuru nobles said:] Oh, how amazing this is! The force of time is indeed insurmountable: a lowly shoe now wants to climb on the head that bears the royal crown.	SB 10.68.42, SB 10.68.43, SB 10.68.42-43 Seeing that their city was tumbling about like a raft at sea as it was being dragged away, and that it was about to fall into the Ganges, the Kauravas became terrified. To save their lives they approached the Lord for shelter, taking their families with them. Placing Śamba and Lakṣmaṇā in front, they joined their palms in supplication.
SB 10.68.25 It is because these Vṛṣṇis are bound to us by marital ties that we have granted them equality, allowing them to share our beds, seats and meals. Indeed, it is we who have given them their royal thrones.	SB 10.68.44 [The Kauravas said:] O Rāma, Rāma, foundation of everything! We know nothing of Your power. Please excuse our offense, for we are ignorant and misguided.
SB 10.68.26 Only because we looked the other way could they enjoy the pair of yak-tail fans and the conchshell, white umbrella, throne, and royal bed.	SB 10.68.45 You alone cause the creation, maintenance and annihilation of the cosmos, and of You there is no prior cause. Indeed, O Lord, authorities say that the worlds are mere playthings for You as You perform Your pastimes.
SB 10.68.27 No longer should the Yadus be allowed to use these royal symbols, which now cause trouble for those who gave them, like milk fed to poisonous snakes. Having prospered by our grace, these Yādavas have now lost all shame and are daring to command us!	SB 10.68.46 O unlimited one of a thousand heads, as Your pastime You carry this earthly globe upon one of Your heads. At the time of annihilation You withdraw the entire universe within Your body and, remaining all alone, lie down to rest.
SB 10.68.28 How would even Indra dare usurp anything that Bhīṣma, Droṇa, Arjuna or the other Kurus have not given him? It would be like a lamb claiming the lion's kill.	SB 10.68.47 Your anger is meant for instructing everyone; it is not a manifestation of hatred or envy. O Supreme Lord, You sustain the pure mode of goodness, and You become angry only to maintain and protect this world.
SB 10.68.29 Śrī Bādarāyaṇi said: O best of the Bhāratas, after the arrogant Kurus, thoroughly puffed up by the opulence of their high birth and relations, had spoken these harsh words to Lord Balarāma, they turned and went back to their city.	SB 10.68.48 We bow down to You, O Soul of all beings, O wielder of all potencies, O tireless maker of the universe! Offering You obeisances, we take shelter of You.
SB 10.68.30 Seeing the bad character of the Kurus and hearing their nasty words, the infallible Lord Balarāma became filled with rage. His countenance frightful to behold, He laughed repeatedly and spoke as follows.	SB 10.68.49 Śukadeva Gosvāmī said: Thus propitiated by the Kurus, whose city was trembling and who were surrendering to Him in great distress, Lord Balarāma became very calm and kindly disposed toward them. "Do not be afraid," He said, and took away their fear.
SB 10.68.31 [Lord Balarāma said:] "Clearly the many passions of these scoundrels have made them so proud that they do not want peace. Then let them be pacified by physical punishment, as animals are with a stick.	SB 10.68.50, SB 10.68.51, SB 10.68.50-51 Duryodhana, being very affectionate to his daughter, gave as her dowry 1,200 sixty-year-old elephants, 120,000 horses, 6,000 golden chariots shining like the sun, and 1,000 maidservants with jeweled lockets on their necks.
SB 10.68.32, SB 10.68.33, SB 10.68.32-33 "Ah, only gradually was I able to calm the furious Yadus and Lord Kṛṣṇa, who was also enraged. Desiring peace for these Kauravas, I	SB 10.68.52 The Supreme Lord, chief of the Yādavas, accepted all these gifts and

then departed with His son and daughter-in-law as His well-wishers bid Him farewell.

SB 10.68.53
Then Lord Halāyudha entered His city [Dvārakā] and met His relatives, whose hearts were all bound to Him in loving attachment. In the assembly hall He reported to the Yadu leaders everything about His dealings with the Kurus.

SB 10.68.54
Even today the city of Hastināpura is visibly elevated on its southern side along the Ganges, thus showing the signs of Lord Balarāma's prowess.

SB 10.69: Nārada Muni Visits Lord Kṛṣṇa's Palaces in Dvārakā

SB 10.69.1, SB 10.69.2, SB 10.69.3, SB 10.69.4, SB 10.69.5, SB 10.69.6, SB 10.69.1-6
Śukadeva Gosvāmī said: Hearing that Lord Kṛṣṇa had killed Narakāsura and had alone married many brides, Nārada Muni desired to see the Lord in this situation. He thought, "It is quite amazing that in a single body Lord Kṛṣṇa simultaneously married sixteen thousand women, each in a separate palace." Thus the sage of the demigods eagerly went to Dvārakā.
The city was filled with the sounds of birds and bees flying about the parks and pleasure gardens, while its lakes, crowded with blooming indīvara, ambhoja, kahlāra, kumuda and utpala lotuses, resounded with the calls of swans and cranes. Dvārakā boasted nine hundred thousand royal palaces, all constructed with crystal and silver and splendidly decorated with huge emeralds. Inside these palaces, the furnishings were bedecked with gold and jewels. Traffic moved along a well-laid-out system of boulevards, roads, intersections and marketplaces, and many assembly houses and temples of demigods graced the charming city. The roads, courtyards, commercial streets and residential patios were all sprinkled with water and shaded from the sun's heat by banners waving from flagpoles.

SB 10.69.7, SB 10.69.8, SB 10.69.7-8
In the city of Dvārakā was a beautiful private quarter worshiped by the planetary rulers. This district, where the demigod Viśvakarmā had shown all his divine skill, was the residential area of Lord Hari, and thus it was gorgeously decorated by the sixteen thousand palaces of Lord Kṛṣṇa's queens. Nārada Muni entered one of these immense palaces.

SB 10.69.9, SB 10.69.10, SB 10.69.11, SB 10.69.12, SB 10.69.9-12
Supporting the palace were coral pillars decoratively inlaid with *vaidūrya* gems. Sapphires bedecked the walls, and the floors glowed with perpetual brilliance. In that palace Tvaṣṭā had arranged canopies with hanging strands of pearls; there were also seats and beds fashioned of ivory and precious jewels. In attendance were many well-dressed maidservants bearing lockets on their necks, and also armor-clad guards with turbans, fine uniforms and jeweled earrings. The glow of numerous jewel-studded lamps dispelled all darkness in the palace. My dear King, on the ornate ridges of the roof danced loudly crying peacocks, who saw the fragrant *aguru* incense escaping through the holes of the latticed windows and mistook it for a cloud.

SB 10.69.13
In that palace the learned *brāhmaṇa* saw the Lord of the Sātvatas, Śrī Kṛṣṇa, together with His wife, who fanned Him with a gold-handled yak-tail fan. She personally served Him in this way, even though she was constantly attended by a thousand maidservants equal to her in personal character, beauty, youth and fine dress.

SB 10.69.14
The Supreme Lord is the greatest upholder of religious principles. Thus when He noticed Nārada, He rose at once from Goddess Śrī's bed, bowed His crowned head at Nārada's feet and, joining His palms, had the sage sit in His own seat.

SB 10.69.15
The Lord bathed Nārada's feet and then put the water on His own head. Although Lord Kṛṣṇa is the supreme spiritual authority of the universe and the master of His devotees, it was proper for Him to behave in this way, for His name is Brahmanya-deva, "the Lord who favors the *brāhmaṇas*." Thus Śrī Kṛṣṇa honored the sage Nārada by bathing his feet, even though the water that bathes the Lord's own feet becomes the Ganges, the ultimate holy shrine.

SB 10.69.16
After fully worshiping the great sage of the demigods according to Vedic injunctions, Lord Kṛṣṇa, who is Himself the original sage—Nārāyaṇa, the friend of Nara—conversed with Nārada, and the Lord's measured speech was as sweet as nectar. Finally the Lord asked Nārada, "What may We do for you, Our lord and master?"

SB 10.69.17
Śrī Nārada said: O almighty Lord, it is no surprise that You, the ruler

of all worlds, show friendship for all people and yet subdue the envious. As we well know, You descend by Your sweet will in order to bestow the highest good on this universe by maintaining and protecting it. Thus Your glories are widely sung.

SB 10.69.18
Now I have seen Your feet, which grant liberation to Your devotees, which even Lord Brahmā and other great personalities of unfathomable intelligence can only meditate upon within their hearts, and which those who have fallen into the well of material existence resort to for deliverance. Please favor me so that I may constantly think of You as I travel about. Please grant Me the power to remember You.

SB 10.69.19
Nārada then entered the palace of another of Lord Kṛṣṇa's wives, my dear King. He was eager to witness the spiritual potency possessed by the master of all masters of mystic power.

SB 10.69.20, SB 10.69.21, SB 10.69.22, SB 10.69.20-22
There he saw the Lord playing at dice with His beloved consort and His friend Uddhava. Lord Kṛṣṇa worshiped Nārada by standing up, offering him a seat, and so on, and then, as if He did not know, asked him, "When did you arrive? What can needy persons like Us do for those who are full in themselves? In any case, My dear *brāhmaṇa*, please make My life auspicious." Thus addressed, Nārada was astonished. He simply stood up silently and went to another palace.

SB 10.69.23
This time Nārada saw that Lord Kṛṣṇa was engaged as an affectionate father petting His small children. From there he entered another palace and saw Lord Kṛṣṇa preparing to take His bath.

SB 10.69.24
In one place the Lord was offering oblations into the sacrificial fires; in another, worshipping through the five *mahā-yajñas*; in another, feeding *brāhmaṇas*; and in yet another, eating the remnants of food left by *brāhmaṇas*.

SB 10.69.25
Somewhere Lord Kṛṣṇa was observing the rituals for worship at sunset by refraining from speech and quietly chanting the *Gāyatrī mantra*, and elsewhere He was moving about with sword and shield in the areas set aside for sword practice.

SB 10.69.26
In one place Lord Gadāgraja was riding on horses, elephants and chariots, and in another place He was resting on His bed while bards recited His glories.

SB 10.69.27
Somewhere He was consulting with royal ministers like Uddhava, and somewhere else He was enjoying in the water, surrounded by many society girls and other young women.

SB 10.69.28
Somewhere He was giving well-decorated cows to exalted *brāhmaṇas*, and elsewhere he was listening to the auspicious narration of epic histories and *Purāṇas*.

SB 10.69.29
Somewhere Lord Kṛṣṇa was found enjoying the company of a particular wife by exchanging joking words with her. Somewhere else He was found engaged, along with His wife, in religious ritualistic functions. Somewhere Kṛṣṇa was found engaged in matters of economic development, and somewhere else He was found enjoying family life according to the regulative principles of the *śāstras*.

SB 10.69.30
Somewhere He was sitting alone, meditating on the Supreme Personality of Godhead, who is transcendental to material nature, and somewhere He was rendering menial service to His elders, offering them desirable things and reverential worship.

SB 10.69.31
In one place He was planning battles in consultation with some of His advisers, and in another place He was making peace. Somewhere Lord Keśava and Lord Balarāma were together pondering the welfare of the pious.

SB 10.69.32
Nārada saw Lord Kṛṣṇa engaged in getting His sons and daughters married to suitable brides and bridegrooms at the appropriate time, and the marriage ceremonies were being performed with great pomp.

SB 10.69.33
Nārada observed how Śrī Kṛṣṇa, the master of all *yoga* masters, arranged to send away His daughters and sons-in-law, and also to receive them home again, at the time of great holiday celebrations. All the citizens were astonished to see these celebrations.

SB 10.69.34

<p>Somewhere He was worshipping all the demigods with elaborate sacrifices, and elsewhere He was fulfilling His religious obligations by doing public welfare work, such as the construction of wells, public parks and monasteries.</p>	<p>dawn. After offering oblations into the sacred fire, Lord Kṛṣṇa would silently chant the <i>Gāyatrī mantra</i>.</p>
<p>SB 10.69.35 In another place He was on a hunting expedition. Mounted on His Sindhi horse and accompanied by the most heroic of the Yadus, He was killing animals meant for offering in sacrifice.</p>	<p>SB 10.70.7, SB 10.70.8, SB 10.70.9, SB 10.70.7-9 Each day the Lord worshiped the rising sun and propitiated the demigods, sages and forefathers, who are all His expansions. The self-possessed Lord would then carefully worship His elders and the <i>brāhmaṇas</i>. To those well-attired <i>brāhmaṇas</i> He would offer herds of tame and peaceful cows with gold-plated horns and pearl necklaces. These cows were also dressed in fine cloth, and the fronts of their hooves were plated with silver. Providers of abundant milk, they had each given birth only once and were accompanied by their calves. Daily the Lord gave many groups of 13,084 cows to the learned <i>brāhmaṇas</i>, together with linen, deerskins and sesame seeds.</p>
<p>SB 10.69.36 Somewhere Kṛṣṇa, the Lord of mystic power, was moving about in disguise among the homes of ministers and other citizens in order to understand what each of them was thinking.</p>	<p>SB 10.70.10 Lord Kṛṣṇa would offer obeisances to the cows, <i>brāhmaṇas</i> and demigods, His elders and spiritual masters, and all living beings—all of whom are expansions of His supreme personality. Then He would touch auspicious things.</p>
<p>SB 10.69.37 Having thus seen this display of the Lord's Yogamāyā, Nārada mildly laughed and then addressed Lord Hṛṣīkeśa, who was adopting the behavior of a human being.</p>	<p>SB 10.70.11 He would decorate His body, the very ornament of human society, with His own special clothes and jewelry and with divine flower garlands and ointments.</p>
<p>SB 10.69.38 [Nārada said:] Now we understand Your mystic potencies, which are difficult to comprehend, even for great mystics, O Supreme Soul, master of all mystic power. Only by serving Your feet have I been able to perceive Your powers.</p>	<p>SB 10.70.12 He would then look at ghee, a mirror, the cows and bulls, the <i>brāhmaṇas</i> and the demigods and see to it that the members of all the social classes living in the palace and throughout the city were satisfied with gifts. After this He would greet His ministers, gratifying them by fulfilling all their desires.</p>
<p>SB 10.69.39 O Lord, please give me Your leave. I will wander about the worlds, which are flooded with Your fame, loudly singing about Your pastimes, which purify the universe.</p>	<p>SB 10.70.13 After first distributing flower garlands, <i>pān</i> and sandalwood paste to the <i>brāhmaṇas</i>, He would give these gifts to His friends, ministers and wives, and finally He would partake of them Himself.</p>
<p>SB 10.69.40 The Supreme Personality of Godhead said: O <i>brāhmaṇa</i>, I am the speaker of religion, its performer and sanctioner. I observe religious principles to teach them to the world, My child, so do not be disturbed.</p>	<p>SB 10.70.14 By then the Lord's driver would have brought His supremely wonderful chariot, yoked with Sugrīva and His other horses. His charioteer would bow down to the Lord and then stand before Him.</p>
<p>SB 10.69.41 Śukadeva Gosvāmī said: Thus in every palace Nārada saw the Lord in His same personal form, executing the transcendental principles of religion that purify those engaged in household affairs.</p>	<p>SB 10.70.15 Holding on to His charioteer's hands, Lord Kṛṣṇa would mount the chariot, together with Sātyaki and Uddhava, just like the sun rising over the easternmost mountain.</p>
<p>SB 10.69.42 Having repeatedly seen the vast mystic display of Lord Kṛṣṇa, whose power is unlimited, the sage was amazed and filled with wonder.</p>	<p>SB 10.70.16 The palace women would look upon Lord Kṛṣṇa with shy, loving glances, and thus He would get free from them only with difficulty. He would then set off, His smiling face captivating their minds.</p>
<p>SB 10.69.43 Lord Kṛṣṇa greatly honored Nārada, faithfully presenting him with gifts related to economic prosperity, sense gratification and religious duties. Thus fully satisfied, the sage departed, constantly remembering the Lord.</p>	<p>SB 10.70.17 The Lord, attended by all the Vṛṣṇis, would enter the Sudharmā assembly hall, which protects those who enter it from the six waves of material life, dear King.</p>
<p>SB 10.69.44 In this way Lord Nārāyaṇa imitated the ways of ordinary humans, manifesting His divine potencies for the benefit of all beings. Thus He enjoyed, dear King, in the company of His sixteen thousand exalted consorts, who served the Lord with their shy, affectionate glances and laughter.</p>	<p>SB 10.70.18 As the almighty Supreme Lord would seat Himself upon His exalted throne there in the assembly hall, He shone with His unique effulgence, illuminating all the quarters of space. Surrounded by the Yadus, lions among men, that best of the Yadus appeared like the moon amidst many stars.</p>
<p>SB 10.69.45 Lord Hari is the ultimate cause of universal creation, maintenance and destruction. My dear King, anyone who chants about, hears about or simply appreciates the extraordinary activities He performed in this world, which are impossible to imitate, will surely develop devotion for the Supreme Lord, the bestower of liberation.</p>	<p>SB 10.70.19 And there, O King, jesters would entertain the Lord by displaying various comic moods, expert entertainers would perform for Him, and female dancers would dance energetically.</p>
<p>SB 10.70: Lord Kṛṣṇa's Daily Activities</p>	<p>SB 10.70.20 These performers would dance and sing to the sounds of <i>mṛdaṅgas</i>, <i>viṇas</i>, <i>murajas</i>, flutes, cymbals and conchshells, while professional poets, chroniclers and panegyrists would recite the Lord's glories.</p>
<p>SB 10.70.1 Śukadeva Gosvāmī said: As dawn approached, the wives of Lord Mādhava, each embraced around the neck by her husband, cursed the crowing roosters. The ladies were disturbed that now they would be separated from Him.</p>	<p>SB 10.70.21 Some <i>brāhmaṇas</i> sitting in that assembly hall would fluently chant Vedic <i>mantras</i>, while others recounted stories of past kings of pious renown.</p>
<p>SB 10.70.2 The bees' buzzing, caused by the fragrant breeze from the <i>pārijāta</i> garden, roused the birds from sleep. And when the birds began to sing loudly, they woke Lord Kṛṣṇa like court poets reciting His glories.</p>	<p>SB 10.70.22 Once a certain person arrived in the assembly, O King, who had never been seen there before. The doorkeepers announced him to the Lord and then escorted him inside.</p>
<p>SB 10.70.3 Lying in her beloved's arms, Queen Vaidarbhī did not like this most auspicious hour, for it meant she would lose His embrace.</p>	<p>SB 10.70.23 That person bowed down to Kṛṣṇa, the Supreme Personality of Godhead, and with joined palms he described to the Lord how a number of kings were suffering because Jarāsandha had imprisoned them.</p>
<p>SB 10.70.4, SB 10.70.5, SB 10.70.4-5 Lord Mādhava would rise during the <i>brāhma-muhūrta</i> period and touch water. With a clear mind He would then meditate upon Himself, the single, self-luminous, unequaled and infallible Supreme Truth, known as Brahman, who by His very nature ever dispels all contamination, and who through His personal energies, which cause the creation and destruction of this universe, manifests His own pure and blissful existence.</p>	<p>SB 10.70.24 Twenty thousand kings who had refused to submit absolutely to Jarāsandha during his world conquest had been forcibly imprisoned by him in the fortress named Girivraja.</p>
<p>SB 10.70.6 That most saintly of personalities would then bathe in sanctified water, dress Himself in lower and upper garments and perform the entire sequence of prescribed rituals, beginning with worship at</p>	<p>SB 10.70.25</p>

The kings said [as related through their messenger]: O Kṛṣṇa, Kṛṣṇa, O immeasurable Soul, destroyer of fear for those surrendered to You ! Despite our separatist attitude, we have come to You for shelter out of fear of material existence.
SB 10.70.26 People in this world are always engaged in sinful activities and are thus bewildered about their real duty, which is to worship You according to Your commandments. This activity would truly bring them good fortune. Let us offer our obeisances unto the all-powerful Lord, who appears as time and suddenly cuts down one's stubborn hope for a long life in this world.
SB 10.70.27 You are the predominating Lord of the universe and have descended into this world with Your personal power to protect the saintly and suppress the wicked. We cannot understand, O Lord, how anyone can transgress Your law and still continue to enjoy the fruits of his work.
SB 10.70.28 O Lord, with this corpselike body, always full of fear, we bear the burden of the relative happiness of kings, which is just like a dream. Thus we have rejected the real happiness of the soul, which comes by rendering selfless service to You. Being so very wretched, we simply suffer in this life under the spell of Your illusory energy.
SB 10.70.29 Therefore, since Your feet relieve the sorrow of those who surrender to them, please release us prisoners from the shackles of <i>karma</i> , manifest as the King of Magadha. Wielding alone the prowess of ten thousand maddened elephants, he has locked us up in his house just as a lion captures sheep.
SB 10.70.30 O wielder of the disc! Your strength is unlimited, and thus seventeen times You crushed Jarāsandha in battle. But then, absorbed in human affairs, You allowed him to defeat You once. Now he is so filled with pride that he dares to torment us, Your subjects. O unconquerable one, please rectify this situation.
SB 10.70.31 The messenger continued: This is the message of the kings imprisoned by Jarāsandha, who all hanker for Your audience, having surrendered to Your feet. Please bestow good fortune on these poor souls.
SB 10.70.32 Śukadeva Gosvāmī said: When the kings' messenger had thus spoken, the sage of the demigods, Nārada, suddenly appeared. Bearing a mass of golden matted locks on his head, the supremely effulgent sage entered like the brilliant sun.
SB 10.70.33 Lord Kṛṣṇa is the worshipable master of even planetary rulers like Lord Brahmā and Lord Śiva, yet as soon as He saw that Nārada Muni had arrived, He joyfully stood up along with His ministers and secretaries to receive the great sage and offer His respectful obeisances by bowing His head.
SB 10.70.34 After Nārada had accepted the seat offered to him, Lord Kṛṣṇa honored the sage according to scriptural injunctions and, gratifying him with His reverence, spoke the following truthful and pleasing words.
SB 10.70.35 [Lord Kṛṣṇa said:] It is certain that today the three worlds have attained freedom from all fear, for that is the influence of such a great personality as you, who travel at will throughout all the worlds.
SB 10.70.36 There is nothing unknown to you within God's creation. Therefore please tell Us what the Pāṇdavas intend to do.
SB 10.70.37 Śrī Nārada said: I have seen many times the insurmountable power of Your Māyā, O almighty one, by which You bewilder even the creator of the universe, Brahmā. O all-encompassing Lord, it does not surprise me that You disguise Yourself by Your own energies while moving among the created beings, as a fire covers its own light with smoke.
SB 10.70.38 Who can properly understand Your purpose? With Your material energy You expand and also withdraw this creation, which thus appears to have substantial existence. Obeisances to You, whose transcendental position is inconceivable.
SB 10.70.39 The living being caught in the cycle of birth and death does not know how he can be delivered from the material body, which brings him so much trouble. But You, the Supreme Lord, descend to this

world in various personal forms, and by performing Your pastimes You illumine the soul's path with the blazing torch of Your fame. Therefore I surrender unto You.
SB 10.70.40 Nonetheless, O Supreme Truth playing the part of a human being, I shall tell You what Your devotee Yudhiṣṭhira Mahārāja, the son of Your father's sister, intends to do.
SB 10.70.41 Desiring unrivaled sovereignty, King Yudhiṣṭhira intends to worship You with the greatest fire sacrifice, the Rājāsūya. Please bless his endeavor.
SB 10.70.42 O Lord, exalted demigods and glorious kings, eager to see You, will all come to that best of sacrifices.
SB 10.70.43 O Lord, even outcastes are purified by hearing and chanting Your glories and meditating upon You, the Absolute Truth. What then to speak of those who see and touch You?
SB 10.70.44 My dear Lord, You are the symbol of everything auspicious. Your transcendental name and fame is spread like a canopy all over the universe, including the higher, middle and lower planetary systems. The transcendental water that washes Your lotus feet is known in the higher planetary systems as the Mandākinī River, in the lower planetary systems as the Bhogavatī and in this earthly planetary system as the Ganges. This sacred, transcendental water flows throughout the entire universe, purifying wherever it goes.
SB 10.70.45 Śukadeva Gosvāmī said: When His supporters, the Yādavas, objected to this proposal out of eagerness to defeat Jarāsandha, Lord Keśava turned to His servant Uddhava and, smiling, addressed him with fine words.
SB 10.70.46 The Personality of Godhead said: You are indeed Our best eye and closest friend, for you know perfectly the relative value of various kinds of counsel. Therefore please tell Us what should be done in this situation. We trust your judgment and shall do as you say.
SB 10.70.47 [Śukadeva Gosvāmī continued:] Thus requested by his master, who, though omniscient, acted as if perplexed, Uddhava took this order upon his head and replied as follows.
SB 10.71: The Lord Travels to Indraprastha
SB 10.71.1 Śukadeva Gosvāmī said: Having thus heard the statements of Devarṣi Nārada, and understanding the opinions of both the assembly and Lord Kṛṣṇa, the great-minded Uddhava began to speak.
SB 10.71.2 Śrī Uddhava said: O Lord, as the sage advised, You should help Your cousin fulfill his plan for performing the Rājāsūya sacrifice, and You should also protect the kings who are begging for Your shelter.
SB 10.71.3 Only one who has conquered all opponents in every direction can perform the Rājāsūya sacrifice, O almighty one. Thus, in my opinion, conquering Jarāsandha will serve both purposes.
SB 10.71.4 By this decision there will be great gain for us, and You will save the kings. Thus, Govinda, You will be glorified.
SB 10.71.5 The invincible King Jarāsandha is as strong as ten thousand elephants. Indeed, other powerful warriors cannot defeat him. Only Bhīma is equal to him in strength.
SB 10.71.6 He will be defeated in a match of single chariots, not when he is with his hundred military divisions. Now, Jarāsandha is so devoted to brahminical culture that he never refuses requests from <i>brāhmaṇas</i> .
SB 10.71.7 Bhīma should go to him disguised as a <i>brāhmaṇa</i> and beg charity. Thus he will obtain single combat with Jarāsandha, and in Your presence Bhīma will no doubt kill him.
SB 10.71.8 Even Lord Brahmā and Lord Śiva act only as Your instruments in cosmic creation and annihilation, which are ultimately done by You, the Supreme Lord, in Your invisible aspect of time.
SB 10.71.9 In their homes, the godly wives of the imprisoned kings sing of Your noble deeds—about how You will kill their husbands' enemy and deliver them. The <i>gopīs</i> also sing Your glories—how You killed the enemy of the elephant king, Gajendra; the enemy of Sīta, daughter of Janaka; and the enemies of Your own parents as well. So also do the

sages who have obtained Your shelter glorify You, as do we ourselves.
SB 10.71.10 O Kṛṣṇa, the killing of Jarāsandha, which is certainly a reaction of his past sins, will bring immense benefit. Indeed, it will make possible the sacrificial ceremony You desire.
SB 10.71.11 Śukadeva Gosvāmī said: O King, Devarṣi Nārada, the Yadu elders and Lord Kṛṣṇa all welcomed Uddhava's proposal, which was entirely auspicious and infallible.
SB 10.71.12 The almighty Personality of Godhead, the son of Devakī, begged His superiors for permission to leave. Then He ordered His servants, headed by Dāruka and Jaitra, to prepare for departure.
SB 10.71.13 O slayer of enemies, after He had arranged for the departure of His wives, children and baggage and taken leave of Lord Saṅkarṣaṇa and King Ugrasena, Lord Kṛṣṇa mounted His chariot, which had been brought by His driver. It flew a flag marked with the emblem of Garuḍa.
SB 10.71.14 As the vibrations resounding from <i>mṛdaṅgas</i> , <i>bherīs</i> , kettledrums, conchshells and <i>gomukhas</i> filled the sky in all directions, Lord Kṛṣṇa set out on His journey. He was accompanied by the chief officers of His corps of chariots, elephants, infantry and cavalry and surrounded on all sides by His fierce personal guard.
SB 10.71.15 Lord Acyuta's faithful wives, along with their children, followed the Lord on golden palanquins carried by powerful men. The queens were adorned with fine clothing, ornaments, fragrant oils and flower garlands, and they were surrounded on all sides by soldiers carrying swords and shields in their hands.
SB 10.71.16 On all sides proceeded finely adorned women-attendants of the royal household, as well as courtesans. They rode on palanquins and camels, bulls and buffalo, donkeys, mules, bullock carts and elephants. Their conveyances were fully loaded with grass tents, blankets, clothes and other items for the trip.
SB 10.71.17 The Lord's army boasted royal umbrellas, <i>cāmara</i> fans and huge flagpoles with waving banners. During the day the sun's rays reflected brightly from the soldiers' fine weapons, jewelry, helmets and armor. Thus Lord Kṛṣṇa's army, noisy with shouts and clatter, appeared like an ocean stirring with agitated waves and <i>timīṅgila</i> fish.
SB 10.71.18 Honored by Śrī Kṛṣṇa, the chief of the Yadus, Nārada Muni bowed down to the Lord. All of Nārada's senses were satisfied by his meeting with Lord Kṛṣṇa. Thus, having heard the decision of the Lord and having been worshiped by Him, Nārada placed Him firmly within his heart and departed through the sky.
SB 10.71.19 With pleasing words the Lord addressed the messenger sent by the kings: "My dear messenger, I wish all good fortune to you. I shall arrange for the killing of King Magadha. Do not fear."
SB 10.71.20 Thus addressed, the messenger departed and accurately relayed the Lord's message to the kings. Eager for freedom, they then waited expectantly for their meeting with Lord Kṛṣṇa.
SB 10.71.21 As He traveled through the provinces of Ānarta, Sauvira, Maruḍeśa and Vinaśana, Lord Hari crossed rivers and passed mountains, cities, villages, cow pastures and quarries.
SB 10.71.22 After crossing the rivers Dṛśadvatī and Sarasvatī, He passed through Pañcāla and Matsya and finally came to Indraprastha.
SB 10.71.23 King Yudhiṣṭhira was delighted to hear that the Lord, whom human beings rarely see, had now arrived. Accompanied by his priests and dear associates, the King came out to meet Lord Kṛṣṇa.
SB 10.71.24 As songs and musical instruments resounded along with the loud vibration of Vedic hymns, the King went forth with great reverence to meet Lord Hṛṣīkeśa, just as the senses go forth to meet the consciousness of life.
SB 10.71.25 The heart of King Yudhiṣṭhira melted with affection when he saw his dearest friend, Lord Kṛṣṇa, after such a long separation, and he embraced the Lord again and again.
SB 10.71.26

The eternal form of Lord Kṛṣṇa is the everlasting residence of the goddess of fortune. As soon as King Yudhiṣṭhira embraced Him, the King became free of all the contamination of material existence. He immediately felt transcendental bliss and merged in an ocean of happiness. There were tears in his eyes, and his body shook due to ecstasy. He completely forgot that he was living in this material world.
SB 10.71.27 Then Bhīma, his eyes brimming with tears, laughed with joy as he embraced his maternal cousin, Kṛṣṇa. Arjuna and the twins—Nakula and Sahadeva—also joyfully embraced their dearest friend, the infallible Lord, and they cried profusely.
SB 10.71.28 After Arjuna had embraced Him once more and Nakula and Sahadeva had offered Him their obeisances, Lord Kṛṣṇa bowed down to the <i>brāhmaṇas</i> and elders present, thus properly honoring the respectable members of the Kuru, Sr̥jaya and Kaikaya clans.
SB 10.71.29 Sūtas, Māgadhas, Gandharvas, Vandīs, jesters and <i>brāhmaṇas</i> all glorified the lotus-eyed Lord—some reciting prayers, some dancing and singing—as <i>mṛdaṅgas</i> , conchshells, kettledrums, <i>viṇās</i> , <i>paṇavas</i> and <i>gomukhas</i> resounded.
SB 10.71.30 Thus surrounded by His well-wishing relatives and praised on all sides, Lord Kṛṣṇa, the crest jewel of the justly renowned, entered the decorated city.
SB 10.71.31, SB 10.71.32, SB 10.71.31-32 The roads of Indraprastha were sprinkled with water perfumed by the liquid from elephants' foreheads, and colorful flags, golden gateways and full waterpots enhanced the city's splendor. Men and young girls were beautifully arrayed in fine, new garments, adorned with flower garlands and ornaments, and anointed with aromatic sandalwood paste. Every home displayed glowing lamps and respectful offerings, and from the holes of the latticed windows drifted incense, further beautifying the city. Banners waved, and the roofs were decorated with golden domes on broad silver bases. Thus Lord Kṛṣṇa saw the royal city of the King of the Kurus.
SB 10.71.33 When the young women of the city heard that Lord Kṛṣṇa, the reservoir of pleasure for human eyes, had arrived, they hurriedly went onto the royal road to see Him. They abandoned their household duties and even left their husbands in bed, and in their eagerness the knots of their hair and garments came loose.
SB 10.71.34 The royal road being quite crowded with elephants, horses, chariots and foot soldiers, the women climbed to the top of their houses, where they caught sight of Lord Kṛṣṇa and His queens. The city ladies scattered flowers upon the Lord, embraced Him in their minds and expressed their heartfelt welcome with broadly smiling glances.
SB 10.71.35 Observing Lord Mukunda's wives passing on the road like stars accompanying the moon, the women exclaimed, "What have these ladies done so that the best of men bestows upon their eyes the joy of His generous smiles and playful sidelong glances?"
SB 10.71.36 In various places citizens of the city came forward holding auspicious offerings for Lord Kṛṣṇa, and sinless leaders of occupational guilds came forward to worship the Lord.
SB 10.71.37 With wide-open eyes, the members of the royal household came forward in a flurry to lovingly greet Lord Mukunda, and thus the Lord entered the royal palace.
SB 10.71.38 When Queen Pṛthā saw her nephew Kṛṣṇa, the master of the three worlds, her heart became filled with love. Rising from her couch with her daughter-in-law, she embraced the Lord.
SB 10.71.39 King Yudhiṣṭhira respectfully brought Lord Govinda, the Supreme God of gods, to his personal quarters. The King was so overcome with joy that he could not remember all the rituals of worship.
SB 10.71.40 Lord Kṛṣṇa bowed down to His aunt and the wives of His elders, O King, and then Draupadī and the Lord's sister bowed down to Him.
SB 10.71.41, SB 10.71.42, SB 10.71.41-42 Encouraged by her mother-in-law, Draupadī worshiped all of Lord Kṛṣṇa's wives, including Rukmiṇī, Satyabhāmā, Bhadrā, Jāmbavatī, Kāliṅdī, Mitravindā, the descendant of Śibi, the chaste Nāgnajitī; and the other queens of the Lord who were present. Draupadī honored them all with such gifts as clothing, flower garlands and jewelry.
SB 10.71.43

King Yudhiṣṭhira arranged for Kṛṣṇa's rest and saw to it that all who came along with Him—namely His queens, soldiers, ministers and secretaries—were comfortably situated. He arranged that they would experience a new feature of reception every day while staying as guests of the Pāṇdavas.
SB 10.71.44, SB 10.71.45, SB 10.71.44-45 Desiring to please King Yudhiṣṭhira, the Lord resided at Indraprastha for several months. During His stay, He and Arjuna satisfied the fire-god by offering him the Khāṇḍava forest, and they saved Maya Dānava, who then built King Yudhiṣṭhira a celestial assembly hall. The Lord also took the opportunity to go riding in His chariot in the company of Arjuna, surrounded by a retinue of soldiers.
SB 10.72: The Slaying of the Demon Jarāsandha
SB 10.72.1, SB 10.72.2, SB 10.72.1-2 Śukadeva Gosvāmī said: One day, as King Yudhiṣṭhira sat in the royal assembly surrounded by eminent sages, brāhmaṇas, kṣatriyas and vaiśyas, and also by his brothers, spiritual masters, family elders, blood relations, in-laws and friends, he addressed Lord Kṛṣṇa as everyone listened.
SB 10.72.3 Śrī Yudhiṣṭhira said: O Govinda, I desire to worship Your auspicious, opulent expansions by the Rājāsūya sacrifice, the king of Vedic ceremonies. Please make our endeavor a success, my Lord.
SB 10.72.4 Purified persons who constantly serve, meditate upon and glorify Your shoes, which destroy everything inauspicious, are sure to obtain freedom from material existence, O lotus-naveled one. Even if they desire something in this world, they obtain it, whereas others—those who do not take shelter of You—are never satisfied, O Lord.
SB 10.72.5 Therefore, O Lord of lords, let the people of this world see the power of devotional service rendered to Your lotus feet. Please show them, O almighty one, the position of those Kurus and Sṛjāyas who worship You, and the position of those who do not.
SB 10.72.6 Within Your mind there can be no such differentiation as "This one is mine, and that is another's," because You are the Supreme Absolute Truth, the Soul of all beings, always equiposed and enjoying transcendental happiness within Yourself. Just like the heavenly desire tree, You bless all who properly worship You, granting their desired fruits in proportion to the service they render You. There is nothing wrong in this.
SB 10.72.7 The Supreme Personality of Godhead said: Your decision is perfect, O King, and thus your noble fame will spread to all the worlds, O tormentor of your enemies.
SB 10.72.8 Indeed, My lord, for the great sages, the forefathers and the demigods, for Our well-wishing friends and, indeed, for all living beings, the performance of this king of Vedic sacrifices is desirable.
SB 10.72.9 First conquer all kings, bring the earth under your control and collect all the required paraphernalia; then execute this great sacrifice.
SB 10.72.10 These brothers of yours, O King, have taken birth as partial expansions of the demigods ruling various planets. And you are so self-controlled that you have conquered even Me, who am unconquerable for those who cannot control their senses.
SB 10.72.11 No one in this world, even a demigod—what to speak of an earthly king—can defeat My devotee with his strength, beauty, fame or riches.
SB 10.72.12 Śukadeva Gosvāmī said: Upon hearing these words sung by the Supreme Lord, King Yudhiṣṭhira became joyful, and his face blossomed like a lotus. Thus he sent forth his brothers, who were empowered with Lord Viṣṇu's potency, to conquer all directions.
SB 10.72.13 He sent Sahadeva to the south with the Sṛjāyas, Nakula to the west with the Matsyas, Arjuna to the north with the Kekayas, and Bhīma to the east with the Madrakas.
SB 10.72.14 After defeating many kings with their prowess, these heroic brothers brought back abundant wealth for Yudhiṣṭhira Mahārāja, who was intent on performing the sacrifice, O King.
SB 10.72.15 When King Yudhiṣṭhira heard that Jarāsandha remained undefeated, he set to pondering, and then the primeval Lord, Hari, told him the means Uddhava had described for defeating Jarāsandha.

SB 10.72.16 Thus Bhīmasena, Arjuna and Kṛṣṇa disguised themselves as brāhmaṇas and went to Girivraja, my dear King, where the son of Brāhadraṭha was to be found.
SB 10.72.17 Disguised as brāhmaṇas, the royal warriors approached Jarāsandha at home during the appointed hour for receiving guests. They submitted their entreaty to that dutiful householder, who was especially respectful to the brahminical class.
SB 10.72.18 [Kṛṣṇa, Arjuna and Bhīma said:] O King, know us to be needy guests who have come to you from afar. We wish all good unto you. Please grant us whatever we desire.
SB 10.72.19 What can the tolerant not bear? What will the wicked not do? What will the generous not give in charity? And who will those of equal vision see as an outsider?
SB 10.72.20 He indeed is to be censured and pitied who, though able to do so, fails to achieve with his temporary body the lasting fame glorified by great saints.
SB 10.72.21 Hariścandra, Rantideva, Uñchavṛtti Mudgala, Śibi, Bali, the legendary hunter and pigeon, and many others have attained the permanent by means of the impermanent.
SB 10.72.22 Śukadeva Gosvāmī said: From the sound of their voices, their physical stature and the marks of bowstrings on their forearms, Jarāsandha could tell that his guests were of the royal order. He began to think he had seen them somewhere before.
SB 10.72.23 [Jarāsandha thought:] These are surely members of the royal order dressed as brāhmaṇas, but still I must grant their request for charity, even if they beg me for my own body.
SB 10.72.24, SB 10.72.25, SB 10.72.24-25 Indeed, the spotless glories of Bali Mahārāja are heard throughout the world. Lord Viṣṇu, wishing to recover Indra's opulence from Bali, appeared before him in the guise of a brāhmaṇa and made him fall from his powerful position. Though aware of the ruse and forbidden by his guru, Bali, king of the demons, still gave Viṣṇu the whole earth in charity.
SB 10.72.26 What is the use of an unqualified kṣatriya who goes on living but fails to gain everlasting glory by working with his perishable body for the benefit of brāhmaṇas?
SB 10.72.27 [Śukadeva Gosvāmī continued:] Thus making up his mind, the generous Jarāsandha addressed Kṛṣṇa, Arjuna and Bhīma: "O learned brāhmaṇas, choose whatever you wish. I will give it to you, even if it is my own head."
SB 10.72.28 The Supreme Lord said: O exalted King, give us battle in the form of a duel, if you think it fitting. We are princes and have come to beg a fight. We have no other request to make of you.
SB 10.72.29 Over there is Bhīma, son of Prthā, and this is his brother Arjuna. Know Me to be their maternal cousin, Kṛṣṇa, your enemy.
SB 10.72.30 [Śukadeva Gosvāmī continued:] Thus challenged, Magadharāja laughed out loud and contemptuously said, "All right, you fools, I'll give you a fight!"
SB 10.72.31 "But I will not fight with You, Kṛṣṇa, for You are a coward. Your strength abandoned You in the midst of battle, and You fled Your own capital of Mathurā to take shelter in the sea.
SB 10.72.32 "As for this one, Arjuna, he is not as old as I, nor is he very strong. Since he is no match for me, he should not be the contender. Bhīma, however, is as strong as I am."
SB 10.72.33 Having said this, Jarāsandha offered Bhīmasena a huge club, took up another himself and went outside the city.
SB 10.72.34 The two heroes thus began battling each other on the level fighting grounds outside the city. Maddened with the fury of combat, they struck each other with their lightning-bolt-like clubs.
SB 10.72.35 As they skillfully circled left and right, like actors dancing on a stage, the fight presented a magnificent spectacle.
SB 10.72.36

When Jarāsandha's and Bhīmasena's clubs loudly collided, O King, the sound was like the impact of the big tusks of two fighting elephants, or the crash of a thunderbolt in a flashing electrical storm.
SB 10.72.37 They swung their clubs at each other with such speed and force that as the clubs struck their shoulders, hips, feet, hands, thighs and collarbones, the weapons were crushed and broken like branches of <i>arka</i> trees with which two enraged elephants furiously attack each other.
SB 10.72.38 Their clubs thus ruined, those great heroes among men angrily pummeled each other with their iron-hard fists. As they slapped each other, the sound resembled the crash of elephants colliding or harsh thunderclaps.
SB 10.72.39 As they thus fought, this contest between opponents of equal training, strength and stamina reached no conclusion. And so they kept on fighting, O King, without any letup.
SB 10.72.40 Lord Kṛṣṇa knew the secret of His enemy Jarāsandha's birth and death, and also how he had been given life by the demoness Jarā. Considering all this, Lord Kṛṣṇa imparted His special power to Bhīma.
SB 10.72.41 Having determined how to kill the enemy, that Lord of infallible vision made a sign to Bhīma by tearing in half a small branch of a tree.
SB 10.72.42 Understanding this sign, mighty Bhīma, the best of fighters, seized his opponent by the feet and threw him to the ground.
SB 10.72.43 Bhīma pressed down on one leg with his foot while grabbing Jarāsandha's other leg in his hands, and just as a great elephant might break the branch of a tree, Bhīma tore Jarāsandha apart from the anus upward.
SB 10.72.44 The King's subjects then saw him lying in two separate pieces, each with a single leg, thigh, testicle, hip, shoulder, arm, eye, eyebrow and ear, and with half a back and chest.
SB 10.72.45 With the death of the lord of Magadha, a great cry of lamentation arose, while Arjuna and Kṛṣṇa congratulated Bhīma by embracing him.
SB 10.72.46 The immeasurable Supreme Personality of Godhead, the sustainer and benefactor of all living beings, coronated Jarāsandha's son, Sahadeva, as the new ruler of the Magadhas. The Lord then freed all the kings Jarāsandha had imprisoned.
SB 10.73: Lord Kṛṣṇa Blesses the Liberated Kings
SB 10.73.1, SB 10.73.2, SB 10.73.3, SB 10.73.4, SB 10.73.5, SB 10.73.6, SB 10.73.1-6 Śukadeva Gosvāmī said: Jarāsandha had defeated 20,800 kings in combat and thrown them into prison. As these kings emerged from the Giridroṇī fortress, they appeared dirty and shabbily dressed. They were emaciated by hunger, their faces were dried up, and they were greatly weakened by their long imprisonment. The kings then beheld the Lord before them. His complexion was dark blue like the color of a cloud, and He wore a yellow silk garment. He was distinguished by the Śrīvatsa mark on His chest, His four mighty arms, the pinkish hue of His eyes, which resembled the whorl of a lotus, His lovely, cheerful face, His gleaming makara earrings and the lotus, club, conchshell and disc in His hands. A helmet, a jeweled necklace, a golden belt, and golden bracelets and armlets decorated His form, and on His neck He wore both the brilliant, precious Kaustubha gem and a garland of forest flowers. The kings seemed to drink His beauty with their eyes, lick Him with their tongues, relish His fragrance with their nostrils and embrace Him with their arms. Their past sins now eradicated, the kings all bowed down to Lord Hari, placing their heads at His feet.
SB 10.73.7 The ecstasy of beholding Lord Kṛṣṇa having dispelled the weariness of their imprisonment, the kings stood with joined palms and offered words of praise to that supreme master of the senses.
SB 10.73.8 The kings said: Obeisances to You, O Lord of the ruling demigods, O destroyer of Your surrendered devotees' distress. Since we have surrendered to You, O inexhaustible Kṛṣṇa, please save us from this terrible material life, which has made us so despondent.
SB 10.73.9 O master, Madhusūdana, we do not blame this King of Magadha,

since it is actually by Your mercy that kings fall from their royal position, O almighty Lord.
SB 10.73.10 Infatuated with his opulence and ruling power, a king loses all self-restraint and cannot obtain his true welfare. Thus bewildered by Your illusory energy, he imagines his temporary assets to be permanent.
SB 10.73.11 Just as men of childish intelligence consider a mirage in the desert to be a pond of water, so those who are irrational look upon the illusory transformations of Māyā as substantial.
SB 10.73.12, SB 10.73.13, SB 10.73.12-13 Previously, blinded by the intoxication of riches, we wanted to conquer this earth, and thus we fought one another to achieve victory, mercilessly harassing our own subjects. We arrogantly disregarded You, O Lord, who stood before us as death. But now, O Kṛṣṇa, that powerful form of Yours called time, moving mysteriously and irresistibly, has deprived us of our opulences. Now that You have mercifully destroyed our pride, we beg simply to remember Your lotus feet.
SB 10.73.14 Never again will we hanker for a miragelike kingdom—a kingdom that must be slavishly served by this mortal body, which is simply a source of disease and suffering and which is declining at every moment. Nor, O almighty Lord, will we hanker to enjoy the heavenly fruits of pious work in the next life, since the promise of such rewards is simply an empty enticement for the ears.
SB 10.73.15 Please tell us how we may constantly remember Your lotus feet, though we continue in the cycle of birth and death in this world.
SB 10.73.16 Again and again we offer our obeisances unto Lord Krishna, Hari, the son of Vasudeva. That Supreme Soul, Govinda, vanquishes the suffering of all who surrender to Him.
SB 10.73.17 Śukadeva Gosvāmī said: Thus the kings, now freed from bondage, glorified the Supreme Lord. Then, my dear Parīkṣit, that merciful bestower of shelter spoke to them in a gentle voice.
SB 10.73.18 The Supreme Personality of Godhead said: From now on, my dear kings, you will have firm devotion to Me, the Supreme Self and the Lord of all that be. I assure you this will come to pass, just as you desire.
SB 10.73.19 Fortunately you have come to the proper conclusion, my dear kings, and what you have spoken is true. I can see that human beings' lack of self-restraint, which arises from their intoxication with opulence and power, simply leads to madness.
SB 10.73.20 Haihaya, Nahuṣa, Veṇa, Rāvaṇa, Naraka and many other rulers of demigods, men and demons fell from their elevated positions because of infatuation with material opulence.
SB 10.73.21 Understanding that this material body and everything connected with it have a beginning and an end, worship Me by Vedic sacrifices, and with clear intelligence protect your subjects in accordance with the principles of religion.
SB 10.73.22 As you live your lives, begetting generations of progeny and encountering happiness and distress, birth and death, always keep your minds fixed on Me.
SB 10.73.23 Be detached from the body and everything connected to it. Remaining self-satisfied, steadfastly keep your vows while concentrating your minds fully on Me. In this way you will ultimately attain Me, the Supreme Absolute Truth.
SB 10.73.24 Śukadeva Gosvāmī said: Having thus instructed the kings, Lord Kṛṣṇa, the supreme master of all the worlds, engaged male and female servants in bathing and grooming them.
SB 10.73.25 O descendant of Bharata, the Lord then had King Sahadeva honor them with offerings of clothing, jewelry, garlands and sandalwood paste, all suitable for royalty.
SB 10.73.26 After they had been properly bathed and adorned, Lord Kṛṣṇa saw to it that they dined on excellent food. He also presented them with various items befitting the pleasure of kings, such as betel nut.
SB 10.73.27 Honored by Lord Mukunda and freed from tribulation, the kings

shone splendidly, their earrings gleaming, just as the moon and other celestial bodies shine brilliantly in the sky at the end of the rainy season.
SB 10.73.28 Then the Lord arranged for the kings to be seated on chariots drawn by fine horses and adorned with jewels and gold, and pleasing them with gracious words, He sent them off to their own kingdoms.
SB 10.73.29 Thus liberated from all difficulty by Kṛṣṇa, the greatest of personalities, the kings departed, and as they went they thought only of Him, the Lord of the universe, and of His wonderful deeds.
SB 10.73.30 The kings told their ministers and other associates what the Personality of Godhead had done, and then they diligently carried out the orders He had imparted to them.
SB 10.73.31 Having arranged for Bhīmasena to kill Jarāsandha, Lord Keśava accepted worship from King Sahadeva and then departed with the two sons of Prthā.
SB 10.73.32 When they arrived at Indraprastha, the victorious heroes blew their conchshells, bringing joy to their well-wishing friends and sorrow to their enemies.
SB 10.73.33 The residents of Indraprastha were very pleased to hear that sound, for they understood that now the King of Magadha had been put to rest. King Yudhiṣṭhira felt that his desires were now fulfilled.
SB 10.73.34 Bhīma, Arjuna and Janārdana offered their respects to the King and informed him fully about what they had done.
SB 10.73.35 Upon hearing their account of the great favor Lord Keśava had mercifully shown him, King Dharmarāja shed tears of ecstasy. He felt such love that he could not say anything.
SB 10.74: The Deliverance of Śiśupāla at the Rājasūya Sacrifice
SB 10.74.1 Śukadeva Gosvāmī said: Having thus heard of the killing of Jarāsandha, and also of almighty Kṛṣṇa's wonderful power, King Yudhiṣṭhira addressed the Lord as follows with great pleasure.
SB 10.74.2 Śrī Yudhiṣṭhira said: All the exalted spiritual masters of the three worlds, together with the inhabitants and rulers of the various planets, carry on their heads Your command, which is rarely obtained.
SB 10.74.3 That You, the lotus-eyed Supreme Lord, accept the orders of wretched fools who presume themselves rulers is a great pretense on Your part, O all-pervading one.
SB 10.74.4 But of course the power of the Absolute Truth, the Supreme Soul, the primeval one without a second, is neither increased nor diminished by His activities, any more than the sun's power is by its movements.
SB 10.74.5 O unconquerable Mādhava, even Your devotees make no distinctions of "I" and "mine," "you" and "yours," for this is the perverted mentality of animals.
SB 10.74.6 Śukadeva Gosvāmī said: Having said this, King Yudhiṣṭhira waited until the proper time for the sacrifice was at hand. Then with Lord Kṛṣṇa's permission he selected suitable priests, all expert authorities on the Vedas, to execute the sacrifice.
SB 10.74.7, SB 10.74.8, SB 10.74.9, SB 10.74.7-9 He selected Kṛṣṇa-dvaipāyana, Bharadvāja, Sumantu, Gotama and Asita, along with Vasiṣṭha, Cyavana, Kaṇva, Maitreya, Kavaṣa and Trita. He also selected Viśvāmitra, Vāmadeva, Sumati, Jaimini, Kratu, Paila and Parāśara, as well as Garga, Vaiśampāyana, Atharvā, Kaśyapa, Dhaumya, Rāma of the Bhārgavas, Āsuri, Vīthotra, Madhucchandā, Virasena and Akṛtavraṇa.
SB 10.74.10, SB 10.74.11, SB 10.74.10-11 O King, others who were invited included Droṇa, Bhīṣma, Kṛpa, Dhṛtarāṣṭra with his sons, the wise Vidura, and many other brāhmaṇas, kṣatriyas, vaiśyas and sūdras, all eager to witness the sacrifice. Indeed, all the kings came there with their entourages.
SB 10.74.12 The brāhmaṇa priests then plowed the sacrificial ground with golden plowshares and initiated King Yudhiṣṭhira for the sacrifice in

accordance with the traditions set down by standard authorities. SB 10.74.13, SB 10.74.14, SB 10.74.15, SB 10.74.13-15 The utensils used in the sacrifice were made of gold, just as in the ancient Rājasūya performed by Lord Varuṇa. Indra, Brahmā, Śiva and many other planetary rulers; the Siddhas and Gandharvas with their entourage; the Vidyādhara; great serpents; sages; Yakṣas; Rākṣasas; celestial birds; Kinnaras; Cāraṇas; and earthly kings—all were invited, and indeed they all came from every direction to the Rājasūya sacrifice of King Yudhiṣṭhira, the son of Pāṇḍu. They were not in the least astonished to see the opulence of the sacrifice, since it was quite appropriate for a devotee of Lord Kṛṣṇa.
SB 10.74.16 The priests, as powerful as gods, performed the Rājasūya sacrifice for King Yudhiṣṭhira in accordance with the Vedic injunctions, just as the demigods had previously performed it for Varuṇa.
SB 10.74.17 On the day of extracting the soma juice, King Yudhiṣṭhira properly and very attentively worshiped the priests and the most exalted personalities of the assembly.
SB 10.74.18 The members of the assembly then pondered over who among them should be worshiped first, but since there were many personalities qualified for this honor, they were unable to decide. Finally Sahadeva spoke up.
SB 10.74.19 [Sahadeva said:] Certainly it is Acyuta, the Supreme Personality of Godhead and chief of the Yādavas, who deserves the highest position. In truth, He Himself comprises all the demigods worshiped in sacrifice, along with such aspects of the worship as the sacred place, the time and the paraphernalia.
SB 10.74.20, SB 10.74.21, SB 10.74.20-21 This entire universe is founded upon Him, as are the great sacrificial performances, with their sacred fires, oblations and mantras. Sāṅkhya and yoga both aim toward Him, the one without a second. O assembly members, that unborn Lord, relying solely on Himself, creates, maintains and destroys this cosmos by His personal energies, and thus the existence of this universe depends on Him alone.
SB 10.74.22 He creates the many activities of this world, and thus by His grace the whole world endeavors for the ideals of religiosity, economic development, sense gratification and liberation.
SB 10.74.23 Therefore we should give the highest honor to Kṛṣṇa, the Supreme Lord. If we do so, we will be honoring all living beings and also our own selves.
SB 10.74.24 Anyone who wishes the honor he gives to be reciprocated infinitely should honor Kṛṣṇa, the perfectly peaceful and perfectly complete Soul of all beings, the Supreme Lord, who views nothing as separate from Himself.
SB 10.74.25 [Śukadeva Gosvāmī continued:] Having said this, Sahadeva, who understood Lord Kṛṣṇa's powers, fell silent. And having heard his words, all the saintly persons present congratulated him, exclaiming "Excellent! Excellent!"
SB 10.74.26 The King was delighted to hear this pronouncement of the brāhmaṇas, from which he understood the mood of the entire assembly. Overwhelmed with love, he fully worshiped Lord Kṛṣṇa, the master of the senses.
SB 10.74.27, SB 10.74.28, SB 10.74.27-28 After bathing Lord Kṛṣṇa's feet, Mahārāja Yudhiṣṭhira joyfully sprinkled the water upon his own head, and then upon the heads of his wife, brothers, other family members and ministers. That water purifies the whole world. As he honored the Lord with presentations of yellow silken garments and precious jeweled ornaments, the King's tear-filled eyes prevented him from looking directly at the Lord.
SB 10.74.29 When they saw Lord Kṛṣṇa thus honored, nearly all who were present joined their palms reverentially, exclaiming "Obeisances to You! All victory to You!" and then bowed down to Him. Flowers rained down from above.
SB 10.74.30 The intolerant son of Damaghoṣa became infuriated upon hearing the glorification of Lord Kṛṣṇa's transcendental qualities. He stood up from his seat and, angrily waving his arms, fearlessly spoke to the entire assembly the following harsh words against the Supreme Lord.

SB 10.74.31 [Śiśupāla said:] The statement of the Vedas that time is the unavoidable controller of all has indeed been proven true, since the intelligence of wise elders has now become diverted by the words of a mere boy.	SB 10.74.50 I have already described to you in detail the history of the two residents of Vaikuṅṭha who had to undergo repeated births in the material world because of being cursed by <i>brāhmaṇas</i> .
SB 10.74.32 O leaders of the assembly, you know best who is a fit candidate for being honored. Therefore you should not heed the words of a child when he claims that Kṛṣṇa deserves to be worshiped.	SB 10.74.51 Purified in the final, <i>avabhṛthya</i> ritual, which marked the successful completion of the Rājāsūya sacrifice, King Yudhiṣṭhira shone among the assembled <i>brāhmaṇas</i> and <i>kṣatriyas</i> like the King of the demigods himself.
SB 10.74.33, SB 10.74.34, SB 10.74.33-34 How can you pass over the most exalted members of this assembly—topmost sages dedicated to the Absolute Truth endowed with powers of austerity, divine insight and strict adherence to severe vows, sanctified by knowledge and worshiped even by the rulers of the universe? How does this cowherd boy, the disgrace of His family, deserve your worship, any more than a crow deserves to eat the sacred <i>purodāsa</i> rice cake?	SB 10.74.52 The demigods, humans and residents of intermediate heavens, all properly honored by the King, happily set off for their respective domains while singing the praises of Lord Kṛṣṇa and the great sacrifice.
SB 10.74.35 How does one who follows no principles of the social and spiritual orders or of family ethics, who has been excluded from all religious duties, who behaves whimsically, and who has no good qualities—how does such a person deserve to be worshiped?	SB 10.74.53 [All were satisfied] except sinful Duryodhana, the personification of the age of quarrel and the disease of the Kuru dynasty. He could not bear to see the flourishing opulence of the son of Pāṇḍu.
SB 10.74.36 Yayāti cursed the dynasty of these Yādavas, and ever since then they have been ostracized by honest men and addicted to liquor. How, then, does Kṛṣṇa deserve to be worshiped?	SB 10.74.54 One who recites these activities of Lord Viṣṇu, including the killing of Śiśupāla, the deliverance of the kings and the performance of the Rājāsūya sacrifice, is freed from all sins.
SB 10.74.37 These Yādavas have abandoned the holy lands inhabited by saintly sages and have instead taken shelter of a fortress in the sea, a place where no brahminical principles are observed. There, just like thieves, they harass their subjects.	SB 10.75: Duryodhana Humiliated
SB 10.74.38 [Śukadeva Gosvāmī continued:] Bereft of all good fortune, Śiśupāla spoke these and other insults. But the Supreme Lord said nothing, just as a lion ignores a jackal's cry.	SB 10.75.1, SB 10.75.2, SB 10.75.1-2 Mahārāja Parīkṣit said: O brāhmaṇa, according to what I have heard from you, all the assembled kings, sages and demigods were delighted to see the wonderful festivities of King Ajātaśatru's Rājāsūya sacrifice, with the sole exception of Duryodhana. Please tell me why this was so, my lord.
SB 10.74.39 Upon hearing such intolerable blasphemy of the Lord, several members of the assembly covered their ears and walked out, angrily cursing the King of Cedi.	SB 10.75.3 Śrī Bādarāyaṇi said: At the Rājāsūya sacrifice of your saintly grandfather, his family members, bound by their love for him, engaged themselves in humble services on his behalf.
SB 10.74.40 Anyone who fails to immediately leave the place where he hears criticism of the Supreme Lord or His faithful devotee will certainly fall down, bereft of his pious credit.	SB 10.75.4, SB 10.75.5, SB 10.75.6, SB 10.75.7, SB 10.75.4-7 Bhīma supervised the kitchen, Duryodhana looked after the treasury, while Sahadeva respectfully greeted the arriving guests. Nakula procured needed items, Arjuna attended the respectable elders, and Kṛṣṇa washed everyone's feet, while Draupadī served food, and generous Karṇa gave out the gifts. Many others, such as Yuyudhāna; Vikarṇa, Hārdikya; Vidura; Bhūriśravā and other sons of Bāhlika; and Santardana, similarly volunteered for various duties during the elaborate sacrifice. They did so because of their eagerness to please Mahārāja Yudhiṣṭhira, O best of kings.
SB 10.74.41 Then the sons of Pāṇḍu became furious, and together with the warriors of the Matsya, Kaikaya and Srñjaya clans, they rose up from their seats with weapons poised, ready to kill Śiśupāla.	SB 10.75.8 After the priests, the prominent delegates, the greatly learned saints and the King's most intimate well-wishers had all been properly honored with pleasing words, auspicious offerings and various gifts as remuneration, and after the King of Cedi had entered the lotus feet of the Lord of the Sātvatas, the <i>avabhṛtha</i> bath was performed in the divine river Yamunā.
SB 10.74.42 Undaunted, Śiśupāla then took up his sword and shield in the midst of all the assembled kings, O Bhārata, and hurled insults at those who sided with Lord Kṛṣṇa.	SB 10.75.9 During the <i>avabhṛtha</i> celebration, the music of many kinds of instruments resounded, including <i>myṛdaṅgas</i> , conchshells, <i>panavas</i> , <i>dhundhuris</i> , kettledrums and <i>gomukha</i> horns.
SB 10.74.43 At that point the Supreme Lord stood up and checked His devotees. He then angrily sent forth His razor-sharp disc and severed the head of His enemy as he was attacking.	SB 10.75.10 Female dancers danced with great joy, and choruses sang, while the loud vibrations of <i>vinās</i> , flutes and hand cymbals reached all the way to the heavenly regions.
SB 10.74.44 When Śiśupāla was thus killed, a great roar and howl went up from the crowd. Taking advantage of that disturbance, the few kings who were supporters of Śiśupāla quickly left the assembly out of fear for their lives.	SB 10.75.11 All the kings, wearing gold necklaces, then set off for the Yamunā. They had flags and banners of various colors and were accompanied by infantrymen and well-adorned soldiers riding lordly elephants, chariots and horses.
SB 10.74.45 An effulgent light rose from Śiśupāla's body and, as everyone watched, entered Lord Kṛṣṇa just like a meteor falling from the sky to the earth.	SB 10.75.12 The massed armies of the Yadus, Srñjayas, Kāambojas, Kurus, Kekayas and Kośalas made the earth tremble as they followed Yudhiṣṭhira Mahārāja, the performer of the sacrifice, in procession.
SB 10.74.46 Obsessed with hatred of Lord Kṛṣṇa throughout three lifetimes, Śiśupāla attained the Lord's transcendental nature. Indeed, one's consciousness determines one's future birth.	SB 10.75.13 The assembly officials, the priests and other excellent <i>brāhmaṇas</i> resoundingly vibrated Vedic <i>mantras</i> , while the demigods, divine sages, Pitās and Gandharvas sang praises and rained down flowers.
SB 10.74.47 Emperor Yudhiṣṭhira gave generous gifts to the sacrificial priests and the members of the assembly, properly honoring them all in the manner prescribed by the <i>Vedas</i> . He then took the <i>avabhṛtha</i> bath.	SB 10.75.14 Men and women, all adorned with sandalwood paste, flower garlands, jewelry and fine clothing, sported by smearing and sprinkling one another with various liquids.
SB 10.74.48 Thus Śrī Kṛṣṇa, the Lord of all masters of mystic <i>yoga</i> , saw to the successful execution of this great sacrifice on behalf of King Yudhiṣṭhira. Afterwards, the Lord stayed with His intimate friends for a few months at their earnest request.	SB 10.75.15 The men smeared the courtesans with plentiful oil, yogurt, perfumed water, turmeric and <i>kunkuma</i> powder, and the courtesans playfully smeared the men with the same substances.
SB 10.74.49 Then the Lord, the son of Devakī, took the reluctant permission of the King and returned to His capital with His wives and ministers.	

SB 10.75.16	Surrounded by guards, King Yudhiṣṭhira's queens came out on their chariots to see the fun, just as the demigods' wives appeared in the sky in celestial airplanes. As maternal cousins and intimate friends sprinkled the queens with liquids, the ladies' faces bloomed with shy smiles, enhancing the queens' splendid beauty.
SB 10.75.17	As the queens squirted water from syringes at their brothers-in-law and other male companions, their own garments became drenched, revealing their arms, breasts, thighs and waists. In their excitement, the flowers fell from their loosened braids. By these charming pastimes they agitated those with contaminated consciousness.
SB 10.75.18	The emperor, mounted upon his chariot drawn by excellent horses wearing golden collars, appeared splendid in the company of his wives, just like the brilliant Rājāsūya sacrifice surrounded by its various rituals.
SB 10.75.19	The priests led the King through the execution of the final rituals of <i>patnī-samyāja</i> and <i>avabhṛthyā</i> . Then they had him and Queen Draupadī sip water for purification and bathe in the Ganges.
SB 10.75.20	The kettledrums of the gods resounded, along with those of human beings. Demigods, sages, forefathers and humans all poured down showers of flowers.
SB 10.75.21	All the citizens belonging to the various orders of <i>varṇa</i> and <i>āśrama</i> then bathed in that place, where even the most grievous sinner can immediately be freed from all sinful reactions.
SB 10.75.22	Next the King put on new silken garments and adorned himself with fine jewelry. He then honored the priests, assembly officials, learned <i>brāhmaṇas</i> and other guests by presenting them with ornaments and clothing.
SB 10.75.23	In various ways King Yudhiṣṭhira, who had totally dedicated his life to Lord Nārāyaṇa, continuously honored his relatives, his immediate family, the other kings, his friends and well-wishers, and all others present as well.
SB 10.75.24	All the men there shone like demigods. They were adorned with jeweled earrings, flower garlands, turbans, waistcoats, silk <i>dhotis</i> and valuable pearl necklaces. The lovely faces of the women were beautified by their matched earrings and locks of hair, and they all wore golden belts.
SB 10.75.25, SB 10.75.26, SB 10.75.25-26	Then the highly cultured priests, the great Vedic authorities who had served as sacrificial witnesses, the specially invited kings, the <i>brāhmaṇas</i> , <i>kṣatriyas</i> , <i>vaiśyas</i> , <i>sūdras</i> , demigods, sages, forefathers and mystic spirits, and the chief planetary rulers and their followers—all of them, having been worshiped by King Yudhiṣṭhira, took his permission and departed, O King, each for his own abode.
SB 10.75.27	As they all glorified the wonderful Rājāsūya-yajña performed by that great saintly King and servant of Lord Hari, they were not satiated, just as an ordinary man is never satiated when drinking nectar.
SB 10.75.28	At that time Rājā Yudhiṣṭhira stopped a number of his friends, immediate family members and other relatives from departing, among them Lord Kṛṣṇa. Out of love Yudhiṣṭhira could not let them go, for he felt the pain of imminent separation.
SB 10.75.29	My dear Parīkṣit, the Supreme Lord remained there for some time to please the King, after first sending Sāmba and the other Yadu heroes back to Dvārakā.
SB 10.75.30	Thus King Yudhiṣṭhira, the son of Dharma, was at last relieved of his burning ambition, having by the grace of Lord Kṛṣṇa successfully crossed the vast and formidable ocean of his desires.
SB 10.75.31	One day Duryodhana, while observing the riches of King Yudhiṣṭhira's palace, felt greatly disturbed by the magnificence of both the Rājāsūya sacrifice and its performer, the King, whose life and soul was Lord Acyuta.
SB 10.75.32	In that palace all the collected opulences of the kings of men, demons and gods were brilliantly manifest, having been brought there by the cosmic inventor, Maya Dānava. With those riches Draupadī served her husbands, and Duryodhana, the prince of the Kurus, lamented because he was very much attracted to her.

SB 10.75.33	Lord Madhupati's thousands of queens were also staying in the palace. Their feet moved slowly, weighed down by their hips, and the bells on their feet tinkled charmingly. Their waists were very slender, the <i>kunkuma</i> from their breasts reddened their pearl necklaces, and their swaying earrings and flowing locks of hair enhanced the exquisite beauty of their faces.
SB 10.75.34, SB 10.75.35, SB 10.75.34-35	It so happened that Emperor Yudhiṣṭhira, the son of Dharma, was sitting just like Indra on a golden throne in the assembly hall built by Maya Dānava. Present with him were his attendants and family members, and also Lord Kṛṣṇa, his special eye. Displaying the opulences of Brahma himself, King Yudhiṣṭhira was being praised by the court poets.
SB 10.75.36	Proud Duryodhana, holding a sword in his hand and wearing a crown and necklace, angrily went into the palace in the company of his brothers, O King, insulting the doorkeepers as he entered.
SB 10.75.37	Bewildered by the illusions created through Maya Dānava's magic, Duryodhana mistook the solid floor for water and lifted the end of his garment. And elsewhere he fell into the water, mistaking it for the solid floor.
SB 10.75.38	My dear Parīkṣit, Bhīma laughed to see this, and so did the women, kings and others. King Yudhiṣṭhira tried to stop them, but Lord Kṛṣṇa showed His approval.
SB 10.75.39	Humiliated and burning with anger, Duryodhana turned his face down, left without uttering a word and went back to Hastināpura. The saintly persons present loudly cried out, "Alas, alas !" and King Yudhiṣṭhira was somewhat saddened. But the Supreme Lord, whose mere glance had bewildered Duryodhana, remained silent, for His intention was to remove the burden of the earth.
SB 10.75.40	I have now replied to your question, O King, concerning why Duryodhana was dissatisfied on the occasion of the great Rājāsūya sacrifice.
SB 10.76: The Battle Between Śālva and the Vṛṣṇis	
SB 10.76.1	Śukadeva Gosvāmī said: Now please hear, O King, another wondrous deed performed by Lord Kṛṣṇa, who appeared in His humanlike body to enjoy transcendental pastimes. Hear how He killed the master of Saubha.
SB 10.76.2	Śālva was a friend of Śiśupāla's. When he attended the wedding of Rukmiṇī, the Yadu warriors defeated him in battle, along with Jarāsandha and the other kings.
SB 10.76.3	Śālva swore in the presence of all the kings: "I will rid the earth of Yādavas. Just see my prowess!"
SB 10.76.4	Having thus made his vow, the foolish King proceeded to worship Lord Paśupati [Śiva] as his deity by eating a handful of dust each day, and nothing more.
SB 10.76.5	The great Lord Umāpati is known as "he who is quickly pleased," yet only at the end of a year did he gratify Śālva, who had approached him for shelter, by offering him a choice of benedictions.
SB 10.76.6	Śālva chose a vehicle that could be destroyed by neither demigods, demons, humans, Gandharvas, Uragas nor Rākṣasas, that could travel anywhere he wished to go, and that would terrify the Vṛṣṇis.
SB 10.76.7	Lord Śiva said, "So be it." On his order, Maya Dānava, who conquers his enemies' cities, constructed a flying iron city named Saubha and presented it to Śālva.
SB 10.76.8	This unassailable vehicle was filled with darkness and could go anywhere. Upon obtaining it, Śālva went to Dvārakā, remembering the Vṛṣṇis' enmity toward him.
SB 10.76.9, SB 10.76.10, SB 10.76.11, SB 10.76.9-11	Śālva besieged the city with a large army, O best of the Bharatas, decimating the outlying parks and gardens, the mansions along with their observatories, towering gateways and surrounding walls, and also the public recreational areas. From his excellent airship he threw down a torrent of weapons, including stones, tree trunks, thunderbolts, snakes and hailstones. A fierce whirlwind arose and blanketed all directions with dust.

SB 10.76.12 Thus terribly tormented by the airship Saubha, Lord Kṛṣṇa's city had no peace, O King, just like the earth when it was attacked by the three aerial cities of the demons.	the master of the chariot when he is in danger, and the master must also protect his driver.
SB 10.76.13 Seeing His subjects so harassed, the glorious and heroic Lord Pradyumna told them, "Do not fear," and mounted His chariot.	SB 10.76.33 With this rule in mind, I removed You from the battlefield, since You had been struck unconscious by Your enemy's club and I thought You were seriously injured.
SB 10.76.14, SB 10.76.15, SB 10.76.14-15 The chief commanders of the chariot warriors—Sātyaki, Cāruḍeṣṇa, Sāmba, Akṛūra and his younger brothers, along with Hārdikya, Bhānuvinda, Gada, Śuka and Sāraṇa—went out of the city with many other eminent bowmen, all girded in armor and protected by contingents of soldiers riding on chariots, elephants and horses, and also by companies of infantry.	SB 10.77: Lord Kṛṣṇa Slays the Demon Śālva
SB 10.76.16 A tumultuous, hair-raising battle then commenced between Śālva's forces and the Yadus. It equaled the great battles between the demons and demigods.	SB 10.77.1 Śukadeva Gosvāmī said: After refreshing Himself with water, putting on His armor and picking up His bow, Lord Pradyumna told His driver, "Take Me back to where the hero Dyumān is standing."
SB 10.76.17 With His divine weapons Pradyumna instantly destroyed all of Śālva's magic illusions, in the same way that the warm rays of the sun dissipate the darkness of night.	SB 10.77.2 In Pradyumna's absence, Dyumān had been devastating His army, but now Pradyumna counterattacked Dyumān and, smiling, pierced him with eight <i>nārāca</i> arrows.
SB 10.76.18, SB 10.76.19, SB 10.76.18-19 Lord Pradyumna's arrows all had gold shafts, iron heads and perfectly smooth joints. With twenty-five of them He struck down Śālva's commander-in-chief [Dyumān], and with one hundred He struck Śālva himself. Then He pierced Śālva's officers with one arrow each, his chariot drivers with ten arrows each, and his horses and other carriers with three arrows each.	SB 10.77.3 With four of these arrows He struck Dyumān's four horses, with one arrow, his driver, with two more arrows, his bow and chariot flag, and with the last arrow, Dyumān's head.
SB 10.76.20 When they saw the glorious Pradyumna perform that amazing and mighty feat, all the soldiers on both sides praised Him.	SB 10.77.4 Gada, Sātyaki, Sāmba and others began killing Śālva's army, and thus all the soldiers inside the airship began falling into the ocean, their necks severed.
SB 10.76.21 At one moment the magic airship built by Maya Dānava appeared in many identical forms, and the next moment it was again only one. Sometimes it was visible, and sometimes not. Thus Śālva's opponents could never be sure where it was.	SB 10.77.5 As the Yadus and Śālva's followers thus went on attacking one another, the tumultuous, fearsome battle continued for twenty-seven days and nights.
SB 10.76.22 From one moment to the next the Saubha airship appeared on the earth, in the sky, on a mountain peak or in the water. Like a whirling, flaming baton, it never remained in any one place.	SB 10.77.6, SB 10.77.7, SB 10.77.6-7 Invited by Yudhiṣṭhira, the son of Dharma, Lord Kṛṣṇa had gone to Indraprastha. Now that the Rājastūya sacrifice had been completed and Śiśupāla killed, the Lord began to see inauspicious omens. So He took leave of the Kuru elders and the great sages, and also of Pṛthā and her sons, and returned to Dvārakā.
SB 10.76.23 Wherever Śālva would appear with his Saubha ship and his army, there the Yadu commanders would shoot their arrows.	SB 10.77.8 The Lord said to Himself: Because I have come here with My respected elder brother, kings partial to Śiśupāla may well be attacking My capital city.
SB 10.76.24 Śālva became bewildered upon seeing his army and aerial city thus harassed by his enemy's arrows, which struck like fire and the sun and were as intolerable as snake venom.	SB 10.77.9 [Śukadeva Gosvāmī continued:] After He arrived at Dvārakā and saw how His people were threatened with destruction, and also saw Śālva and his Saubha airship, Lord Keśava arranged for the city's defense and then addressed Dārūka as follows.
SB 10.76.25 Because the heroes of the Vṛṣṇi clan were eager for victory in this world and the next, they did not abandon their assigned posts on the battlefield, even though the downpour of weapons hurled by Śālva's commanders tormented them.	SB 10.77.10 [Lord Kṛṣṇa said:] O driver, quickly take My chariot near Śālva. This lord of Saubha is a powerful magician; don't let him bewilder you.
SB 10.76.26 Śālva's minister Dyumān, previously wounded by Śrī Pradyumna, now ran up to Him and, roaring loudly, struck Him with his club of black steel.	SB 10.77.11 Thus ordered, Dārūka took command of the Lord's chariot and drove forth. As the chariot entered the battlefield, everyone there, both friend and foe, caught sight of the emblem of Garuda.
SB 10.76.27 Pradyumna's driver, the son of Dārūka, thought that his valiant master's chest had been shattered by the club. Knowing well his religious duty, he removed Pradyumna from the battlefield.	SB 10.77.12 When Śālva, the master of a decimated army, saw Lord Kṛṣṇa approaching, he hurled his spear at the Lord's charioteer. The spear roared frighteningly as it flew across the battlefield.
SB 10.76.28 Quickly regaining consciousness, Lord Kṛṣṇa's son Pradyumna said to His charioteer, "O driver, this is abominable—for Me to have been removed from the battlefield!"	SB 10.77.13 Śālva's hurtling spear lit up the whole sky like a mighty meteor, but Lord Śauri tore the great weapon into hundreds of pieces with His arrows.
SB 10.76.29 "Except for Me, no one born in the Yadu dynasty has ever been known to abandon the battlefield. My reputation has now been stained by a driver who thinks like a eunuch.	SB 10.77.14 Lord Kṛṣṇa then pierced Śālva with sixteen arrows and struck the Saubha airship with a deluge of arrows as it darted about the sky. Firing His arrows, the Lord appeared like the sun flooding the heavens with its rays.
SB 10.76.30 "What will I say to My fathers, Rāma and Keśava, when I return to Them after having simply fled the battle? What can I tell Them that will befit My honor?"	SB 10.77.15 Śālva then managed to strike Lord Kṛṣṇa's left arm, which held His bow Śārṅga, and, amazingly, Śārṅga fell from His hand.
SB 10.76.31 "Certainly My sisters-in-law will laugh at Me and say, 'O hero, tell us how in the world Your enemies turned You into such a coward in battle.'"	SB 10.77.16 Those who witnessed this all cried out in dismay. Then the master of Saubha roared loudly and addressed Lord Janārdana.
SB 10.76.32 The driver replied: O long-lived one, I have done this knowing full well my prescribed duty. O my Lord, the chariot driver must protect	SB 10.77.17, SB 10.77.18, SB 10.77.17-18 [Śālva said:] You fool! Because in our presence You kidnapped the bride of our friend Śiśupāla, Your own cousin, and because You later murdered him in the sacred assembly while he was inattentive, today with my sharp arrows I will send You to the land of no return! Though You think Yourself invincible, I will kill You now if You dare stand before me.
	SB 10.77.19 The Supreme Lord said: O dullard, you boast in vain, since you fail to see death standing near you. Real heroes do not talk much but

rather show their prowess in action.
SB 10.77.20 Having said this, the furious Lord swung His club with frightening power and speed and hit Śālva on the collarbone, making him tremble and vomit blood.
SB 10.77.21 But as soon as Lord Acyuta withdrew His club, Śālva disappeared from sight, and a moment later a man approached the Lord. Bowing his head down to Him, he announced, "Devakī has sent me," and, sobbing, spoke the following words.
SB 10.77.22 [The man said:] O Kṛṣṇa, Kṛṣṇa, mighty-armed one, who are so affectionate to Your parents! Śālva has seized Your father and taken him away, as a butcher leads an animal to slaughter.
SB 10.77.23 When He heard this disturbing news, Lord Kṛṣṇa, who was playing the role of a mortal man, showed sorrow and compassion, and out of love for His parents He spoke the following words like an ordinary conditioned soul.
SB 10.77.24 [Lord Kṛṣṇa said:] Balarāma is ever vigilant, and no demigod or demon can defeat Him. So how could this insignificant Śālva defeat Him and abduct My father? Indeed, fate is all-powerful!
SB 10.77.25 After Govinda spoke these words, the master of Saubha again appeared, apparently leading Vasudeva before the Lord. Śālva then spoke as follows.
SB 10.77.26 [Śālva said:] Here is Your dear father, who begot You and for whose sake You are living in this world. I shall now kill him before Your very eyes. Save him if You can, weakling!
SB 10.77.27 After he had mocked the Lord in this way, the magician Śālva appeared to cut off Vasudeva's head with his sword. Taking the head with him, he entered the Saubha vehicle, which was hovering in the sky.
SB 10.77.28 By nature Lord Kṛṣṇa is full in knowledge, and He possesses unlimited powers of perception. Yet for a moment, out of great affection for His loved ones, He remained absorbed in the mood of an ordinary human being. He soon recalled, however, that this was all a demoniac illusion engineered by Maya Dānava and employed by Śālva.
SB 10.77.29 Now alert to the actual situation, Lord Acyuta saw before Him on the battlefield neither the messenger nor His father's body. It was as if He had awakened from a dream. Seeing His enemy flying above Him in his Saubha plane, the Lord then prepared to kill him.
SB 10.77.30 Such is the account given by some sages, O wise King, but those who speak in this illogical way are contradicting themselves, having forgotten their own previous statements.
SB 10.77.31 How can lamentation, bewilderment, material affection or fear, all born out of ignorance, be ascribed to the infinite Supreme Lord, whose perception, knowledge and power are all similarly infinite?
SB 10.77.32 By virtue of self-realization fortified by service rendered to His feet, devotees of the Lord dispel the bodily concept of life, which has bewildered the soul since time immemorial. Thus they attain eternal glory in His personal association. How, then, can that Supreme Truth, the destination of all genuine saints, be subject to illusion?
SB 10.77.33 While Śālva continued to hurl torrents of weapons at Him with great force, Lord Kṛṣṇa, whose prowess never fails, shot His arrows at Śālva, wounding him and shattering his armor, bow and crest jewel. Then with His club the Lord smashed His enemy's Saubha airship.
SB 10.77.34 Shattered into thousands of pieces by Lord Kṛṣṇa's club, the Saubha airship plummeted into the water. Śālva abandoned it, stationed himself on the ground, took up his club and rushed toward Lord Acyuta.
SB 10.77.35 As Śālva rushed at Him, the Lord shot a <i>bhalla</i> dart and cut off his arm that held the club. Having finally decided to kill Śālva, Kṛṣṇa then raised His Sudarśana disc weapon, which resembled the sun at the time of universal annihilation. The brilliantly shining Lord appeared like the easternmost mountain bearing the rising sun.
SB 10.77.36 Employing His disc, Lord Hari removed that great magician's head

with its earrings and crown, just as Purandara had used his thunderbolt to cut off Vṛtra's head. Seeing this, all of Śālva's followers cried out, "Alas, alas!"
SB 10.77.37 With the sinful Śālva now dead and his Saubha airship destroyed, the heavens resounded with kettledrums played by groups of demigods. Then Dantavakra, wanting to avenge the death of his friends, furiously attacked the Lord.
SB 10.78: The Killing of Dantavakra, Vidūratha and Romaharṣaṇa
SB 10.78.1, SB 10.78.2, SB 10.78.1-2 Śukadeva Gosvāmī said: Acting out of friendship for Śisupāla, Śālva and Pauṇḍraka, who had all passed on to the next world, the wicked Dantavakra appeared on the battlefield in a great rage, O King. All alone, on foot and wielding a club in his hand, the mighty warrior shook the earth with his footsteps.
SB 10.78.3 Seeing Dantavakra approach, Lord Kṛṣṇa quickly picked up His club, jumped down from His chariot and stopped His advancing opponent just as the shore holds back the ocean.
SB 10.78.4 Raising his club, the reckless King of Karuṣa said to Lord Mukunda, "What luck! What luck—to have You come before me today!"
SB 10.78.5 "You are our maternal cousin, Kṛṣṇa, but You committed violence against my friends, and now You want to kill me also. Therefore, fool, I will kill You with my thunderbolt club.
SB 10.78.6 "Then, O unintelligent one, I who am obliged to my friends will have repaid my debt to them by killing You, my enemy disguised as a relative, who are like a disease within my body."
SB 10.78.7 Thus trying to harass Lord Kṛṣṇa with harsh words, as one might prick an elephant with sharp goads, Dantavakra struck the Lord on the head with his club and roared like a lion.
SB 10.78.8 Although hit by Dantavakra's club, Lord Kṛṣṇa, the deliverer of the Yadus, did not budge from His place on the battlefield. Rather, with His massive Kaumodakī club the Lord struck Dantavakra in the middle of his chest.
SB 10.78.9 His heart shattered by the club's blow, Dantavakra vomited blood and fell lifeless to the ground, his hair disheveled and his arms and legs sprawling.
SB 10.78.10 A most subtle and wondrous spark of light then [rose from the demon's body and] entered Lord Kṛṣṇa while everyone looked on, O King, just as when Śisupāla was killed.
SB 10.78.11 But then Dantavakra's brother Vidūratha, immersed in sorrow over his brother's death, came forward breathing heavily, sword and shield in hand. He wanted to kill the Lord.
SB 10.78.12 O best of kings, as Vidūratha fell upon Him, Lord Kṛṣṇa used His razor-edged Sudarśana disc to remove his head, complete with its helmet and earrings.
SB 10.78.13, SB 10.78.14, SB 10.78.15, SB 10.78.13-15 Having thus destroyed Śālva and his Saubha airship, along with Dantavakra and his younger brother, all of whom were invincible before any other opponent, the Lord was praised by demigods, human beings and great sages, by Siddhas, Gandharvas, Vidyādhara and Mahoragas, and also by Apsarās, Pitās, Yakṣas, Kinnaras and Cāraṇas. As they sang His glories and showered Him with flowers, the Supreme Lord entered His festively decorated capital city in the company of the most eminent Vṛṣṇis.
SB 10.78.16 Thus Lord Kṛṣṇa, the Supreme Personality of Godhead, the master all mystic power and Lord of the universe, is ever victorious. Only those of beastly vision think He sometimes suffers defeat.
SB 10.78.17 Lord Balarāma then heard that the Kurus were preparing for war with the Pāṇḍavas. Being neutral, He departed on the pretext of going to bathe in holy places.
SB 10.78.18 After bathing at Prabhāsa and honoring the demigods, sages, forefathers and prominent human beings, He went in the company of <i>brāhmaṇas</i> to the portion of the Sarasvatī that flows westward into the sea.

SB 10.78.19, SB 10.78.20, SB 10.78.19-20 Lord Balarāma visited the broad Bindu-saras Lake, Tritakūpa, Sudaršana, Viśāla, Brahma-tīrtha, Cakra-tīrtha and the eastward-flowing Sarasvatī. He also went to all the holy places along the Yamunā and the Ganges, O Bhārata, and then He came to the Naimiṣa forest, where great sages were performing an elaborate sacrifice.	O descendant of Daśārha, please kill that sinful demon, who pours down pus, blood, feces, urine, wine and meat upon us. This is the best service You can do for us.
SB 10.78.21 Recognizing the Lord upon His arrival, the sages, who had been engaged in their sacrificial rituals for a long time, greeted Him properly by standing up, bowing down and worshipping Him.	SB 10.78.40 Thereafter, for twelve months, You should circumambulate the land of Bhārata in a mood of serious meditation, executing austerities and bathing at various holy pilgrimage sites. In this way You will become purified.
SB 10.78.22 After being thus worshiped along with His entourage, the Lord accepted a seat of honor. Then He noticed that Romahaṛṣaṇa, Vyāsadeva's disciple, had remained seated.	SB 10.79: Lord Balarāma Goes on Pilgrimage
SB 10.78.23 Lord Balarāma became extremely angry upon seeing how this member of the <i>sūta</i> caste had failed to stand up, bow down or join his palms, and also how he was sitting above all the learned <i>brāhmaṇas</i> .	SB 10.79.1 Śukadeva Gosvāmī said: Then, on the new-moon day, O King, a fierce and frightening wind arose, scattering dust all about and spreading the smell of pus everywhere.
SB 10.78.24 [Lord Balarāma said:] Because this fool born from an improperly mixed marriage sits above all these <i>brāhmaṇas</i> and even above Me, the protector of religion, he deserves to die.	SB 10.79.2 Next, onto the sacrificial arena came a downpour of abominable things sent by Balvala, after which the demon himself appeared, trident in hand.
SB 10.78.25, SB 10.78.26, SB 10.78.25-26 Although he is a disciple of the divine sage Vyāsa and has thoroughly learned many scriptures from him, including the lawbooks of religious duties and the epic histories and <i>Purānas</i> , all this study has not produced good qualities in him. Rather, his study of the scriptures is like an actor's studying his part, for he is not self-controlled or humble and vainly presumes himself a scholarly authority, though he has failed to conquer his own mind.	SB 10.79.3, SB 10.79.4, SB 10.79.3-4 The immense demon resembled a mass of black carbon. His topknot and beard were like molten copper, and his face had horrible fangs and furrowed eyebrows. Upon seeing him, Lord Balarāma thought of His club, which tears to pieces His enemies' armies, and His plow weapon, which punishes the demons. Thus summoned, His two weapons appeared before Him at once.
SB 10.78.27 The very purpose of My descent into this world is to kill such hypocrites who pretend to be religious. Indeed, they are the most sinful rascals.	SB 10.79.5 With the tip of His plow Lord Balarāma caught hold of the demon Balvala as he flew through the sky, and with His club the Lord angrily struck that harasser of <i>brāhmaṇas</i> on the head.
SB 10.78.28 [Śukadeva Gosvāmī continued:] Although Lord Balarāma had stopped killing the impious, Romahaṛṣaṇa's death was inevitable. Thus, having spoken, the Lord killed him by picking up a blade of <i>kuśa</i> grass and touching him with its tip.	SB 10.79.6 Balvala cried out in agony and fell to the ground, his forehead cracked open and gushing blood. He resembled a red mountain struck by a lightning bolt.
SB 10.78.29 All the sages cried out, "Alas, alas !" in great distress. They told Lord Saṅkarṣaṇa, "O master, You have committed an irreligious act!"	SB 10.79.7 The exalted sages honored Lord Rāma with sincere prayers and awarded Him infallible blessings. Then they performed His ritual bath, just as the demigods had formally bathed Indra when he killed Vrtra.
SB 10.78.30 "O favorite of the Yadus, we gave him the seat of the spiritual master and promised him long life and freedom from physical pain for as long as this sacrifice continues.	SB 10.79.8 They gave Lord Balarāma a Vaijayantī garland of unfading lotuses in which resided the goddess of fortune, and they also gave Him a set of divine garments and jewelry.
SB 10.78.31, SB 10.78.32, SB 10.78.31-32 "You have unknowingly killed a <i>brāhmaṇa</i> . Of course, even the injunctions of revealed scripture cannot dictate to You, the Lord of all mystic power. But if by Your own free will You nonetheless carry out the prescribed purification for this slaying of a <i>brāhmaṇa</i> , O purifier of the whole world, people in general will greatly benefit by Your example."	SB 10.79.9 Then, given leave by the sages, the Lord went with a contingent of <i>brāhmaṇas</i> to the Kauśikī River, where He bathed. From there He went to the lake from which flows the river Sarayū.
SB 10.78.33 The Personality of Godhead said: I will certainly perform the atonement for this killing, since I wish to show compassion to the people in general. Please, therefore, prescribe for Me whatever ritual is to be done first.	SB 10.79.10 The Lord followed the course of the Sarayū until He came to Prayāga, where He bathed and then performed rituals to propitiate the demigods and other living beings. Next He went to the <i>āśrama</i> of Pulaha Ṛṣi.
SB 10.78.34 O sages, just say the word, and by My mystic power I shall restore everything you promised him-long life, strength and sensory power.	SB 10.79.11, SB 10.79.12, SB 10.79.13, SB 10.79.14, SB 10.79.15, SB 10.79.11-15 Lord Balarāma bathed in the Gomatī, Gaṇḍakī and Vipāśā rivers, and also immersed Himself in the Śoṇa. He went to Gayā, where He worshiped His forefathers, and to the mouth of the Ganges, where He performed purifying ablutions. At Mount Mahendra He saw Lord Paraśurāma and offered Him prayers, and then He bathed in the seven branches of the Godāvārī River, and also in the rivers Veṅā, Pampā and Bhimarathī. Then Lord Balarāma met Lord Skanda and visited Śrī-śaila, the abode of Lord Girīśa. In the southern provinces known as Dravida-deśa the Supreme Lord saw the sacred Venkāta Hill, as well as the cities of Kāmakoṣṇī and Kāñcī, the exalted Kāverī River and the most holy Śrī-raṅga, where Lord Kṛṣṇa has manifested Himself. From there He went to Ṛṣabha Mountain, where Lord Kṛṣṇa also lives, and to the southern Mathurā. Then He came to Setubandha, where the most grievous sins are destroyed.
SB 10.78.35 The sages said: Please see to it, O Rāma, that Your power and that of Your <i>kuśa</i> weapon, as well as our promise and Romahaṛṣaṇa's death, all remain intact.	SB 10.79.16, SB 10.79.17, SB 10.79.16-17 There at Setubandha [Rāmeśvaram] Lord Halāyudha gave <i>brāhmaṇas</i> ten thousand cows in charity. He then visited the Kṛtamālā and Tāmraparṇī rivers and the great Malaya Mountains. In the Malaya range Lord Balarāma found Agastya Ṛṣi sitting in meditation. After bowing down to the sage, the Lord offered him prayers and then received blessings from him. Taking leave from Agastya, He proceeded to the shore of the southern ocean, where He saw Goddess Durgā in her form of Kanyā-kumārī.
SB 10.78.36 The Supreme Lord said: The Vedas instruct us that one's own self takes birth again as one's son. Thus let Romahaṛṣaṇa's son become the speaker of the <i>Purānas</i> , and let him be endowed with long life, strong senses and stamina.	SB 10.79.18 Next He went to Phālguna-tīrtha and bathed in the sacred Pañcāpsarā Lake, where Lord Viṣṇu had directly manifested Himself. At this place He gave away another ten thousand cows.
SB 10.78.37 Please tell Me your desire, O best of sages, and I shall certainly fulfill it. And, O wise souls, please carefully determine My proper atonement, since I do not know what it might be.	SB 10.79.19, SB 10.79.20, SB 10.79.21, SB 10.79.19-21
SB 10.78.38 The sages said: A fearsome demon named Balvala, the son of Ilvala, comes here every new-moon day and contaminates our sacrifice.	
SB 10.78.39	

The Supreme Lord then traveled through the kingdoms of Kerala and Trigarta, visiting Lord Śiva's sacred city of Gokarna, where Lord Dhūrjati [Śiva] directly manifests himself. After also visiting Goddess Pārvatī, who dwells on an island, Lord Balarāma went to the holy district of Śūrpāraka and bathed in the Tāpī, Payoṣṇī and Nirvindhā rivers. He next entered the Dandaka forest and went to the river Revā, along which the city of Māhiṣmatī is found. Then He bathed at Manu-tīrtha and finally returned to Prabhāsa.

SB 10.79.22

The Lord heard from some brāhmaṇas how all the kings involved in the battle between the Kurus and Pāṇḍavas had been killed. From this He concluded that the earth was now relieved of her burden.

SB 10.79.23

Wanting to stop the club fight then raging between Bhīma and Duryodhana on the battlefield, Lord Balarāma went to Kurukṣetra.

SB 10.79.24

When Yudhiṣṭhira, Lord Kṛṣṇa, Arjuna and the twin brothers Nakula and Sahadeva saw Lord Balarāma, they offered Him respectful obeisances but said nothing, thinking "What has He come here to tell us?"

SB 10.79.25

Lord Balarāma found Duryodhana and Bhīma with clubs in their hands, each furiously striving for victory over the other as they circled about skillfully. The Lord addressed them as follows.

SB 10.79.26

[Lord Balarāma said:] King Duryodhana! And Bhīma! Listen! You two warriors are equal in fighting prowess. I know that one of you has greater physical power, while the other is better trained in technique.

SB 10.79.27

Since you are so evenly matched in fighting prowess, I do not see how either of you can win or lose this duel. Therefore please stop this useless battle.

SB 10.79.28

[Śukadeva Gosvāmī continued:] They did not accept Lord Balarāma's request, O King, although it was logical, for their mutual enmity was irrevocable. Each of them constantly remembered the insults and injuries he had suffered from the other.

SB 10.79.29

Concluding that the battle was the arrangement of fate, Lord Balarāma went back to Dvārakā. There He was greeted by Ugrasena and His other relatives, who were all delighted to see Him.

SB 10.79.30

Later Lord Balarāma returned to Naimiṣāranya, where the sages joyfully engaged Him, the embodiment of all sacrifice, in performing various kinds of Vedic sacrifice. Lord Balarāma was now retired from warfare.

SB 10.79.31

The all-powerful Lord Balarāma bestowed upon the sages pure spiritual knowledge, by which they could see the whole universe within Him and also see Him pervading everything.

SB 10.79.32

After executing with His wife the *avabhṛtha* ablutions, the beautifully dressed and ornamented Lord Balarāma, encircled by His immediate family and other relatives and friends, looked as splendid as the moon surrounded by its effulgent rays.

SB 10.79.33

Countless other such pastimes were performed by mighty Balarāma, the unlimited and immeasurable Supreme Lord, whose mystic Yogamāyā power makes Him appear to be a human being.

SB 10.79.34

All the activities of the unlimited Lord Balarāma are amazing. Anyone who regularly remembers them at dawn and dusk will become very dear to the Supreme Personality of Godhead, Śrī Viṣṇu.

SB 10.80: The Brāhmaṇa Sudāmā Visits Lord Kṛṣṇa in Dvārakā

SB 10.80.1

King Parīkṣit said: My lord, O master, I wish to hear about other valorous deeds performed by the Supreme Personality of Godhead, Mukunda, whose valor is unlimited.

SB 10.80.2

O brāhmaṇa, how could anyone who knows the essence of life and is disgusted with endeavoring for sense gratification give up the transcendental topics of Lord Uttamaḥśloka after hearing them repeatedly?

SB 10.80.3

Actual speech is that which describes the qualities of the Lord, real hands are those that work for Him, a true mind is that which always remembers Him dwelling within everything moving and nonmoving,

and actual ears are those that listen to sanctifying topics about Him.

SB 10.80.4

An actual head is one that bows down to the Lord in His manifestations among the moving and nonmoving creatures, real eyes are those that see only the Lord, and actual limbs are those which regularly honor the water that has bathed the Lord's feet or those of His devotees.

SB 10.80.5

Sūta Gosvāmī said: Thus questioned by King Viṣṇurāta, the powerful sage Bādarāyaṇi replied, his heart fully absorbed in meditation on the Supreme Personality of Godhead, Vāsudeva.

SB 10.80.6

Śukadeva Gosvāmī said: Lord Kṛṣṇa had a certain brāhmaṇa friend [named Sudāmā] who was most learned in Vedic knowledge and detached from all sense enjoyment. Furthermore, his mind was peaceful and his senses subdued.

SB 10.80.7

Living as a householder, he maintained himself with whatever came of its own accord. The wife of that poorly dressed brāhmaṇa suffered along with him and was emaciated from hunger.

SB 10.80.8

The chaste wife of the poverty-stricken brāhmaṇa once approached him, her face dried up because of her distress. Trembling with fear, she spoke as follows.

SB 10.80.9

[Sudāmā's wife said:] O brāhmaṇa, isn't it true that the husband of the goddess of fortune is the personal friend of your exalted self? That greatest of Yādavas, the Supreme Lord Kṛṣṇa, is compassionate to brāhmaṇas and very willing to grant them His shelter.

SB 10.80.10

O fortunate one, please approach Him, the real shelter of all saints. He will certainly give abundant wealth to such a suffering householder as you.

SB 10.80.11

Lord Kṛṣṇa is now the ruler of the Bhojas, Vṛṣṇis and Andhakas and is staying at Dvārakā. Since He gives even His own self to anyone who simply remembers His lotus feet, what doubt is there that He, the spiritual master of the universe, will bestow upon His sincere worshiper prosperity and material enjoyment, which are not even very desirable?

SB 10.80.12, SB 10.80.13, SB 10.80.12-13

[Śukadeva Gosvāmī continued:] When his wife thus repeatedly implored him in various ways, the brāhmaṇa thought to himself, "To see Lord Kṛṣṇa is indeed the greatest achievement in life." Thus he decided to go, but first he told her, "My good wife, if there is anything in the house I can bring as a gift, please give it to me."

SB 10.80.14

Sudāmā's wife begged four handfuls of flat rice from neighboring brāhmaṇas, tied up the rice in a torn piece of cloth and gave it to her husband as a present for Lord Kṛṣṇa.

SB 10.80.15

Taking the flat rice, the saintly brāhmaṇa set off for Dvārakā, all the while wondering "How will I be able to have Kṛṣṇa's audience?"

SB 10.80.16, SB 10.80.17, SB 10.80.16-17

The learned brāhmaṇa, joined by some local brāhmaṇas, passed three guard stations and went through three gateways, and then he walked by the homes of Lord Kṛṣṇa's faithful devotees, the Andhakas and Vṛṣṇis, which ordinarily no one could do. He then entered one of the opulent palaces belonging to Lord Hari's sixteen thousand queens, and when he did so he felt as if he were attaining the bliss of liberation.

SB 10.80.18

At that time Lord Acyuta was seated on His consort's bed. Spotting the brāhmaṇa at some distance, the Lord immediately stood up, went forward to meet him and with great pleasure embraced him.

SB 10.80.19

The lotus-eyed Supreme Lord felt intense ecstasy upon touching the body of His dear friend, the wise brāhmaṇa, and thus He shed tears of love.

SB 10.80.20, SB 10.80.21, SB 10.80.22, SB 10.80.20-22

Lord Kṛṣṇa seated His friend Sudāmā upon the bed. Then the Lord, who purifies the whole world, personally offered him various tokens of respect and washed his feet, O King, after which He sprinkled the water on His own head. He anointed him with divinely fragrant sandalwood, *aguru* and *kunkuma* pastes and happily worshiped him with aromatic incense and arrays of lamps. After finally offering him betel nut and the gift of a cow, He welcomed him with pleasing words.

SB 10.80.23

By fanning him with her *cāmara*, the divine goddess of fortune

personally served that poor <i>brāhmaṇa</i> , whose clothing was torn and dirty and who was so thin that veins were visible all over his body.
SB 10.80.24 The people in the royal palace were astonished to see Kṛṣṇa, the Lord of spotless glory, so lovingly honor this shabbily dressed <i>brāhmaṇa</i> .
SB 10.80.25, SB 10.80.26, SB 10.80.25-26 [The residents of the palace said:] What pious acts has this unkempt, impoverished <i>brāhmaṇa</i> performed? People regard him as lowly and contemptible, yet the spiritual master of the three worlds, the abode of Goddess Śrī, is serving him reverently. Leaving the goddess of fortune sitting on her bed, the Lord has embraced this <i>brāhmaṇa</i> as if he were an older brother.
SB 10.80.27 [Śukadeva Gosvāmī continued:] Taking each other's hands, O King, Kṛṣṇa and Sudāmā talked pleasantly about how they once lived together in the school of their <i>guru</i> .
SB 10.80.28 The Supreme Lord said: My dear <i>brāhmaṇa</i> , you know well the ways of dharma. After you offered the gift of remuneration to our <i>guru</i> and returned home from his school, did you marry a compatible wife or not?
SB 10.80.29 Even though you are mostly involved in household affairs, your mind is not affected by material desires. Nor, O learned one, do you take much pleasure in the pursuit of material wealth. This I am well aware of.
SB 10.80.30 Having renounced all material propensities, which spring from the Lord's illusory energy, some people execute worldly duties with their minds undisturbed by mundane desires. They act as I do, to instruct the general populace.
SB 10.80.31 My dear <i>brāhmaṇa</i> , do you remember how we lived together in our spiritual master's school? When a twice-born student has learned from his <i>guru</i> all that is to be learned, he can enjoy spiritual life, which lies beyond all ignorance.
SB 10.80.32 My dear friend, he who gives a person his physical birth is his first spiritual master, and he who initiates him as a twice-born <i>brāhmaṇa</i> and engages him in religious duties is indeed more directly his spiritual master. But the person who bestows transcendental knowledge upon the members of all the spiritual orders of society is one's ultimate spiritual master. Indeed, he is as good as My own self.
SB 10.80.33 Certainly, O <i>brāhmaṇa</i> , of all the followers of the <i>varṇāśrama</i> system, those who take advantage of the words I speak in My form as the spiritual master and thus easily cross over the ocean of material existence best understand their own true welfare.
SB 10.80.34 I, the Soul of all beings, am not as satisfied by ritual worship, brahminical initiation, penances or self-discipline as I am by faithful service rendered to one's spiritual master.
SB 10.80.35, SB 10.80.36, SB 10.80.35-36 O <i>brāhmaṇa</i> , do you remember what happened to us while we were living with our spiritual master? Once our <i>guru</i> 's wife sent us to fetch firewood, and after we entered the vast forest, O twice-born one, an unseasonal storm arose, with fierce wind and rain and harsh thunder.
SB 10.80.37 Then, as the sun set, the forest was covered by darkness in every direction, and with all the flooding we could not distinguish high land from low.
SB 10.80.38 Constantly besieged by the powerful wind and rain, we lost our way amidst the flooding waters. We simply held each other's hands and, in great distress, wandered aimlessly about the forest.
SB 10.80.39 Our <i>guru</i> , Sāṅdīpani, understanding our predicament, set out after sunrise to search for us, his disciples, and found us in distress.
SB 10.80.40 [Sāṅdīpani said:] O my children, you have suffered so much for my sake! The body is most dear to every living creature, but you are so dedicated to me that you completely disregarded your own comfort.
SB 10.80.41 This indeed is the duty of all true disciples: to repay the debt to their spiritual master by offering him, with pure hearts, their wealth and even their very lives.
SB 10.80.42 You boys are first-class <i>brāhmaṇas</i> , and I am satisfied with you. May

all your desires be fulfilled, and may the Vedic <i>mantras</i> you have learned never lose their meaning for you, in this world or the next.
SB 10.80.43 [Lord Kṛṣṇa continued:] We had many similar experiences while living in our spiritual master's home. Simply by the grace of the spiritual master a person can fulfill life's purpose and attain eternal peace.
SB 10.80.44 The <i>brāhmaṇa</i> said: What could I possibly have failed to achieve, O Lord of lords, O universal teacher, since I was able to personally live with You, whose every desire is fulfilled, at the home of our spiritual master?
SB 10.80.45 O almighty Lord, Your body comprises the Absolute Truth in the form of the Vedas and is thus the source of all auspicious goals of life. That You took up residence at the school of a spiritual master is simply one of Your pastimes in which You play the role of a human being.
SB 10.81: The Lord Blesses Sudāmā Brāhmaṇa
SB 10.81.1-2 [Śukadeva Gosvāmī said:] Lord Hari, Kṛṣṇa, perfectly knows the hearts of all living beings, and He is especially devoted to the <i>brāhmaṇas</i> . While the Supreme Lord, the goal of all saintly persons, conversed in this way with the best of the twice-born, He laughed and spoke the following words to that dear friend of His, the <i>brāhmaṇa</i> Sudāmā, all the while smiling and looking upon him with affection.
SB 10.81.3 The Supreme Lord said: O <i>brāhmaṇa</i> , what gift have you brought Me from home? I regard as great even the smallest gift offered by My devotees in pure love, but even great offerings presented by nondevotees do not please Me.
SB 10.81.4 If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it.
SB 10.81.5 [Śukadeva Gosvāmī continued:] Even after being addressed in this way, O King, the <i>brāhmaṇa</i> felt too embarrassed to offer his palmfuls of flat rice to the husband of the goddess of fortune. He simply kept his head bowed in shame.
SB 10.81.6, SB 10.81.7, SB 10.81.6-7 Being the direct witness in the hearts of all living beings, Lord Kṛṣṇa fully understood why Sudāmā had come to see Him. Thus He thought, "In the past My friend has never worshiped Me out of a desire for material opulence, but now he comes to Me to satisfy his chaste and devoted wife. I will give him riches that even the immortal demigods cannot obtain."
SB 10.81.8 Thinking like this, the Lord snatched from the <i>brāhmaṇa</i> 's garment the grains of flat rice tied up in an old piece of cloth and exclaimed, "What is this?"
SB 10.81.9 "My friend, have You brought this for Me? It gives Me extreme pleasure. Indeed, these few grains of flat rice will satisfy not only Me but also the entire universe."
SB 10.81.10 After saying this, the Supreme Lord ate one palmful and was about to eat a second when the devoted goddess Rukmiṇī took hold of His hand.
SB 10.81.11 [Queen Rukmiṇī said:] This is more than enough, O Soul of the universe, to secure him an abundance of all kinds of wealth in this world and the next. After all, one's prosperity depends simply on Your satisfaction.
SB 10.81.12 [Śukadeva Gosvāmī continued:] The <i>brāhmaṇa</i> spent that night in Lord Acyuta's palace after eating and drinking to his full satisfaction. He felt as if he had gone to the spiritual world.
SB 10.81.13 The next day, Sudāmā set off for home while being honored by Lord Kṛṣṇa, the self-satisfied maintainer of the universe. The <i>brāhmaṇa</i> felt greatly delighted, my dear King, as he walked along the road.
SB 10.81.14 Although he had apparently received no wealth from Lord Kṛṣṇa, Sudāmā was too shy to beg for it on his own. He simply returned home, feeling perfectly satisfied to have had the Supreme Lord's audience.
SB 10.81.15 [Sudāmā thought:] Lord Kṛṣṇa is known to be devoted to the

<i>brāhmaṇas</i> , and now I have personally seen this devotion. Indeed, He who carries the goddess of fortune on His chest has embraced the poorest beggar.
SB 10.81.16 Who am I? A sinful, poor friend of a <i>brāhmaṇa</i> . And who is Kṛṣṇa? The Supreme Personality of Godhead, full in six opulences. Nonetheless, He has embraced me with His two arms.
SB 10.81.17 He treated me just like one of His brothers, making me sit on the bed of His beloved consort. And because I was fatigued, His queen personally fanned me with a yak-tail <i>cāmara</i> .
SB 10.81.18 Although He is the Lord of all demigods and the object of worship for all <i>brāhmaṇas</i> , He worshiped me as if I were a demigod myself, massaging my feet and rendering other humble services.
SB 10.81.19 Devotional service to His lotus feet is the root cause of all the perfections a person can find in heaven, in liberation, in the subterranean regions and on earth.
SB 10.81.20 Thinking "If this poor wretch suddenly becomes rich, he will forget Me in his intoxicating happiness," the compassionate Lord did not grant me even a little wealth.
SB 10.81.21, SB 10.81.22, SB 10.81.23, SB 10.81.21-23 [Śukadeva Gosvāmī continued:] Thinking thus to himself, Sudāmā finally came to the place where his home stood. But that place was now crowded on all sides with towering, celestial palaces rivaling the combined brilliance of the sun, fire and the moon. There were splendid courtyards and gardens, each filled with flocks of cooing birds and beautified by ponds in which kumuda, ambhoja, kahlāra and utpala lotuses grew. Finely attired men and doe-eyed women stood in attendance. Sudāmā wondered, "What is all this? Whose property is it? How has this all come about?"
SB 10.81.24 As he continued to ponder in this way, the beautiful men—and maidservants, as effulgent as demigods, came forward to greet their greatly fortunate master with loud song and instrumental music.
SB 10.81.25 When she heard that her husband had arrived, the <i>brāhmaṇa</i> 's wife quickly came out of the house in a jubilant flurry. She resembled the goddess of fortune herself emerging from her divine abode.
SB 10.81.26 When the chaste lady saw her husband, her eyes filled with tears of love and eagerness. As she held her eyes closed, she solemnly bowed down to him, and in her heart she embraced him.
SB 10.81.27 Sudāmā was amazed to see his wife. Shining forth in the midst of maidservants adorned with jeweled lockets, she looked as effulgent as a demigoddess in her celestial airplane.
SB 10.81.28 With pleasure he took his wife with him and entered his house, where there were hundreds of gem-studded pillars, just as in the palace of Lord Mahendra.
SB 10.81.29, SB 10.81.30, SB 10.81.31, SB 10.81.32, SB 10.81.29-32 In Sudāmā's home were beds as soft and white as the foam of milk, with bedsteads made of ivory and ornamented with gold. There were also couches with golden legs, as well as royal <i>cāmara</i> fans, golden thrones, soft cushions and gleaming canopies hung with strings of pearls. Upon the walls of sparkling crystal glass, inlaid with precious emeralds, shone jeweled lamps, and the women in the palace were all adorned with precious gems. As he viewed this luxurious opulence of all varieties, the <i>brāhmaṇa</i> calmly reasoned to himself about his unexpected prosperity.
SB 10.81.33 [Sudāmā thought:] I have always been poor. Certainly the only possible way that such an unfortunate person as myself could become suddenly rich is that Lord Kṛṣṇa, the supremely opulent chief of the Yadu dynasty, has glanced upon Me.
SB 10.81.34 After all, my friend Kṛṣṇa, the most exalted of the Dāsārhas and the enjoyer of unlimited wealth, noticed that I secretly intended to beg from Him. Thus even though He said nothing about it when I stood before Him, He actually bestowed upon me the most abundant riches. In this way He acted just like a merciful rain cloud.
SB 10.81.35 The Lord considers even His greatest benedictions to be insignificant, while He magnifies even a small service rendered to Him by His well-wishing devotee. Thus with pleasure the Supreme Soul accepted a single palmful of the flat rice I brought Him.
SB 10.81.36

The Lord is the supremely compassionate reservoir of all transcendental qualities. Life after life may I serve Him with love, friendship and sympathy, and may I cultivate such firm attachment for Him by the precious association of His devotees.
SB 10.81.37 To a devotee who lacks spiritual insight, the Supreme Lord will not grant the wonderful opulences of this world-kingly power and material assets. Indeed, in His infinite wisdom the unborn Lord well knows how the intoxication of pride can cause the downfall of the wealthy.
SB 10.81.38 [Śukadeva Gosvāmī continued:] Thus firmly fixing his determination by means of his spiritual intelligence, Sudāmā remained absolutely devoted to Lord Kṛṣṇa, the shelter of all living beings. Free from avarice, he enjoyed, together with his wife, the sense pleasures that had been bestowed upon him, always with the idea of eventually renouncing all sense gratification.
SB 10.81.39 Lord Hari is the God of all gods, the master of all sacrifices, and the supreme ruler. But He accepts the saintly <i>brāhmaṇas</i> as His masters, and so there exists no deity higher than them.
SB 10.81.40 Thus seeing how the unconquerable Supreme Lord is nonetheless conquered by His own servants, the Lord's dear <i>brāhmaṇa</i> friend felt the remaining knots of material attachment within his heart being cut by the force of his constant meditation on the Lord. In a short time he attained Lord Kṛṣṇa's supreme abode, the destination of great saints.
SB 10.81.41 The Lord always shows <i>brāhmaṇas</i> special favor. Anyone who hears this account of the Supreme Lord's kindness to <i>brāhmaṇas</i> will come to develop love for the Lord and thus become freed from the bondage of material work.
SB 10.82: Kṛṣṇa and Balarāma Meet the Inhabitants of Vṛndāvana
SB 10.82.1 Śukadeva Gosvāmī said: Once, while Balarāma and Kṛṣṇa were living in Dvārakā, there occurred a great eclipse of the sun, just as if the end of Lord Brahmā's day had come.
SB 10.82.2 Knowing of this eclipse in advance, O King, many people went to the holy place known as Samanta-pañcaka in order to earn pious credit.
SB 10.82.3-6 After ridding the earth of kings, Lord Paraśurāma, the foremost of warriors, created huge lakes from the kings' blood at Samantaka-pañcaka. Although he is never tainted by karmic reactions, Lord Paraśurāma performed sacrifices there to instruct people in general; thus he acted like an ordinary person trying to free himself of sins. From all parts of Bhārata-varṣa a great number of people now came to that Samanta-pañcaka on pilgrimage. O descendant of Bharata, among those arriving at the holy place were many Vṛṣṇis, such as Gada, Pradyumna and Śamba, hoping to be relieved of their sins; Akrūra, Vasudeva, Āhuka and other kings also went there. Aniruddha remained in Dvārakā with Sucandra, Śuka and Śaraṇa to guard the city, together with Kṛtavarma, the commander of their armed forces.
SB 10.82.7, SB 10.82.8, SB 10.82.7-8 The mighty Yādavas passed with great majesty along the road. They were attended by their soldiers, who rode on chariots rivaling the airplanes of heaven, on horses moving with a rhythmic gait, and on bellowing elephants as huge as clouds. Also with them were many infantrymen as effulgent as celestial Vidyādhars. The Yādavas were so divinely dressed—being adorned with gold necklaces and flower garlands and wearing fine armor—that as they proceeded along the road with their wives they seemed to be demigods flying through the sky.
SB 10.82.9 At Samanta-pañcaka, the saintly Yādavas bathed and then observed a fast with careful attention. Afterward they presented <i>brāhmaṇas</i> with cows bedecked with garments, flower garlands and gold necklaces.
SB 10.82.10 In accordance with scriptural injunctions, the descendants of Vṛṣṇi then bathed once more in Lord Paraśurāma's lakes and fed first-class <i>brāhmaṇas</i> with sumptuous food. All the while they prayed, "May we be granted devotion to Lord Kṛṣṇa."
SB 10.82.11 Then, with the permission of Lord Kṛṣṇa, their sole object of worship, the Vṛṣṇis ate breakfast and sat down at their leisure beneath trees that gave cooling shade.

SB 10.82.12, SB 10.82.13, SB 10.82.12-13 The Yādavas saw that many of the kings who had arrived were old friends and relatives—the Matsyas, Uśīnaras, Kauśalyas, Vidarbhas, Kurus, Srñjayas, Kāmbojas, Kaikayas, Madras, Kuntīs and the kings of Ānarta and Kerala. They also saw many hundreds of other kings, both allies and adversaries. In addition, my dear King Parīkṣit, they saw their dear friends Nanda Mahārāja and the cowerd men and women, who had been suffering in anxiety for so long.	Śukadeva Gosvāmī said: When Nanda Mahārāja learned that the Yadus had arrived, led by Kṛṣṇa, he immediately went to see them. The cowerd accompanied him, their various possessions loaded on their wagons.
SB 10.82.14 As the great joy of seeing one another made the lotuses of their hearts and faces bloom with fresh beauty, the men embraced one another enthusiastically. With tears pouring from their eyes, the hair on their bodies standing on end and their voices choked up, they all felt intense bliss.	SB 10.82.32 Seeing Nanda, the Vṛṣṇis were delighted and stood up like dead bodies coming back to life. Having felt much distress at not seeing him for so long, they held him in a tight embrace.
SB 10.82.15 The women glanced at one another with pure smiles of loving friendship. And when they embraced, their breasts, smeared with saffron paste, pressed against one another as their eyes filled with tears of affection.	SB 10.82.33 Vasudeva embraced Nanda Mahārāja with great joy. Beside himself with ecstatic love, Vasudeva remembered the troubles Kamsa had caused him, forcing him to leave his sons in Gokula for Their safety.
SB 10.82.16 They all then offered obeisances to their elders and received respect in turn from their younger relatives. After inquiring from one another about the comfort of their trip and their well-being, they proceeded to talk about Kṛṣṇa.	SB 10.82.34 O hero of the Kurus, Kṛṣṇa and Balarāma embraced Their foster parents and bowed down to them, but Their throats were so choked up with tears of love that the two Lords could say nothing.
SB 10.82.17 Queen Kuntī met with her brothers and sisters and their children, and also with her parents, her brothers' wives and Lord Mukunda. While talking with them she forgot her sorrow.	SB 10.82.35 Raising their two sons onto their laps and holding Them in their arms, Nanda and saintly mother Yaśodā forgot their sorrow.
SB 10.82.18 Queen Kuntī said: My dear, respectable brother, I feel that my desires have been frustrated, because although all of you are most saintly, you forgot me during my calamities.	SB 10.82.36 Then Rohiṇī and Devakī both embraced the Queen of Vraja, remembering the faithful friendship she had shown them. Their throats choking with tears, they addressed her as follows.
SB 10.82.19 Friends and family members—even children, brothers and parents—forget a dear one whom Providence no longer favors.	SB 10.82.37 [Rohiṇī and Devakī said:] What woman could forget the unceasing friendship you and Nanda have shown us, dear Queen of Vraja? There is no way to repay you in this world, even with the wealth of Indra.
SB 10.82.20 Śrī Vasudeva said: Dear sister, please do not be angry with us. We are only ordinary men, playthings of fate. Indeed, whether a person acts on his own or is forced by others, he is always under the Supreme Lord's control.	SB 10.82.38 Before these two boys had ever seen Their real parents, you acted as Their parents and gave Them all affectionate care, training, nourishment and protection. They were never afraid, good lady, because you protected Them just as eyelids protect the eyes. Indeed, saintly persons like you never discriminate between outsiders and their own kin.
SB 10.82.21 Harassed by Kamsa, we all fled in various directions, but by the grace of Providence we have now finally been able to return to our homes, my dear sister.	SB 10.82.39 Śukadeva Gosvāmī said: While gazing at their beloved Kṛṣṇa, the young gopīs used to condemn the creator of their eyelids, [which would momentarily block their vision of Him]. Now, seeing Kṛṣṇa again after such a long separation, with their eyes they took Him into their hearts, and there they embraced Him to their full satisfaction. In this way they became totally absorbed in ecstatic meditation on Him, although those who constantly practice mystic yoga find such absorption difficult to achieve.
SB 10.82.22 Śukadeva Gosvāmī said: Vasudeva, Ugrasena and the other Yadus honored the various kings, who became supremely blissful and content upon seeing Lord Acyuta.	SB 10.82.40 The Supreme Lord approached the gopīs in a secluded place as they stood in their ecstatic trance. After embracing each of them and inquiring about their well-being, He laughed and spoke as follows.
SB 10.82.23, SB 10.82.24, SB 10.82.25, SB 10.82.26, SB 10.82.23-26 All the royalty present, including Bhīṣma, Droṇa, Dhṛtarāṣṭra, Gāndhārī and her sons, the Pāṇḍavas and their wives, Kuntī, Sañjaya, Vidura, Kṛpācārya, Kuntībhoja, Virāta, Bhīṣmaka, the great Nagnajit, Purujit, Drupada, Śalya, Dhṛṣṭaketu, Kāśirāja, Damaghoṣa, Viśālākṣa, Maithila, Madra, Kekaya, Yudhāmanyu, Suśarmā, Bāhlika with his associates and their sons, and the many other kings subservient to Mahārāja Yudhiṣṭhira—all of them, O best of kings, were simply amazed to see the transcendental form of Lord Kṛṣṇa, the abode of all opulence and beauty, standing before them with His consorts.	SB 10.82.41 [Lord Kṛṣṇa said:] My dear girlfriends, do you still remember Me? It was for My relatives' sake that I stayed away so long, intent on destroying My enemies.
SB 10.82.27 After Lord Balarāma and Lord Kṛṣṇa had liberally honored them, with great joy and enthusiasm these kings began to praise the members of the Vṛṣṇi clan, Śrī Kṛṣṇa's personal associates.	SB 10.82.42 Do you perhaps think I'm ungrateful and thus hold Me in contempt? After all, it is the Supreme Lord who brings living beings together and then separates them.
SB 10.82.28 [The kings said:] O King of the Bhojas, you alone among men have achieved a truly exalted birth, for you continually behold Lord Kṛṣṇa, who is rarely visible even to great yogīs.	SB 10.82.43 Just as the wind brings together masses of clouds, blades of grass, wisps of cotton and particles of dust, only to scatter them all again, so the creator deals with His created beings in the same way.
SB 10.82.29, SB 10.82.30, SB 10.82.29-30 His fame, as broadcast by the Vedas, the water that has washed His feet, and the words He speaks in the form of the revealed scriptures—these thoroughly purify this universe. Although the earth's good fortune was ravaged by time, the touch of His lotus feet has revitalized her, and thus she is raining down on us the fulfillment of all our desires. The same Lord Viṣṇu who makes one forget the goals of heaven and liberation has now entered into marital and blood relationships with you, who otherwise travel on the hellish path of family life. Indeed, in these relationships you see and touch Him directly, walk beside Him, converse with Him, and together with Him lie down to rest, sit at ease and take your meals.	SB 10.82.44 Rendering devotional service to Me qualifies any living being for eternal life. But by your good fortune you have developed a special loving attitude toward Me, by which you have obtained Me.
SB 10.82.31	SB 10.82.45 Dear ladies, I am the beginning and end of all created beings and exist both within and without them, just as the elements ether, water, earth, air and fire are the beginning and end of all material objects and exist both within and without them.
	SB 10.82.46 In this way all created things reside within the basic elements of creation, while the spirit souls pervade the creation, remaining in their own true identity. You should see both of these—the material creation and the self—as manifest within Me, the imperishable Supreme Truth.
	SB 10.82.47 Śukadeva Gosvāmī said: Having thus been instructed by Kṛṣṇa in spiritual matters, the gopīs were freed of all tinges of false ego because of their incessant meditation upon Him. And with their deepening absorption in Him, they came to understand Him fully.

SB 10.82.48
The *gopīs* spoke thus: Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic *yogīs* and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.

SB 10.83: Draupadī Meets the Queens of Kṛṣṇa

SB 10.83.1
Śukadeva Gosvāmī said: Thus Lord Kṛṣṇa, the spiritual master of the *gopīs* and the very purpose of their life, showed them His mercy. He then met with Yudhiṣṭhira and all His other relatives and inquired from them about their welfare.

SB 10.83.2
Feeling greatly honored, King Yudhiṣṭhira and the others, freed of all sinful reactions by seeing the feet of the Lord of the universe, gladly answered His inquiries.

SB 10.83.3
[Lord Kṛṣṇa's relatives said:] O master, how can misfortune arise for those who have even once freely drunk the nectar coming from Your lotus feet? This intoxicating liquor pours into the drinking cups of their ears, having flowed from the minds of great devotees through their mouths. It destroys the embodied souls' forgetfulness of the creator of their bodily existence.

SB 10.83.4
The radiance of Your personal form dispels the threefold effects of material consciousness, and by Your grace we become immersed in total happiness. Your knowledge is indivisible and unrestricted. By Your *Yogamāyā* potency You have assumed this human form for protecting the *Vedas*, which had been threatened by time. We bow down to You, the final destination of perfect saints.

SB 10.83.5
The great sage Śukadeva Gosvāmī said: As Yudhiṣṭhira and the others were thus praising Lord Kṛṣṇa, the crest jewel of all sublimely glorified personalities, the women of the Andhaka and Kaurava clans met with one another and began discussing topics about Govinda that are sung throughout the three worlds. Please listen as I relate these to you.

SB 10.83.6, SB 10.83.7, SB 10.83.6-7
Śrī Draupadī said: O Vaidarbhī, Bhadrā and Jāmbavatī, O Kausālā, Satyabhāmā and Kāḷindī, O Śaibyā, Rohiṇī, Lakṣmaṇā and other wives of Lord Kṛṣṇa, please tell me how the Supreme Lord Acyuta, imitating the ways of this world by His mystic power, came to marry each of you.

SB 10.83.8
Śrī Rukmiṇī said: When all the kings held their bows at the ready to assure that I would be presented to Śiśupāla, He who puts the dust of His feet on the heads of invincible warriors took me from their midst, as a lion forcibly takes his prey from the midst of goats and sheep. May I always be allowed to worship those feet of Lord Kṛṣṇa, the abode of Goddess Śrī.

SB 10.83.9
Śrī Satyabhāmā said: My father, his heart tormented by his brothers' death, accused Kṛṣṇa of killing him. To remove the stain on His reputation, the Lord defeated the king of the bears and took back the Syamantaka jewel, which He then returned to my father. Fearing the consequences of his offense, my father offered me to the Lord, even though I had already been promised to others.

SB 10.83.10
Śrī Jāmbavatī said: Unaware that Lord Kṛṣṇa was none other than his own master and worshipable Deity, the husband of Goddess Sītā, my father fought with Him for twenty-seven days. When my father finally came to his senses and recognized the Lord, he took hold of His feet and presented Him with both me and the Syamantaka jewel as tokens of his reverence. I am simply the Lord's maidservant.

SB 10.83.11
Śrī Kāḷindī said: The Lord knew I was performing severe austerities and penances with the hope of one day touching His lotus feet. So He came to me in the company of His friend and took my hand in marriage. Now I am engaged as a sweeper in His palace.

SB 10.83.12
Śrī Mitravindā said: At my *svayam-vara* ceremony He came forward, defeated all the kings present—including my brothers, who dared insult Him—and took me away just as a lion removes his prey from amidst a pack of dogs. Thus Lord Kṛṣṇa, the shelter of the goddess of fortune, brought me to His capital city. May I be allowed to serve Him by washing His feet, life after life.

SB 10.83.13, SB 10.83.14, SB 10.83.13-14
Śrī Satyā said: My father arranged for seven extremely powerful and

vigorous bulls with deadly sharp horns to test the prowess of the kings who desired my hand in marriage. Although these bulls destroyed the false pride of many heroes, Lord Kṛṣṇa subdued them effortlessly, tying them up in the same way that children playfully tie up a goat's kids. He thus purchased me with His valor. Then He took me away with my maidservants and a full army of four divisions, defeating all the kings who opposed Him along the road. May I be granted the privilege of serving that Lord.

SB 10.83.15, SB 10.83.16, SB 10.83.15-16
Śrī Bhadrā said: My dear Draupadī, of his own free will my father invited his nephew Kṛṣṇa, to whom I had already dedicated my heart, and offered me to Him as His bride. My father presented me to the Lord with an *akṣauhīni* military guard and a retinue of my female companions. My ultimate perfection is this: to always be allowed to touch Lord Kṛṣṇa's lotus feet as I wander from life to life, bound by my karma.

SB 10.83.17
Śrī Lakṣmaṇā said: O Queen, I repeatedly heard Nārada Muni glorify the appearances and activities of Acyuta, and thus my heart also became attached to that Lord, Mukunda. Indeed, even Goddess Padmahastā chose Him as her husband after careful consideration, rejecting the great demigods who rule various planets.

SB 10.83.18
My father, Br̥hatsena, was by nature compassionate to his daughter, and knowing how I felt, O saintly lady, he arranged to fulfill my desire.

SB 10.83.19
Just as a fish was used as a target in your *svayam-vara* ceremony, O Queen, to assure that you would obtain Arjuna as your husband, so a fish was also used in my ceremony. In my case, however, it was concealed on all sides, and only its reflection could be seen in a pot of water below.

SB 10.83.20
Hearing of this, thousands of kings expert in shooting arrows and in wielding other weapons converged from all directions on my father's city, accompanied by their military teachers.

SB 10.83.21
My father properly honored each king according to his strength and seniority. Then those whose minds were fixed on me took up the bow and arrow and one by one tried to pierce the target in the midst of the assembly.

SB 10.83.22
Some of them picked up the bow but could not string it, and so they threw it aside in frustration. Some managed to pull the bowstring toward the tip of the bow, only to have the bow spring back and knock them to the ground.

SB 10.83.23
A few heroes—namely Jarāsandha, Śiśupāla, Bhīma, Duryodhana, Karna and the King of Ambaṣṭha—succeeded in stringing the bow, but none of them could find the target.

SB 10.83.24
Then Arjuna looked at the reflection of the fish in the water and determined its position. When he carefully shot his arrow at it, however, he did not pierce the target but merely grazed it.

SB 10.83.25, SB 10.83.26, SB 10.83.25-26
After all the arrogant kings had given up, their pride broken, the Supreme Personality of Godhead picked up the bow, easily strung it and then fixed His arrow upon it. As the sun stood in the constellation Abhijit, He looked at the fish in the water only once and then pierced it with the arrow, knocking it to the ground.

SB 10.83.27
Kettledrums resounded in the sky, and on the earth people shouted "*Jaya! Jaya!*" Overjoyed, demigods showered flowers.

SB 10.83.28
Just then I walked onto the ceremonial ground, the ankle bells on my feet gently tinkling. I was wearing new garments of the finest silk, tied with a belt, and I carried a brilliant necklace fashioned of gold and jewels. There was a shy smile on my face and a wreath of flowers in my hair.

SB 10.83.29
I lifted my face, which was encircled by my abundant locks and effulgent from the glow of my earrings reflected from my cheeks. Smiling coolly, I glanced about. Then, looking around at all the kings, I slowly placed the necklace on the shoulder of Murāri, who had captured my heart.

SB 10.83.30
Just then there were loud sounds of conchshells and *mrdaṅga*, *patāha*, *bherī* and *ānaka* drums, as well as other instruments. Men and women began to dance, and singers began to sing.

SB 10.83.31

The leading kings there could not tolerate my having chosen the Supreme Personality of Godhead, O Draupadī. Burning with lust, they became quarrelsome.	down to the sages, who are honored throughout the universe.
SB 10.83.32 The Lord then placed me on His chariot, drawn by four most excellent horses. Donning His armor and readying His bow Śārṅga, He stood on the chariot, and there on the battleground He manifested His four arms.	SB 10.84.7 Lord Kṛṣṇa, Lord Balarāma and the other kings and leaders properly worshiped the sages by offering them words of greeting, sitting places, water for washing their feet, drinking water, flower garlands, incense and sandalwood paste.
SB 10.83.33 Dārūka drove the Lord's gold-trimmed chariot as the kings looked on, O Queen, like small animals helplessly watching a lion.	SB 10.84.8 After the sages were comfortably seated, the Supreme Lord Kṛṣṇa, whose transcendental body protects religious principles, addressed them in the midst of that great assembly. Everyone listened silently with rapt attention.
SB 10.83.34 The kings pursued the Lord like village dogs chasing a lion. Some kings, raising their bows, stationed themselves on the road to stop Him as He passed by.	SB 10.84.9 The Supreme Lord said: Now our lives are indeed successful, for we have obtained life's ultimate goal: the audience of great yoga masters, which even demigods only rarely obtain.
SB 10.83.35 These warriors were deluged by arrows shot from the Lord's bow, Śārṅga. Some of the kings fell on the battlefield with severed arms, legs and necks; the rest gave up the fight and fled.	SB 10.84.10 How is it that people who are not very austere and who recognize God only in His Deity form in the temple can now see you, touch you, inquire from you, bow down to you, worship your feet and serve you in other ways?
SB 10.83.36 The Lord of the Yadus then entered His capital city, Kuśāsthali [Dvārakā], which is glorified in heaven and on earth. The city was elaborately decorated with flagpoles carrying banners that blocked the sun, and also with splendid archways. As Lord Kṛṣṇa entered, He appeared like the sun-god entering his abode.	SB 10.84.11 Mere bodies of water are not the real sacred places of pilgrimage, nor are mere images of earth and stone the true worshipable deities. These purify one only after a long time, but saintly sages purify one immediately upon being seen.
SB 10.83.37 My father honored his friends, family and in-laws with priceless clothing and jewelry and with royal beds, thrones and other furnishings.	SB 10.84.12 Neither the demigods controlling fire, the sun, the moon and the stars nor those in charge of earth, water, ether, air, speech and mind actually remove the sins of their worshipers, who continue to see in terms of dualities. But wise sages destroy one's sins when respectfully served for even a few moments.
SB 10.83.38 With devotion he presented the perfectly complete Lord with a number of maidservants bedecked with precious ornaments. Accompanying these maidservants were guards walking on foot and others riding elephants, chariots and horses. He also gave the Lord extremely valuable weapons.	SB 10.84.13 One who identifies his self as the inert body composed of mucus, bile and air, who assumes his wife and family are permanently his own, who thinks an earthen image or the land of his birth is worshipable, or who sees a place of pilgrimage as merely the water there, but who never identifies himself with, feels kinship with, worships or even visits those who are wise in spiritual truth—such a person is no better than a cow or an ass.
SB 10.83.39 Thus, by renouncing all material association and practicing austere penances, we queens have all become personal maidservants of the self-satisfied Supreme Lord.	SB 10.84.14 Śukadeva Gosvāmī said: Hearing such unfathomable words from the unlimitedly wise Lord Kṛṣṇa, the learned brāhmaṇas remained silent, their minds bewildered.
SB 10.83.40 Rohiṇī-devī, speaking for the other queens, said: After killing Bhaumāsura and his followers, the Lord found us in the demon's prison and could understand that we were the daughters of the kings whom Bhauma had defeated during his conquest of the earth. The Lord set us free, and because we had been constantly meditating upon His lotus feet, the source of liberation from material entanglement, He agreed to marry us, though His every desire is already fulfilled.	SB 10.84.15 For some time the sages pondered the Supreme Lord's behavior, which resembled that of a subordinate living being. They concluded that He was acting this way to instruct the people in general. Thus they smiled and spoke to Him, the spiritual master of the universe.
SB 10.83.41, SB 10.83.42, SB 10.83.41-42 O saintly lady, we do not desire dominion over the earth, the sovereignty of the King of heaven, unlimited facility for enjoyment, mystic power, the position of Lord Brahmā, immortality or even attainment of the kingdom of God. We simply desire to carry on our heads the glorious dust of Lord Kṛṣṇa's feet, enriched by the fragrance of <i>kuṅkuma</i> from His consort's bosom.	SB 10.84.16 The great sages said: Your power of illusion has totally bewildered us, the most exalted knowers of the truth and leaders among the universal creators. Ah, how amazing is the behavior of the Supreme Lord! He covers Himself with His humanlike activities and pretends to be subject to superior control.
SB 10.83.43 We desire the same contact with the Supreme Lord's feet that the young women of Vraja, the cowherd boys and even the aborigine Pulinda women desire—the touch of the dust He leaves on the plants and grass as He tends His cows.	SB 10.84.17 Indeed, the humanlike pastimes of the Almighty are simply a pretense! Effortlessly, He alone sends forth from His Self this variegated creation, maintains it and then swallows it up again, all without becoming entangled, just as the element earth takes on many names and forms in its various transformations.
SB 10.84: The Sages' Teachings at Kurukṣetra	SB 10.84.18 Nonetheless, at suitable times You assume the pure mode of goodness to protect Your devotees and punish the wicked. Thus You, the Soul of the <i>varṇāśrama</i> social order, the Supreme Personality of Godhead, maintain the eternal path of the <i>Vedas</i> by enjoying Your pleasure pastimes.
SB 10.84.1 Śukadeva Gosvāmī said: Prthā, Gāndhārī, Draupadī, Subhadrā, the wives of other kings and the Lord's cowherd girlfriends were all amazed to hear of the queens' deep love for Lord Kṛṣṇa, the Supreme Personality of Godhead and Soul of all beings, and their eyes filled with tears.	SB 10.84.19 The <i>Vedas</i> are Your spotless heart, and through them one can perceive—by means of austerity, study and self-control—the manifest, the unmanifest and the pure existence transcendental to both.
SB 10.84.2, SB 10.84.3, SB 10.84.4, SB 10.84.5, SB 10.84.2-5 As the women thus talked among themselves and the men among themselves, a number of great sages arrived there, all of them eager to see Lord Kṛṣṇa and Lord Balarāma. They included Dvaipāyana, Nārada, Cyavana, Devala and Asita, Viśvāmitra, Śatananda, Bharadvāja and Gautama, Lord Paraśurāma and his disciples, Vasiṣṭha, Gālava, Bhṛgu, Pulastya and Kaśyapa, Atri, Mārkaṇḍeya and Bṛhaspati, Dvita, Trita, Ekata and the four Kumāras, and Aṅgirā, Agastya, Yājñavalkya and Vāmadeva.	SB 10.84.20 Therefore, O Supreme Brahman, You honor the members of the brahminical community, for they are the perfect agents by which one can realize You through the evidence of the <i>Vedas</i> . For that very reason You are the foremost worshiper of the <i>brāhmaṇas</i> .
SB 10.84.6 As soon as they saw the sages approaching, the kings and other gentlemen who had been seated immediately stood up, including the Pāṇḍava brothers and Kṛṣṇa and Balarāma. They all then bowed	SB 10.84.21 Today our birth, education, austerity and vision have all become perfect because we have been able to associate with You, the goal of all saintly persons. Indeed, You Yourself are the ultimate, supreme

<p> blessing.</p> <p> SB 10.84.22 Let us offer obeisances unto that Supreme Personality of Godhead, Lord Kṛṣṇa, the infinitely intelligent Supersoul, who has disguised His greatness through His mystic Yogamāyā.</p>
<p> SB 10.84.23 Neither these kings nor even the Vṛṣṇis, who enjoy Your intimate association, know You as the Soul of all existence, the force of time and the supreme controller. For them You are covered by the curtain of Māyā.</p>
<p> SB 10.84.24, SB 10.84.25, SB 10.84.24-25 A sleeping person imagines an alternative reality for himself and, seeing himself as having various names and forms, forgets his waking identity, which is distinct from the dream. Similarly, the senses of one whose consciousness is bewildered by illusion perceive only the names and forms of material objects. Thus such a person loses his memory and cannot know You.</p>
<p> SB 10.84.26 Today we have directly seen Your feet, the source of the holy Ganges, which washes away volumes of sins. Perfected <i>yogīs</i> can at best meditate upon Your feet within their hearts. But only those who render You wholehearted devotional service and in this way vanquish the soul's covering—the material mind—attain You as their final destination. Therefore kindly show mercy to us, Your devotees.</p>
<p> SB 10.84.27 Śukadeva Gosvāmī said: Having thus spoken, O wise king, the sages then took leave of Lord Dāśārha, Dhṛtarāṣṭra and Yudhiṣṭhira and prepared to depart for their āśramas.</p>
<p> SB 10.84.28 Seeing that they were about to leave, the renowned Vasudeva approached the sages. After bowing down to them and touching their feet, he spoke to them with carefully chosen words.</p>
<p> SB 10.84.29 Śrī Vasudeva said: Obeisances to you, the residence of all the demigods. Please hear me, O sages. Kindly tell us how the reactions of one's work can be counteracted by further work.</p>
<p> SB 10.84.30 Śrī Nārada Muni said: O brāhmaṇas, it is not so amazing that in his eagerness to know, Vasudeva has asked us about his ultimate benefit, for he considers Kṛṣṇa a mere boy.</p>
<p> SB 10.84.31 In this world familiarity breeds contempt. For example, one who lives on the banks of the Ganges might travel to some other body of water to be purified.</p>
<p> SB 10.84.32, SB 10.84.33, SB 10.84.32-33 The Supreme Lord's awareness is never disturbed by time, by the creation and destruction of the universe, by changes in its own qualities, or by anything else, whether self-caused or external. But although the consciousness of the Personality of Godhead, who is the supreme one without a second, is never affected by material distress, by the reactions of material work or by the constant flow of nature's modes, ordinary persons nonetheless think that the Lord is covered by His own creations of <i>prāṇa</i> and other material elements, just as one may think that the sun is covered by clouds, snow or an eclipse.</p>
<p> SB 10.84.34 [Śukadeva Gosvāmī continued:] The sages then spoke again, O King, addressing Vasudeva while all the kings, along with Lord Acyuta and Lord Rāma, listened.</p>
<p> SB 10.84.35 [The sages said:] It has been definitely concluded that work is counteracted by further work when one executes Vedic sacrifices as a means of worshiping Viṣṇu, the Lord of all sacrifices, with sincere faith.</p>
<p> SB 10.84.36 Learned authorities who see through the eye of scripture have demonstrated that this is the easiest method of subduing the agitated mind and attaining liberation, and that it is a sacred duty which brings joy to the heart.</p>
<p> SB 10.84.37 This is the most auspicious path for a religious householder of the twice-born orders—to selflessly worship the Personality of Godhead with wealth honestly obtained.</p>
<p> SB 10.84.38 An intelligent person should learn to renounce his desire for wealth by performing sacrifices and acts of charity. He should learn to renounce his desire for wife and children by experiencing family life. And he should learn to renounce his desire for promotion to a higher planet in his next life, O saintly Vasudeva, by studying the</p>

<p> effects of time. Self-controlled sages who have thus renounced their attachment to household life go to the forest to perform austerities.</p> <p> SB 10.84.39 Dear Prabhū, a member of the twice-born classes is born with three kinds of debts—those owed to the demigods, to the sages and to his forefathers. If he leaves his body without first liquidating these debts by performing sacrifice, studying the scriptures and begetting children, he will fall down into a hellish condition.</p>
<p> SB 10.84.40 But you, O magnanimous soul, are already free from two of your debts—those to the sages and the forefathers. Now absolve yourself of your debt to the demigods by executing Vedic sacrifices, and in this way free yourself completely of debt and renounce all material shelter.</p>
<p> SB 10.84.41 O Vasudeva, without doubt you must have previously worshiped Lord Hari, the master of all worlds. Both you and your wife must have perfectly worshiped Him with supreme devotion, since He has accepted the role of your son.</p>
<p> SB 10.84.42 Śukadeva Gosvāmī said: After hearing these statements of the sages, generous Vasudeva bowed his head to the ground and, praising them, requested them to become his priests.</p>
<p> SB 10.84.43 Thus requested by him, O King, the sages engaged the pious Vasudeva in performing fire sacrifices at that holy place of Kurukṣetra according to strict religious principles and with most excellent ritual arrangements.</p>
<p> SB 10.84.44, SB 10.84.45, SB 10.84.44-45 When Mahārāja Vasudeva was about to be initiated for the sacrifice, O King, the Vṛṣṇis came to the initiation pavilion after bathing and putting on fine clothes and garlands of lotuses. The other kings also came, elaborately ornamented, as well as all their joyful queens, who wore jeweled lockets around their necks and were also clad in fine garments. The royal wives were anointed with sandalwood paste and carried auspicious items for the worship.</p>
<p> SB 10.84.46 <i>Mrdāṅgas</i>, <i>paṭahas</i>, conchshells, <i>bherīs</i>, <i>ānakas</i> and other instruments resounded, male and female dancers danced, and <i>sūtas</i> and <i>māgadhas</i> recited glorifications. Sweet-voiced Gandharvīs sang, accompanied by their husbands.</p>
<p> SB 10.84.47 After Vasudeva's eyes had been decorated with black cosmetic and his body smeared with fresh butter, the priests initiated him according to scriptural rules by sprinkling him and his eighteen wives with sacred water. Encircled by his wives, he resembled the regal moon encircled by stars.</p>
<p> SB 10.84.48 Vasudeva received initiation along with his wives, who wore silk <i>sārīs</i> and were adorned with bangles, necklaces, ankle bells and earrings. With his body wrapped in a deerskin, Vasudeva shone splendidly.</p>
<p> SB 10.84.49 My dear Mahārāja Parīkṣit, Vasudeva's priests and the officiating members of the assembly, dressed in silk <i>dhotīs</i> and jeweled ornaments, looked so effulgent that they seemed to be standing in the sacrificial arena of Indra, the killer of Vṛtra.</p>
<p> SB 10.84.50 At that time Balarāma and Kṛṣṇa, the Lords of all living entities, shone forth with great majesty in the company of Their respective sons, wives and other family members, who were expansions of Their opulences.</p>
<p> SB 10.84.51 Performing various kinds of Vedic sacrifice according to the proper regulations, Vasudeva worshiped the Lord of all sacrificial paraphernalia, <i>mantras</i> and rituals. He executed both primary and secondary sacrifices, offering oblations to the sacred fire and carrying out other aspects of sacrificial worship.</p>
<p> SB 10.84.52 Then, at the appropriate time and according to scripture, Vasudeva remunerated the priests by decorating them with precious ornaments, though they were already richly adorned, and offering them valuable gifts of cows, land and marriageable girls.</p>
<p> SB 10.84.53 After supervising the <i>patnī-samyāja</i> and <i>avabhṛthyā</i> rituals, the great <i>brāhmaṇa</i> sages bathed in Lord Paraśurāma's lake with the sponsor of the sacrifice, Vasudeva, who led them.</p>
<p> SB 10.84.54 His sacred bath complete, Vasudeva joined with his wives in giving the jewelry and clothes they had been wearing to the professional</p>

reciters. Vasudeva then put on new garments, after which he honored all classes of people by feeding everyone, even the dogs. SB 10.84.55, SB 10.84.56, SB 10.84.55-56	and Acyuta—came to pay him respects, bowing down at his feet. Vasudeva greeted Them with great affection and spoke to Them. SB 10.85.2
With opulent gifts he honored his relatives, including all their wives and children; the royalty of the Vidarbha, Kosala, Kuru, Kāśī, Kekaya and Śrījaya kingdoms; the officiating members of the assembly; and also the priests, witnessing demigods, humans, spirits, forefathers and Cāraṇas. Then, taking permission from Lord Kṛṣṇa, the shelter of the goddess of fortune, the various guests departed as they all chanted the glories of Vasudeva's sacrifice. SB 10.84.57, SB 10.84.58, SB 10.84.57-58	Having heard the great sages' words concerning the power of his two sons, and having seen Their valorous deeds, Vasudeva became convinced of Their divinity. Thus, addressing Them by name, he spoke to Them as follows. SB 10.85.3
The Yadus were all embraced by their friends, close family members and other relatives, including Dhṛtarāṣṭra and his younger brother, Vidura; Pṛthā and her sons; Bhīṣma; Droṇa; the twins Nakula and Sahadeva; Nārada; and Vedavyāsa, the Personality of Godhead. Their hearts melting with affection, these and the other guests left for their kingdoms, their progress slowed by the pain of separation. SB 10.84.59	[Vasudeva said:] O Kṛṣṇa, Kṛṣṇa, best of yogīs, O eternal Saṅkarṣaṇa! I know that You two are personally the source of universal creation and the ingredients of creation as well. SB 10.85.4
Nanda Mahārāja showed his affection for his relatives, the Yadus, by remaining with them a little longer, together with his cowherds. During his stay, Kṛṣṇa, Balarāma, Ugrasena and the others honored him with especially opulent worship. SB 10.84.60	You are the Supreme Personality of Godhead, who manifest as the Lord of both nature and the creator of nature [Mahā-Viṣṇu]. Everything that comes into existence, however and whenever it does so, is created within You, by You, from You, for You and in relation to You. SB 10.85.5
Having so easily crossed over the vast ocean of his ambition, Vasudeva felt fully satisfied. In the company of his many well-wishers, he took Nanda by the hand and addressed him as follows. SB 10.84.61	O transcendental Lord, from Yourself You created this entire variegated universe, and then You entered within it in Your personal form as the Supersoul. In this way, O unborn Supreme Soul, as the life force and consciousness of everyone, You maintain the creation. SB 10.85.6
Śrī Vasudeva said: My dear brother, God Himself has tied the knot called affection, which tightly binds human beings together. It seems to me that even great heroes and mystics find it very difficult to free themselves from it. SB 10.84.62	Whatever potencies the life air and other elements of universal creation exhibit are actually all personal energies of the Supreme Lord, for both life and matter are subordinate to Him and dependent on Him, and also different from one another. Thus everything active in the material world is set into motion by the Supreme Lord. SB 10.85.7
Indeed, the Supreme Lord must have created the bonds of affection, for such exalted saints as you have never stopped showing matchless friendship toward us ingrates, although it has never been properly reciprocated. SB 10.84.63	The glow of the moon, the brilliance of fire, the radiance of the sun, the twinkling of the stars, the flash of lightning, the permanence of mountains and the aroma and sustaining power of the earth—all these are actually You. SB 10.85.8
Previously, dear brother, we did nothing to benefit you because we were unable to, yet even now that you are present before us, our eyes are so blinded by the intoxication of material good fortune that we continue to ignore you. SB 10.84.64	My Lord, You are water, and also its taste and its capacities to quench thirst and sustain life. You exhibit Your potencies through the manifestations of the air as bodily warmth, vitality, mental power, physical strength, endeavor and movement. SB 10.85.9
O most respectful one, may a person who wants the highest benefit in life never gain kingly opulence, for it leaves him blind to the needs of his own family and friends. SB 10.84.65	You are the directions and their accommodating capacity, the all-pervading ether and the elemental sound residing within it. You are the primeval, unmanifested form of sound; the first syllable, om; and audible speech, by which sound, as words, acquires particular references. SB 10.85.10
Śrī Śukadeva Gosvāmī said: His heart softened by feelings of intimate sympathy, Vasudeva wept. His eyes brimmed with tears as he remembered the friendship Nanda had shown him. SB 10.84.66	You are the power of the senses to reveal their objects, the senses' presiding demigods, and the sanction these demigods give for sensory activity. You are the capacity of the intelligence for decision-making, and the living being's ability to remember things accurately. SB 10.85.11
And on his part, Nanda was also full of affection for his friend Vasudeva. Thus during the following days Nanda would repeatedly announce, "I will be leaving later today" and "I will be leaving tomorrow." But out of love for Kṛṣṇa and Balarāma he remained there for three more months, honored by all the Yadus. SB 10.84.67, SB 10.84.68, SB 10.84.67-68	You are false ego in the mode of ignorance, which is the source of the physical elements; false ego in the mode of passion, which is the source of the bodily senses; false ego in the mode of goodness, which is the source of the demigods; and the unmanifest, total material energy, which underlies everything. SB 10.85.12
Then, after Vasudeva, Ugrasena, Kṛṣṇa, Uddhava, Balarāma and others had fulfilled his desires and presented him with precious ornaments, fine linen and varieties of priceless household furnishings, Nanda Mahārāja accepted all these gifts and took his leave. Seen off by all the Yadus, he departed with his family members and the residents of Vraja. SB 10.84.69	You are the one indestructible entity among all the destructible things of this world, like the underlying substance that is seen to remain unchanged while the things made from it undergo transformations. SB 10.85.13
Unable to withdraw their minds from Lord Govinda's lotus feet, where they had surrendered them, Nanda and the cowherd men and women returned to Mathurā. SB 10.84.70	The modes of material nature—namely goodness, passion and ignorance—together with all their functions, become directly manifest within You, the Supreme Absolute Truth, by the arrangement of Your Yogamāyā. SB 10.85.14
Their relatives having thus departed, and seeing that the rainy season was approaching, the Vṛṣṇis, whose only Lord was Kṛṣṇa, went back to Dvārakā. SB 10.84.71	Thus these created entities, transformations of material nature, do not exist except when material nature manifests them within You, at which time You also manifest within them. But aside from such periods of creation, You stand alone as the transcendental reality. SB 10.85.15
They told the people of the city about the festive sacrifices performed by Vasudeva, lord of the Yadus, and about everything else that had happened during their pilgrimage, especially how they had met with all their loved ones. SB 10.85: Lord Kṛṣṇa Instructs Vasudeva and Retrieves Devakī's Sons	They are truly ignorant who, while imprisoned within the ceaseless flow of this world's material qualities, fail to know You, the Supreme Soul of all that be, as their ultimate, sublime destination. Because of their ignorance, the entanglement of material work forces such souls to wander in the cycle of birth and death. SB 10.85.16
SB 10.85.1 Śrī Bādarāyaṇi said: One day the two sons of Vasudeva—Saṅkarṣaṇa	By good fortune a soul may obtain a healthy human life—an opportunity rarely achieved. But if he is nonetheless deluded about what is best for him, O Lord, Your illusory Māyā will cause him to

waste his entire life.
SB 10.85.17 You keep this whole world bound up by the ropes of affection, and thus when people consider their material bodies, they think, "This is me," and when they consider their progeny and other relations, they think, "These are mine."
SB 10.85.18 You are not our sons but the very Lords of both material nature and its creator [Mahā-Viṣṇu]. As You Yourself have told us, You have descended to rid the earth of the rulers who are a heavy burden upon her.
SB 10.85.19 Therefore, O friend of the distressed, I now approach Your lotus feet for shelter—the same lotus feet that dispel all fear of worldly existence for those who have surrendered to them. Enough! Enough with hankering for sense enjoyment, which makes me identify with this mortal body and think of You, the Supreme, as my child.
SB 10.85.20 Indeed, while still in the maternity room You told us that You, the unborn Lord, had already been born several times as our son in previous ages. After manifesting each of these transcendental bodies to protect Your own principles of religion, You then made them unmanifest, thus appearing and disappearing like a cloud. O supremely glorified, all-pervading Lord, who can understand the mystic, deluding potency of Your opulent expansions?
SB 10.85.21 Śukadeva Gosvāmī said: Having heard His father's words, the Supreme Lord, leader of the Sātvatas, replied in a gentle voice as He bowed His head in humility and smiled.
SB 10.85.22 The Supreme Lord said: My dear father, I consider your statements appropriate, since you have explained the various categories of existence by referring to Us, your sons.
SB 10.85.23 Not only I, but also you, along with My respected brother and these residents of Dvārakā, should all be considered in this same philosophical light, O best of the Yadus. Indeed, we should include all that exists, both moving and nonmoving.
SB 10.85.24 The supreme spirit, Paramātmā, is indeed one. He is self-luminous and eternal, transcendental and devoid of material qualities. But through the agency of the very modes He has created, the one Supreme Truth manifests as many among the expansions of those modes.
SB 10.85.25 The elements of ether, air, fire, water and earth become visible, invisible, minute or extensive as they manifest in various objects. Similarly, the Paramātmā, though one, appears to become many.
SB 10.85.26 Śukadeva Gosvāmī said: O King, hearing these instructions spoken to him by the Supreme Lord, Vasudeva became freed from all ideas of duality. Satisfied at heart, he remained silent.
SB 10.85.27, SB 10.85.28, SB 10.85.27-28 At that time, O best of the Kurus, the universally worshiped Devakī took the opportunity to address her two sons, Kṛṣṇa and Balarāma. Previously she had heard with astonishment that They had brought Their spiritual master's son back from death. Now, thinking of her own sons who had been murdered by Kaiṁsa, she felt great sorrow, and thus with tear-filled eyes she beseeched Kṛṣṇa and Balarāma.
SB 10.85.29 Śrī Devakī said: O Rāma, Rāma, immeasurable Supreme Soul! O Kṛṣṇa, Lord of all masters of yoga! I know that You are the ultimate rulers of all universal creators, the primeval Personalities of Godhead.
SB 10.85.30 Taking birth from me, You have now descended to this world in order to kill those kings whose good qualities have been destroyed by the present age, and who thus defy the authority of revealed scriptures and burden the earth.
SB 10.85.31 O Soul of all that be, the creation, maintenance and destruction of the universe are all carried out by a fraction of an expansion of an expansion of Your expansion. Today I have come to take shelter of You, the Supreme Lord.
SB 10.85.32, SB 10.85.33, SB 10.85.32-33 It is said that when Your spiritual master ordered You to retrieve his long-dead son, You brought him back from the forefathers' abode as a token of remuneration for Your guru's mercy. Please fulfill my desire in the same way, O supreme masters of all yoga masters. Please bring back my sons who were killed by the King of Bhoja, so

that I may see them once again.
SB 10.85.34 The sage Śukadeva said: Thus entreated by Their mother, O Bhārata, Balarāma and Kṛṣṇa employed Their mystic Yogamāyā potency and entered the region of Sutala.
SB 10.85.35 When the King of the Daityas, Bali Mahārāja, noticed the arrival of the two Lords, his heart overflowed with joy, since he knew Them to be the Supreme Soul and worshipable Deity of the entire universe, and especially of himself. He immediately stood up and then bowed down to offer respects, along with his entire entourage.
SB 10.85.36 Bali took pleasure in offering Them elevated seats. After They sat down, he washed the feet of the two Supreme Personalities. Then he took that water, which purifies the whole world even up to Lord Brahmā, and poured it upon himself and his followers.
SB 10.85.37 He worshiped Them with all the riches at his disposal—priceless clothing, ornaments, fragrant sandalwood paste, betel nut, lamps, sumptuous food and so on. Thus he offered Them all his family's wealth, and also his own self.
SB 10.85.38 Taking hold of the Lords' lotus feet again and again, Bali, the conqueror of Indra's army, spoke from his heart, which was melting out of his intense love. O King, as tears of ecstasy filled his eyes and the hair on his limbs stood on end, he began to speak with faltering words.
SB 10.85.39 King Bali said: Obeisances to the unlimited Lord, Ananta, the greatest of all beings. And obeisances to Lord Kṛṣṇa, the creator of the universe, who appears as the impersonal Absolute and the Supersoul in order to disseminate the principles of sāṅkhya and yoga.
SB 10.85.40 Seeing You Lords is a rare achievement for most living beings. But even persons like us, situated in the modes of passion and ignorance, can easily see You when You reveal Yourself by Your own sweet will.
SB 10.85.41, SB 10.85.42, SB 10.85.43, SB 10.85.41-43 Many who had been constantly absorbed in enmity toward You ultimately became attracted to You, who are the direct embodiment of transcendental goodness and whose divine form comprises the revealed scriptures. These reformed enemies include Daityas, Dānavas, Gandharvas, Siddhas, Vidyādhara, Cāraṇas, Yakṣas, Rākṣasas, Piśācas, Bhūtas, Pramathas and Nāyakas, and also ourselves and many others like us. Some of us have become attracted to You because of exceptional hatred, while others have become attracted because of their mood of devotion based on lust. But the demigods and others infatuated by material goodness feel no such attraction for You.
SB 10.85.44 What to speak of ourselves, O Lord of all perfect yogīs, even the greatest mystics do not know what Your spiritual power of delusion is or how it acts.
SB 10.85.45 Please be merciful to me so I may get out of the blind well of family life—my false home—and find the true shelter of Your lotus feet, which selfless sages always seek. Then, either alone or in the company of great saints, who are the friends of everyone, I may wander freely, finding life's necessities at the feet of the universally charitable trees.
SB 10.85.46 O Lord of all subordinate creatures, please tell us what to do and thus free us of all sin. One who faithfully executes Your command, O master, is no longer obliged to follow the ordinary Vedic rites.
SB 10.85.47 The Supreme Lord said: During the age of the first Manu, the sage Marīci had six sons by his wife Ūrnā. They were all exalted demigods, but once they laughed at Lord Brahmā when they saw him preparing to have sex with his own daughter.
SB 10.85.48, SB 10.85.49, SB 10.85.48-49 Because of that improper act, they immediately entered a demoniac form of life, and thus they took birth as sons of Hiranyakaśipu. The goddess Yogamāyā then took them away from Hiranyakaśipu, and they were born again from Devakī's womb. After this, O King, Kaiṁsa murdered them. Devakī still laments for them, thinking of them as her sons. These same sons of Marīci are now living here with you.
SB 10.85.50 We wish to take them from this place to dispel their mother's sorrow. Then, released from their curse and free from all suffering,

they will return to their home in heaven.
SB 10.85.51 By My grace these six—Smara, Udgiṭha, Pariṣvaṅga, Pataṅga, Kṣudrabhr̥t and Ghr̥ṇī—will return to the abode of pure saints.
SB 10.85.52 [Śukadeva Gosvāmī continued:] After saying this, Lord Kṛṣṇa and Lord Balarāma, having been duly worshiped by Bali Mahārāja, took the six sons and returned to Dvārakā, where They presented them to Their mother.
SB 10.85.53 When she saw her lost children, Goddess Devakī felt such affection for them that milk flowed from her breasts. She embraced them and took them onto her lap, smelling their heads again and again.
SB 10.85.54 Lovingly she let her sons drink from her breast, which became wet with milk just by their touch. She was entranced by the same illusory energy of Lord Viṣṇu that initiates the creation of the universe.
SB 10.85.55, SB 10.85.56, SB 10.85.55-56 By drinking her nectarean milk, the remnants of what Kṛṣṇa Himself had previously drunk, the six sons touched the transcendental body of the Lord, Nārāyaṇa, and this contact awakened them to their original identities. They bowed down to Govinda, Devakī, their father and Balarāma, and then, as everyone looked on, they left for the abode of the demigods.
SB 10.85.57 Seeing her sons return from death and then depart again, saintly Devakī was struck with wonder, O King. She concluded that this was all simply an illusion created by Kṛṣṇa.
SB 10.85.58 Śrī Kṛṣṇa, the Supreme Soul, the Lord of unlimited valor, performed countless pastimes just as amazing as this one, O descendant of Bharata.
SB 10.85.59 Śrī Sūta Gosvāmī said: This pastime enacted by Lord Murāri, whose fame is eternal, totally destroys the sins of the universe and serves as the transcendental ornament for His devotees' ears. Anyone who carefully hears or narrates this pastime, as recounted by the venerable son of Vyāsa, will be able to fix his mind in meditation on the Supreme Lord and attain to the all-auspicious kingdom of God.
SB 10.86: Arjuna Kidnaps Subhadṛā, and Kṛṣṇa Blesses His Devotees
SB 10.86.1 King Parikṣit said: O brāhmaṇa, we would like to learn how Arjuna married Lord Balarāma's and Lord Kṛṣṇa's sister, who was my grandmother.
SB 10.86.2, SB 10.86.3, SB 10.86.2-3 Śukadeva Gosvāmī said: While traveling far and wide visiting various holy places of pilgrimage, Arjuna came to Prabhāsa. There he heard that Lord Balarāma intended to give his maternal cousin Subhadṛā to Duryodhana in marriage, and that no one else approved of this plan. Arjuna wanted to marry her himself, so he disguised himself as a renunciant, complete with triple staff, and went to Dvārakā.
SB 10.86.4 He stayed there during the monsoon months to fulfill his purpose. Lord Balarāma and the other residents of the city, not recognizing him, offered him all honor and hospitality.
SB 10.86.5 One day Lord Balarāma brought him to His home as His invited dinner guest, and Arjuna ate the food the Lord respectfully offered him.
SB 10.86.6 There he saw the wonderful maiden Subhadṛā, who was enchanting to heroes. His eyes opened wide with delight, and his mind became agitated and absorbed in thoughts of her.
SB 10.86.7 Arjuna was very attractive to women, and as soon as Subhadṛā saw him, she wanted to have him as her husband. Smiling bashfully with sidelong glances, she fixed her heart and eyes upon him.
SB 10.86.8 Meditating only on her and waiting for the opportunity to take her away, Arjuna had no peace. His heart trembled with passionate desire.
SB 10.86.9 Once, on the occasion of a great temple festival in honor of the Supreme Lord, Subhadṛā rode out of the fortresslike palace on a chariot, and at that time the mighty chariot warrior Arjuna took the opportunity to kidnap her. Subhadṛā's parents and Kṛṣṇa had

sanctioned this.
SB 10.86.10 Standing on his chariot, Arjuna took up his bow and drove off the valiant fighters and palace guards who tried to block his way. As her relatives shouted in anger, he took Subhadṛā away just as a lion takes his prey from the midst of lesser animals.
SB 10.86.11 When He heard of Subhadṛā's kidnapping, Lord Balarāma became as disturbed as the ocean during the full moon, but Lord Kṛṣṇa respectfully took hold of His feet and, together with other family members, pacified Him by explaining the matter.
SB 10.86.12 Lord Balarāma then happily sent the bride and groom very valuable wedding gifts consisting of elephants, chariots, horses and male and female servants.
SB 10.86.13 Śukadeva Gosvāmī continued: There was a devotee of Kṛṣṇa's known as Śrutadeva, who was a first-class brāhmaṇa. Perfectly satisfied by rendering unalloyed devotional service to Lord Kṛṣṇa, he was peaceful, learned and free from sense gratification.
SB 10.86.14 Living as a religious householder in the city of Mithilā, within the kingdom of Videha, he managed to fulfill his obligations while maintaining himself with whatever sustenance easily came his way.
SB 10.86.15 By the will of Providence he obtained each day just what he needed for his maintenance, and no more. Satisfied with this much, he properly executed his religious duties.
SB 10.86.16 Similarly free from false ego was the ruler of that kingdom, my dear Parikṣit, a descendant of the Mithila dynasty named Bahulāśva. Both these devotees were very dear to Lord Acyuta.
SB 10.86.17 Pleased with both of them, the Supreme Personality of Godhead mounted His chariot, which Dārūka had brought, and traveled to Videha with a group of sages.
SB 10.86.18 Among these sages were Nārada, Vāmadeva, Atri, Kṛṣṇa-dvaipāyana Vyāsa, Paraśurāma, Asita, Aruṇi, myself, Br̥haspati, Kaṇva, Maitreya and Cyavana.
SB 10.86.19 In every city and town the Lord passed along the way, O King, the people came forward to worship Him with offerings of <i>arghya</i> water in their hands, as if to worship the risen sun surrounded by planets.
SB 10.86.20 The men and women of Ānarta, Dhanva, Kuru-jāṅgala, Kaṅka, Matsya, Pañcāla, Kuntī, Madhu, Kekaya, Kośala, Arṇa and many other kingdoms drank with their eyes the nectarean beauty of Lord Kṛṣṇa's lotuslike face, which was graced with generous smiles and affectionate glances.
SB 10.86.21 Simply by glancing at those who came to see Him, Lord Kṛṣṇa, the spiritual master of the three worlds, delivered them from the blindness of materialism. As He thus endowed them with fearlessness and divine vision, He heard demigods and men singing His glories, which purify the entire universe and destroy all misfortune. Gradually, He reached Videha.
SB 10.86.22 Hearing that Lord Acyuta had arrived, O King, the residents of the cities and villages of Videha joyfully came forth to receive Him with offerings in their hands.
SB 10.86.23 As soon as the people saw Lord Uttamaḥśloka, their faces and hearts blossomed with affection. Joining their palms above their heads, they bowed down to the Lord and to the sages accompanying Him, whom they had previously only heard about.
SB 10.86.24 Both the King of Mithilā and Śrutadeva fell at the Lord's feet, each thinking that the spiritual master of the universe had come there just to show him mercy.
SB 10.86.25 At exactly the same time, King Maithila and Śrutadeva each went forward with joined palms and invited the Lord of the Daśārhas to be his guest, along with the <i>brāhmaṇa</i> sages.
SB 10.86.26 Wanting to please them both, the Lord accepted both their invitations. Thus He simultaneously went to both homes, and neither could see Him entering the other's house.
SB 10.86.27, SB 10.86.28, SB 10.86.29, SB 10.86.27-29 When King Bahulāśva, a descendant of Janaka, saw Lord Kṛṣṇa

approaching his house from a distance with the sages, who were somewhat fatigued from the journey, he immediately arranged to have seats of honor brought out for them. After they were all comfortably seated, the wise King, his heart overflowing with joy and his eyes clouded by tears, bowed down to them and washed their feet with intense devotion. Taking the wash water, which could purify the entire world, he sprinkled it on his head and the heads of his family members. Then he worshiped all those great lords by offering them fragrant sandalwood paste, flower garlands, fine clothing and ornaments, incense, lamps, *arghya* and cows and bulls.

SB 10.86.30
When they had eaten to their full satisfaction, for their further pleasure the King began to speak slowly and in a gentle voice as he held Lord Viṣṇu's feet in his lap and happily massaged them.

SB 10.86.31
Śrī Bahulāśva said: O almighty Lord, You are the Soul of all created beings, their self-illuminated witness, and now You are giving Your audience to us, who constantly meditate on Your lotus feet.

SB 10.86.32
You have said, "Neither Ananta, Goddess Śrī nor unborn Brahmā is dearer to Me than My unalloyed devotee." To prove Your own words true, You have now revealed Yourself to our eyes.

SB 10.86.33
What person who knows this truth would ever abandon Your lotus feet, when You are ready to give Your very self to peaceful sages who call nothing their own?

SB 10.86.34
Appearing in the Yadu dynasty, You have spread Your glories, which can remove all the sins of the three worlds, just to deliver those entrapped in the cycle of birth and death.

SB 10.86.35
Obeisances to You, the Supreme Personality of Godhead, Lord Kṛṣṇa, whose intelligence is ever unrestricted. Obeisances to the sage Nara-Nārāyaṇa, who always undergoes austerities in perfect peace.

SB 10.86.36
Please stay a few days in our house, along with these *brāhmaṇas*, O all-pervading one, and with the dust of Your feet sanctify this dynasty of Nimi.

SB 10.86.37
[Śukadeva Gosvāmī continued:] Thus invited by the King, the Supreme Lord, sustainer of the world, consented to stay for some time to bestow good fortune on the men and women of Mithilā.

SB 10.86.38
Śrutadeva received Lord Acyuta into his home with as much enthusiasm as that shown by King Bahulāśva. After bowing down to the Lord and the sages, Śrutadeva began to dance with great joy, waving his shawl.

SB 10.86.39
After bringing mats of grass and *darbha* straw and seating his guests upon them, he greeted them with words of welcome. Then he and his wife washed their feet with great pleasure.

SB 10.86.40
With the wash water, the virtuous Śrutadeva copiously sprinkled himself, his house and his family. Overjoyed, he felt that all his desires had now been fulfilled.

SB 10.86.41
He worshiped them with offerings of auspicious items easily available to him, such as fruits, *uśīra* root, pure, nectarean water, fragrant clay, *tulasī* leaves, *kuśa* grass and lotus flowers. Then he offered them food that increases the mode of goodness.

SB 10.86.42
He wondered: How is it that I, fallen into the blind well of family life, have been able to meet Lord Kṛṣṇa? And how have I also been allowed to meet these great *brāhmaṇas*, who always carry the Lord within their hearts? Indeed, the dust of their feet is the shelter of all holy places.

SB 10.86.43
When his guests were seated comfortably, having each received a proper welcome, Śrutadeva approached them and sat down nearby with his wife, children and other dependents. Then, while massaging the Lord's feet, he addressed Kṛṣṇa and the sages.

SB 10.86.44
Śrutadeva said: It is not that we have attained the audience of the Supreme Person only today, for we have in fact been associating with Him ever since He created this universe with His energies and then entered it in His transcendental form.

SB 10.86.45
The Lord is like a sleeping person who creates a separate world in his imagination and then enters his own dream and sees himself

within it.

SB 10.86.46
You reveal Yourself within the hearts of those persons of pure consciousness who constantly hear about You, chant about You, worship You, glorify You and converse with one another about You.

SB 10.86.47
But although You reside within the heart, You are very far away from those whose minds are disturbed by their entanglement in material work. Indeed, no one can grasp You by his material powers, for You reveal Yourself only in the hearts of those who have learned to appreciate Your transcendental qualities.

SB 10.86.48
Let me offer my obeisances unto You. You are realized as the Supreme Soul by those who know the Absolute Truth, whereas in Your form of time You impose death upon the forgetful souls. You appear both in Your causeless spiritual form and in the created form of this universe, thus simultaneously uncovering the eyes of Your devotees and obstructing the vision of the nondevotees.

SB 10.86.49
O Lord, You are that Supreme Soul, and we are Your servants. How shall we serve You? My Lord, simply seeing You puts an end to all the troubles of human life.

SB 10.86.50
Śrī Śukadeva Gosvāmī said: After hearing Śrutadeva speak these words, the Supreme Personality of Godhead, who relieves His surrendered devotees' distress, took Śrutadeva's hand in His own and, smiling, spoke to him as follows.

SB 10.86.51
The Supreme Lord said: My dear *brāhmaṇa*, you should know that these great sages have come here just to bless you. They travel throughout the worlds with Me, purifying them with the dust of their feet.

SB 10.86.52
One can gradually become purified by seeing, touching and worshiping temple deities, places of pilgrimage and holy rivers. But one can attain the same result immediately simply by receiving the glance of exalted sages.

SB 10.86.53
By his very birth, a *brāhmaṇa* is the best of all living beings in this world, and he becomes even more exalted when he is endowed with austerity, learning and self-satisfaction, what to speak of devotion to Me.

SB 10.86.54
Even My own four-armed form is no dearer to Me than a *brāhmaṇa*. Within himself a learned *brāhmaṇa* comprises all the *Vedas*, just as within Myself I comprise all the demigods.

SB 10.86.55
Ignorant of this truth, foolish people neglect and enviously offend a learned *brāhmaṇa*, who, being nondifferent from Me, is their spiritual master and very self. They consider worshipable only such obvious manifestations of divinity as My Deity form.

SB 10.86.56
Because he has realized Me, a *brāhmaṇa* is firmly fixed in the knowledge that everything moving and nonmoving in the universe, and also the primary elements of its creation, are all manifest forms expanded from Me.

SB 10.86.57
Therefore you should worship these *brāhmaṇa* sages, O *brāhmaṇa*, with the same faith you have in Me. If you do so, you will worship Me directly, which you cannot do otherwise, even with offerings of vast riches.

SB 10.86.58
Śrī Śuka said: So instructed by his Lord, with single-minded devotion Śrutadeva worshiped Śrī Kṛṣṇa and the topmost *brāhmaṇas* accompanying Him, and King Bahulāśva did the same. Thus both Śrutadeva and the King attained the ultimate transcendental destination.

SB 10.86.59
O King, thus the Personality of Godhead, who is devoted to His own devotees, stayed for some time with His two great devotees Śrutadeva and Bahulāśva, teaching them the behavior of perfect saints. Then the Lord returned to Dvārakā.

SB 10.87: The Prayers of the Personified *Vedas*

SB 10.87.1
Śrī Parīkṣit said: O *brāhmaṇa*, how can the *Vedas* directly describe the Supreme Absolute Truth, who cannot be described in words? The *Vedas* are limited to describing the qualities of material nature, but the Supreme is devoid of these qualities, being transcendental to all material manifestations and their causes.

SB 10.87.2

<p>Śukadeva Gosvāmī said: The Supreme Lord manifested the material intelligence, senses, mind and vital air of the living entities so that they could indulge their desires for sense gratification, take repeated births to engage in fruitive activities, become elevated in future lives and ultimately attain liberation.</p>	<p>bad habits and freed themselves from time, are able to worship Your true nature, O supreme one, finding within it uninterrupted bliss?</p>
<p>SB 10.87.3 Those who came before even our ancient predecessors meditated upon this same confidential knowledge of the Absolute Truth. Indeed, anyone who faithfully concentrates on this knowledge will become free from material attachments and attain the final goal of life.</p>	<p>SB 10.87.17 Only if they become Your faithful followers are those who breathe actually alive, otherwise their breathing is like that of a bellows. It is by Your mercy alone that the elements, beginning with the <i>mahat-tattva</i> and false ego, created the egg of this universe. Among the manifestations known as <i>anna-maya</i> and so forth, You are the ultimate one, entering within the material coverings along with the living entity and assuming the same forms as those he takes. Distinct from the gross and subtle material manifestations, You are the reality underlying them all.</p>
<p>SB 10.87.4 In this connection I will relate to you a narration concerning the Supreme Lord Nārāyaṇa. It is about a conversation that once occurred between Śrī Nārāyaṇa Ṛṣi and Nārada Muni.</p>	<p>SB 10.87.18 Among the followers of the methods set forth by great sages, those with less refined vision worship the Supreme as present in the region of the abdomen, while the Āruṇis worship Him as present in the heart, in the subtle center from which all the prāṇic channels emanate. From there, O unlimited Lord, these worshipers raise their consciousness upward to the top of the head, where they can perceive You directly. Then, passing through the top of the head toward the supreme destination, they reach that place from which they will never again fall to this world, into the mouth of death.</p>
<p>SB 10.87.5 Once, while traveling among the various planets of the universe, the Lord's beloved devotee Nārada went to visit the primeval sage Nārāyaṇa at His <i>āśrama</i>.</p>	<p>SB 10.87.19 Apparently entering among the variegated species of living beings You have created, You inspire them to act, manifesting Yourself according to their higher and lower positions, just as fire manifests differently according to the shape of what it burns. Therefore those of spotless intelligence, who are altogether free from material attachments, realize Your undifferentiated, unchanging Self to be the permanent reality among all these impermanent life forms.</p>
<p>SB 10.87.6 From the very beginning of Brahmā's day Lord Nārāyaṇa Ṛṣi has been undergoing austere penances in this land of Bhārata while perfectly performing religious duties and exemplifying spiritual knowledge and self-control—all for the benefit of human beings in both this world and the next.</p>	<p>SB 10.87.20 The individual living entity, while inhabiting the material bodies he has created for himself by his <i>karma</i>, actually remains uncovered by either gross or subtle matter. This is so because, as the <i>Vedas</i> describe, he is part and parcel of You, the possessor of all potencies. Having determined this to be the status of the living entity, learned sages become imbued with faith and worship Your lotus feet, to which all Vedic sacrifices in this world are offered, and which are the source of liberation.</p>
<p>SB 10.87.7 There Nārada approached Lord Nārāyaṇa Ṛṣi, who was sitting amidst sages of the village of Kalāpa. After bowing down to the Lord, O hero of the Kurus, Nārada asked Him the very same question you have asked me.</p>	<p>SB 10.87.21 My Lord, some fortunate souls have gotten relief from the fatigue of material life by diving into the vast nectar ocean of Your pastimes, which You enact when You manifest Your personal forms to propagate the unfathomable science of the self. These rare souls, indifferent even to liberation, renounce the happiness of home and family because of their association with devotees who are like flocks of swans enjoying at the lotus of Your feet.</p>
<p>SB 10.87.8 As the sages listened, Lord Nārāyaṇa Ṛṣi related to Nārada an ancient discussion about the Absolute Truth that took place among the residents of Janaloka.</p>	<p>SB 10.87.22 When this human body is used for Your devotional service, it acts as one's self, friend and beloved. But unfortunately, although You always show mercy to the conditioned souls and affectionately help them in every way, and although You are their true Self, people in general fail to delight in You. Instead they commit spiritual suicide by worshipping illusion. Alas, because they persistently hope for success in their devotion to the unreal, they continue to wander about this greatly fearful world, assuming various degraded bodies.</p>
<p>SB 10.87.9 The Personality of Godhead said: O son of self-born Brahmā, once long ago on Janaloka, wise sages who resided there performed a great sacrifice to the Absolute Truth by vibrating transcendental sounds. These sages, mental sons of Brahmā, were all perfect celibates.</p>	<p>SB 10.87.23 Simply by constantly thinking of Him, the enemies of the Lord attained the same Supreme Truth whom sages fixed in <i>yoga</i> worship by controlling their breath, mind and senses. Similarly, we <i>śrutis</i>, who generally see You as all-pervading, will achieve the same nectar from Your lotus feet that Your consorts are able to relish because of their loving attraction to Your mighty, serpentine arms, for You look upon us and Your consorts in the same way.</p>
<p>SB 10.87.10 At that time you happened to be visiting the Lord on Śvetadvīpa—that Supreme Lord in whom the <i>Vedas</i> lie down to rest during the period of universal annihilation. A lively discussion arose among the sages on Janaloka as to the nature of the Supreme Absolute Truth. Indeed, the same question arose then that you are asking Me now.</p>	<p>SB 10.87.24 Everyone in this world has recently been born and will soon die. So how can anyone here know Him who existed prior to everything else and who gave rise to the first learned sage, Brahmā, and all subsequent demigods, both lesser and greater? When He lies down and withdraws everything within Himself, nothing else remains—no gross or subtle matter or bodies composed of these, no force of time or revealed scripture.</p>
<p>SB 10.87.11 Although these sages were all equally qualified in terms of Vedic study and austerity, and although they all saw friends, enemies and neutral parties equally, they chose one of their number to be the speaker, and the rest became eager listeners.</p>	<p>SB 10.87.25 Supposed authorities who declare that matter is the origin of existence, that the permanent qualities of the soul can be destroyed, that the self is compounded of separate aspects of spirit and matter, or that material transactions constitute reality—all such authorities base their teachings on mistaken ideas that hide the truth. The dualistic conception that the living entity is produced from the three modes of nature is simply a product of ignorance. Such a conception has no real basis in You, for You are transcendental to all illusion</p>
<p>SB 10.87.12, SB 10.87.13, SB 10.87.12-13 Śrī Sanandana replied: After the Supreme Lord withdrew the universe He had previously created, He lay for some time as if asleep, and all His energies rested dormant within Him. When the time came for the next creation, the personified <i>Vedas</i> awakened Him by chanting His glories, just as the poets serving a king approach him at dawn and awaken him by reciting his heroic deeds.</p>	
<p>SB 10.87.14 The śrutis said: Victory, victory to You, O unconquerable one! By Your very nature You are perfectly full in all opulences; therefore please defeat the eternal power of illusion, who assumes control over the modes of nature to create difficulties for conditioned souls. O You who awaken all the energies of the moving and nonmoving embodied beings, sometimes the <i>Vedas</i> can recognize You as You sport with Your material and spiritual potencies.</p>	
<p>SB 10.87.15 This perceivable world is identified with the Supreme because the Supreme Brahman is the ultimate foundation of all existence, remaining unchanged as all created things are generated from it and at last dissolved into it, just as clay remains unchanged by the products made from it and again merged with it. Thus it is toward You alone that the Vedic sages direct all their thoughts, words and acts. After all, how can the footsteps of men fail to touch the earth on which they live?</p>	
<p>SB 10.87.16 Therefore, O master of the three worlds, the wise get rid of all misery by diving deep into the nectarean ocean of topics about You, which washes away all the contamination of the universe. Then what to speak of those who, having by spiritual strength rid their minds of</p>	

and always enjoy perfect, total awareness.

SB 10.87.26
The three modes of material nature comprise everything in this world—from the simplest phenomena to the complex human body. Although these phenomena appear real, they are only a false reflection of the spiritual reality, being a superimposition of the mind upon You. Still, those who know the Supreme Self consider the entire material creation to be real inasmuch as it is nondifferent from the Self. Just as things made of gold are indeed not to be rejected, since their substance is actual gold, so this world is undoubtedly nondifferent from the Lord who created it and then entered within it.

SB 10.87.27
The devotees who worship You as the shelter of all beings disregard Death and place their feet on his head. But with the words of the *Vedas* You bind the nondevotees like animals, though they be vastly learned scholars. It is Your affectionate devotees who can purify themselves and others, not those who are inimical to You.

SB 10.87.28
Though You have no material senses, You are the self-effulgent sustainer of everyone's sensory powers. The demigods and material nature herself offer You tribute, while also enjoying the tribute offered them by their worshipers, just as subordinate rulers of various districts in a kingdom offer tribute to their lord, the ultimate proprietor of the land, while also enjoying the tribute paid them by their own subjects. In this way the universal creators faithfully execute their assigned services out of fear of You.

SB 10.87.29
O eternally liberated, transcendental Lord, Your material energy causes the various moving and nonmoving species of life to appear by activating their material desires, but only when and if You sport with her by briefly glancing at her. You, the Supreme Personality of Godhead, see no one as an intimate friend and no one as a stranger, just as the ethereal sky has no connection with perceptible qualities. In this sense You resemble a void.

SB 10.87.30
If the countless living entities were all-pervading and possessed forms that never changed, You could not possibly be their absolute ruler, O immutable one. But since they are Your localized expansions and their forms are subject to change, You do control them. Indeed, that which supplies the ingredients for the generation of something is necessarily its controller because a product never exists apart from its ingredient cause. It is simply illusion for someone to think that he knows the Supreme Lord, who is equally present in each of His expansions, since whatever knowledge one gains by material means must be imperfect.

SB 10.87.31
Neither material nature nor the soul who tries to enjoy her are ever born, yet living bodies come into being when these two combine, just as bubbles form where water meets the air. And just as rivers merge into the ocean or the nectar from many different flowers blends into honey, so all these conditioned beings eventually merge back into You, the Supreme, along with their various names and qualities.

SB 10.87.32
The wise souls who understand how Your *Māyā* deludes all human beings render potent loving service to You, who are the source of liberation from birth and death. How, indeed, can fear of material life affect Your faithful servants? On the other hand, Your frowning eyebrows—the triple-rimmed wheel of time—repeatedly terrify those who refuse to take shelter of You.

SB 10.87.33
The mind is like an impetuous horse that even persons who have regulated their senses and breath cannot control. Those in this world who try to tame the uncontrolled mind, but who abandon the feet of their spiritual master, encounter hundreds of obstacles in their cultivation of various distressful practices. O unborn Lord, they are like merchants on a boat in the ocean who have failed to employ a helmsman.

SB 10.87.34
To those persons who take shelter of You, You reveal Yourself as the Supersoul, the embodiment of all transcendental pleasure. What further use have such devotees for their servants, children or bodies, their wives, money or houses, their land, good health or conveyances? And for those who fail to appreciate the truth about You and go on pursuing the pleasures of sex, what could there be in this entire world—a place inherently doomed to destruction and devoid of significance—that could give them real happiness?

SB 10.87.35
Sages free from false pride live on this earth by frequenting the sacred pilgrimage sites and those places where the Supreme Lord

displayed His pastimes. Because such devotees keep Your lotus feet within their hearts, the water that washes their feet destroys all sins. Anyone who even once turns his mind toward You, the ever-blissful Soul of all existence, no longer dedicates himself to serving family life at home, which simply robs a man of his good qualities.

SB 10.87.36
It may be proposed that this world is permanently real because it is generated from the permanent reality, but such an argument is subject to logical refutation. Sometimes, indeed, the apparent nondifference of a cause and its effect fails to prove true, and at other times the product of something real is illusory. Furthermore, this world cannot be permanently real, for it partakes of the natures of not only the absolute reality but also the illusion disguising that reality. Actually, the visible forms of this world are just an imaginary arrangement resorted to by a succession of ignorant persons in order to facilitate their material affairs. With their various meanings and implications, the learned words of Your *Vedas* bewilder all persons whose minds have been dulled by hearing the incantations of sacrificial rituals.

SB 10.87.37
Since this universe did not exist prior to its creation and will no longer exist after its annihilation, we conclude that in the interim it is nothing more than a manifestation imagined to be visible within You, whose spiritual enjoyment never changes. We liken this universe to the transformation of various material substances into diverse forms. Certainly those who believe that this figment of the imagination is substantially real are less intelligent.

SB 10.87.38
The illusory material nature attracts the minute living entity to embrace her, and as a result he assumes forms composed of her qualities. Subsequently, he loses all his spiritual qualities and must undergo repeated deaths. You, however, avoid the material energy in the same way that a snake abandons its old skin. Glorious in Your possession of eight mystic perfections, You enjoy unlimited opulences.

SB 10.87.39
Members of the renounced order who fail to uproot the last traces of material desire in their hearts remain impure, and thus You do not allow them to understand You. Although You are present within their hearts, for them You are like a jewel worn around the neck of a man who has totally forgotten it is there. O Lord, those who practice *yoga* only for sense gratification must suffer punishment both in this life and the next: from death, who will not release them, and from You, whose kingdom they cannot reach.

SB 10.87.40
When a person realizes You, he no longer cares about his good and bad fortune arising from past pious and sinful acts, since it is You alone who control this good and bad fortune. Such a realized devotee also disregards what ordinary living beings say about him. Every day he fills his ears with Your glories, which are recited in each age by the unbroken succession of Manu's descendants, and thus You become his ultimate salvation.

SB 10.87.41
Because You are unlimited, neither the lords of heaven nor even You Yourself can ever reach the end of Your glories. The countless universes, each enveloped in its shell, are compelled by the wheel of time to wander within You, like particles of dust blowing about in the sky. The *śrutis*, following their method of eliminating everything separate from the Supreme, become successful by revealing You as their final conclusion.

SB 10.87.42
The Supreme Lord, Śrī Nārāyaṇa Rṣi, said: Having heard these instructions about the Supreme Self, the Personality of Godhead, the sons of Brahmā now understood their final destination. They felt perfectly satisfied and honored Sanandana with their worship.

SB 10.87.43
Thus the ancient saints who travel in the upper heavens distilled this nectarean and confidential essence of all the *Vedas* and *Purāṇas*.

SB 10.87.44
And as you wander the earth at will, My dear son of Brahmā, you should faithfully meditate on these instructions concerning the science of the Self, which burn up the material desires of all men.

SB 10.87.45
Śukadeva Gosvāmī said: When Śrī Nārāyaṇa Rṣi ordered him in this way, the self-possessed sage Nārada, whose vow is as heroic as a warrior's, accepted the command with firm faith. Now successful in all his purposes, he thought about what he had heard, O King, and replied to the Lord as follows.

SB 10.87.46
Śrī Nārada said: I offer My obeisances to Him of spotless fame, the Supreme Lord Kṛṣṇa, who manifests His all-attractive personal

expansions so that all living beings can achieve liberation.
SB 10.87.47 [Śukadeva Gosvāmī continued:] After saying this, Nārada bowed down to Śrī Nārāyaṇa Ṛṣi, the foremost of sages, and also to His saintly disciples. He then returned to the hermitage of my father, Dvaipāyana Vyāsa.
SB 10.87.48 Vyāsadeva, the incarnation of the Personality of Godhead, respectfully greeted Nārada Muni and offered him a seat, which he accepted. Nārada then described to Vyāsa what he had heard from the mouth of Śrī Nārāyaṇa Ṛṣi.
SB 10.87.49 Thus I have replied to the question You asked me, O King, concerning how the mind can have access to the Absolute Truth, which is indescribable by material words and devoid of material qualities.
SB 10.87.50 He is the Lord who eternally watches over this universe, who exists before, during and after its manifestation. He is the master of both the unmanifest material energy and the spirit soul. After sending forth the creation He enters within it, accompanying each living entity. There He creates the material bodies and then remains as their regulator. By surrendering to Him one can escape the embrace of illusion, just as a dreaming person forgets his own body. One who wants liberation from fear should constantly meditate upon Him, Lord Hari, who is always on the platform of perfection and thus never subject to material birth.
SB 10.88: Lord Śiva Saved from Vṛkāsura
SB 10.88.1 King Parīkṣit said: Those demigods, demons and humans who worship Lord Śiva, a strict renunciant, usually enjoy wealth and sense gratification, while the worshipers of the Supreme Lord Hari, the husband of the goddess of fortune, do not.
SB 10.88.2 We wish to properly understand this matter, which greatly puzzles us. Indeed, the results attained by the worshipers of these two lords of opposite characters are contrary to what one would expect.
SB 10.88.3 Śrī Śukadeva said: Lord Śiva is always united with his personal energy, the material nature. Manifesting himself in three features in response to the entreaties of nature's three modes, he thus embodies the threefold principle of material ego in goodness, passion and ignorance.
SB 10.88.4 The sixteen elements have evolved as transformations of that false ego. When a devotee of Lord Śiva worships his manifestation in any one of these elements, the devotee obtains all sorts of corresponding enjoyable opulences.
SB 10.88.5 Lord Hari, however, has no connection with the material modes. He is the Supreme Personality of Godhead, the all-seeing eternal witness, who is transcendental to material nature. One who worships Him becomes similarly free from the material modes.
SB 10.88.6 Your grandfather, King Yudhiṣṭhira, after completing his Aśvamedha sacrifices, asked Lord Acyuta this very same question while hearing the Lord's explanation of religious principles.
SB 10.88.7 This question pleased Śrī Kṛṣṇa, the King's Lord and master, who had descended into the family of Yadu for the purpose of bestowing the highest good on all men. The Lord replied as follows as the King eagerly listened.
SB 10.88.8 The Personality of Godhead said: If I especially favor someone, I gradually deprive him of his wealth. Then the relatives and friends of such a poverty-stricken man abandon him. In this way he suffers one distress after another.
SB 10.88.9 When he becomes frustrated in his attempts to make money and instead befriends My devotees, I bestow My special mercy upon him.
SB 10.88.10 A person who has thus become sober fully realizes the Absolute as the highest truth, the most subtle and perfect manifestation of spirit, the transcendental existence without end. In this way realizing that the Supreme Truth is the foundation of his own existence, he is freed from the cycle of material life.
SB 10.88.11 Because I am difficult to worship, people generally avoid Me and instead worship other deities, who are quickly satisfied. When people receive kingly opulences from these deities, they become

arrogant, intoxicated with pride and neglectful of their duties. They dare to offend even the demigods who have bestowed benedictions upon them.
SB 10.88.12 Śukadeva Gosvāmī said: Lord Brahmā, Lord Viṣṇu, Lord Śiva and others are able to curse or bless one. Lord Śiva and Lord Brahmā are very quick to curse or bestow benedictions, my dear King, but the infallible Supreme Lord is not.
SB 10.88.13 In this connection, an ancient historical account is related concerning how the Lord of Kailāsa Mountain was put into danger by offering a choice of benedictions to the demon Vṛka.
SB 10.88.14 The demon named Vṛka, a son of Śakuni's, once met Nārada on the road. The wicked fellow asked him which of the three chief gods could be pleased most quickly.
SB 10.88.15 Nārada told him: Worship Lord Śiva and you will soon achieve success. He quickly becomes pleased by seeing his worshiper's slightest good qualities—and quickly angered by seeing his slightest fault.
SB 10.88.16 He became pleased with ten-headed Rāvaṇa, and also with Bāna, when they each chanted his glories, like bards in a royal court. Lord Śiva then bestowed unprecedented power upon each of them, but in both cases he was consequently beset with great difficulty.
SB 10.88.17 [Śukadeva Gosvāmī continued:] Thus advised, the demon proceeded to worship Lord Śiva at Kedarānātha by taking pieces of flesh from his own body and offering them as oblations into the sacred fire, which is Lord Śiva's mouth.
SB 10.88.18, SB 10.88.19, SB 10.88.18-19 Vṛkāsura became frustrated after failing to obtain a vision of the lord. Finally, on the seventh day, after dipping his hair into the holy waters at Kedarānātha and leaving it wet, he took up a hatchet and prepared to cut off his head. But at that very moment the supremely merciful Lord Śiva rose up out of the sacrificial fire, looking like the god of fire himself, and grabbed both arms of the demon to stop him from killing himself, just as we would do. By Lord Śiva's touch, Vṛkāsura once again became whole.
SB 10.88.20 Lord Śiva said to him: My friend, please stop, stop! Ask from me whatever you want, and I will bestow that boon upon you. Alas, you have subjected your body to great torment for no reason, since I am pleased with a simple offering of water from those who approach me for shelter.
SB 10.88.21 [Śukadeva Gosvāmī continued:] The benediction sinful Vṛka chose from the lord would terrify all living beings. Vṛka said, "May death come to whomever I touch upon the head with my hand."
SB 10.88.22 Upon hearing this, Lord Rudra seemed somewhat disturbed. Nonetheless, O descendant of Bharata, he vibrated <i>om</i> to signify his assent, granting Vṛka the benediction with an ironic smile, as if giving milk to a poisonous snake.
SB 10.88.23 To test Lord Śambhu's benediction, the demon then tried to put his hand on the Lord's head. Thus Śiva was frightened because of what he himself had done.
SB 10.88.24 As the demon pursued him, Lord Śiva fled swiftly from his abode in the north, shaking with terror. He ran as far as the limits of the earth, the sky and the corners of the universe.
SB 10.88.25, SB 10.88.26, SB 10.88.25-26 The great demigods could only remain silent, not knowing how to counteract the benediction. Then Lord Śiva reached the luminous realm of Vaikuṅṭha, beyond all darkness, where the Supreme Lord Nārāyaṇa is manifest. That realm is the destination of renunciants who have attained peace and given up all violence against other creatures. Going there, one never returns.
SB 10.88.27, SB 10.88.28, SB 10.88.27-28 The Supreme Lord, who relieves His devotees' distress, had seen from afar that Lord Śiva was in danger. Thus by His mystic Yogamāyā potency He assumed the form of a <i>brahmacārī</i> student, with the appropriate belt, deerskin, rod and prayer beads, and came before Vṛkāsura. The Lord's effulgence glowed brilliantly like fire. Holding <i>kuśa</i> grass in His hand, He humbly greeted the demon.
SB 10.88.29 The Supreme Lord said: My dear son of Śakuni, you appear tired. Why have you come such a great distance? Please rest for a minute.

After all, it is one's body that fulfills all one's desires.
SB 10.88.30 O mighty one, please tell Us what you intend to do, if We are qualified to hear it. Usually one accomplishes his purposes by taking help from others.
SB 10.88.31 Śukadeva Gosvāmī said: Thus questioned by the Personality of Godhead in language that poured down upon him like sweet nectar, Vṛka felt relieved of his fatigue. He described to the Lord everything he had done.
SB 10.88.32 The Supreme Lord said: If this is the case, We cannot believe what Śiva says. Śiva is the same lord of the Pretas and Piśācas whom Dakṣa cursed to become like a carnivorous hobgoblin.
SB 10.88.33 O best of the demons, if you have any faith in him because he is the spiritual master of the universe, then without delay put your hand on your head and see what happens.
SB 10.88.34 If the words of Lord Śambhu prove untrue in any way, O best of the demons, then kill the liar so he may never lie again.
SB 10.88.35 [Śukadeva Gosvāmī continued:] Thus bewildered by the Personality of Godhead's enchanting, artful words, foolish Vṛka, without realizing what he was doing, placed his hand on his head.
SB 10.88.36 Instantly his head shattered as if struck by a lightning bolt, and the demon fell down dead. From the sky were heard cries of "Victory!" "Obeisances!" and "Well done!"
SB 10.88.37 The celestial sages, Pitās and Gandharvas rained down flowers to celebrate the killing of sinful Vṛkāśura. Now Lord Śiva was out of danger.
SB 10.88.38, SB 10.88.39, SB 10.88.38-39 The Supreme Personality of Godhead then addressed Lord Giriśa, who was now out of danger: "Just see, O Mahādeva, My lord, how this wicked man has been killed by his own sinful reactions. Indeed, what living being can hope for good fortune if he offends exalted saints, what to speak of offending the lord and spiritual master of the universe?"
SB 10.88.40 Lord Hari is the directly manifest Absolute Truth, the Supreme Soul and unlimited ocean of inconceivable energies. Anyone who recites or hears this pastime of His saving Lord Śiva will be freed from all enemies and the repetition of birth and death.
SB 10.89: Kṛṣṇa and Arjuna Retrieve a Brāhmaṇa's Sons
SB 10.89.1 Śukadeva Gosvāmī said: Once, O King, as a group of sages were performing a Vedic sacrifice on the banks of the Sarasvatī River, a controversy arose among them as to which of the three chief deities is supreme.
SB 10.89.2 Eager to resolve this question, O King, the sages sent Lord Brahmā's son Bhṛgu to find the answer. First he went to his father's court.
SB 10.89.3 To test how well Lord Brahmā was situated in the mode of goodness, Bhṛgu failed to bow down to him or glorify him with prayers. The lord became angry at him, inflamed into fury by his own passion.
SB 10.89.4 Though anger toward his son was now rising within his heart, Lord Brahmā was able to subdue it by applying his intelligence, in the same way that fire is extinguished by its own product, water.
SB 10.89.5 Bhṛgu then went to Mount Kailāsa. There Lord Śiva stood up and happily came forward to embrace his brother.
SB 10.89.6, SB 10.89.7, SB 10.89.6-7 But Bhṛgu refused his embrace, telling him, "You are a deviant heretic." At this Lord Śiva became angry, and his eyes burned ferociously. He raised his trident and was about to kill Bhṛgu when Goddess Devī fell at his feet and spoke some words to pacify him. Bhṛgu then left that place and went to Vaikuṅṭha, where Lord Janārdana resides.
SB 10.89.8, SB 10.89.9, SB 10.89.8-9 There he went up to the Supreme Lord, who was lying with His head on the lap of His consort, Śrī, and kicked Him on the chest. The Lord then rose, along with Goddess Lakṣmī, as a sign of respect. Coming down from His bedstead, that supreme goal of all pure devotees bowed His head to the floor before the sage and told him, 'Welcome, brāhmaṇa. Please sit in this chair and rest awhile. Kindly forgive us, dear master, for not noticing your arrival'.

SB 10.89.10, SB 10.89.11, SB 10.89.10-11 "Please purify Me, My realm and the realms of the universal rulers devoted to Me by giving us the water that has washed your feet. This holy water is indeed what makes all places of pilgrimage sacred. Today, my lord, I have become the exclusive shelter of the goddess of fortune, Lakṣmī; she will consent to reside on My chest because your foot has rid it of sins."
SB 10.89.12 Śukadeva Gosvāmī said: Bhṛgu felt satisfied and delighted to hear the solemn words spoken by Lord Vaikuṅṭha. Overwhelmed with devotional ecstasy, he remained silent, his eyes brimming with tears.
SB 10.89.13 O King, Bhṛgu then returned to the sacrificial arena of the wise Vedic authorities and described his entire experience to them.
SB 10.89.14, SB 10.89.15, SB 10.89.16, SB 10.89.17, SB 10.89.14-17 Amazed upon hearing Bhṛgu's account, the sages were freed from all doubts and became convinced that Viṣṇu is the greatest Lord. From Him come peace; fearlessness; the essential principles of religion; detachment with knowledge; the eightfold powers of mystic <i>yoga</i> ; and His glorification, which cleanses the mind of all impurities. He is known as the supreme destination for those who are peaceful and equipoised—the selfless, wise saints who have given up all violence. His most dear form is that of pure goodness, and the brāhmaṇas are His worshipable deities. Persons of keen intellect who have attained spiritual peace worship Him without selfish motives.
SB 10.89.18 The Lord expands into three kinds of manifest beings—the Rākṣasas, the demons and the demigods—all of whom are created by the Lord's material energy and conditioned by her modes. But among these three modes, it is the mode of goodness which is the means of attaining life's final success.
SB 10.89.19 Śukadeva Gosvāmī said: The learned brāhmaṇas living along the river Sarasvatī came to this conclusion in order to dispel the doubts of all people. Thereafter they rendered devotional service to the Supreme Lord's lotus feet and attained His abode.
SB 10.89.20 Śrī Sūta Gosvāmī said: Thus did this fragrant nectar flow from the lotus mouth of Śukadeva Gosvāmī, the son of the sage Vyāsadeva. This wonderful glorification of the Supreme Person destroys all fear of material existence. A traveler who constantly drinks this nectar through his ear-holes will forget the fatigue brought on by wandering along the paths of worldly life.
SB 10.89.21 Śukadeva Gosvāmī said: Once, in Dvārakā, a brāhmaṇa's wife gave birth to a son, but the newborn infant died as soon as he touched the ground, O Bhārata.
SB 10.89.22 The brāhmaṇa took the corpse and placed it at the door of King Ugrasena's court. Then, agitated and lamenting miserably, he spoke the following.
SB 10.89.23 [The brāhmaṇa said:] This duplicitous, greedy enemy of brāhmaṇas, this unqualified ruler addicted to sense pleasure, has caused my son's death by some discrepancies in the execution of his duties.
SB 10.89.24 Citizens serving such a wicked king, who takes pleasure in violence and cannot control his senses, are doomed to suffer poverty and constant misery.
SB 10.89.25 The wise brāhmaṇa suffered the same tragedy with his second and third child. Each time, he left the body of his dead son at the King's door and sang the same song of lamentation.
SB 10.89.26, SB 10.89.27, SB 10.89.26-27 When the ninth child died, Arjuna, who was near Lord Keśava, happened to overhear the brāhmaṇa lamenting. Thus Arjuna addressed the brāhmaṇa: "What is the matter, my dear brāhmaṇa? Isn't there some lowly member of the royal order here who can at least stand before your house with a bow in his hand? These <i>kṣatriyas</i> are behaving as if they were brāhmaṇas idly engaged in fire sacrifices.
SB 10.89.28 "The rulers of a kingdom in which brāhmaṇas lament over lost wealth, wives and children are merely imposters playing the role of kings just to earn their livelihood.
SB 10.89.29 "My lord, I will protect the progeny of you and your wife, who are in such distress. And if I fail to keep this promise, I will enter fire to atone for my sin."
SB 10.89.30, SB 10.89.31, SB 10.89.30-31

The brāhmaṇa said: Neither Saṅkarṣaṇa; Vāsudeva; Pradyumna, the best of bowmen; nor the unequalled warrior Aniruddha could save my sons. Then why do you naively attempt a feat that the almighty Lords of the universe could not perform? We cannot take you seriously.
SB 10.89.32 Śrī Arjuna said: I am neither Lord Saṅkarṣaṇa, O brāhmaṇa, nor Lord Kṛṣṇa, nor even Kṛṣṇa's son. Rather, I am Arjuna, wielder of the Gāṇḍīva bow.
SB 10.89.33 Do not minimize my ability, which was good enough to satisfy Lord Śiva, O brāhmaṇa. I will bring back your sons, dear master, even if I have to defeat Death himself in battle.
SB 10.89.34 Thus convinced by Arjuna, O tormentor of enemies, the brāhmaṇa went home, satisfied by having heard Arjuna's declaration of his prowess.
SB 10.89.35 When the wife of the elevated brāhmaṇa was again about to give birth, he went to Arjuna in great anxiety and begged him, "Please, please protect my child from death!"
SB 10.89.36 After touching pure water, offering obeisances to Lord Maheśvara and recollecting the mantras for his celestial weapons, Arjuna strung his bow Gāṇḍīva.
SB 10.89.37 Arjuna fenced in the house where the birth was taking place by shooting arrows attached to various missiles. Thus the son of Pṛthā constructed a protective cage of arrows, covering the house upwards, downwards and sideways.
SB 10.89.38 The brāhmaṇa's wife then gave birth, but after the newborn infant had been crying for a short time, he suddenly vanished into the sky in his selfsame body.
SB 10.89.39 The brāhmaṇa then derided Arjuna in front of Lord Kṛṣṇa: "Just see how foolish I was to put my faith in the bragging of a eunuch !
SB 10.89.40 "When neither Pradyumna, Aniruddha, Rāma nor Keśava can save a person, who else can possibly protect him?"
SB 10.89.41 "To hell with that liar Arjuna! To hell with that braggart's bow! He is so foolish that he has deluded himself into thinking he can bring back a person whom destiny has taken away."
SB 10.89.42 While the wise brāhmaṇa continued to heap insults upon him, Arjuna employed a mystic incantation to go at once to Saṁyamānī, the city of heaven where Lord Yamarāja resides.
SB 10.89.43, SB 10.89.44, SB 10.89.43-44 Not seeing the brāhmaṇa's child there, Arjuna went to the cities of Agni, Nirṛti, Soma, Vāyu and Varuṇa. With weapons at the ready he searched through all the domains of the universe, from the bottom of the subterranean region to the roof of heaven. Finally, not having found the brāhmaṇa's son anywhere, Arjuna decided to enter the sacred fire, having failed to keep his promise. But just as he was about to do so, Lord Kṛṣṇa stopped him and spoke the following words.
SB 10.89.45 [Lord Kṛṣṇa said:] I will show you the brāhmaṇa's sons, so please don't despise yourself like this. These same men who now criticize us will soon establish our spotless fame.
SB 10.89.46 Having thus advised Arjuna, the Supreme Personality of Godhead had Arjuna join Him on His divine chariot, and together they set off toward the west.
SB 10.89.47 The Lord's chariot passed over the seven islands of the middle universe, each with its ocean and its seven principal mountains. Then it crossed the Lokāloka boundary and entered the vast region of total darkness.
SB 10.89.48, SB 10.89.49, SB 10.89.48-49 In that darkness the chariot's horses—Śaibya, Sugrīva, Meghapuṣpa and Balāhaka—lost their way. Seeing them in this condition, O best of the Bhāratas, Lord Kṛṣṇa, the supreme master of all masters of yoga, sent His Sudarśana disc before the chariot. That disc shone like thousands of suns.
SB 10.89.50 The Lord's Sudarśana disc penetrated the darkness with its blazing effulgence. Racing forward with the speed of the mind, it cut through the fearsome, dense oblivion expanded from primeval

matter, as an arrow shot from Lord Rāma's bow cuts through His enemy's army.
SB 10.89.51 Following the Sudarśana disc, the chariot went beyond the darkness and reached the endless spiritual light of the all pervasive brahma-jyoti. As Arjuna beheld this glaring effulgence, his eyes hurt, and so he shut them.
SB 10.89.52 From that region they entered a body of water resplendent with huge waves being churned by a mighty wind. Within that ocean Arjuna saw an amazing palace more radiant than anything he had ever seen before. Its beauty was enhanced by thousands of ornamental pillars bedecked with brilliant gems.
SB 10.89.53 In that palace was the huge, awe-inspiring serpent Ananta Śeṣa. He shone brilliantly with the radiance emanating from the gems on His thousands of hoods and reflecting from twice as many fearsome eyes. He resembled white Mount Kailāsa, and His necks and tongues were dark blue.
SB 10.89.54, SB 10.89.56, SB 10.89.54-56 Arjuna then saw the omnipresent and omnipotent Supreme Personality of Godhead, Mahā-Viṣṇu, sitting at ease on the serpent bed. His bluish complexion was the color of a dense raincloud, He wore a beautiful yellow garment, His face looked charming, His broad eyes were most attractive, and He had eight long, handsome arms. His profuse locks of hair were bathed on all sides in the brilliance reflected from the clusters of precious jewels decorating His crown and earrings. He wore the Kaustubha gem, the mark of Śrīvatsa and a garland of forest flowers. Serving that topmost of all Lords were His personal attendants, headed by Sunanda and Nanda; His cakras and other weapons in their personified forms; His consort potencies Puṣṭi, Śrī, Kīrti and Ajā; and all His various mystic powers.
SB 10.89.57 Lord Kṛṣṇa offered homage to Himself in this boundless form, and Arjuna, astonished at the sight of Lord Mahā-Viṣṇu, bowed down as well. Then, as the two of them stood before Him with joined palms, the almighty Mahā-Viṣṇu, supreme master of all rulers of the universe, smiled and spoke to them in a voice full of solemn authority.
SB 10.89.58 [Lord Mahā-Viṣṇu said:] I brought the brāhmaṇa's sons here because I wanted to see the two of you, My expansions, who have descended to the earth to save the principles of religion. As soon as you finish killing the demons who burden the earth, quickly come back here to Me.
SB 10.89.59 Although all your desires are completely fulfilled, O best of exalted personalities, for the benefit of the people in general you should continue to exemplify religious behavior as the sages Nara and Nārāyaṇa.
SB 10.89.60, SB 10.89.61, SB 10.89.60-61 Thus instructed by the Supreme Lord of the topmost planet, Kṛṣṇa and Arjuna assented by chanting om, and then they bowed down to almighty Lord Mahā-Viṣṇu. Taking the brāhmaṇa's sons with them, they returned with great delight to Dvārakā by the same path along which they had come. There they presented the brāhmaṇa with his sons, who were in the same infant bodies in which they had been lost.
SB 10.89.62 Having seen the domain of Lord Viṣṇu, Arjuna was totally amazed. He concluded that whatever extraordinary power a person exhibits can only be a manifestation of Śrī Kṛṣṇa's mercy.
SB 10.89.63 Lord Kṛṣṇa exhibited many other, similar heroic pastimes in this world. He apparently enjoyed the pleasures of ordinary human life, and He performed greatly potent fire sacrifices.
SB 10.89.64 The Lord having demonstrated His supremacy, at suitable times He showered down all desirable things upon the brāhmaṇas and His other subjects, just as Indra pours down his rain.
SB 10.89.65 Now that He had killed many wicked kings and engaged devotees such as Arjuna in killing others, the Lord could easily assure the execution of religious principles through the agency of such pious rulers as Yudhiṣṭhira.
SB 10.90: Summary of Lord Kṛṣṇa's Glories
SB 10.90.1, SB 10.90.2, SB 10.90.3, SB 10.90.4, SB 10.90.5, SB 10.90.6, SB 10.90.7, SB 10.90.1-7 Śukadeva Gosvāmī said: The master of the goddess of fortune

resided happily in His capital city, Dvārakā, which was endowed with all opulences and populated by the most eminent Vṛṣṇis and their gorgeously dressed wives. When these beautiful women in the bloom of youth would play on the city's rooftops with balls and other toys, they shone like flashing lightning. The main streets of the city were always crowded with intoxicated elephants exuding mada, and also with cavalry, richly adorned infantrymen, and soldiers riding chariots brilliantly decorated with gold. Gracing the city were many gardens and parks with rows of flowering trees, where bees and birds would gather, filling all directions with their songs. Lord Kṛṣṇa was the sole beloved of His sixteen thousand wives. Expanding Himself into that many forms, He enjoyed with each of His queens in her own richly furnished residence. On the grounds of these palaces were clear ponds fragrant with the pollen of blooming *utpala*, *kahlāra*, *kumuda* and *ambhoja* lotuses and filled with flocks of cooing birds. The almighty Lord would enter those ponds, and also various rivers, and enjoy sporting in the water while His wives embraced Him, leaving the red *kun̄kuma* from their breasts smeared on His body.

SB 10.90.8, SB 10.90.9, SB 10.90.8-9

As Gandharvas joyfully sang His praises to the accompaniment of *mṛdaṅga*, *paṇava* and *ānaka* drums, and as professional reciters known as *Sūtas*, *Māgadhas* and *Vandīs* played *vīṇās* and recited poems praising Him, Lord Kṛṣṇa would play with His wives in the water. Laughing, the queens would squirt water on Him with syringes, and He would squirt them back. Thus Kṛṣṇa would sport with His queens in the same way that the lord of the *Yakṣas* sports with the *Yakṣī* nymphs.

SB 10.90.10

Under the drenched clothing of the queens, their thighs and breasts would become visible. The flowers tied in their large braids would scatter as they sprayed water on their consort, and on the plea of trying to take away His syringe, they would embrace Him. By His touch their lusty feelings would increase, causing their faces to beam with smiles. Thus Lord Kṛṣṇa's queens shone with resplendent beauty.

SB 10.90.11

Lord Kṛṣṇa's flower garland would become smeared with *kun̄kuma* from their breasts, and His abundant locks of hair would become disheveled as a result of His absorption in the game. As the Lord repeatedly sprayed His young consorts and they sprayed Him in turn, He enjoyed Himself like the king of elephants enjoying in the company of his bevy of she-elephants.

SB 10.90.12

Afterward, Lord Kṛṣṇa and His wives would give the ornaments and clothing they had worn during their water sports to the male and female performers, who earned their livelihood from singing and from playing instrumental music.

SB 10.90.13

In this way Lord Kṛṣṇa would sport with His queens, totally captivating their hearts with His gestures, talks, glances and smiles, and also with His jokes, playful exchanges and embraces.

SB 10.90.14

The queens would become stunned in ecstatic trance, their minds absorbed in Kṛṣṇa alone. Then, thinking of their lotus-eyed Lord, they would speak as if insane. Please hear these words from me as I relate them.

SB 10.90.15

The queens said: O *kurārī* bird, you are lamenting. Now it is night, and somewhere in this world the Supreme Lord is asleep in a hidden place. But you are wide awake, O friend, unable to fall asleep. Is it that, like us, you have had your heart pierced to the core by the lotus-eyed Lord's munificent, playful smiling glances?

SB 10.90.16

Poor *cakravākī*, even after closing your eyes, you continue to cry pitifully through the night for your unseen mate. Or is it that, like us, you have become the servant of Acyuta and hanker to wear in your braided hair the garland He has blessed with the touch of His feet?

SB 10.90.17

Dear ocean, you are always roaring, not sleeping at night. Are you suffering insomnia? Or is it that, as with us, Mukunda has taken your insignias and you are hopeless of retrieving them?

SB 10.90.18

My dear moon, having contracted a severe case of tuberculosis, you have become so emaciated that you fail to dispel the darkness with your rays. Or is it that you appear dumbstruck because, like us, you cannot remember the encouraging promises Mukunda once made to you?

SB 10.90.19

O Malayan breeze, what have we done to displease you, so that you

stir up lust in our hearts, which have already been shattered by Govinda's sidelong glances?

SB 10.90.20

O revered cloud, you are indeed very dear to the chief of the *Yādavas*, who bears the mark of *Śrīvatsa*. Like us, you are bound to Him by love and are meditating upon Him. Your heart is distraught with great eagerness, as our hearts are, and as you remember Him again and again you shed a torrent of tears. Association with Kṛṣṇa brings such misery!

SB 10.90.21

O sweet-throated cuckoo, in a voice that could revive the dead you are vibrating the same sounds we once heard from our beloved, the most pleasing of speakers. Please tell me what I can do today to please you.

SB 10.90.22

O magnanimous mountain, you neither move nor speak. You must be pondering some matter of great importance. Or do you, like us, desire to hold on your breasts the feet of Vasudeva's darling son?

SB 10.90.23

O rivers, wives of the ocean, your pools have now dried up. Alas, you have shriveled to nothing, and your wealth of lotuses has vanished. Are you, then, like us, who are withering away because of not receiving the affectionate glance of our dear husband, the Lord of Madhu, who has cheated our hearts?

SB 10.90.24

Welcome, swan. Please sit here and drink some milk. Give us some news of the descendant of *Sūra*, dear one. We know you are His messenger. Is that invincible Lord doing well, and does that unreliable friend of ours still remember the words He spoke to us long ago? Why should we go and worship Him? O servant of a petty master, go tell Him who fulfills our desires to come here without the goddess of fortune. Is she the only woman exclusively devoted to Him?

SB 10.90.25

Śukadeva Gosvāmī said: By thus speaking and acting with such ecstatic love for Lord Kṛṣṇa, the master of all masters of mystic yoga, His loving wives attained the ultimate goal of life.

SB 10.90.26

The Lord, whom countless songs glorify in countless ways, forcibly attracts the minds of all women who simply hear about Him. What to speak, then, of those women who see Him directly?

SB 10.90.27

And how could one possibly describe the great austerities that had been performed by the women who perfectly served Him, the spiritual master of the universe, in pure ecstatic love? Thinking of Him as their husband, they rendered such intimate services as massaging His feet.

SB 10.90.28

Thus observing the principles of duty enunciated in the *Vedas*, Lord Kṛṣṇa, the goal of the saintly devotees, repeatedly demonstrated how one can achieve at home the objectives of religiosity, economic development and regulated sense gratification.

SB 10.90.29

While fulfilling the highest standards of religious householder life, Lord Kṛṣṇa maintained more than 16,100 wives.

SB 10.90.30

Among these jewellike women were eight principal queens, headed by Rukmiṇī. I have already described them one after another, O King, along with their sons.

SB 10.90.31

The Supreme Lord Kṛṣṇa, whose endeavor never fails, begot ten sons in each of His many wives.

SB 10.90.32

Among these sons, all possessing unlimited valor, eighteen were *mahā-rathas* of great renown. Now hear their names from me.

SB 10.90.33, SB 10.90.34, SB 10.90.33-34

They were Pradyumna, Aniruddha, Dīptimān, Bhānu, Sāmba, Madhu, Bṛhadbhānu, Citrabhānu, Vṛka, Aruṇa, Puṣkara, Vedabāhu, Śrutadeva, Sunandana, Citrabāhu, Virūpa, Kavi and Nyagrodha.

SB 10.90.35

O best of kings, of these sons begotten by Lord Kṛṣṇa, the enemy of Madhu, the most prominent was Rukmiṇī's son Pradyumna. He was just like His father.

SB 10.90.36

The great warrior Pradyumna married Rukmī's daughter [Rukmavati], who gave birth to Aniruddha. He was as strong as ten thousand elephants.

SB 10.90.37

Rukmī's daughter's son [Aniruddha] married Rukmī's son's daughter [Rocana]. From her was born Vajra, who would remain among the

few survivors of the Yadus' battle with clubs.
SB 10.90.38 From Vajra came Pratibāhu, whose son was Subāhu. Subāhu's son was Śāntasena, from whom Śatasena was born.
SB 10.90.39 No one born in this family was poor in wealth or progeny, short-lived, weak or neglectful of brahminical culture.
SB 10.90.40 The Yadu dynasty produced innumerable great men of famous deeds. Even in tens of thousands of years, O King, one could never count them all.
SB 10.90.41 I have heard from authoritative sources that the Yadu family employed 38,800,000 teachers just to educate their children.
SB 10.90.42 Who can count all the great Yādavas, when among them King Ugrasena alone was accompanied by an entourage of thirty trillion attendants?
SB 10.90.43 The savage descendants of Diti who had been killed in past ages in battles between the demigods and demons took birth among human beings and arrogantly harassed the general populace.
SB 10.90.44 To subdue these demons, Lord Hari told the demigods to descend into the dynasty of Yadu. They comprised 101 clans, O King.
SB 10.90.45 Because Lord Kṛṣṇa is the Supreme Personality of Godhead, the Yādavas accepted Him as their ultimate authority. And among them, all those who were His intimate associates especially flourished.
SB 10.90.46 The Vṛṣṇis were so absorbed in Kṛṣṇa consciousness that they forgot their own bodies while sleeping, sitting, walking, conversing, playing, bathing and so on.
SB 10.90.47 The heavenly Ganges is a holy place of pilgrimage because her waters wash Lord Kṛṣṇa's feet. But when the Lord descended among the Yadus, His glories eclipsed the Ganges as a holy place. Both those who hated Kṛṣṇa and those who loved Him attained eternal forms like His in the spiritual world. The unattainable and supremely self-satisfied goddess of fortune, for the sake of whose favor everyone else struggles, belongs to Him alone. His name destroys all inauspiciousness when heard or chanted. He alone has set forth the principles of the various disciplic successions of sages. What wonder is it that He, whose personal weapon is the wheel of time, relieved the burden of the earth?
SB 10.90.48 Lord Śrī Kṛṣṇa is He who is known as <i>jana-nivāsa</i> , the ultimate resort of all living entities, and who is also known as Devakīnandana or Yaśodā-nandana, the son of Devakī and Yaśodā. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious, as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the <i>gopīs</i> of Vṛndāvana. May He be all glorious and happy!
SB 10.90.49 To protect the principles of devotional service to Himself, Lord Kṛṣṇa, the best of the Yadus, accepts the pastime forms that have been glorified here in the <i>Śrīmad-Bhāgavatam</i> . One who desires to faithfully serve His lotus feet should hear of the activities He performs in each of these incarnations—activities that suitably imitate those of the forms He assumes. Hearing narrations of these pastimes destroys the reactions to fruitive work.
SB 10.90.50 By regularly hearing, chanting and meditating on the beautiful topics of Lord Mukunda with ever-increasing sincerity, a mortal being will attain the divine kingdom of the Lord, where the inviolable power of death holds no sway. For this purpose, many persons, including great kings, abandoned their mundane homes and took to the forest.

Canto 11: General History	staying in Vasudeva's house as time personified, respectfully sent the sages off at the conclusion of the ceremonies, they went to the holy place called Pindāraka.
SB 11.1: The Curse Upon the Yadu Dynasty	SB 11.1.13, SB 11.1.14, SB 11.1.15, SB 11.1.13-15 To that holy place, the young boys of the Yadu dynasty had brought Sāmba, son of Jāmbavatī, dressed in woman's garb. Playfully approaching the great sages gathered there, the boys grabbed hold of the sages' feet and impudently asked them with feigned humility, "O learned <i>brāhmaṇas</i> , this black-eyed pregnant woman has something to ask you. She is too embarrassed to inquire for herself. She is just about to give birth and is very desirous of having a son. Since all of you are great sages with infallible vision, please tell us whether her child will be a boy or a girl."
SB 11.1.1 Śrī Śukadeva Gosvāmī said: Lord Śrī Kṛṣṇa, accompanied by Balarāma and surrounded by the Yadu dynasty, executed the killing of many demons. Then, further to remove the burden of the earth, the Lord arranged for the great Battle of Kurukṣetra, which suddenly erupted in violence between the Kurus and the Pāṇḍavas.	SB 11.1.16 Thus ridiculed by deceit, the sages became angry, O King, and told the boys, "Fools! She will bear you an iron club that will destroy your entire dynasty."
SB 11.1.2 Because the sons of Pāṇḍu were enraged by the numerous offenses of their enemies, such as duplicitous gambling, verbal insults, the seizing of Draupadī's hair, and many other cruel transgressions, the Supreme Lord engaged those Pāṇḍavas as the immediate cause to execute His will. On the pretext of the Battle of Kurukṣetra, Lord Kṛṣṇa arranged for all the kings who were burdening the earth to assemble with their armies on opposite sides of the battlefield, and when the Lord killed them through the agency of war, the earth was relieved of its burden.	SB 11.1.17 Upon hearing the curse of the sages, the terrified boys quickly uncovered the belly of Sāmba, and indeed they observed that therein was an iron club.
SB 11.1.3 The Supreme Personality of Godhead used the Yadu dynasty, which was protected by His own arms, to eliminate the kings who with their armies had been the burden of this earth. Then the unfathomable Lord thought to Himself, "Although some may say that the earth's burden is now gone, in My opinion it is not yet gone, because there still remains the Yādava dynasty itself, whose strength is unbearable for the earth."	SB 11.1.18 The young men of the Yadu dynasty said, "Oh, what have we done? We are so unfortunate! What will our family members say to us?" Speaking thus and being very disturbed, they returned to their homes, taking the club with them.
SB 11.1.4 Lord Kṛṣṇa thought, "No outside force could ever bring about the defeat of this family, the Yadu dynasty, whose members have always been fully surrendered to Me and are unrestricted in their opulence. But if I inspire a quarrel within the dynasty, that quarrel will act just like a fire created from the friction of bamboo in a grove, and then I shall achieve My real purpose and return to My eternal abode."	SB 11.1.19 The Yadu boys, the luster of their faces completely faded, brought the club into the royal assembly, and in the presence of all the Yādavas they told King Ugrasena what had happened.
SB 11.1.5 My dear King Parīkṣit, when the supreme almighty Lord, whose desire always comes to pass, had thus made up His mind, He withdrew His own family on the pretext of a curse spoken by an assembly of <i>brāhmaṇas</i> .	SB 11.1.20 O King Parīkṣit, when the inhabitants of Dvārakā heard of the infallible curse of the <i>brāhmaṇas</i> and saw the club, they were astonished and distraught with fear.
SB 11.1.6, SB 11.1.7, SB 11.1.6-7 The Supreme Personality of Godhead, Kṛṣṇa, is the reservoir of all beauty. All beautiful things emanate from Him, and His personal form is so attractive that it steals the eyes away from all other objects, which then seem devoid of beauty in comparison to Him. When Lord Kṛṣṇa was on the earth, He attracted the eyes of all people. When Kṛṣṇa spoke, His words attracted the minds of all who remembered them. By seeing the footsteps of Lord Kṛṣṇa, people became attracted to Him, and thus they wanted to offer their bodily activities to the Lord as His followers. In this way Kṛṣṇa very easily spread His glories, which are sung throughout the world by the most sublime and essential Vedic verses. Lord Kṛṣṇa considered that simply by hearing and chanting those glories, conditioned souls born in the future would cross beyond the darkness of ignorance. Being satisfied with this arrangement, He left for His desired destination.	SB 11.1.21 After having the club ground to bits, King Āhuka [Ugrasena] of the Yadus personally threw the pieces, along with the remaining lump of iron, into the water of the ocean.
SB 11.1.8 King Parīkṣit inquired: How could the <i>brāhmaṇas</i> curse the Vṛṣṇis, who were always respectful to the <i>brāhmaṇas</i> , charitable, and inclined to serve senior and exalted personalities and whose minds were always fully absorbed in thought of Lord Kṛṣṇa?	SB 11.1.22 A certain fish swallowed the iron lump, and the bits of iron, carried back to the shore by the waves, implanted themselves there and grew into tall, sharp canes.
SB 11.1.9 King Parīkṣit continued inquiring: What was the motive for this curse? What did it consist of, O purest of the twice-born? And how could such a disagreement have arisen among the Yadus, who all shared the same goal of life? Please tell me all these things.	SB 11.1.23 The fish was caught in the ocean along with other fish in a fisherman's net. The iron lump in the fish's stomach was taken by the hunter Jarā, who fixed it as an arrowhead at the end of his shaft.
SB 11.1.10 Śukadeva Gosvāmī said: The Lord, who bore His body as the amalgamation of everything beautiful, dutifully executed the most auspicious activities while on the earth, although He was, in fact, without any endeavor already satisfied in all desires. Residing in His abode and enjoying life, the Lord, whose glorification is in itself magnanimous, now wanted to annihilate His dynasty, as there still remained some small part of His duty to be carried out.	SB 11.1.24 Knowing fully the significance of all these events, the Supreme Lord, though capable of reversing the <i>brāhmaṇas</i> ' curse, did not wish to do so. Rather, in His form of time, He gladly sanctioned the events.
SB 11.1.11, SB 11.1.12, SB 11.1.11-12 The sages Viśvāmītra, Asita, Kaṇva, Durvāsā, Bhṛḡu, Aṅgirā, Kaśyapa, Vāmadeva, Atri and Vaiśiṣṭha, along with Nārada and others, once performed fruitive rituals that award abundant pious results, bring great happiness and take away the sins of Kali-yuga for the whole world by merely being recounted. The sages duly executed these rituals in the home of the chief of the Yadus, Vasudeva, the father of Lord Kṛṣṇa. After Lord Kṛṣṇa, who was	SB 11.2: Mahārāja Nimi Meets the Nine Yogendras
	SB 11.2.1 Śrī Śukadeva Gosvāmī said: Eager to engage in the worship of Lord Kṛṣṇa, O best of the Kurus, Nārada Muni stayed for some time in Dvārakā, which was always protected by the arms of Govinda.
	SB 11.2.2 My dear King, in the material world the conditioned souls are confronted by death at every step of life. Therefore, who among the conditioned souls would not render service to the lotus feet of Lord Mukunda, who is worshipable even for the greatest of liberated souls?
	SB 11.2.3 One day the sage among the demigods, Nārada, came to the house of Vasudeva. After worshiping Nārada with suitable paraphernalia, seating him comfortably and respectfully bowing down to him, Vasudeva spoke as follows.
	SB 11.2.4 Śrī Vasudeva said: My lord, your visit, like that of a father to his children, is for the benefit of all living beings. You especially help the most wretched among them, as well as those who are advanced on the path toward the Supreme Lord, Uttamaśloka.
	SB 11.2.5 The activities of demigods lead to both misery and happiness for living beings, but the activities of great saints like you, who have accepted the infallible Lord as their very soul, result only in the happiness of all beings.
	SB 11.2.6 Those who worship the demigods receive reciprocation from the demigods in a way just corresponding to the offering. The demigods are attendants of <i>karma</i> , like a person's shadow, but <i>sādhus</i> are

actually merciful to the fallen.
SB 11.2.7 O <i>brāhmaṇa</i> , although I am satisfied simply by seeing you, I still wish to inquire about those duties which give pleasure to the Supreme Personality of Godhead. Any mortal who faithfully hears about them is freed from all kinds of fear.
SB 11.2.8 In a previous birth on this earth, I worshiped the Supreme Lord, Ananta, who alone can award liberation, but because I desired to have a child, I did not worship Him for liberation. Thus I was bewildered by the Lord's illusory energy.
SB 11.2.9 My dear lord, you are always true to your vow. Please instruct me clearly, so that by your mercy I may easily free myself from material existence, which is full of many dangers and keeps us constantly bound in fear.
SB 11.2.10 Śukadeva Gosvāmī said: O King, Devarṣi Nārada was pleased by the questions of the highly intelligent Vasudeva. Because they suggested the transcendental qualities of the Supreme Personality of Godhead, they reminded Nārada of Lord Kṛṣṇa. Thus Nārada replied to Vasudeva as follows.
SB 11.2.11 Śrī Nārada said: O best of the Sātvatas, you have quite correctly asked about the eternal duty of the living entity toward the Supreme Lord. Such devotional service to the Lord is so potent that its performance can purify the entire universe.
SB 11.2.12 Pure devotional service rendered to the Supreme Lord is spiritually so potent that simply by hearing about such transcendental service, by chanting its glories in response, by meditating on it, by respectfully and faithfully accepting it, or by praising the devotional service of others, even persons who hate the demigods and all other living beings can be immediately purified.
SB 11.2.13 Today you have made me remember my Lord, the supremely blissful Personality of Godhead, Nārāyaṇa. The Supreme Lord is so auspicious that whoever hears and chants about Him becomes completely pious.
SB 11.2.14 To explain the devotional service of the Lord, sages have related the ancient history of the conversation between the great soul King Videha and the sons of Rṣabha.
SB 11.2.15 Svāyambhuva Manu had a son named Mahārāja Priyavrata, and among Priyavrata's sons was Āgnīdhra. From Āgnīdhra was born Nābhi, whose son was known as Rṣabhadeva.
SB 11.2.16 Śrī Rṣabhadeva is accepted as an expansion of the Supreme Lord, Vāsudeva. He incarnated in this world to propagate those religious principles that lead living entities to ultimate liberation. He had one hundred sons, all perfect in Vedic knowledge.
SB 11.2.17 Of the one hundred sons of Lord Rṣabhadeva, the eldest, Bharata, was completely devoted to Lord Nārāyaṇa. It is because of Bharata's fame that this planet is now celebrated as the great Bhārata-varṣa.
SB 11.2.18 King Bharata rejected this material world, considering all types of material pleasure temporary and useless. Leaving his beautiful young wife and family, he worshiped Lord Hari by severe austerities and attained the abode of the Lord after three lifetimes.
SB 11.2.19 Nine of the remaining sons of Rṣabhadeva became the rulers of the nine islands of Bhārata-varṣa, and they exercised complete sovereignty over this planet. Eighty-one sons became twice-born <i>brāhmaṇas</i> and helped initiate the Vedic path of fruitive sacrifices [<i>karma-kāṇḍa</i>].
SB 11.2.20, SB 11.2.21, SB 11.2.20-21 The nine remaining sons of Rṣabha were greatly fortunate sages who worked vigorously to spread knowledge of the Absolute Truth. They wandered about naked and were very well versed in spiritual science. Their names were Kavi, Havir, Antarīkṣa, Prabuddha, Pippalāyana, Āvirhotra, Drumila, Camasa and Karabhājana.
SB 11.2.22 These sages wandered the earth seeing the entire universe, with all its gross and subtle objects, as a manifestation of the Supreme Lord and as nondifferent from the self.
SB 11.2.23 The nine Yogendras are liberated souls who travel freely to the planets of the demigods, the perfected mystics, the Sādhyas, the

heavenly musicians, the Yakṣas, the human beings, and the minor demigods such as the Kinnaras and the serpents. No mundane force can check their free movement, and exactly as they wish they can travel as well to the worlds of the sages, the angels, the ghostly followers of Lord Śiva, the Vidyādharas, the <i>brāhmaṇas</i> and the cows.
SB 11.2.24 Once in Ajanābha [the former name of the earth], they came upon the sacrificial performance of the great soul Mahārāja Nimi, which was being carried out under the direction of elevated sages.
SB 11.2.25 My dear King, seeing those pure devotees of the Lord, who rival the sun in brilliance, everyone present—the performer of the sacrifice, the <i>brāhmaṇas</i> and even the sacrificial fires—stood in respect.
SB 11.2.26 King Videha [Nimi] understood that the nine sages were exalted devotees of the Supreme Personality of Godhead. Therefore, overjoyed at their auspicious arrival, he offered them suitable sitting places and worshiped them in a proper way, just as one would worship the Supreme Personality of Godhead.
SB 11.2.27 Overwhelmed by transcendental joy, the King humbly bowed his head and then proceeded to question the nine sages. These nine great souls glowed with their own effulgence and thus appeared equal to the four Kumāras, the sons of Lord Brahmā.
SB 11.2.28 King Videha said: I think that you must be direct associates of the Supreme Personality of Godhead, who is famous as the enemy of the demon Madhu. Indeed, the pure devotees of Lord Viṣṇu wander throughout the universe not for their personal, selfish interest, but to purify all the conditioned souls.
SB 11.2.29 For the conditioned souls, the human body is most difficult to achieve, and it can be lost at any moment. But I think that even those who have achieved human life rarely gain the association of pure devotees, who are dear to the Lord of Vaiṣṇava.
SB 11.2.30 Therefore, O completely sinless ones, I ask you to kindly tell me what the supreme good is. After all, even half a moment's association with pure devotees within this world of birth and death is a priceless treasure for any man.
SB 11.2.31 Please speak about how one engages in the devotional service of the Supreme Lord, if you consider me capable of properly hearing these topics. When a living entity offers loving service to the Supreme Lord, the Lord is immediately satisfied, and in return He will give even His own self to the surrendered soul.
SB 11.2.32 Śrī Nārada said: O Vasudeva, when Mahārāja Nimi had thus inquired from the nine Yogendras about devotional service to the Lord, those best of saintly persons sincerely thanked the King for his questions and spoke to him with affection in the presence of the members of the sacrificial assembly and the <i>brāhmaṇa</i> priests.
SB 11.2.33 Śrī Kavi said: I consider that one whose intelligence is constantly disturbed by his falsely identifying himself with the temporary material world can achieve real freedom from fear only by worshipping the lotus feet of the infallible Supreme Lord. In such devotional service, all fear ceases entirely.
SB 11.2.34 Even ignorant living entities can very easily come to know the Supreme Lord if they adopt those means prescribed by the Supreme Lord Himself. The process recommended by the Lord is to be known as <i>bhāgavata-dharma</i> , or devotional service to the Supreme Personality of Godhead.
SB 11.2.35 O King, one who accepts this process of devotional service to the Supreme Personality of Godhead will never blunder on his path in this world. Even while running with eyes closed, he will never trip or fall.
SB 11.2.36 In accordance with the particular nature one has acquired in conditioned life, whatever one does with body, words, mind, senses, intelligence or purified consciousness one should offer to the Supreme, thinking, "This is for the pleasure of Lord Nārāyaṇa."
SB 11.2.37 Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of

<p>the Lord. This bewildering, fearful condition is effected by the potency for illusion, called <i>māyā</i>. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshipable deity and as his very life and soul.</p>	<p>A devotee who faithfully engages in the worship of the Deity in the temple but does not behave properly toward other devotees or people in general is called a <i>prākṛta-bhakta</i>, a materialistic devotee, and is considered to be in the lowest position.</p>
<p>SB 11.2.38 Although the duality of the material world does not ultimately exist, the conditioned soul experiences it as real under the influence of his own conditioned intelligence. This imaginary experience of a world separate from Kṛṣṇa can be compared to the acts of dreaming and desiring. When the conditioned soul dreams at night of something desirable or horrible, or when he daydreams of what he would like to have or avoid, he creates a reality that has no existence beyond his own imagination. The tendency of the mind is to accept and reject various activities based on sense gratification. Therefore an intelligent person should control the mind, restricting it from the illusion of seeing things separate from Kṛṣṇa, and when the mind is thus controlled he will experience actual fearlessness.</p>	<p>SB 11.2.48 Even while engaging his senses in contact with their objects, one who sees this whole world as the energy of Lord Viṣṇu is neither repelled nor elated. He is indeed the greatest among devotees.</p>
<p>SB 11.2.39 An intelligent person who has controlled his mind and conquered fear should give up all attachment to material objects such as wife, family and nation and should wander freely without embarrassment, hearing and chanting the holy names of the Lord, the bearer of the chariot wheel. The holy names of Kṛṣṇa are all-auspicious because they describe His transcendental birth and activities, which He performs within this world for the salvation of the conditioned souls. Thus the holy names of the Lord are sung throughout the world.</p>	<p>SB 11.2.49 Within the material world, one's material body is always subject to birth and decay. Similarly, the life air [<i>prāṇa</i>] is harassed by hunger and thirst, the mind is always anxious, the intelligence hankers for that which cannot be obtained, and all of the senses are ultimately exhausted by constant struggle in the material nature. A person who is not bewildered by the inevitable miseries of material existence, and who remains aloof from them simply by remembering the lotus feet of the Supreme Personality of Godhead, is to be considered <i>bhāgavata-pradhāna</i>, the foremost devotee of the Lord.</p>
<p>SB 11.2.40 By chanting the holy name of the Supreme Lord, one comes to the stage of love of Godhead. Then the devotee is fixed in his vow as an eternal servant of the Lord, and he gradually becomes very much attached to a particular name and form of the Supreme Personality of Godhead. As his heart melts with ecstatic love, he laughs very loudly or cries or shouts. Sometimes he sings and dances like a madman, for he is indifferent to public opinion.</p>	<p>SB 11.2.50 One who has taken exclusive shelter of the Supreme Lord, Vāsudeva, becomes free from fruitive activities, which are based on material lust. In fact, one who has taken shelter of the lotus feet of the Lord is freed from even the desire to enjoy material sense gratification. Plans for enjoying sex life, social prestige and money cannot develop within his mind. Thus he is considered <i>bhāgavatottama</i>, a pure devotee of the Lord on the highest platform.</p>
<p>SB 11.2.41 A devotee should not see anything as being separate from the Supreme Personality of Godhead, Kṛṣṇa. Ether, fire, air, water, earth, the sun and other luminaries, all living beings, the directions, trees and other plants, the rivers and oceans—whatever a devotee experiences he should consider to be an expansion of Kṛṣṇa. Thus seeing everything that exists within creation as the body of the Supreme Lord, Hari, the devotee should offer his sincere respects to the entire expansion of the Lord's body.</p>	<p>SB 11.2.51 Birth in an aristocratic family and the execution of austere and pious activities certainly cause one to take pride in himself. Similarly, if one enjoys a prestigious position within society because his parents are highly respected members of the <i>varṇāśrama</i> social system, one becomes even more infatuated with himself. But if despite these excellent material qualifications one does not feel even a tinge of pride within himself, he is to be considered the dearest servitor of the Supreme Personality of Godhead.</p>
<p>SB 11.2.42 Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way that pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating.</p>	<p>SB 11.2.52 When a devotee gives up the selfish conception by which one thinks "This is my property, and that is his," and when he is no longer concerned with the pleasures of his own material body or indifferent to the discomforts of others, he becomes fully peaceful and satisfied. He considers himself simply one among all the living beings who are equally part and parcel of the Supreme Personality of Godhead. Such a satisfied Vaiṣṇava is considered to be at the highest standard of devotional service.</p>
<p>SB 11.2.43 My dear King, the devotee who worships the lotus feet of the infallible Personality of Godhead with constant endeavor thus achieves unflinching devotion, detachment and experienced knowledge of the Personality of Godhead. In this way the successful devotee of the Lord achieves supreme spiritual peace.</p>	<p>SB 11.2.53 The lotus feet of the Supreme Personality of Godhead are sought even by the greatest of demigods, such as Brahmā and Śiva, who have all accepted the Supreme Personality of Godhead as their life and soul. A pure devotee of the Lord can never forget those lotus feet in any circumstance. He will not give up his shelter at the lotus feet of the Lord for a single moment—indeed, not for half a moment—even in exchange for the benediction of ruling and enjoying the opulence of the entire universe. Such a devotee of the Lord is to be considered the best of the Vaiṣṇavas.</p>
<p>SB 11.2.44 Mahārāja Nimi said: Now please tell me in greater detail about the devotees of the Supreme Lord. What are the natural symptoms by which I can distinguish between the most advanced devotees, those on the middle level and those who are neophytes? What are the typical religious activities of a Vaiṣṇava, and how does he speak? Specifically, please describe those symptoms and characteristics by which Vaiṣṇavas become dear to the Supreme Personality of Godhead.</p>	<p>SB 11.2.54 How can the fire of material suffering continue to burn the hearts of those who worship the Supreme Lord? The Lord's lotus feet have performed innumerable heroic deeds, and the beautiful nails on His toes resemble valuable jewels. The effulgence emanating from those nails resembles cooling moonshine, for it instantly relieves the suffering within the heart of the pure devotee, just as the appearance of the moon's cooling light relieves the burning heat of the sun.</p>
<p>SB 11.2.45 Śrī Havir said: The most advanced devotee sees within everything the soul of all souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he sees systematically everything in relation to the Supreme Lord and understands that everything that exists is eternally situated within the Lord.</p>	<p>SB 11.2.55 The Supreme Personality of Godhead is so kind to the conditioned souls that if they call upon Him by speaking His holy name, even unintentionally or unwillingly, the Lord is inclined to destroy innumerable sinful reactions in their hearts. Therefore, when a devotee who has taken shelter of the Lord's lotus feet chants the holy name of Kṛṣṇa with genuine love, the Supreme Personality of Godhead can never give up the heart of such a devotee. One who has thus captured the Supreme Lord within his heart is to be known as <i>bhāgavata-pradhāna</i>, the most exalted devotee of the Lord.</p>
<p>SB 11.2.46 An intermediate or second-class devotee, called <i>madhyama-adhikārī</i>, offers his love to the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to ignorant people who are innocent and disregards those who are envious of the Supreme Personality of Godhead.</p>	<p>SB 11.3: Liberation from the Illusory Energy</p>
<p>SB 11.2.47</p>	<p>SB 11.3.1 King Nimi said: Now we wish to learn about the illusory potency of the Supreme Personality of Godhead, Śrī Viṣṇu, which bewilders even great mystics. My lords, please speak to us about this subject.</p>
	<p>SB 11.3.2 Although I am drinking the nectar of your statements about the glories of the Supreme Personality of Godhead, my thirst is not yet</p>

satiated. Such nectarean descriptions of the Lord and His devotees are the actual medicine for conditioned souls like me, who are tormented by the threefold miseries of material existence.
SB 11.3.3 Śrī Antariṅkṣa said: O mighty-armed King, by activating the material elements, the primeval Soul of all creation has sent forth all living beings in higher and lower species so that these conditioned souls can cultivate either sense gratification or ultimate liberation, according to their desire.
SB 11.3.4 The Supersoul enters the material bodies of the created beings, activates the mind and senses, and thus causes the conditioned souls to approach the three modes of material nature for sense gratification.
SB 11.3.5 The individual living being, the master of the material body, uses his material senses, which have been activated by the Supersoul, to try to enjoy sense objects composed of the three modes of nature. Thus he misidentifies the created material body with the unborn eternal self and becomes entangled in the illusory energy of the Lord.
SB 11.3.6 Impelled by deep-rooted material desires, the embodied living entity engages his active sense organs in fruitive activities. He then experiences the results of his material actions by wandering throughout this world in so-called happiness and distress.
SB 11.3.7 Thus the conditioned living entity is forced to experience repeated birth and death. Impelled by the reactions of his own activities, he helplessly wanders from one inauspicious situation to another, suffering from the moment of creation until the time of cosmic annihilation.
SB 11.3.8 When the annihilation of the material elements is imminent, the Supreme Personality of Godhead in His form of eternal time withdraws the manifest cosmos, consisting of gross and subtle features, and the entire universe vanishes into nonmanifestation.
SB 11.3.9 As cosmic annihilation approaches, a terrible drought takes place on earth for one hundred years. For one hundred years the heat of the sun gradually increases, and its blazing heat begins to torment the three worlds.
SB 11.3.10 Beginning from Pātāla-loka, a fire grows, emanating from the mouth of Lord Śaṅkaraṣaṇa. Its flames shooting upward, driven by great winds, it scorches everything in all directions.
SB 11.3.11 Hoards of clouds called Saṁvartaka pour torrents of rain for one hundred years. Flooding down in raindrops as long as the trunk of an elephant, the deadly rainfall submerges the entire universe in water.
SB 11.3.12 Then Vairāja Brahmā, the soul of the universal form, gives up his universal body, O King, and enters into the subtle unmanifest nature, like a fire that has run out of fuel.
SB 11.3.13 Deprived of its quality of aroma by the wind, the element earth is transformed into water; and water, deprived of its taste by that same wind, is merged into fire.
SB 11.3.14 Fire, deprived of its form by darkness, dissolves into the element air. When the air loses its quality of touch by the influence of space, the air merges into that space. When space is deprived of its tangible quality by the Supreme Soul in the form of time, space merges into false ego in the mode of ignorance.
SB 11.3.15 My dear King, the material senses and intelligence merge into false ego in the mode of passion, from which they arose; and the mind, along with the demigods, merges into false ego in the mode of goodness. Then the total false ego, along with all of its qualities, merges into the <i>mahat-tattva</i> .
SB 11.3.16 I have now described <i>māyā</i> , the illusory energy of the Supreme Personality of Godhead. This illusory potency, consisting of the three modes of material nature, is empowered by the Lord for the creation, maintenance and annihilation of the material universe. Now, what more do you wish to hear?
SB 11.3.17 King Nimi said: O great sage, please explain how even a foolish materialist can easily cross over the illusory energy of the Supreme Lord, which is always insurmountable for those who are not self-

controlled.
SB 11.3.18 Śrī Prabuddha said: Accepting the roles of male and female in human society, the conditioned souls unite in sexual relationships. Thus they constantly make material endeavors to eliminate their unhappiness and unlimitedly increase their pleasure. But one should see that they inevitably achieve exactly the opposite result. In other words, their happiness inevitably vanishes, and as they grow older their material discomfort increases.
SB 11.3.19 Wealth is a perpetual source of distress, it is most difficult to acquire, and it is virtual death for the soul. What satisfaction does one actually gain from his wealth? Similarly, how can one gain ultimate or permanent happiness from one's so-called home, children, relatives and domestic animals, which are all maintained by one's hard-earned money?
SB 11.3.20 One cannot find permanent happiness even on the heavenly planets, which one can attain in the next life by ritualistic ceremonies and sacrifices. Even in material heaven the living entity is disturbed by rivalry with his equals and envy of those superior to him. And since one's residence in heaven is finished with the exhaustion of pious fruitive activities, the denizens of heaven are afflicted by fear, anticipating the destruction of their heavenly life. Thus they resemble kings who, though enviously admired by ordinary citizens, are constantly harassed by enemy kings and who therefore never attain actual happiness.
SB 11.3.21 Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide <i>guru</i> is that he has realized the conclusions of the scriptures by deliberation and is able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters.
SB 11.3.22 Accepting the bona fide spiritual master as one's life and soul and worshipable deity, the disciple should learn from him the process of pure devotional service. The Supreme Personality of Godhead, Hari, the soul of all souls, is inclined to give Himself to His pure devotees. Therefore, the disciple should learn from the spiritual master to serve the Lord without duplicity and in such a faithful and favorable way that the Supreme Lord, being satisfied, will offer Himself to the faithful disciple.
SB 11.3.23 A sincere disciple should learn to dissociate the mind from everything material and positively cultivate association with his spiritual master and other saintly devotees. He should be merciful to those in an inferior position to him, cultivate friendship with those on an equal level and meekly serve those in a higher spiritual position. Thus he should learn to deal properly with all living beings.
SB 11.3.24 To serve the spiritual master the disciple should learn cleanliness, austerity, tolerance, silence, study of Vedic knowledge, simplicity, celibacy, nonviolence, and equanimity in the face of material dualities such as heat and cold, happiness and distress.
SB 11.3.25 One should practice meditation by constantly seeing oneself to be an eternal cognizant spirit soul and seeing the Lord to be the absolute controller of everything. To increase one's meditation, one should live in a secluded place and give up false attachment to one's home and household paraphernalia. Giving up the decorations of the temporary material body, one should dress himself with scraps of cloth found in rejected places, or with the bark of trees. In this way one should learn to be satisfied in any material situation.
SB 11.3.26 One should have firm faith that he will achieve all success in life by following those scriptures that describe the glories of the Supreme Personality of Godhead, Bhagavān. At the same time, one should avoid blaspheming other scriptures. One should rigidly control his mind, speech and bodily activities, always speak the truth, and bring the mind and senses under full control.
SB 11.3.27, SB 11.3.28, SB 11.3.27-28 One should hear, glorify and meditate upon the wonderful transcendental activities of the Lord. One should specifically become absorbed in the appearance, activities, qualities and holy names of the Supreme Personality of Godhead. Thus inspired, one should perform all of one's daily activities as an offering to the Lord. One should perform sacrifice, charity and penance exclusively for the

<p>Lord's satisfaction. Similarly, one should chant only those <i>mantras</i> which glorify the Supreme Personality of Godhead. And all one's religious activities should be performed as an offering to the Lord. Whatever one finds pleasing or enjoyable he should immediately offer to the Supreme Lord, and even his wife, children, home and very life air he should offer at the lotus feet of the Supreme Personality of Godhead.</p>	<p>of the conditioned living being. Thus, by the expansion of the multipotencies of the Absolute, the demigods, as the embodiment of knowledge, become manifest, along with the material senses, their objects, and the results of material activity, namely happiness and distress. In this way the manifestation of the material world takes place as the subtle cause and as the material effect visible in the appearance of gross material objects. Brahman, which is the source of all subtle and gross manifestations, is simultaneously transcendental to them, being absolute.</p>
<p>SB 11.3.29 One who desires his ultimate self-interest should cultivate friendship with those persons who have accepted Kṛṣṇa as the Lord of their life. One should further develop an attitude of service toward all living beings. One should especially try to help those in the human form of life and, among them, especially those who accept the principles of religious behavior. Among religious persons, one should especially render service to the pure devotees of the Supreme Personality of Godhead.</p>	<p>SB 11.3.38 Brahman, the eternal soul, was never born and will never die, nor does it grow or decay. That spiritual soul is actually the knower of the youth, middle age and death of the material body. Thus the soul can be understood to be pure consciousness, existing everywhere at all times and never being destroyed. Just as the life air within the body, although one, becomes manifest as many in contact with the various material senses, the one soul appears to assume various material designations in contact with the material body.</p>
<p>SB 11.3.30 One should learn how to associate with the devotees of the Lord by gathering with them to chant the glories of the Lord. This process is most purifying. As devotees thus develop their loving friendship, they feel mutual happiness and satisfaction. And by thus encouraging one another they are able to give up material sense gratification, which is the cause of all suffering.</p>	<p>SB 11.3.39 The spirit soul is born in many different species of life within the material world. Some species are born from eggs, others from embryos, others from the seeds of plants and trees, and others from perspiration. But in all species of life the <i>prāṇa</i>, or vital air, remains unchanging and follows the spirit soul from one body to another. Similarly, the spirit soul is eternally the same despite its material condition of life. We have practical experience of this. When we are absorbed in deep sleep without dreaming, the material senses become inactive, and even the mind and false ego are merged into a dormant condition. But although the senses, mind and false ego are inactive, one remembers upon waking that he, the soul, was peacefully sleeping.</p>
<p>SB 11.3.31 The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of <i>bhakti-yoga</i>, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualized bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end.</p>	<p>SB 11.3.40 When one seriously engages in the devotional service of the Personality of Godhead, fixing the Lord's lotus feet within one's heart as the only goal of life, one can destroy the innumerable impure desires lodged within the heart as a result of one's previous fruitive work within the three modes of material nature. When the heart is thus purified one can directly perceive both the Supreme Lord and one's self as transcendental entities. Thus one becomes perfect in spiritual understanding through direct experience, just as one can directly experience the sunshine through normal, healthy vision.</p>
<p>SB 11.3.32 Having achieved love of Godhead, the devotees sometimes cry out loud, absorbed in thought of the infallible Lord. Sometimes they laugh, feel great pleasure, speak out loud to the Lord, dance or sing. Such devotees, having transcended material, conditioned life, sometimes imitate the unborn Supreme by acting out His pastimes. And sometimes, achieving His personal audience, they remain peaceful and silent.</p>	<p>SB 11.3.41 King Nimi said: O great sages, please speak to us about the process of karma-yoga. Purified by this process of dedicating one's practical work to the Supreme, a person can very quickly free himself from all material activities, even in this life, and thus enjoy pure life on the transcendental platform.</p>
<p>SB 11.3.33 Thus learning the science of devotional service and practically engaging in the devotional service of the Lord, the devotee comes to the stage of love of Godhead. And by complete devotion to the Supreme Personality of Godhead, Nārāyaṇa, the devotee easily crosses over the illusory energy, <i>māyā</i>, which is extremely difficult to cross.</p>	<p>SB 11.3.42 Once in the past, in the presence of my father, Mahārāja Ikṣvāku, I placed a similar question before four great sages who were sons of Lord Brahmā. But they did not answer my question. Please explain the reason for this.</p>
<p>SB 11.3.34 King Nimi inquired: Please explain to me the transcendental situation of the Supreme Lord, Nārāyaṇa, who is Himself the Absolute Truth and the Supersoul of everyone. You can explain this to me, because you are all most expert in transcendental knowledge.</p>	<p>SB 11.3.43 Śrī Āvirhoṭra replied: Prescribed duties, nonperformance of such duties, and forbidden activities are topics one can properly understand through authorized study of the Vedic literature. This difficult subject matter can never be understood by mundane speculation. The authorized Vedic literature is the sound incarnation of the Personality of Godhead Himself, and thus Vedic knowledge is perfect. Even the greatest learned scholars are bewildered in their attempts to understand the science of action if they neglect the authority of Vedic knowledge.</p>
<p>SB 11.3.35 Śrī Pippalāyana said: The Supreme Personality of Godhead is the cause of the creation, maintenance and destruction of this universe, yet He has no prior cause. He pervades the various states of wakefulness, dreaming and unconscious deep sleep and also exists beyond them. By entering the body of every living being as the Supersoul, He enlivens the body, senses, life airs and mental activities, and thus all the subtle and gross organs of the body begin their functions. My dear King, know that Personality of Godhead to be the Supreme.</p>	<p>SB 11.3.44 Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine.</p>
<p>SB 11.3.36 Neither the mind nor the faculties of speech, sight, intelligence, the life air or any of the senses are capable of penetrating that Supreme Truth, any more than small sparks can affect the original fire from which they are generated. Not even the authoritative language of the <i>Vedas</i> can perfectly describe the Supreme Truth, since the <i>Vedas</i> themselves disclaim the possibility that the Truth can be expressed by words. But through indirect reference the Vedic sound does serve as evidence of the Supreme Truth, since without the existence of that Supreme Truth the various restrictions found in the <i>Vedas</i> would have no ultimate purpose.</p>	<p>SB 11.3.45 If an ignorant person who has not conquered the material senses does not adhere to the Vedic injunctions, certainly he will engage in sinful and irreligious activities. Thus his reward will be repeated birth and death.</p>
<p>SB 11.3.37 Originally one, the Absolute, Brahman, comes to be known as threefold, manifesting itself as the three modes of material nature—goodness, passion and ignorance. Brahman further expands its potency, and thus the power to act and the power of consciousness become manifest, along with the false ego, which covers the identity</p>	<p>SB 11.3.46 By executing without attachment the regulated activities prescribed in the <i>Vedas</i>, offering the results of such work to the Supreme Lord, one attains the perfection of freedom from the bondage of material work. The material fruitive results offered in the revealed scriptures are not the actual goal of Vedic knowledge, but are meant for</p>

stimulating the interest of the performer.
SB 11.3.47 One who desires to quickly cut the knot of false ego, which binds the spirit soul, should worship the Supreme Lord, Keśava, by the regulations found in Vedic literatures such as the <i>tantras</i> .
SB 11.3.48 Having obtained the mercy of his spiritual master, who reveals to the disciple the injunctions of Vedic scriptures, the devotee should worship the Supreme Personality of Godhead in the particular personal form of the Lord the devotee finds most attractive.
SB 11.3.49 After cleansing oneself, purifying the body by <i>prāṇāyāma</i> , <i>bhūta-śuddhi</i> and other processes, and marking the body with sacred <i>tilaka</i> for protection, one should sit in front of the Deity and worship the Supreme Personality of Godhead.
SB 11.3.50, SB 11.3.51, SB 11.3.50-51 The devotee should gather whatever ingredients for worshipping the Deity are available, make ready the offerings, the ground, his mind and the Deity, sprinkle his sitting place with water for purification and prepare the bathing water and other paraphernalia. The devotee should then place the Deity in His proper place, both physically and within his own mind, concentrate his attention, and mark the Deity's heart and other parts of the body with <i>tilaka</i> . Then he should offer worship with the appropriate <i>mantra</i> .
SB 11.3.52, SB 11.3.53, SB 11.3.52-53 One should worship the Deity along with each of the limbs of His transcendental body, His weapons such as the Sudarśana cakra, His other bodily features and His personal associates. One should worship each of these transcendental aspects of the Lord by its own <i>mantra</i> and with offerings of water to wash the feet, scented water, water to wash the mouth, water for bathing, fine clothing and ornaments, fragrant oils, valuable necklaces, unbroken barleycorns, flower garlands, incense and lamps. Having thus completed the worship in all its aspects in accordance with the prescribed regulations, one should then honor the Deity of Lord Hari with prayers and offer obeisances to Him by bowing down.
SB 11.3.54 The worshiper should become fully absorbed in meditating upon himself as an eternal servant of the Lord and should thus perfectly worship the Deity, remembering that the Deity is also situated within his heart. Then he should take the remnants of the Deity's paraphernalia, such as flower garlands, upon his head and respectfully put the Deity back in His own place, thus concluding the worship.
SB 11.3.55 Thus the worshiper of the Supreme Lord should recognize that the Personality of Godhead is all-pervading and should worship Him through His presence in fire, the sun, water and other elements, in the heart of the guest one receives in one's home, and also in one's own heart. In this way the worshiper will very soon achieve liberation.
SB 11.4: Drumila Explains the Incarnations of Godhead to King Nimi
SB 11.4.1 King Nimi said: The Supreme Personality of Godhead descends into the material world by His internal potency and according to His own desire. Therefore, please tell us about the various pastimes Lord Hari has performed in the past, is performing now and will perform in this world in the future in His various incarnations.
SB 11.4.2 Śrī Drumila said: Anyone trying to enumerate or describe fully the unlimited qualities of the unlimited Supreme Lord has the intelligence of a foolish child. Even if a great genius could somehow or other, after a time-consuming endeavor, count all the particles of dust on the surface of the earth, such a genius could never count the attractive qualities of the Personality of Godhead, who is the reservoir of all potencies.
SB 11.4.3 When the primeval Lord Nārāyaṇa created His universal body out of the five elements produced from Himself and then entered within that universal body by His own plenary portion, He thus became known as the Puruṣa.
SB 11.4.4 Within His body are elaborately arranged the three planetary systems of this universe. His transcendental senses generate the knowledge-acquiring and active senses of all embodied beings. His consciousness generates conditioned knowledge, and His powerful breathing produces the bodily strength, sensory power and conditioned activities of the embodied souls. He is the prime mover,

through the agency of the material modes of goodness, passion and ignorance. And thus the universe is created, maintained and annihilated.
SB 11.4.5 In the beginning, the original Supreme Personality manifested the form of Brahmā through the material mode of passion in order to create this universe. The Lord manifested His form as Viṣṇu, the Lord of sacrifice and protector of the twice-born <i>brāhmaṇas</i> and their religious duties, to maintain the universe. And when the universe is to be annihilated the same Supreme Lord employs the material mode of ignorance and manifests the form of Rudra. The created living beings are thus always subject to the forces of creation, maintenance and destruction.
SB 11.4.6 Nara-Nārāyaṇa Ṛṣi, who is perfectly peaceful and is the best of sages, was born as the son of Dharma and his wife Mūrti, the daughter of Dakṣa. Nara-Nārāyaṇa Ṛṣi taught the devotional service of the Lord, by which material work ceases, and He Himself perfectly practiced this knowledge. He is living even today, His lotus feet served by the greatest of saintly persons.
SB 11.4.7 King Indra became fearful, thinking that Nara-Nārāyaṇa Ṛṣi would become very powerful by His severe penances and seize Indra's heavenly kingdom. Thus Indra, not knowing the transcendental glories of the incarnation of the Lord, sent Cupid and his associates to the Lord's residence in Badarikāśrama. As the charming breezes of spring created a most sensuous atmosphere, Cupid himself attacked the Lord with arrows in the form of the irresistible glances of beautiful women.
SB 11.4.8 The primeval Lord, understanding the offense committed by Indra, did not become proud. Instead He spoke laughingly as follows to Cupid and his followers, who were trembling before Him: "Do not fear, O mighty Madana, O wind-god and wives of the demigods. Rather, please accept these gifts I am offering you and kindly sanctify My <i>āśrama</i> by your presence."
SB 11.4.9 My dear King Nimi, when Nara-Nārāyaṇa Ṛṣi thus spoke, eradicating the fear of the demigods, they bowed their heads with shame and addressed the Lord as follows, to invoke His compassion: Our dear Lord, You are always transcendental, beyond the reach of illusion, and therefore You are forever changeless. Your causeless compassion toward us, despite our great offense, is not at all unusual in You, since innumerable great sages who are self-satisfied and free from anger and false pride bow down humbly at Your lotus feet.
SB 11.4.10 The demigods place many obstacles on the path of those who worship You to transcend the temporary abodes of the demigods and reach Your supreme abode. Those who offer the demigods their assigned shares in sacrificial performances encounter no such obstacles. But because You are the direct protector of Your devotee, he is able to step over the head of whatever obstacle the demigods place before him.
SB 11.4.11 Some men practice severe penances to cross beyond our influence, which is like an immeasurable ocean with endless waves of hunger, thirst, heat, cold and the other conditions brought about by the passing of time, such as the sensuous wind and the urges of the tongue and sex organs. Nevertheless, although crossing this ocean of sense gratification through severe penances, such persons foolishly drown in a cow's hoofprint when conquered by useless anger. Thus they exhaust the benefit of their difficult austerities in vain.
SB 11.4.12 While the demigods were thus praising the Supreme Lord, the all-powerful Lord suddenly manifested before their eyes many women, who were astonishingly gorgeous, decorated with fine clothes and ornaments, and all faithfully engaging in the Lord's service.
SB 11.4.13 When the followers of the demigods gazed upon the fascinating mystic beauty of the women created by Nara-Nārāyaṇa Ṛṣi and smelled the fragrance of their bodies, the minds of these followers became bewildered. Indeed, upon seeing the beauty and magnificence of such women, the representatives of the demigods were completely diminished in their own opulence.
SB 11.4.14 The Supreme Lord of lords then smiled slightly and told the representatives of heaven, who were bowing down before Him, "Please choose one of these women, whomever you find suitable for you. She will become the ornament of the heavenly planets."
SB 11.4.15 Vibrating the sacred syllable <i>om</i> , the servants of the demigods

selected Urvaṣī, the best of the Apsarās. Placing her in front of them out of respect, they returned to the heavenly planets.	worship or intentionally disrespect the Personality of Godhead, who is the source of their own creation, they will fall down from their position into a hellish state of life.
SB 11.4.16 The servants of the demigods reached the assembly of Indra, and thus, while all the residents of the three heavens listened, they explained to Indra the supreme power of Nārāyaṇa. When Indra heard of Nara-Nārāyaṇa Ṛṣi and became aware of his offense, he was both frightened and astonished.	SB 11.5.4 There are many persons who have little opportunity to take part in discussions about the Supreme Personality of Godhead, Hari, and thus it is difficult for them to chant His infallible glories. Persons such as women, <i>sūdras</i> and other fallen classes always deserve the mercy of great personalities like yourself.
SB 11.4.17 The infallible Supreme Personality of Godhead, Viṣṇu, has descended into this world by His various partial incarnations such as Lord Haṁsa [the swan], Datātreyā, the four Kumāras and our own father, the mighty Ṛṣabhadeva. By such incarnations, the Lord teaches the science of self-realization for the benefit of the whole universe. In His appearance as Hayagrīva He killed the demon Madhu and thus brought the <i>Vedas</i> back from the hellish planet Pātālaloka.	SB 11.5.5 On the other hand, <i>brāhmaṇas</i> , members of the royal order and <i>vaiśyas</i> , even after being allowed to approach the lotus feet of the Supreme Lord, Hari, by receiving the second birth of Vedic initiation, can become bewildered and adopt various materialistic philosophies.
SB 11.4.18 In His appearance as a fish, the Lord protected Satyavrata Manu, the earth and her valuable herbs. He protected them from the waters of annihilation. As a boar, the Lord killed Hiranyākṣa, the son of Diti, while delivering the earth from the universal waters. And as a tortoise, He lifted Mandara Mountain on His back so that nectar could be churned from the ocean. The Lord saved the surrendered king of the elephants, Gajendra, who was suffering terrible distress from the grips of a crocodile.	SB 11.5.6 Ignorant of the art of work, such arrogantly proud fools, enchanted and enlivened by the sweet words of the <i>Vedas</i> , pose as learned authorities and offer flattering entreaties to the demigods.
SB 11.4.19 The Lord also delivered the tiny ascetic sages called the Vāḷakhilyas when they fell into the water in a cow's hoofprint and Indra was laughing at them. The Lord then saved Indra when Indra was covered by darkness due to the sinful reaction for killing Vṛtrāsura. When the wives of the demigods were trapped in the palace of the demons without any shelter, the Lord saved them. In His incarnation as Nṛsinha, the Lord killed Hiranyakaśipu, the king of demons, to free the saintly devotees from fear.	SB 11.5.7 Due to the influence of the mode of passion, the materialistic followers of the <i>Vedas</i> become subject to violent desires and are excessively lusty. Their anger is like that of a snake. Deceitful, overly proud, and sinful in their behavior, they mock the devotees who are dear to Lord Acyuta.
SB 11.4.20 The Supreme Lord regularly takes advantage of the wars between the demons and demigods to kill the leaders of the demons. The Lord thus encourages the demigods by protecting the universe through His various incarnations during the reigns of each Manu. The Lord also appeared as Vāmana and took the earth away from Bali Mahārāja on the plea of begging three steps of land. The Lord then returned the entire world to the sons of Aditi.	SB 11.5.8 The materialistic followers of Vedic rituals, giving up the worship of the Lord, instead practically worship their wives, and thus their homes become dedicated to sex life. Such materialistic householders encourage one another in such whimsical behavior. Understanding ritualistic sacrifice as a necessary item for bodily maintenance, they perform unauthorized ceremonies in which there is no distribution of foodstuffs or charity to the <i>brāhmaṇas</i> and other respectable persons. Instead, they cruelly slaughter animals such as goats without any understanding of the dark consequences of their activities.
SB 11.4.21 Lord Paraśurāma appeared in the family of Bhr̥gu as a fire that burned to ashes the dynasty of Haihaya. Thus Lord Paraśurāma rid the earth of all <i>kṣatriyas</i> twenty-one times. The same Lord appeared as Rāmacandra, the husband of Sītādevī, and thus He killed the ten-headed Rāvaṇa, along with all the soldiers of Laṅkā. May that Śrī Rāma, whose glories destroy the contamination of the world, be always victorious.	SB 11.5.9 The intelligence of cruel-minded persons is blinded by false pride based on great wealth, opulence, prestigious family connections, education, renunciation, personal beauty, physical strength and successful performance of Vedic rituals. Being intoxicated with this false pride, such cruel persons blaspheme the Supreme Personality of Godhead and His devotees.
SB 11.4.22 To diminish the burden of the earth, the unborn Lord will take birth in the Yadu dynasty and perform feats impossible even for the demigods. Propounding speculative philosophy, the Lord, as Buddha, will bewilder the unworthy performers of Vedic sacrifices. And as Kalki the Lord will kill all the low-class men posing as rulers at the end of the age of Kali.	SB 11.5.10 The Personality of Godhead is eternally situated within the heart of every embodied being; still the Lord remains situated apart, just as the sky, which is all-pervading, does not mix with any material object. Thus the Lord is the supreme worshipable object and the absolute controller of everything. He is elaborately glorified in the Vedic literature, but those who are bereft of intelligence do not like to hear about Him. They prefer to waste their time discussing their own mental concoctions, which inevitably deal with gross material sense gratification such as sex life and meat-eating.
SB 11.4.23 O mighty-armed King, there are innumerable appearances and activities of the Supreme Lord of the universe similar to those I have already mentioned. In fact, the glories of the Supreme Lord are unlimited.	SB 11.5.11 In this material world the conditioned soul is always inclined to sex, meat-eating and intoxication. Therefore religious scriptures never actually encourage such activities. Although the scriptural injunctions provide for sex through sacred marriage, for meat-eating through sacrificial offerings and for intoxication through the acceptance of ritual cups of wine, such ceremonies are meant for the ultimate purpose of renunciation.
SB 11.5: Nārada Concludes His Teachings to Vasudeva	SB 11.5.12 The only proper fruit of acquired wealth is religiosity, on the basis of which one can acquire a philosophical understanding of life that eventually matures into direct perception of the Absolute Truth and thus liberation from all suffering. Materialistic persons, however, utilize their wealth simply for the advancement of their family situation. They fail to see that insurmountable death will soon destroy the frail material body.
SB 11.5.1 King Nimi further inquired: My dear Yogendras, all of you are most perfect in knowledge of the science of the self. Therefore, kindly explain to me the destination of those who for the most part never worship the Supreme Personality of Godhead, Hari, who are unable to quench their material desires and who are not in control of their own selves.	SB 11.5.13 According to the Vedic injunctions, when wine is offered in sacrificial ceremonies it is later to be consumed by smelling, and not by drinking. Similarly, the sacrificial offering of animals is permitted, but there is no provision for wide-scale animal slaughter. Religious sex life is also permitted, but only in marriage for begetting children, and not for sensuous exploitation of the body. Unfortunately, however, the less intelligent materialists cannot understand that their duties in life should be performed purely on the spiritual platform.
SB 11.5.2 Śrī Camasa said: Each of the four social orders, headed by the <i>brāhmaṇas</i> , was born through different combinations of the modes of nature, from the face, arms, thighs and feet of the Supreme Lord in His universal form. Thus the four spiritual orders were also generated.	SB 11.5.14 Those sinful persons who are ignorant of actual religious principles,
SB 11.5.3 If any of the members of the four <i>varṇas</i> and four <i>āśramas</i> fail to	

yet consider themselves to be completely pious, without compunction commit violence against innocent animals who are fully trusting in them. In their next lives, such sinful persons will be eaten by the same creatures they have killed in this world.
SB 11.5.15 The conditioned souls become completely bound in affection to their own corpse-like material bodies and their relatives and paraphernalia. In such a proud and foolish condition, the conditioned souls envy other living entities as well as the Supreme Personality of Godhead, Hari, who resides in the heart of all beings. Thus enviously offending others, the conditioned souls gradually fall down into hell.
SB 11.5.16 Those who have not achieved knowledge of the Absolute Truth, yet who are still beyond the darkness of complete ignorance, generally follow the threefold path of pious material life, namely religiosity, economic development and sense gratification. Not having time to reflect on any higher purpose, they become the killers of their own soul.
SB 11.5.17 The killers of the soul are never peaceful, because they consider that human intelligence is ultimately meant for expanding material life. Thus neglecting their real, spiritual duties, they are always in distress. They are filled with great hopes and dreams, but unfortunately these are always destroyed by the inevitable march of time.
SB 11.5.18 Those who have turned away from the Supreme Lord, Vāsudeva, being under the spell of the Lord's illusory energy, are eventually forced to give up their so-called homes, children, friends, wives and lovers, which were all created by the illusory potency of the Supreme Lord, and enter against their will into the darkest regions of the universe.
SB 11.5.19 King Nimi inquired: In what colors and forms does the Supreme Personality of Godhead appear in each of the different ages, and with what names and by what types of regulative principles is the Lord worshiped in human society?
SB 11.5.20 Śrī Karabhājana replied: In each of the four yugas, or ages—Kṛta, Tretā, Dvāpara and Kali—Lord Keśava appears with various complexions, names and forms and is thus worshiped by various processes.
SB 11.5.21 In Satya-yuga the Lord is white and four-armed, has matted locks and wears a garment of tree bark. He carries a black deerskin, a sacred thread, prayer beads and the rod and waterpot of a <i>brahmacārī</i> .
SB 11.5.22 People in Satya-yuga are peaceful, nonenvious, friendly to every creature and steady in all situations. They worship the Supreme Personality by austere meditation and by internal and external sense control.
SB 11.5.23 In Satya-yuga the Lord is glorified by the names Harṁsa, Suparṇa, Vaikuṅṭha, Dharma, Yogeśvara, Amala, Īsvara, Puruṣa, Avyakta and Paramātmā.
SB 11.5.24 In Tretā-yuga the Lord appears with a red complexion. He has four arms, golden hair, and wears a triple belt representing initiation into each of the three <i>Vedas</i> . Embodying the knowledge of worship by sacrificial performance, which is contained in the Rg, Sāma and Yajur <i>Vedas</i> , His symbols are the ladle, spoon and other implements of sacrifice.
SB 11.5.25 In Tretā-yuga, those members of human society who are fixed in religiosity and are sincerely interested in achieving the Absolute Truth worship Lord Hari, who contains within Himself all the demigods. The Lord is worshiped by the rituals of sacrifice taught in the three <i>Vedas</i> .
SB 11.5.26 In Tretā-yuga the Lord is glorified by the names Viṣṇu, Yajña, Prśnigarbha, Sarvadeva, Urukrama, Vṛṣākapi, Jayanta and Urugāya.
SB 11.5.27 In Dvāpara-yuga the Supreme Personality of Godhead appears with a dark blue complexion, wearing yellow garments. The Lord's transcendental body is marked in this incarnation with Śrīvatsa and other distinctive ornaments, and He manifests His personal weapons.
SB 11.5.28

My dear King, in Dvāpara-yuga men who desire to know the Supreme Personality of Godhead, who is the supreme enjoyer, worship Him in the mood of honoring a great king, following the prescriptions of both the <i>Vedas</i> and <i>tantras</i> .
SB 11.5.29, SB 11.5.30, SB 11.5.29-30 "Obeisances to You, O Supreme Lord Vāsudeva, and to Your forms of Saṅkarṣaṇa, Pradyumna and Aniruddha. O Supreme Personality of Godhead, all obeisances unto You. O Lord Nārāyaṇa Ṛṣi, O creator of the universe, best of personalities, master of this cosmos and original form of the universe, O Supersoul of all created entities, all homage unto You."
SB 11.5.31 O King, in this way people in Dvāpara-yuga glorified the Lord of the universe. In Kali-yuga also people worship the Supreme Personality of Godhead by following various regulations of the revealed scriptures. Now kindly hear of this from me.
SB 11.5.32 In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.
SB 11.5.33 My dear Lord, You are the Mahā-puruṣa, the Supreme Personality of Godhead, and I worship Your lotus feet, which are the only eternal object of meditation. Those feet destroy the embarrassing conditions of material life and freely award the greatest desire of the soul, the attainment of pure love of Godhead. My dear Lord, Your lotus feet are the shelter of all holy places and of all saintly authorities in the line of devotional service and are honored by powerful demigods like Lord Śiva and Lord Brahmā. My Lord, You are so kind that You willingly protect all those who simply bow down to You with respect, and thus You mercifully relieve all the distress of Your servants. In conclusion, my Lord, Your lotus feet are actually the suitable boat for crossing over the ocean of birth and death, and therefore even Lord Brahmā and Lord Śiva seek shelter at Your lotus feet."
SB 11.5.34 O Mahā-puruṣa, I worship Your lotus feet. You gave up the association of the goddess of fortune and all her opulence, which is most difficult to renounce and is hankered after by even the great demigods. Being the most faithful follower of the path of religion, You thus left for the forest in obedience to a brāhmaṇa's curse. Out of sheer mercifulness You chased after the fallen conditioned souls, who are always in pursuit of the false enjoyment of illusion, and at the same time engaged in searching out Your own desired object, Lord Śyāmasundara.
SB 11.5.35 Thus, O King, the Supreme Lord Hari is the giver of all desirable benefits of life. Intelligent human beings worship the particular forms and names that the Lord manifests in different ages.
SB 11.5.36 Those who are actually advanced in knowledge are able to appreciate the essential value of this age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can easily be achieved by the performance of <i>saṅkīrtana</i> .
SB 11.5.37 Indeed, there is no higher possible gain for embodied souls forced to wander throughout the material world than the Supreme Lord's <i>saṅkīrtana</i> movement, by which one can attain the supreme peace and free oneself from the cycle of repeated birth and death.
SB 11.5.38, SB 11.5.39, SB 11.5.40, SB 11.5.38-40 My dear King, the inhabitants of Satya-yuga and other ages eagerly desire to take birth in this age of Kali, since in this age there will be many devotees of the Supreme Lord, Nārāyaṇa. These devotees will appear in various places but will be especially numerous in South India. O master of men, in the age of Kali those persons who drink the waters of the holy rivers of Dravīda-deśa, such as the Tāmraparṇī, Kṛtamālā, Payasvīnī, the extremely pious Kāverī and the Praticī Mahānadī, will almost all be purehearted devotees of the Supreme Personality of Godhead, Vāsudeva.
SB 11.5.41 O King, one who has given up all material duties and has taken full shelter of the lotus feet of Mukunda, who offers shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind or even one's forefathers who have passed away. Since all such classes of living entities are part and parcel of the Supreme Lord, one who has surrendered to the Lord's service has no need to serve such persons separately.
SB 11.5.42 One who has thus given up all other engagements and has taken full

shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to the Lord. Indeed, if such a surrendered soul accidentally commits some sinful activity, the Supreme Personality of Godhead, who is seated within everyone's heart, immediately takes away the reaction to such sin.
SB 11.5.43 Nārada Muni said: Having thus heard the science of devotional service, Nimi, the King of Mithilā, felt extremely satisfied and, along with the sacrificial priests, offered respectful worship to the sagacious sons of Jayantī.
SB 11.5.44 The perfect sages then disappeared before the eyes of everyone present. King Nimi faithfully practiced the principles of spiritual life he had learned from them, and thus he achieved the supreme goal of life.
SB 11.5.45 O greatly fortunate Vasudeva, simply apply with faith these principles of devotional service which you have heard, and thus, being free from material association, you will attain the Supreme.
SB 11.5.46 Indeed, the whole world has become filled with the glories of you and your good wife because the Supreme Personality of Godhead, Lord Hari, has taken the position of your son.
SB 11.5.47 My dear Vasudeva, you and your good wife Devakī have manifested great transcendental love for Kṛṣṇa, accepting Him as your son. Indeed, you are always seeing the Lord, embracing Him, speaking with Him, resting with Him, sitting together with Him and taking your meals with Him. By such affectionate and intimate association with the Lord, undoubtedly both of you have completely purified your hearts. In other words, you are already perfect.
SB 11.5.48 Inimical kings like Śisupāla, Pauṇḍraka and Śālva were always thinking about Lord Kṛṣṇa. Even while they were lying down, sitting or engaging in other activities, they enviously meditated upon the bodily movements of the Lord, His sporting pastimes, His loving glances upon His devotees, and other attractive features displayed by the Lord. Being thus always absorbed in Kṛṣṇa, they achieved spiritual liberation in the Lord's own abode. What then can be said of the benedictions offered to those who constantly fix their minds on Lord Kṛṣṇa in a favorable, loving mood?
SB 11.5.49 Do not think of Kṛṣṇa as an ordinary child, because He is the Supreme Personality of Godhead, inexhaustible and the Soul of all beings. The Lord has concealed His inconceivable opulences and is thus outwardly appearing to be an ordinary human being.
SB 11.5.50 The Supreme Personality of Godhead descended to kill the demonic kings who were the burden of the earth and to protect the saintly devotees. However, both the demons and the devotees are awarded liberation by the Lord's mercy. Thus, His transcendental fame has spread throughout the universe.
SB 11.5.51 Śrī Śukadeva Gosvāmī continued: Having heard this narration, the greatly fortunate Vasudeva was completely struck with wonder. Thus he and his most blessed wife Devakī gave up all illusion and anxiety that had entered their hearts.
SB 11.5.52 Anyone who meditates on this pious historical narration with fixed attention will purify himself of all contamination in this very life and thus achieve the highest spiritual perfection.
SB 11.6: The Yadu Dynasty Retires to Prabhāsa
SB 11.6.1 Śrī Śukadeva Gosvāmī said: Lord Brahmā then set off for Dvārakā, accompanied by his own sons as well as by the demigods and the great Prajāpatis. Lord Śiva, the bestower of auspiciousness to all living beings, also went, surrounded by many ghostly creatures.
SB 11.6.2, SB 11.6.3, SB 11.6.4, SB 11.6.2-4 The powerful Lord Indra, along with the Maruts, Ādityas, Vasus, Aśvinīs, Rbhus, Aṅgirās, Rudras, Viśvedevas, Sādhyas, Gandharvas, Apsarās, Nāgas, Siddhas, Cāraṇas, Guhyakas, the great sages and forefathers and the Vidyādhara and Kinnaras, arrived at the city of Dvārakā, hoping to see Lord Kṛṣṇa. By His transcendental form, Kṛṣṇa, the Supreme Lord, enchanted all human beings and spread His own fame throughout the worlds. The Lord's glories destroy all contamination within the universe.
SB 11.6.5 In that resplendent city of Dvārakā, rich with all superior opulences, the demigods beheld with unsatiated eyes the wonderful form of Śrī

Kṛṣṇa.
SB 11.6.6 The demigods covered the Supreme Lord of the universe with flower garlands brought from the gardens of heaven. Then they praised Him, the best of the Yadu dynasty, with statements containing charming words and ideas.
SB 11.6.7 The demigods began to speak: Our dear Lord, advanced mystic yogis, striving for liberation from the severe bondage of material work, meditate with great devotion upon Your lotus feet within their hearts. Dedicating our intelligence, senses, vital air, mind and power of speech to Your Lordship, we demigods bow down at Your lotus feet.
SB 11.6.8 O unconquerable Lord, You engage Your illusory energy, composed of three modes, to unleash, maintain and devastate the inconceivable manifest cosmos, all within Your own self. As the supreme superintendent of <i>māyā</i> , You appear to be situated in the interaction of the modes of nature; however, You are never affected by material activities. In fact, You are directly engaged in Your own eternal, spiritual bliss, and thus You cannot be accused of any material infection.
SB 11.6.9 O greatest of all, those whose consciousness is polluted by illusion cannot purify themselves merely by ordinary worship, study of the <i>Vedas</i> , charity, austerity and ritual activities. Our Lord, those pure souls who have developed a powerful transcendental faith in Your glories achieve a purified state of existence that can never be attained by those lacking such faith.
SB 11.6.10 Great sages, desiring the highest benefit in life, always cherish Your lotus feet within their hearts, which are melted by love for You. Similarly, Your self-controlled devotees, desiring to cross beyond the material kingdom of heaven to achieve opulence equal to Yours, worship Your lotus feet in the morning, at noon and in the evening. Thus, they meditate upon Your Lordship in Your quadruple expansion. Your lotus feet are just like a blazing fire that burns to ashes all the inauspicious desires for material sense gratification.
SB 11.6.11 Those about to offer oblations into the fire of sacrifice in accordance with the <i>Rg</i> , <i>Yajur</i> and <i>Sāma Vedas</i> meditate on Your lotus feet. Similarly, the practitioners of transcendental <i>yoga</i> meditate upon Your lotus feet, hoping for knowledge about Your divine mystic potency, and the most elevated pure devotees perfectly worship Your lotus feet, desiring to cross beyond Your illusory potency.
SB 11.6.12 O almighty Lord, You are so kind to Your servants that You have accepted the withered flower garland that we have placed on Your chest. Since the goddess of fortune makes her abode on Your transcendental chest, she will undoubtedly become agitated, like a jealous co-wife, upon seeing our offering also dwelling there. Yet You are so merciful that You neglect Your eternal consort Lakṣmī and accept our offering as most excellent worship. O merciful Lord, may Your lotus feet always act as a blazing fire to consume the inauspicious desires within our hearts.
SB 11.6.13 O omnipotent Lord, in Your incarnation as Trivikrama, You raised Your leg like a flagpole to break the shell of the universe, allowing the holy Ganges to flow down, like a banner of victory, in three branches throughout the three planetary systems. By three mighty steps of Your lotus feet, Your Lordship captured Bali Mahārāja, along with his universal kingdom. Your lotus feet inspire fear in the demons by driving them down to hell and fearlessness among Your devotees by elevating them to the perfection of heavenly life. We are sincerely trying to worship You, our Lord; therefore may Your lotus feet kindly free us from all of our sinful reactions.
SB 11.6.14 You are the Supreme Personality of Godhead, the transcendental entity who is superior to both material nature and the enjoyer of nature. May Your lotus feet bestow transcendental pleasure upon us. All of the great demigods, beginning with Brahmā, are embodied living entities. Struggling painfully with one another under the strict control of Your time factor, they are just like bulls dragged by ropes tied through their pierced noses.
SB 11.6.15 You are the cause of the creation, maintenance and destruction of this universe. As time, You regulate the subtle and manifest states of material nature and control every living being. As the threefold wheel of time You diminish all things by Your imperceptible actions, and thus You are the Supreme Personality of Godhead.
SB 11.6.16

My dear Lord, the original *puṛuṣa-avatāra*, Mahā-Viṣṇu, acquires His creative potency from You. Thus with infallible energy He impregnates material nature, producing the *mahat-tattva*. Then the *mahat-tattva*, the amalgamated material energy, endowed with the potency of the Lord, produces from itself the primeval golden egg of the universe, which is covered by various layers of material elements.

SB 11.6.17

O Lord, You are the supreme creator of this universe and the ultimate controller of all moving and nonmoving living entities. You are Hṛṣīkeṣa, the supreme controller of all sensory activity, and thus You never become contaminated or entangled in the course of Your supervision of the infinite sensory activities within the material creation. On the other hand, other living entities, even *yogīs* and philosophers, are disturbed and frightened simply by remembering the material objects that they have supposedly renounced in their pursuit of enlightenment.

SB 11.6.18

My Lord, You are living with sixteen thousand exquisitely beautiful, aristocratic wives. By their irresistible coy and smiling glances and by their lovely arching eyebrows, they send You messages of eager conjugal love. But they are completely unable to disturb the mind and senses of Your Lordship.

SB 11.6.19

The nectar-bearing rivers of discussions about You, and also the holy rivers generated from the bathing of Your lotus feet, are able to destroy all contamination within the three worlds. Those who are striving for purification associate with the holy narrations of Your glories by hearing them with their ears, and they associate with the holy rivers flowing from Your lotus feet by physically bathing in them.

SB 11.6.20

Śrī Śukadeva Gosvāmī continued: After Brahmā, along with Lord Śiva and the other demigods, thus offered prayers to the Supreme Lord, Govinda, Lord Brahmā situated himself in the sky and addressed the Lord as follows.

SB 11.6.21

Lord Brahmā said: My dear Lord, previously we requested You to remove the burden of the earth. O unlimited Personality of Godhead, that request has certainly been fulfilled.

SB 11.6.22

My Lord, You have reestablished the principles of religion among pious men who are always firmly bound to the truth. You have also distributed Your glories all over the world, and thus the whole world can be purified by hearing about You.

SB 11.6.23

Descending into the dynasty of King Yadu, You have manifested Your unique transcendental form, and for the benefit of the entire universe You have executed magnanimous transcendental activities.

SB 11.6.24

My dear Lord, those pious and saintly persons who in the age of Kali hear about Your transcendental activities and also glorify them will easily cross over the darkness of the age.

SB 11.6.25

O Supreme Personality of Godhead, O my Lord, You have descended into the Yadu dynasty, and thus You have spent one hundred twenty-five autumns with Your devotees.

SB 11.6.26, SB 11.6.27, SB 11.6.26-27

My dear Lord, there is nothing remaining at this time for Your Lordship to do on behalf of the demigods. You have already withdrawn Your dynasty by the curse of the *brāhmaṇas*. O Lord, You are the basis of everything, and if You so desire, kindly return now to Your own abode in the spiritual world. At the same time, we humbly beg that You always protect us. We are Your humble servants, and on Your behalf we are managing the universal situation. We, along with our planets and followers, require Your constant protection.

SB 11.6.28

The Supreme Lord said: O lord of the demigods, Brahmā, I understand your prayers and request. Having removed the burden of the earth, I have executed everything that was required on your behalf.

SB 11.6.29

That very Yādava dynasty in which I appeared became greatly magnified in opulence, especially in their physical strength and courage, to the extent that they threatened to devour the whole world. Therefore I have stopped them, just as the shore holds back the great ocean.

SB 11.6.30

If I were to leave this world without withdrawing the overly proud

members of the Yadu dynasty, the whole world would be destroyed by the deluge of their unlimited expansion.

SB 11.6.31

Now due to the *brāhmaṇas'* curse, the annihilation of My family has already begun. O sinless Brahmā, when this annihilation is finished and I am enroute to Vaikuntha, I will pay a small visit to your abode.

SB 11.6.32

Śrī Śukadeva Gosvāmī said: Thus addressed by the Lord of the universe, the self-born Brahmā fell down in obeisances at the lotus feet of the Lord. Surrounded by all the demigods, the great Brahmā then returned to his personal abode.

SB 11.6.33

Thereafter, the Personality of Godhead observed that tremendous disturbances were taking place in the holy city of Dvārakā. Thus the Lord spoke to the assembled senior members of the Yadu dynasty as follows.

SB 11.6.34

The Supreme Personality of Godhead said: Our dynasty has been cursed by the *brāhmaṇas*. Such a curse is impossible to counteract, and thus great disturbances are appearing everywhere around us.

SB 11.6.35

My dear respected elders, we must not remain any longer in this place if we wish to keep our lives intact. Let us go this very day to the most pious place Prabhāsa. We have no time to delay.

SB 11.6.36

Once, the moon was afflicted with consumption because of the curse of Dakṣa, but just by taking bath at Prabhāsa-kṣetra, the moon was immediately freed from his sinful reaction and again resumed the waxing of his phases.

SB 11.6.37, SB 11.6.38, SB 11.6.37-38

By bathing at Prabhāsa-kṣetra, by offering sacrifice there to placate the forefathers and demigods, by feeding the worshipable *brāhmaṇas* with various delicious foodstuffs and by bestowing opulent gifts upon them as the most suitable candidates for charity, we will certainly cross over these terrible dangers through such acts of charity, just as one can cross over a great ocean in a suitable boat.

SB 11.6.39

Śukadeva Gosvāmī said: O favorite son of the Kurus, thus advised by the Personality of Godhead, the Yādavas made up their minds to go to that holy place, Prabhāsa-kṣetra, and thus yoked their horses to their chariots.

SB 11.6.40, SB 11.6.41, SB 11.6.40-41

My dear King, Uddhava was a constantly faithful follower of Lord Kṛṣṇa. Upon seeing the imminent departure of the Yādavas, hearing from them of the Lord's instructions and taking note of the fearful omens, he approached the Personality of Godhead in a private place. He bowed down with his head at the lotus feet of the supreme controller of the universe and with folded hands addressed Him as follows.

SB 11.6.42

Śrī Uddhava said: O my Lord, O supreme God among all the demigods, real piety is invoked simply by hearing and chanting Your transcendental glories. My Lord, it appears that You will now withdraw Your dynasty, and thus You Yourself will finally give up Your pastimes within this universe. You are the supreme controller and the master of all mystic power. But although You are fully capable of counteracting the *brāhmaṇas'* curse against Your dynasty, You are not doing so, and Your disappearance is imminent.

SB 11.6.43

O Lord Keśava, my dear master, I cannot tolerate giving up Your lotus feet even for a fraction of a moment. I urge You to take me along with You to Your own abode.

SB 11.6.44

O my dear Kṛṣṇa, Your pastimes are supremely auspicious for mankind and are an intoxicating beverage for the ears. Tasting such pastimes, people forget their desires for other things.

SB 11.6.45

My dear Lord, You are the Supreme Soul, and thus You are most dear to us. We are Your devotees, and how can we possibly reject You or live without You even for a moment? Whether we are lying down, sitting, walking, standing, bathing, enjoying recreation, eating or doing anything else, we are constantly engaged in Your service.

SB 11.6.46

Simply by decorating ourselves with the garlands, fragrant oils, clothes and ornaments that You have already enjoyed, and by eating the remnants of Your meals, we, Your servants, will indeed conquer Your illusory energy.

SB 11.6.47

Naked sages who seriously endeavor in spiritual practice, who have raised their semen upward, who are peaceful and sinless members of

the renounced order, attain the spiritual abode called Brahman. SB 11.6.48, SB 11.6.49, SB 11.6.48-49 O greatest of mystics, although we are conditioned souls wandering on the path of fruitive work, we will certainly cross beyond the darkness of this material world simply by hearing about Your Lordship in the association of Your devotees. Thus we are always remembering and glorifying the wonderful things You do and the wonderful things You say. We ecstatically recall Your amorous pastimes with Your confidential conjugal devotees and how You boldly smile and move about while engaged in such youthful pastimes. My dear Lord, Your loving pastimes are bewilderingly similar to the activities of ordinary people within this material world.
SB 11.6.50 Śukadeva Gosvāmi said: O King Parīkṣit, thus addressed, the Supreme Personality of Godhead, Kṛṣṇa, the son of Devakī, began to reply confidentially to His dear, unalloyed servant Uddhava.
SB 11.7: Lord Kṛṣṇa Instructs Uddhava
SB 11.7.1 The Supreme Personality of Godhead said: O greatly fortunate Uddhava, you have accurately revealed My desire to withdraw the Yadu dynasty from the earth and return to My own abode in Vaikuṅṭha. Thus Lord Brahmā, Lord Śiva and all other planetary rulers are now praying for Me to resume My residence in Vaikuṅṭha.
SB 11.7.2 Answering the prayer of Lord Brahmā, I descended within this world along with My plenary portion, Lord Baladeva, and performed various activities on behalf of the demigods. I have now completed My mission here.
SB 11.7.3 Now due to the brāhmaṇas' curse the Yadu dynasty will certainly perish by fighting among themselves; and on the seventh day from today the ocean will rise up and inundate this city of Dvārakā.
SB 11.7.4 O saintly Uddhava, in the near future I will abandon this earth. Then, being overwhelmed by the age of Kali, the earth will be bereft of all piety.
SB 11.7.5 My dear Uddhava, you should not remain here on the earth once I have abandoned this world. My dear devotee, you are sinless, but in Kali-yuga the people will be addicted to all types of sinful activities; therefore do not stay here.
SB 11.7.6 Now you should completely give up all attachment to your personal friends and relatives and fix your mind on Me. Thus being always conscious of Me, you should observe all things with equal vision and wander throughout the earth.
SB 11.7.7 My dear Uddhava, the material universe that you perceive through your mind, speech, eyes, ears and other senses is an illusory creation that one imagines to be real due to the influence of <i>māyā</i> . In fact, you should know that all of the objects of the material senses are temporary.
SB 11.7.8 One whose consciousness is bewildered by illusion perceives many differences in value and meaning among material objects. Thus one engages constantly on the platform of material good and evil and is bound by such conceptions. Absorbed in material duality, such a person contemplates the performance of compulsory duties, nonperformance of such duties and performance of forbidden activities.
SB 11.7.9 Therefore, bringing all your senses under control and thus subduing the mind, you should see the entire world as situated within the self, who is expanded everywhere, and you should also see this individual self within Me, the Supreme Personality of Godhead.
SB 11.7.10 Being fully endowed with conclusive knowledge of the <i>Vedas</i> and having realized the ultimate purpose of such knowledge in practice, you will be able to perceive the pure self, and thus your mind will be satisfied. At that time you will become dear to all living beings, headed by the demigods, and you will never be hampered by any disturbance in life.
SB 11.7.11 One who has transcended material good and evil automatically acts in accordance with religious injunctions and avoids forbidden activities. The self-realized person does this spontaneously, like an innocent child, and not because he is thinking in terms of material good and evil.
SB 11.7.12

One who is the kind well-wisher of all living beings, who is peaceful and firmly fixed in knowledge and realization, sees Me within all things. Such a person never again falls down into the cycle of birth and death.
SB 11.7.13 Śrī Śukadeva Gosvāmi said: O King, the Supreme Personality of Godhead, Lord Kṛṣṇa, thus instructed His pure devotee Uddhava, who was eager to receive knowledge from the Lord. Uddhava then offered obeisances to the Lord and spoke as follows.
SB 11.7.14 Śrī Uddhava said: My dear Lord, You alone award the results of yoga practice, and You are so kind that by Your own influence You distribute the perfection of yoga to Your devotee. Thus You are the Supreme Soul who is realized through yoga, and it is You who are the origin of all mystic power. For my supreme benefit You have explained the procedure for giving up the material world through the process of <i>sannyāsa</i> , or renunciation.
SB 11.7.15 My dear Lord, O Supreme Soul, for those whose minds are attached to sense gratification, and especially for those bereft of devotion unto You, such renunciation of material enjoyment is most difficult to perform. That is my opinion.
SB 11.7.16 O my Lord, I myself am most foolish because my consciousness is merged in the material body and bodily relations, which are all manufactured by Your illusory energy. Thus I am thinking, "I am this body, and all of these relatives are mine." Therefore, my Lord, please instruct Your poor servant. Please tell me how I can very easily carry out Your instructions.
SB 11.7.17 My dear Lord, You are the Absolute Truth, the Supreme Personality of Godhead, and You reveal Yourself to Your devotees. Besides Your Lordship, I do not see anyone who can actually explain perfect knowledge to me. Such a perfect teacher is not to be found even among the demigods in heaven. Indeed, all of the demigods, headed by Lord Brahmā, are bewildered by Your illusory potency. They are conditioned souls who accept their own material bodies and bodily expansions to be the highest truth.
SB 11.7.18 Therefore, O Lord, feeling weary of material life and tormented by its distresses, I now surrender unto You because You are the perfect master. You are the unlimited, all-knowing Supreme Personality of Godhead, whose spiritual abode in Vaikuṅṭha is free from all disturbances. In fact, You are known as Nārāyaṇa, the true friend of all living beings.
SB 11.7.19 The Supreme Lord replied: Generally those human beings who can expertly analyze the actual situation of the material world are able to raise themselves beyond the inauspicious life of gross material gratification.
SB 11.7.20 An intelligent person, expert in perceiving the world around him and in applying sound logic, can achieve real benefit through his own intelligence. Thus sometimes one acts as one's own instructing spiritual master.
SB 11.7.21 In the human form of life, those who are self-controlled and expert in the spiritual science of Sāṅkhya can directly see Me along with all of My potencies.
SB 11.7.22 In this world there are many kinds of created bodies—some with one leg, others with two, three, four or more legs, and still others with no legs—but of all these, the human form is actually dear to Me.
SB 11.7.23 Although I, the Supreme Lord, can never be captured by ordinary sense perception, those situated in human life may use their intelligence and other faculties of perception to directly search for Me through both apparent and indirectly ascertained symptoms.
SB 11.7.24 In this regard, sages cite a historical narration concerning the conversation between the greatly powerful King Yadu and an <i>avadhūta</i> .
SB 11.7.25 Mahārāja Yadu once observed a certain brāhmaṇa <i>avadhūta</i> , who appeared to be quite young and learned, wandering about fearlessly. Being himself most learned in spiritual science, the King took the opportunity and inquired from him as follows.
SB 11.7.26 Śrī Yadu said: O brāhmaṇa, I see that you are not engaged in any

practical religious activity, and yet you have acquired a most expert understanding of all things and all people within this world. Kindly tell me, sir, how did you acquire this extraordinary intelligence, and why are you traveling freely throughout the world behaving as if you were a child?
SB 11.7.27 Generally human beings work hard to cultivate religiosity, economic development, sense gratification and also knowledge of the soul, and their usual motive is to increase the duration of their lives, acquire fame and enjoy material opulence.
SB 11.7.28 You, however, although capable, learned, expert, handsome and most eloquent, are not engaged in doing anything, nor do you desire anything; rather, you appear stupefied and maddened as if you were a ghostly creature.
SB 11.7.29 Although all people within the material world are burning in the great forest fire of lust and greed, you remain free and are not burned by that fire. You are just like an elephant who takes shelter from a forest fire by standing within the water of the Ganges River,
SB 11.7.30 O <i>brāhmaṇa</i> , we see that you are devoid of any contact with material enjoyment and that you are traveling alone, without any companions or family members. Therefore, because we are sincerely inquiring from you, please tell us the cause of the great ecstasy that you are feeling within yourself.
SB 11.7.31 Lord Kṛṣṇa continued: The intelligent King Yadu, always respectful to the <i>brāhmaṇas</i> , waited with bowed head as the <i>brāhmaṇa</i> , pleased with the King's attitude, began to reply.
SB 11.7.32 The <i>brāhmaṇa</i> said: My dear King, with my intelligence I have taken shelter of many spiritual masters. Having gained transcendental understanding from them, I now wander about the earth in a liberated condition. Please listen as I describe them to you.
SB 11.7.33, SB 11.7.34, SB 11.7.35, SB 11.7.33-35 O King, I have taken shelter of twenty-four <i>gurus</i> , who are the following: the earth, air, sky, water, fire, moon, sun, pigeon and python; the sea, moth, honeybee, elephant and honey thief; the deer, the fish, the prostitute Pīṅgalā, the <i>kurara</i> bird and the child; and the young girl, arrow maker, serpent, spider and wasp. My dear King, by studying their activities I have learned the science of the self.
SB 11.7.36 Please listen, O son of Mahārāja Yayāti, O tiger among men, as I explain to you what I have learned from each of these <i>gurus</i> .
SB 11.7.37 A sober person, even when harassed by other living beings, should understand that his aggressors are acting helplessly under the control of God, and thus he should never be distracted from progress on his own path. This rule I have learned from the earth.
SB 11.7.38 A saintly person should learn from the mountain to devote all his efforts to the service of others and to make the welfare of others the sole reason for his existence. Similarly, as the disciple of the tree, he should learn to dedicate himself to others.
SB 11.7.39 A learned sage should take his satisfaction in the simple maintenance of his existence and should not seek satisfaction through gratifying the material senses. In other words, one should care for the material body in such a way that one's higher knowledge is not destroyed and so that one's speech and mind are not deviated from self-realization.
SB 11.7.40 Even a transcendentalist is surrounded by innumerable material objects, which possess good and bad qualities. However, one who has transcended material good and evil should not become entangled even when in contact with the material objects; rather, he should act like the wind.
SB 11.7.41 Although a self-realized soul may live in various material bodies while in this world, experiencing their various qualities and functions, he is never entangled, just as the wind which carries various aromas does not actually mix with them.
SB 11.7.42 A thoughtful sage, even while living within a material body, should understand himself to be pure spirit soul. Similarly, one should see that the spirit soul enters within all forms of life, both moving and nonmoving, and that the individual souls are thus all-pervading. The sage should further observe that the Supreme Personality of Godhead, as the Supersoul, is simultaneously present within all

things. Both the individual soul and the Supersoul can be understood by comparing them to the nature of the sky: although the sky extends everywhere and everything rests within the sky, the sky does not mix with anything, nor can it be divided by anything.
SB 11.7.43 Although the mighty wind blows clouds and storms across the sky, the sky is never implicated or affected by these activities. Similarly, the spirit soul is not actually changed or affected by contact with the material nature. Although the living entity enters within a body made of earth, water and fire, and although he is impelled by the three modes of nature created by eternal time, his eternal spiritual nature is never actually affected.
SB 11.7.44 O King, a saintly person is just like water because he is free from all contamination, gentle by nature, and by speaking creates a beautiful vibration like that of flowing water. Just by seeing, touching or hearing such a saintly person, the living entity is purified, just as one is cleansed by contact with pure water. Thus a saintly person, just like a holy place, purifies all those who contact him because he always chants the glories of the Lord.
SB 11.7.45 Saintly persons become powerful by execution of austerities. Their consciousness is unshakable because they do not try to enjoy anything within the material world. Such naturally liberated sages accept foodstuffs that are offered to them by destiny, and if by chance they happen to eat contaminated food, they are not affected, just like fire, which burns up contaminated substances that are offered to it.
SB 11.7.46 A saintly person, just like fire, sometimes appears in a concealed form and at other times reveals himself. For the welfare of the conditioned souls who desire real happiness, a saintly person may accept the worshipable position of spiritual master, and thus like fire he burns to ashes all the past and future sinful reactions of his worshipers by mercifully accepting their offerings.
SB 11.7.47 Just as fire manifests differently in pieces of wood of different sizes and qualities, the omnipotent Supreme Soul, having entered the bodies of higher and lower life forms created by His own potency, appears to assume the identity of each.
SB 11.7.48 The various phases of one's material life, beginning with birth and culminating in death, are all properties of the body and do not affect the soul, just as the apparent waxing and waning of the moon does not affect the moon itself. Such changes are enforced by the imperceptible movements of time.
SB 11.7.49 The flames of a fire appear and disappear at every moment, and yet this creation and destruction is not noticed by the ordinary observer. Similarly, the mighty waves of time flow constantly, like the powerful currents of a river, and imperceptibly cause the birth, growth and death of innumerable material bodies. And yet the soul, who is thus constantly forced to change his position, cannot perceive the actions of time.
SB 11.7.50 Just as the sun evaporates large quantities of water by its potent rays and later returns the water to the earth in the form of rain, similarly, a saintly person accepts all types of material objects with his material senses, and at the appropriate time, when the proper person has approached him to request them, he returns such material objects. Thus, both in accepting and giving up the objects of the senses, he is not entangled.
SB 11.7.51 Even when reflected in various objects, the sun is never divided, nor does it merge into its reflection. Only those with dull brains would consider the sun in this way. Similarly, although the soul is reflected through different material bodies, the soul remains undivided and nonmaterial.
SB 11.7.52 One should never indulge in excessive affection or concern for anyone or anything; otherwise one will have to experience great suffering, just like the foolish pigeon.
SB 11.7.53 There once was a pigeon who lived in the forest along with his wife. He had built a nest within a tree and lived there for several years in her company.
SB 11.7.54 The two pigeons were very much devoted to their household duties. Their hearts being tied together by sentimental affection, they were each attracted by the other's glances, bodily features and states of mind. Thus, they completely bound each other in affection.

SB 11.7.55 Naively trusting in the future, they carried out their acts of resting, sitting, walking, standing, conversing, playing, eating and so forth as a loving couple among the trees of the forest.	themselves, his mind went blank, and thus he himself fell into the hunter's net.
SB 11.7.56 Whenever she desired anything, O King, the she-pigeon would flatteringly cajole her husband, and he in turn would gratify her by faithfully doing whatever she wanted, even with great personal difficulty. Thus, he could not control his senses in her association.	SB 11.7.72 The cruel hunter, having fulfilled his desire by capturing the head pigeon, his wife and all of their children, set off for his own home.
SB 11.7.57 Then the female pigeon experienced her first pregnancy. When the time arrived, the chaste lady delivered a number of eggs within the nest in the presence of her husband.	SB 11.7.73 In this way, one who is too attached to family life becomes disturbed at heart. Like the pigeon, he tries to find pleasure in mundane sex attraction. Busily engaged in maintaining his own family, the miserly person is fated to suffer greatly, along with all his family members.
SB 11.7.58 When the time was ripe, baby pigeons, with tender limbs and feathers created by the inconceivable potencies of the Lord, were born from those eggs.	SB 11.7.74 The doors of liberation are opened wide to one who has achieved human life. But if a human being simply devotes himself to family life like the foolish bird in this story, then he is to be considered as one who has climbed to a high place only to trip and fall down.
SB 11.7.59 The two pigeons became most affectionate to their children and took great pleasure in listening to their awkward chirping, which sounded very sweet to the parents. Thus with love they began to raise the little birds who were born of them.	SB 11.8: The Story of Piṅgalā
SB 11.7.60 The parent birds became very joyful by observing the soft wings of their children, their chirping, their lovely innocent movements around the nest and their attempts to jump up and fly. Seeing their children happy, the parents were also happy.	SB 11.8.1 The saintly brāhmaṇa said: O King, the embodied living entity automatically experiences unhappiness in heaven or hell. Similarly, happiness will also be experienced, even without one's seeking it. Therefore a person of intelligent discrimination does not make any endeavor to obtain such material happiness.
SB 11.7.61 Their hearts bound to each other by affection, the foolish birds, completely bewildered by the illusory energy of Lord Viṣṇu, continued to take care of the young offspring who had been born to them.	SB 11.8.2 Following the example of the python, one should give up material endeavors and accept for one's maintenance food that comes of its own accord, whether such food be delicious or tasteless, ample or meager.
SB 11.7.62 One day the two heads of the family went out to find food for the children. Being very anxious to feed their offspring properly, they wandered all over the forest for a long time.	SB 11.8.3 If at any time food does not come, then a saintly person should fast for many days without making endeavor. He should understand that by God's arrangement he must fast. Thus, following the example of the python, he should remain peaceful and patient.
SB 11.7.63 At that time a certain hunter who happened to be wandering through the forest saw the young pigeons moving about near their nest. Spreading out his net he captured them all.	SB 11.8.4 A saintly person should remain peaceful and materially inactive, maintaining his body without much endeavor. Even though possessed of full sensual, mental and physical strength, a saintly person should not become active for material gain but rather should always remain alert to his actual self-interest.
SB 11.7.64 The pigeon and his wife were always anxious for the maintenance of their children, and they were wandering in the forest for that purpose. Having obtained proper food, they now returned to their nest.	SB 11.8.5 A saintly sage is happy and pleasing in his external behavior, whereas internally he is most grave and thoughtful. Because his knowledge is immeasurable and unlimited he is never disturbed, and thus in all respects he is like the tranquil waters of the unfathomable and unsurpassable ocean.
SB 11.7.65 When the lady pigeon caught sight of her own children trapped within the hunter's net, she was overwhelmed with anguish, and crying out, she rushed toward them as they cried out to her in return.	SB 11.8.6 During the rainy season the swollen rivers rush into the ocean, and during the dry summer the rivers, now shallow, severely reduce their supply of water; yet the ocean does not swell up during the rainy season, nor does it dry up in the hot summer. In the same way, a saintly devotee who has accepted the Supreme Personality of Godhead as the goal of his life sometimes will receive by providence great material opulence, and sometimes he will find himself materially destitute. However, such a devotee of the Lord does not rejoice in a flourishing condition, nor is he morose when poverty-stricken.
SB 11.7.66 The lady pigeon had always allowed herself to be bound by the ropes of intense material affection, and thus her mind was overwhelmed by anguish. Being in the grip of the illusory energy of the Lord, she completely forgot herself, and rushing forward to her helpless children, she was immediately bound in the hunter's net.	SB 11.8.7 One who has failed to control his senses immediately feels attraction upon seeing a woman's form, which is created by the illusory energy of the Supreme Lord. Indeed, when the woman speaks with enticing words, smiles coquettishly and moves her body sensuously, his mind is immediately captured, and thus he falls blindly into the darkness of material existence, just as the moth maddened by the fire rushes blindly into its flames.
SB 11.7.67 Seeing his own children, who were more dear to him than life itself, fatally bound in the hunter's net along with his dearest wife, whom he considered equal in every way to himself, the poor male pigeon began to lament wretchedly.	SB 11.8.8 A foolish person with no intelligent discrimination is immediately aroused at the sight of a lusty woman beautifully decorated with golden ornaments, fine clothing and other cosmetic features. Being eager for sense gratification, such a fool loses all intelligence and is destroyed just like the moth who rushes into the blazing fire.
SB 11.7.68 The male pigeon said: Alas, just see how I am now destroyed! I am obviously a great fool, for I did not properly execute pious activities. I could not satisfy myself, nor could I fulfill the purpose of life. My dear family, which was the basis of my religiosity, economic development and sense gratification, is now hopelessly ruined.	SB 11.8.9 A saintly person should accept only enough food to keep his body and soul together. He should go from door to door accepting just a little bit of food from each family. Thus he should practice the occupation of the honeybee.
SB 11.7.69 My wife and I were an ideal match. She always faithfully obeyed me and in fact accepted me as her worshipable deity. But now, seeing her children lost and her home empty, she has left me behind and gone to heaven with our saintly children.	SB 11.8.10 Just as the honeybee takes nectar from all flowers, big and small, an intelligent human being should take the essence from all religious scriptures.
SB 11.7.70 Now I am a wretched person living in an empty home. My wife is dead; my children are dead. Why should I possibly want to live? My heart is so pained by separation from my family that life itself has become simply suffering.	SB 11.8.11
SB 11.7.71 As the father pigeon wretchedly stared at his poor children trapped in the net and on the verge of death, pathetically struggling to free	

A saintly person should not think, "This food I will keep to eat tonight and this other food I can save for tomorrow." In other words, a saintly person should not store foodstuffs acquired by begging. Rather, he should use his own hands as his plate and eat whatever fits on them. His only storage container should be his belly, and whatever conveniently fits into his belly should be his stock of food. Thus one should not imitate the greedy honeybee who eagerly collects more and more honey.

SB 11.8.12

A saintly mendicant should not even collect foodstuffs to eat later in the same day or the next day. If he disregards this injunction and like the honeybee collects more and more delicious foodstuffs, that which he has collected will indeed ruin him.

SB 11.8.13

A saintly person should never touch a young girl. In fact, he should not even let his foot touch a wooden doll in the shape of a woman. By bodily contact with a woman he will surely be captured by illusion, just as the elephant is captured by the she-elephant due to his desire to touch her body.

SB 11.8.14

A man possessing intelligent discrimination should not under any circumstances try to exploit the beautiful form of a woman for his sense gratification. Just as an elephant trying to enjoy a she-elephant is killed by other bull elephants also enjoying her company, one trying to enjoy a lady's company can at any moment be killed by her other lovers who are stronger than he.

SB 11.8.15

A greedy person accumulates a large quantity of money with great struggle and pain, but the person who has struggled so much to acquire this wealth is not always allowed to enjoy it himself or give it in charity to others. The greedy man is like the bee who struggles to produce a large quantity of honey, which is then stolen by a man who will enjoy it personally or sell it to others. No matter how carefully one hides his hard-earned wealth or tries to protect it, there are those who are expert in detecting the whereabouts of valuable things, and they will steal it.

SB 11.8.16

Just as a hunter takes away the honey laboriously produced by the honeybees, similarly, saintly mendicants such as *brahmacārīs* and *sannyāsīs* are entitled to enjoy the property painstakingly accumulated by householders dedicated to family enjoyment.

SB 11.8.17

A saintly person dwelling in the forest in the renounced order of life should never listen to songs or music promoting material enjoyment. Rather, a saintly person should carefully study the example of the deer, who is bewildered by the sweet music of the hunter's horn and is thus captured and killed.

SB 11.8.18

Becoming attracted to the worldly singing, dancing and musical entertainment of beautiful women, even the great sage R̥ṣyaśṛṅga, the son of Mṛgī, fell totally under their control, just like a pet animal.

SB 11.8.19

Just as a fish, incited by the desire to enjoy his tongue, is fatally trapped on the fisherman's hook, similarly, a foolish person is bewildered by the extremely disturbing urges of the tongue and thus is ruined.

SB 11.8.20

By fasting, learned men quickly bring all of the senses except the tongue under control, because by abstaining from eating such men are afflicted with an increased desire to gratify the sense of taste.

SB 11.8.21

Although one may conquer all of the other senses, as long as the tongue is not conquered it cannot be said that one has controlled his senses. However, if one is able to control the tongue, then one is understood to be in full control of all the senses.

SB 11.8.22

O son of kings, previously in the city of Videha there dwelled a prostitute named Piṅgalā. Now please hear what I have learned from that lady.

SB 11.8.23

Once that prostitute, desiring to bring a lover into her house, stood outside in the doorway at night showing her beautiful form.

SB 11.8.24

O best among men, this prostitute was very anxious to get money, and as she stood on the street at night she studied all the men who were passing by, thinking, "Oh, this one surely has money. I know he can pay the price, and I am sure he would enjoy my company very much." Thus she thought about all the men on the street.

SB 11.8.25, SB 11.8.26, SB 11.8.25-26

As the prostitute Piṅgalā stood in the doorway, many men came and went, walking by her house. Her only means of sustenance was prostitution, and therefore she anxiously thought, "Maybe this one who is coming now is very rich...Oh, he is not stopping, but I am sure someone else will come. Surely this man who is coming now will want to pay me for my love, and he will probably give lots of money." Thus, with vain hope, she remained leaning against the doorway, unable to finish her business and go to sleep. Out of anxiety she would sometimes walk out toward the street, and sometimes she went back into her house. In this way, the midnight hour gradually arrived.

SB 11.8.27

As the night wore on, the prostitute, who intensely desired money, gradually became morose, and her face dried up. Thus being filled with anxiety for money and most disappointed, she began to feel a great detachment from her situation, and happiness arose in her mind.

SB 11.8.28

The prostitute felt disgusted with her material situation and thus became indifferent to it. Indeed, detachment acts like a sword, cutting to pieces the binding network of material hopes and desires. Now please hear from me the song sung by the prostitute in that situation.

SB 11.8.29

O King, just as a human being who is bereft of spiritual knowledge never desires to give up his false sense of proprietorship over many material things, similarly, a person who has not developed detachment never desires to give up the bondage of the material body.

SB 11.8.30

The prostitute Piṅgalā said: Just see how greatly illusioned I am ! Because I cannot control my mind, just like a fool I desire lusty pleasure from an insignificant man.

SB 11.8.31

I am such a fool that I have given up the service of that person who, being eternally situated within my heart, is actually most dear to me. That most dear one is the Lord of the universe, who is the bestower of real love and happiness and the source of all prosperity. Although He is in my own heart, I have completely neglected Him. Instead I have ignorantly served insignificant men who can never satisfy my real desires and who have simply brought me unhappiness, fear, anxiety, lamentation and illusion.

SB 11.8.32

Oh, how I have uselessly tortured my own soul! I have sold my body to lusty, greedy men who are themselves objects of pity. Thus practicing the most abominable profession of a prostitute, I hoped to get money and sex pleasure.

SB 11.8.33

This material body is like a house in which I, the soul, am living. The bones forming my spine, ribs, arms and legs are like the beams, crossbeams and pillars of the house, and the whole structure, which is full of stool and urine, is covered by skin, hair and nails. The nine doors leading into this body are constantly excreting foul substances. Besides me, what woman could be so foolish as to devote herself to this material body, thinking that she might find pleasure and love in this contraption?

SB 11.8.34

Certainly in this city of Videha I alone am completely foolish. I neglected the Supreme Personality of Godhead, who awards us everything, even our original spiritual form, and instead I desired to enjoy sense gratification with many men.

SB 11.8.35

The Supreme Personality of Godhead is absolutely the most dear one for all living beings because He is everyone's well-wisher and Lord. He is the Supreme Soul situated in everyone's heart. Therefore I will now pay the price of complete surrender, and thus purchasing the Lord I will enjoy with Him just like Lakṣmidevī.

SB 11.8.36

Men provide sense gratification for women, but all these men, and even the demigods in heaven, have a beginning and an end. They are all temporary creations who will be dragged away by time. Therefore how much actual pleasure or happiness could any of them ever give to their wives?

SB 11.8.37

Although I most stubbornly hoped to enjoy the material world, somehow or other detachment has arisen in my heart, and it is making me very happy. Therefore the Supreme Personality of Godhead, Viṣṇu, must be pleased with me. Without even knowing it, I must have performed some activity satisfying to Him.

SB 11.8.38

A person who has developed detachment can give up the bondage of

material society, friendship and love, and a person who undergoes great suffering gradually becomes, out of hopelessness, detached and indifferent to the material world. Thus, due to my great suffering, such detachment awoke in my heart; yet how could I have undergone such merciful suffering if I were actually unfortunate? Therefore, I am in fact fortunate and have received the mercy of the Lord. He must somehow or other be pleased with me.	on each wrist there was no more noise.
SB 11.8.39 With devotion I accept the great benefit that the Lord has bestowed upon me. Having given up my sinful desires for ordinary sense gratification, I now take shelter of Him, the Supreme Personality of Godhead.	SB 11.9.9 O subduer of the enemy, I travel throughout the surface of the earth learning constantly about the nature of this world, and thus I personally witnessed the lesson of the young girl.
SB 11.8.40 I am now completely satisfied, and I have full faith in the Lord's mercy. Therefore I will maintain myself with whatever comes of its own accord. I shall enjoy life with only the Lord, because He is the real source of love and happiness.	SB 11.9.10 When many people live together in one place there will undoubtedly be quarreling. And even if only two people live together there will be frivolous conversation and disagreement. Therefore, to avoid conflict, one should live alone, as we learn from the example of the bracelet of the young girl.
SB 11.8.41 The intelligence of the living entity is stolen away by activities of sense gratification, and thus he falls into the dark well of material existence. Within that well he is then seized by the deadly serpent of time. Who else but the Supreme Personality of Godhead could save the poor living entity from such a hopeless condition?	SB 11.9.11 Having perfected the <i>yoga</i> sitting postures and conquered the breathing process, one should make the mind steady by detachment and the regulated practice of <i>yoga</i> . Thus one should carefully fix the mind on the single goal of <i>yoga</i> practice.
SB 11.8.42 When the living entity sees that the entire universe has been seized by the serpent of time, he becomes sober and sane and at that time detaches himself from all material sense gratification. In that condition the living entity is qualified to be his own protector.	SB 11.9.12 The mind can be controlled when it is fixed on the Supreme Personality of Godhead. Having achieved a stable situation, the mind becomes free from polluted desires to execute material activities; thus as the mode of goodness increases in strength, one can completely give up the modes of passion and ignorance, and gradually one transcends even the material mode of goodness. When the mind is freed from the fuel of the modes of nature, the fire of material existence is extinguished. Then one achieves the transcendental platform of direct relationship with the object of his meditation, the Supreme Lord.
SB 11.8.43 The <i>avadhūta</i> said: Thus, her mind completely made up, <i>Piṅgalā</i> cut off all her sinful desires to enjoy sex pleasure with lovers, and she became situated in perfect peace. Then she sat down on her bed.	SB 11.9.13 Thus, when one's consciousness is completely fixed on the Absolute Truth, the Supreme Personality of Godhead, one no longer sees duality, or internal and external reality. The example is given of the arrow maker who was so absorbed in making a straight arrow that he did not even see or notice the king himself, who was passing right next to him.
SB 11.8.44 Material desire is undoubtedly the cause of the greatest unhappiness, and freedom from such desire is the cause of the greatest happiness. Therefore, completely cutting off her desire to enjoy so-called lovers, <i>Piṅgalā</i> very happily went to sleep.	SB 11.9.14 A saintly person should remain alone and constantly travel without any fixed residence. Being alert, he should remain secluded and should act in such a way that he is not recognized or noticed by others. Moving without companions, he should not speak more than required.
SB 11.9: Detachment from All that Is Material	SB 11.9.15 When a person living in a temporary material body tries to construct a happy home, the result is fruitless and miserable. The snake, however, enters a home that has been built by others and prospers happily.
SB 11.9.1 The saintly <i>brāhmaṇa</i> said: Everyone considers certain things within the material world to be most dear to him, and because of attachment to such things one eventually becomes miserable. One who understands this gives up material possessiveness and attachment and thus achieves unlimited happiness.	SB 11.9.16 The Lord of the universe, <i>Nārāyaṇa</i> , is the worshipable God of all living entities. Without extraneous assistance, the Lord creates this universe by His own potency, and at the time of annihilation the Lord destroys the universe through His personal expansion of time and withdraws all of the cosmos, including all the conditioned living entities, within Himself. Thus, His unlimited Self is the shelter and reservoir of all potencies. The subtle <i>pradhāna</i> , the basis of all cosmic manifestation, is conserved within the Lord and is in this way not different from Him. In the aftermath of annihilation the Lord stands alone.
SB 11.9.2 Once a group of large hawks who were unable to find any prey attacked another, weaker hawk who was holding some meat. At that time, being in danger of his life, the hawk gave up his meat and experienced actual happiness.	SB 11.9.17, SB 11.9.18, SB 11.9.17-18 When the Supreme Personality of Godhead displays His own potency in the form of time and guides His material potencies, such as the mode of goodness, into a neutral condition of equilibrium, He remains as the supreme controller of that neutral state, called <i>pradhāna</i> , as well as of the living entities. He is also the supreme worshipable object for all beings, including liberated souls, demigods and ordinary conditioned souls. The Lord is eternally free from any material designation, and He constitutes the totality of spiritual bliss, which one experiences by seeing the Lord's spiritual form. The Lord thus exhibits the fullest meaning of the word "liberation."
SB 11.9.3 In family life, the parents are always in anxiety about their home, children and reputation. But I have nothing to do with these things. I do not worry at all about any family, and I do not care about honor and dishonor. I enjoy only the life of the soul, and I find love on the spiritual platform. Thus I wander the earth like a child.	SB 11.9.19 O subduer of the enemies, at the time of creation the Personality of Godhead expands His own transcendental potency in the form of time, and agitating His material energy, <i>māyā</i> , composed of the three modes of material nature, He creates the <i>mahat-tattva</i> .
SB 11.9.4 In this world two types of people are free from all anxiety and merged in great happiness: one who is a retarded and childish fool and one who has approached the Supreme Lord, who is beyond the three modes of material nature.	SB 11.9.20 According to great sages, that which is the basis of the three modes of material nature and which manifests the variegated universe is called the <i>sūtra</i> or <i>mahat-tattva</i> . Indeed, this universe is resting within that <i>mahat-tattva</i> , and due to its potency the living entity undergoes material existence.
SB 11.9.5 Once a marriageable young girl was alone in her house because her parents and relatives had gone that day to another place. At that time a few men arrived at the house, specifically desiring to marry her. She received them with all hospitality.	SB 11.9.21
SB 11.9.6 The girl went to a private place and began to make preparations so that the unexpected male guests could eat. As she was beating the rice, the conchshell bracelets on her arms were colliding and making a loud noise.	
SB 11.9.7 The young girl feared that the men would consider her family to be poor because their daughter was busily engaged in the menial task of husking rice. Being very intelligent, the shy girl broke the shell bracelets from her arms, leaving just two on each wrist.	
SB 11.9.8 Thereafter, as the young girl continued to husk the rice, the two bracelets on each wrist continued to collide and make noise. Therefore she took one bracelet off each arm, and with only one left	

Just as from within himself the spider expands thread through his mouth, plays with it for some time and eventually swallows it, similarly, the Supreme Personality of Godhead expands His personal potency from within Himself. Thus, the Lord displays the network of cosmic manifestation, utilizes it according to His purpose and eventually withdraws it completely within Himself.

SB 11.9.22
If out of love, hate or fear an embodied soul fixes his mind with intelligence and complete concentration upon a particular bodily form, he will certainly attain the form that he is meditating upon.

SB 11.9.23
O King, once a wasp forced a weaker insect to enter his hive and kept him trapped there. In great fear the weak insect constantly meditated upon his captor, and without giving up his body, he gradually achieved the same state of existence as the wasp. Thus one achieves a state of existence according to one's constant concentration.

SB 11.9.24
O King, from all these spiritual masters I have acquired great wisdom. Now please listen as I explain what I learned from my own body.

SB 11.9.25
The material body is also my spiritual master because it teaches me detachment. Being subject to creation and destruction, it always comes to a painful end. Thus, although using my body to acquire knowledge, I always remember that it will ultimately be consumed by others, and remaining detached, I move about this world.

SB 11.9.26
A man attached to the body accumulates money with great struggle to expand and protect the position of his wife, children, property, domestic animals, servants, homes, relatives, friends, and so on. He does all this for the gratification of his own body. As a tree before dying produces the seed of a future tree, the dying body manifests the seed of one's next material body in the form of one's accumulated *karma*. Thus assuring the continuation of material existence, the material body sinks down and dies.

SB 11.9.27
A man who has many wives is constantly harassed by them. He is responsible for their maintenance, and thus all the ladies constantly pull him in different directions, each struggling for her self-interest. Similarly, the material senses harass the conditioned soul, pulling him in many different directions at once. On one side the tongue is pulling him to arrange tasty food; then thirst drags him to get a suitable drink. Simultaneously the sex organs clamor for satisfaction, and the sense of touch demands soft, sensuous objects. The belly harasses him until it is filled, the ears demand to hear pleasing sounds, the sense of smell hankers for pleasant aromas, and the fickle eyes clamor for pleasing sights. Thus the senses, organs and limbs, all desiring satisfaction, pull the living entity in many directions.

SB 11.9.28
The Supreme Personality of Godhead, expanding His own potency, *māyā-śakti*, created innumerable species of life to house the conditioned souls. Yet by creating the forms of trees, reptiles, animals, birds, snakes and so on, the Lord was not satisfied within His heart. Then He created human life, which offers the conditioned soul sufficient intelligence to perceive the Absolute Truth, and became pleased.

SB 11.9.29
After many, many births and deaths one achieves the rare human form of life, which, although temporary, affords one the opportunity to attain the highest perfection. Thus a sober human being should quickly endeavor for the ultimate perfection of life as long as his body, which is always subject to death, has not fallen down and died. After all, sense gratification is available even in the most abominable species of life, whereas Kṛṣṇa consciousness is possible only for a human being.

SB 11.9.30
Having learned from my spiritual masters, I remain situated in realization of the Supreme Personality of Godhead and, fully renounced and enlightened by realized spiritual knowledge, wander the earth without attachment or false ego.

SB 11.9.31
Although the Absolute Truth is one without a second, the sages have described Him in many different ways. Therefore one may not be able to acquire very firm or complete knowledge from one spiritual master.

SB 11.9.32
The Supreme Personality of Godhead said: Having thus spoken to King Yadu, the wise brāhmaṇa accepted obeisances and worship from the King and felt pleased within himself. Then bidding

farewell, he left exactly as he had come.

SB 11.9.33
O Uddhava, hearing the words of the *avadhūta*, the saintly King Yadu, who is the forefather of our own ancestors, became free from all material attachment, and thus his mind was evenly fixed on the spiritual platform.

SB 11.10: The Nature of Fruitive Activity

SB 11.10.1
The Supreme Personality of Godhead said: Taking full shelter in Me, with the mind carefully fixed in the devotional service of the Lord as spoken by Me, one should live without personal desire and practice the social and occupational system called *varṇāśrama*.

SB 11.10.2
A purified soul should see that because the conditioned souls who are dedicated to sense gratification have falsely accepted the objects of sense pleasure as truth, all of their endeavors are doomed to failure.

SB 11.10.3
One who is sleeping may see many objects of sense gratification in a dream, but such pleasurable things are merely creations of the mind and are thus ultimately useless. Similarly, the living entity who is asleep to his spiritual identity also sees many sense objects, but these innumerable objects of temporary gratification are creations of the Lord's illusory potency and have no permanent existence. One who meditates upon them, impelled by the senses, uselessly engages his intelligence.

SB 11.10.4
One who has fixed Me within his mind as the goal of life should give up activities based on sense gratification and should instead execute work governed by the regulative principles for advancement. When, however, one is fully engaged in searching out the ultimate truth of the soul, one should not accept the scriptural injunctions governing fruitive activities.

SB 11.10.5
One who has accepted Me as the supreme goal of life should strictly observe the scriptural injunctions forbidding sinful activities and, as far as possible, should execute the injunctions prescribing minor regulative duties such as cleanliness. Ultimately, however, one should approach a bona fide spiritual master who is full in knowledge of Me as I am, who is peaceful, and who by spiritual elevation is not different from Me.

SB 11.10.6
The servant or disciple of the spiritual master should be free from false prestige, never considering himself to be the doer. He should be active and never lazy and should give up all sense of proprietorship over the objects of the senses, including his wife, children, home and society. He should be endowed with feelings of loving friendship toward the spiritual master and should never become deviated or bewildered. The servant or disciple should always desire advancement in spiritual understanding, should not envy anyone and should always avoid useless conversation.

SB 11.10.7
One should see one's real self-interest in life in all circumstances and should therefore remain detached from wife, children, home, land, relatives, friends, wealth and so on.

SB 11.10.8
Just as fire, which burns and illuminates, is different from firewood, which is to be burned to give illumination, similarly the seer within the body, the self-enlightened spirit soul, is different from the material body, which is to be illuminated by consciousness. Thus the spirit soul and the body possess different characteristics and are separate entities.

SB 11.10.9
Just as fire may appear differently as dormant, manifest, weak, brilliant and so on, according to the condition of the fuel, similarly, the spirit soul enters a material body and accepts particular bodily characteristics.

SB 11.10.10
The subtle and gross material bodies are created by the material modes of nature, which expand from the potency of the Supreme Personality of Godhead. Material existence occurs when the living entity falsely accepts the qualities of the gross and subtle bodies as being his own factual nature. This illusory state, however, can be destroyed by real knowledge.

SB 11.10.11
Therefore, by the cultivation of knowledge one should approach the Supreme Personality of Godhead situated within oneself. By understanding the Lord's pure, transcendental existence, one should gradually give up the false vision of the material world as independent reality.

<p>SB 11.10.12 The spiritual master can be compared to the lower kindling stick, the disciple to the upper kindling stick, and the instruction given by the <i>guru</i> to the third stick placed in between. The transcendental knowledge communicated from <i>guru</i> to disciple is compared to the fire arising from the contact of these, which burns the darkness of ignorance to ashes, bringing great happiness both to <i>guru</i> and disciple.</p>	<p>pleasure gardens, he does not consider that he is exhausting the fruits of his piety and will soon fall down to the mortal world.</p>
<p>SB 11.10.13 By submissively hearing from an expert spiritual master, the expert disciple develops pure knowledge, which repels the onslaught of material illusion arising from the three modes of material nature. Finally this pure knowledge itself ceases, just as fire ceases when the stock of fuel has been consumed.</p>	<p>SB 11.10.26 Until his pious results are used up, the performer of sacrifice enjoys life in the heavenly planets. When the pious results are exhausted, however, he falls down from the pleasure gardens of heaven, being moved against his desire by the force of eternal time.</p>
<p>SB 11.10.14, SB 11.10.15, SB 11.10.16, SB 11.10.14-16 My dear Uddhava, I have thus explained to you perfect knowledge. There are philosophers, however, who challenge My conclusion. They state that the natural position of the living entity is to engage in fruitive activities, and they see him as the enjoyer of the happiness and unhappiness that accrue from his own work. According to this materialistic philosophy, the world, time, the revealed scriptures and the self are all variegated and eternal, existing as a perpetual flow of transformations. Knowledge, moreover, cannot be one or eternal, because it arises from the different and changing forms of objects; thus knowledge itself is always subject to change. Even if you accept such a philosophy, My dear Uddhava, there will still be perpetual birth, death, old age and disease, since all living entities must accept a material body subject to the influence of time.</p>	<p>SB 11.10.27, SB 11.10.28, SB 11.10.29, SB 11.10.27-29 If a human being is engaged in sinful, irreligious activities, either because of bad association or because of his failure to control his senses, then such a person will certainly develop a personality full of material desires. He thus becomes miserly toward others, greedy and always anxious to exploit the bodies of women. When the mind is so polluted one becomes violent and aggressive and without the authority of Vedic injunctions slaughters innocent animals for sense gratification. Worshiping ghosts and spirits, the bewildered person falls fully into the grip of unauthorized activities and thus goes to hell, where he receives a material body infected by the darkest modes of nature. In such a degraded body, he unfortunately continues to perform inauspicious activities that greatly increase his future unhappiness, and therefore he again accepts a similar material body. What possible happiness can there be for one who engages in activities inevitably terminating in death?</p>
<p>SB 11.10.17 Although the performer of fruitive activities desires perpetual happiness, it is clearly observed that materialistic workers are often unhappy and only occasionally satisfied, thus proving that they are not independent or in control of their destiny. When a person is always under the superior control of another, how can he expect any valuable results from his own fruitive actions?</p>	<p>SB 11.10.30 In all the planetary systems, from the heavenly to the hellish, and for all of the great demigods who live for one thousand <i>yuga</i> cycles, there is fear of Me in My form of time. Even Brahmā, who possesses the supreme life span of 311,040,000,000,000 years, is also afraid of Me.</p>
<p>SB 11.10.18 It is observed within the material world that sometimes even an intelligent person is not happy. Similarly, sometimes even a great fool is happy. The concept of becoming happy through expertly performing material activities is simply a useless exhibition of false egotism.</p>	<p>SB 11.10.31 The material senses create material activities, either pious or sinful, and the modes of nature set the material senses into motion. The living entity, being fully engaged by the material senses and modes of nature, experiences the various results of fruitive work.</p>
<p>SB 11.10.19 Even if people know how to achieve happiness and avoid unhappiness, they still do not know the process by which death will not be able to exert its power over them.</p>	<p>SB 11.10.32 As long as the living entity thinks that the modes of material nature have separate existences, he will be obliged to take birth in many different forms and will experience varieties of material existence. Therefore, the living entity remains completely dependent on fruitive activities under the modes of nature.</p>
<p>SB 11.10.20 Death is not at all pleasing, and since everyone is exactly like a condemned man being led to the place of execution, what possible happiness can people derive from material objects or the gratification they provide?</p>	<p>SB 11.10.33 The conditioned soul who remains dependent on fruitive activities under the material modes of nature will continue to fear Me, the Supreme Personality of Godhead, since I impose the results of one's fruitive activities. Those who accept the material concept of life, taking the variegatedness of the modes of nature to be factual, devote themselves to material enjoyment and are therefore always absorbed in lamentation and grief.</p>
<p>SB 11.10.21 That material happiness of which we hear, such as promotion to heavenly planets for celestial enjoyment, is just like that material happiness we have already experienced. Both are polluted by jealousy, envy, decay and death. Therefore, just as an attempt to raise crops becomes fruitless if there are many problems like crop disease, insect plague or drought, similarly, the attempt to attain material happiness, either on earth or on the heavenly planets, is always fruitless because of innumerable obstacles.</p>	<p>SB 11.10.34 When there is agitation and interaction of the material modes of nature, the living entities then describe Me in various ways such as all-powerful time, the Self, Vedic knowledge, the universe, one's own nature, religious ceremonies and so on.</p>
<p>SB 11.10.22 If one performs Vedic sacrifices and fruitive rituals without any mistake or contamination, one will achieve a heavenly situation in the next life. But even this result, which is only achieved by perfect performance of fruitive rituals, will be vanquished by time. Now hear of this.</p>	<p>SB 11.10.35 Śrī Uddhava said: O my Lord, a living entity situated within the material body is surrounded by the modes of nature and the happiness and distress that are born of activities caused by these modes. How is it possible that he is not bound by this material encirclement? It may also be said that the living entity is ultimately transcendental and has nothing to do with the material world. Then how is he ever bound by material nature?</p>
<p>SB 11.10.23 If on earth one performs sacrifices for the satisfaction of the demigods, he goes to the heavenly planets, where, just like a demigod, he enjoys all of the heavenly pleasures he has earned by his performances.</p>	<p>SB 11.10.36-37 O my Lord, Acyuta, the same living entity is sometimes described as eternally conditioned and at other times as eternally liberated. I am not able to understand, therefore, the actual situation of the living entity. You, my Lord, are the best of those who are expert in answering philosophical questions. Please explain to me the symptoms by which one can tell the difference between a living entity who is eternally liberated and one who is eternally conditioned. In what various ways would they remain situated, enjoy life, eat, evacuate, lie down, sit or move about?</p>
<p>SB 11.10.24 Having achieved the heavenly planets, the performer of ritualistic sacrifices travels in a glowing airplane, which he obtains as the result of his piety on earth. Being glorified by songs sung by the Gandharvas and dressed in wonderfully charming clothes, he enjoys life surrounded by heavenly goddesses.</p>	<p>SB 11.11: The Symptoms of Conditioned and Liberated Living Entities</p>
<p>SB 11.10.25 Accompanied by heavenly women, the enjoyer of the fruits of sacrifice goes on pleasure rides in a wonderful airplane, which is decorated with circles of tinkling bells and which flies wherever he desires. Being relaxed, comfortable and happy in the heavenly</p>	<p>SB 11.11.1 The Supreme Personality of Godhead said: My dear Uddhava, due to the influence of the material modes of nature, which are under My control, the living entity is sometimes designated as conditioned and sometimes as liberated. In fact, however, the soul is never really bound up or liberated, and since I am the Supreme Lord of <i>māyā</i>, which is the cause of the modes of nature, I also am never to be</p>

considered liberated or in bondage.
SB 11.11.2 Just as a dream is merely a creation of one's intelligence but has no actual substance, similarly, material lamentation, illusion, happiness, distress and the acceptance of the material body under the influence of <i>mayā</i> are all creations of My illusory energy. In other words, material existence has no essential reality.
SB 11.11.3 O Uddhava, both knowledge and ignorance, being products of <i>māyā</i> , are expansions of My potency. Both knowledge and ignorance are beginningless and perpetually award liberation and bondage to embodied living beings.
SB 11.11.4 O most intelligent Uddhava, the living entity, called <i>jīva</i> , is part and parcel of Me, but due to ignorance he has been suffering in material bondage since time immemorial. By knowledge, however, he can be liberated.
SB 11.11.5 Thus, My dear Uddhava, in the same material body we find opposing characteristics, such as great happiness and misery. That is because both the Supreme Personality of Godhead, who is eternally liberated, as well as the conditioned soul are within the body. I shall now speak to you about their different characteristics.
SB 11.11.6 By chance, two birds have made a nest together in the same tree. The two birds are friends and are of a similar nature. One of them, however, is eating the fruits of the tree, whereas the other, who does not eat the fruits, is in a superior position due to His potency.
SB 11.11.7 The bird who does not eat the fruits of the tree is the Supreme Personality of Godhead, who by His omniscience perfectly understands His own position and that of the conditioned living entity, represented by the eating bird. That living entity, on the other hand, does not understand himself or the Lord. He is covered by ignorance and is thus called eternally conditioned, whereas the Personality of Godhead, being full of perfect knowledge, is eternally liberated.
SB 11.11.8 One who is enlightened in self-realization, although living within the material body, sees himself as transcendental to the body, just as one who has arisen from a dream gives up identification with the dream body. A foolish person, however, although not identical with his material body but transcendental to it, thinks himself to be situated in the body, just as one who is dreaming sees himself as situated in an imaginary body.
SB 11.11.9 An enlightened person who is free from the contamination of material desire does not consider himself to be the performer of bodily activities; rather, he knows that in all such activities it is only the senses, born of the modes of nature, that are contacting sense objects born of the same modes of nature.
SB 11.11.10 An unintelligent person situated within the body created by his previous fruitive activities thinks, "I am the performer of action." Bewildered by false ego, such a foolish person is therefore bound up by fruitive activities, which are in fact carried out by the modes of nature.
SB 11.11.11 An enlightened person fixed in detachment engages his body in lying down, sitting, walking, bathing, seeing, touching, smelling, eating, hearing and so on, but is never entangled by such activities. Indeed, remaining as a witness to all bodily functions, he merely engages his bodily senses with their objects and does not become entangled like an unintelligent person.
SB 11.11.12, SB 11.11.13, SB 11.11.12-13 Although the sky, or space, is the resting place of everything, the sky does not mix with anything, nor is it entangled. Similarly, the sun is not at all attached to the water in which it is reflected within innumerable reservoirs, and the mighty wind blowing everywhere is not affected by the innumerable aromas and atmospheres through which it passes. In the same way, a self-realized soul is completely detached from the material body and the material world around it. He is like a person who has awakened and arisen from a dream. With expert vision sharpened by detachment, the self-realized soul cuts all doubts to pieces through knowledge of the self and completely withdraws his consciousness from the expansion of material variety.
SB 11.11.14 A person is considered to be completely liberated from the gross and subtle material bodies when all the functions of his vital energy, senses, mind and intelligence are performed without material desire.

Such a person, although situated within the body, is not entangled.
SB 11.11.15 Sometimes for no apparent reason one's body is attacked by cruel people or violent animals. At other times and in other places, one will suddenly be offered great respect or worship. One who becomes neither angry when attacked nor satisfied when worshiped is actually intelligent.
SB 11.11.16 A saintly sage sees with equal vision and therefore is not affected by that which is materially good or bad. Indeed, although he observes others performing good and bad work and speaking properly and improperly, the sage does not praise or criticize anyone.
SB 11.11.17 For the purpose of maintaining his body, a liberated sage should not act, speak or contemplate in terms of material good or bad. Rather, he should be detached in all material circumstances, and taking pleasure in self-realization, he should wander about engaged in this liberated life—style, appearing like a retarded person to outsiders.
SB 11.11.18 If through meticulous study one becomes expert in reading Vedic literature but makes no endeavor to fix one's mind on the Supreme Personality of Godhead, then one's endeavor is certainly like that of a man who works very hard to take care of a cow that gives no milk. In other words, the fruit of one's laborious study of Vedic knowledge will simply be the labor itself. There will be no other tangible result.
SB 11.11.19 My dear Uddhava, that man is certainly most miserable who takes care of a cow that gives no milk, an unchaste wife, a body totally dependent on others, useless children or wealth not utilized for the right purpose. Similarly, one who studies Vedic knowledge devoid of My glories is also most miserable.
SB 11.11.20 My dear Uddhava, an intelligent person should never take to literatures that do not contain descriptions of My activities, which purify the whole universe. Indeed, I create, maintain and annihilate the entire material manifestation. Among all My pastime incarnations, the most beloved are Kṛṣṇa and Balarāma. Any so-called knowledge that does not recognize these activities of Mine is simply barren and is not acceptable to those who are actually intelligent.
SB 11.11.21 Coming to this conclusion of all knowledge, one should give up the false conception of material variety that one imposes upon the soul and thus cease one's material existence. The mind should be fixed on Me, since I am all-pervading.
SB 11.11.22 My dear Uddhava, if you are not able to free your mind from all material disturbance and thus absorb it completely on the spiritual platform, then perform all your activities as an offering to Me, without trying to enjoy the fruits.
SB 11.11.23, SB 11.11.24, SB 11.11.23-24 My dear Uddhava, narrations of My pastimes and qualities are all-auspicious and purify the entire universe. A faithful person who constantly hears, glorifies and remembers such transcendental activities, who through dramatic performances relives My pastimes, beginning with My appearance, and who takes full shelter of Me, dedicating his religious, sensual and occupational activities for My satisfaction, certainly obtains unflinching devotional service to Me, the eternal Personality of Godhead.
SB 11.11.25 One who has obtained pure devotional service by association with My devotees always engages in worshiping Me. Thus he very easily goes to My abode, which is revealed by My pure devotees.
SB 11.11.26, SB 11.11.27, SB 11.11.26-27 Śrī Uddhava said: My dear Lord, O Supreme Personality of Godhead, what type of person do You consider to be a true devotee, and what type of devotional service is approved by great devotees as worthy of being offered to Your Lordship? My dear ruler of the universal controllers, O Lord of <i>Vaiṣṇava</i> and almighty God of the universe, I am Your devotee, and because I love You I have no other shelter than You. Therefore please explain this to me.
SB 11.11.28 My dear Lord, as the Absolute Truth You are transcendental to material nature, and like the sky You are never entangled in any way. Still, being controlled by Your devotees' love, You accept many different forms, incarnating according to Your devotees' desires.
SB 11.11.29, SB 11.11.30, SB 11.11.31, SB 11.11.32, SB 11.11.29-32 The Supreme Personality of Godhead said: O Uddhava, a saintly person is merciful and never injures others. Even if others are aggressive he is tolerant and forgiving toward all living entities. His

strength and meaning in life come from the truth itself, he is free from all envy and jealousy, and his mind is equal in material happiness and distress. Thus, he dedicates his time to work for the welfare of all others. His intelligence is never bewildered by material desires, and he has controlled his senses. His behavior is always pleasing, never harsh and always exemplary, and he is free from possessiveness. He never endeavors in ordinary, worldly activities, and he strictly controls his eating. He therefore always remains peaceful and steady. A saintly person is thoughtful and accepts Me as his only shelter. Such a person is very cautious in the execution of his duties and is never subject to superficial transformations, because he is steady and noble, even in a distressing situation. He has conquered over the six material qualities—namely hunger, thirst, lamentation, illusion, old age and death. He is free from all desire for prestige and offers honor to others. He is expert in reviving the Kṛṣṇa consciousness of others and therefore never cheats anyone. Rather, he is a well-wishing friend to all, being most merciful. Such a saintly person must be considered the most learned of men. He perfectly understands that the ordinary religious duties prescribed by Me in various Vedic scriptures possess favorable qualities that purify the performer, and he knows that neglect of such duties constitutes a discrepancy in one's life. Having taken complete shelter at My lotus feet, however, a saintly person ultimately renounces such ordinary religious duties and worships Me alone. He is thus considered to be the best among all living entities.

SB 11.11.33

My devotees may or may not know exactly what I am, who I am and how I exist, but if they worship Me with unalloyed love, then I consider them to be the best of devotees.

SB 11.11.34, SB 11.11.35, SB 11.11.36, SB 11.11.37, SB 11.11.38, SB 11.11.39, SB 11.11.40, SB 11.11.41, SB 11.11.34-41

My dear Uddhava, one can give up false pride and prestige by engaging in the following devotional activities. One may purify oneself by seeing, touching, worshipping, serving, and offering prayers of glorification and obeisances to My form as the Deity and to My pure devotees. One should also glorify My transcendental qualities and activities, hear with love and faith the narrations of My glories and constantly meditate on Me. One should offer to Me whatever one acquires, and accepting oneself as My eternal servant, one should give oneself completely to Me. One should always discuss My birth and activities and enjoy life by participating in festivals, such as Janmāṣṭami, which glorify My pastimes. In My temple, one should also participate in festivals and ceremonies by singing, dancing, playing musical instruments and discussing Me with other Vaiṣṇavas. One should observe all the regularly celebrated annual festivals by attending ceremonies, pilgrimages and making offerings. One should also observe religious vows such as Ekādaśī and take initiation by the procedures mentioned in the Vedas, Pāñcarātra and other, similar literatures. One should faithfully and lovingly support the installation of My Deity, and individually or in cooperation with others one should work for the construction of Kṛṣṇa conscious temples and cities as well as flower gardens, fruit gardens and special areas to celebrate My pastimes. One should consider oneself to be My humble servant, without duplicity, and thus should help to clean the temple, which is My home. First one should sweep and dust thoroughly, and then one should further cleanse with water and cow dung. Having dried the temple, one should sprinkle scented water and decorate the temple with mandalas. One should thus act just like My servant. A devotee should never advertise his devotional activities; therefore his service will not be the cause of false pride. One should never use lamps that are offered to Me for other purposes simply because there is need of illumination, and similarly, one should never offer to Me anything that has been offered to or used by others. Whatever is most desired by one within this material world, and whatever is most dear to oneself—one should offer that very thing to Me. Such an offering qualifies one for eternal life.

SB 11.11.42

O saintly Uddhava, please know that you may worship Me in the sun, fire, *brāhmaṇas*, cows, Vaiṣṇavas, sky, wind, water, earth, individual soul and all living entities.

SB 11.11.43, SB 11.11.44, SB 11.11.45, SB 11.11.43-45

My dear Uddhava, one should worship Me within the sun by chanting selected Vedic *mantras* and by performing worship and offering obeisances. One may worship Me within fire by offering oblations of ghee, and one may worship Me among the *brāhmaṇas* by respectfully receiving them as guests, even when uninvited. I can be worshiped within the cows by offerings of grass and other suitable grains and paraphernalia for the pleasure and health of the cows, and one may worship Me within the Vaiṣṇavas by offering loving friendship to them and honoring them in all respects. Through

steady meditation I am worshiped within the inner space of the heart, and within the air I can be worshiped by knowledge that *prāṇa*, the life air, is the chief among elements. I am worshiped within water by offerings of water itself, along with other elements such as flowers and *tulasī* leaves, and one may worship Me within the earth by proper application of confidential seed *mantras*. One may worship Me within the individual living entity by offering food and other enjoyable substances, and one may worship Me within all living entities by seeing the Supersoul within all of them, thus maintaining equal vision.

SB 11.11.46

Thus, in the previously mentioned places of worship and according to the processes I have described, one should meditate on My peaceful, transcendental form with four arms holding a conchshell, Sudarśana disc, club and lotus flower. In this way, one should worship Me with fixed attention.

SB 11.11.47

One who has executed sacrificial performances and pious works for My satisfaction, and who thus worships Me with fixed attention, obtains unflinching devotional service unto Me. By the excellent quality of his service such a worshiper obtains realized knowledge of Me.

SB 11.11.48

My dear Uddhava, I am personally the ultimate shelter and way of life for saintly liberated persons, and thus if one does not engage in My loving devotional service, which is made possible by associating with My devotees, then for all practical purposes, one possesses no effective means for escaping from material existence.

SB 11.11.49

My dear Uddhava, O beloved of the Yadu dynasty, because you are My servant, well-wisher and friend, I shall now speak to you the most confidential knowledge. Please hear as I explain these great mysteries to you.

SB 11.12: Beyond Renunciation and Knowledge

SB 11.12.1, SB 11.12.2, SB 11.12.1-2

The Supreme Personality of Godhead said: My dear Uddhava, by associating with My pure devotees one can destroy one's attachment for all objects of material sense gratification. Such purifying association brings Me under the control of My devotee. One may perform the aṣṭāṅga-yoga system, engage in philosophical analysis of the elements of material nature, practice nonviolence and other ordinary principles of piety, chant the Vedas, perform penances, take to the renounced order of life, execute sacrificial performances and dig wells, plant trees and perform other public welfare activities, give in charity, carry out severe vows, worship the demigods, chant confidential mantras, visit holy places or accept major and minor disciplinary injunctions, but even by performing such activities one does not bring Me under his control.

SB 11.12.3, SB 11.12.4, SB 11.12.5, SB 11.12.6, SB 11.12.3-6

In every *yuga* many living entities entangled in the modes of passion and ignorance gained the association of My devotees. Thus, such living entities as the Daityas, Rākṣasas, birds, beasts, Gandharvas, Apsarās, Nāgas, Siddhas, Cāraṇas, Guhyakas and Vidyādhara, as well as such lower-class human beings as the *vaiśyas*, *sūdras*, women and others, were able to achieve My supreme abode. Vṛtrāsura, Prahāda Mahārāja and others like them also achieved My abode by association with My devotees, as did personalities such as Vṛṣaparvā, Bali Mahārāja, Bānāsura, Maya, Vibhīṣaṇa, Sugrīva, Hanumān, Jāmbavān, Gajendra, Jatāyu, Tulādhāra, Dharmavādha, Kubjā, the *gopīs* in Vṛndāvana and the wives of the *brāhmaṇas* who were performing sacrifice.

SB 11.12.7

The persons I have mentioned did not undergo serious studies of the Vedic literature, nor did they worship great saintly persons, nor did they execute severe vows or austerities. Simply by association with Me and My devotees, they achieved Me.

SB 11.12.8

The inhabitants of Vṛndāvana, including the *gopīs*, cows, unmoving creatures such as the twin *arjuna* trees, animals, living entities with stunted consciousness such as bushes and thickets, and snakes such as Kāliya, all achieved the perfection of life by unalloyed love for Me and thus very easily achieved Me.

SB 11.12.9

Even though one engages with great endeavor in the mystic *yoga* system, philosophical speculation, charity, vows, penances, ritualistic sacrifices, teaching of Vedic *mantras* to others, personal study of the Vedas, or the renounced order of life, still one cannot achieve Me.

SB 11.12.10

The residents of Vṛndāvana, headed by the *gopīs*, were always

completely attached to Me with deepest love. Therefore, when My uncle Akrūra brought My brother Balarāma and Me to the city of Mathurā, the residents of Vṛndāvana suffered extreme mental distress because of separation from Me and could not find any other source of happiness.

SB 11.12.11
Dear Uddhava, all of those nights that the *gopīs* spent with Me, their most dearly beloved, in the land of Vṛndāvana seemed to them to pass in less than a moment. Bereft of My association, however, the *gopīs* felt that those same nights dragged on forever, as if each night were equal to a day of Brahmā.

SB 11.12.12
My dear Uddhava, just as great sages in *yoga* trance merge into self-realization, like rivers merging into the ocean, and are thus not aware of material names and forms, similarly, the *gopīs* of Vṛndāvana were so completely attached to Me within their minds that they could not think of their own bodies, or of this world, or of their future lives. Their entire consciousness was simply bound up in Me.

SB 11.12.13
All those hundreds of thousands of *gopīs*, understanding Me to be their most charming lover and ardently desiring Me in that way, were unaware of My actual position. Yet by intimately associating with Me, the *gopīs* attained Me, the Supreme Absolute Truth.

SB 11.12.14, SB 11.12.15, SB 11.12.14-15
Therefore, My dear Uddhava, abandon the Vedic *mantras* as well as the procedures of supplementary Vedic literatures and their positive and negative injunctions. Disregard that which has been heard and that which is to be heard. Simply take shelter of Me alone, for I am the Supreme Personality of Godhead, situated within the heart of all conditioned souls. Take shelter of Me wholeheartedly, and by My grace be free from fear in all circumstances.

SB 11.12.16
Śrī Uddhava said: O Lord of all masters of mystic power, I have heard Your words, but the doubt in my heart does not go away; thus my mind is bewildered.

SB 11.12.17
The Supreme Personality of Godhead said: My dear Uddhava, the Supreme Lord gives life to every living being and is situated within the heart along with the life air and primal sound vibration. The Lord can be perceived in His subtle form within the heart by one's mind, since the Lord controls the minds of everyone, even great demigods like Lord Śiva. The Supreme Lord also assumes a gross form as the various sounds of the Vedas, composed of short and long vowels and consonants of different intonations.

SB 11.12.18
When sticks of kindling wood are vigorously rubbed together, heat is produced by contact with air, and a spark of fire appears. Once the fire is kindled, ghee is added and the fire blazes. Similarly, I become manifest in the sound vibration of the *Vedas*.

SB 11.12.19
The functions of the working senses—the organ of speech, the hands, the legs, the genital and the anus—and the functions of the knowledge-acquiring senses—the nose, tongue, eyes, skin and ears—along with the functions of the subtle senses of mind, intelligence, consciousness and false ego, as well as the function of the subtle *pradhāna* and the interaction of the three modes of material nature—all these should be understood as My materially manifest form.

SB 11.12.20
When many seeds are placed in an agricultural field, innumerable manifestations of trees, bushes, vegetables and so on will arise from a single source, the soil. Similarly, the Supreme Personality of Godhead, who gives life to all and is eternal, originally exists beyond the scope of the cosmic manifestation. In the course of time, however, the Lord, who is the resting place of the three modes of nature and the source of the universal lotus flower, in which the cosmic manifestation takes place, divides His material potencies and thus appears to be manifest in innumerable forms, although He is one.

SB 11.12.21
Just as woven cloth rests on the expansion of lengthwise and crosswise threads, similarly the entire universe is expanded on the lengthwise and crosswise potency of the Supreme Personality of Godhead and is situated within Him. The conditioned soul has been accepting material bodies since time immemorial, and these bodies are like great trees sustaining one's material existence. Just as a tree first blossoms and then produces fruit, similarly the tree of material existence, one's material body, produces the various results of material existence.

SB 11.12.22, SB 11.12.23, SB 11.12.22-23
This tree of material existence has two seeds, hundreds of roots,

three lower trunks and five upper trunks. It produces five flavors and has eleven branches and a nest made by two birds. The tree is covered by three types of bark, gives two fruits and extends up to the sun. Those lusty after material enjoyment and dedicated to family life enjoy one of the tree's fruits, and swanlike men in the renounced order of life enjoy the other fruit. One who with the help of the bona fide spiritual masters can understand this tree to be a manifestation of the potency of the one Supreme Truth appearing in many forms actually knows the meaning of the Vedic literature.

SB 11.12.24
With steady intelligence you should develop unalloyed devotional service by careful worship of the spiritual master, and with the sharpened ax of transcendental knowledge you should cut off the subtle material covering of the soul. Upon realizing the Supreme Personality of Godhead, you should then give up that ax of analytic knowledge.

SB 11.13: The Hamsa-avatāra Answers the Questions of the Sons of Brahmā

SB 11.13.1
The Supreme Personality of Godhead said: The three modes of material nature, namely goodness, passion and ignorance, pertain to material intelligence and not to the spirit soul. By development of material goodness one can conquer the modes of passion and ignorance, and by cultivation of transcendental goodness one may free oneself even from material goodness.

SB 11.13.2
When the living entity becomes strongly situated in the mode of goodness, then religious principles, characterized by devotional service to Me, become prominent. One can strengthen the mode of goodness by cultivation of those things that are already situated in goodness, and thus religious principles arise.

SB 11.13.3
Religious principles, strengthened by the mode of goodness, destroy the influence of passion and ignorance. When passion and ignorance are overcome, their original cause, irreligion, is quickly vanquished.

SB 11.13.4
According to the quality of religious scriptures, water, one's association with one's children or with people in general, the particular place, the time, activities, birth, meditation, chanting of *mantras*, and purificatory rituals, the modes of nature become differently prominent.

SB 11.13.5
Among the ten items I have just mentioned, the great sages who understand Vedic knowledge have praised and recommended those that are in the mode of goodness, criticized and rejected those in the mode of ignorance, and shown indifference to those in the mode of passion.

SB 11.13.6
Until one revives one's direct knowledge of the spirit soul and drives away the illusory identification with the material body and mind caused by the three modes of nature, one must cultivate those things in the mode of goodness. By increasing the mode of goodness, one automatically can understand and practice religious principles, and by such practice transcendental knowledge is awakened.

SB 11.13.7
In a bamboo forest the wind sometimes rubs the bamboo stalks together, and such friction generates a blazing fire that consumes the very source of its birth, the bamboo forest. Thus, the fire is automatically calmed by its own action. Similarly, by the competition and interaction of the material modes of nature, the subtle and gross material bodies are generated. If one uses his mind and body to cultivate knowledge, then such enlightenment destroys the influence of the modes of nature that generated one's body. Thus, like the fire, the body and mind are pacified by their own actions in destroying the source of their birth.

SB 11.13.8
Śrī Uddhava said: My dear Kṛṣṇa, generally human beings know that material life brings great future unhappiness, and still they try to enjoy material life. My dear Lord, how can one in knowledge act just like a dog, an ass or a goat?

SB 11.13.9, SB 11.13.10, SB 11.13.9-10
The Supreme Personality of Godhead said: My dear Uddhava, a person bereft of intelligence first falsely identifies himself with the material body and mind, and when such false knowledge arises within one's consciousness, material passion, the cause of great suffering, pervades the mind, which by nature is situated in goodness. Then the mind, contaminated by passion, becomes absorbed in making and changing many plans for material advancement. Thus, by constantly thinking of the modes of material nature, a foolish person is afflicted with unbearable material desires.

SB 11.13.11 One who does not control the material senses comes under the control of material desires and is thus bewildered by the strong waves of the mode of passion. Such a person executes material activities, although clearly seeing that the result will be future unhappiness.	designations that cover the spirit soul, who is part and parcel of Me.
SB 11.13.12 Although the intelligence of a learned person may be bewildered by the modes of passion and ignorance, he should again carefully bring the mind under control. By clearly seeing the contamination of the modes of nature, he does not become attached.	SB 11.13.26 A person who has thus achieved Me by understanding that he is not different from Me realizes that the material mind is lodged within the sense objects because of constant sense gratification, and that the material objects are existing prominently within the material mind. Having understood My transcendental nature, he gives up both the material mind and its objects.
SB 11.13.13 A person should be attentive and grave and never lazy or morose. Mastering the <i>yoga</i> procedures of breathing and sitting properly, one should practice fixing the mind on Me at dawn, noon and sunset, and thus gradually the mind should be completely absorbed in Me.	SB 11.13.27 Waking, sleeping and deep sleep are the three functions of the intelligence and are caused by the modes of material nature. The living entity within the body is ascertained to possess characteristics different from these three states and thus remains as a witness to them.
SB 11.13.14 The actual <i>yoga</i> system as taught by My devotees, headed by Sanaka-kumāra, is simply this: Having withdrawn the mind from all other objects, one should directly and appropriately absorb it in Me.	SB 11.13.28 The spirit soul is trapped in the bondage of material intelligence, which awards him constant engagement in the illusory modes of nature. But I am the fourth stage of consciousness, beyond wakefulness, dreaming and deep sleep. Becoming situated in Me, the soul should give up the bondage of material consciousness. At that time, the living entity will automatically renounce the material sense objects and the material mind.
SB 11.13.15 Śrī Uddhava said: My dear Keśava, at what time and in what form did You instruct the science of <i>yoga</i> to Sanaka and his brothers? I now desire to know about these things.	SB 11.13.29 The false ego of the living entity places him in bondage and awards him exactly the opposite of what he really desires. Therefore, an intelligent person should give up his constant anxiety to enjoy material life and remain situated in the Lord, who is beyond the functions of material consciousness.
SB 11.13.16 The Supreme Personality of Godhead said: Once, the mental sons of Lord Brahmā, namely, the sages headed by Sanaka, inquired from their father about the difficult subject matter of the supreme goal of <i>yoga</i> .	SB 11.13.30 According to My instructions, one should fix the mind on Me alone. If, however, one continues to see many different values and goals in life rather than seeing everything within Me, then although apparently awake, one is actually dreaming due to incomplete knowledge, just as one may dream that one has wakened from a dream.
SB 11.13.17 The sages headed by Sanaka said: O Lord, people's minds are naturally attracted to material sense objects, and similarly the sense objects in the form of desire enter within the mind. Therefore, how can a person who desires liberation, who desires to cross over activities of sense gratification, destroy this mutual relationship between the sense objects and the mind? Please explain this to us.	SB 11.13.31 Those states of existence that are conceived of as separate from the Supreme Personality of Godhead have no actual existence, although they create a sense of separation from the Absolute Truth. Just as the seer of a dream imagines many different activities and rewards, similarly, because of the sense of an existence separate from the Lord's existence, the living entity falsely performs fruitive activities, thinking them to be the cause of future rewards and destinations.
SB 11.13.18 The Supreme Personality of Godhead said: My dear Uddhava, Brahmā himself, who is born directly from the body of the Lord and who is the creator of all living entities within the material world, being the best of the demigods, seriously contemplated the question of his sons headed by Sanaka. The intelligence of Brahmā, however, was affected by his own activities of creation, and thus he could not discover the essential answer to this question.	SB 11.13.32 While awake the living entity enjoys with all of his senses the fleeting characteristics of the material body and mind; while dreaming he enjoys similar experiences within the mind; and in deep dreamless sleep all such experiences merge into ignorance. By remembering and contemplating the succession of wakefulness, dreaming and deep sleep, the living entity can understand that he is one throughout the three stages of consciousness and is transcendental. Thus, he becomes the lord of the senses.
SB 11.13.19 Lord Brahmā desired to attain the answer to the question that was puzzling him, and thus he fixed his mind on Me, the Supreme Lord. At that time, in My form of Haṁsa, I became visible to Lord Brahmā.	SB 11.13.33 You should consider how, by the influence of My illusory energy, these three states of the mind, caused by the modes of nature, have been artificially imagined to exist in Me. Having definitely ascertained the truth of the soul, you should utilize the sharpened sword of knowledge, acquired by logical reflection and from the instructions of sages and Vedic literatures, to completely cut off the false ego, which is the breeding ground of all doubts. All of you should then worship Me, who am situated within the heart.
SB 11.13.20 Thus seeing Me, the sages, placing Brahmā in the lead, came forward and worshiped My lotus feet. Then they frankly asked Me, "Who are You?"	SB 11.13.34 One should see that the material world is a distinct illusion appearing in the mind, because material objects have an extremely flickering existence and are here today and gone tomorrow. They can be compared to the streaking red line created by whirling a fiery stick. The spirit soul by nature exists in the single state of pure consciousness. However, in this world he appears in many different forms and stages of existence. The modes of nature divide the soul's consciousness into normal wakefulness, dreaming and dreamless sleep. All such varieties of perception, however, are actually <i>māyā</i> and exist only like a dream.
SB 11.13.21 My dear Uddhava, the sages, being eager to understand the ultimate truth of the <i>yoga</i> system, thus inquired from Me. Now please hear as I explain that which I spoke unto the sages.	SB 11.13.35 Having understood the temporary illusory nature of material things, and thus having pulled one's vision away from illusion, one should remain without material desires. By experiencing the happiness of the soul, one should give up material speaking and activities. If sometimes one must observe the material world, one should remember that it is not ultimate reality and therefore one has given it up. By such constant remembrance up till the time of death, one will not again fall into illusion.
SB 11.13.22 My dear <i>brāhmaṇas</i> , if, when asking Me who I am, you believe that I am also a <i>jīva</i> soul and that there is no ultimate difference between us—since all souls are ultimately one without individuality—then how is your question possible or appropriate? Ultimately, what is the real situation or resting place both of yourselves and of Me?	
SB 11.13.23 If by asking Me "Who are You?" you were referring to the material body, then I must point out that all material bodies are constituted of five elements, namely earth, water, fire, air and ether. Thus, you should have asked, "Who are you five?" If you consider that all material bodies are ultimately one, being constituted essentially of the same elements, then your question is still meaningless, since there would be no deep purpose in distinguishing one body from another. Thus, it appears that in asking My identity, you are merely speaking words, without any real meaning or purpose.	
SB 11.13.24 Within this world, whatever is perceived by the mind, speech, eyes or other senses is Me alone and nothing besides Me. All of you please understand this by a straightforward analysis of the facts.	
SB 11.13.25 My dear sons, the mind has a natural proclivity to enter into the material sense objects, and similarly the sense objects enter into the mind; but both this material mind and the sense objects are merely	

SB 11.13.36 Just as a drunken man does not notice if he is wearing his coat or shirt, similarly, one who is perfect in self-realization and who has thus achieved his eternal identity does not notice whether the temporary body is sitting or standing. Indeed, if by God's will the body is finished or if by God's will he obtains a new body, a self-realized soul does not notice, just as a drunken man does not notice the situation of his outward dress.
SB 11.13.37 The material body certainly moves under the control of supreme destiny and therefore must continue to live along with the senses and vital air as long as one's <i>karma</i> is in effect. A self-realized soul, however, who is awakened to the absolute reality and who is thus highly situated in the perfect stage of <i>yoga</i> , will never again surrender to the material body and its manifold manifestations, knowing it to be just like a body visualized in a dream.
SB 11.13.38 My dear <i>brāhmaṇas</i> , I have now explained to you the confidential knowledge of Sāṅkhya, by which one philosophically distinguishes matter from spirit, and of <i>aṣṭāṅga-yoga</i> , by which one links up with the Supreme. Please understand that I am the Supreme Personality of Godhead, Viṣṇu, and that I have appeared before you desiring to explain your actual religious duties.
SB 11.13.39 O best of the <i>brāhmaṇas</i> , please know that I am the supreme shelter of the <i>yoga</i> system, analytic philosophy, virtuous action, truthful religious principles, power, beauty, fame and self-control.
SB 11.13.40 All superior transcendental qualities, such as being beyond the modes of nature, detached, the well-wisher, the most dear, the Supersoul, equally situated everywhere, and free from material entanglement—all such qualities, free from the transformations of material qualities, find their shelter and worshipable object in Me.
SB 11.13.41 [Lord Kṛṣṇa continued:] My dear Uddhava, thus all of the doubts of the sages headed by Sanaka were destroyed by My words. Fully worshipping Me with transcendental love and devotion, they chanted My glories with excellent hymns.
SB 11.13.42 The greatest of sages, headed by Sanaka Rṣi, thus perfectly worshiped and glorified Me, and as Lord Brahmā looked on, I returned to My own abode.
SB 11.14: Lord Kṛṣṇa Explains the Yoga System to Śrī Uddhava
SB 11.14.1 Śrī Uddhava said: My dear Kṛṣṇa, the learned sages who explain Vedic literature recommend various processes for perfecting one's life. Considering these varieties of viewpoint, my Lord, please tell me whether all these processes are equally important, or whether one of them is supreme.
SB 11.14.2 My dear Lord, You have clearly explained the process of unalloyed devotional service, by which a devotee removes all material association from his life, enabling him to fix his mind on You.
SB 11.14.3 The Supreme Personality of Godhead said: By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahmā because I Myself am the religious principles enunciated in the Vedas.
SB 11.14.4 Lord Brahmā spoke this Vedic knowledge to his eldest son, Manu, and the seven great sages headed by Bhṛṅgu Muni then accepted the same knowledge from Manu.
SB 11.14.5, SB 11.14.6, SB 11.14.7, SB 11.14.5-7 From the forefathers headed by Bhṛṅgu Muni and other sons of Brahmā appeared many children and descendants, who assumed different forms as demigods, demons, human beings, Guhyakas, Siddhas, Gandharvas, Vidyādhara, Cāraṇas, Kindevas, Kinnaras, Nāgas, Kimpuruṣas, and so on. All of the many universal species, along with their respective leaders, appeared with different natures and desires generated from the three modes of material nature. Therefore, because of the different characteristics of the living entities within the universe, there are a great many Vedic rituals, <i>mantras</i> and rewards.
SB 11.14.8 Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down through tradition, custom and disciplic succession.

There are other teachers who directly support atheistic viewpoints.
SB 11.14.9 O best among men, the intelligence of human beings is bewildered by My illusory potency, and thus, according to their own activities and whims, they speak in innumerable ways about what is actually good for people.
SB 11.14.10 Some say that people will be happy by performing pious religious activities. Others say that happiness is attained through fame, sense gratification, truthfulness, self-control, peace, self-interest, political influence, opulence, renunciation, consumption, sacrifice, penance, charity, vows, regulated duties or strict disciplinary regulation. Each process has its proponents.
SB 11.14.11 All the persons I have just mentioned obtain temporary fruits from their material work. Indeed, the meager and miserable situations they achieve bring future unhappiness and are based on ignorance. Even while enjoying the fruits of their work, such persons are filled with lamentation.
SB 11.14.12 O learned Uddhava, those who fix their consciousness on Me, giving up all material desires, share with Me a happiness that cannot possibly be experienced by those engaged in sense gratification.
SB 11.14.13 One who does not desire anything within this world, who has achieved peace by controlling his senses, whose consciousness is equal in all conditions and whose mind is completely satisfied in Me finds only happiness wherever he goes.
SB 11.14.14 One who has fixed his consciousness on Me desires neither the position or abode of Lord Brahmā or Lord Indra, nor an empire on the earth, nor sovereignty in the lower planetary systems, nor the eightfold perfection of <i>yoga</i> , nor liberation from birth and death. Such a person desires Me alone.
SB 11.14.15 My dear Uddhava, neither Lord Brahmā, Lord Śiva, Lord Saṅkarṣaṇa, the goddess of fortune nor indeed My own self is as dear to Me as you are.
SB 11.14.16 With the dust of My devotees' lotus feet I desire to purify the material worlds, which are situated within Me. Thus, I always follow the footsteps of My pure devotees, who are free from all personal desire, rapt in thought of My pastimes, peaceful, without any feelings of enmity, and of equal disposition everywhere.
SB 11.14.17 Those who are without any desire for personal gratification, whose minds are always attached to Me, who are peaceful, without false ego and merciful to all living entities, and whose consciousness is never affected by opportunities for sense gratification—such persons enjoy in Me a happiness that cannot be known or achieved by those lacking such detachment from the material world.
SB 11.14.18 My dear Uddhava, if My devotee has not fully conquered his senses, he may be harassed by material desires, but because of his unflinching devotion for Me, he will not be defeated by sense gratification.
SB 11.14.19 My dear Uddhava, just as a blazing fire turns firewood into ashes, similarly, devotion unto Me completely burns to ashes sins committed by My devotees.
SB 11.14.20 My dear Uddhava, the unalloyed devotional service rendered to Me by My devotees brings Me under their control. I cannot be thus controlled by those engaged in mystic <i>yoga</i> , Sāṅkhya philosophy, pious work, Vedic study, austerity or renunciation.
SB 11.14.21 Only by practicing unalloyed devotional service with full faith in Me can one obtain Me, the Supreme Personality of Godhead. I am naturally dear to My devotees, who take Me as the only goal of their loving service. By engaging in such pure devotional service, even the dog-eaters can purify themselves from the contamination of their low birth.
SB 11.14.22 Neither religious activities endowed with honesty and mercy nor knowledge obtained with great penance can completely purify one's consciousness if they are bereft of loving service to Me.
SB 11.14.23 If one's hairs do not stand on end, how can the heart melt? And if the heart does not melt, how can tears of love flow from the eyes? If one does not cry in spiritual happiness, how can one render loving

service to the Lord? And without such service, how can the consciousness be purified?	decorated with ankle bells and bracelets, and that form exhibits the Kaustubha gem along with an effulgent crown. The upper hips are beautified by a golden belt, and the arms are decorated with valuable bracelets. All of the limbs of that beautiful form capture the heart, and the face is beautified by merciful glancing. Pulling the senses back from the sense objects, one should be grave and self-controlled and should use the intelligence to strongly fix the mind upon all of the limbs of My transcendental body. Thus one should meditate upon that most delicate transcendental form of Mine.
SB 11.14.24 A devotee whose speech is sometimes choked up, whose heart melts, who cries continually and sometimes laughs, who feels ashamed and cries out loudly and then dances—a devotee thus fixed in loving service to Me purifies the entire universe.	SB 11.14.43 One should then pull the consciousness back from all the limbs of that transcendental body. At that time, one should meditate only on the wonderfully smiling face of the Lord.
SB 11.14.25 Just as gold, when smelted in fire, gives up its impurities and returns to its pure brilliant state, similarly, the spirit soul, absorbed in the fire of <i>bhakti-yoga</i> , is purified of all contamination caused by previous fruitive activities and returns to its original position of serving Me in the spiritual world.	SB 11.14.44 Being established in meditation on the Lord's face, one should then withdraw the consciousness and fix it in the sky. Then giving up such meditation, one should become established in Me and give up the process of meditation altogether.
SB 11.14.26 When a diseased eye is treated with medicinal ointment it gradually recovers its power to see. Similarly, as a conscious living entity cleanses himself of material contamination by hearing and chanting the pious narrations of My glories, he regains his ability to see Me, the Absolute Truth, in My subtle spiritual form.	SB 11.14.45 One who has completely fixed his mind on Me should see Me within his own soul and should see the individual soul within Me, the Supreme Personality of Godhead. Thus, he sees the individual souls united with the Supreme Soul, just as one sees the sun's rays completely united with the sun.
SB 11.14.27 The mind of one meditating upon the objects of sense gratification is certainly entangled in such objects, but if one constantly remembers Me, then the mind is absorbed in Me.	SB 11.14.46 When the <i>yogī</i> thus controls his mind by intensely concentrated meditation, his illusory identification with material objects, knowledge and activities is very quickly extinguished.
SB 11.14.28 Therefore, one should reject all material processes of elevation, which are like the mental creations of a dream, and should completely absorb one's mind in Me. By constantly thinking of Me, one becomes purified.	SB 11.15: Lord Kṛṣṇa's Description of Mystic Yoga Perfections
SB 11.14.29 Being conscious of the eternal self, one should give up association with women and those intimately associated with women. Sitting fearlessly in a solitary place, one should concentrate the mind on Me with great attention.	SB 11.15.1 The Supreme Personality of Godhead said: My dear Uddhava, the mystic perfections of yoga are acquired by a <i>yogī</i> who has conquered his senses, steadied his mind, conquered the breathing process and fixed his mind on Me.
SB 11.14.30 Of all kinds of suffering and bondage arising from various attachments, none is greater than the suffering and bondage arising from attachment to women and intimate contact with those attached to women.	SB 11.15.2 Śrī Uddhava said: My dear Lord Acyuta, by what process can mystic perfection be achieved, and what is the nature of such perfection? How many mystic perfections are there? Please explain these things to me. Indeed, You are the bestower of all mystic perfections.
SB 11.14.31 Śrī Uddhava said: My dear lotus-eyed Kṛṣṇa, by what process should one who desires liberation meditate upon You, of what specific nature should his meditation be, and upon which form should he meditate? Kindly explain to me this topic of meditation.	SB 11.15.3 The Supreme Personality of Godhead said: The masters of the yoga system have declared that there are eighteen types of mystic perfection and meditation, of which eight are primary, having their shelter in Me, and ten are secondary, appearing from the material mode of goodness.
SB 11.14.32, SB 11.14.33, SB 11.14.32-33 The Supreme Personality of Godhead said: Sitting on a level seat that is not too high or too low, keeping the body straight and erect yet comfortable, placing the two hands on one's lap and focusing the eyes on the tip of one's nose, one should purify the pathways of breathing by practicing the mechanical exercises of <i>pūra</i> ka, <i>kumbhaka</i> and <i>recaka</i> , and then one should reverse the procedure (<i>recaka</i> , <i>kumbhaka</i> , <i>pūra</i> ka). Having fully controlled the senses, one may thus practice <i>prāṇāyāma</i> step by step.	SB 11.15.4, SB 11.15.5, SB 11.15.4-5 Among the eight primary mystic perfections, the three by which one transforms one's own body are <i>aṇimā</i> , becoming smaller than the smallest; <i>mahimā</i> , becoming greater than the greatest; and <i>laghimā</i> , becoming lighter than the lightest. Through the perfection of <i>prāpti</i> one acquires whatever one desires, and through <i>prākāmya-siddhi</i> one experiences any enjoyable object, either in this world or the next. Through <i>īsitā-siddhi</i> one can manipulate the subpotencies of <i>māyā</i> , and through the controlling potency called <i>vasitā-siddhi</i> one is unimpeded by the three modes of nature. One who has acquired <i>kāmāvasāyitā-siddhi</i> can obtain anything from anywhere, to the highest possible limit. My dear gentle Uddhava, these eight mystic perfections are considered to be naturally existing and unexcelled within this world.
SB 11.14.34 Beginning from the <i>mūlādhāra-cakra</i> , one should move the life air continuously upward like the fibers in the lotus stalk until one reaches the heart, where the sacred syllable <i>om</i> is situated like the sound of a bell. One should thus continue raising the sacred syllable upward the distance of twelve <i>aṅgulas</i> , and there the <i>omkāra</i> should be joined together with the fifteen vibrations produced with <i>anusvāra</i> .	SB 11.15.6, SB 11.15.7, SB 11.15.6-7 The ten secondary mystic perfections arising from the modes of nature are the powers of freeing oneself from hunger and thirst and other bodily disturbances, hearing and seeing things far away, moving the body at the speed of the mind, assuming any form one desires, entering the bodies of others, dying when one desires, witnessing the pastimes between the demigods and the celestial girls called <i>Apsarās</i> , completely executing one's determination and giving orders whose fulfillment is unimpeded.
SB 11.14.35 Being fixed in the <i>omkāra</i> , one should carefully practice the <i>prāṇāyāma</i> system ten times at each sunrise, noon and sunset. Thus, after one month one will have conquered the life air.	SB 11.15.8, SB 11.15.9, SB 11.15.8-9 The power to know past, present and future; tolerance of heat, cold and other dualities; knowing the minds of others; checking the influence of fire, sun, water, poison, and so on; and remaining unconquered by others—these constitute five perfections of the mystic process of yoga and meditation. I am simply listing these here according to their names and characteristics. Now please learn from Me how specific mystic perfections arise from specific meditations and also of the particular processes involved.
SB 11.14.36, SB 11.14.37, SB 11.14.38, SB 11.14.39, SB 11.14.40, SB 11.14.41, SB 11.14.42, SB 11.14.36-42 Keeping the eyes half closed and fixed on the tip of one's nose, being enlivened and alert, one should meditate on the lotus flower situated within the heart. This lotus has eight petals and is situated on an erect lotus stalk. One should meditate on the sun, moon and fire, placing them one after the other within the whorl of that lotus flower. Placing My transcendental form within the fire, one should meditate upon it as the auspicious goal of all meditation. That form is perfectly proportioned, gentle and cheerful. It possesses four beautiful long arms, a charming, beautiful neck, a handsome forehead, a pure smile and glowing, shark-shaped earrings suspended from two identical ears. That spiritual form is the color of a dark rain cloud and is garbed in golden-yellowish silk. The chest of that form is the abode of Śrīvatsa and the goddess of fortune, and that form is also decorated with a conchshell, disc, club, lotus flower and garland of forest flowers. The two brilliant lotus feet are	SB 11.15.10 One who worships Me in My atomic form pervading all subtle

elements, fixing his mind on that alone, obtains the mystic perfection called <i>aṇimā</i> .
SB 11.15.11 One who absorbs his mind in the particular form of the <i>mahat-tattva</i> and thus meditates upon Me as the Supreme Soul of the total material existence achieves the mystic perfection called <i>mahimā</i> . By further absorbing the mind in the situation of each individual element such as the sky, air, fire, and so on, one progressively acquires the greatness of each material element.
SB 11.15.12 I exist within everything, and I am therefore the essence of the atomic constituents of material elements. By attaching his mind to Me in this form, the <i>yogī</i> may achieve the perfection called <i>laghimā</i> , by which he realizes the subtle atomic substance of time.
SB 11.15.13 Fixing his mind completely in Me within the element of false ego generated from the mode of goodness, the <i>yogī</i> obtains the power of mystic acquisition, by which he becomes the proprietor of the senses of all living entities. He obtains such perfection because his mind is absorbed in Me.
SB 11.15.14 One who concentrates all mental activities in Me as the Supersoul of that phase of the <i>mahat-tattva</i> which manifests the chain of fruitive activities obtains from Me, whose appearance is beyond material perception, the most excellent mystic perfection called <i>prākāmya</i> .
SB 11.15.15 One who places his consciousness on Viṣṇu, the Supersoul, the prime mover and Supreme Lord of the external energy consisting of three modes, obtains the mystic perfection of controlling other conditioned souls, their material bodies and their bodily designations.
SB 11.15.16 The <i>yogī</i> who places his mind in My form of Nārāyaṇa, known as the fourth factor, full of all opulences, becomes endowed with My nature and thus obtains the mystic perfection called <i>vaśitā</i> .
SB 11.15.17 One who fixes his pure mind on Me in My manifestation as the impersonal Brahman obtains the greatest happiness, wherein all his desires are completely fulfilled.
SB 11.15.18 A human being who concentrates on Me as the upholder of religious principles, the personification of purity and the Lord of Śvetadvīpa obtains the pure existence in which he is freed from the six waves of material disturbance, namely hunger, thirst, decay, death, grief and illusion.
SB 11.15.19 That purified living entity who fixes his mind on the extraordinary sound vibrations occurring within Me as the personified sky and total life air is then able to perceive within the sky the speaking of all living entities.
SB 11.15.20 Merging one's sight into the sun planet and then the sun planet into one's eyes, one should meditate on Me as existing within the combination of sun and vision; thus one acquires the power to see any distant thing.
SB 11.15.21 The <i>yogī</i> who completely absorbs his mind in Me, and who then makes use of the wind that follows the mind to absorb the material body in Me, obtains through the potency of meditation on Me the mystic perfection by which his body immediately follows his mind wherever it goes.
SB 11.15.22 When the <i>yogī</i> , applying his mind in a certain way, desires to assume a particular form, that very form immediately appears. Such perfection is possible by absorbing the mind in the shelter of My inconceivable mystic potency, by which I assume innumerable forms.
SB 11.15.23 When a perfect <i>yogī</i> desires to enter another's body, he should meditate upon himself within the other body, and then, giving up his own gross body, he should enter the other's body through the pathways of air, as easily as a bee leaves one flower and flies into another.
SB 11.15.24 The <i>yogī</i> who has achieved the mystic perfection called <i>svacchanda-mṛtyu</i> blocks the anus with the heel of the foot and then lifts the soul from the heart to the chest, to the neck and finally to the head. Situated within the <i>brahma-randhra</i> , the <i>yogī</i> then gives up his material body and guides the spirit soul to the selected destination.
SB 11.15.25

The <i>yogī</i> who desires to enjoy in the pleasure gardens of the demigods should meditate on the purified mode of goodness, which is situated within Me, and then the heavenly women, generated from the mode of goodness, will approach him in airplanes.
SB 11.15.26 A <i>yogī</i> who has faith in Me, absorbing his mind in Me and knowing that My purpose is always fulfilled, will always achieve his purpose by the very means he has determined to follow.
SB 11.15.27 A person who perfectly meditates on Me acquires My nature of being the supreme ruler and controller. His order, like Mine, can never be frustrated by any means.
SB 11.15.28 A <i>yogī</i> who has purified his existence by devotion to Me and who thus expertly knows the process of meditation obtains knowledge of past, present and future. He can therefore see the birth and death of himself and others.
SB 11.15.29 Just as the bodies of aquatics cannot be injured by water, similarly, the body of a <i>yogī</i> whose consciousness is pacified by devotion to Me and who is fully developed in <i>yoga</i> science cannot be injured by fire, sun, water, poison, and so forth.
SB 11.15.30 My devotee becomes unconquerable by meditating on My opulent incarnations, which are decorated with Śrīvatsa and various weapons and are endowed with imperial paraphernalia such as flags, ornamental umbrellas and fans.
SB 11.15.31 A learned devotee who worships Me through <i>yoga</i> meditation certainly obtains in all respects the mystic perfections that I have described.
SB 11.15.32 For a sage who has conquered his senses, breathing and mind, who is self-controlled and always absorbed in meditation on Me, what mystic perfection could possibly be difficult to achieve?
SB 11.15.33 Learned experts in devotional service state that the mystic perfections of <i>yoga</i> that I have mentioned are actually impediments and are a waste of time for one who is practicing the supreme <i>yoga</i> , by which one achieves all perfection in life directly from Me.
SB 11.15.34 Whatever mystic perfections can be achieved by good birth, herbs, austerities and <i>mantras</i> can all be achieved by devotional service to Me; indeed, one cannot achieve the actual perfection of <i>yoga</i> by any other means.
SB 11.15.35 My dear Uddhava, I am the cause, the protector and the Lord of all mystic perfections, of the <i>yoga</i> system, of analytic knowledge, of pure activity and of the community of learned Vedic teachers.
SB 11.15.36 Just as the same material elements exist within and outside of all material bodies, similarly, I cannot be covered by anything else. I exist within everything as the Supersoul and outside of everything in My all-pervading feature.
SB 11.16: The Lord's Opulence
SB 11.16.1 Śrī Uddhava said: My dear Lord, You are beginningless and endless, the Absolute Truth Himself, unlimited by anything else. You are the protector and life-giver, the destruction and creation of all things that exist.
SB 11.16.2 My dear Lord, although it is difficult for the impious to understand that You are situated in all superior and inferior creations, those <i>brāhmaṇas</i> who are actual knowers of the Vedic conclusion worship You in truth.
SB 11.16.3 Please tell me of the perfections that great sages achieve by worshipping You with devotion. Also, kindly explain which of Your different forms they worship.
SB 11.16.4 O my Lord, maintainer of all, although You are the Supersoul of the living entities, You remain hidden. Thus being bewildered by You, the living entities cannot see You, although You are seeing them.
SB 11.16.5 O supremely potent Lord, please explain to me Your innumerable potencies, which You manifest on the earth, in heaven, in hell and indeed in all directions. I offer my humble obeisances at Your lotus feet, which are the shelter of all holy places.
SB 11.16.6 The Supreme Personality of Godhead said: O best of those who

know how to inquire, on the Battlefield of Kurukṣetra, Arjuna, desiring to fight with his rivals, asked Me the same question that you are now posing.	SB 11.16.24 Among the eight progressive states of <i>yoga</i> I am the final stage, <i>samādhi</i> , in which the soul is completely separated from illusion. Among those desiring victory I am prudent political counsel, and among processes of expert discrimination I am the science of the soul, by which one distinguishes spirit from matter. Among all speculative philosophers I am diversity of perception.
SB 11.16.7 On the Battlefield of Kurukṣetra Arjuna thought that killing his relatives would be an abominable, irreligious activity, motivated only by his desire to acquire a kingdom. He therefore desisted from the battle, thinking, "I would be the killer of my relatives. They would be destroyed." Thus Arjuna was afflicted with mundane consciousness.	SB 11.16.25 Among ladies I am Śatarūpā, and among male personalities I am her husband, Svāyambhuva Manu. I am Nārāyaṇa among the sages and Sanat-kumāra among <i>brahmacārīs</i> .
SB 11.16.8 At that time I enlightened Arjuna, the tiger among men, with logical arguments, and thus in the front of the battle Arjuna addressed Me with questions in the same way that you are now inquiring.	SB 11.16.26 Among religious principles I am renunciation, and of all types of security I am consciousness of the eternal soul within. Of secrets I am pleasant speech and silence, and among sexual pairs I am <i>Brahmā</i> .
SB 11.16.9 My dear Uddhava, I am the Supersoul of all living entities, and therefore I am naturally their well-wisher and supreme controller. Being the creator, maintainer and annihilator of all entities, I am not different from them.	SB 11.16.27 Among the vigilant cycles of time I am the year, and among seasons I am spring. Among months I am Mārgaśīrṣa, and among lunar houses I am the auspicious Abhijit.
SB 11.16.10 I am the ultimate goal of all those seeking progress, and I am time among those who exert control. I am the equilibrium of the modes of material nature, and I am natural virtue among the pious.	SB 11.16.28 Among ages I am the <i>Satya-yuga</i> , the age of truth, and among steady sages I am Devala and Asita. Among those who have divided the <i>Vedas</i> I am Kṛṣṇa Dvaipāyana Vedavyāsa, and among learned scholars I am Śukrācārya, the knower of spiritual science.
SB 11.16.11 Among things possessing qualities I am the primary manifestation of nature, and among great things I am the total material creation. Among subtle things I am the spirit soul, and of things that are difficult to conquer I am the mind.	SB 11.16.29 Among those entitled to the name Bhagavān I am Vāsudeva, and indeed, you, Uddhava, represent Me among the devotees. I am Hanumān among the Kimpuruṣas, and among the Vidyādharas I am <i>Sudarśana</i> .
SB 11.16.12 Among the <i>Vedas</i> I am their original teacher, Lord <i>Brahmā</i> , and of all <i>mantras</i> I am the three-lettered <i>omkāra</i> . Among letters I am the first letter, "a," and among sacred meters I am the <i>Gāyatrī mantra</i> .	SB 11.16.30 Among jewels I am the ruby, and among beautiful things I am the lotus cup. Among all types of grass I am the sacred <i>kuśa</i> , and of oblations I am ghee and other ingredients obtained from the cow.
SB 11.16.13 Among the demigods I am Indra, and among the Vasus I am Agni, the god of fire. I am Viṣṇu among the sons of Aditi, and among the Rudras I am Lord Śiva.	SB 11.16.31 Among the enterprising I am fortune, and among the cheaters I am gambling. I am the forgiveness of the tolerant and the good qualities of those in the mode of goodness.
SB 11.16.14 Among saintly <i>brāhmaṇas</i> I am Bṛghu Muni, and I am Manu among saintly kings. I am Nārada Muni among saintly demigods, and I am <i>Kāmadhenu</i> among cows.	SB 11.16.32 Of the powerful I am bodily and mental strength, and I am the devotional activities of My devotees. My devotees worship Me in nine different forms, among which I am the original and primary Vāsudeva.
SB 11.16.15 I am Lord Kapila among perfected beings and Garuḍa among birds. I am Dakṣa among the progenitors of mankind, and I am Aryamā among the forefathers.	SB 11.16.33 Among the Gandharvas I am Viśvāvasu, and I am Pūrvacitti among the heavenly Apsaras. I am the steadiness of mountains and the fragrant aroma of the earth.
SB 11.16.16 My dear Uddhava, among the demoniac sons of Diti know Me to be Prahlāda Mahārāja, the saintly lord of the <i>asuras</i> . Among the stars and herbs I am their lord, Candra (the moon), and among Yakṣas and Rākṣasas I am the lord of wealth, Kuvera.	SB 11.16.34 I am the sweet taste of water, and among brilliant things I am the sun. I am the effulgence of the sun, moon and stars, and I am the transcendental sound that vibrates in the sky.
SB 11.16.17 I am Airāvata among lordly elephants, and among aquatics I am Varuna, the lord of the seas. Among all things that heat and illuminate I am the sun, and among human beings I am the king.	SB 11.16.35 Among those dedicated to brahminical culture I am Bali Mahārāja, the son of Virocana, and I am Arjuna among heroes. Indeed, I am the creation, maintenance and annihilation of all living entities.
SB 11.16.18 Among horses I am Uccaiṣravā, and I am gold among metals. I am Yamarāja among those who suppress and punish, and among serpents I am Vāsuki.	SB 11.16.36 I am the functions of the five working senses—the legs, speech, anus, hands and sex organs—as well as those of the five knowledge-acquiring senses—touch, sight, taste, hearing and smell. I am also the potency by which each of the senses experiences its particular sense object.
SB 11.16.19 O sinless Uddhava, among the best of snakes I am Anantadeva, and among those animals with sharp horns and teeth I am the lion. Among the social orders I am the fourth, or the renounced order of life, and among the occupational divisions I am the first, the <i>brāhmaṇas</i> .	SB 11.16.37 I am form, taste, aroma, touch and sound; false ego; the mahat-tattva; earth, water, fire, air and sky; the living entity; material nature; the modes of goodness, passion and ignorance; and the transcendental Lord. All these items, along with knowledge of their individual symptoms and the steady conviction that results from this knowledge, represent Me.
SB 11.16.20 Among sacred and flowing things I am the holy Ganges, and among steady bodies of water I am the ocean. Among weapons I am the bow, and of the wielders of weapons I am Lord Śiva.	SB 11.16.38 As the Supreme Lord I am the basis of the living entity, of the modes of nature and of the <i>mahat-tattva</i> . Thus I am everything, and nothing whatsoever can exist without Me.
SB 11.16.21 Among residences I am Mount Sumeru, and of impervious places I am the Himalayas. Among trees I am the holy fig tree, and among plants I am those that bear grains.	SB 11.16.39 Even though over a period of time I might count all the atoms of the universe, I could not count all of My opulences which I manifest within innumerable universes.
SB 11.16.22 Among priests I am Vasiṣṭha Muni, and among those highly situated in Vedic culture I am Bṛhaspati. I am Kārtikeya among great military leaders, and among those advancing in superior ways of life I am the great personality Lord <i>Brahmā</i> .	SB 11.16.40 Whatever power, beauty, fame, opulence, humility, renunciation, mental pleasure, fortune, strength, tolerance or spiritual knowledge there may be is simply an expansion of My opulence.
SB 11.16.23 Among sacrifices I am study of the Veda, and I am nonviolence among vows. Among all things that purify I am the wind, fire, the sun, water and speech.	

SB 11.16.41 I have briefly described to you all My spiritual opulences and also the extraordinary material features of My creation, which are perceived by the mind and defined in different ways according to circumstances.
SB 11.16.42 Therefore, control your speaking, subdue the mind, conquer the life air, regulate the senses and through purified intelligence bring your rational faculties under control. In this way you will never again fall onto the path of material existence.
SB 11.16.43 A transcendentalist who does not completely control his words and mind by superior intelligence will find that his spiritual vows, austerities and charity flow away just as water flows out of an unbaked clay pot.
SB 11.16.44 Being surrendered to Me, one should control the speech, mind and life air, and then through loving devotional intelligence one will completely fulfill the mission of life.
SB 11.17: Lord Kṛṣṇa's Description of the Varnāśrama System
SB 11.17.1, SB 11.17.2, SB 11.17.1-2 Śrī Uddhava said: My dear Lord, previously You described the principles of devotional service that are to be practiced by followers of the varnāśrama system and even ordinary, unregulated human beings. My dear lotus-eyed Lord, now please explain to me how all human beings can achieve loving service unto You by the execution of their prescribed duties.
SB 11.17.3, SB 11.17.4, SB 11.17.3-4 My dear Lord, O mighty-armed one, previously in Your form of Lord Hamsa You spoke to Lord Brahmā those religious principles that bring supreme happiness to the practitioner. My dear Mādhava, now much time has passed, and that which You previously instructed will soon practically cease to exist, O subduer of the enemy.
SB 11.17.5, SB 11.17.6, SB 11.17.5-6 My dear Lord Acyuta, there is no speaker, creator and protector of supreme religious principles other than Your Lordship, either on the earth or even in the assembly of Lord Brahmā, where the personified Vedas reside. Thus, my dear Lord Madhusūdana, when You, who are the very creator, protector and speaker of spiritual knowledge, abandon the earth, who will again speak this lost knowledge?
SB 11.17.7 Therefore, my Lord, since You are the knower of all religious principles, please describe to me the human beings who may execute the path of loving service to You and how such service is to be rendered.
SB 11.17.8 Śrī Śukadeva Gosvāmī said: Śrī Uddhava, the best of devotees, thus inquired from the Lord. Hearing his question, the Personality of Godhead, śrī Kṛṣṇa, was pleased and for the welfare of all conditioned souls spoke those religious principles that are eternal.
SB 11.17.9 The Supreme Personality of Godhead said: My dear Uddhava, your question is faithful to religious principles and thus gives rise to the highest perfection in life, pure devotional service, for both ordinary human beings and the followers of the varnāśrama system. Now please learn from Me those supreme religious principles.
SB 11.17.10 In the beginning, in Satya-yuga, there is only one social class, called <i>hamsa</i> , to which all human beings belong. In that age all people are unalloyed devotees of the Lord from birth, and thus learned scholars call this first age Kṛta-yuga, or the age in which all religious duties are perfectly fulfilled.
SB 11.17.11 In Satya-yuga the undivided <i>Veda</i> is expressed by the syllable <i>om</i> , and I am the only object of mental activities. I become manifest as the four-legged bull of religion, and thus the inhabitants of Satya-yuga, fixed in austerity and free from all sins, worship Me as Lord Hamsa.
SB 11.17.12 O greatly fortunate one, at the beginning of Tretā-yuga Vedic knowledge appeared from My heart, which is the abode of the air of life, in three divisions—as Rg, Sāma and Yajur. Then from that knowledge I appeared as threefold sacrifice.
SB 11.17.13 In Tretā-yuga the four social orders were manifested from the universal form of the Personality of Godhead. The brāhmaṇas appeared from the Lord's face, the kṣatriyas from the Lord's arms, the vaiśyas from the Lord's thighs and the śūdras from the legs of that mighty form. Each social division was recognized by its

particular duties and behavior.
SB 11.17.14 The married order of life appeared from the loins of My universal form, and the celibate students came from My heart. The forest-dwelling retired order of life appeared from My chest, and the renounced order of life was situated within the head of My universal form.
SB 11.17.15 The various occupational and social divisions of human society appeared according to inferior and superior natures manifest in the situation of the individual's birth.
SB 11.17.16 Peacefulness, self-control, austerity, cleanliness, satisfaction, tolerance, simple straightforwardness, devotion to Me, mercy and truthfulness are the natural qualities of the brāhmaṇas.
SB 11.17.17 Dynamic power, bodily strength, determination, heroism, tolerance, generosity, great endeavor, steadiness, devotion to the brāhmaṇas and leadership are the natural qualities of the kṣatriyas.
SB 11.17.18 Faith in Vedic civilization, dedication to charity, freedom from hypocrisy, service to the brāhmaṇas and perpetually desiring to accumulate more money are the natural qualities of the vaiśyas.
SB 11.17.19 Service without duplicity to the brāhmaṇas, cows, demigods and other worshipable personalities, and complete satisfaction with whatever income is obtained in such service, are the natural qualities of śūdras.
SB 11.17.20 Dirtiness, dishonesty, thievery, faithlessness, useless quarrel, lust, anger and hankering constitute the nature of those in the lowest position outside the varnāśrama system.
SB 11.17.21 Nonviolence, truthfulness, honesty, desire for the happiness and welfare of all others and freedom from lust, anger and greed constitute duties for all members of society.
SB 11.17.22 The twice-born member of society achieves second birth through the sequence of purificatory ceremonies culminating in Gāyatrī initiation. Being summoned by the spiritual master, he should reside within the guru's āśrama and with a self-controlled mind carefully study the Vedic literature.
SB 11.17.23 The brahmacārī should regularly dress with a belt of straw and deerskin garments. He should wear matted hair, carry a rod and waterpot and be decorated with akṣa beads and a sacred thread. Carrying pure kuśa grass in his hand, he should never accept a luxurious or sensuous sitting place. He should not unnecessarily polish his teeth, nor should he bleach and iron his clothes.
SB 11.17.24 A brahmacārī should always remain silent while bathing, eating, attending sacrificial performances, chanting japa or passing stool and urine. He should not cut his nails and hair, including the armpit and pubic hair.
SB 11.17.25 One observing the vow of celibate brahmacārī life should never pass semen. If the semen by chance spills out by itself, the brahmacārī should immediately take bath in water, control his breath by <i>prāṇāyāma</i> and chant the Gāyatrī mantra
SB 11.17.26 Purified and fixed in consciousness, the brahmacārī should worship the fire-god, sun, ācārya, cows, brāhmaṇas, guru, elderly respectable persons and demigods. He should perform such worship at sunrise and sunset, without speaking but by silently chanting or murmuring the appropriate mantras.
SB 11.17.27 One should know the ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.
SB 11.17.28 In the morning and evening one should collect foodstuffs and other articles and deliver them to the spiritual master. Then, being self-controlled, one should accept for oneself that which is allotted by the ācārya.
SB 11.17.29 While engaged in serving the spiritual master one should remain as a humble servant, and thus when the guru is walking the servant should humbly walk behind. When the guru lies down to sleep, the servant should also lie down nearby, and when the guru has awakened, the servant should sit near him, massaging his lotus feet

and rendering other, similar services. When the <i>guru</i> is sitting down on his <i>āsana</i> , the servant should stand nearby with folded hands, awaiting the <i>guru</i> 's order. In this way one should always worship the spiritual master.	Just as a ship rescues those who have fallen into the ocean, similarly, I very quickly rescue from all calamities those persons who uplift <i>brāhmaṇas</i> and devotees suffering in a poverty-stricken condition.
SB 11.17.30 Until the student has completed his Vedic education he should remain engaged in the <i>āśrama</i> of the spiritual master, should remain completely free of material sense gratification and should not break his vow of celibacy [<i>brahmacarya</i>].	SB 11.17.45 Just as the chief bull elephant protects all other elephants in his herd and defends himself as well, similarly, a fearless king, just like a father, must save all of the citizens from difficulty and also protect himself.
SB 11.17.31 If the <i>brahmacārī</i> student desires to ascend to the Maharloka or Brahmaloaka planets, then he should completely surrender his activities to the spiritual master and, observing the powerful vow of perpetual celibacy, dedicate himself to superior Vedic studies.	SB 11.17.46 An earthly king who protects himself and all citizens by removing all sins from his kingdom will certainly enjoy with Lord Indra in airplanes as brilliant as the sun.
SB 11.17.32 Thus enlightened in Vedic knowledge by service to the spiritual master, freed from all sins and duality, one should worship Me as the Supersoul, as I appear within fire, the spiritual master, one's own self and all living entities.	SB 11.17.47 If a <i>brāhmaṇa</i> cannot support himself through his regular duties and is thus suffering, he may adopt the occupation of a merchant and overcome his destitute condition by buying and selling material things. If he continues to suffer extreme poverty even as a merchant, then he may adopt the occupation of a <i>kṣatriya</i> , taking sword in hand. But he cannot in any circumstances become like a dog, accepting an ordinary master.
SB 11.17.33 Those who are not married— <i>sannyāsis</i> , <i>vānaprasthas</i> and <i>brahmacārīs</i> —should never associate with women by glancing, touching, conversing, joking or sporting. Neither should they ever associate with any living entity engaged in sexual activities.	SB 11.17.48 A king or other member of the royal order who cannot maintain himself by his normal occupation may act as a <i>vaiśya</i> , may live by hunting or may act as a <i>brāhmaṇa</i> by teaching others Vedic knowledge. But he may not under any circumstances adopt the profession of a <i>śūdra</i> .
SB 11.17.34, SB 11.17.35, SB 11.17.34-35 My dear Uddhava, general cleanliness, washing the hands, bathing, performing religious services at sunrise, noon and sunset, worshipping Me, visiting holy places, chanting <i>japa</i> , avoiding that which is untouchable, uneatable or not to be discussed, and remembering My existence within all living entities as the Supersoul—these principles should be followed by all members of society through regulation of the mind, words and body.	SB 11.17.49 A <i>vaiśya</i> , or mercantile man, who cannot maintain himself may adopt the occupation of a <i>śūdra</i> , and a <i>śūdra</i> who cannot find a master can engage in simple activities like making baskets and mats of straw. However, all members of society who have adopted inferior occupations in emergency situations must give up those substitute occupations when the difficulties have passed.
SB 11.17.36 A <i>brāhmaṇa</i> observing the great vow of celibacy becomes brilliant like fire and by serious austerity burns to ashes the propensity to perform material activities. Free from the contamination of material desire, he becomes My devotee.	SB 11.17.50 One in the <i>gṛhastha</i> order of life should daily worship the sages by Vedic study, the forefathers by offering the <i>mantra svadhā</i> , the demigods by chanting <i>svāhā</i> , all living entities by offering shares of one's meals, and human beings by offering grains and water. Thus considering the demigods, sages, forefathers, living entities and human beings to be manifestations of My potency, one should daily perform these five sacrifices.
SB 11.17.37 A <i>brahmacārī</i> who has completed his Vedic education and desires to enter household life should offer proper remuneration to the spiritual master, bathe, cut his hair, put on proper clothes, and so on. Then, taking permission from the <i>guru</i> , he should go back to his home.	SB 11.17.51 A householder should comfortably maintain his dependents either with money that comes of its own accord or with that gathered by honest execution of one's duties. According to one's means, one should perform sacrifices and other religious ceremonies.
SB 11.17.38 A <i>brahmacārī</i> desiring to fulfill his material desires should live at home with his family, and a householder who is eager to purify his consciousness should enter the forest, whereas a purified <i>brāhmaṇa</i> should accept the renounced order of life. One who is not surrendered to Me should move progressively from one <i>āśrama</i> to another, never acting otherwise.	SB 11.17.52 A householder taking care of many dependent family members should not become materially attached to them, nor should he become mentally unbalanced, considering himself to be the lord. An intelligent householder should see that all possible future happiness, just like that which he has already experienced, is temporary.
SB 11.17.39 One who desires to establish family life should marry a wife of his own caste, who is beyond reproach and younger in age. If one desires to accept many wives he must marry them after the first marriage, and each wife should be of a successively lower caste.	SB 11.17.53 The association of children, wife, relatives and friends is just like the brief meeting of travelers. With each change of body one is separated from all such associates, just as one loses the objects one possesses in a dream when the dream is over.
SB 11.17.40 All twice-born men— <i>brāhmaṇas</i> , <i>kṣatriyas</i> and <i>vaiśyas</i> —must perform sacrifice, study the Vedic literature and give charity. Only the <i>brāhmaṇas</i> , however, accept charity, teach the Vedic knowledge and perform sacrifice on behalf of others.	SB 11.17.54 Deeply considering the actual situation, a liberated soul should live at home just like a guest, without any sense of proprietorship or false ego. In this way he will not be bound or entangled by domestic affairs.
SB 11.17.41 A <i>brāhmaṇa</i> who considers that accepting charity from others will destroy his austerity, spiritual influence and fame should maintain himself by the other two brahminical occupations, namely teaching Vedic knowledge and performing sacrifice. If the <i>brāhmaṇa</i> considers that those two occupations also compromise his spiritual position, then he should collect rejected grains in agricultural fields and live without any dependence on others.	SB 11.17.55 A householder devotee who worships Me by execution of his family duties may remain at home, go to a holy place or, if he has a responsible son, take <i>sannyāsa</i> .
SB 11.17.42 The body of a <i>brāhmaṇa</i> is not intended to enjoy insignificant material sense gratification; rather, by accepting difficult austerities in his life, a <i>brāhmaṇa</i> will enjoy unlimited happiness after death.	SB 11.17.56 But a householder whose mind is attached to his home and who is thus disturbed by ardent desires to enjoy his money and children, who is lusty after women, who is possessed of a miserly mentality and who unintelligently thinks, "Everything is mine and I am everything," is certainly bound in illusion.
SB 11.17.43 A <i>brāhmaṇa</i> householder should remain satisfied in mind by gleaning rejected grains from agricultural fields and marketplaces. Keeping himself free of personal desire, he should practice magnanimous religious principles, with consciousness absorbed in Me. In this way a <i>brāhmaṇa</i> may stay at home as a householder without very much attachment and thus achieve liberation.	SB 11.17.57 "O my poor elderly parents, and my wife with a mere infant in her arms, and my other young children! Without me they have absolutely no one to protect them and will suffer unbearably. How can my poor relatives possibly live without me?"
SB 11.17.44	SB 11.17.58 Thus, because of his foolish mentality, a householder whose heart is overwhelmed by family attachment is never satisfied. Constantly

meditating on his relatives, he dies and enters into the darkness of ignorance.
SB 11.18: Description of Varṇāśrama-dharma
SB 11.18.1 The Supreme Personality of Godhead said: One who desires to adopt the third order of life, <i>vānaprastha</i> , should enter the forest with a peaceful mind, leaving his wife with his mature sons, or else taking her along with him.
SB 11.18.2 Having adopted the <i>vānaprastha</i> order of life, one should arrange one's sustenance by eating uncontaminated bulbs, roots and fruits that grow in the forest. One may dress oneself with tree bark, grass, leaves or animal skins.
SB 11.18.3 The <i>vānaprastha</i> should not groom the hair on his head, body or face, should not manicure his nails, should not pass stool and urine at irregular times and should not make a special endeavor for dental hygiene. He should be content to take bath in water three times daily and should sleep on the ground.
SB 11.18.4 Thus engaged as a <i>vānaprastha</i> , one should execute penance during the hottest summer days by subjecting oneself to burning fires on four sides and the blazing sun overhead; during the rainy season one should remain outside, subjecting oneself to torrents of rain; and in the freezing winter one should remain submerged in water up to one's neck.
SB 11.18.5 One may eat foodstuffs prepared with fire, such as grains, or fruits ripened by time. One may grind one's food with mortar and stone or with one's own teeth.
SB 11.18.6 The <i>vānaprastha</i> should personally collect whatever he requires for his bodily maintenance, carefully considering the time, place and his own capacity. He should never collect provisions for the future.
SB 11.18.7 One who has accepted the <i>vānaprastha</i> order of life should perform seasonal sacrifices by offering oblations of <i>caru</i> and sacrificial cakes prepared from rice and other grains found in the forest. The <i>vānaprastha</i> , however, may never offer animal sacrifices to Me, even those sacrifices mentioned in the <i>Vedas</i> .
SB 11.18.8 The <i>vānaprastha</i> should perform the <i>agnihotra</i> , <i>darśa</i> and <i>paurṇamāsa</i> sacrifices, as he did while in the <i>grhastha-āśrama</i> . He should also perform the vows and sacrifices of <i>cāturmāsya</i> , since all of these rituals are enjoined for the <i>vānaprastha-āśrama</i> by expert knowers of the <i>Vedas</i> .
SB 11.18.9 The saintly <i>vānaprastha</i> , practicing severe penances and accepting only the bare necessities of life, becomes so emaciated that he appears to be mere skin and bones. Thus worshipping Me through severe penances, he goes to the Maharloka planet and then directly achieves Me.
SB 11.18.10 One who with long endeavor executes this painful but exalted penance, which awards ultimate liberation, simply to achieve insignificant sense gratification must be considered the greatest fool.
SB 11.18.11 If the <i>vānaprastha</i> is overtaken by old age and because of his trembling body is no longer able to execute his prescribed duties, he should place the sacrificial fire within his heart by meditation. Then, fixing his mind on Me, he should enter into the fire and give up his body.
SB 11.18.12 If the <i>vānaprastha</i> , understanding that even promotion to Brahmaloaka is a miserable situation, develops complete detachment from all possible results of fruitive activities, then he may take the <i>sannyāsa</i> order of life.
SB 11.18.13 Having worshiped Me according to scriptural injunctions and having given all one's property to the sacrificial priest, one should place the fire sacrifice within oneself. Thus, with the mind completely detached, one should enter the <i>sannyāsa</i> order of life.
SB 11.18.14 "This man taking <i>sannyāsa</i> is going to surpass us and go back home, back to Godhead." Thus thinking, the demigods create stumbling blocks on the path of the <i>sannyāsi</i> by appearing before him in the shape of his former wife or other women and attractive objects. But the <i>sannyāsi</i> should pay the demigods and their manifestations no heed.
SB 11.18.15

If the <i>sannyāsi</i> desires to wear something besides a mere <i>kaupīna</i> , he may use another cloth around his waist and hips to cover the <i>kaupīna</i> . Otherwise, if there is no emergency, he should not accept anything besides his <i>danḍa</i> and waterpot.
SB 11.18.16 A saintly person should step or place his foot on the ground only after verifying with his eyes that there are no living creatures, such as insects, who might be injured by his foot. He should drink water only after filtering it through a portion of his cloth, and he should speak only words that possess the purity of truth. Similarly, he should perform only those activities his mind has carefully ascertained to be pure.
SB 11.18.17 One who has not accepted the three internal disciplines of avoiding useless speech, avoiding useless activities and controlling the life air can never be considered a <i>sannyāsi</i> merely because of his carrying bamboo rods.
SB 11.18.18 Rejecting those houses that are polluted and untouchable, one should approach without previous calculation seven houses and be satisfied with that which is obtained there by begging. According to necessity, one may approach each of the four occupational orders of society.
SB 11.18.19 Taking the food gathered through begging, one should leave the populated areas and go to a reservoir of water in a secluded place. There, having taken a bath and washed one's hands thoroughly, one should distribute portions of the food to others who may request it. One should do this without speaking. Then, having thoroughly cleansed the remnants, one should eat everything on one's plate, leaving nothing for future consumption.
SB 11.18.20 Without any material attachment, with senses fully controlled, remaining enthusiastic, and satisfied in realization of the Supreme Lord and his own self, the saintly person should travel about the earth alone. Having equal vision everywhere, he should be steady on the spiritual platform.
SB 11.18.21 Dwelling in a safe and solitary place, his mind purified by constant thought of Me, the sage should concentrate on the soul alone, realizing it to be nondifferent from Me.
SB 11.18.22 By steady knowledge a sage should clearly ascertain the nature of the soul's bondage and liberation. Bondage occurs when the senses are deviated to sense gratification, and complete control of the senses constitutes liberation.
SB 11.18.23 Therefore, completely controlling the five senses and the mind by Kṛṣṇa consciousness, a sage, having experienced spiritual bliss within the self, should live detached from insignificant material sense gratification.
SB 11.18.24 The sage should travel in sanctified places, by flowing rivers and within the solitude of mountains and forests. He should enter the cities, towns and pasturing grounds and approach ordinary working men only to beg his bare sustenance.
SB 11.18.25 One in the <i>vānaprastha</i> order of life should always practice taking charity from others, for one is thereby freed from illusion and quickly becomes perfect in spiritual life. Indeed, one who subsists on food grains obtained in such a humble manner purifies his existence.
SB 11.18.26 One should never see as ultimate reality those material things which obviously will perish. With consciousness free from material attachment, one should retire from all activities meant for material progress in this life and the next.
SB 11.18.27 One should logically consider the universe, which is situated within the Lord, and one's own material body, which is composed of mind, speech and life air, to be ultimately products of the Lord's illusory energy. Thus situated in the self, one should give up one's faith in these things and should never again make them the object of one's meditation.
SB 11.18.28 A learned transcendentalist dedicated to the cultivation of knowledge and thus detached from external objects, or My devotee who is detached even from desire for liberation—both neglect those duties based on external rituals or paraphernalia. Thus their conduct is beyond the range of rules and regulations.
SB 11.18.29

<p>Although most wise, the <i>paramahansa</i> should enjoy life like a child, oblivious to honor and dishonor; although most expert, he should behave like a stunted, incompetent person; although most learned, he should speak like an insane person; and although a scholar learned in Vedic regulations, he should behave in an unrestricted manner.</p>
<p>SB 11.18.30 A devotee should never engage in the fruitive rituals mentioned in the <i>karma-kāṇḍa</i> section of the <i>Vedas</i>, nor should he become atheistic, acting or speaking in opposition to Vedic injunctions. Similarly, he should never speak like a mere logician or skeptic or take any side whatsoever in useless arguments.</p>
<p>SB 11.18.31 A saintly person should never let others frighten or disturb him and, similarly, should never frighten or disturb other people. He should tolerate the insults of others and should never himself belittle anyone. He should never create hostility with anyone for the sake of the material body, for he would thus be no better than an animal.</p>
<p>SB 11.18.32 The one Supreme Lord is situated within all material bodies and within everyone's soul. Just as the moon is reflected in innumerable reservoirs of water, the Supreme Lord, although one, is present within everyone. Thus every material body is ultimately composed of the energy of the one Supreme Lord.</p>
<p>SB 11.18.33 If at times one does not obtain proper food one should not be depressed, and when one obtains sumptuous food one should not rejoice. Being fixed in determination, one should understand both situations to be under the control of God.</p>
<p>SB 11.18.34 If required, one should endeavor to get sufficient foodstuffs, because it is always necessary and proper to maintain one's health. When the senses, mind and life air are fit, one can contemplate spiritual truth, and by understanding the truth one is liberated.</p>
<p>SB 11.18.35 A sage should accept the food, clothing and bedding—be they of excellent or inferior quality—that come of their own accord.</p>
<p>SB 11.18.36 Just as I, the Supreme Lord, execute regulative duties by My own free will, similarly, one who has realized knowledge of Me should maintain general cleanliness, purify his hands with water, take bath and execute other regulative duties not by force but by his own free will.</p>
<p>SB 11.18.37 A realized soul no longer sees anything as separate from Me, for his realized knowledge of Me has destroyed such illusory perception. Since the material body and mind were previously accustomed to this kind of perception, it may sometimes appear to recur; but at the time of death the self-realized soul achieves opulences equal to Mine.</p>
<p>SB 11.18.38 One who is detached from sense gratification, knowing its result to be miserable, and who desires spiritual perfection, but who has not seriously analyzed the process for obtaining Me, should approach a <i>bona fide</i> and learned spiritual master.</p>
<p>SB 11.18.39 Until a devotee has clearly realized spiritual knowledge, he should continue with great faith and without envy to render personal service to the <i>guru</i>, who is nondifferent from Me.</p>
<p>SB 11.18.40, SB 11.18.41, SB 11.18.40-41 One who has not controlled the six forms of illusion [lust, anger, greed, excitement, false pride and intoxication], whose intelligence, the leader of the senses, is extremely attached to material things, who is bereft of knowledge and detachment, who adopts the <i>sannyāsa</i> order of life to make a living, who denies the worshipable demigods, his own self and the Supreme Lord within himself, thus ruining all religious principles, and who is still infected by material contamination, is deviated and lost both in this life and the next.</p>
<p>SB 11.18.42 The main religious duties of a <i>sannyāsī</i> are equanimity and nonviolence, whereas for the <i>vānaprastha</i> austerity and philosophical understanding of the difference between the body and soul are prominent. The main duties of a householder are to give shelter to all living entities and perform sacrifices, and the <i>brahmachārī</i> is mainly engaged in serving the spiritual master.</p>
<p>SB 11.18.43 A householder may approach his wife for sex only at the time prescribed for begetting children. Otherwise, the householder should practice celibacy, austerity, cleanliness of mind and body, satisfaction in his natural position, and friendship toward all living</p>

<p>entities. Worship of Me is to be practiced by all human beings, regardless of social or occupational divisions.</p>
<p>SB 11.18.44 One who worships Me by his prescribed duty, having no other object of worship, and who remains conscious of Me as present in all living entities, achieves unflinching devotional service unto Me.</p>
<p>SB 11.18.45 My dear Uddhava, I am the Supreme Lord of all worlds, and I create and destroy this universe, being its ultimate cause. I am thus the Absolute Truth, and one who worships Me with unflinching devotional service comes to Me.</p>
<p>SB 11.18.46 Thus, one who has purified his existence by execution of his prescribed duties, who fully understands My supreme position and who is endowed with scriptural and realized knowledge, very soon achieves Me.</p>
<p>SB 11.18.47 Those who are followers of this <i>varṇāśrama</i> system accept religious principles according to authorized traditions of proper conduct. When such <i>varṇāśrama</i> duties are dedicated to Me in loving service, they award the supreme perfection of life.</p>
<p>SB 11.18.48 My dear saintly Uddhava, I have now described to you, just as you inquired, the means by which My devotee, perfectly engaged in his prescribed duty, can come back to Me, the Supreme Personality of Godhead.</p>
<p>SB 11.19: The Perfection of Spiritual Knowledge</p>
<p>SB 11.19.1 The Supreme Personality of Godhead said: A self-realized person who has cultivated scriptural knowledge up to the point of enlightenment and who is free from impersonal speculation, understanding the material universe to be simply illusion, should surrender unto Me both that knowledge and the means by which he achieved it.</p>
<p>SB 11.19.2 For learned, self-realized philosophers I am the only object of worship, the desired goal of life, the means for achieving that goal, and the settled conclusion of all knowledge. Indeed, because I am the cause of their happiness and their freedom from unhappiness, such learned souls have no effective purpose or dear object in life except Me.</p>
<p>SB 11.19.3 Those who have achieved complete perfection through philosophical and realized knowledge recognize My lotus feet to be the supreme transcendental object. Thus the learned transcendentalist is most dear to Me, and by his perfect knowledge he maintains Me in happiness.</p>
<p>SB 11.19.4 That perfection which is produced by a small fraction of spiritual knowledge cannot be duplicated by performing austerities, visiting holy places, chanting silent prayers, giving in charity or engaging in other pious activities.</p>
<p>SB 11.19.5 Therefore, My dear Uddhava, through knowledge you should understand your actual self. Then, advancing by clear realization of Vedic knowledge, you should worship Me in the mood of loving devotion.</p>
<p>SB 11.19.6 Formerly, great sages, through the sacrifice of Vedic knowledge and spiritual enlightenment, worshiped Me within themselves, knowing Me to be the Supreme Lord of all sacrifice and the Supersoul in everyone's heart. Thus coming to Me, these sages achieved the supreme perfection.</p>
<p>SB 11.19.7 My dear Uddhava, the material body and mind, composed of the three modes of material nature, attach themselves to you, but they are actually illusion, since they appear only at the present, having no original or ultimate existence. How is it possible, therefore, that the various stages of the body, namely birth, growth, reproduction, maintenance, dwindling and death, can have any relation to your eternal self? These phases relate only to the material body, which previously did not exist and ultimately will not exist. The body exists merely at the present moment.</p>
<p>SB 11.19.8 Śrī Uddhava said: O Lord of the universe! O form of the universe! Please explain to me that process of knowledge which automatically brings detachment and direct perception of the truth, which is transcendental, and which is traditional among great spiritual philosophers. This knowledge, sought by elevated personalities,</p>

describes loving devotional service unto Your Lordship.
SB 11.19.9 My dear Lord, for one who is being tormented on the terrible path of birth and death and is constantly overwhelmed by the threefold miseries, I do not see any possible shelter other than Your two lotus feet, which are just like a refreshing umbrella that pours down showers of delicious nectar.
SB 11.19.10 O almighty Lord, please be merciful and uplift this hopeless living entity who has fallen into the dark hole of material existence, where the snake of time has bitten him. In spite of such abominable conditions, this poor living entity has tremendous desire to relish the most insignificant material happiness. Please save me, my Lord, by pouring down the nectar of Your instructions, which awaken one to spiritual freedom.
SB 11.19.11 The Supreme Personality of Godhead said: My dear Uddhava, just as you are now inquiring from Me, similarly, in the past King Yudhiṣṭhira, who considered no one his enemy, inquired from the greatest of the upholders of religious principles, Bhīṣma, while all of us were carefully listening.
SB 11.19.12 When the great Battle of Kurukṣetra had ended, King Yudhiṣṭhira was overwhelmed by the death of many beloved well-wishers, and thus, after listening to instructions about many religious principles, he finally inquired about the path of liberation.
SB 11.19.13 I will now speak unto you those religious principles of Vedic knowledge, detachment, self-realization, faith and devotional service that were heard directly from the mouth of Bhīṣmadeva.
SB 11.19.14 I personally approve of that knowledge by which one sees the combination of nine, eleven, five and three elements in all living entities, and ultimately one element within those twenty-eight.
SB 11.19.15 When one no longer sees the twenty-eight separated material elements, which arise from a single cause, but rather sees the cause itself, the Personality of Godhead—at that time one's direct experience is called <i>vijñāna</i> , or self-realization.
SB 11.19.16 Commencement, termination and maintenance are the stages of material causation. That which consistently accompanies all these material phases from one creation to another and remains alone when all material phases are annihilated is the one eternal.
SB 11.19.17 From the four types of evidence—Vedic knowledge, direct experience, traditional wisdom and logical induction—one can understand the temporary, insubstantial situation of the material world, by which one becomes detached from the duality of this world.
SB 11.19.18 An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end.
SB 11.19.19 O sinless Uddhava, because you love Me, I previously explained to you the process of devotional service. Now I will again explain the supreme process for achieving loving service unto Me.
SB 11.19.20, SB 11.19.21, SB 11.19.22, SB 11.19.23, SB 11.19.24, SB 11.19.20-24 Firm faith in the blissful narration of My pastimes, constant chanting of My glories, unwavering attachment to ceremonial worship of Me, praising Me through beautiful hymns, great respect for My devotional service, offering obeisances with the entire body, performing first-class worship of My devotees, consciousness of Me in all living entities, offering of ordinary, bodily activities in My devotional service, use of words to describe My qualities, offering the mind to Me, rejection of all material desires, giving up wealth for My devotional service, renouncing material sense gratification and happiness, and performing all desirable activities such as charity, sacrifice, chanting, vows and austerities with the purpose of achieving Me—these constitute actual religious principles, by which those human beings who have actually surrendered themselves to Me automatically develop love for Me. What other purpose or goal could remain for My devotee?
SB 11.19.25 When one's peaceful consciousness, strengthened by the mode of goodness, is fixed on the Personality of Godhead, one achieves

religiosity, knowledge, detachment and opulence.
SB 11.19.26 When consciousness is fixed on the material body, home and other, similar objects of sense gratification, one spends one's life chasing after material objects with the help of the senses. Consciousness, thus powerfully affected by the mode of passion, becomes dedicated to impermanent things, and in this way irreligion, ignorance, attachment and wretchedness arise.
SB 11.19.27 Actual religious principles are stated to be those that lead one to My devotional service. Real knowledge is the awareness that reveals My all-pervading presence. Detachment is complete disinterest in the objects of material sense gratification, and opulence is the eight mystic perfection, such as <i>animā-siddhi</i> .
SB 11.19.28, SB 11.19.29, SB 11.19.30, SB 11.19.31, SB 11.19.32, SB 11.19.28-32 Śrī Uddhava said: My dear Lord Kṛṣṇa, O chastiser of the enemies, please tell me how many types of disciplinary regulations and regular daily duties there are. Also, my Lord, tell me what is mental equilibrium, what is self-control, and what is the actual meaning of tolerance and steadfastness. What are charity, austerity and heroism, and how are reality and truth to be described? What is renunciation, and what is wealth? What is desirable, what is sacrifice, and what is religious remuneration? My dear Keśava, O most fortunate one, how am I to understand the strength, opulence and profit of a particular person? What is the best education, what is actual humility, and what is real beauty? What are happiness and unhappiness? Who is learned, and who is a fool? What are the true and the false paths in life, and what are heaven and hell? Who is indeed a true friend, and what is one's real home? Who is a rich man, and who is a poor man? Who is wretched, and who is an actual controller? O Lord of the devotees, kindly explain these matters to me, along with their opposites.
SB 11.19.33, SB 11.19.34, SB 11.19.35, SB 11.19.33-35 The Supreme Personality of Godhead said: Nonviolence, truthfulness, not coveting or stealing the property of others, detachment, humility, freedom from possessiveness, trust in the principles of religion, celibacy, silence, steadiness, forgiveness and fearlessness are the twelve primary disciplinary principles. Internal cleanliness, external cleanliness, chanting the holy names of the Lord, austerity, sacrifice, faith, hospitality, worship of Me, visiting holy places, acting and desiring only for the supreme interest, satisfaction, and service to the spiritual master are the twelve elements of regular prescribed duties. These twenty-four elements bestow all desired benedictions upon those persons who devotedly cultivate them.
SB 11.19.36, SB 11.19.37, SB 11.19.38, SB 11.19.39, SB 11.19.36-39 Absorbing the intelligence in Me constitutes mental equilibrium, and complete discipline of the senses is self-control. Tolerance means patiently enduring unhappiness, and steadfastness occurs when one conquers the tongue and genitals. The greatest charity is to give up all aggression toward others, and renunciation of lust is understood to be real austerity. Real heroism is to conquer one's natural tendency to enjoy material life, and reality is seeing the Supreme Personality of Godhead everywhere. Truthfulness means to speak the truth in a pleasing way, as declared by great sages. Cleanliness is detachment in fruitive activities, whereas renunciation is the <i>sannyāsa</i> order of life. The true desirable wealth for human beings is religiousness, and I, the Supreme Personality of Godhead, am sacrifice. Religious remuneration is devotion to the <i>ācārya</i> with the purpose of acquiring spiritual instruction, and the greatest strength is the <i>prāṇāyāma</i> system of breath control.
SB 11.19.40, SB 11.19.41, SB 11.19.42, SB 11.19.43, SB 11.19.44, SB 11.19.45, SB 11.19.40-45 Actual opulence is My own nature as the Personality of Godhead, through which I exhibit the six unlimited opulences. The supreme gain in life is devotional service to Me, and actual education is nullifying the false perception of duality within the soul. Real modesty is to be disgusted with improper activities, and beauty is to possess good qualities such as detachment. Real happiness is to transcend material happiness and unhappiness, and real misery is to be implicated in searching for sex pleasure. A wise man is one who knows the process of freedom from bondage, and a fool is one who identifies with his material body and mind. The real path in life is that which leads to Me, and the wrong path is sense gratification, by which consciousness is bewildered. Actual heaven is the predominance of the mode of goodness, whereas hell is the predominance of ignorance. I am everyone's true friend, acting as the spiritual master of the entire universe, and one's home is the human body. My dear friend Uddhava, one who is enriched with good qualities is actually said to be rich, and one who is unsatisfied

<p>in life is actually poor. A wretched person is one who cannot control his senses, whereas one who is not attached to sense gratification is a real controller. One who attaches himself to sense gratification is the opposite, a slave. Thus, Uddhava, I have elucidated all of the matters about which you inquired. There is no need for a more elaborate description of these good and bad qualities, since to constantly see good and bad is itself a bad quality. The best quality is to transcend material good and evil.</p>	<p>SB 11.20.13 A human being who is wise should never desire promotion to heavenly planets or residence in hell. Indeed, a human being should also never desire permanent residence on the earth, for by such absorption in the material body one becomes foolishly negligent of one's actual self-interest.</p>
<p>SB 11.20: Pure Devotional Service Surpasses Knowledge and Detachment</p>	<p>SB 11.20.14 A wise person, knowing that although the material body is subject to death it can still award the perfection of one's life, should not foolishly neglect to take advantage of this opportunity before death arrives.</p>
<p>SB 11.20.1 Śrī Uddhava said: My dear lotus-eyed Kṛṣṇa, You are the Supreme Lord, and thus the Vedic literatures, consisting of positive and negative injunctions, constitute Your order. Such literatures focus upon the good and bad qualities of work.</p>	<p>SB 11.20.15 Without attachment, a bird gives up the tree in which his nest was constructed when that tree is cut down by cruel men who are like death personified, and thus the bird achieves happiness in another place.</p>
<p>SB 11.20.2 According to Vedic literature, the superior and inferior varieties found in the human social system, <i>varṇāśrama</i>, are due to pious and sinful modes of family planning. Thus piety and sin are constant points of reference in the Vedic analysis of the components of a given situation—namely the material ingredients, place, age and time. Indeed, the <i>Vedas</i> reveal the existence of material heaven and hell, which are certainly based on piety and sin.</p>	<p>SB 11.20.16 Knowing that one's duration of life is being similarly cut down by the passing of days and nights, one should be shaken by fear. In this way, giving up all material attachment and desire, one understands the Supreme Lord and achieves perfect peace.</p>
<p>SB 11.20.3 Without seeing the difference between piety and sin, how can one understand Your own instructions in the form of Vedic literatures, which order one to act piously and forbid one to act sinfully? Furthermore, without such authorized Vedic literatures, which ultimately award liberation, how can human beings achieve the perfection of life?</p>	<p>SB 11.20.17 The human body, which can award all benefit in life, is automatically obtained by the laws of nature, although it is a very rare achievement. This human body can be compared to a perfectly constructed boat having the spiritual master as the captain and the instructions of the Personality of Godhead as favorable winds impelling it on its course. Considering all these advantages, a human being who does not utilize his human life to cross the ocean of material existence must be considered the killer of his own soul.</p>
<p>SB 11.20.4 My dear Lord, in order to understand those things beyond direct experience—such as spiritual liberation or attainment of heaven and other material enjoyments beyond our present capacity—and in general to understand the means and end of all things, the forefathers, demigods and human beings must consult the Vedic literatures, which are Your own laws, for these constitute the highest evidence and revelation.</p>	<p>SB 11.20.18 A transcendentalist, having become disgusted and hopeless in all endeavors for material happiness, completely controls the senses and develops detachment. By spiritual practice he should then fix the mind on the spiritual platform without deviation.</p>
<p>SB 11.20.5 My dear Lord, the distinction observed between piety and sin comes from Your own Vedic knowledge and does not arise by itself. If the same Vedic literature subsequently nullifies such distinction between piety and sin, there will certainly be confusion.</p>	<p>SB 11.20.19 Whenever the mind, being concentrated on the spiritual platform, is suddenly deviated from its spiritual position, one should carefully bring it under the control of the self by following the prescribed means.</p>
<p>SB 11.20.6 The Supreme Personality of Godhead said: My dear Uddhava, because I desire that human beings may achieve perfection, I have presented three paths of advancement—the path of knowledge, the path of work and the path of devotion. Besides these three there is absolutely no other means of elevation.</p>	<p>SB 11.20.20 One should never lose sight of the actual goal of mental activities, but rather, conquering the life air and senses and utilizing intelligence strengthened by the mode of goodness, one should bring the mind under the control of the self.</p>
<p>SB 11.20.7 Among these three paths, <i>jñāna-yoga</i>, the path of philosophical speculation, is recommended for those who are disgusted with material life and are thus detached from ordinary, fruitive activities. Those who are not disgusted with material life, having many desires yet to fulfill, should seek perfection through the path of <i>karma-yoga</i>.</p>	<p>SB 11.20.21 An expert horseman, desiring to tame a headstrong horse, first lets the horse have his way for a moment and then, pulling the reins, gradually places the horse on the desired path. Similarly, the supreme <i>yoga</i> process is that by which one carefully observes the movements and desires of the mind and gradually brings them under full control.</p>
<p>SB 11.20.8 If somehow or other by good fortune one develops faith in hearing and chanting My glories, such a person, being neither very disgusted with nor attached to material life, should achieve perfection through the path of loving devotion to Me.</p>	<p>SB 11.20.22 Until one's mind is fixed in spiritual satisfaction, one should analytically study the temporary nature of all material objects, whether cosmic, earthly or atomic. One should constantly observe the process of creation through the natural progressive function and the process of annihilation through the regressive function.</p>
<p>SB 11.20.9 As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by <i>śravaṇam kīrtanam viṣṇoḥ</i> [SB 7.5.23] one has to act according to the regulative principles of the Vedic injunctions.</p>	<p>SB 11.20.23 When a person is disgusted with the temporary, illusory nature of this world and is thus detached from it, his mind, guided by the instructions of his spiritual master, considers again and again the nature of this world and eventually gives up the false identification with matter.</p>
<p>SB 11.20.10 My dear Uddhava, a person who is situated in his prescribed duty, properly worshiping by Vedic sacrifices but not desiring the fruitive result of such worship, will not go to the heavenly planets; similarly, by not performing forbidden activities he will not go to hell.</p>	<p>SB 11.20.24 Through the various disciplinary regulations and the purificatory procedures of the <i>yoga</i> system, through logic and spiritual education or through worship and adoration of Me, one should constantly engage his mind in remembering the Personality of Godhead, the goal of <i>yoga</i>. No other means should be employed for this purpose.</p>
<p>SB 11.20.11 One who is situated in his prescribed duty, free from sinful activities and cleansed of material contamination, in this very life obtains transcendental knowledge or, by fortune, devotional service unto Me.</p>	<p>SB 11.20.25 If, because of momentary inattention, a yogi accidentally commits an abominable activity, then by the very practice of <i>yoga</i> he should burn to ashes the sinful reaction, without at any time employing any other procedure.</p>
<p>SB 11.20.12 The residents of both heaven and hell desire human birth on the earth planet because human life facilitates the achievement of transcendental knowledge and love of Godhead, whereas neither heavenly nor hellish bodies efficiently provide such opportunities.</p>	<p>SB 11.20.26 It is firmly declared that the steady adherence of transcendentalists to their respective spiritual positions constitutes real piety and that sin occurs when a transcendentalist neglects his prescribed duty. One who adopts this standard of piety and sin, sincerely desiring to</p>

give up all past association with sense gratification, is able to subdue materialistic activities, which are by nature impure.
SB 11.20.27, SB 11.20.28, SB 11.20.27-28 Having awakened faith in the narrations of My glories, being disgusted with all material activities, knowing that all sense gratification leads to misery, but still being unable to renounce all sense enjoyment, My devotee should remain happy and worship Me with great faith and conviction. Even though he is sometimes engaged in sense enjoyment, My devotee knows that all sense gratification leads to a miserable result, and he sincerely repents such activities.
SB 11.20.29 When an intelligent person engages constantly in worshiping Me through loving devotional service as described by Me, his heart becomes firmly situated in Me. Thus all material desires within the heart are destroyed.
SB 11.20.30 The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead.
SB 11.20.31 Therefore, for a devotee engaged in My loving service, with mind fixed on Me, the cultivation of knowledge and renunciation is generally not the means of achieving the highest perfection within this world.
SB 11.20.32, SB 11.20.33, SB 11.20.32-33 Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions.
SB 11.20.34 Because My devotees possess saintly behavior and deep intelligence, they completely dedicate themselves to Me and do not desire anything besides Me. Indeed, even if I offer them liberation from birth and death, they do not accept it.
SB 11.20.35 It is said that complete detachment is the highest stage of freedom. Therefore, one who has no personal desire and does not pursue personal rewards can achieve loving devotional service unto Me.
SB 11.20.36 Material piety and sin, which arise from the good and evil of this world, cannot exist within My unalloyed devotees, who, being free from material hankering, maintain steady spiritual consciousness in all circumstances. Indeed, such devotees have achieved Me, the Supreme Lord, who am beyond anything that can be conceived by material intelligence.
SB 11.20.37 Persons who seriously follow these methods of achieving Me, which I have personally taught, attain freedom from illusion, and upon reaching My personal abode they perfectly understand the Absolute Truth.
SB 11.21: Lord Kṛṣṇa's Explanation of the Vedic Path
SB 11.21.1 The Supreme Personality of Godhead said: Those who give up these methods for achieving Me, which consist of devotional service, analytic philosophy and regulated execution of prescribed duties, and instead, being moved by the material senses, cultivate insignificant sense gratification, certainly undergo the continual cycle of material existence.
SB 11.21.2 Steadiness in one's own position is declared to be actual piety, whereas deviation from one's position is considered impiety. In this way the two are definitely ascertained.
SB 11.21.3 O sinless Uddhava, in order to understand what is proper in life one must evaluate a given object within its particular category. Thus, in analyzing religious principles one must consider purity and impurity. Similarly, in one's ordinary dealings one must distinguish between good and bad, and to insure one's physical survival one must recognize that which is auspicious and inauspicious.
SB 11.21.4 I have revealed this way of life for those bearing the burden of mundane religious principles.
SB 11.21.5 Earth, water, fire, air and ether are the five basic elements that constitute the bodies of all conditioned souls, from Lord Brahmā himself down to the nonmoving creatures. These elements all

emanate from the one Personality of Godhead.
SB 11.21.6 My dear Uddhava, although all material bodies are composed of the same five elements and are thus equal, the Vedic literatures conceive of different names and forms in relation to such bodies so that the living entities may achieve their goal of life.
SB 11.21.7 O saintly Uddhava, in order to restrict materialistic activities, I have established that which is proper and improper among all material things, including time, space and all physical objects.
SB 11.21.8 Among places, those bereft of the spotted antelope, those devoid of devotion to the <i>brāhmaṇas</i> , those possessing spotted antelopes but bereft of respectable men, provinces like Kīkaṭa and places where cleanliness and purificatory rites are neglected, where meat-eaters are prominent or where the earth is barren, are all considered to be contaminated lands.
SB 11.21.9 A specific time is considered pure when it is appropriate, either by its own nature or through achievement of suitable paraphernalia, for the performance of one's prescribed duty. That time which impedes the performance of one's duty is considered impure.
SB 11.21.10 An object's purity or impurity is established by application of another object, by words, by rituals, by the effects of time or according to relative magnitude.
SB 11.21.11 Impure things may or may not impose sinful reactions upon a person, depending on that person's strength or weakness, intelligence, wealth, location and physical condition.
SB 11.21.12 Various objects such as grains, wooden utensils, things made of bone, thread, liquids, objects derived from fire, skins and earthy objects are all purified by time, by the wind, by fire, by earth and by water, either separately or in combination.
SB 11.21.13 A particular purifying agent is considered appropriate when its application removes the bad odor or dirty covering of some contaminated object and makes it resume its original nature.
SB 11.21.14 The self can be cleansed by bathing, charity, austerity, age, personal strength, purificatory rituals, prescribed duties and, above all, by remembrance of Me. The <i>brāhmaṇa</i> and other twice-born men should be duly purified before performing their specific activities.
SB 11.21.15 A <i>mantra</i> is purified when chanted with proper knowledge, and one's work is purified when offered to Me. Thus by purification of the place, time, substance, doer, <i>mantras</i> and work, one becomes religious, and by negligence of these six items one is considered irreligious.
SB 11.21.16 Sometimes piety becomes sin, and sometimes what is ordinarily sin becomes piety on the strength of Vedic injunctions. Such special rules in effect eradicate the clear distinction between piety and sin.
SB 11.21.17 The same activities that would degrade an elevated person do not cause falldown for those who are already fallen. Indeed, one who is lying on the ground cannot possibly fall further. The material association that is dictated by one's own nature is considered a good quality.
SB 11.21.18 By refraining from a particular sinful or materialistic activity, one becomes freed from its bondage. Such renunciation is the basis of religious and auspicious life for human beings and drives away all suffering, illusion and fear.
SB 11.21.19 One who accepts material sense objects as desirable certainly becomes attached to them. From such attachment lust arises, and this lust creates quarrel among men.
SB 11.21.20 From quarrel arises intolerable anger, followed by the darkness of ignorance. This ignorance quickly overtakes a man's broad intelligence.
SB 11.21.21 O saintly Uddhava, a person bereft of real intelligence is considered to have lost everything. Deviated from the actual purpose of his life, he becomes dull, just like a dead person.
SB 11.21.22 Because of absorption in sense gratification, one cannot recognize himself or others. Living uselessly in ignorance like a tree, one is

merely breathing just like a bellows.	through its mouth, the Supreme Personality of Godhead manifests Himself as the reverberating primeval vital air, comprising all sacred Vedic meters and full of transcendental pleasure. Thus the Lord, from the ethereal sky of His heart, creates the great and limitless Vedic sound by the agency of His mind, which conceives of variegated sounds such as the <i>sparsas</i> . The Vedic sound branches out in thousands of directions, adorned with the different letters expanded from the syllable <i>om</i> : the consonants, vowels, sibilants and semivowels. The <i>Veda</i> is then elaborated by many verbal varieties, expressed in different meters, each having four more syllables than the previous one. Ultimately the Lord again withdraws His manifestation of Vedic sound within Himself.
SB 11.21.23 Those statements of scripture promising fruitive rewards do not prescribe the ultimate good for men but are merely enticements for executing beneficial religious duties, like promises of candy spoken to induce a child to take beneficial medicine.	SB 11.21.41 The Vedic meters are Gāyatrī, Uṣṇik, Anuṣṭup, Bṛhatī, Pañkti, Tristup, Jagatī, Aticchanda, Atyasti, Atijagatī and Ativirāt.
SB 11.21.24 Simply by material birth, human beings become attached within their minds to personal sense gratification, long duration of life, sense activities, bodily strength, sexual potency and friends and family. Their minds are thus absorbed in that which defeats their actual self-interest.	SB 11.21.42 In the entire world no one but Me actually understands the confidential purpose of Vedic knowledge. Thus people do not know what the <i>Vedas</i> are actually prescribing in the ritualistic injunctions of <i>karma-kāṇḍa</i> , or what object is actually being indicated in the formulas of worship found in the <i>upāsana-kāṇḍa</i> , or that which is elaborately discussed through various hypotheses in the <i>jñāna-kāṇḍa</i> section of the <i>Vedas</i> .
SB 11.21.25 Those ignorant of their real self-interest are wandering on the path of material existence, gradually heading toward darkness. Why would the <i>Vedas</i> further encourage them in sense gratification if they, although foolish, submissively pay heed to Vedic injunctions?	SB 11.21.43 I am the ritualistic sacrifice enjoined by the <i>Vedas</i> , and I am the worshipable Deity. It is I who am presented as various philosophical hypotheses, and it is I alone who am then refuted by philosophical analysis. The transcendental sound vibration thus establishes Me as the essential meaning of all Vedic knowledge. The <i>Vedas</i> , elaborately analyzing all material duality as nothing but My illusory potency, ultimately completely negate this duality and achieve their own satisfaction.
SB 11.21.26 Persons with perverted intelligence do not understand this actual purpose of Vedic knowledge and instead propagate as the highest Vedic truth the flowery statements of the <i>Vedas</i> that promise material rewards. Those in actual knowledge of the <i>Vedas</i> never speak in that way.	SB 11.22: Enumeration of the Elements of Material Creation
SB 11.21.27 Those who are full of lust, avarice and greed mistake mere flowers to be the actual fruit of life. Bewildered by the glare of fire and suffocated by its smoke, they cannot recognize their own true identity.	SB 11.22.1, SB 11.22.2, SB 11.22.3, SB 11.22.1-3 Uddhava inquired: My dear Lord, O master of the universe, how many different elements of creation have been enumerated by the great sages? I have heard You personally describe a total of twenty-eight—God, the jīva soul, the mahat-tattva, false ego, the five gross elements, the ten senses, the mind, the five subtle objects of perception and the three modes of nature. But some authorities say that there are twenty-six elements, while others cite twenty-five or else seven, nine, six, four or eleven, and even others say that there are seventeen, sixteen or thirteen. What did each of these sages have in mind when he calculated the creative elements in such different ways? O supreme eternal, kindly explain this to me.
SB 11.21.28 My dear Uddhava, persons dedicated to sense gratification obtained through honoring the Vedic rituals cannot understand that I am situated in everyone's heart and that the entire universe is nondifferent from Me and emanates from Me. Indeed, they are just like persons whose eyes are covered by fog.	SB 11.22.4 Lord Kṛṣṇa replied: Because all material elements are present everywhere, it is reasonable that different learned brāhmaṇas have analyzed them in different ways. All such philosophers spoke under the shelter of My mystic potency, and thus they could say anything without contradicting the truth.
SB 11.21.29, SB 11.21.30, SB 11.21.29-30 Those who are sworn to sense gratification cannot understand the confidential conclusion of Vedic knowledge as explained by Me. Taking pleasure in violence, they cruelly slaughter innocent animals in sacrifice for their own sense gratification and thus worship demigods, forefathers and leaders among ghostly creatures. Such passion for violence, however, is never encouraged within the process of Vedic sacrifice.	SB 11.22.5 When philosophers argue, "I don't choose to analyze this particular case in the same way that you have," it is simply My own insurmountable energies that are motivating their analytic disagreements.
SB 11.21.31 Just as a foolish businessman gives up his real wealth in useless business speculation, foolish persons give up all that is actually valuable in life and instead pursue promotion to material heaven, which although pleasing to hear about is actually unreal, like a dream. Such bewildered persons imagine within their hearts that they will achieve all material blessings.	SB 11.22.6 By interaction of My energies different opinions arise. But for those who have fixed their intelligence on Me and controlled their senses, differences of perception disappear, and consequently the very cause for argument is removed.
SB 11.21.32 Those established in material passion, goodness and ignorance worship the particular demigods and other deities, headed by Indra, who manifest the same modes of passion, goodness or ignorance. They fail, however, to properly worship Me.	SB 11.22.7 O best among men, because subtle and gross elements mutually enter into one another, philosophers may calculate the number of basic material elements in different ways, according to their personal desire.
SB 11.21.33, SB 11.21.34, SB 11.21.33-34 The worshipers of demigods think, "We shall worship the demigods in this life, and by our sacrifices we shall go to heaven and enjoy there. When that enjoyment is finished we shall return to this world and take birth as great householders in aristocratic families." Being excessively proud and greedy, such persons are bewildered by the flowery words of the <i>Vedas</i> . They are not attracted to topics about Me, the Supreme Lord.	SB 11.22.8 All subtle material elements are actually present within their gross effects; similarly, all gross elements are present within their subtle causes, since material creation takes place by progressive manifestation of elements from subtle to gross. Thus we can find all material elements within any single element.
SB 11.21.35 The <i>Vedas</i> , divided into three divisions, ultimately reveal the living entity as pure spirit soul. The Vedic seers and <i>mantras</i> , however, deal in esoteric terms, and I also am pleased by such confidential descriptions.	SB 11.22.9 Therefore, no matter which of these thinkers is speaking, and regardless of whether in their calculations they include material elements within their previous subtle causes or else within their subsequent manifest products, I accept their conclusions as authoritative, because a logical explanation can always be given for each of the different theories.
SB 11.21.36 The transcendental sound of the <i>Vedas</i> is very difficult to comprehend and manifests on different levels within the <i>prāna</i> , senses and mind. This Vedic sound is unlimited, very deep and unfathomable, just like the ocean.	
SB 11.21.37 As the unlimited, unchanging and omnipotent Personality of Godhead dwelling within all living beings, I personally establish the Vedic sound vibration in the form of <i>omkāra</i> within all living entities. It is thus perceived subtly, just like a single strand of fiber on a lotus stalk.	
SB 11.21.38, SB 11.21.39, SB 11.21.40, SB 11.21.38-40 Just as a spider brings forth from its heart its web and emits it	

SB 11.22.10
Because a person who has been covered by ignorance since time immemorial is not capable of effecting his own self-realization, there must be some other personality who is in factual knowledge of the Absolute Truth and can impart this knowledge to him.
SB 11.22.11
According to knowledge in the material mode of goodness, there is no qualitative difference between the living entity and the supreme controller. The imagination of qualitative difference between them is useless speculation.
SB 11.22.12
Nature exists originally as the equilibrium of the three material modes, which pertain only to nature, not to the transcendental spirit soul. These modes—goodness, passion and ignorance—are the effective causes of the creation, maintenance and destruction of this universe.
SB 11.22.13
In this world the mode of goodness is recognized as knowledge, the mode of passion as fruitive work, and the mode of darkness as ignorance. Time is perceived as the agitated interaction of the material modes, and the totality of functional propensity is embodied by the primeval <i>sūtra</i> , or <i>mahat-tattva</i> .
SB 11.22.14
I have described the nine basic elements as the enjoying soul, nature, nature's primeval manifestation of the <i>mahat-tattva</i> , false ego, ether, air, fire, water and earth.
SB 11.22.15
Hearing, touch, sight, smell and taste are the five knowledge acquiring senses, My dear Uddhava, and speech, the hands, the genitals, the anus and the legs constitute the five working senses. The mind belongs to both these categories.
SB 11.22.16
Sound, touch, taste, smell and form are the objects of the knowledge-acquiring senses, and movement, speech, excretion and manufacture are functions of the working senses.
SB 11.22.17
In the beginning of creation nature assumes, by the modes of goodness, passion and ignorance, its form as the embodiment of all subtle causes and gross manifestations within the universe. The Supreme Personality of Godhead does not enter the interaction of material manifestation but merely glances upon nature.
SB 11.22.18
As the material elements, headed by the <i>mahat-tattva</i> , are transformed, they receive their specific potencies from the glance of the Supreme Lord, and being amalgamated by the power of nature, they create the universal egg.
SB 11.22.19
According to some philosophers there are seven elements, namely earth, water, fire, air and ether, along with the conscious spirit soul and the Supreme Soul, who is the basis of both the material elements and the ordinary spirit soul. According to this theory, the body, senses, life air and all material phenomena are produced from these seven elements.
SB 11.22.20
Other philosophers state that there are six elements—the five physical elements (earth, water, fire, air and ether) and the sixth element, the Supreme Personality of Godhead. That Supreme Lord, endowed with the elements that He has brought forth from Himself, creates this universe and then personally enters within it.
SB 11.22.21
Some philosophers propose the existence of four basic elements, of which three—fire, water and earth—emanate from the fourth, the Self. Once existing, these elements produce the cosmic manifestation, in which all material creation takes place.
SB 11.22.22
Some calculate the existence of seventeen basic elements, namely the five gross elements, the five objects of perception, the five sensory organs, the mind, and the soul as the seventeenth element.
SB 11.22.23
According to the calculation of sixteen elements, the only difference from the previous theory is that the soul is identified with the mind. If we think in terms of five physical elements, five senses, the mind, the individual soul and the Supreme Lord, there are thirteen elements.
SB 11.22.24
Counting eleven, there are the soul, the gross elements and the senses. Eight gross and subtle elements plus the Supreme Lord would make nine.
SB 11.22.25
Thus great philosophers have analyzed the material elements in

many different ways. All of their proposals are reasonable, since they are all presented with ample logic. Indeed, such philosophical brilliance is expected of the truly learned.
SB 11.22.26
Śrī Uddhava inquired: Although nature and the living entity are constitutionally distinct, O Lord Kṛṣṇa, there appears to be no difference between them, because they are found residing within one another. Thus the soul appears to be within nature and nature within the soul.
SB 11.22.27
O lotus-eyed Kṛṣṇa, O omniscient Lord, kindly cut this great doubt out of my heart with Your own words, which exhibit Your great skill in reasoning.
SB 11.22.28
From You alone the knowledge of the living beings arises, and by Your potency that knowledge is stolen away. Indeed, no one but Yourself can understand the real nature of Your illusory potency.
SB 11.22.29
The Supreme Personality of Godhead said: O best among men, material nature and its enjoyer are clearly distinct. This manifest creation undergoes constant transformation, being founded upon the agitation of the modes of nature.
SB 11.22.30
My dear Uddhava, My material energy, comprising three modes and acting through them, manifests the varieties of creation along with varieties of consciousness for perceiving them. The manifest result of material transformation is understood in three aspects: <i>adyātmic</i> , <i>adhidaivic</i> and <i>adhibhautic</i> .
SB 11.22.31
Sight, visible form and the reflected image of the sun within the aperture of the eye all work together to reveal one another. But the original sun standing in the sky is self-manifested. Similarly, the Supreme Soul, the original cause of all entities, who is thus separate from all of them, acts by the illumination of His own transcendental experience as the ultimate source of manifestation of all mutually manifesting objects.
SB 11.22.32
Similarly, the sense organs, namely the skin, ears, eyes, tongue and nose—as well as the functions of the subtle body, namely conditioned consciousness, mind, intelligence and false ego—can all be analyzed in terms of the threefold distinction of sense, object of perception and presiding deity.
SB 11.22.33
When the three modes of nature are agitated, the resultant transformation appears as the element false ego in three phases—goodness, passion and ignorance. Generated from the <i>mahat-tattva</i> , which is itself produced from the unmanifest <i>pradhāna</i> , this false ego becomes the cause of all material illusion and duality.
SB 11.22.34
The speculative argument of philosophers—"This world is real," "No, it is not real"—is based upon incomplete knowledge of the Supreme Soul and is simply aimed at understanding material dualities. Although such argument is useless, persons who have turned their attention away from Me, their own true Self, are unable to give it up.
SB 11.22.35, SB 11.22.36, SB 11.22.35-36
Śrī Uddhava said: O supreme master, the intelligence of those dedicated to fruitive activities is certainly deviated from You. Please explain to me how such persons accept superior and inferior bodies by their materialistic activities and then give up such bodies. O Govinda, this topic is very difficult for foolish persons to understand. Being cheated by illusion in this world, they generally do not become aware of these facts.
SB 11.22.37
Lord Kṛṣṇa said: The material mind of men is shaped by the reactions of fruitive work. Along with the five senses, it travels from one material body to another. The spirit soul, although different from this mind, follows it.
SB 11.22.38
The mind, bound to the reactions of fruitive work, always meditates on the objects of the senses, both those that are seen in this world and those that are heard about from Vedic authority. Consequently, the mind appears to come into being and to suffer annihilation along with its objects of perception, and thus its ability to distinguish past and future is lost.
SB 11.22.39
When the living entity passes from the present body to the next body, which is created by his own <i>karma</i> , he becomes absorbed in the pleasurable and painful sensations of the new body and completely forgets the experience of the previous body. This total

forgetfulness of one's previous material identity, which comes about for one reason or another, is called death.	The soul's material life, his experience of sense gratification, is actually false, O descendant of Daśārha, just like trees' appearance of quivering when the trees are reflected in agitated water, or like the earth's appearance of spinning due to one's spinning his eyes around, or like the world of a fantasy or dream.
SB 11.22.40 O most charitable Uddhava, what is called birth is simply a person's total identification with a new body. One accepts the new body just as one completely accepts the experience of a dream or a fantasy as reality.	SB 11.22.56 For one who is meditating on sense gratification, material life, although lacking factual existence, does not go away, just as the unpleasant experiences of a dream do not.
SB 11.22.41 Just as a person experiencing a dream or daydream does not remember his previous dreams or daydreams, a person situated in his present body, although having existed prior to it, thinks that he has only recently come into being.	SB 11.22.57 Therefore, O Uddhava, do not try to enjoy sense gratification with the material senses. See how illusion based on material dualities prevents one from realizing the self.
SB 11.22.42 Because the mind, which is the resting place of the senses, has created the identification with a new body, the threefold material variety of high, middle and low class appears as if present within the reality of the soul. Thus the self creates external and internal duality, just as a man might give birth to a bad son.	SB 11.22.58, SB 11.22.59, SB 11.22.58-59 Even though neglected, insulted, ridiculed or envied by bad men, or even though repeatedly agitated by being beaten, tied up or deprived of one's occupation, spat upon or polluted with urine by ignorant people, one who desires the highest goal in life should in spite of all these difficulties use his intelligence to keep himself safe on the spiritual platform.
SB 11.22.43 My dear Uddhava, material bodies are constantly undergoing creation and destruction by the force of time, whose swiftness is imperceptible. But because of the subtle nature of time, no one sees this.	SB 11.22.60 Śrī Uddhava said: O best of all speakers, please explain to me how I may properly understand this.
SB 11.22.44 The different stages of transformation of all material bodies occur just like those of the flame of a candle, the current of a river, or the fruits of a tree.	SB 11.22.61 O soul of the universe, the conditioning of one's personality in material life is very strong, and therefore it is very difficult even for learned men to tolerate the offenses committed against them by ignorant people. Only Your devotees, who are fixed in Your loving service and who have achieved peace by residing at Your lotus feet, are able to tolerate such offenses.
SB 11.22.45 Although the illumination of a lamp consists of innumerable rays of light undergoing constant creation, transformation and destruction, a person with illusory intelligence who sees the light for a moment will speak falsely, saying, "This is <i>the</i> light of the lamp." As one observes a flowing river, ever-new water passes by and goes far away, yet a foolish person, observing one point in the river, falsely states, "This is <i>the</i> water of the river." Similarly, although the material body of a human being is constantly undergoing transformation, those who are simply wasting their lives falsely think and say that each particular stage of the body is the person's real identity	SB 11.23: The Song of the Avantī Brāhmaṇa.
SB 11.22.46 A person does not actually take birth out of the seed of past activities, nor, being immortal, does he die. By illusion the living being appears to be born and to die, just as fire in connection with firewood appears to begin and then cease to exist.	SB 11.23.1 Śukadeva Gosvāmī said: Lord Mukunda, the chief of the Daśārhas, having thus been respectfully requested by the best of His devotees, Śrī Uddhava, first acknowledged the fitness of his servant's statements. Then the Lord, whose glorious exploits are most worthy of being heard, began to reply to him.
SB 11.22.47 Impregnation, gestation, birth, infancy, childhood, youth, middle age, old age and death are the nine ages of the body.	SB 11.23.2 Lord Śrī Kṛṣṇa said: O disciple of Brhaspati, there is virtually no saintly man in this world capable of resettling his own mind after it has been disturbed by the insulting words of uncivilized men.
SB 11.22.48 Although the material body is different from the self, because of the ignorance due to material association one falsely identifies oneself with the superior and inferior bodily conditions. Sometimes a fortunate person is able to give up such mental concoction.	SB 11.23.3 Sharp arrows which pierce one's chest and reach the heart do not cause as much suffering as the arrows of harsh, insulting words that become lodged within the heart when spoken by uncivilized men.
SB 11.22.49 By the death of one's father or grandfather one can surmise one's own death, and by the birth of one's son one can understand the condition of one's own birth. A person who thus realistically understands the creation and destruction of material bodies is no longer subject to these dualities.	SB 11.23.4 My dear Uddhava, in this regard a most pious story is told, and I shall now describe it to you. Please listen with careful attention.
SB 11.22.50 One who observes the birth of a tree from its seed and the ultimate death of the tree after maturity certainly remains a distinct observer separate from the tree. In the same way, the witness of the birth and death of the material body remains separate from it.	SB 11.23.5 Once a certain <i>sannyāsī</i> was insulted in many ways by impious men. However, with determination he remembered that he was suffering the fruit of his own previous <i>karma</i> . I will narrate to you his story and that which he spoke.
SB 11.22.51 An unintelligent man, failing to distinguish himself from material nature, thinks nature to be real. By contact with it he becomes completely bewildered and enters into the cycle of material existence.	SB 11.23.6 In the country of Avantī there once lived a certain <i>brāhmaṇa</i> who was very rich and gifted with all opulences, and who was engaged in the occupation of commerce. But he was a miserly person—lusty, greedy and very prone to anger.
SB 11.22.52 Made to wander because of his fruitive work, the conditioned soul, by contact with the mode of goodness, takes birth among the sages or demigods. By contact with the mode of passion he becomes a demon or human being, and by association with the mode of ignorance he takes birth as a ghost or in the animal kingdom.	SB 11.23.7 In his home, devoid of religiosity and lawful sense gratification, the family members and guests were never properly respected, even with words. He would not even allow sufficient gratification for his own body at the suitable times.
SB 11.22.53 Just as one may imitate persons whom one sees dancing and singing, similarly the soul, although never the doer of material activities, becomes captivated by material intelligence and is thus forced to imitate its qualities.	SB 11.23.8 Since he was so hardhearted and miserly, his sons, in-laws, wife, daughters and servants began to feel inimical toward him. Becoming disgusted, they would never treat him with affection.
SB 11.22.54, SB 11.22.55, SB 11.22.54-55	SB 11.23.9 In this way the presiding deities of the five family sacrifices became angry at the <i>brāhmaṇa</i> , who, being niggardly, guarded his wealth like a Yakṣa, who had no good destination either in this world or the next, and who was totally deprived of religiosity and sense enjoyment.
	SB 11.23.10 O magnanimous Uddhava, by his neglect of these demigods he depleted his stock of piety and all his wealth. The accumulation of his repeated exhaustive endeavors was totally lost.
	SB 11.23.11 Some of the wealth of this so-called <i>brāhmaṇa</i> was taken away by his relatives, My dear Uddhava, some by thieves, some by the whims of

providence, some by the effects of time, some by ordinary men and some by government authorities.
SB 11.23.12 Finally, when his property was completely lost, he who never engaged in religiosity or sense enjoyment became ignored by his family members. Thus he began to feel unbearable anxiety.
SB 11.23.13 Having lost all his wealth, he felt great pain and lamentation. His throat choked up with tears, and he meditated for a long time on his fortune. Then a powerful feeling of renunciation came over him.
SB 11.23.14 The <i>brāhmaṇa</i> spoke as follows: O what great misfortune! I have simply tormented myself uselessly, struggling so hard for money that was not even intended for religiosity or material enjoyment.
SB 11.23.15 Generally, the wealth of misers never allows them any happiness. In this life it causes their self-torment, and when they die it sends them to hell.
SB 11.23.16 Whatever pure fame is possessed by the famous and whatever praiseworthy qualities are found in the virtuous are destroyed by even a small amount of greed, just as one's attractive physical beauty is ruined by a trace of white leprosy.
SB 11.23.17 In the earning, attainment, increase, protection, expense, loss and enjoyment of wealth, all men experience great labor, fear, anxiety and delusion.
SB 11.23.18, SB 11.23.19, SB 11.23.18-19 Theft, violence, speaking lies, duplicity, lust, anger, perplexity, pride, quarreling, enmity, faithlessness, envy and the dangers caused by women, gambling and intoxication are the fifteen undesirable qualities that contaminate men because of greed for wealth. Although these qualities are undesirable, men falsely ascribe value to them. One desiring to achieve the real benefit of life should therefore remain aloof from undesirable material wealth.
SB 11.23.20 Even a man's brothers, wife, parents and friends united with him in love will immediately break off their affectionate relationships and become enemies over a single coin.
SB 11.23.21 For even a small amount of money these relatives and friends become very agitated and their anger is inflamed. Acting as rivals, they quickly give up all sentiments of goodwill and will reject one at a moment's notice, even to the point of committing murder.
SB 11.23.22 Those who obtain human life, which is prayed for even by the demigods, and in that human birth become situated as first-class <i>brāhmaṇas</i> , are extremely fortunate. If they disregard this important opportunity, they are certainly killing their own self-interest and thus achieve a most unfortunate end.
SB 11.23.23 What mortal man, having achieved this human life, which is the very gateway to both heaven and liberation, would willingly become attached to that abode of worthlessness, material property?
SB 11.23.24 One who fails to distribute his wealth to the proper shareholders—the demigods, sages, forefathers and ordinary living entities, as well as his immediate relatives, in-laws and own self—is maintaining his wealth simply like a <i>Yakṣa</i> and will fall down.
SB 11.23.25 Discriminating persons are able to utilize their money, youth and strength to achieve perfection. But I have feverishly squandered these in the useless endeavor for further wealth. Now that I am an old man, what can I achieve?
SB 11.23.26 Why must an intelligent man suffer by his constant vain efforts to get wealth? Indeed, this whole world is most bewildered by someone's illusory potency.
SB 11.23.27 For one who is in the grips of death, what is the use of wealth or those who offer it, sense gratification or those who offer it, or, for that matter, any type of fruitive activity, which simply causes one to again take birth in the material world?
SB 11.23.28 The Supreme Personality of Godhead, Lord Hari, who contains within Himself all the demigods, must be satisfied with me. Indeed, He has brought me to this suffering condition and forced me to experience detachment, which is the boat to carry me over this ocean of material life.
SB 11.23.29

If there is any time remaining in my life, I will perform austerities and force my body to subsist on the bare necessities. Without further confusion I shall pursue that which constitutes my entire self-interest in life, and I shall remain satisfied within the self.
SB 11.23.30 Thus may the presiding demigods of these three worlds kindly show their mercy upon me. Indeed, Mahārāja Khatvāṅga was able to achieve the spiritual world in a single moment.
SB 11.23.31 Lord Śrī Kṛṣṇa continued: His mind thus determined, that most excellent <i>Avantī brāhmaṇa</i> was able to untie the knots of desire within his heart. He then assumed the role of a peaceful and silent <i>sannyāsī</i> mendicant.
SB 11.23.32 He wandered about the earth, keeping his intelligence, senses and life air under control. To beg charity he traveled alone to various cities and villages. He did not advertise his advanced spiritual position and thus was not recognized by others.
SB 11.23.33 O kind Uddhava, seeing him as an old, dirty beggar, rowdy persons would dishonor him with many insults.
SB 11.23.34 Some of these persons would take away his <i>sannyāsī</i> rod, and some the waterpot which he was using as a begging bowl. Some took his deerskin seat, some his chanting beads, and some would steal his torn, ragged clothing. Displaying these things before him, they would pretend to offer them back but would then hide them again.
SB 11.23.35 When he was sitting on the bank of a river about to partake of the food that he had collected by his begging, such sinful rascals would come and pass urine on it, and they would dare to spit on his head.
SB 11.23.36 Although he had taken a vow of silence, they would try to make him speak, and if he did not speak they would beat him with sticks. Others would chastise him, saying, "This man is just a thief." And others would bind him up with rope, shouting, "Tie him up! Tie him up!"
SB 11.23.37 They would criticize and insult him, saying, "This man is just a hypocrite and a cheat. He makes a business of religion simply because he lost all his wealth and his family threw him out."
SB 11.23.38, SB 11.23.39, SB 11.23.38-39 Some would ridicule him by saying, "Just see this greatly powerful sage! He is as steadfast as the Himalaya Mountains. By practice of silence he strives for his goal with great determination, just like a duck." Other persons would pass foul air upon him, and sometimes others would bind this twice-born <i>brāhmaṇa</i> in chains and keep him captive like a pet animal.
SB 11.23.40 The <i>brāhmaṇa</i> understood that all his suffering—from other living beings, from the higher forces of nature and from his own body—was unavoidable, being allotted to him by providence.
SB 11.23.41 Even while being insulted by these low-class men who were trying to effect his downfall, he remained steady in his spiritual duties. Fixing his resolution in the mode of goodness, he began to chant the following song.
SB 11.23.42 The <i>brāhmaṇa</i> said: These people are not the cause of my happiness and distress. Neither are the demigods, my own body, the planets, my past work, or time. Rather, it is the mind alone that causes happiness and distress and perpetuates the rotation of material life.
SB 11.23.43 The powerful mind actuates the functions of the material modes, from which evolve the different kinds of material activities in the modes of goodness, ignorance and passion. From the activities in each of these modes develop the corresponding statuses of life.
SB 11.23.44 Although present along with the struggling mind within the material body, the Supersoul is not endeavoring, because He is already endowed with transcendental enlightenment. Acting as my friend, He simply witnesses from His transcendental position. I, the infinitesimal spirit soul, on the other hand, have embraced this mind, which is the mirror reflecting the image of the material world. Thus I have become engaged in enjoying objects of desire and am entangled due to contact with the modes of nature.
SB 11.23.45 Charity, prescribed duties, observance of major and minor regulative principles, hearing from scripture, pious works and purifying vows all have as their final aim the subduing of the mind. Indeed,

concentration of the mind on the Supreme is the highest <i>yoga</i> . SB 11.23.46 If one's mind is perfectly fixed and pacified, then tell me what need does one have to perform ritualistic charity and other pious rituals? And if one's mind remains uncontrolled, lost in ignorance, then of what use are these engagements for him?	I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous <i>ācāryas</i> , who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead.
SB 11.23.47 All the senses have been under the control of the mind since time immemorial, and the mind himself never comes under the sway of any other. He is stronger than the strongest, and his godlike power is fearsome. Therefore, anyone who can bring the mind under control becomes the master of all the senses.	SB 11.23.58 Lord Śrī Kṛṣṇa said: Thus becoming detached upon the loss of his property, this sage gave up his moroseness. He left home, taking <i>sannyāsa</i> , and began to travel about the earth. Even when insulted by foolish rascals he remained unswerved from his duty and chanted this song.
SB 11.23.48 Failing to conquer this irrepressible enemy, the mind, whose urges are intolerable and who torments the heart, many people are completely bewildered and create useless quarrel with others. Thus they conclude that other people are either their friends, their enemies or parties indifferent to them.	SB 11.23.59 No other force besides his own mental confusion makes the soul experience happiness and distress. His perception of friends, neutral parties and enemies and the whole material life he builds around this perception are simply created out of ignorance.
SB 11.23.49 Persons who identify with this body, which is simply the product of the material mind, are blinded in their intelligence, thinking in terms of "I" and "mine." Because of their illusion of "this is I, but that is someone else," they wander in endless darkness.	SB 11.23.60 My dear Uddhava, fixing your intelligence on Me, you should thus completely control the mind. This is the essence of the science of <i>yoga</i> .
SB 11.23.50 If you say that these people are the cause of my happiness and distress, then where is the place of the soul in such a conception? This happiness and distress pertain not to the soul but to the interactions of material bodies. If someone bites his tongue with his own teeth, at whom can he become angry in his suffering?	SB 11.23.61 Anyone who listens to or recites to others this song of the <i>sannyāsī</i> , which presents scientific knowledge of the Absolute, and who thus meditates upon it with full attention, will never again be overwhelmed by the dualities of material happiness and distress.
SB 11.23.51 If you say that the demigods who rule the bodily senses cause suffering, still, how can such suffering apply to the spirit soul? This acting and being acted upon are merely interactions of the changeable senses and their presiding deities. When one limb of the body attacks another, with whom can the person in that body be angry?	SB 11.24: The Philosophy of Sāṅkhya
SB 11.23.52 If the soul himself were the cause of happiness and distress, then we could not blame others, since happiness and distress would be simply the nature of the soul. According to this theory, nothing except the soul actually exists, and if we were to perceive something besides the soul, that would be illusion. Therefore, since happiness and distress do not actually exist in this concept, why become angry at oneself or others?	SB 11.24.1 Lord Śrī Kṛṣṇa said: Now I shall describe to you the science of Sāṅkhya, which has been perfectly established by ancient authorities. By understanding this science a person can immediately give up the illusion of material duality.
SB 11.23.53 And if we examine the hypothesis that the planets are the immediate cause of suffering and happiness, then also where is the relationship with the soul, who is eternal? After all, the effect of the planets applies only to things that have taken birth. Expert astrologers have moreover explained how the planets are only causing pain to each other. Therefore, since the living entity is distinct from these planets and from the material body, against whom should he vent his anger?	SB 11.24.2 Originally, during the Kṛta-yuga, when all men were very expert in spiritual discrimination, and also previous to that, during the period of annihilation, the seer existed alone, nondifferent from the seen object.
SB 11.23.54 If we assume that fruitive work is the cause of happiness and distress, we still are not dealing with the soul. The idea of material work arises when there is a spiritual actor who is conscious and a material body that undergoes the transformation of happiness and distress as a reaction to such work. Since the body has no life, it cannot be the actual recipient of happiness and distress, nor can the soul, who is ultimately completely spiritual and aloof from the material body. Since <i>karma</i> thus has no ultimate basis in either the body or the soul, at whom can one become angry?	SB 11.24.3 That one Absolute Truth, remaining free from material dualities and inaccessible to ordinary speech and mind, divided Himself into two categories—the material nature and the living entities who are trying to enjoy the manifestations of that nature.
SB 11.23.55 If we accept time as the cause of happiness and distress, that experience still cannot apply to the spirit soul, since time is a manifestation of the Lord's spiritual potency and the living entities are also expansions of the Lord's spiritual potency manifesting through time. Certainly a fire does not burn its own flames or sparks, nor does the cold harm its own snowflakes or hail. In fact, the spirit soul is transcendental and beyond the experience of material happiness and distress. At whom, therefore, should one become angry?	SB 11.24.4 Of these two categories of manifestation, one is material nature, which embodies both the subtle causes and manifests products of matter. The other is the conscious living entity, designated as the enjoyer.
SB 11.23.56 The false ego gives shape to illusory material existence and thus experiences material happiness and distress. The spirit soul, however, is transcendental to material nature; he can never actually be affected by material happiness and distress in any place, under any circumstance or by the agency of any person. A person who understands this has nothing whatsoever to fear from the material creation.	SB 11.24.5 When material nature was agitated by My glance, the three material modes—goodness, passion and ignorance—became manifest to fulfill the pending desires of the conditioned souls.
SB 11.23.57	SB 11.24.6 From these modes arose the primeval <i>sūtra</i> , along with the <i>mahat-tattva</i> . By the transformation of the <i>mahat-tattva</i> was generated the false ego, the cause of the living entities' bewilderment.
	SB 11.24.7 False ego, which is the cause of physical sensation, the senses, and the mind, encompasses both spirit and matter and manifests, in three varieties: in the modes of goodness, passion and ignorance.
	SB 11.24.8 From false ego in the mode of ignorance came the subtle physical perceptions, from which the gross elements were generated. From false ego in the mode of passion came the senses, and from false ego in the mode of goodness arose the eleven demigods.
	SB 11.24.9 Impelled by Me, all these elements combined to function in an orderly fashion and together gave birth to the universal egg, which is My excellent place of residence.
	SB 11.24.10 I Myself appeared within that egg, which was floating on the causal water, and from My navel arose the universal lotus, the birthplace of self-born Brahmā.
	SB 11.24.11 Lord Brahmā, the soul of the universe, being endowed with the mode of passion, performed great austerities by My mercy and thus created the three planetary divisions, called Bhūr, Bhuvar and Svar, along with their presiding deities.
	SB 11.24.12 Heaven was established as the residence of the demigods, Bhuvarloka as that of the ghostly spirits, and the earth system as the place of human beings and other mortal creatures. Those mystics who strive for liberation are promoted beyond these three divisions.

SB 11.24.13 Lord Brahmā created the region below the earth for the demons and the Nāga snakes. In this way the destinations of the three worlds were arranged as the corresponding reactions for different kinds of work performed within the three modes of nature.
SB 11.24.14 By mystic yoga, great austerities and the renounced order of life, the pure destinations of Maharloka, Janaloka, Tapoloka and Satyaloka are attained. But by devotional yoga, one achieves My transcendental abode.
SB 11.24.15 All results of fruitive work have been arranged within this world by Me, the supreme creator acting as the force of time. Thus one sometimes rises up toward the surface of this mighty river of the modes of nature and sometimes again submerges.
SB 11.24.16 Whatever features visibly exist within this world—small or great, thin or stout—certainly contain both the material nature and its enjoyer, the spirit soul.
SB 11.24.17 Gold and earth are originally existing as ingredients. From gold one may fashion golden ornaments such as bracelets and earrings, and from earth one may fashion clay pots and saucers. The original ingredients gold and earth exist before the products made from them, and when the products are eventually destroyed, the original ingredients, gold and earth, will remain. Thus, since the ingredients are present in the beginning and at the end, they must also be present in the middle phase, taking the form of a particular product to which we assign for convenience a particular name, such as bracelet, earring, pot or saucer. We can therefore understand that since the ingredient cause exists before the creation of a product and after the product's destruction, the same ingredient cause must be present during the manifest phase, supporting the product as the basis of its reality.
SB 11.24.18 A material object, itself composed of an essential ingredient, creates another material object through transformation. Thus one created object becomes the cause and basis of another created object. A particular thing may thus be called real in that it possesses the basic nature of another object that constitutes its origin and final state.
SB 11.24.19 The material universe may be considered real, having nature as its original ingredient and final state. Lord Mahā-Viṣṇu is the resting place of nature, which becomes manifest by the power of time. Thus nature, the almighty Viṣṇu and time are not different from Me, the Supreme Absolute Truth.
SB 11.24.20 As long as the Supreme Personality of Godhead continues to glance upon nature, the material world continues to exist, perpetually manifesting through procreation the great and variegated flow of universal creation.
SB 11.24.21 I am the basis of the universal form, which displays endless variety through the repeated creation, maintenance and destruction of the planetary systems. Originally containing within itself all planets in their dormant state, My universal form manifests the varieties of created existence by arranging the coordinated combination of the five elements.
SB 11.24.22, SB 11.24.23, SB 11.24.24, SB 11.24.25, SB 11.24.26, SB 11.24.27, SB 11.24.22-27 At the time of annihilation, the mortal body of the living being becomes merged into food. Food merges into the grains, and the grains merge back into the earth. The earth merges into its subtle sensation, fragrance. Fragrance merges into water, and water further merges into its own quality, taste. That taste merges into fire, which merges into form. Form merges into touch, and touch merges into ether. Ether finally merges into the sensation of sound. The senses all merge into their own origins, the presiding demigods, and they, O gentle Uddhava, merge into the controlling mind, which itself merges into false ego in the mode of goodness. Sound becomes one with false ego in the mode of ignorance, and all-powerful false ego, the first of all the physical elements, merges into the total nature. The total material nature, the primary repository of the three basic modes, dissolves into the modes. These modes of nature then merge into the unmanifest form of nature, and that unmanifest form merges into time. Time merges into the Supreme Lord, present in the form of the omniscient Mahā-puruṣa, the original activator of all living beings. That origin of all life merges into Me, the unborn Supreme Soul, who remains alone, established within Himself. It is from Him that all creation and annihilation are manifested.
SB 11.24.28

Just as the rising sun removes the darkness of the sky, similarly, this scientific knowledge of cosmic annihilation removes all illusory duality from the mind of a serious student. Even if illusion somehow enters his heart, it cannot remain there.
SB 11.24.29 Thus I, the perfect seer of everything material and spiritual, have spoken this knowledge of Sāṅkhya, which destroys the illusion of doubt by scientific analysis of creation and annihilation.
SB 11.25: The Three Modes of Nature and Beyond
SB 11.25.1 The Supreme Personality of Godhead said: O best among men, please listen as I describe to you how the living entity attains a particular nature by association with individual material modes.
SB 11.25.2, SB 11.25.3, SB 11.25.4, SB 11.25.5, SB 11.25.2-5 Mind and sense control, tolerance, discrimination, sticking to one's prescribed duty, truthfulness, mercy, careful study of the past and future, satisfaction in any condition, generosity, renunciation of sense gratification, faith in the spiritual master, being embarrassed at improper action, charity, simplicity, humbleness and satisfaction within oneself are qualities of the mode of goodness. Material desire, great endeavor, audacity, dissatisfaction even in gain, false pride, praying for material advancement, considering oneself different and better than others, sense gratification, rash eagerness to fight, a fondness for hearing oneself praised, the tendency to ridicule others, advertising one's own prowess and justifying one's actions by one's strength are qualities of the mode of passion. Intolerant anger, stinginess, speaking without scriptural authority, violent hatred, living as a parasite, hypocrisy, chronic fatigue, quarrel, lamentation, delusion, unhappiness, depression, sleeping too much, false expectations, fear and laziness constitute the major qualities of the mode of ignorance. Now please hear about the combination of these three modes.
SB 11.25.6 My dear Uddhava, the combination of all three modes is present in the mentality of "I" and "mine." The ordinary transactions of this world, which are carried out through the agency of the mind, the objects of perception, the senses and the vital airs of the physical body, are also based on the combination of the modes.
SB 11.25.7 When a person devotes himself to religiosity, economic development and sense gratification, the faith, wealth and sensual enjoyment obtained by his endeavors display the interaction of the three modes of nature.
SB 11.25.8 When a man desires sense gratification, being attached to family life, and when he consequently becomes established in religious and occupational duties, the combination of the modes of nature is manifest.
SB 11.25.9 A person exhibiting qualities such as self-control is understood to be predominantly in the mode of goodness. Similarly, a passionate person is recognized by his lust, and one in ignorance is recognized by qualities such as anger.
SB 11.25.10 Any person, whether man or woman, who worships Me with loving devotion, offering his or her prescribed duties unto Me without material attachment, is understood to be situated in goodness.
SB 11.25.11 When a person worships Me by his prescribed duties with the hope of gaining material benefit, his nature should be understood to be in passion, and one who worships Me with the desire to commit violence against others is in ignorance.
SB 11.25.12 The three modes of material nature—goodness, passion and ignorance—influence the living entity but not Me. Manifesting within his mind, they induce the living entity to become attached to material bodies and other created objects. In this way the living entity is bound up.
SB 11.25.13 When the mode of goodness, which is luminous, pure and auspicious, predominates over passion and ignorance, a man becomes endowed with happiness, virtue, knowledge and other good qualities.
SB 11.25.14 When the mode of passion, which causes attachment, separatism and activity, conquers ignorance and goodness, a man begins to work hard to acquire prestige and fortune. Thus in the mode of passion he experiences anxiety and struggle.
SB 11.25.15 When the mode of ignorance conquers passion and goodness, it

covers one's consciousness and makes one foolish and dull. Falling into lamentation and illusion, a person in the mode of ignorance sleeps excessively, indulges in false hopes, and displays violence toward others.	Therefore material substance, place, result of activity, time, knowledge, work, the performer of work, faith, state of consciousness, species of life and destination after death are all based on the three modes of material nature.
SB 11.25.16 When consciousness becomes clear and the senses are detached from matter, one experiences fearlessness within the material body and detachment from the material mind. You should understand this situation to be the predominance of the mode of goodness, in which one has the opportunity to realize Me.	SB 11.25.31 O best of human beings, all states of material being are related to the interaction of the enjoying soul and material nature. Whether seen, heard of or only conceived within the mind, they are without exception constituted of the modes of nature.
SB 11.25.17 You should discern the mode of passion by its symptoms—the distortion of the intelligence because of too much activity, the inability of the perceiving senses to disentangle themselves from mundane objects, an unhealthy condition of the working physical organs, and the unsteady perplexity of the mind.	SB 11.25.32 O gentle Uddhava, all these different phases of conditioned life arise from work born of the modes of material nature. The living entity who conquers these modes, manifested from the mind, can dedicate himself to Me by the process of devotional service and thus attain pure love for Me.
SB 11.25.18 When one's higher awareness fails and finally disappears and one is thus unable to concentrate his attention, his mind is ruined and manifests ignorance and depression. You should understand this situation to be the predominance of the mode of ignorance.	SB 11.25.33 Therefore, having achieved this human form of life, which allows one to develop full knowledge, those who are intelligent should free themselves from all contamination of the modes of nature and engage exclusively in loving service to Me.
SB 11.25.19 With the increase of the mode of goodness, the strength of the demigods similarly increases. When passion increases, the demoniac become strong. And with the rise of ignorance, O Uddhava, the strength of the most wicked increases.	SB 11.25.34 A wise sage, free from all material association and unbewildered, should subdue his senses and worship Me. He should conquer the modes of passion and ignorance by engaging himself only with things in the mode of goodness.
SB 11.25.20 It should be understood that alert wakefulness comes from the mode of goodness, sleep with dreaming from the mode of passion, and deep, dreamless sleep from the mode of ignorance. The fourth state of consciousness pervades these three and is transcendental.	SB 11.25.35 Then, being fixed in devotional service, the sage should also conquer the material mode of goodness by indifference toward the modes. Thus pacified within his mind, the spirit soul, freed from the modes of nature, gives up the very cause of his conditioned life and attains Me.
SB 11.25.21 Learned persons dedicated to Vedic culture are elevated by the mode of goodness to higher and higher positions. The mode of ignorance, on the other hand, forces one to fall headfirst into lower and lower births. And by the mode of passion one continues transmigrating through human bodies.	SB 11.25.36 Freed from the subtle conditioning of the mind and from the modes of nature born of material consciousness, the living entity becomes completely satisfied by experiencing My transcendental form. He no longer searches for enjoyment in the external energy, nor does he contemplate or remember such enjoyment within himself.
SB 11.25.22 Those who leave this world in the mode of goodness go to the heavenly planets, those who pass away in the mode of passion remain in the world of human beings, and those dying in the mode of ignorance must go to hell. But those who are free from the influence of all modes of nature come to Me.	SB 11.26: The Aila-gītā
SB 11.25.23 Work performed as an offering to Me, without consideration of the fruit, is considered to be in the mode of goodness. Work performed with a desire to enjoy the results is in the mode of passion. And work impelled by violence and envy is in the mode of ignorance.	SB 11.26.1 The Supreme Personality of Godhead said: Having achieved this human form of life, which affords one the opportunity to realize Me, and being situated in My devotional service, one can achieve Me, the reservoir of all pleasure and the Supreme Soul of all existence, residing within the heart of every living being.
SB 11.25.24 Absolute knowledge is in the mode of goodness, knowledge based on duality is in the mode of passion, and foolish, materialistic knowledge is in the mode of ignorance. Knowledge based upon Me, however, is understood to be transcendental.	SB 11.26.2 A person fixed in transcendental knowledge is freed from conditioned life by giving up his false identification with the products of the material modes of nature. Seeing these products as simply illusion, he avoids entanglement with the modes of nature, although constantly among them. Because the modes of nature and their products are simply not real, he does not accept them.
SB 11.25.25 Residence in the forest is in the mode of goodness, residence in a town is in the mode of passion, residence in a gambling house displays the quality of ignorance, and residence in a place where I reside is transcendental.	SB 11.26.3 One should never associate with materialists, those dedicated to gratifying their genitals and bellies. By following them one falls into the deepest pit of darkness, just like a blind man who follows another blind man.
SB 11.25.26 A worker free of attachment is in the mode of goodness, a worker blinded by personal desire is in the mode of passion, and a worker who has completely forgotten how to tell right from wrong is in the mode of ignorance. But a worker who has taken shelter of Me is understood to be transcendental to the modes of nature.	SB 11.26.4 The following song was sung by the famous emperor Purūravā. When deprived of his wife, Urvaśī, he was at first bewildered, but by controlling his lamentation he began to feel detachment.
SB 11.25.27 Faith directed toward spiritual life is in the mode of goodness, faith rooted in fruitive work is in the mode of passion, faith residing in irreligious activities is in the mode of ignorance, but faith in My devotional service is purely transcendental.	SB 11.26.5 When she was leaving him, even though he was naked he ran after her just like a madman and called out in great distress, "O my wife, O terrible lady! Please stop!"
SB 11.25.28 Food that is wholesome, pure and obtained without difficulty is in the mode of goodness, food that gives immediate pleasure to the senses is in the mode of passion, and food that is unclean and causes distress is in the mode of ignorance.	SB 11.26.6 Although for many years Purūravā had enjoyed sex pleasure in the evening hours, still he was not satisfied by such insignificant enjoyment. His mind was so attracted to Urvaśī that he did not notice how the nights were coming and going.
SB 11.25.29 Happiness derived from the self is in the mode of goodness, happiness based on sense gratification is in the mode of passion, and happiness based on delusion and degradation is in the mode of ignorance. But that happiness found within Me is transcendental.	SB 11.26.7 King Aila said: Alas, just see the extent of my delusion! This goddess was embracing me and held my neck in her grip. My heart was so polluted by lust that I had no idea how my life was passing.
SB 11.25.30	SB 11.26.8 That lady cheated me so much that I did not even see the rising or setting of the sun. Alas, for so many years I passed my days in vain!
	SB 11.26.9 Alas, although I am supposed to be a mighty emperor, the crown jewel of all kings on this earth, just see how my bewilderment has rendered me a toy animal in the hands of women!

SB 11.26.10 Although I was a powerful lord with great opulence, that woman gave me up as if I were no more than an insignificant blade of grass. And still, naked and without shame, I followed her, crying out to her like a madman.
SB 11.26.11 Where are my so-called great influence, power and sovereignty? Just like an ass being kicked in the face by his she-ass, I ran after that woman, who had already given me up.
SB 11.26.12 What is the use of a big education or the practice of austerities and renunciation, and what is the use of studying religious scriptures, of living in solitude and silence, if, after all that, one's mind is stolen by a woman?
SB 11.26.13 To hell with me! I am such a fool that I didn't even know what was good for me, although I arrogantly thought I was highly intelligent. Although I achieved the exalted position of a lord, I allowed myself to be conquered by women as if I were a bullock or a jackass.
SB 11.26.14 Even after I had served the so-called nectar of the lips of Urvaṣī for many years, my lusty desires kept rising again and again within my heart and were never satisfied, just like a fire that can never be extinguished by the oblations of ghee poured into its flames.
SB 11.26.15 Who but the Supreme Personality of Godhead, who lies beyond material perception and is the Lord of self-satisfied sages, can possibly save my consciousness, which has been stolen by a prostitute?
SB 11.26.16 Because I allowed my intelligence to become dull and because I failed to control my senses, the great confusion in my mind did not go away, even though Urvaṣī herself gave me wise counsel with well-spoken words.
SB 11.26.17 How can I blame her for my trouble when I myself am ignorant of my real, spiritual nature? I did not control my senses, and so I am like a person who mistakenly sees a harmless rope as a snake.
SB 11.26.18 What is this polluted body anyway—so filthy and full of bad odors? I was attracted by the fragrance and beauty of a woman's body, but what are those so-called attractive features? They are simply a false covering created by illusion.
SB 11.26.19, SB 11.26.20, SB 11.26.19-20 One can never decide whose property the body actually is. Does it belong to one's parents, who have given birth to it, to one's wife, who gives it pleasure, or to one's employer, who orders the body around? Is it the property of the funeral fire or of the dogs and jackals who may ultimately devour it? Is it the property of the indwelling soul, who partakes in its happiness and distress, or does the body belong to intimate friends who encourage and help it? Although a man never definitely ascertains the proprietor of the body, he becomes most attached to it. The material body is a polluted material form heading toward a lowly destination, yet when a man stares at the face of a woman he thinks, "What a good-looking lady! What a charming nose she's got, and see her beautiful smile!"
SB 11.26.21 What difference is there between ordinary worms and persons who try to enjoy this material body composed of skin, flesh, blood, muscle, fat, marrow, bone, stool, urine and pus?
SB 11.26.22 Yet even one who theoretically understands the actual nature of the body should never associate with women or with men attached to women. After all, the contact of the senses with their objects inevitably agitates the mind.
SB 11.26.23 Because the mind is not disturbed by that which is neither seen nor heard, the mind of a person who restricts the material senses will automatically be checked in its material activities and become pacified.
SB 11.26.24 Therefore one should never let his senses associate freely with women or with men attached to women. Even those who are highly learned cannot trust the six enemies of the mind; what to speak, then, of foolish persons like me.
SB 11.26.25 The Supreme Personality of Godhead said: Having thus chanted this song, Mahārāja Purūravā, eminent among the demigods and human beings, gave up the position he had achieved in the planet of Urvaṣī. His illusion cleansed away by transcendental knowledge, he

understood Me to be the Supreme Soul within his heart and so at last achieved peace.
SB 11.26.26 An intelligent person should therefore reject all bad association and instead take up the association of saintly devotees, whose words cut off the excessive attachment of one's mind.
SB 11.26.27 My devotees fix their minds on Me and do not depend upon anything material. They are always peaceful, endowed with equal vision, and free from possessiveness, false ego, duality and greed.
SB 11.26.28 O greatly fortunate Uddhava, in the association of such saintly devotees there is constant discussion of Me, and those partaking in this chanting and hearing of My glories are certainly purified of all sins.
SB 11.26.29 Whoever hears, chants and respectfully takes to heart these topics about Me becomes faithfully dedicated to Me and thus achieves My devotional service.
SB 11.26.30 What more remains to be accomplished for the perfect devotee after achieving devotional service unto Me, the Supreme Absolute Truth, whose qualities are innumerable and who am the embodiment of all ecstatic experience?
SB 11.26.31 Just as cold, fear and darkness are eradicated for one who has approached the sacrificial fire, so dullness, fear and ignorance are destroyed for one engaged in serving the devotees of the Lord.
SB 11.26.32 The devotees of the Lord, peacefully fixed in absolute knowledge, are the ultimate shelter for those who are repeatedly rising and falling within the fearful ocean of material life. Such devotees are just like a strong boat that comes to rescue persons who are at the point of drowning.
SB 11.26.33 Just as food is the life of all creatures, just as I am the ultimate shelter for the distressed, and just as religion is the wealth of those who are passing away from this world, so My devotees are the only refuge of persons fearful of falling into a miserable condition of life.
SB 11.26.34 My devotees bestow divine eyes, whereas the sun allows only external sight, and that only when it is risen in the sky. My devotees are one's real worshipable deities and real family; they are one's own self, and ultimately they are nondifferent from Me.
SB 11.26.35 Thus losing his desire to be on the same planet as Urvaṣī, Mahārāja Purūravā began to wander the earth free of all material association and completely satisfied within the self.
SB 11.27: Lord Kṛṣṇa's Instructions on the Process of Deity Worship
SB 11.27.1 Śrī Uddhava said: My dear Lord, O master of the devotees, please explain to me the prescribed method of worshiping You in Your Deity form. What are the qualifications of those devotees who worship the Deity, on what basis is such worship established, and what is the specific method of worship?
SB 11.27.2 All the great sages repeatedly declare that such worship brings the greatest benefit possible in human life. This is the opinion of Nārada Muni, the great Vyāsadeva and my own spiritual master, Bṛhaspati.
SB 11.27.3, SB 11.27.4, SB 11.27.3-4 O most magnanimous Lord, the instructions on this process of Deity worship first emanated from Your lotus mouth. Then they were spoken by the great Lord Brahmā to his sons, headed by Bhṛgu, and by Lord Śiva to his wife, Pārvatī. This process is accepted by and appropriate for all the occupational and spiritual orders of society. Therefore I consider worship of You in Your Deity form to be the most beneficial of all spiritual practices, even for women and śūdras.
SB 11.27.5 O lotus-eyed one, O Supreme Lord of all lords of the universe, please explain to Your devoted servant this means of liberation from the bondage of work.
SB 11.27.6 The Supreme Personality of Godhead said: My dear Uddhava, there is no end to the innumerable Vedic prescriptions for executing Deity worship; so I shall explain this topic to you briefly, one step at a time.
SB 11.27.7

One should carefully worship Me by selecting one of the three methods by which I receive sacrifice: Vedic, tantric or mixed. SB 11.27.8	the Lord's mouth by chanting <i>śikhāyai vaṣat</i> . Also, the Gāyatrī <i>mantra</i> should be chanted for all three vessels. SB 11.27.23
Now please listen faithfully as I explain exactly how a person who has achieved twice-born status through the relevant Vedic prescriptions should worship Me with devotion. SB 11.27.9	The worshiper should meditate upon My subtle form—which is situated within the worshiper's own body, now purified by air and fire—as the source of all living entities. This form of the Lord is experienced by self-realized sages in the last part of the vibration of the sacred syllable <i>om</i> . SB 11.27.24
A twice-born person should worship Me, his worshipable Lord, without duplicity, offering appropriate paraphernalia in loving devotion to My Deity form or to a form of Me appearing upon the ground, in fire, in the sun, in water or within the worshiper's own heart. SB 11.27.10	The devotee conceives of the Supersoul, whose presence surcharges the devotee's body, in the form corresponding to his realization. Thus the devotee worships the Lord to his full capacity and becomes fully absorbed in Him. By touching the various limbs of the Deity and chanting appropriate <i>mantras</i> , the devotee should invite the Supersoul to join the Deity's form, and then the devotee should worship Me. SB 11.27.25, SB 11.27.26, SB 11.27.25-26
One should first purify his body by cleansing his teeth and bathing. Then one should perform a second cleansing by smearing the body with earth and chanting both Vedic and tantric <i>mantras</i> . SB 11.27.11	The worshiper should first imagine My seat as decorated with the personified deities of religion, knowledge, renunciation and opulence and with My nine spiritual energies. He should think of the Lord's sitting place as an eight-petaled lotus, effulgent on account of the saffron filaments within its whorl. Then, following the regulations of both the <i>Vedas</i> and the <i>tantras</i> , he should offer Me water for washing the feet, water for washing the mouth, <i>arghya</i> and other items of worship. By this process he achieves both material enjoyment and liberation. SB 11.27.27
Fixing the mind on Me, one should worship Me by his various prescribed duties, such as chanting the Gāyatrī <i>mantra</i> at the three junctures of the day. Such performances are enjoined by the <i>Vedas</i> and purify the worshiper of reactions to fruitive activities. SB 11.27.12	One should worship, in order, the Lord's Sudarśana disc, His Pāñcājanya conchshell, His club, sword, bow, arrows and plow, His <i>muṣala</i> weapon, His Kaustubha gem, His flower garland and the Śrīvatsa curl of hair on His chest. SB 11.27.28
The Deity form of the Lord is said to appear in eight varieties—stone, wood, metal, earth, paint, sand, the mind or jewels. SB 11.27.13	One should worship the Lord's associates Nanda and Sunanda, Garuḍa, Praçaṇḍa and Caṇḍa, Mahābala and Bala, and Kumuda and Kumudekṣaṇa. SB 11.27.29
The Deity form of the Lord, who is the shelter of all living entities, can be established in two ways: temporarily or permanently. But a permanent Deity, having been called, can never be sent away, My dear Uddhava. SB 11.27.14	With offerings such as <i>prokṣaṇa</i> one should worship Durgā, Vināyaka, Vyāsa, Viṣvaksena, the spiritual masters and the various demigods. All these personalities should be in their proper places facing the Deity of the Lord. SB 11.27.30, SB 11.27.31, SB 11.27.30-31
The Deity that is temporarily established can optionally be called forth and sent away, but these two rituals should always be performed when the Deity is traced upon the ground. Bathing should be done with water except if the Deity is made of clay, paint or wood, in which cases a thorough cleansing without water is enjoined. SB 11.27.15	The worshiper should bathe the Deity every day, as opulently as his assets permit, using waters scented with sandalwood, <i>uśīra</i> root, camphor, <i>kuṅkuma</i> and <i>aguru</i> . He should also chant various Vedic hymns, such as the <i>anuvāka</i> known as <i>Svarṇa-gharma</i> , the <i>Mahāpuruṣa-vidyā</i> , the <i>Puruṣa-sūkta</i> and various songs of the <i>Sāma Veda</i> , such as the <i>Rājana</i> and the <i>Rohinya</i> . SB 11.27.32
One should worship Me in My Deity forms by offering the most excellent paraphernalia. But a devotee completely freed from material desire may worship Me with whatever he is able to obtain, and may even worship Me within his heart with mental paraphernalia. SB 11.27.16, SB 11.27.17, SB 11.27.16-17	My devotee should then lovingly decorate Me with clothing, a <i>brāhmaṇa</i> thread, various ornaments, marks of <i>tilaka</i> and garlands, and he should anoint My body with fragrant oils, all in the prescribed manner. SB 11.27.33
In worshiping the temple Deity, my dear Uddhava, bathing and decoration are the most pleasing offerings. For the Deity traced on sacred ground, the process of <i>tattva-vinyāsa</i> is most dear. Oblations of sesame and barley soaked in ghee are the preferred offering to the sacrificial fire, whereas worship consisting of <i>upasthāna</i> and <i>arghya</i> is preferred for the sun. One should worship Me in the form of water by offering water itself. Actually, whatever is offered to Me with faith by My devotee—even if only a little water—is most dear to Me. SB 11.27.18	The worshiper should faithfully present Me with water for washing My feet and mouth, fragrant oils, flowers and unbroken grains, along with incense, lamps and other offerings. SB 11.27.34
Even very opulent presentations do not satisfy Me if they are offered by nondevotees. But I am pleased by any insignificant offering made by My loving devotees, and I am certainly most pleased when nice presentations of fragrant oil, incense, flowers and palatable foods are offered with love. SB 11.27.19	Within his means, the devotee should arrange to offer Me sugar candy, sweet rice, ghee, <i>śaṣkuli</i> [rice-flour cakes], <i>āpūpa</i> [various sweet cakes], <i>modaka</i> [steamed rice-flour dumplings filled with sweet coconut and sugar], <i>saṁyāva</i> [wheat cakes made with ghee and milk and covered with sugar and spices], yogurt, vegetable soups and other palatable foods. SB 11.27.35
After cleansing himself and collecting all the paraphernalia, the worshiper should arrange his own seat with blades of <i>kuśa</i> grass whose tips point eastward. He should then sit facing either east or north, or else, if the Deity is fixed in one place, he should sit directly facing the Deity. SB 11.27.20	On special occasions, and daily if possible, the Deity should be massaged with ointment, shown a mirror, offered a eucalyptus stick for brushing His teeth, bathed with the five kinds of nectar, offered all kinds of opulent foods, and entertained with singing and dancing. SB 11.27.36
The devotee should sanctify the various parts of his body by touching them and chanting <i>mantras</i> . He should do the same for My Deity forms and then with his hands he should clean the Deity of old flowers and the remnants of previous offerings. He should properly prepare the sacred pot and the vessel containing water for sprinkling. SB 11.27.21	In an arena constructed according to scriptural injunctions, the devotee should perform a fire sacrifice, utilizing the sacred belt, the sacrificial pit and the altar mound. When igniting the sacrificial fire, the devotee should bring it to a blaze with wood piled up by his own hands. SB 11.27.37
Then, with the water of that <i>prokṣaṇīya</i> vessel he should sprinkle the area where the Deity is being worshiped, the offerings that are going to be presented, and his own body. Next he should decorate with various auspicious substances three vessels filled with water. SB 11.27.22	After spreading <i>kuśa</i> grass on the ground and sprinkling it with water, one should perform the <i>anvādhāna</i> ritual according to the prescribed rules. Then one should arrange the items to be offered as oblations and should sanctify them with water from the sprinkling vessel. The worshiper should next meditate upon Me within the fire.
The worshiper should then purify those three vessels. He should sanctify the vessel holding water for washing the Lord's feet by chanting <i>hrdayāya namaḥ</i> , the vessel containing water for <i>arghya</i> by chanting <i>śīrase svāhā</i> , and the vessel containing water for washing	

SB 11.27.38, SB 11.27.39, SB 11.27.40, SB 11.27.41, SB 11.27.38-41
The intelligent devotee should meditate upon that form of the Lord whose color is like molten gold, whose four arms are resplendent with the conchshell, disc, club and lotus flower, and who is always peaceful and dressed in a garment colored like the filaments within a lotus flower. His helmet, bracelets, belt and fine arm ornaments shine brilliantly. The symbol of Śrīvatsa is on His chest, along with the glowing Kaustubha gem and a garland of forest flowers. The devotee should then worship that Lord by taking pieces of firewood soaked in the sacrificial ghee and throwing them into the fire. He should perform the ritual of *āghāra*, presenting into the fire the various items of oblation drenched in ghee. He should then offer to sixteen demigods, beginning with Yamarāja, the oblation called *sviṣṭi-kṛt*, reciting the basic *mantras* of each deity and the sixteen-line *Puruṣa-sūkta* hymn. Pouring one oblation after each line of the *Puruṣa-sūkta*, he should utter the particular *mantra* naming each deity.

SB 11.27.42
Having thus worshiped the Lord in the sacrificial fire, the devotee should offer his obeisances to the Lord's personal associates by bowing down and should then present offerings to them. He should then chant quietly the *mūla-mantra* of the Deity of the Lord, remembering the Absolute Truth as the Supreme Personality, Nārāyaṇa.

SB 11.27.43
Once again he should offer the Deity water for washing His mouth, and he should give the remnants of the Lord's food to Viṣvaksena. Then he should present the Deity with fragrant perfume for the mouth and prepared betel nut.

SB 11.27.44
Singing along with others, chanting loudly and dancing, acting out My transcendental pastimes, and hearing and telling stories about Me, the devotee should for some time absorb himself in such festivity.

SB 11.27.45
The devotee should offer homage to the Lord with all kinds of hymns and prayers, both from the *Purāṇas* and from other ancient scriptures, and also from ordinary traditions. Praying, "O Lord, please be merciful to me!" he should fall down flat like a rod to offer his obeisances.

SB 11.27.46
Placing his head at the feet of the Deity, he should then stand with folded hands before the Lord and pray, "O my Lord, please protect me, who am surrendered unto You. I am most fearful of this ocean of material existence, standing as I am in the mouth of death."

SB 11.27.47
Praying in this way, the devotee should respectfully place upon his head the remnants I offer to him. And if the particular Deity is meant to be sent away at the end of the worship, then this should be performed, the devotee once again placing the light of the Deity's presence inside the light of the lotus within his own heart.

SB 11.27.48
Whenever one develops faith in Me—in My form as the Deity or in other bona fide manifestations—one should worship Me in that form. I certainly exist both within all created beings and also separately in My original form, since I am the Supreme Soul of all.

SB 11.27.49
By worshiping Me through the various methods prescribed in the *Vedas* and *tantras*, one will gain from Me his desired perfection in both this life and the next.

SB 11.27.50
The devotee should more fully establish My Deity by solidly constructing a temple, along with beautiful gardens. These gardens should be set aside to provide flowers for the regular daily worship, special Deity processions and holiday observances.

SB 11.27.51
One who offers the Deity gifts of land, markets, cities and villages so that the regular daily worship and special festivals of the Deity may go on continually will achieve opulence equal to My own.

SB 11.27.52
By installing the Deity of the Lord one becomes king of the entire earth, by building a temple for the Lord one becomes ruler of the three worlds, by worshiping and serving the Deity one goes to the planet of Lord Brahmā, and by performing all three of these activities one achieves a transcendental form like My own.

SB 11.27.53
But one who simply engages in devotional service with no consideration of fruitive results attains Me. Thus whoever worships Me according to the process I have described will ultimately attain pure devotional service unto Me.

SB 11.27.54
Anyone who steals the property of the demigods or the *brāhmaṇas*, whether originally given to them by himself or someone else, must live as a worm in stool for one hundred million years.

SB 11.27.55
Not only the performer of the theft but also anyone who assists him, instigates the crime, or simply approves of it must also share the reaction in the next life. According to their degree of participation, they each must suffer a proportionate consequence.

SB 11.28: *Jñāna-yoga*

SB 11.28.1
The Supreme Personality of Godhead said: One should neither praise nor criticize the conditioned nature and activities of other persons. Rather, one should see this world as simply the combination of material nature and the enjoying souls, all based on the one Absolute Truth.

SB 11.28.2
Whoever indulges in praising or criticizing the qualities and behavior of others will quickly become deviated from his own best interest by his entanglement in illusory dualities.

SB 11.28.3
Just as the embodied spirit soul loses external consciousness when his senses are overcome by the illusion of dreaming or the deathlike state of deep sleep, so a person experiencing material duality must encounter illusion and death.

SB 11.28.4
That which is expressed by material words or meditated upon by the material mind is not ultimate truth. What, therefore, is actually good or bad within this insubstantial world of duality, and how can the extent of such good and bad be measured?

SB 11.28.5
Although shadows, echoes and mirages are only illusory reflections of real things, such reflections do cause a semblance of meaningful or comprehensible perception. In the same way, although the identification of the conditioned soul with the material body, mind and ego is illusory, this identification generates fear within him even up to the moment of death.

SB 11.28.6, SB 11.28.7, SB 11.28.6-7
The Supersoul alone is the ultimate controller and creator of this world, and thus He alone is also the created. Similarly, the Soul of all existence Himself both maintains and is maintained, withdraws and is withdrawn. No other entity can be properly ascertained as separate from Him, the Supreme Soul, who nonetheless is distinct from everything and everyone else. The appearance of the threefold material nature, which is perceived within Him, has no actual basis. Rather, you should understand that this material nature, composed of the three modes, is simply the product of His illusory potency.

SB 11.28.8
One who has properly understood the process of becoming firmly fixed in theoretical and realized knowledge, as described herein by Me, does not indulge in material criticism or praise. Like the sun, he wanders freely throughout this world.

SB 11.28.9
By direct perception, logical deduction, scriptural testimony and personal realization, one should know that this world has a beginning and an end and so is not the ultimate reality. Thus one should live in this world without attachment.

SB 11.28.10
Śrī Uddhava said: My dear Lord, it is not possible for this material existence to be the experience of either the soul, who is the seer, or of the body, which is the seen object. On the one hand, the spirit soul is innately endowed with perfect knowledge, and on the other hand, the material body is not a conscious, living entity. To whom, then, does this experience of material existence pertain?

SB 11.28.11
The spirit soul is inexhaustible, transcendental, pure, self-luminous and never covered by anything material. It is like fire. But the nonliving material body, like firewood, is dull and unaware. So in this world, who is it that actually undergoes the experience of material life?

SB 11.28.12
The Supreme Personality of Godhead said: As long as the foolish spirit soul remains attracted to the material body, senses and vital force, his material existence continues to flourish, although it is ultimately meaningless.

SB 11.28.13
Actually, the living entity is transcendental to material existence. But because of his mentality of lording it over material nature, his material existential condition does not cease, and, just as in a dream, he is affected by all sorts of disadvantages.

SB 11.28.14 Although while dreaming a person experiences many undesirable things, upon awakening he is no longer confused by the dream experiences.	never entangled with any of these qualities. Similarly, the Supreme Absolute Truth is never entangled with the contaminations of goodness, passion and ignorance, which cause the material transformations of the false ego.
SB 11.28.15 Lamentation, elation, fear, anger, greed, confusion and hankering, as well as birth and death, are experiences of the false ego and not of the pure soul.	SB 11.28.27 Nevertheless, until by firmly practicing devotional service to Me one has completely eliminated from his mind all contamination of material passion, one must very carefully avoid associating with the material modes, which are produced by My illusory energy.
SB 11.28.16 The living entity who falsely identifies with his body, senses, life air and mind, and who dwells within these coverings, assumes the form of his own materially conditioned qualities and work. He is designated variously in relation to the total material energy, and thus, under the strict control of supreme time, he is forced to run here and there within material existence.	SB 11.28.28 Just as an improperly treated disease recurs and gives repeated distress to the patient, the mind that is not completely purified of its perverted tendencies will remain attached to material things and repeatedly torment the imperfect yogī.
SB 11.28.17 Although the false ego has no factual basis, it is perceived in many forms—as the functions of the mind, speech, life air and bodily faculties. But with the sword of transcendental knowledge, sharpened by worship of a bona fide spiritual master, a sober sage will cut off this false identification and live in this world free from all material attachment.	SB 11.28.29 Sometimes the progress of imperfect transcendentalists is checked by attachment to family members, disciples or others, who are sent by envious demigods for that purpose. But on the strength of their accumulated advancement, such imperfect transcendentalists will resume their practice of <i>yoga</i> in the next life. They will never again be trapped in the network of fruitive work.
SB 11.28.18 Real spiritual knowledge is based on the discrimination of spirit from matter, and it is cultivated by scriptural evidence, austerity, direct perception, reception of the <i>Purānas</i> ' historical narrations, and logical inference. The Absolute Truth, which alone was present before the creation of the universe and which alone will remain after its destruction, is also the time factor and the ultimate cause. Even in the middle stage of this creation's existence, the Absolute Truth alone is the actual reality.	SB 11.28.30 An ordinary living entity performs material work and is transformed by the reaction to such work. Thus he is driven by various desires to continue working fruitively up to the very moment of his death. A wise person, however, having experienced his own constitutional bliss, gives up all material desires and does not engage in fruitive work.
SB 11.28.19 Gold alone is present before its manufacture into gold products, the gold alone remains after the products' destruction, and the gold alone is the essential reality while it is being utilized under various designations. Similarly, I alone exist before the creation of this universe, after its destruction and during its maintenance.	SB 11.28.31 The wise man, whose consciousness is fixed in the self, does not even notice his own bodily activities. While standing, sitting, walking, lying down, urinating, eating or performing other bodily functions, he understands that the body is acting according to its own nature.
SB 11.28.20 The material mind manifests in three phases of consciousness—wakefulness, sleep and deep sleep—which are products of the three modes of nature. The mind further appears in three different roles—the perceiver, the perceived and the regulator of perception. Thus the mind is manifested variously throughout these threefold designations. But it is the fourth factor, existing separately from all this, that alone constitutes the Absolute Truth.	SB 11.28.32 Although a self-realized soul may sometimes see an impure object or activity, he does not accept it as real. By logically understanding impure sense objects to be based on illusory material duality, the intelligent person sees them to be contrary to and distinct from reality, in the same way that a man awakening from sleep views his fading dream.
SB 11.28.21 That which did not exist in the past and will not exist in the future also has no existence of its own for the period of its duration, but is only a superficial designation. In My opinion, whatever is created and revealed by something else is ultimately only that other thing.	SB 11.28.33 Material nescience, which expands into many varieties by the activities of the modes of nature, is wrongly accepted by the conditioned soul to be identical with the self. But through the cultivation of spiritual knowledge, My dear Uddhava, this same nescience fades away at the time of liberation. The eternal self, on the other hand, is never assumed and never abandoned.
SB 11.28.22 Although thus not existing in reality, this manifestation of transformations created from the mode of passion appears real because the self-manifested, self-luminous Absolute Truth exhibits Himself in the form of the material variety of the senses, the sense objects, the mind and the elements of physical nature.	SB 11.28.34 When the sun rises it destroys the darkness covering men's eyes, but it does not create the objects they then see before them, which in fact were existing all along. Similarly, potent and factual realization of Me will destroy the darkness covering a person's true consciousness.
SB 11.28.23 Thus clearly understanding by discriminating logic the unique position of the Absolute Truth, one should expertly refute one's misidentification with matter and cut to pieces all doubts about the identity of the self. Becoming satisfied in the soul's natural ecstasy, one should desist from all lusty engagements of the material senses.	SB 11.28.35 The Supreme Lord is self-luminous, unborn and immeasurable. He is pure transcendental consciousness and perceives everything. One without a second, He is realized only after ordinary words cease. By Him the power of speech and the life airs are set into motion.
SB 11.28.24 The material body made of earth is not the true self; nor are the senses, their presiding demigods or the air of life; nor is the external air, water or fire or one's mind. All these are simply matter. Similarly, neither one's intelligence, material consciousness nor ego, nor the elements of ether or earth, nor the objects of sense perception, nor even the primeval state of material equilibrium can be considered the actual identity of the soul.	SB 11.28.36 Whatever apparent duality is perceived in the self is simply the confusion of the mind. Indeed, such supposed duality has no basis to rest upon apart from one's own soul.
SB 11.28.25 For one who has properly realized My personal identity as the Supreme Godhead, what credit is there if his senses—mere products of the material modes—are perfectly concentrated in meditation? And on the other hand, what blame is incurred if his senses happen to become agitated? Indeed, what does it mean to the sun if the clouds come and go?	SB 11.28.37 The duality of the five material elements is perceived only in terms of names and forms. Those who say this duality is real are pseudoscholars vainly proposing fanciful theories without basis in fact.
SB 11.28.26 The sky may display the various qualities of the air, fire, water and earth that pass through it, as well as such qualities as heat and cold, which continually come and go with the seasons. Yet the sky is	SB 11.28.38 The physical body of the endeavoring yogī who is not yet mature in his practice may sometimes be overcome by various disturbances. Therefore the following process is recommended.
	SB 11.28.39 Some of these obstructions may be counteracted by yogic meditation or by sitting postures, practiced together with concentration on controlled breathing, and others may be counteracted by special austerities, <i>mantras</i> or medicinal herbs.
	SB 11.28.40 These inauspicious disturbances can be gradually removed by constant remembrance of Me, by congregational hearing and

chanting of My holy names, or by following in the footsteps of the great masters of <i>yoga</i> .
SB 11.28.41 By various methods, some <i>yogīs</i> free the body from disease and old age and keep it perpetually youthful. Thus they engage in <i>yoga</i> for the purpose of achieving material mystic perfections.
SB 11.28.42 This mystic bodily perfection is not valued very highly by those expert in transcendental knowledge. Indeed, they consider endeavor for such perfection useless, since the soul, like a tree, is permanent, but the body, like a tree's fruit, is subject to destruction.
SB 11.28.43 Although the physical body may be improved by various processes of <i>yoga</i> , an intelligent person who has dedicated his life to Me does not place his faith in the prospect of perfecting his physical body through <i>yoga</i> , and in fact he gives up such procedures.
SB 11.28.44 The yogi who has taken shelter of Me remains free from hankering because he experiences the happiness of the soul within. Thus while executing this process of <i>yoga</i> , he is never defeated by obstacles.
SB 11.29: Bhakti-yoga
SB 11.29.1 Śrī Uddhava said: My dear Lord Acyuta, I fear that the method of <i>yoga</i> described by You is very difficult for one who cannot control his mind. Therefore please explain to me in simple terms how someone can more easily execute it.
SB 11.29.2 O lotus-eyed Lord, generally those <i>yogīs</i> who try to steady the mind experience frustration because of their inability to perfect the state of trance. Thus they weary in their attempt to bring the mind under control.
SB 11.29.3 Therefore, O lotus-eyed Lord of the universe, swanlike men happily take shelter of Your lotus feet, the source of all transcendental ecstasy. But those who take pride in their accomplishments in <i>yoga</i> and <i>karma</i> fail to take shelter of You and are defeated by Your illusory energy.
SB 11.29.4 My dear infallible Lord, it is not very astonishing that You intimately approach Your servants who have taken exclusive shelter of You. After all, during Your appearance as Lord Rāmacandra, even while great demigods like Brahmā were vying to place the effulgent tips of their helmets upon the cushion where Your lotus feet rested, You displayed special affection for monkeys such as Hanumān because they had taken exclusive shelter of You.
SB 11.29.5 Who, then, could dare reject You, the very Soul, the most dear object of worship, and the Supreme Lord of all—You who give all possible perfections to the devotees who take shelter of You? Who could be so ungrateful, knowing the benefits You bestow? Who would reject You and accept something for the sake of material enjoyment, which simply leads to forgetfulness of You? And what lack is there for us who are engaged in the service of the dust of Your lotus feet?
SB 11.29.6 O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahmā, for You appear in two features—externally as the ācārya and internally as the Supersoul—to deliver the embodied living being by directing him how to come to You.
SB 11.29.7 Śukadeva Gosvāmī said: Thus questioned by the most affectionate Uddhava, Lord Kṛṣṇa, the supreme controller of all controllers, who takes the entire universe as His plaything and assumes the three forms of Brahmā, Viṣṇu and Śiva, began to reply, lovingly displaying His all-attractive smile.
SB 11.29.8 The Supreme Personality of Godhead said: Yes, I shall describe to you the principles of devotion to Me, by executing which a mortal human being will conquer unconquerable death.
SB 11.29.9 Always remembering Me, one should perform all his duties for Me without becoming impetuous. With mind and intelligence offered to Me, one should fix his mind in attraction to My devotional service.
SB 11.29.10 One should take shelter of holy places where My saintly devotees reside, and one should be guided by the exemplary activities of My devotees, who appear among the demigods, demons and human beings.

SB 11.29.11 Either alone or in public gatherings, with singing, dancing and other exhibitions of royal opulence, one should arrange to celebrate those holy days, ceremonies and festivals set aside specially for My worship.
SB 11.29.12 With a pure heart one should see Me, the Supreme Soul within all beings and also within oneself, to be both unblemished by anything material and also present everywhere, both externally and internally, just like the omnipresent sky.
SB 11.29.13, SB 11.29.14, SB 11.29.13-14 O brilliant Uddhava, one who thus views all living entities with the idea that I am present within each of them, and who by taking shelter of this divine knowledge offers due respect to everyone, is considered actually wise. Such a man sees equally the <i>brāhmaṇa</i> and the outcaste, the thief and the charitable promoter of brahminical culture, the sun and the tiny sparks of fire, the gentle and the cruel.
SB 11.29.15 For him who constantly meditates upon My presence within all persons, the bad tendencies of rivalry, envy and abusiveness, along with false ego, are very quickly destroyed.
SB 11.29.16 Disregarding the ridicule of one's companions, one should give up the bodily conception and its accompanying embarrassment. One should offer obeisances before all—even the dogs, outcastes, cows and asses—falling flat upon the ground like a rod.
SB 11.29.17 Until one has fully developed the ability to see Me within all living beings, one must continue to worship Me by this process with the activities of his speech, mind and body.
SB 11.29.18 By such transcendental knowledge of the all-pervading Personality of Godhead, one is able to see the Absolute Truth everywhere. Freed thus from all doubts, one gives up fruitive activities.
SB 11.29.19 Indeed, I consider this process—using one's mind, words and bodily functions for realizing Me within all living beings—to be the best possible method of spiritual enlightenment.
SB 11.29.20 My dear Uddhava, because I have personally established it, this process of devotional service unto Me is transcendental and free from any material motivation. Certainly a devotee never suffers even the slightest loss by adopting this process.
SB 11.29.21 O Uddhava, greatest of saints, in a dangerous situation an ordinary person cries, becomes fearful and laments, although such useless emotions do not change the situation. But activities offered to Me without personal motivation, even if they are externally useless, amount to the actual process of religion.
SB 11.29.22 This process is the supreme intelligence of the intelligent and the cleverness of the most clever, for by following it one can in this very life make use of the temporary and unreal to achieve Me, the eternal reality.
SB 11.29.23 Thus have I related to you—both in brief and in detail—a complete survey of the science of the Absolute Truth. Even for the demigods, this science is very difficult to comprehend.
SB 11.29.24 I have repeatedly spoken this knowledge to you with clear reasoning. Anyone who properly understands it will become free from all doubts and attain liberation.
SB 11.29.25 Anyone who fixes his attention on these clear answers to your questions will attain to the eternal, confidential goal of the Vedas—the Supreme Absolute Truth.
SB 11.29.26 One who liberally disseminates this knowledge among My devotees is the bestower of the Absolute Truth, and to him I give My very own self.
SB 11.29.27 He who loudly recites this supreme knowledge, which is the most lucid and purifying, becomes purified day by day, for he reveals Me to others with the lamp of transcendental knowledge.
SB 11.29.28 Anyone who regularly listens to this knowledge with faith and attention, all the while engaging in My pure devotional service, will never become bound by the reactions of material work.
SB 11.29.29 My dear friend Uddhava, have you now completely understood this

transcendental knowledge? Are the confusion and lamentation that arose in your mind now dispelled?
SB 11.29.30 You should not share this instruction with anyone who is hypocritical, atheistic or dishonest, or with anyone who will not listen faithfully, who is not a devotee, or who is simply not humble.
SB 11.29.31 This knowledge should be taught to one who is free from these bad qualities, who is dedicated to the welfare of the <i>brāhmaṇas</i> , and who is kindly disposed, saintly and pure. And if common workers and women are found to have devotion for the Supreme Lord, they are also to be accepted as qualified hearers.
SB 11.29.32 When an inquisitive person comes to understand this knowledge, he has nothing further to know. After all, one who has drunk the most palatable nectar cannot remain thirsty.
SB 11.29.33 Through analytic knowledge, ritualistic work, mystic <i>yoga</i> , mundane business and political rule, people seek to advance in religiosity, economic development, sense gratification and liberation. But because you are My devotee, whatever men can accomplish in these multifarious ways you will very easily find within Me.
SB 11.29.34 A person who gives up all fruitive activities and offers himself entirely unto Me, eagerly desiring to render service unto Me, achieves liberation from birth and death and is promoted to the status of sharing My own opulences.
SB 11.29.35 Śukadeva Gosvāmī said: Hearing these words spoken by Lord Kṛṣṇa, and having thus been shown the entire path of <i>yoga</i> , Uddhava folded his hands to offer obeisances. But his throat choked up with love and his eyes overflowed with tears; so he could say nothing.
SB 11.29.36 Steadying his mind, which had become overwhelmed with love, Uddhava felt extremely grateful to Lord Kṛṣṇa, the greatest hero of the Yadu dynasty. My dear King Parikṣit, Uddhava bowed down to touch the Lord's lotus feet with his head and then spoke with folded hands.
SB 11.29.37 Śrī Uddhava said: O unborn, primeval Lord, although I had fallen into the great darkness of illusion, my ignorance has now been dispelled by Your merciful association. Indeed, how can cold, darkness and fear exert their power over one who has approached the brilliant sun?
SB 11.29.38 In return for my insignificant surrender, You have mercifully bestowed upon me, Your servant, the torchlight of transcendental knowledge. Therefore, what devotee of Yours who has any gratitude could ever give up Your lotus feet and take shelter of another master?
SB 11.29.39 The firmly binding rope of my affection for the families of the Dāśārhas, Vṛṣṇis, Andhakas and Sātvatas—a rope You originally cast over me by Your illusory energy for the purpose of developing Your creation—is now cut off by the weapon of transcendental knowledge of the self.
SB 11.29.40 Obeisances unto You, O greatest of yogīs. Please instruct me, who am surrendered unto You, how I may have undeviating attachment to Your lotus feet.
SB 11.29.41, SB 11.29.42, SB 11.29.43, SB 11.29.44, SB 11.29.41-44 The Supreme Personality of Godhead said: My dear Uddhava, take My order and go to My āśrama called Badarikā. Purify yourself by both touching and also bathing in the holy waters there, which have emanated from My lotus feet. Rid yourself of all sinful reactions with the sight of the sacred Alakanandā River. Dress yourself in bark and eat whatever is naturally available in the forest. Thus you should remain content and free from desire, tolerant of all dualities, good-natured, self-controlled, peaceful and endowed with transcendental knowledge and realization. With fixed attention, meditate constantly upon these instructions I have imparted to you and assimilate their essence. Fix your words and thoughts upon Me, and always endeavor to increase your realization of My transcendental qualities. In this way you will cross beyond the destinations of the three modes of nature and finally come back to Me.
SB 11.29.45 Śukadeva Gosvāmī said: Thus addressed by Lord Kṛṣṇa, whose intelligence destroys all the suffering of material life, Śrī Uddhava circumambulated the Lord and then fell down, placing his head upon the Lord's feet. Although Uddhava was free from the influence

of all material dualities, his heart was breaking, and at this time of departure he drenched the Lord's lotus feet with his tears.
SB 11.29.46 Greatly fearing separation from Him for whom he felt such indestructible affection, Uddhava was distraught, and he could not give up the Lord's company. Finally, feeling great pain, he bowed down to the Lord again and again, placed the slippers of his master upon his head, and departed.
SB 11.29.47 Thereupon, placing the Lord deeply within his heart, the great devotee Uddhava went to Badarikāśrama. By engaging there in austerities, he attained to the Lord's personal abode, which had been described to him by the only friend of the universe, Lord Kṛṣṇa Himself.
SB 11.29.48 Thus Lord Kṛṣṇa, whose lotus feet are served by all great <i>yoga</i> masters, spoke to His devotee this nectarean knowledge, which comprises the entire ocean of spiritual bliss. Anyone within this universe who receives this narration with great faith is assured of liberation.
SB 11.29.49 I offer my obeisances to that Supreme Personality of Godhead, the original and greatest of all beings, Lord Śrī Kṛṣṇa. He is the author of the Vedas, and just to destroy His devotees' fear of material existence, like a bee He has collected this nectarean essence of all knowledge and self-realization. Thus He has awarded to His many devotees this nectar from the ocean of bliss, and by His mercy they have drunk it.
SB 11.30: The Disappearance of the Yadu Dynasty
SB 11.30.1 King Parikṣit said: After the great devotee Uddhava left for the forest, what did the Supreme Personality of Godhead, the protector of all living beings, do in the city of Dvārakā?
SB 11.30.2 After His own dynasty met destruction from the curse of the <i>brāhmaṇas</i> , how could the best of the Yadus give up His body, the dearest object of all eyes?
SB 11.30.3 Once their eyes were fixed upon His transcendental form, women were unable to withdraw them, and once that form had entered the ears of the sages and become fixed in their hearts, it would never depart. What to speak of acquiring fame, the great poets who described the beauty of the Lord's form would have their words invested with transcendently pleasing attraction. And by seeing that form on Arjuna's chariot, all the warriors on the battlefield of Kurukṣetra attained the liberation of gaining a spiritual body similar to the Lord's.
SB 11.30.4 Śukadeva Gosvāmī said: Having observed many disturbing signs in the sky, on the earth and in outer space, Lord Kṛṣṇa addressed the Yadus assembled in the Sudharmā council hall as follows.
SB 11.30.5 The Supreme Personality of Godhead said: O leaders of the Yadu dynasty, please note all these terrible omens that have appeared in Dvārakā just like the flags of death. We should not remain here a moment longer.
SB 11.30.6 The women, children and old men should leave this city and go to Śaṅkhodhāra. We shall go to Prabhāsa-kṣetra, where the river Sarasvatī flows toward the west.
SB 11.30.7 There we should bathe for purification, fast, and fix our minds in meditation. We should then worship the demigods by bathing their images, anointing them with sandalwood pulp, and presenting them various offerings.
SB 11.30.8 After performing the expiatory rituals with the help of greatly fortunate <i>brāhmaṇas</i> , we will worship those <i>brāhmaṇas</i> by offering them cows, land, gold, clothing, elephants, horses, chariots and dwelling places.
SB 11.30.9 This is indeed the appropriate process for counteracting our imminent adversity, and it is sure to bring about the highest good fortune. Such worship of the demigods, <i>brāhmaṇas</i> and cows can earn the highest birth for all living entities.
SB 11.30.10 Having heard these words from Lord Kṛṣṇa, the enemy of Madhu, the elders of the Yadu dynasty gave their assent, saying, "So be it." After crossing over the ocean in boats, they proceeded on chariots to Prabhāsa.

SB 11.30.11 There, with great devotion, the Yādavas performed the religious ceremonies according to the instructions of the Supreme Personality of Godhead, their personal Lord. They also performed various other auspicious rituals.
SB 11.30.12 Then, their intelligence covered by Providence, they liberally indulged in drinking the sweet <i>maireya</i> beverage, which can completely intoxicate the mind.
SB 11.30.13 The heroes of the Yadu dynasty became intoxicated from their extravagant drinking and began to feel arrogant. When they were thus bewildered by the personal potency of Lord Kṛṣṇa, a terrible quarrel arose among them.
SB 11.30.14 Infuriated, they seized their bows and arrows, swords, <i>bhallas</i> , clubs, lances and spears and attacked one another on the shore of the ocean.
SB 11.30.15 Riding on elephants and chariots with flags flying, and also on donkeys, camels, bulls, buffalos, mules and even human beings, the extremely enraged warriors came together and violently attacked one another with arrows, just as elephants in the forest attack one another with their tusks.
SB 11.30.16 Their mutual enmity aroused, Pradyumna fought fiercely against Sāmba, Akrūra against Kuntibhoja, Aniruddha against Śatyaki, Subhadra against Saṅgrāmajit, Sumitra against Suratha, and the two Gadas against each other.
SB 11.30.17 Others also, such as Niśaṭha, Ulmuka, Sahasrajit, Śatajit and Bhānu, confronted and killed one another, being blinded by intoxication and thus completely bewildered by Lord Mukunda Himself.
SB 11.30.18 Completely abandoning their natural friendship, the members of the various Yadu clans—the Dāsārhas, Vṛṣṇis and Andhakas, the Bhojas, Śātvasas, Madhus and Arbudas, the Māthuras, Śūrasenas, Visarjanas, Kukuras and Kuntis—all slaughtered one another.
SB 11.30.19 Thus bewildered, sons fought with fathers, brothers with brothers, nephews with paternal and maternal uncles, and grandsons with grandfathers. Friends fought with friends, and well-wishers with well-wishers. In this way intimate friends and relatives all killed one another.
SB 11.30.20 When all their bows had been broken and their arrows and other missiles spent, they seized the tall stalks of cane with their bare hands.
SB 11.30.21 As soon as they took these cane stalks in their fists, the stalks changed into iron rods as hard as thunderbolts. With these weapons the warriors began attacking one another again and again, and when Lord Kṛṣṇa tried to stop them they attacked Him as well.
SB 11.30.22 In their confused state, O King, they also mistook Lord Balarāma for an enemy. Weapons in hand, they ran toward Him with the intention of killing Him.
SB 11.30.23 O son of the Kurus, Kṛṣṇa and Balarāma then became very angry. Picking up cane stalks, They moved about within the battle and began to kill with these clubs.
SB 11.30.24 The violent anger of these warriors, who were overcome by the <i>brāhmaṇas'</i> curse and bewildered by Lord Kṛṣṇa's illusory potency, now led them to their annihilation, just as a fire that starts in a bamboo grove destroys the entire forest.
SB 11.30.25 When all the members of His own dynasty were thus destroyed, Lord Kṛṣṇa thought to Himself that at last the burden of the earth had been removed.
SB 11.30.26 Lord Balarāma then sat down on the shore of the ocean and fixed Himself in meditation upon the Supreme Personality of Godhead. Merging Himself within Himself, He gave up this mortal world.
SB 11.30.27 Lord Kṛṣṇa, the son of Devakī, having seen the departure of Lord Rāma, sat down silently on the ground under a nearby <i>pippala</i> tree.
SB 11.30.28, SB 11.30.29, SB 11.30.30, SB 11.30.31, SB 11.30.32, SB 11.30.28-32 The Lord was exhibiting His brilliantly effulgent four-armed form,

the radiance of which, just like a smokeless fire, dissipated the darkness in all directions. His complexion was the color of a dark blue cloud and His effulgence the color of molten gold, and His all-auspicious form bore the mark of Śrīvatsa. A beautiful smile graced His lotus face, locks of dark blue hair adorned His head, His lotus eyes were very attractive, and His shark-shaped earrings glittered. He wore a pair of silken garments, an ornamental belt, the sacred thread, bracelets and arm ornaments, along with a helmet, the Kaustubha jewel, necklaces, anklets and other royal emblems. Encircling His body were flower garlands and His personal weapons in their embodied forms. As He sat He held His left foot, with its lotus-red sole, upon His right thigh.
SB 11.30.33 Just then a hunter named Jarā, who had approached the place, mistook the Lord's foot for a deer's face. Thinking he had found his prey, Jarā pierced the foot with his arrow, which he had fashioned from the remaining iron fragment of Sāmba's club.
SB 11.30.34 Then, seeing that four-armed personality, the hunter became terrified of the offense he had committed, and he fell down, placing his head upon the feet of the enemy of the demons.
SB 11.30.35 Jarā said: O Lord Madhusūdana, I am a most sinful person. I have committed this act out of ignorance. O purest Lord, O Uttamaḥśloka, please forgive this sinner.
SB 11.30.36 O Lord Viṣṇu, the learned say that for any man, constant remembrance of You will destroy the darkness of ignorance. O master, I have wronged You!
SB 11.30.37 Therefore, O Lord of Vaikuṅṭha, please kill this sinful hunter of animals immediately so he may not again commit such offenses against saintly persons.
SB 11.30.38 Neither Brahmā nor his sons, headed by Rudra, nor any of the great sages who are masters of the Vedic <i>mantras</i> can understand the function of Your mystic power. Because Your illusory potency has covered their sight, they remain ignorant of how Your mystic power works. Therefore, what can I, such a low-born person, possibly say?
SB 11.30.39 The Supreme Personality of Godhead said: My dear Jarā, do not fear. Please get up. What has been done is actually My own desire. With My permission, go now to the abode of the pious, the spiritual world.
SB 11.30.40 So instructed by the Supreme Lord Kṛṣṇa, who assumes His transcendental body by His own will, the hunter circumambulated the Lord three times and bowed down to Him. Then the hunter departed in an airplane that had appeared just to carry him to the spiritual sky.
SB 11.30.41 At that time Dārūka was searching for his master, Kṛṣṇa. As he neared the place where the Lord was sitting, he perceived the aroma of <i>tulasī</i> flowers in the breeze and went in its direction.
SB 11.30.42 Upon seeing Lord Kṛṣṇa resting at the foot of a banyan tree, surrounded by His shining weapons, Dārūka could not control the affection he felt in his heart. His eyes filled with tears as he rushed down from the chariot and fell at the Lord's feet.
SB 11.30.43 Dārūka said: Just as on a moonless night people are merged into darkness and cannot find their way, now that I have lost sight of Your lotus feet, my Lord, I have lost my vision and am wandering blindly in darkness. I cannot tell my direction, nor can I find any peace.
SB 11.30.44 [Śukadeva Gosvāmī continued:] O foremost of kings, while the chariot driver was still speaking, before his very eyes the Lord's chariot rose up into the sky along with its horses and its flag, which was marked with the emblem of Garuḍa.
SB 11.30.45 All the divine weapons of Viṣṇu rose up and followed the chariot. The Lord, Janārdana, then spoke to His chariot driver, who was most astonished to see all this.
SB 11.30.46 O driver, go to Dvārakā and tell Our family members how their loved ones destroyed one another. Also tell them of the disappearance of Lord Saṅkarṣaṇa and of My present condition.
SB 11.30.47 You and your relatives should not remain in Dvārakā, the capital of

the Yadus, because once I have abandoned that city it will be inundated by the ocean.
SB 11.30.48 You should all take your own families, together with My parents, and under Arjuna's protection go to Indraprastha.
SB 11.30.49 You, Dārūka, should be firmly situated in devotion to Me, remaining fixed in spiritual knowledge and unattached to material considerations. Understanding these pastimes to be a display of My illusory potency, you should remain peaceful.
SB 11.30.50 Thus ordered, Dārūka circumambulated the Lord and offered obeisances to Him again and again. He placed Lord Kṛṣṇa's lotus feet upon his head and then with a sad heart went back to the city.
SB 11.31: The Disappearance of Lord Śrī Kṛṣṇa
SB 11.31.1 Śukadeva Gosvāmī said: Then Lord Brahmā arrived at Prabhāsa along with Lord Śiva and his consort, the sages, the Prajāpatis and all the demigods, headed by Indra.
SB 11.31.2, SB 11.31.3, SB 11.31.2-3 The forefathers, Siddhas, Gandharvas, Vidyādharas and great serpents also came, along with the Cāraṇas, Yakṣas, Rākṣasas, Kinnaras, Apsarās and relatives of Garuḍa, greatly eager to witness the departure of the Supreme Personality of Godhead. As they were coming, all these personalities variously chanted and glorified the birth and activities of Lord Śauri [Kṛṣṇa].
SB 11.31.4 O King, crowding the sky with their many airplanes, they showered down flowers with great devotion.
SB 11.31.5 Seeing before Him Brahmā, the grandfather of the universe, along with the other demigods, who are all His personal and powerful expansions, the Almighty Lord closed His lotus eyes, fixing His mind within Himself, the Supreme Personality of Godhead.
SB 11.31.6 Without employing the mystic āgneyī meditation to burn up His transcendental body, which is the all-attractive resting place of all the worlds and the object of all contemplation and meditation, Lord Kṛṣṇa entered into His own abode.
SB 11.31.7 As soon as Lord Śrī Kṛṣṇa left the earth, Truth, Religion, Faithfulness, Glory and Beauty immediately followed Him. Kettledrums resounded in the heavens and flowers showered from the sky.
SB 11.31.8 Most of the demigods and other higher beings led by Brahmā could not see Lord Kṛṣṇa as He was entering His own abode, since He did not reveal His movements. But some of them did catch sight of Him, and they were extremely amazed.
SB 11.31.9 Just as ordinary men cannot ascertain the path of a lightning bolt as it leaves a cloud, the demigods could not trace out the movements of Lord Kṛṣṇa as He returned to His abode.
SB 11.31.10 A few of the demigods, however—notably Lord Brahmā and Lord Śiva—could ascertain how the Lord's mystic power was working, and thus they became astonished. All the demigods praised the Lord's mystic power and then returned to their own planets.
SB 11.31.11 My dear King, you should understand that the Supreme Lord's appearance and disappearance, which resemble those of embodied conditioned souls, are actually a show enacted by His illusory energy, just like the performance of an actor. After creating this universe He enters into it, plays within it for some time, and at last winds it up. Then the Lord remains situated in His own transcendental glory, having ceased from the functions of cosmic manifestation.
SB 11.31.12 Lord Kṛṣṇa brought the son of His guru back from the planet of the lord of death in the boy's selfsame body, and as the ultimate giver of protection He saved you also when you were burned by the brahmāstra of Aśvatthāmā. He conquered in battle even Lord Śiva, who deals death to the agents of death, and He sent the hunter Jarā directly to Vaikuṅṭha in his human body. How could such a personality be unable to protect His own Self?
SB 11.31.13 Although Lord Kṛṣṇa, being the possessor of infinite powers, is the only cause of the creation, maintenance and destruction of innumerable living beings, He simply did not desire to keep His

body in this world any longer. Thus He revealed the destination of those fixed in the self and demonstrated that this mortal world is of no intrinsic value.
SB 11.31.14 Anyone who regularly rises early in the morning and carefully chants with devotion the glories of Lord Śrī Kṛṣṇa's transcendental disappearance and His return to His own abode will certainly achieve that same supreme destination.
SB 11.31.15 As soon as Dārūka reached Dvārakā, he threw himself at the feet of Vasudeva and Ugrasena and drenched their feet with his tears, lamenting the loss of Lord Kṛṣṇa.
SB 11.31.16, SB 11.31.-17, SB 11.31.16-17 Dārūka delivered the account of the total destruction of the Vṛṣṇis, and upon hearing this, O Parīkṣit, the people became deeply distraught in their hearts and stunned with sorrow. Feeling the overwhelming pain of separation from Kṛṣṇa, they struck their own faces while hurrying to the place where their relatives lay dead.
SB 11.31.18 When Devakī, Rohiṇī and Vasudeva could not find their sons, Kṛṣṇa and Rāma, they lost consciousness out of anguish.
SB 11.31.19 Tormented by separation from the Lord, His parents gave up their lives at that very spot. My dear Parīkṣit, the wives of the Yādavas then climbed onto the funeral pyres, embracing their dead husbands.
SB 11.31.20 The wives of Lord Balarāma also entered the fire and embraced His body, and Vasudeva's wives entered his fire and embraced his body. The daughters-in-law of Lord Hari entered the funeral fires of their respective husbands, headed by Pradyumna. And Rukmiṇī and the other wives of Lord Kṛṣṇa—whose hearts were completely absorbed in Him—entered His fire.
SB 11.31.21 Arjuna felt great distress over separation from Lord Kṛṣṇa, his dearest friend. But he consoled himself by remembering the transcendental words the Lord had sung to him.
SB 11.31.22 Arjuna then saw to it that the funeral rites were properly carried out for the dead, who had no remaining male family members. He executed the required ceremonies for each of the Yadus, one after another.
SB 11.31.23 As soon as Dvārakā was abandoned by the Supreme Personality of Godhead, the ocean flooded it on all sides, O King, sparing only His palace.
SB 11.31.24 Lord Madhusūdana, the Supreme Personality of Godhead, is eternally present in Dvārakā. It is the most auspicious of all auspicious places, and merely remembering it destroys all contamination.
SB 11.31.25 Arjuna took the survivors of the Yadu dynasty—the women, children and old men—to Indraprastha, where he installed Vajra as ruler of the Yadus.
SB 11.31.26 Hearing from Arjuna of the death of their friend, my dear King, your grandfathers established you as the maintainer of the dynasty and left to prepare for their departure from this world.
SB 11.31.27 A person who with faith engages in chanting the glories of these various pastimes and incarnations of Viṣṇu, the Lord of lords, will gain liberation from all sins.
SB 11.31.28 The all-auspicious exploits of the all-attractive incarnations of Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, and also the pastimes He performed as a child, are described in this <i>Śrīmad-Bhāgavatam</i> and in other scriptures. Anyone who clearly chants these descriptions of His pastimes will attain transcendental loving service unto Lord Kṛṣṇa, who is the goal of all perfect sages.

Canto 12: The Age of Deterioration
SB 12.1: The Degraded Dynasties of Kali-yuga
SB 12.1.1, SB 12.1.2, SB 12.1.1-2 Śukadeva Gosvāmī said: The last king mentioned in our previous enumeration of the future rulers of the Māgadha dynasty was Purañjaya, who will take birth as the descendant of Bṛhadratha. Purañjaya's minister Śunaka will assassinate the king and install his own son, Pradyota, on the throne. The son of Pradyota will be Pālaka, his son will be Viśākhayūpa, and his son will be Rājaka.
SB 12.1.3 The son of Rājaka will be Nandivardhana, and thus in the Pradyotana dynasty there will be five kings, who will enjoy the earth for 138 years.
SB 12.1.4 Nandivardhana will have a son named Śiśunāga, and his son will be known as Kākavarṇa. The son of Kākavarṇa will be Kṣemadharmā, and the son of Kṣemadharmā will be Kṣetrañña.
SB 12.1.5 The son of Kṣetrañña will be Vidhisāra, and his son will be Ajātaśatru. Ajātaśatru will have a son named Darbhaka, and his son will be Ajaya.
SB 12.1.6, SB 12.1.7, SB 12.1.8, SB 12.1.6-8 Ajaya will father a second Nandivardhana, whose son will be Mahānandi. O best of the Kurus, these ten kings of the Śiśunāga dynasty will rule the earth for a total of 360 years during the age of Kali. My dear Parīkṣit, King Mahānandi will father a very powerful son in the womb of a <i>sūdra</i> woman. He will be known as Nanda and will be the master of millions of soldiers and fabulous wealth. He will wreak havoc among the <i>kṣatriyas</i> , and from that time onward virtually all kings will be irreligious <i>sūdras</i> .
SB 12.1.9 That lord of Mahāpadma, King Nanda, will rule over the entire earth just like a second Paraśurāma, and no one will challenge his authority.
SB 12.1.10 He will have eight sons, headed by Sumālya, who will control the earth as powerful kings for one hundred years.
SB 12.1.11 A certain <i>brāhmaṇa</i> [Cāṇakya] will betray the trust of King Nanda and his eight sons and will destroy their dynasty. In their absence the Mauryas will rule the world as the age of Kali continues.
SB 12.1.12 This <i>brāhmaṇa</i> will enthrone Candragupta, whose son will be named Vārisāra. The son of Vārisāra will be Aśokavardhana.
SB 12.1.13 Aśokavardhana will be followed by Suyaśā, whose son will be Saṅgata. His son will be Śālisūka, Śālisūka's son will be Somaśarmā, and Somaśarmā's son will be Śatadhanvā. His son will be known as Bṛhadratha.
SB 12.1.14 O best of the Kurus, these ten Maurya kings will rule the earth for 137 years of the Kali-yuga.
SB 12.1.15, SB 12.1.16, SB 12.1.17, SB 12.1.15-17 My dear King Parīkṣit, Agnimitra will follow as king, and then Sujyeṣṭha. Sujyeṣṭha will be followed by Vasumitra, Bhadraka, and the son of Bhadraka, Pulinda. Then the son of Pulinda, named Ghoṣa, will rule, followed by Vajramitra, Bhāgavata and Devabhūti. In this way, O most eminent of the Kuru heroes, ten Śuṅga kings will rule over the earth for more than one hundred years. Then the earth will come under the subjugation of the kings of the Kāṇva dynasty, who will manifest very few good qualities.
SB 12.1.18 Vasudeva, an intelligent minister coming from the Kāṇva family, will kill the last of the Śuṅga kings, a lusty debauchee named Devabhūti, and assume rulership himself.
SB 12.1.19 The son of Vasudeva will be Bhūmitra, and his son will be Nārāyaṇa. These kings of the Kāṇva dynasty will rule the earth for 345 more years of the Kali-yuga.
SB 12.1.20 The last of the Kāṇvas, Suśarmā, will be murdered by his own servant, Bali a low-class <i>sūdra</i> of the Andhra race. This most degraded Mahārāja Bali will have control over the earth for some time.
SB 12.1.21, SB 12.1.22, SB 12.1.23, SB 12.1.24, SB 12.1.25, SB 12.1.26, SB 12.1.21-26 The brother of Bali, named Kṛṣṇa, will become the next ruler of the earth. His son will be Śāntakarṇa, and his son will be Paurṇamāsa. The son of Paurṇamāsa will be Lambodara, who will father Mahārāja

Cibilaka. From Cibilaka will come Meghasvāti, whose son will be Aṭamāna. The son of Aṭamāna will be Anīṣṭakarmā. His son will be Hāleya, and his son will be Talaka. The son of Talaka will be Purīṣabhīru, and following him Sunandana will become king. Sunandana will be followed by Cakora and the eight Bahus, among whom Śivasvāti will be a great subduer of enemies. The son of Śivasvāti will be Gomatī. His son will be Purīmān, whose son will be Medaśirā. His son will be Śivaskanda, and his son will be Yajñaśrī. The son of Yajñaśrī will be Vijaya, who will have two sons, Candravijña and Lomadhi. These thirty kings will enjoy sovereignty over the earth for a total of 456 years, O favorite son of the Kurus.
SB 12.1.27 Then will follow seven kings of the Ābhīra race from the city of Avabhṛti, and then ten Gardabhīs. After them, sixteen kings of the Kaṅkas will rule and will be known for their excessive greed.
SB 12.1.28 Eight Yavanas will then take power, followed by fourteen Turuṣkas, ten Gurūṇḍas and eleven kings of the Maula dynasty.
SB 12.1.29, SB 12.1.30, SB 12.1.31, SB 12.1.29-31 These Ābhīras, Gardabhīs and Kaṅkas will enjoy the earth for 1,099 years, and the Maulas will rule for 300 years. When all of them have died off there will appear in the city of Kilakilā a dynasty of kings consisting of Bhūtananda, Vaṅgiri, Śiśunandi, Śiśunandi's brother Yaśonandi, and Pravīraka. These kings of Kilakilā will hold sway for a total of 106 years.
SB 12.1.32, SB 12.1.33, SB 12.1.32-33 The Kilakilās will be followed by their thirteen sons, the Bāhlikas, and after them King Puṣpamitra, his son Durmitra, seven Andhras, seven Kauśalas and also kings of the Vidūra and Niṣadha provinces will separately rule in different parts of the world.
SB 12.1.34 There will then appear a king of the Māgadhas named Viśvasphūrji, who will be like another Purañjaya. He will turn all the civilized classes into low-class, uncivilized men in the same category as the Pulindas, Yadus and Madrakas.
SB 12.1.35 Foolish King Viśvasphūrji will maintain all the citizens in ungodliness and will use his power to completely disrupt the <i>kṣatriya</i> order. From his capital of Padmavati he will rule that part of the earth extending from the source of the Gaṅgā to Prayāga.
SB 12.1.36 At that time the <i>brāhmaṇas</i> of such provinces as Śaurāṣṭra, Avantī, Ābhīra, Śūra, Arbuda and Mālava will forget all their regulative principles, and the members of the royal order in these places will become no better than <i>sūdras</i> .
SB 12.1.37 The land along the Sindhu River, as well as the districts of Candrabhāgā, Kauntī and Kāśmīra, will be ruled by <i>sūdras</i> , fallen <i>brāhmaṇas</i> and meat-eaters. Having given up the path of Vedic civilization, they will have lost all spiritual strength.
SB 12.1.38 There will be many such uncivilized kings ruling at the same time, O King Parīkṣit, and they will all be uncharitable, possessed of fierce tempers, and great devotees of irreligion and falsity.
SB 12.1.39, SB 12.1.40, SB 12.1.39-40 These barbarians in the guise of kings will devour the citizenry, murdering innocent women, children, cows and <i>brāhmaṇas</i> and coveting the wives and property of other men. They will be erratic in their moods, have little strength of character and be very short-lived. Indeed, not purified by any Vedic rituals and lacking in the practice of regulative principles, they will be completely covered by the modes of passion and ignorance.
SB 12.1.41 The citizens governed by these low-class kings will imitate the character, behavior and speech of their rulers. Harassed by their leaders and by each other, they will all suffer ruin.
SB 12.2: The Symptoms of Kali-yuga
SB 12.2.1 Śukadeva Gosvāmī said: Then, O King, religion, truthfulness, cleanliness, tolerance, mercy, duration of life, physical strength and memory will all diminish day by day because of the powerful influence of the age of Kali.
SB 12.2.2 In Kali-yuga, wealth alone will be considered the sign of a man's good birth, proper behavior and fine qualities. And law and justice will be applied only on the basis of one's power.
SB 12.2.3 Men and women will live together merely because of superficial attraction, and success in business will depend on deceit. Womanliness and manliness will be judged according to one's

expertise in sex, and a man will be known as a <i>brāhmaṇa</i> just by his wearing a thread.
SB 12.2.4 A person's spiritual position will be ascertained merely according to external symbols, and on that same basis people will change from one spiritual order to the next. A person's propriety will be seriously questioned if he does not earn a good living. And one who is very clever at juggling words will be considered a learned scholar.
SB 12.2.5 A person will be judged unholy if he does not have money, and hypocrisy will be accepted as virtue. Marriage will be arranged simply by verbal agreement, and a person will think he is fit to appear in public if he has merely taken a bath.
SB 12.2.6 A sacred place will be taken to consist of no more than a reservoir of water located at a distance, and beauty will be thought to depend on one's hairstyle. Filling the belly will become the goal of life, and one who is audacious will be accepted as truthful. He who can maintain a family will be regarded as an expert man, and the principles of religion will be observed only for the sake of reputation.
SB 12.2.7 As the earth thus becomes crowded with a corrupt population, whoever among any of the social classes shows himself to be the strongest will gain political power.
SB 12.2.8 Losing their wives and properties to such avaricious and merciless rulers, who will behave no better than ordinary thieves, the citizens will flee to the mountains and forests.
SB 12.2.9 Harassed by famine and excessive taxes, people will resort to eating leaves, roots, flesh, wild honey, fruits, flowers and seeds. Struck by drought, they will become completely ruined.
SB 12.2.10 The citizens will suffer greatly from cold, wind, heat, rain and snow. They will be further tormented by quarrels, hunger, thirst, disease and severe anxiety.
SB 12.2.11 The maximum duration of life for human beings in Kali-yuga will become fifty years.
SB 12.2.12, SB 12.2.13, SB 12.2.14, SB 12.2.15, SB 12.2.16, SB 12.2.12-16 By the time the age of Kali ends, the bodies of all creatures will be greatly reduced in size, and the religious principles of followers of <i>varṇāśrama</i> will be ruined. The path of the <i>Vedas</i> will be completely forgotten in human society, and so-called religion will be mostly atheistic. The kings will mostly be thieves, the occupations of men will be stealing, lying and needless violence, and all the social classes will be reduced to the lowest level of <i>śūdras</i> . Cows will be like goats, spiritual hermitages will be no different from mundane houses, and family ties will extend no further than the immediate bonds of marriage. Most plants and herbs will be tiny, and all trees will appear like dwarf <i>śamī</i> trees. Clouds will be full of lightning, homes will be devoid of piety, and all human beings will have become like asses. At that time, the Supreme Personality of Godhead will appear on the earth. Acting with the power of pure spiritual goodness, He will rescue eternal religion.
SB 12.2.17 Lord Viṣṇu—the Supreme Personality of Godhead, the spiritual master of all moving and nonmoving living beings, and the Supreme Soul of all—takes birth to protect the principles of religion and to relieve His saintly devotees from the reactions of material work.
SB 12.2.18 Lord Kalki will appear in the home of the most eminent <i>brāhmaṇa</i> of Śambhala village, the great soul Viṣṇuayaśā.
SB 12.2.19, SB 12.2.20, SB 12.2.19-20 Lord Kalki, the Lord of the universe, will mount His swift horse Devadatta and, sword in hand, travel over the earth exhibiting His eight mystic opulences and eight special qualities of Godhead. Displaying His unequalled effulgence and riding with great speed, He will kill by the millions those thieves who have dared dress as kings.
SB 12.2.21 After all the impostor kings have been killed, the residents of the cities and towns will feel the breezes carrying the most sacred fragrance of the sandalwood paste and other decorations of Lord Vāsudeva, and their minds will thereby become transcendently pure.
SB 12.2.22 When Lord Vāsudeva, the Supreme Personality of Godhead, appears in their hearts in His transcendental form of goodness, the remaining citizens will abundantly repopulate the earth.

SB 12.2.23 When the Supreme Lord has appeared on earth as Kalki, the maintainer of religion, Satya-yuga will begin, and human society will bring forth progeny in the mode of goodness.
SB 12.2.24 When the moon, the sun and Bṛhaspati are together in the constellation Karkata, and all three enter simultaneously into the lunar mansion Puṣyā—at that exact moment the age of Satya, or Kṛta, will begin.
SB 12.2.25 Thus I have described all the kings—past, present and future—who belong to the dynasties of the sun and the moon.
SB 12.2.26 From your birth up to the coronation of King Nanda, 1,150 years will pass.
SB 12.2.27, SB 12.2.28, SB 12.2.27-28 Of the seven stars forming the constellation of the seven sages, Pulaha and Kratu are the first to rise in the night sky. If a line running north and south were drawn through their midpoint, whichever of the lunar mansions this line passes through is said to be the ruling asterism of the constellation for that time. The Seven Sages will remain connected with that particular lunar mansion for one hundred human years. Currently, during your lifetime, they are situated in the nakṣatra called Maghā.
SB 12.2.29 The Supreme Lord, Viṣṇu, is brilliant like the sun and is known as Kṛṣṇa. When He returned to the spiritual sky, Kali entered this world, and people then began to take pleasure in sinful activities.
SB 12.2.30 As long as Lord Śrī Kṛṣṇa, the husband of the goddess of fortune, touched the earth with His lotus feet, Kali was powerless to subdue this planet.
SB 12.2.31 When the constellation of the seven sages is passing through the lunar mansion Maghā, the age of Kali begins. It comprises twelve hundred years of the demigods.
SB 12.2.32 When the great sages of the Saptarṣi constellation pass from Maghā to Pūrvāśādhā, Kali will have his full strength, beginning from King Nanda and his dynasty.
SB 12.2.33 Those who scientifically understand the past declare that on the very day that Lord Śrī Kṛṣṇa departed for the spiritual world, the influence of the age of Kali began.
SB 12.2.34 After the one thousand celestial years of Kali-yuga, the Satya-yuga will manifest again. At that time the minds of all men will become self-effulgent.
SB 12.2.35 Thus I have described the royal dynasty of Manu, as it is known on this earth. One can similarly study the history of the <i>vaiśyas</i> , <i>śūdras</i> and <i>brāhmaṇas</i> living in the various ages.
SB 12.2.36 These personalities, who were great souls, are now known only by their names. They exist only in accounts from the past, and only their fame remains on the earth.
SB 12.2.37 Devāpi, the brother of Mahārāja Śāntanu, and Maru, the descendant of Ikṣvāku, both possess great mystic strength and are living even now in the village of Kalāpa.
SB 12.2.38 At the end of the age of Kali, these two kings, having received instruction directly from the Supreme Personality of Godhead, Vāsudeva, will return to human society and reestablish the eternal religion of man, characterized by the divisions of <i>varṇa</i> and <i>āśrama</i> , just as it was before.
SB 12.2.39 The cycle of four ages—Satya, Tretā, Dvāpara and Kali—continues perpetually among living beings on this earth, repeating the same general sequence of events.
SB 12.2.40 My dear King Parīkṣit, all these kings I have described, as well as all other human beings, come to this earth and stake their claims, but ultimately they all must give up this world and meet their destruction.
SB 12.2.41 Even though a person's body may now have the designation "king," in the end its name will be "worms," "stool" or "ashes." What can a person who injures other living beings for the sake of his body know about his own self-interest, since his activities are simply leading

him to hell?
SB 12.2.42 [The materialistic king thinks:] "This unbounded earth was held by my predecessors and is now under my sovereignty. How can I arrange for it to remain in the hands of my sons, grandsons and other descendants?"
SB 12.2.43 Although the foolish accept the body made of earth, water and fire as "me" and this earth as "mine," in every case they have ultimately abandoned both their body and the earth and passed away into oblivion.
SB 12.2.44 My dear King Parīkṣit, all these kings who tried to enjoy the earth by their strength were reduced by the force of time to nothing more than historical accounts.
SB 12.3: The Bhūmi-gītā
SB 12.3.1 Śukadeva Gosvāmī said: Seeing the kings of this earth busy trying to conquer her, the earth herself laughed. She said: "Just see how these kings, who are actually playthings in the hands of death, are desiring to conquer me.
SB 12.3.2 "Great rulers of men, even those who are learned, meet frustration and failure because of material lust. Driven by lust, these kings place great hope and faith in the dead lump of flesh called the body, even though the material frame is as fleeting as bubbles of foam on water.
SB 12.3.3, SB 12.3.4, SB 12.3.3-4 "Kings and politicians imagine: 'First I will conquer my senses and mind; then I will subdue my chief ministers and rid myself of the thorn-pricks of my advisors, citizens, friends and relatives, as well as the keepers of my elephants. In this way I will gradually conquer the entire earth.' Because the hearts of these leaders are bound by great expectations, they fail to see death waiting nearby.
SB 12.3.5 "After conquering all the land on my surface, these proud kings forcibly enter the ocean to conquer the sea itself. What is the use of their self-control, which is aimed at political exploitation? The actual goal of self-control is spiritual liberation."
SB 12.3.6 O best of the Kurus, the earth continued as follows: "Although in the past great men and their descendants have left me, departing from this world in the same helpless way they came into it, even today foolish men are trying to conquer me.
SB 12.3.7 "For the sake of conquering me, materialistic persons fight one another. Fathers oppose their sons, and brothers fight one another, because their hearts are bound to possessing political power.
SB 12.3.8 "Political leaders challenge one another: 'All this land is mine! It's not yours, you fool!' Thus they attack one another and die.
SB 12.3.9, SB 12.3.10, SB 12.3.11, SB 12.3.12, SB 12.3.13, SB 12.3.9-13 "Such kings as Pṛthu, Purūravā, Gādhi, Nahuṣa, Bharata, Kārtavīrya Arjuna, Māndhātā, Sagara, Rāma, Khaṭvāṅga, Dhundhuhā, Raghu, Tṛṇabindu, Yayāti, Śaryāti, Śantanu, Gaya, Bhagīratha, Kuvalayāśva, Kakutstha, Naisadha, Nṛga, Hiranyakaśipu, Vṛtra, Rāvaṇa, who made the whole world lament, Namuci, Śambara, Bhauma, Hiranyākṣa and Tāraka, as well as many other demons and kings who possessed great powers of control over others, were all full of knowledge, heroic, all-conquering and unconquerable. Nevertheless, O almighty Lord, although they lived their lives intensely trying to possess me, these kings were subject to the passage of time, which reduced them all to mere historical accounts. None of them could permanently establish their rule."
SB 12.3.14 Śukadeva Gosvāmī said: O mighty Parīkṣit, I have related to you the narrations of all these great kings, who spread their fame throughout the world and then departed. My real purpose was to teach transcendental knowledge and renunciation. Stories of kings lend power and opulence to these narrations but do not in themselves constitute the ultimate aspect of knowledge.
SB 12.3.15 The person who desires pure devotional service to Lord Kṛṣṇa should hear the narrations of Lord Uttamaḥśloka's glorious qualities, the constant chanting of which destroys everything inauspicious. The devotee should engage in such listening in regular daily assemblies and should also continue his hearing throughout the day.
SB 12.3.16 King Parīkṣit said: My lord, how can persons living in the age of Kali rid themselves of the cumulative contamination of this age? O great

sages please explain this to me.
SB 12.3.17 Please explain the different ages of universal history, the special qualities of each age, the duration of cosmic maintenance and destruction, and the movement of time, which is the direct representation of the Supreme Soul, the Personality of Godhead, Lord Viṣṇu.
SB 12.3.18 Śukadeva Gosvāmī said: My dear King, in the beginning, during Satya-yuga, the age of truth, religion is present with all four of its legs intact and is carefully maintained by the people of that age. These four legs of powerful religion are truthfulness, mercy, austerity and charity.
SB 12.3.19 The people of Satya-yuga are for the most part self-satisfied, merciful, friendly to all, peaceful, sober and tolerant. They take their pleasure from within, see all things equally and always endeavor diligently for spiritual perfection.
SB 12.3.20 In Tretā-yuga each leg of religion is gradually reduced by one quarter by the influence of the four pillars of irreligion—lying, violence, dissatisfaction and quarrel.
SB 12.3.21 In the Tretā age people are devoted to ritual performances and severe austerities. They are not excessively violent or very lusty after sensual pleasure. Their interest lies primarily in religiosity, economic development and regulated sense gratification, and they achieve prosperity by following the prescriptions of the three Vedas. Although in this age society evolves into four separate classes, O King, most people are brāhmanas.
SB 12.3.22 In Dvāpara-yuga the religious qualities of austerity, truth, mercy and charity are reduced to one half by their irreligious counterparts—dissatisfaction, untruth, violence and enmity.
SB 12.3.23 In the Dvāpara age people are interested in glory and are very noble. They devote themselves to the study of the Vedas, possess great opulence, support large families and enjoy life with vigor. Of the four classes, the kṣatriyas and brāhmanas are most numerous.
SB 12.3.24 In the age of Kali only one fourth of the religious principles remains. That last remnant will continuously be decreased by the ever-increasing principles of irreligion and will finally be destroyed.
SB 12.3.25 In the Kali age people tend to be greedy, ill-behaved and merciless, and they fight one another without good reason. Unfortunate and obsessed with material desires, the people of Kali-yuga are almost all śūdras and barbarians.
SB 12.3.26 The material modes—goodness, passion and ignorance—whose permutations are observed within a person's mind, are set into motion by the power of time.
SB 12.3.27 When the mind, intelligence and senses are solidly fixed in the mode of goodness, that time should be understood as Satya-yuga, the age of truth. People then take pleasure in knowledge and austerity.
SB 12.3.28 O most intelligent one, when the conditioned souls are devoted to their duties but have ulterior motives and seek personal prestige, you should understand such a situation to be the age of Tretā, in which the functions of passion are prominent.
SB 12.3.29 When greed, dissatisfaction, false pride, hypocrisy and envy become prominent, along with attraction for selfish activities, such a time is the age of Dvāpara, dominated by the mixed modes of passion and ignorance.
SB 12.3.30 When there is a predominance of cheating, lying, sloth, sleepiness, violence, depression, lamentation, bewilderment, fear and poverty, that age is Kali, the age of the mode of ignorance.
SB 12.3.31 Because of the bad qualities of the age of Kali, human beings will become shortsighted, unfortunate, gluttonous, lustful and poverty-stricken. The women, becoming unchaste, will freely wander from one man to the next.
SB 12.3.32 Cities will be dominated by thieves, the Vedas will be contaminated by speculative interpretations of atheists, political leaders will virtually consume the citizens, and the so-called priests and intellectuals will be devotees of their bellies and genitals.

SB 12.3.33 The <i>brahmacārīs</i> will fail to execute their vows and become generally unclean, the householders will become beggars, the <i>vānaprasthas</i> will live in the villages, and the <i>sannyāsīs</i> will become greedy for wealth.
SB 12.3.34 Women will become much smaller in size, and they will eat too much, have more children than they can properly take care of, and lose all shyness. They will always speak harshly and will exhibit qualities of thievery, deceit and unrestrained audacity.
SB 12.3.35 Businessmen will engage in petty commerce and earn their money by cheating. Even when there is no emergency, people will consider any degraded occupation quite acceptable.
SB 12.3.36 Servants will abandon a master who has lost his wealth, even if that master is a saintly person of exemplary character. Masters will abandon an incapacitated servant, even if that servant has been in the family for generations. Cows will be abandoned or killed when they stop giving milk.
SB 12.3.37 In Kali-yuga men will be wretched and controlled by women. They will reject their fathers, brothers, other relatives and friends and will instead associate with the sisters and brothers of their wives. Thus their conception of friendship will be based exclusively on sexual ties.
SB 12.3.38 Uncultured men will accept charity on behalf of the Lord and will earn their livelihood by making a show of austerity and wearing a mendicant's dress. Those who know nothing about religion will mount a high seat and presume to speak on religious principles.
SB 12.3.39, SB 12.3.40, SB 12.3.39-40 In the age of Kali, people's minds will always be agitated. They will become emaciated by famine and taxation, my dear King, and will always be disturbed by fear of drought. They will lack adequate clothing, food and drink, will be unable to properly rest, have sex or bathe themselves, and will have no ornaments to decorate their bodies. In fact, the people of Kali-yuga will gradually come to appear like ghostly, haunted creatures.
SB 12.3.41 In Kali-yuga men will develop hatred for each other even over a few coins. Giving up all friendly relations, they will be ready to lose their own lives and kill even their own relatives.
SB 12.3.42 Men will no longer protect their elderly parents, their children or their respectable wives. Thoroughly degraded, they will care only to satisfy their own bellies and genitals.
SB 12.3.43 O King, in the age of Kali people's intelligence will be diverted by atheism, and they will almost never offer sacrifice to the Supreme Personality of Godhead, who is the supreme spiritual master of the universe. Although the great personalities who control the three worlds all bow down to the lotus feet of the Supreme Lord, the petty and miserable human beings of this age will not do so.
SB 12.3.44 Terrified, about to die, a man collapses on his bed. Although his voice is faltering and he is hardly conscious of what he is saying, if he utters the holy name of the Supreme Lord he can be freed from the reaction of his fruitive work and achieve the supreme destination. But still people in the age of Kali will not worship the Supreme Lord.
SB 12.3.45 In the Kali-yuga, objects, places and even individual personalities are all polluted. The almighty Personality of Godhead, however, can remove all such contamination from the life of one who fixes the Lord within his mind.
SB 12.3.46 If a person hears about, glorifies, meditates upon, worships or simply offers great respect to the Supreme Lord, who is situated within the heart, the Lord will remove from his mind the contamination accumulated during many thousands of lifetimes.
SB 12.3.47 Just as fire applied to gold removes any discoloration caused by traces of other metals, Lord Viṣṇu within the heart purifies the minds of the <i>yogīs</i> .
SB 12.3.48 By one's engaging in the processes of demigod worship, austerities, breath control, compassion, bathing in holy places, strict vows, charity and chanting of various <i>mantras</i> , one's mind cannot attain the same absolute purification as that achieved when the unlimited

Personality of Godhead appears within one's heart.
SB 12.3.49 Therefore, O King, endeavor with all your might to fix the Supreme Lord Keśava within your heart. Maintain this concentration upon the Lord, and at the time of death you will certainly attain the supreme destination.
SB 12.3.50 My dear King, the Personality of Godhead is the ultimate controller. He is the Supreme Soul and the supreme shelter of all beings. When meditated upon by those about to die, He reveals to them their own eternal spiritual identity.
SB 12.3.51 My dear King, although Kali-yuga is an ocean of faults, there is still one good quality about this age: Simply by chanting the Hare Kṛṣṇa <i>mahā-mantra</i> , one can become free from material bondage and be promoted to the transcendental kingdom.
SB 12.3.52 Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa <i>mahā-mantra</i> .
SB 12.4: The Four Categories of Universal Annihilation
SB 12.4.1 Śukadeva Gosvāmī said: My dear King, I have already described to you the measurements of time, beginning from the smallest fraction measured by the movement of a single atom up to the total life span of Lord Brahmā. I have also discussed the measurement of the different millennia of universal history. Now hear about the time of Brahmā's day and the process of annihilation.
SB 12.4.2 One thousand cycles of four ages constitute a single day of Brahmā, known as a <i>kalpa</i> . In that period, O King, fourteen Manus come and go.
SB 12.4.3 After one day of Brahmā, annihilation occurs during his night, which is of the same duration. At that time all the three planetary systems are subject to destruction.
SB 12.4.4 This is called the <i>naimittika</i> , or occasional, annihilation, during which the original creator, Lord Nārāyaṇa, lies down upon the bed of Ananta Śeṣa and absorbs the entire universe within Himself while Lord Brahmā sleeps.
SB 12.4.5 When the two halves of the lifetime of Lord Brahmā, the most elevated created being, are complete, the seven basic elements of creation are annihilated.
SB 12.4.6 O King, upon the annihilation of the material elements, the universal egg, comprising the elemental amalgamation of creation, is confronted with destruction.
SB 12.4.7 As annihilation approaches, O King, there will be no rain upon the earth for one hundred years. Drought will lead to famine, and the starving populace will literally consume one another. The inhabitants of the earth, bewildered by the force of time, will gradually be destroyed.
SB 12.4.8 The sun in its annihilating form will drink up with its terrible rays all the water of the ocean, of living bodies and of the earth itself. But the devastating sun will not give any rain in return.
SB 12.4.9 Next the great fire of annihilation will flare up from the mouth of Lord Saṅkarṣaṇa. Carried by the mighty force of the wind, this fire will burn throughout the universe, scorching the lifeless cosmic shell.
SB 12.4.10 Burned from all sides—from above by the blazing sun and from below by the fire of Lord Saṅkarṣaṇa—the universal sphere will glow like a burning ball of cow dung.
SB 12.4.11 A great and terrible wind of destruction will begin to blow for more than one hundred years, and the sky, covered with dust, will turn gray.
SB 12.4.12 After that, O King, groups of multicolored clouds will gather, roaring terribly with thunder, and will pour down floods of rain for one hundred years.
SB 12.4.13 At that time, the shell of the universe will fill up with water, forming a single cosmic ocean.

SB 12.4.14 As the entire universe is flooded, the water will rob the earth of its unique quality of fragrance, and the element earth, deprived of its distinguishing quality, will be dissolved.	sky contained in an empty pot and the sky outside the pot, or the difference between the reflection of the sun in water and the sun itself in the sky, or the difference between the vital air within one living body and that within another body.
SB 12.4.15, SB 12.4.16, SB 12.4.17, SB 12.4.18, SB 12.4.19, SB 12.4.15-19 The element fire then seizes the taste from the element water, which, deprived of its unique quality, taste, merges into fire. Air seizes the form inherent in fire, and then fire, deprived of form, merges into air. The element ether seizes the quality of air, namely touch, and that air enters into ether. Then, O King, false ego in ignorance seizes sound, the quality of ether, after which ether merges into false ego. False ego in the mode of passion takes hold of the senses, and false ego in the mode of goodness absorbs the demigods. Then the total <i>mahat-tattva</i> seizes false ego along with its various functions, and that <i>mahat</i> is seized by the three basic modes of nature—goodness, passion and ignorance. My dear King Parīkṣit, these modes are further overtaken by the original unmanifest form of nature, impelled by time. That unmanifest nature is not subject to the six kinds of transformation caused by the influence of time. Rather, it has no beginning and no end. It is the unmanifest, eternal and infallible cause of creation.	SB 12.4.31 According to their different purposes, men utilize gold in various ways, and gold is therefore perceived in various forms. In the same way, the Supreme Personality of Godhead, who is inaccessible to material senses, is described in various terms, both ordinary and Vedic, by different types of men.
SB 12.4.20, SB 12.4.21, SB 12.4.20-21 In the unmanifest stage of material nature, called <i>pradhāna</i> , there is no expression of words, no mind and no manifestation of the subtle elements beginning from the <i>mahat</i> , nor are there the modes of goodness, passion and ignorance. There is no life air or intelligence, nor any senses or demigods. There is no definite arrangement of planetary systems, nor are there present the different stages of consciousness—sleep, wakefulness and deep sleep. There is no ether, water, earth, air, fire or sun. The situation is just like that of complete sleep, or of voidness. Indeed, it is indescribable. Authorities in spiritual science explain, however, that since <i>pradhāna</i> is the original substance, it is the actual basis of material creation.	SB 12.4.32 Although a cloud is a product of the sun and is also made visible by the sun, it nevertheless creates darkness for the viewing eye, which is another partial expansion of the sun. Similarly, material false ego, a particular product of the Absolute Truth made visible by the Absolute Truth, obstructs the individual soul, another partial expansion of the Absolute Truth, from realizing the Absolute Truth.
SB 12.4.22 This is the annihilation called <i>prākṛtika</i> , during which the energies belonging to the Supreme Person and His unmanifest material nature, disassembled by the force of time, are deprived of their potencies and merge together totally.	SB 12.4.33 When the cloud originally produced from the sun is torn apart, the eye can see the actual form of the sun. Similarly, when the spirit soul destroys his material covering of false ego by inquiring into the transcendental science, he regains his original spiritual awareness.
SB 12.4.23 It is the Absolute Truth alone who manifests in the forms of intelligence, the senses and the objects of sense perception, and who is their ultimate basis. Whatever has a beginning and an end is insubstantial because of being an object perceived by limited senses and because of being nondifferent from its own cause.	SB 12.4.34 My dear Parīkṣit, when the illusory false ego that binds the soul has been cut off with the sword of discriminating knowledge and one has developed realization of Lord Acyuta, the Supreme Soul, this is called the <i>ātyantika</i> , or ultimate, annihilation of material existence.
SB 12.4.24 A lamp, the eye that views by the light of that lamp, and the visible form that is viewed are all basically nondifferent from the element fire. In the same way, intelligence, the senses and sense perceptions have no existence separate from the supreme reality, although that Absolute Truth remains totally distinct from them.	SB 12.4.35 Experts in the subtle workings of nature, O subduer of the enemy, have declared that there are continuous processes of creation and annihilation that all created beings, beginning with Brahmā, constantly undergo.
SB 12.4.25 The three states of intelligence are called waking consciousness, sleep and deep sleep. But, my dear King, the variegated experiences created for the pure living entity by these different states are nothing more than illusion.	SB 12.4.36 All material entities undergo transformation and are constantly and swiftly eroded by the mighty currents of time. The various stages of existence that material things exhibit are the perpetual causes of their generation and annihilation.
SB 12.4.26 Just as clouds in the sky come into being and are then dispersed by the amalgamation and dissolution of their constituent elements, this material universe is created and destroyed within the Absolute Truth by the amalgamation and dissolution of its elemental, constituent parts.	SB 12.4.37 These stages of existence created by beginningless and endless time, the impersonal representative of the Supreme Lord, are not visible, just as the infinitesimal momentary changes of position of the planets in the sky cannot be directly seen.
SB 12.4.27 My dear King, it is stated [in the <i>Vedānta-sūtra</i>] that the ingredient cause that constitutes any manifested product in this universe can be perceived as a separate reality, just as the threads that make up a cloth can be perceived separately from their product.	SB 12.4.38 In this way the progress of time is described in terms of the four kinds of annihilation—continuous, occasional, elemental and final.
SB 12.4.28 Anything experienced in terms of general cause and specific effect must be an illusion, because such causes and effects exist only relative to each other. Indeed, whatever has a beginning and an end is unreal.	SB 12.4.39 O best of the Kurus, I have related to you these narrations of the pastimes of Lord Nārāyaṇa, the creator of this world and the ultimate reservoir of all existence, presenting them to you only in brief summary. Even Lord Brahmā himself would be incapable of describing them entirely.
SB 12.4.29 Although perceived, the transformation of even a single atom of material nature has no ultimate definition without reference to the Supreme Soul. To be accepted as factually existing, something must possess the same quality as pure spirit—eternal, unchanging existence.	SB 12.4.40 For a person who is suffering in the fire of countless miseries and who desires to cross the insurmountable ocean of material existence, there is no suitable boat except that of cultivating devotion to the transcendental taste for the narrations of the Supreme Personality of Godhead's pastimes.
SB 12.4.30 There is no material duality in the Absolute Truth. The duality perceived by an ignorant person is like the difference between the	SB 12.4.41 Long ago this essential anthology of all the <i>Purāṇas</i> was spoken by the infallible Lord Nara-Nārāyaṇa Ṛṣi to Nārada, who then repeated it to Kṛṣṇa Dvaipāyana Vedavyāsa.
	SB 12.4.42 My dear Mahārāja Parīkṣit, that great personality Śrīla Vyāsadeva taught me this same scripture, <i>Śrīmad-Bhāgavatam</i> , which is equal in stature to the four <i>Vedas</i> .
	SB 12.4.43 O best of the Kurus, the same Sūta Gosvāmī who is sitting before us will speak this <i>Bhāgavatam</i> to the sages assembled in the great sacrifice at Naimiṣāranya. This he will do when questioned by the members of the assembly, headed by Śaunaka.
	SB 12.5: Śukadeva Gosvāmī's Final Instructions to Mahārāja Parīkṣit
	SB 12.5.1 Śukadeva Gosvāmī said: This Śrīmad-Bhāgavatam has elaborately described in various narrations the Supreme Soul of all that be—the Personality of Godhead, Hari—from whose satisfaction Brahmā is born and from whose anger Rudra takes birth.
	SB 12.5.2 O King, give up the animalistic mentality of thinking, "I am going lo

die." Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed.
SB 12.5.3 You will not take birth again in the form of your sons and grandsons, like a sprout taking birth from a seed and then generating a new seed. Rather, you are entirely distinct from the material body and its paraphernalia, in the same way that fire is distinct from its fuel.
SB 12.5.4 In a dream one can see his own head being cut off and thus understand that his actual self is standing apart from the dream experience. Similarly, while awake one can see that his body is a product of the five material elements. Therefore it is to be understood that the actual self, the soul, is distinct from the body it observes and is unborn and immortal.
SB 12.5.5 When a pot is broken, the portion of sky within the pot remains as the element sky, just as before. In the same way, when the gross and subtle bodies die, the living entity within resumes his spiritual identity.
SB 12.5.6 The material bodies, qualities and activities of the spirit soul are created by the material mind. That mind is itself created by the illusory potency of the Supreme Lord, and thus the soul assumes material existence.
SB 12.5.7 A lamp functions as such only by the combination of its fuel, vessel, wick and fire. Similarly, material life, based on the soul's identification with the body, is developed and destroyed by the workings of material goodness, passion and ignorance, which are the constituent elements of the body.
SB 12.5.8 The soul within the body is self-luminous and is separate from the visible gross body and invisible subtle body. It remains as the fixed basis of changing bodily existence, just as the ethereal sky is the unchanging background of material transformation. Therefore the soul is endless and without material comparison.
SB 12.5.9 My dear King, by constantly meditating upon the Supreme Lord, Vāsudeva, and by applying clear and logical intelligence, you should carefully consider your true self and how it is situated within the material body.
SB 12.5.10 The snake-bird Takṣaka, sent by the curse of the <i>brāhmaṇa</i> , will not burn your true self. The agents of death will never burn such a master of the self as you, for you have already conquered all dangers on your path back to Godhead.
SB 12.5.11, SB 12.5.12, SB 12.5.11-12 You should consider, "I am nondifferent from the Absolute Truth, the supreme abode, and that Absolute Truth, the supreme destination, is nondifferent from me." Thus resigning yourself to the Supreme Soul, who is free from all material misidentifications, you will not even notice the snake-bird Takṣaka when he approaches with his poison-filled fangs and bites your foot. Nor will you see your dying body or the material world around you, because you will have realized yourself to be separate from them.
SB 12.5.13 Beloved King Parīkṣit, I have narrated to you the topics you originally inquired about—the pastimes of Lord Hari, the Supreme Soul of the universe. Now, what more do you wish to hear?
SB 12.6: Mahārāja Parīkṣit Passes Away
SB 12.6.1 Sūta Gosvāmī said: After hearing all that was narrated to him by the self-realized and equipoised Śukadeva, the son of Vyāsadeva, Mahārāja Parīkṣit humbly approached his lotus feet. Bowing his head down upon the sage's feet, the King, who had lived his entire life under the protection of Lord Viṣṇu, folded his hands in supplication and spoke as follows.
SB 12.6.2 Mahārāja Parīkṣit said: I have now achieved the purpose of my life, because a great and merciful soul like you has shown such kindness to me. You have personally spoken to me this narration of the Supreme Personality of Godhead, Hari, who is without beginning or end.
SB 12.6.3 I do not consider it at all amazing that great souls such as yourself, whose minds are always absorbed in the infallible Personality of Godhead, show mercy to the foolish conditioned souls, tormented as we are by the problems of material life.

SB 12.6.4 I have heard from you this <i>Śrīmad-Bhāgavatam</i> , which is the perfect summary of all the <i>Purāṇas</i> and which perfectly describes the Supreme Lord, Uttamaḥśloka.
SB 12.6.5 My lord, I now have no fear of Takṣaka or any other living being, or even of repeated deaths, because I have absorbed myself in that purely spiritual Absolute Truth, which you have revealed and which destroys all fear.
SB 12.6.6 O <i>brāhmaṇa</i> , please give me permission to resign my speech and the functions of all my senses unto Lord Adhokṣaja. Allow me to absorb my mind, purified of lusty desires, within Him and to thus give up my life.
SB 12.6.7 You have revealed to me that which is most auspicious, the supreme personal feature of the Lord. I am now fixed in knowledge and self-realization, and my ignorance has been eradicated.
SB 12.6.8 Sūta Gosvāmī said: Thus requested, the saintly son of Śrīla Vyāsadeva gave his permission to King Parīkṣit. Then, after being worshiped by the King and all the sages present, Śukadeva departed from that place.
SB 12.6.9, SB 12.6.10, SB 12.6.9-10 Mahārāja Parīkṣit then sat down on the bank of the Ganges, upon a seat made of <i>darbha</i> grass with the tips of its stalks facing east, and turned himself toward the north. Having attained the perfection of <i>yoga</i> , he experienced full self-realization and was free of material attachment and doubt. The saintly King settled his mind within his spiritual self by pure intelligence and proceeded to meditate upon the Supreme Absolute Truth. His life air ceased to move, and he became as stationary as a tree.
SB 12.6.11 O learned <i>brāhmaṇas</i> , the snake-bird Takṣaka, who had been sent by the angry son of a <i>brāhmaṇa</i> , was going toward the King to kill him when he saw Kaśyapa Muni on the path.
SB 12.6.12 Takṣaka flattered Kaśyapa by presenting him with valuable offerings and thereby stopped the sage, who was expert in counteracting poison, from protecting Mahārāja Parīkṣit. Then the snakebird, who could assume any form he wished, disguised himself as a <i>brāhmaṇa</i> , approached the King and bit him.
SB 12.6.13 While living beings all over the universe looked on, the body of the great self-realized saint among kings was immediately burned to ashes by the fire of the snake's poison.
SB 12.6.14 There arose a terrible cry of lamentation in all directions on the earth and in the heavens, and all the demigods, demons, human beings and other creatures were astonished.
SB 12.6.15 Kettledrums sounded in the regions of the demigods, and the celestial Gandharvas and Apsarās sang. The demigods showered flowers and spoke words of praise.
SB 12.6.16 Hearing that his father had been fatally bitten by the snakebird, Mahārāja Janamejaya became extremely angry and had <i>brāhmaṇas</i> perform a mighty sacrifice in which he offered all the snakes in the world into the sacrificial fire.
SB 12.6.17 When Takṣaka saw even the most powerful serpents being burned in the blazing fire of that snake sacrifice, he was overwhelmed with fear and approached Lord Indra for shelter.
SB 12.6.18 When King Janamejaya did not see Takṣaka entering his sacrificial fire, he said to the <i>brāhmaṇas</i> : Why is not Takṣaka, the lowest of all serpents, burning in this fire?
SB 12.6.19 The <i>brāhmaṇas</i> replied: O best of kings, the snake Takṣaka has not fallen into the fire because he is being protected by Indra, whom he has approached for shelter. Indra is holding him back from the fire.
SB 12.6.20 The intelligent King Janamejaya, hearing these words, replied to the priests: Then, my dear <i>brāhmaṇas</i> , why not make Takṣaka fall into the fire, along with his protector, Indra?
SB 12.6.21 Hearing this, the priests then chanted this <i>mantra</i> for offering Takṣaka together with Indra as an oblation into the sacrificial fire: O Takṣaka, fall immediately into this fire, together with Indra and his entire host of demigods!

SB 12.6.22 When Lord Indra, along with his airplane and Takṣaka, was suddenly thrown from his position by these insulting words of the <i>brāhmaṇas</i> , he became very disturbed.	transcendental sound appeared from the sky of the heart of the most elevated Lord Brahmā, whose mind was perfectly fixed in spiritual realization. One can perceive this subtle vibration when one stops all external hearing.
SB 12.6.23 Bṛhaspati, the son of Aṅgirā Muni, seeing Indra falling from the sky in his airplane along with Takṣaka, approached King Janamejaya and spoke to him as follows.	SB 12.6.38 By worship of this subtle form of the <i>Vedas</i> , O <i>brāhmaṇa</i> , mystic sages cleanse their hearts of all contamination caused by impurity of substance, activity and doer, and thus they attain freedom from repeated birth and death.
SB 12.6.24 O King among men, it is not fitting that this king of snakes meet death at your hands, for he has drunk the nectar of the immortal demigods. Consequently he is not subject to the ordinary symptoms of old age and death.	SB 12.6.39 From that transcendental subtle vibration arose the <i>omkāra</i> composed of three sounds. The <i>omkāra</i> has unseen potencies and manifests automatically within a purified heart. It is the representation of the Absolute Truth in all three of His phases—the Supreme Personality, the Supreme Soul and the supreme impersonal truth.
SB 12.6.25 The life and death of an embodied soul and his destination in the next life are all caused by himself through his own activity. Therefore, O King, no other agent is actually responsible for creating one's happiness and distress.	SB 12.6.40, SB 12.6.41, SB 12.6.40-41 This <i>omkāra</i> , ultimately nonmaterial and imperceptible, is heard by the Supersoul without His possessing material ears or any other material senses. The entire expanse of Vedic sound is elaborated from <i>omkāra</i> , which appears from the soul, within the sky of the heart. It is the direct designation of the self-originating Absolute Truth, the Supersoul, and is the secret essence and eternal seed of all Vedic hymns.
SB 12.6.26 When a conditioned soul is killed by snakes, thieves, fire, lightning, hunger, disease or anything else, he is experiencing the reaction to his own past work.	SB 12.6.42 <i>Omkāra</i> exhibited the three original sounds of the alphabet—A, U and M. These three, O most eminent descendant of Bṛghu, sustain all the different threefold aspects of material existence, including the three modes of nature, the names of the <i>Ṛg</i> , <i>Yajur</i> and <i>Sāma Vedas</i> , the goals known as the Bhūr, Bhuvar and Svar planetary systems, and the three functional platforms called waking consciousness, sleep and deep sleep.
SB 12.6.27 Therefore, my dear King, please stop this sacrificial performance, which was initiated with the intent of doing harm to others. Many innocent snakes have already been burned to death. Indeed, all persons must suffer the unforeseen consequences of their past activities.	SB 12.6.43 From that <i>omkāra</i> Lord Brahmā created all the sounds of the alphabet—the vowels, consonants, semivowels, sibilants and others—distinguished by such features as long and short measure.
SB 12.6.28 Sūta Gosvāmī continued: Advised in this manner, Mahārāja Janamejaya replied, "So be it." Honoring the words of the great sage, he desisted from performing the snake sacrifice and worshiped Bṛhaspati, the most eloquent of sages.	SB 12.6.44 All-powerful Brahmā made use of this collection of sounds to produce from his four faces the four <i>Vedas</i> , which appeared together with the sacred <i>omkāra</i> and the seven <i>vyāhṛti</i> invocations. His intention was to propagate the process of Vedic sacrifice according to the different functions performed by the priests of each of the four <i>Vedas</i> .
SB 12.6.29 This is indeed the Supreme Lord Viṣṇu's illusory energy, which is unstoppable and difficult to perceive. Although the individual spirit souls are part and parcel of the Lord, through the influence of this illusory energy they are bewildered by their identification with various material bodies.	SB 12.6.45 Brahmā taught these <i>Vedas</i> to his sons, who were great sages among the <i>brāhmaṇas</i> and experts in the art of Vedic recitation. They in turn took the role of <i>ācāryas</i> and imparted the <i>Vedas</i> to their own sons.
SB 12.6.30, SB 12.6.31, SB 12.6.30-31 But there exists a supreme reality, in which the illusory energy cannot fearlessly dominate, thinking, "I can control this person because he is deceitful." In that highest reality there are no illusory argumentative philosophies. Rather, there the true students of spiritual science constantly engage in authorized spiritual investigation. In that supreme reality there is no manifestation of the material mind, which functions in terms of alternating decision and doubt. Created material products, their subtle causes and the goals of enjoyment attained by their utilization do not exist there. Furthermore, in that supreme reality there is no conditioned spirit, covered by false ego and the three modes of nature. That reality excludes everything limited or limiting. One who is wise should therefore stop the waves of material life and enjoy within that Supreme Truth.	SB 12.6.46 In this way, throughout the cycles of four ages, generation after generation of disciples—all firmly fixed in their spiritual vows—have received these <i>Vedas</i> by disciplic succession. At the end of each Dvāpara-yuga the <i>Vedas</i> are edited into separate divisions by eminent sages.
SB 12.6.32 Those who desire to give up all that is not essentially real move systematically, by negative discrimination of the extraneous, to the supreme position of Lord Viṣṇu. Giving up petty materialism, they offer their love exclusively to the Absolute Truth within their hearts and embrace that highest truth in fixed meditation.	SB 12.6.47 Observing that people in general were diminished in their life span, strength and intelligence by the influence of time, great sages took inspiration from the Personality of Godhead sitting within their hearts and systematically divided the <i>Vedas</i> .
SB 12.6.33 Such devotees come to understand the supreme transcendental situation of the Personality of Godhead, Lord Viṣṇu, because they are no longer polluted by the concepts of "I" and "my," which are based on body and home.	SB 12.6.48, SB 12.6.49, SB 12.6.48-49 O <i>brāhmaṇa</i> , in the present age of Vaivasvata Manu, the leaders of the universe, led by Brahmā and Śiva, requested the Supreme Personality of Godhead, the protector of all the worlds, to save the principles of religion. O most fortunate Śaunaka, the almighty Lord, exhibiting a divine spark of a portion of His plenary portion, then appeared in the womb of Satyavatī as the son of Parāśara. In this form, named Kṛṣṇa Dvaipāyana Vyāsa, he divided the one Veda into four.
SB 12.6.34 One should tolerate all insults and never fail to show proper respect to any person. Avoiding identification with the material body, one should not create enmity with anyone.	SB 12.6.50 Śrīla Vyāsadeva separated the <i>mantras</i> of the <i>Ṛg</i> , <i>Atharva</i> , <i>Yajur</i> and <i>Sāma Vedas</i> into four divisions, just as one sorts out a mixed collection of jewels into piles. Thus he composed four distinct Vedic literatures.
SB 12.6.35 I offer my obeisances to the Supreme Personality of Godhead, the invincible Lord Śrī Kṛṣṇa. Simply by meditating upon His lotus feet I have been able to study and appreciate this great literature.	SB 12.6.51 The most powerful and intelligent Vyāsadeva called four of his disciples, O <i>brāhmaṇa</i> , and entrusted to each of them one of these four <i>saṃhitās</i> .
SB 12.6.36 Śaunaka Ṛṣi said: O gentle Sūta, please narrate to us how Paila and the other greatly intelligent disciples of Śrīla Vyāsadeva, who are known as the standard authorities of Vedic wisdom, spoke and edited the <i>Vedas</i> .	SB 12.6.52, SB 12.6.53, SB 12.6.52-53 Śrīla Vyāsadeva taught the first <i>saṃhitā</i> , the <i>Rg Veda</i> , to Paila and gave this collection the name <i>Baḥvṛca</i> . To the sage Vaiśampāyana he
SB 12.6.37 Sūta Gosvāmī said: O <i>brāhmaṇa</i> , first the subtle vibration of	

spoke the collection of *Yajur mantras* named *Nigada*. He taught the *Sāma Veda mantras*, designated as the *Chandoga-samhitā*, to Jaimini, and he spoke the *Atharva Veda* to his dear disciple Sumantu.

SB 12.6.54, SB 12.6.55, SB 12.6.56, SB 12.6.54-56
After dividing his *samhitā* into two parts, the wise Paila spoke it to Indrapramiti and Bāṣkala. Bāṣkala further divided his collection into four parts, O Bhārgava, and instructed them to his disciples Bodhya, Yājñavalkya, Parāśara and Agnimitra. Indrapramiti, the self-controlled sage, taught his *samhitā* to the learned mystic Māṇḍūkeya, whose disciple Devamitra later passed down the divisions of the *Rg Veda* to Saubhari and others.

SB 12.6.57
The son of Māṇḍūkeya, named Śākalya, divided his own collection into five, entrusting one subdivision each to Vātsya, Mudgala, Śāliya, Gokhalya and Śīśira.

SB 12.6.58
The sage Jātukarṇya was also a disciple of Śākalya, and after dividing the *samhitā* he received from Śākalya into three parts, he added a fourth section, a Vedic glossary. He taught one of these parts to each of four disciples—Balāka, the second Paila, Jābāla and Viraja.

SB 12.6.59
Bāṣkali assembled the *Vāḷakhilya-samhitā*, a collection from all the branches of the *Rg Veda*. This collection was received by Vālāyani, Bhajya and Kāsāra.

SB 12.6.60
Thus these various *samhitās* of the *Rg Veda* were maintained through disciplic succession by these saintly *brāhmaṇas*. Simply by hearing of this distribution of the Vedic hymns, one will be freed from all sins.

SB 12.6.61
The disciples of Vaiśampāyana became authorities in the *Atharva Veda*. They were known as the Carakas because they executed strict vows to free their *guru* from his sin of killing a *brāhmaṇa*.

SB 12.6.62
Once Yājñavalkya, one of the disciples of Vaiśampāyana, said: O master, how much benefit will be derived from the feeble endeavors of these weak disciples of yours? I will personally perform some outstanding penance.

SB 12.6.63
Addressed thus, the spiritual master Vaiśampāyana became angry and said: Go away from here! Enough of you, O disciple who insults *brāhmaṇas*! Furthermore, you must immediately give back everything I have taught you.

SB 12.6.64, SB 12.6.65, SB 12.6.64-65
Yājñavalkya, the son of Devarāta, then vomited the *mantras* of the *Yajur Veda* and went away from there. The assembled disciples, looking greedily upon these *yajur* hymns, assumed the form of partridges and picked them all up. These divisions of the *Yajur Veda* therefore became known as the most beautiful *Taittirīya-samhitā*, the hymns collected by partridges [*tittirāḥ*].

SB 12.6.66
My dear *brāhmaṇa* Śaunaka, Yājñavalkya then desired to find out new *yajur-mantras* unknown to even his spiritual master. With this in mind he offered attentive worship to the powerful lord of the sun.

SB 12.6.67
Śrī Yājñavalkya said: I offer my respectful obeisances to the Supreme Personality of Godhead appearing as the sun. You are present as the controller of the four kinds of living entities, beginning from Brahṁā and extending down to the blades of grass. Just as the sky is present both inside and outside every living being, you exist both within the hearts of all as the Supersoul and externally in the form of time. Just as the sky cannot be covered by the clouds present within it, you are never covered by any false material designation. By the flow of years, which are made up of the tiny fragments of time called *kṣaṇas*, *lavas* and *nimeṣas*, you alone maintain this world, drying up the waters and giving them back as rain.

SB 12.6.68
O glowing one, O powerful lord of the sun, you are the chief of all the demigods. I meditate with careful attention on your fiery globe, because for those who offer prayers to you three times daily according to the Vedic method passed down through authorized disciplic succession, you burn away all sinful activities, all consequent suffering and even the original seed of desire.

SB 12.6.69
You are personally present as the indwelling lord in the hearts of all moving and nonmoving beings, who depend completely on your shelter. Indeed, you animate their material minds, senses and vital airs to act.

SB 12.6.70
The world has been seized and swallowed by the python of darkness in its horrible mouth and has become unconscious, as if dead. But

mercifully glancing upon the sleeping people of the world, you raise them up with the gift of sight. Thus you are most magnanimous. At the three sacred junctures of each day, you engage the pious in the path of ultimate good, inducing them to perform religious duties that situate them in their spiritual position.

SB 12.6.71
Just like an earthly king, you travel about everywhere spreading fear among the unholy as the powerful deities of the directions offer you in their folded palms lotus flowers and other respectful presentations.

SB 12.6.72
Therefore, my lord, I am prayerfully approaching your lotus feet, which are honored by the spiritual masters of the three worlds, because I hope to receive from you *mantras* of the *Yajur Veda* unknown to anyone else.

SB 12.6.73
Sūta Gosvāmī said: Satisfied by such glorification, the powerful sun-god assumed the form of a horse and presented to the sage Yājñavalkya *yajur-mantras* previously unknown in human society.

SB 12.6.74
From these countless hundreds of *mantras* of the *Yajur Veda*, the powerful sage compiled fifteen new branches of Vedic literature. These became known as the *Vājasaneyi-samhitā* because they were produced from the hairs of the horse's mane, and they were accepted in disciplic succession by the followers of Kāṇva, Mādhyandina and other ṛṣis.

SB 12.6.75
Jaimini Ṛṣi, the authority of the *Sāma Veda*, had a son named Sumantu, and the son of Sumantu was Sutvān. The sage Jaimini spoke to each of them a different part of the *Sāma-veda-samhitā*.

SB 12.6.76, SB 12.6.77, SB 12.6.76-77
Sukarmā, another disciple of Jaimini, was a great scholar. He divided the mighty tree of the *Sāma Veda* into one thousand *samhitās*. Then, O *brāhmaṇa*, three disciples of Sukarmā—Hiraṇyanābha, the son of Kuśala; Pausyaṅgi; and Āvanta, who was very advanced in spiritual realization—took charge of the *sāma-mantras*.

SB 12.6.78
The five hundred disciples of Pausyaṅgi and Āvanta became known as the northern singers of the *Sāma Veda*, and in later times some of them also became known as eastern singers.

SB 12.6.79
Five other disciples of Pausyaṅgi, namely Laugākṣi, Māṅgali, Kulya, Kuśida and Kuṁṣi, each received one hundred *samhitās*.

SB 12.6.80
Kṛta, the disciple of Hiraṇyanābha, spoke twenty four *samhitās* to his own disciples, and the remaining collections were passed down by the self-realized sage Āvanta.

SB 12.7: The Purāṇic Literatures

SB 12.7.1
Sūta Gosvāmī said: Sumantu Ṛṣi, the authority on the *Atharva Veda*, taught his *samhitā* to his disciple Kabandha, who in turn spoke it to Pathya and Vedadarśa.

SB 12.7.2
Śauklāyani, Brahmabali, Modoṣa and Pippalāyani were disciples of Vedadarśa. Hear from me also the names of the disciples of Pathya. My dear *brāhmaṇa*, they are Kumuda, Śunaka and Jājali, all of whom knew the *Atharva Veda* very well.

SB 12.7.3
Babhru and Saindhavāyana, disciples of Śunaka, studied the two divisions of their spiritual master's compilation of the *Atharva Veda*. Saindhavāyana's disciple Sāvarna and disciples of other great sages also studied this edition of the *Atharva Veda*.

SB 12.7.4
Nakṣatralpa, Śāntikalpa, Kaśyapa, Āṅgīrasa and others were also among the *ācāryas* of the *Atharva Veda*. Now, O sage, listen as I name the authorities on Purāṇic literature.

SB 12.7.5
Trayyāruṇi, Kaśyapa, Sāvarni, Akṛtavraṇa, Vaiśampāyana and Hārīta are the six masters of the *Purāṇas*.

SB 12.7.6
Each of them studied one of the six anthologies of the *Purāṇas* from my father, Romahārṣaṇa, who was a disciple of Śrīla Vyāsadeva. I became the disciple of these six authorities and thoroughly learned all their presentations of Puranic wisdom.

SB 12.7.7
Romahārṣaṇa, a disciple of Vedavyāsa, divided the *Purāṇas* into four basic compilations. The sage Kaśyapa and I, along with Sāvarni and Akṛtavraṇa, a disciple of Rāma, learned these four divisions.

SB 12.7.8 O Śaunaka, please hear with attention the characteristics of a <i>Purāna</i> , which have been defined by the most eminent learned <i>brāhmaṇas</i> in accordance with Vedic literature.	SB 12.7.23, SB 12.7.24, SB 12.7.23-24 The eighteen major <i>Purānas</i> are the <i>Brahmā, Padma, Viṣṇu, Śiva, Liṅga, Garuḍa, Nārada, Bhāgavata, Agni, Skanda, Bhaviṣya, Brahma-vaivarta, Mārkaṇḍeya, Vāmana, Varāha, Matsya, Kūrma</i> and <i>Brahmāṇḍa Purānas</i> .
SB 12.7.9, SB 12.7.10, SB 12.7.9-10 O <i>brāhmaṇa</i> , authorities on the matter understand a <i>Purāna</i> to contain ten characteristic topics: the creation of this universe, the subsequent creation of worlds and beings, the maintenance of all living beings, their sustenance, the rule of various Manus, the dynasties of great kings, the activities of such kings, annihilation, motivation and the supreme shelter. Other scholars state that the great <i>Purānas</i> deal with these ten topics, while lesser <i>Purānas</i> may deal with five.	SB 12.7.25 I have thoroughly described to you, O <i>brāhmaṇa</i> , the expansion of the branches of the <i>Vedas</i> by the great sage Vyāsadeva, his disciples and the disciples of his disciples. One who listens to this narration will increase in spiritual strength.
SB 12.7.11 From the agitation of the original modes within the unmanifest material nature, the <i>mahat-tattva</i> arises. From the <i>mahat-tattva</i> comes the element false ego, which divides into three aspects. This threefold false ego further manifests as the subtle forms of perception, as the senses and as the gross sense objects. The generation of all these is called creation.	SB 12.8: Mārkaṇḍeya's Prayers to Nara-Nārāyaṇa Rṣi
SB 12.7.12 The secondary creation, which exists by the mercy of the Lord, is the manifest amalgamation of the desires of the living entities. Just as a seed produces additional seeds, activities that promote material desires in the performer produce moving and nonmoving life forms.	SB 12.8.1 Śrī Śaunaka said: O Sūta, may you live a long life! O saintly one, best of speakers, please continue speaking to us. Indeed, only you can show men the path out of the ignorance in which they are wandering.
SB 12.7.13 <i>Vṛtti</i> means the process of sustenance, by which the moving beings live upon the nonmoving. For a human, <i>vṛtti</i> specifically means acting for one's livelihood in a manner suited to his personal nature. Such action may be carried out either in pursuit of selfish desire or in accordance with the law of God.	SB 12.8.2, SB 12.8.3, SB 12.8.4, SB 12.8.5, SB 12.8.2-5 Authorities say that Mārkaṇḍeya Rṣi, the son of Mṛkaṇḍu. was an exceptionally long-lived sage who was the only survivor at the end of Brahmā's day, when the entire universe was merged in the flood of annihilation. But this same Mārkaṇḍeya Rṣi, the foremost descendant of Bhrgu, took birth in my own family during the current day of Brahmā, and we have not yet seen any total annihilation in this day of Brahmā. Also, it is well known that Mārkaṇḍeya while wandering helplessly in the great ocean of annihilation, saw in those fearful waters a wonderful personality—an infant boy lying alone within the fold of a banyan leaf. O Sūta, I am most bewildered and curious about this great sage, Mārkaṇḍeya Rṣi. O great <i>yogi</i> , you are universally accepted as the authority on all the <i>Purānas</i> . Therefore kindly dispel my confusion.
SB 12.7.14 In each age, the infallible Lord appears in this world among the animals, human beings, sages and demigods. By His activities in these incarnations He protects the universe and kills the enemies of Vedic culture.	SB 12.8.6 Sūta Gosvāmī said: O great sage Śaunaka, your very question will help remove everyone's illusion, for it leads to the topics of Lord Nārāyaṇa, which cleanse away the contamination of this Kali age.
SB 12.7.15 In each reign of Manu, six types of personalities appear as manifestations of Lord Hari: the ruling Manu, the chief demigods, the sons of Manu, Indra, the great sages and the partial incarnations of the Supreme Personality of Godhead.	SB 12.8.7, SB 12.8.8, SB 12.8.9, SB 12.8.10, SB 12.8.11, SB 12.8.7-11 After being purified by his father's performance of the prescribed rituals leading to Mārkaṇḍeya's brahminical initiation, Mārkaṇḍeya studied the Vedic hymns and strictly observed the regulative principles. He became advanced in austerity and Vedic knowledge and remained a lifelong celibate. Appearing most peaceful with his matted hair and his clothing made of bark, he furthered his spiritual progress by carrying the mendicant's waterpot, staff, sacred thread, <i>brahmacāri</i> belt, black deerskin, lotus-seed prayer beads and bundles of <i>kuśa</i> grass. At the sacred junctures of the day he regularly worshiped the Supreme Personality of Godhead in five forms—the sacrificial fire, the sun, his spiritual master, the <i>brāhmaṇas</i> and the Supersoul within his heart. Morning and evening he would go out begging, and upon returning he would present all the food he had collected to his spiritual master. Only when his spiritual master invited him would he silently take his one meal of the day; otherwise he would fast. Thus devoted to austerity and Vedic study, Mārkaṇḍeya Rṣi worshiped the supreme master of the senses, the Personality of Godhead, for countless millions of years, and in this way he conquered unconquerable death.
SB 12.7.16 Dynasties are lines of kings originating with Lord Brahmā and extending continuously through past, present and future. The accounts of such dynasties, especially of their most prominent members, constitute the subject of dynastic history.	SB 12.8.12 Lord Brahmā, Bhrgu Muni, Lord Śiva, Prajāpati Dakṣa, the great sons of Brahmā, and many others among the human beings, demigods, forefathers and ghostly spirits—all were astonished by the achievement of Mārkaṇḍeya Rṣi.
SB 12.7.17 There are four types of cosmic annihilation—occasional, elemental, continuous and ultimate—all of which are effected by the inherent potency of the Supreme Lord. Learned scholars have designated this topic dissolution.	SB 12.8.13 In this way the devotional mystic Mārkaṇḍeya maintained rigid celibacy through penance, study of the <i>Vedas</i> and self-discipline. With his mind thus free of all disturbances, he turned it inward and meditated on the Supreme Personality of Godhead, who lies beyond the material senses.
SB 12.7.18 Out of ignorance the living being performs material activities and thereby becomes in one sense the cause of the creation, maintenance and destruction of the universe. Some authorities call the living being the personality underlying the material creation, while others say he is the unmanifest self.	SB 12.8.14 While the mystic sage thus concentrated his mind by powerful <i>yoga</i> practice, the tremendous period of six lifetimes of Manu passed by.
SB 12.7.19 The Supreme Absolute Truth is present throughout all the stages of awareness—waking consciousness, sleep and deep sleep—throughout all the phenomena manifested by the illusory energy, and within the functions of all living entities, and He also exists separate from all these. Thus situated in His own transcendence, He is the ultimate and unique shelter.	SB 12.8.15 O <i>brāhmaṇa</i> , during the seventh reign of Manu, the current age, Lord Indra came to know of Mārkaṇḍeya's austerities and became fearful of his growing mystic potency. Thus he tried to impede the sage's penance.
SB 12.7.20 Although a material object may assume various forms and names, its essential ingredient is always present as the basis of its existence. Similarly, both conjointly and separately, the Supreme Absolute Truth is always present with the created material body throughout its phases of existence, beginning with conception and ending with death.	SB 12.8.16 To ruin the sage's spiritual practice, Lord Indra sent Cupid, beautiful celestial singers, dancing girls, the season of spring and the sandalwood-scented breeze from the Malaya Hills, along with greed and intoxication personified.
SB 12.7.21 Either automatically or because of one's regulated spiritual practice, one's mind may stop functioning on the material platform of waking consciousness, sleep and deep sleep. Then one understands the Supreme Soul and withdraws from material endeavor.	SB 12.8.17
SB 12.7.22 Sages expert in ancient histories have declared that the <i>Purānas</i> , according to their various characteristics, can be divided into eighteen major <i>Purānas</i> and eighteen secondary <i>Purānas</i> .	

O most powerful Śaunaka, they went to Mārkaṇḍeya's hermitage, on the northern side of the Himālaya Mountains where the Puspabhadra River passes by the famous peak Citra.

SB 12.8.18, SB 12.8.19, SB 12.8.20, SB 12.8.18-20
Groves of pious trees decorated the holy āśrama of Mārkaṇḍeya Ṛṣi, and many saintly brāhmaṇas lived there, enjoying the abundant pure, sacred ponds. The āśrama resounded with the buzzing of intoxicated bees and the cooing of excited cuckoos, while jubilant peacocks danced about. Indeed, many families of maddened birds crowded that hermitage. The springtime breeze sent by Lord Indra entered there, carrying cooling drops of spray from nearby waterfalls. Fragrant from the embrace of forest flowers, that breeze entered the hermitage and began evoking the lusty spirit of Cupid.

SB 12.8.21
Springtime then appeared in Mārkaṇḍeya's āśrama. Indeed, the evening sky, glowing with the light of the rising moon, became the very face of spring, and sprouts and fresh blossoms virtually covered the multitude of trees and creepers.

SB 12.8.22
Cupid, the master of many heavenly women, then came there holding his bow and arrows. He was followed by groups of Gandharvas playing musical instruments and singing.

SB 12.8.23
These servants of Indra found the sage sitting in meditation, having just offered his prescribed oblations into the sacrificial fire. His eyes closed in trance, he seemed invincible, like fire personified.

SB 12.8.24
The women danced before the sage, and the celestial singers sang to the charming accompaniment of drums, cymbals and vīṇās.

SB 12.8.25
While the son of passion [greed personified], spring and the other servants of Indra all tried to agitate Mārkaṇḍeya's mind, Cupid drew his five-headed arrow and fixed it upon his bow.

SB 12.8.26, SB 12.8.27, SB 12.8.26-27
The Apsarā Puṅjikasthālī made a show of playing with a number of toy balls. Her waist seemed weighed down by her heavy breasts, and the wreath of flowers in her hair became disheveled. As she ran about after the balls, glancing here and there, the belt of her thin garment loosened, and suddenly the wind blew her clothes away.

SB 12.8.28
Cupid, thinking he had conquered the sage, then shot his arrow. But all these attempts to seduce Mārkaṇḍeya proved futile, just like the useless endeavors of an atheist.

SB 12.8.29
O learned Śaunaka, while Cupid and his followers tried to harm the sage, they felt themselves being burned alive by his potency. Thus they stopped their mischief, just like children who have aroused a sleeping snake.

SB 12.8.30
O brāhmaṇa, the followers of Lord Indra had impudently attacked the saintly Mārkaṇḍeya, yet he did not succumb to any influence of false ego. For great souls such tolerance is not at all surprising.

SB 12.8.31
The mighty King Indra was most astonished when he heard of the mystic prowess of the exalted sage Mārkaṇḍeya and saw how Cupid and his associates had become powerless in his presence.

SB 12.8.32
Desiring to bestow His mercy upon the saintly Mārkaṇḍeya, who had perfectly fixed his mind in self-realization through penance, Vedic study and observance of regulative principles, the Supreme Personality of Godhead personally appeared before the sage in the forms of Nara and Nārāyaṇa.

SB 12.8.33, SB 12.8.34, SB 12.8.33-34
One of Them was of a whitish complexion, the other blackish, and They both had four arms. Their eyes resembled the petals of blooming lotuses, and They wore garments of black deerskin and bark, along with the three-stranded sacred thread. In Their hands, which were most purifying, They carried the mendicant's waterpot, straight bamboo staff and lotus-seed prayer beads, as well as the all-purifying Vedas in the symbolic form of bundles of darbha grass. Their bearing was tall and Their yellow effulgence the color of radiant lightning. Appearing as austerity personified, They were being worshiped by the foremost demigods.

SB 12.8.35
These two sages, Nara and Nārāyaṇa, were the direct personal forms of the Supreme Lord. When Mārkaṇḍeya Ṛṣi saw Them, he immediately stood up and then with great respect offered Them obeisances by falling down flat on the ground like a stick.

SB 12.8.36
The ecstasy of seeing Them completely satisfied Mārkaṇḍeya's body,

mind and senses and caused the hairs on his body to stand on end and his eyes to fill with tears. Overwhelmed, Mārkaṇḍeya found it difficult to look at Them.

SB 12.8.37
Standing with his hands folded in supplication and his head bowed in humility, Mārkaṇḍeya felt such eagerness that he imagined he was embracing the two Lords. In a voice choked with ecstasy, he repeatedly said, "I offer You my humble obeisances."

SB 12.8.38
He gave Them sitting places and washed Their feet, and then he worshiped Them with presentations of arghya, sandalwood pulp, fragrant oils, incense and flower garlands.

SB 12.8.39
Mārkaṇḍeya Ṛṣi once again bowed down at the lotus feet of those two most worshipable sages, who were sitting at ease, ready to bestow all mercy upon him. He when addressed Them as follows.

SB 12.8.40
Śrī Mārkaṇḍeya said: O Almighty Lord, how can I possibly describe You? You awaken the vital air, which then impels the mind, senses and power of speech to act. This is true for all ordinary conditioned souls and even for great demigods like Brahmā and Śiva. So it is certainly true for me. Nevertheless, You become the intimate friend of those who worship You.

SB 12.8.41
O Supreme Personality of Godhead, these two personal forms of Yours have appeared to bestow the ultimate benefit for the three worlds—the cessation of material misery and the conquest of death. My Lord, although You create this universe and then assume many transcendental forms to protect it, You also swallow it up, just like a spider who spins and later withdraws its web.

SB 12.8.42
Because You are the protector and the supreme controller of all moving and nonmoving beings, anyone who takes shelter of Your lotus feet can never be touched by the contamination of material work, material qualities or time. Great sages who have assimilated the essential meaning of the Vedas offer their prayers to You. To gain Your association, they bow down to You at every opportunity and constantly worship You and meditate upon You.

SB 12.8.43
My dear Lord, even Lord Brahmā, who enjoys his exalted position for the entire duration of the universe, fears the passage of time. Then what to speak of those whom Brahmā creates, the conditioned souls. They encounter fearful dangers at every step of their lives. I do not know of any relief from this fear except shelter at Your lotus feet, which are the very form of liberation.

SB 12.8.44
Therefore I worship Your lotus feet, having renounced my identification with the material body and everything else that covers my true self. These useless, insubstantial and temporary coverings are merely presumed to be separate from You, whose intelligence encompasses all truth. By attaining You—the Supreme Godhead and the master of the soul—one attains everything desirable.

SB 12.8.45
O my Lord, O supreme friend of the conditioned soul, although for the creation, maintenance and annihilation of this world You accept the modes of goodness, passion and ignorance, which constitute Your illusory potency, You specifically employ the mode of goodness to liberate the conditioned souls. The other two modes simply bring them suffering, illusion and fear.

SB 12.8.46
O Lord, because fearlessness, spiritual happiness and the kingdom of God are all achieved through the mode of pure goodness, Your devotees consider this mode, but never passion and ignorance, to be a direct manifestation of You, the Supreme Personality of Godhead. Intelligent persons thus worship Your beloved transcendental form, composed of pure goodness, along with the spiritual forms of Your pure devotees.

SB 12.8.47
I offer my humble obeisances to Him, the Supreme Personality of Godhead. He is the all-pervading and all-inclusive form of the universe, as well as its spiritual master. I bow down to Lord Nārāyaṇa, the supremely worshipable Deity appearing as a sage, and also to the saintly Nara, the best of human beings, who is fixed in perfect goodness, fully in control of his speech, and the propagator of the Vedic literatures.

SB 12.8.48
A materialist, his intelligence perverted by the action of his deceptive senses, cannot recognize You at all, although You are always present within his own senses and heart and also among the objects of his perception. Yet even though one's understanding has been covered by Your illusory potency, if one obtains Vedic knowledge from You,

the supreme spiritual master of all, he can directly understand You. SB 12.8.49 My dear Lord, the Vedic literatures alone reveal confidential knowledge of Your supreme personality, and thus even such great scholars as Lord Brahmā himself are bewildered in their attempt to understand You through empirical methods. Each philosopher understands You according to his particular speculative conclusions. I worship that Supreme Person, knowledge of whom is hidden by the bodily designations covering the conditioned soul's spiritual identity.
SB 12.9: Mārkaṇḍeya Rṣi Sees the Illusory Potency of the Lord
SB 12.9.1 Sūta Gosvāmī said: The Supreme Lord Nārāyaṇa, the friend of Nara, was satisfied by the proper glorification offered by the intelligent sage Mārkaṇḍeya. Thus the Lord addressed that excellent descendant of Bhṛgu.
SB 12.9.2 The Supreme Personality of Godhead said: My dear Mārkaṇḍeya, you are indeed the best of all learned brāhmaṇas. You have perfected your life by practicing fixed meditation upon the Supreme Soul, as well as by focusing upon Me your undeviating devotional service, your austerities, your study of the Vedas and your strict adherence to regulative principles.
SB 12.9.3 We are perfectly satisfied with your practice of lifelong celibacy. Please choose whatever benediction you desire, since I can grant your wish. May you enjoy all good fortune.
SB 12.9.4 The sage said: O Lord of lords, all glories to You! O Lord Acyuta, You remove all distress for the devotees who surrender unto You. That you have allowed me to see You is all the benediction I want.
SB 12.9.5 Such demigods as Lord Brahmā achieved their exalted positions simply by seeing Your beautiful lotus feet after their minds had become mature in yoga practice. And now, my Lord, You have personally appeared before me.
SB 12.9.6 O lotus-eyed Lord, O crest jewel of renowned personalities, although I am satisfied simply by seeing You, I do wish to see Your illusory potency, by whose influence the entire world, together with its ruling demigods, considers reality to be materially variegated.
SB 12.9.7 Sūta Gosvāmī said: O wise Śaunaka, thus satisfied by Mārkaṇḍeya's praise and worship, the Supreme Personality of Godhead, smiling, replied, "So be it," and then departed for His hermitage at Badarikāśrama.
SB 12.9.8, SB 12.9.9, SB 12.9.8-9 Thinking always of his desire to see the Lord's illusory energy, the sage remained in his āśrama, meditating constantly upon the Lord within fire, the sun, the moon, water, the earth, air, lightning and his own heart and worshipping Him with paraphernalia conceived in his mind. But sometimes, overwhelmed by waves of love for the Lord, Mārkaṇḍeya would forget to perform his regular worship.
SB 12.9.10 O brāhmaṇa Śaunaka, best of the Bhṛgus, one day while Mārkaṇḍeya was performing his evening worship on the bank of the Puṣpabhadrā, a great wind suddenly arose.
SB 12.9.11 That wind created a terrible sound and brought in its wake fearsome clouds that were accompanied by lightning and roaring thunder and that poured down on all sides torrents of rain as heavy as wagon wheels.
SB 12.9.12 Then the four great oceans appeared on all sides, swallowing up the surface of the earth with their wind-tossed waves. In these oceans were terrible sea monsters, fearful whirlpools and ominous rumblings.
SB 12.9.13 The sage saw all the inhabitants of the universe, including himself, tormented within and without by the harsh winds, the bolts of lightning, and the great waves rising beyond the sky. As the whole earth flooded, he grew perplexed and fearful.
SB 12.9.14 Even as Mārkaṇḍeya looked on, the rain pouring down from the clouds filled the ocean more and more until that great sea, its waters violently whipped into terrifying waves by hurricanes, covered up all the earth's islands, mountains and continents.
SB 12.9.15 The water inundated the earth, outer space, heaven and the celestial

region. Indeed, the entire expanse of the universe was flooded in all directions, and out of all its inhabitants only Mārkaṇḍeya remained. His matted hair scattered, the great sage wandered about alone in the water as if dumb and blind.
SB 12.9.16 Tormented by hunger and thirst, attacked by monstrous makaras and timingila fish and battered by the wind and waves, he moved aimlessly through the infinite darkness into which he had fallen. As he grew increasingly exhausted, he lost all sense of direction and could not tell the sky from the earth.
SB 12.9.17, SB 12.9.18, SB 12.9.17-18 At times he was engulfed by the great whirlpools, sometimes he was beaten by the mighty waves, and at other times the aquatic monsters threatened to devour him as they attacked one another. Sometimes he felt lamentation, bewilderment, misery, happiness or fear, and at other times he experienced such terrible illness and pain that he felt himself dying.
SB 12.9.19 Countless millions of years passed as Mārkaṇḍeya wandered about in that deluge, his mind bewildered by the illusory energy of Lord Viṣṇu, the Supreme Personality of Godhead.
SB 12.9.20 Once, while wandering in the water, the brāhmaṇa Mārkaṇḍeya discovered a small island, upon which stood a young banyan tree bearing blossoms and fruits.
SB 12.9.21 Upon a branch of the northeast portion of that tree he saw an infant boy lying within a leaf. The child's effulgence was swallowing up the darkness.
SB 12.9.22, SB 12.9.23, SB 12.9.24, SB 12.9.25, SB 12.9.22-25 The infant's dark-blue complexion was the color of a flawless emerald, His lotus face shone with a wealth of beauty, and His throat bore marks like the lines on a conchshell. He had a broad chest, a finely shaped nose, beautiful eyebrows, and lovely ears that resembled pomegranate flowers and that had inner folds like a conchshell's spirals. The corners of His eyes were reddish like the whorl of a lotus, and the effulgence of His coral-like lips slightly reddened the nectarean, enchanting smile on His face. As He breathed, His splendid hair trembled and His deep navel became distorted by the moving folds of skin on His abdomen, which resembled a banyan leaf. The exalted brāhmaṇa watched with amazement as the infant took hold of one of His lotus feet with His graceful fingers, placed a toe within His mouth and began to suck.
SB 12.9.26 As Mārkaṇḍeya beheld the child, all his weariness vanished. Indeed, so great was his pleasure that the lotus of his heart, along with his lotus eyes, fully blossomed and the hairs on his body stood on end. Confused as to the identity of the wonderful infant, the sage approached Him.
SB 12.9.27 Just then the child inhaled, drawing Mārkaṇḍeya within His body like a mosquito. There the sage found the entire universe arrayed as it had been before its dissolution. Seeing this, Mārkaṇḍeya was most astonished and perplexed.
SB 12.9.28, SB 12.9.29, SB 12.9.28-29 The sage saw the entire universe: the sky, heavens and earth, the stars, mountains, oceans, great islands and continents, the expanses in every direction, the saintly and demoniac living beings, the forests, countries, rivers, cities and mines, the agricultural villages and cow pastures, and the occupational and spiritual activities of the various social divisions. He also saw the basic elements of creation along with all their by-products, as well as time itself, which regulates the progression of countless ages within the days of Brahmā. In addition, he saw everything else created for use in material life. All this he saw manifested before him as if it were real.
SB 12.9.30 He saw before him the Himālaya Mountains, the Puṣpabhadrā River, and his own hermitage, where he had had the audience of the sages Nara-Nārāyaṇa. Then, as Mārkaṇḍeya beheld the entire universe, the infant exhaled, expelling the sage from His body and casting him back into the ocean of dissolution.
SB 12.9.31, SB 12.9.32, SB 12.9.31-32 In that vast sea he again saw the banyan tree growing on the tiny island and the infant boy lying within the leaf. The child glanced at him from the corner of His eyes with a smile imbued with the nectar of love, and Mārkaṇḍeya took Him into his heart through his eyes. Greatly agitated, the sage ran to embrace the transcendental Personality of Godhead.
SB 12.9.33 At that moment the Supreme Personality of Godhead, who is the original master of all mysticism and who is hidden within everyone's

heart, became invisible to the sage, just as the achievements of an incompetent person can suddenly vanish.
SB 12.9.34 After the Lord disappeared, O <i>brāhmaṇa</i> , the banyan tree, the great water and the dissolution of the universe all vanished as well, and in an instant Mārkaṇḍeya found himself back in his own hermitage, just as before.
SB 12.10: Lord Śiva and Umā Glorify Mārkaṇḍeya Ṛṣi
SB 12.10.1 Sūta Gosvāmī said: The Supreme Lord Nārāyaṇa had arranged this opulent display of His bewildering potency. Mārkaṇḍeya Ṛṣi, having experienced it, took shelter of the Lord.
SB 12.10.2 Śrī Mārkaṇḍeya said: O Lord Hari, I take shelter of the soles of Your lotus feet, which bestow fearlessness upon all who surrender to them. Even the great demigods are bewildered by Your illusory energy, which appears to them in the guise of knowledge.
SB 12.10.3 Sūta Gosvāmī said: Lord Rudra, traveling in the sky on his bull and accompanied by his consort, Rudrāṇī, as well as his personal associates, observed Mārkaṇḍeya in trance.
SB 12.10.4 Goddess Umā, seeing the sage, addressed Lord Giriśa: My lord, just see this learned <i>brāhmaṇa</i> , his body, mind and senses motionless in trance.
SB 12.10.5 He is as calm as the waters of the ocean when the wind has ceased and the fish remain still. Therefore, my lord, since you bestow perfection on the performers of austerity, please award this sage the perfection that is obviously due him.
SB 12.10.6 Lord Śiva replied: Surely this saintly <i>brāhmaṇa</i> does not desire any benediction, not even liberation itself, for he has attained pure devotional service unto the inexhaustible Personality of Godhead.
SB 12.10.7 Still, my dear Bhavānī, let us talk with this saintly personality. After all, association with saintly devotees is man's highest achievement.
SB 12.10.8 Sūta Gosvāmī said: Having spoken thus, Lord Śaṅkara—the shelter of pure souls, master of all spiritual sciences and controller of all embodied living beings—approached the sage.
SB 12.10.9 Because Mārkaṇḍeya's material mind had stopped functioning, the sage failed to notice that Lord Śiva and his wife, the controllers of the universe, had personally come to see him. Mārkaṇḍeya was so absorbed in meditation that he was unaware of either himself or the external world.
SB 12.10.10 Understanding the situation very well, the powerful Lord Śiva employed his mystic power to enter within the sky of Mārkaṇḍeya's heart, just as the wind passes through an opening.
SB 12.10.11, SB 12.10.12, SB 12.10.13, SB 12.10.11-13 Śrī Mārkaṇḍeya saw Lord Śiva suddenly appear within his heart. Lord Śiva's golden hair resembled lightning, and he had three eyes, ten arms and a tall body that shone like the rising sun. He wore a tiger skin, and he carried a trident, a bow, arrows, a sword and a shield, along with prayer beads, a <i>damaru</i> drum, a skull and an ax. Astonished, the sage came out of his trance and thought, "Who is this, and where has he come from?"
SB 12.10.14 Opening his eyes, the sage saw Lord Rudra, the spiritual master of the three worlds, together with Umā and Rudra's followers. Mārkaṇḍeya then offered his respectful obeisances by bowing his head.
SB 12.10.15 Mārkaṇḍeya worshiped Lord Śiva, along with Umā and Śiva's associates, by offering them words of welcome, sitting places, water for washing their feet, scented drinking water, fragrant oils, flower garlands and <i>ārati</i> lamps.
SB 12.10.16 Mārkaṇḍeya said: O mighty lord, what can I possibly do for you, who are fully satisfied by your own ecstasy? Indeed, by your mercy you satisfy this entire world.
SB 12.10.17 Again and again I offer my obeisances unto you, O all-auspicious transcendental personality. As the lord of goodness you give pleasure, in contact with the mode of passion you appear most fearful, and you also associate with the mode of ignorance.
SB 12.10.18

Sūta Gosvāmī said: Lord Śiva, the foremost demigod and the shelter of the saintly devotees, was satisfied by Mārkaṇḍeya's praise. Pleased, he smiled and addressed the sage.
SB 12.10.19 Lord Śiva said: Please ask me for some benediction, since among all givers of benedictions, we three—Brahmā, Viṣṇu and I—are the best. Seeing us never goes in vain, because simply by seeing us a mortal achieves immortality.
SB 12.10.20, SB 12.10.21, SB 12.10.20-21 The inhabitants and ruling demigods of all planets, along with Lord Brahmā, the Supreme Lord Hari and I, glorify, worship and assist those <i>brāhmaṇas</i> who are saintly, always peaceful, free of material attachment, compassionate to all living beings, purely devoted to us, devoid of hatred and endowed with equal vision.
SB 12.10.22 These devotees do not differentiate between Lord Viṣṇu, Lord Brahmā and me, nor do they differentiate between themselves and other living beings. Therefore, because you are this kind of saintly devotee, we worship you.
SB 12.10.23 Mere bodies of water do not constitute holy places, nor are lifeless statues of the demigods actual worshipable deities. Because external vision fails to appreciate the higher essence of the holy rivers and the demigods, these purify only after a considerable time. But devotees like you purify immediately, just by being seen.
SB 12.10.24 By meditating upon the Supreme Soul, performing austerities, engaging in Vedic study and following regulative principles, the <i>brāhmaṇas</i> sustain within themselves the three <i>Vedas</i> , which are nondifferent from Lord Viṣṇu, Lord Brahmā and me. Therefore I offer my obeisances unto the <i>brāhmaṇas</i> .
SB 12.10.25 Even the worst sinners and social outcastes are purified just by hearing about or seeing personalities like you. Imagine, then, how purified they become by directly speaking with you.
SB 12.10.26 Sūta Gosvāmī said: Drinking with his ears Lord Śiva's nectarean words, full of the confidential essence of religion, Mārkaṇḍeya Ṛṣi could not be satiated.
SB 12.10.27 Mārkaṇḍeya, having been forced by Lord Viṣṇu's illusory energy to wander about for a long time in the water of dissolution, had become extremely exhausted. But Lord Śiva's words of nectar <u>vanquished his accumulated suffering</u> . Thus he addressed Lord Śiva.
SB 12.10.28 Śrī Mārkaṇḍeya said: It is indeed most difficult for embodied souls to understand the pastimes of the universal controllers, for such lords bow down to and offer praise to the very living beings they rule.
SB 12.10.29 Generally it is to induce embodied souls to accept religious principles that the authorized teachers of religion exhibit ideal behavior while encouraging and praising the proper behavior of others.
SB 12.10.30 This apparent humility is simply a show of mercy. Such behavior of the Supreme Lord and His personal associates, which the Lord effects by His own bewildering potency, does not spoil His power any more than a magician's powers are diminished by his exhibition of tricks.
SB 12.10.31, SB 12.10.32, SB 12.10.31-32 I offer my obeisances to that Supreme Personality of Godhead, who has created this entire universe simply by His desire and then entered into it as the Supersoul. By making the modes of nature act, He seems to be the direct creator of this world, just as a dreamer seems to be acting within his dream. He is the owner and ultimate controller of the three modes of nature, yet He remains alone and pure, without any equal. He is the supreme spiritual master of all, the original personal form of the Absolute Truth.
SB 12.10.33 O all-pervading lord, since I have received the benediction of seeing you, what other benediction can I ask for? Simply by seeing you, a person fulfills all his desires and can achieve anything imaginable.
SB 12.10.34 But I do request one benediction from you, who are full of all perfection and able to shower down the fulfillment of all desires. I ask to have unflinching devotion for the Supreme Personality of Godhead and for His dedicated devotees, especially you.
SB 12.10.35 Sūta Gosvāmī said: Thus worshiped and glorified by the eloquent statements of the sage Mārkaṇḍeya, Lord Sarva [Śiva], encouraged

by his consort, replied to him as follows.
SB 12.10.36 O great sage, because you are devoted to Lord Adhokṣaja, all your desires will be fulfilled. Until the very end of this creation cycle, you will enjoy pious fame and freedom from old age and death.
SB 12.10.37 O <i>brāhmaṇa</i> , may you have perfect knowledge of past, present and future, along with transcendental realization of the Supreme, enriched by renunciation. You have the brilliance of an ideal <i>brāhmaṇa</i> , and thus may you achieve the post of spiritual master of the <i>Purānas</i> .
SB 12.10.38 Sūta Gosvāmī said: Having thus granted Mārkaṇḍeya Ṛṣi benedictions, Lord Śiva went on his way, continuing to describe to goddess Devī the accomplishments of the sage and the direct exhibition of the Lord's illusory power that he had experienced.
SB 12.10.39 Mārkaṇḍeya Ṛṣi, the best of the descendants of Bhṛgu, is glorious because of his achievement of perfection in mystic <i>yoga</i> . Even today he travels about this world, fully absorbed in unalloyed devotion for the Supreme Personality of Godhead.
SB 12.10.40 I have thus narrated to you the activities of the highly intelligent sage Mārkaṇḍeya, especially how he experienced the amazing power of the Supreme Lord's illusory energy.
SB 12.10.41 Although this event was unique and unprecedented, some unintelligent persons compare it to the cycle of illusory material existence the Supreme Lord has created for the conditioned souls—an endless cycle that has been continuing since time immemorial.
SB 12.10.42 O best of the Bhṛgus, this account concerning Mārkaṇḍeya Ṛṣi conveys the transcendental potency of the Supreme Lord. Anyone who properly narrates or hears it will never again undergo material existence, which is based on the desire to perform fruitive activities.
SB 12.11: Summary Description of the Mahāpuruṣa
SB 12.11.1 Śrī Śaunaka said: O Sūta, you are the best of learned men and a great devotee of the Supreme Lord. Therefore we now inquire from you about the definitive conclusion of all tantra scriptures.
SB 12.11.2, SB 12.11.3, SB 12.11.2-3 All good fortune to you! Please explain to us, who are very eager to learn, the process of <i>kriyā-yoga</i> practiced through regulated worship of the transcendental Lord, the husband of the goddess of fortune. Please also explain how the Lord's devotees conceive of His limbs, associates, weapons and ornaments in terms of particular material representations. By expertly worshipping the Supreme Lord, a mortal can attain immortality.
SB 12.11.4 Sūta Gosvāmī said: Offering obeisances to my spiritual masters, I shall repeat to you the description of the opulences of Lord Viṣṇu given in the Vedas and tantras by great authorities, beginning from lotus-born Brahmā.
SB 12.11.5 The universal form [<i>virāt</i>] of the Personality of Godhead includes the nine basic elements of creation, starting with the unmanifest nature, and their subsequent transformations. Once this universal form is instilled with consciousness, the three planetary systems become visible within it.
SB 12.11.6, SB 12.11.7, SB 12.11.8, SB 12.11.6-8 This is the representation of the Supreme Lord as the universal person, in which the earth is His feet, the sky His navel, the sun His eyes, the wind His nostrils, the demigod of procreation His genitals, death His anus and the moon His mind. The heavenly planets are His head, the directions His ears, and the demigods protecting the various planets His many arms. The god of death is His eyebrows, shame His lower lip, greed His upper lip, delusion His smile, and moonshine His teeth, while the trees are the almighty Puruṣa's bodily hairs, and the clouds the hair on His head.
SB 12.11.9 Just as one can determine the dimensions of an ordinary person of this world by measuring his various limbs, one can determine the dimensions of the Mahāpuruṣa by measuring the arrangement of the planetary systems within His universal form.
SB 12.11.10 Upon His chest the almighty, unborn Personality of Godhead bears the Kaustubha gem, which represents the pure spirit soul, along with the Śrīvatsa mark, which is the direct manifestation of this gem's expansive effulgence.

SB 12.11.11, SB 12.11.12, SB 12.11.11-12 His flower garland is His material energy, comprising various combinations of the modes of nature. His yellow garment is the Vedic meters, and His sacred thread the syllable <i>om</i> composed of three sounds. In the form of His two shark-shaped earrings, the Lord carries the processes of Sāṅkhya and <i>yoga</i> , and His crown, bestowing fearlessness on the inhabitants of all the worlds, is the supreme position of Brahmāloka.
SB 12.11.13 Ananta, the Lord's sitting place, is the unmanifest phase of material nature, and the Lord's lotus throne is the mode of goodness, endowed with religion and knowledge.
SB 12.11.14, SB 12.11.15, SB 12.11.14-15 The club the Lord carries is the chief element, <i>prāṇa</i> , incorporating the potencies of sensory, mental and physical strength. His excellent conchshell is the element water, His Sudarṣana disc the element fire, and His sword, pure as the sky, the element ether. His shield embodies the mode of ignorance, His bow, named Śārṅga, time, and His arrow-filled quiver the working sensory organs.
SB 12.11.16 His arrows are said to be the senses, and His chariot is the active, forceful mind. His external appearance is the subtle objects of perception, and the gestures of His hands are the essence of all purposeful activity.
SB 12.11.17 The sun globe is the place where the Supreme Lord is worshiped, spiritual initiation is the means of purification for the spirit soul, and rendering devotional service to the Personality of Godhead is the process for eradicating all one's sinful reactions.
SB 12.11.18 Playfully carrying a lotus, which represents the various opulences designated by the word <i>bhaga</i> , the Supreme Lord accepts service from a pair of <i>cāmara</i> fans, which are religion and fame.
SB 12.11.19 O <i>brāhmaṇas</i> , the Lord's umbrella is His spiritual abode, Vaikuṅṭha, where there is no fear, and Garuḍa, who carries the Lord of sacrifice, is the threefold <i>Veda</i> .
SB 12.11.20 The goddess of fortune, Śrī, who never leaves the Lord's side, appears with Him in this world as the representation of His internal potency. Viśvaksena, the chief among His personal associates, is known to be the personification of the <i>Pañcarātra</i> and other <i>tantras</i> . And the Lord's eight doorkeepers, headed by Nanda, are His mystic perfections, beginning with <i>animā</i> .
SB 12.11.21 Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha are the names of the direct personal expansions of the Supreme Godhead, O <i>brāhmaṇa</i> Śaunaka.
SB 12.11.22 One can conceive of the Supreme Personality of Godhead in terms of awakened consciousness, sleep and deep sleep—which function respectively through external objects, the mind and material intelligence—and also in terms of the fourth, transcendental level of consciousness, which is characterized by pure knowledge.
SB 12.11.23 The Supreme Personality of Godhead, Lord Hari, thus appears in four personal expansions, each exhibiting major limbs, minor limbs, weapons and ornaments. Through these distinct features, the Lord maintains the four phases of existence.
SB 12.11.24 O best of <i>brāhmaṇas</i> , He alone is the self-luminous, original source of the <i>Vedas</i> , perfect and complete in His own glory. By His material energy He creates, destroys and maintains this entire universe. Because He is the performer of various material functions, He is sometimes described as materially divided, yet He always remains transcendently situated in pure knowledge. Those who are dedicated to Him in devotion can realize Him to be their true Soul.
SB 12.11.25 O Kṛṣṇa, O friend of Arjuna, O chief among the descendants of Vṛṣṇi, You are the destroyer of those political parties that are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental abode, and Your most sacred glories, which are sung by Vṛndāvana's cowherd men and women and their servants, bestow all auspiciousness just by being heard. O Lord, please protect Your devotees.
SB 12.11.26 Anyone who rises early in the morning and, with a purified mind fixed upon the Mahāpuruṣa, quietly chants this description of His characteristics will realize Him as the Supreme Absolute Truth residing within the heart.

SB 12.11.27, SB 12.11.28, SB 12.11.27-28 Śrī Śaunaka said: Please describe to us, who have great faith in your words, the different sets of seven personal features and associates the sun-god exhibits during each month, along with their names and activities. The associates of the sun-god, who serve their lord, are personal expansions of the Supreme Personality of Godhead Hari in His feature as the presiding deity of the sun.
SB 12.11.29 Sūta Gosvāmī said: The sun travels among all the planets and thus regulates their movements. It has been created by Lord Viṣṇu, the Supreme Soul of all embodied beings, through His beginningless material energy.
SB 12.11.30 The sun-god, being nondifferent from Lord Hari, is the one soul of all the worlds and their original creator. He is the source of all the ritualistic activities prescribed in the <i>Vedas</i> and has been given many names by the Vedic sages.
SB 12.11.31 Being the source of the material energy, the Personality of Godhead Lord Hari in His expansion as the sun-god is described in nine aspects, O Śaunaka: the time, the place, the endeavor, the performer, the instrument, the specific ritual, the scripture, the paraphernalia of worship and the result to be achieved.
SB 12.11.32 The Supreme Personality of Godhead, manifesting His potency of time as the sun-god, travels about in each of the twelve months, beginning with Madhu, to regulate planetary motion within the universe. Traveling with the sun-god in each of the twelve months is a different set of six associates.
SB 12.11.33 My dear sage, Dhātā as the sun-god, Kṛtasthālī as the Apsarā, Heti as the Rākṣasa, Vāsuki as the Nāga, Rathakṛt as the Yakṣa, Pulastya as the sage and Tumburu as the Gandharva rule the month of Madhu.
SB 12.11.34 Aryamā as the sun-god, Pulaha as the sage, Athaujā as the Yakṣa, Praheti as the Rākṣasa, Puñjikasthālī as the Apsarā, Nārada as the Gandharva and Kacchanīra as the Nāga rule the month of Mādhava.
SB 12.11.35 Mitra as the sun-god, Atri as the sage, Pauruṣeya as the Rākṣasa, Takṣaka as the Nāga, Menakā as the Apsarā, Hāhā as the Gandharva and Rathasvana as the Yakṣa rule the month of Śukra.
SB 12.11.36 Vasiṣṭha as the sage, Varuṇa as the sun-god, Rambhā as the Apsarā, Sahajanya as the Rākṣasa, Hūhū as the Gandharva, Śukra as the Nāga and Citrasvana as the Yakṣa rule the month of Śuci.
SB 12.11.37 Indra as the sun-god, Viśvāvasu as the Gandharva, Śrotā as the Yakṣa, Elāpatra as the Nāga, Aṅgirā as the sage, Pramlocā as the Apsarā and Varya as the Rākṣasa rule the month of Nabhas.
SB 12.11.38 Vivasvān as the sun-god, Ugrasena as the Gandharva, Vyāghra as the Rākṣasa, Āsāraṇa as the Yakṣa, Bhṛgu as the sage, Anumlocā as the Apsarā and Śaṅkhapāla as the Nāga rule the month of Nabhasya.
SB 12.11.39 Pūṣā as the sun-god, Dhanañjaya as the Nāga, Vāta as the Rākṣasa, Suṣeṇa as the Gandharva, Suruci as the Yakṣa, Ghṛtācī as the Apsarā and Gautama as the sage rule the month of Tapas.
SB 12.11.40 Rtu as the Yakṣa, Varcā as the Rākṣasa, Bharadvāja as the sage, Parjanya as the sun-god, Senajit as the Apsarā, Viśva as the Gandharva and Airāvata as the Nāga rule the month known as Tapasya.
SB 12.11.41 Amśu as the sun-god, Kaśyapa as the sage, Tārksya as the Yakṣa, Rtasena as the Gandharva, Urvaśī as the Apsarā, Vidyucchatru as the Rākṣasa and Mahāśaṅkha as the Nāga rule the month of Sahas.
SB 12.11.42 Bhaga as the sun-god, Sphūrja as the Rākṣasa, Ariṣṭanemi as the Gandharva, Ūrṇa as the Yakṣa, Āyur as the sage, Karkoṭaka as the Nāga and Pūrvacitti as the Apsarā rule the month of Pusya.
SB 12.11.43 Tvaṣṭā as the sun-god; Jamadagni, the son of Ṛcika, as the sage; Kambalāśva as the Nāga; Tilottamā as the Apsarā; Brahmāpeta as the Rākṣasa; Śatajit as the Yakṣa; and Dhṛtarāṣṭra as the Gandharva maintain the month of Iṣa.
SB 12.11.44 Viṣṇu as the sun-god, Aśvatara as the Nāga, Rambhā as the Apsarā, Sūryavarcā as the Gandharva, Satyajit as the Yakṣa, Viśvāmītra as the sage and Makhāpeta as the Rākṣasa rule the month of Ūrja.
SB 12.11.45

All these personalities are the opulent expansions of the Supreme Personality of Godhead, Viṣṇu, in the form of the sun-god. These deities take away all the sinful reactions of those who remember them each day at dawn and sunset.
SB 12.11.46 Thus, throughout the twelve months, the lord of the sun travels in all directions with his six types of associates, disseminating among the inhabitants of this universe purity of consciousness for both this life and the next.
SB 12.11.47, SB 12.11.48, SB 12.11.47-48 While the sages glorify the sun-god with the hymns of the <i>Sāma</i> , <i>Rg</i> and <i>Yajur Vedas</i> , which reveal his identity, the Gandharvas also sing his praises and the Apsarās dance before his chariot. The Nāgas arrange the chariot ropes and the Yakṣas harness the horses to the chariot, while the powerful Rākṣasas push from behind.
SB 12.11.49 Facing the chariot, the sixty thousand <i>brāhmaṇa</i> sages known as Vālakhilyas travel in front and offer prayers to the almighty sun-god with Vedic <i>mantras</i> .
SB 12.11.50 For the protection of all the worlds, the Supreme Personality of Godhead Hari, who is unborn and without beginning or end, thus expands Himself during each day of Brahmā into these specific categories of His personal representations.
SB 12.12: The Topics of Śrīmad-Bhāgavatam Summarized
SB 12.12.1 Sūta Gosvāmī said: Offering my obeisances to the supreme religious principle, devotional service; to Lord Kṛṣṇa, the supreme creator; and to all the brāhmaṇas, I shall now describe the eternal principles of religion.
SB 12.12.2 O great sages, I have narrated to you the wonderful pastimes of Lord Viṣṇu, as you inquired about them from me. Hearing such narrations is the suitable engagement for a person who is actually a human being.
SB 12.12.3 This literature fully glorifies the Supreme Personality of Godhead Hari, who removes all His devotees' sinful reactions. The Lord is glorified as Nārāyaṇa, Hṛṣikeśa and the Lord of the Sātvatas.
SB 12.12.4 This literature describes the mystery of the Supreme Absolute Truth, the source of the creation and annihilation of this universe. Also presented are divine knowledge of Him together with the process of its cultivation, and the transcendental realization one achieves.
SB 12.12.5 The following topics are also narrated: the process of devotional service together with its subsidiary feature of renunciation, and the histories of Mahārāja Parīkṣit and the sage Nārada.
SB 12.12.6 Also described are saintly King Parīkṣit's sitting down to fast until death in response to the curse of a <i>brāhmaṇa</i> 's son, and the conversations between Parīkṣit and Sukadeva Gosvāmī, who is the best of all <i>brāhmaṇas</i> .
SB 12.12.7 The <i>Bhāgavatam</i> explains how one can attain liberation at the time of death by practicing fixed meditation in <i>yoga</i> . It also contains a discussion between Nārada and Brahmā, an enumeration of the incarnations of the Supreme Personality of Godhead, and a description of how the universe was created in progressive sequence, beginning from the unmanifest stage of material nature.
SB 12.12.8 This scripture also relates the discussions Vidura had with Uddhava and with Maitreya, inquiries about the subject matter of this <i>Purāna</i> , and the winding up of creation within the body of the Supreme Lord at the time of annihilation.
SB 12.12.9 The creation effected by the agitation of the modes of material nature, the seven stages of evolution by elemental transformation, and the construction of the universal egg, from which arises the universal form of the Supreme Lord—all these are thoroughly described.
SB 12.12.10 Other topics include the subtle and gross movements of time, the generation of the lotus from the navel of Garbhodakaśāyī Viṣṇu, and the killing of the demon Hiranyākṣa when the earth was delivered from the Garbhodaka Ocean.
SB 12.12.11 The <i>Bhāgavatam</i> also describes the creation of demigods, animals

and demonic species of life; the birth of Lord Rudra; and the appearance of Svāyambhuva Manu from the half-man, half-woman Īsvara.	calves and cowherd boyfriends in a cave.
SB 12.12.12 Also related are the appearance of the first woman, Śatarūpā, who was the excellent consort of Manu, and the offspring of the pious wives of Prajāpati Kardama.	SB 12.12.30 The <i>Śrīmad-Bhāgavatam</i> tells how Lord Kṛṣṇa and Lord Balarāma killed the demon Dhenukāsura and his companions, how Lord Balarāma destroyed Pralambāsura, and also how Kṛṣṇa saved the cowherd boys from a raging forest fire that had encircled them.
SB 12.12.13 The <i>Bhāgavatam</i> describes the incarnation of the Supreme Personality of Godhead as the exalted sage Kapila and records the conversation between that greatly learned soul and His mother, Devahūti.	SB 12.12.31, SB 12.12.32, SB 12.12.33, SB 12.12.31-33 The chastisement of the serpent Kāliya; the rescue of Nanda Mahārāja from a great snake; the severe vows performed by the young <i>gopīs</i> , who thus satisfied Lord Kṛṣṇa; the mercy He showed the wives of the Vedic <i>brāhmaṇas</i> , who felt remorse; the lifting of Govardhana Hill followed by the worship and bathing ceremony performed by Indra and the Surabhi cow; Lord Kṛṣṇa's nocturnal pastimes with the cowherd girls; and the killing of the foolish demons Śaṅkhacūḍa, Ariṣṭa and Keśi—all these pastimes are <i>elaborately recounted</i> .
SB 12.12.14, SB 12.12.15, SB 12.12.14-15 Also described are the progeny of the nine great <i>brāhmaṇas</i> , the destruction of Dakṣa's sacrifice, and the history of Dhruva Mahārāja, followed by the histories of King Pṛthu and King Prācinabarhi, the discussion between Prācinabarhi and Nārada, and the life of Mahārāja Priyavrata. Then, O <i>brāhmaṇas</i> , the <i>Bhāgavatam</i> tells of the character and activities of King Nābhi, Lord Rṣabha and King Bharata.	SB 12.12.34 The <i>Bhāgavatam</i> describes the arrival of Akrūra, the subsequent departure of Kṛṣṇa and Balarāma, the lamentation of the <i>gopīs</i> and the touring of Mathurā.
SB 12.12.16 The <i>Bhāgavatam</i> gives an elaborate description of the earth's continents, regions, oceans, mountains and rivers. Also described are the arrangement of the celestial sphere and the conditions found in the subterranean regions and in hell.	SB 12.12.35 Also narrated are how Kṛṣṇa and Balarāma killed the elephant Kuvalayāpīḍa, the wrestlers Muṣṭika and Cānūra, and Kaṁsa and other demons, as well as how Kṛṣṇa brought back the dead son of His spiritual master, Sāndīpani Muni.
SB 12.12.17 The rebirth of Prajāpati Dakṣa as the son of the Pracetās, and the progeny of Dakṣa's daughters, who initiated the races of demigods, demons, human beings, animals, serpents, birds and so on—all this is described.	SB 12.12.36 Then, O <i>brāhmaṇas</i> , this scripture recounts how Lord Hari, while residing in Mathurā in the company of Uddhava and Balarāma, performed pastimes for the satisfaction of the Yadu dynasty.
SB 12.12.18 O <i>brāhmaṇas</i> , also recounted are the births and deaths of Vṛtrāsura and of Diti's sons Hiranyākṣa and Hiranyakaśipu, as well as the history of the greatest of Diti's descendants, the exalted soul Prahlāda.	SB 12.12.37 Also described are the annihilation of each of the many armies brought by Jarāsandha, the killing of the barbarian king Kālayavana and the establishment of Dvārakā City.
SB 12.12.19 The reign of each Manu, the liberation of Gajendra, and the special incarnations of Lord Viṣṇu in each <i>manv-antara</i> , such as Lord Hayaśiṛṣā, are described as well.	SB 12.12.38 This work also describes how Lord Kṛṣṇa brought from heaven the <i>pārijāta</i> tree and the Sudharmā assembly hall, and how He kidnapped Rukmiṇī by defeating all His rivals in battle.
SB 12.12.20 The <i>Bhāgavatam</i> also tells of the appearances of the Lord of the universe as Kūrma, Matsya, Narasiṁha and Vāmana, and of the demigods' churning of the milk ocean to obtain nectar.	SB 12.12.39 Also narrated are how Lord Kṛṣṇa, in the battle with Bāṇāsura, defeated Lord Śiva by making him yawn, how the Lord cut off Bāṇāsura's arms, and how He killed the master of Prāgjyotiṣapura and then rescued the young princesses held captive in that city.
SB 12.12.21 An account of the great battle fought between the demigods and the demons, a systematic description of the dynasties of various kings, and narrations concerning Ikṣvāku's birth, his dynasty and the dynasty of the pious Sudyumna—all are presented within this literature.	SB 12.12.40, SB 12.12.41, SB 12.12.40-41 There are descriptions of the powers and the deaths of the King of Cedi, Pauṇḍraka, Śālva, the foolish Dantavakra, Śambara, Dvidida, Pitha, Mura, Pañcajana and other demons, along with a description of how Vārāṇasī was burned to the ground. The <i>Bhāgavatam</i> also recounts how Lord Kṛṣṇa relieved the earth's burden by engaging the Pāṇḍavas in the Battle of Kurukṣetra.
SB 12.12.22 Also related are the histories of Ilā and Tārā, and the description of the descendants of the sun-god, including such kings as Śaśāda and Nrga.	SB 12.12.42, SB 12.12.43, SB 12.12.42-43 How the Lord withdrew His own dynasty on the pretext of the <i>brāhmaṇas'</i> curse; Vasudeva's conversation with Nārada; the extraordinary conversation between Uddhava and Kṛṣṇa, which reveals the science of the self in complete detail and elucidates the religious principles of human society; and then how Lord Kṛṣṇa gave up this mortal world by His own mystic power—the <i>Bhāgavatam</i> narrates all these events.
SB 12.12.23 The histories of Sukanyā, Śaryāti, the intelligent Kakutstha, Khatvāṅga, Māndhātā, Saubhari and Sagara are narrated.	SB 12.12.44 This work also describes people's characteristics and behavior in the different ages, the chaos men experience in the age of Kali, the four kinds of annihilation and the three kinds of creation.
SB 12.12.24 The <i>Bhāgavatam</i> narrates the sanctifying pastimes of Lord Rāmacandra, the King of Kosala, and also explains how King Nimi abandoned his material body. The appearance of the descendants of King Janaka is also mentioned.	SB 12.12.45 There are also an account of the passing away of the wise and saintly King Viṣṇurāta [Parīkṣit], an explanation of how Śrīla Vyāsadeva disseminated the branches of the <i>Vedas</i> , a pious narration concerning Mārkaṇḍeya Rṣi, and a description of the detailed arrangement of the Lord's universal form and His form as the sun, the soul of the universe.
SB 12.12.25, SB 12.12.26, SB 12.12.25-26 The <i>Śrīmad-Bhāgavatam</i> describes how Lord Paraśurāma, the greatest descendant of Bhṛgu, annihilated all the <i>ksatriyas</i> on the face of the earth. It further recounts the lives of glorious kings who appeared in the dynasty of the moon-god-kings such as Aila, Yayāti, Nahuṣa, Duṣmanta's son Bharata, Śāntanu and Śāntanu's son Bhīṣma. Also described is the great dynasty founded by King Yadu, the eldest son of Yayāti.	SB 12.12.46 Thus, O best of the <i>brāhmaṇas</i> , I have explained herein what you have inquired from me. This literature has glorified in full detail the activities of the Lord's pastime incarnations.
SB 12.12.27 How Śrī Kṛṣṇa, the Supreme Personality of Godhead and Lord of the universe, descended into this Yadu dynasty, how He took birth in the home of Vasudeva, and how He then grew up in Gokula—all this is described in detail.	SB 12.12.47 If when falling, slipping, feeling pain or sneezing one involuntarily cries out in a loud voice, "Obeisances to Lord Hari!" one will be automatically freed from all his sinful reactions.
SB 12.12.28, SB 12.12.29, SB 12.12.28-29 Also glorified are the innumerable pastimes of Śrī Kṛṣṇa, the enemy of the demons, including His childhood pastimes of sucking out Pūtanā's life air along with her breast-milk, breaking the cart, trampling down Tṛṇāvarta, killing Bakāsura, Vatsāsura and Aghāsura, and the pastimes He enacted when Lord Brahmā hid His	SB 12.12.48 When people properly glorify the Supreme Personality of Godhead or simply hear about His power, the Lord personally enters their hearts and cleanses away every trace of misfortune, just as the sun

removes the darkness or as a powerful wind drives away the clouds.

SB 12.12.49
Words that do not describe the transcendental Personality of Godhead but instead deal with temporary matters are simply false and useless. Only those words that manifest the transcendental qualities of the Supreme Lord are actually truthful, auspicious and pious.

SB 12.12.50
Those words describing the glories of the all-famous Personality of Godhead are attractive, relishable and ever fresh. Indeed, such words are a perpetual festival for the mind, and they dry up the ocean of misery.

SB 12.12.51
Those words that do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered to be like unto a place of pilgrimage for crows, and are never resorted to by those situated in transcendental knowledge. The pure and saintly devotees take interest only in topics glorifying the infallible Supreme Lord.

SB 12.12.52
On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes and so on of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest.

SB 12.12.53
Knowledge of self-realization, even though free from all material affinity, does not look well if devoid of a conception of the Infallible [God]. What, then, is the use of even the most properly performed fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilized for the devotional service of the Lord?

SB 12.12.54
The great endeavor one undergoes in executing the ordinary social and religious duties of the *varṇāśrama* system, in performing austerities, and in hearing from the *Vedas* culminates only in the achievement of mundane fame and opulence. But by respecting and attentively hearing the recitation of the transcendental qualities of the Supreme Lord, the husband of the goddess of fortune, one can remember His lotus feet.

SB 12.12.55
Remembrance of Lord Kṛṣṇa's lotus feet destroys everything inauspicious and awards the greatest good fortune. It purifies the heart and bestows devotion for the Supreme Soul, along with knowledge enriched with realization and renunciation.

SB 12.12.56
O most eminent of *brāhmaṇas*, you are all indeed extremely fortunate, since you have already placed within your hearts Lord Śrī Nārāyaṇa—the Personality of Godhead, the supreme controller and the ultimate Soul of all existence—beyond whom there is no other god. You have undeviating love for Him, and thus I request you to worship Him.

SB 12.12.57
I also have now been fully reminded of the science of God, which I previously heard from the mouth of the great sage Śukadeva Gosvāmī. I was present in the assembly of great sages who heard him speak to King Parīkṣit as the monarch sat fasting until death.

SB 12.12.58
O *brāhmaṇas*, I have thus described to you the glories of the Supreme Lord Vāsudeva, whose extraordinary activities are most worthy of glorification. This narration destroys all that is inauspicious.

SB 12.12.59
One who with undeviating attention constantly recites this literature at every moment of every hour, as well as one who faithfully hears even one verse or half a verse or a single line or even half a line, certainly purifies his very self.

SB 12.12.60
One who hears this *Bhāgavatam* on the Ekādaśī or Dvādaśī day is assured of long life, and one who recites it with careful attention while fasting is purified of all sinful reactions.

SB 12.12.61
One who controls his mind, fasts at the holy places Puṣkara, Mathurā or Dvārakā, and studies this scripture will be freed from all fear.

SB 12.12.62
Upon the person who glorifies this *Purāna* by chanting or hearing it,

the demigods, sages, Siddhas, Pitās, Manus and kings of the earth bestow all desirable things.

SB 12.12.63
By studying this *Bhāgavatam*, a *brāhmaṇa* can enjoy the same rivers of honey, ghee and milk he enjoys by studying the hymns of the *Rg, Yajur* and *Sāma Vedas*.

SB 12.12.64
A *brāhmaṇa* who diligently reads this essential compilation of all the *Purānas* will go to the supreme destination, which the Supreme Lord Himself has herein described.

SB 12.12.65
A *brāhmaṇa* who studies the *Śrīmad-Bhāgavatam* achieves firm intelligence in devotional service, a king who studies it gains sovereignty over the earth, a *vaiśya* acquires great treasure and a *śūdra* is freed from sinful reactions.

SB 12.12.66
Lord Hari, the supreme controller of all beings, annihilates the accumulated sins of the Kali age, yet other literatures do not constantly glorify Him. But that Supreme Personality of Godhead, appearing in His innumerable personal expansions, is abundantly and constantly described throughout the various narrations of this *Śrīmad-Bhāgavatam*.

SB 12.12.67
I bow down to that unborn and infinite Supreme Soul, whose personal energies effect the creation, maintenance and destruction of the material universe. Even Brahmā, Indra, Śaṅkara and the other lords of the heavenly planets cannot fathom the glories of that infallible Personality of Godhead.

SB 12.12.68
I offer my obeisances to the Supreme Personality of Godhead, who is the eternal Lord and the leader of all other deities, who by evolving His nine material energies has arranged within Himself the abode of all moving and nonmoving creatures, and who is always situated in pure, transcendental consciousness.

SB 12.12.69
Let me offer my respectful obeisances unto my spiritual master, the son of Vyāsadeva, Śukadeva Gosvāmī. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realization and was living in a secluded place, giving up all other types of consciousness, he became attracted by the pleasing, most melodious pastimes of Lord Śrī Kṛṣṇa. He therefore mercifully spoke this supreme *Purāna, Śrīmad-Bhāgavatam*, which is the bright light of the Absolute Truth and which describes the activities of the Lord.

SB 12.13: The Glories of Śrīmad-Bhāgavatam

SB 12.13.1
Sūta Gosvāmī said: Unto that personality whom Brahmā, Varuṇa, Indra, Rudra and the Maruts praise by chanting transcendental hymns and reciting the *Vedas* with all their corollaries, pada-kramas and Upaniṣads, to whom the chanters of the *Sāma Veda* always sing, whom the perfected yogis see within their minds after fixing themselves in trance and absorbing themselves within Him, and whose limit can never be found by any demigod or demon—unto that Supreme Personality of Godhead I offer my humble obeisances.

SB 12.13.2
When the Supreme Personality of Godhead appeared as Lord Kūrma, a tortoise, His back was scratched by the sharp-edged stones lying on massive, whirling Mount Mandara, and this scratching made the Lord sleepy. May you all be protected by the winds caused by the Lord's breathing in this sleepy condition. Ever since that time, even up to the present day, the ocean tides have imitated the Lord's inhalation and exhalation by piously coming in and going out.

SB 12.13.3
Now please hear a summation of the verse length of each of the *Purānas*. Then hear of the prime subject and purpose of this *Bhāgavata Purāna*, the proper method of giving it as a gift, the glories of such gift-giving, and finally the glories of hearing and chanting this literature.

SB 12.13.4, SB 12.13.5, SB 12.13.6, SB 12.13.7, SB 12.13.8, SB 12.13.9, SB 12.13.4-9
The *Brahmā Purāna* consists of ten thousand verses, the *Padma Purāna* of fifty-five thousand, *Śrī Viṣṇu Purāna* of twenty-three thousand, the *Śiva Purāna* of twenty-four thousand and *Śrīmad-Bhāgavatam* of eighteen thousand. The *Nārada Purāna* has twenty-five thousand verses, the *Mārkaṇḍeya Purāna* nine thousand, the *Agni Purāna* fifteen thousand four hundred, the *Bhaviṣya Purāna* fourteen thousand five hundred, the *Brahma-vaivarta Purāna* eighteen thousand and the *Līnga Purāna* eleven thousand. The *Varāha Purāna* contains twenty-four thousand verses, the *Skanda Purāna* eighty-one thousand one hundred, the *Vāmana Purāna* ten

<p>thousand, the <i>Kūrma Purāna</i> seventeen thousand, the <i>Matsya Purāna</i> fourteen thousand, the <i>Garuḍa Purāna</i> nineteen thousand and the <i>Brahmānda Purāna</i> twelve thousand. Thus the total number of verses in all the <i>Purānas</i> is four hundred thousand. Eighteen thousand of these, once again, belong to the beautiful <i>Bhāgavatam</i>.</p>
<p>SB 12.13.10 It was to Lord Brahmā that the Supreme Personality of Godhead first revealed the <i>Śrīmad-Bhāgavatam</i> in full. At the time, Brahmā, frightened by material existence, was sitting on the lotus flower that had grown from the Lord's navel.</p>
<p>SB 12.13.11, SB 12.13.12, SB 12.13.11-12 From beginning to end, the <i>Śrīmad-Bhāgavatam</i> is full of narrations that encourage renunciation of material life, as well as nectarean accounts of Lord Hari's transcendental pastimes, which give ecstasy to the saintly devotees and demigods. This <i>Bhāgavatam</i> is the essence of all <i>Vedānta</i> philosophy because its subject matter is the Absolute Truth, which, while nondifferent from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth.</p>
<p>SB 12.13.13 If on the full moon day of the month of Bhādra one places <i>Śrīmad-Bhāgavatam</i> on a golden throne and gives it as a gift, he will attain the supreme transcendental destination.</p>
<p>SB 12.13.14 All other Puranic scriptures shine forth in the assembly of saintly devotees only as long as that great ocean of nectar, <i>Śrīmad-Bhāgavatam</i>, is not heard.</p>
<p>SB 12.13.15 <i>Śrīmad-Bhāgavatam</i> is declared to be the essence of all <i>Vedānta</i> philosophy. One who has felt satisfaction from its nectarean mellow will never be attracted to any other literature.</p>
<p>SB 12.13.16 Just as the Gaṅgā is the greatest of all rivers, Lord Acyuta the supreme among deities and Lord Śambhu [Śiva] the greatest of Vaiṣṇavas, so <i>Śrīmad-Bhāgavatam</i> is the greatest of all <i>Purānas</i>.</p>
<p>SB 12.13.17 O <i>brāhmaṇas</i>, in the same way that the city of Kāśī is unexcelled among holy places, <i>Śrīmad-Bhāgavatam</i> is supreme among all the <i>Purānas</i>.</p>
<p>SB 12.13.18 <i>Śrīmad-Bhāgavatam</i> is the spotless <i>Purāna</i>. It is most dear to the Vaiṣṇavas because it describes the pure and supreme knowledge of the <i>paramahāṁsas</i>. This <i>Bhāgavatam</i> reveals the means for becoming free from all material work, together with the processes of transcendental knowledge, renunciation and devotion. Anyone who seriously tries to understand <i>Śrīmad-Bhāgavatam</i>, who properly hears and chants it with devotion, becomes completely liberated.</p>
<p>SB 12.13.19 I meditate upon that pure and spotless Supreme Absolute Truth, who is free from suffering and death and who in the beginning personally revealed this incomparable torchlight of knowledge to Brahmā. Brahmā then spoke it to the sage Nārada, who narrated it to Kṛṣṇa-dvaipāyana Vyāsa. Śrīla Vyāsa revealed this <i>Bhāgavatam</i> to the greatest of sages, Śukadeva Gosvāmī, and Śukadeva mercifully spoke it to Mahārāja Parīkṣit.</p>
<p>SB 12.13.20 We offer our obeisances to the Supreme Personality of Godhead, Lord Vāsudeva, the all-pervading witness, who mercifully explained this science to Brahmā when he anxiously desired salvation.</p>
<p>SB 12.13.21 I offer my humble obeisances to Śrī Śukadeva Gosvāmī, the best of mystic sages and a personal manifestation of the Absolute Truth. He saved Mahārāja Parīkṣit, who was bitten by the snake of material existence.</p>
<p>SB 12.13.22 O Lord of lords, O master, please grant us pure devotional service at Your lotus feet, life after life.</p>
<p>SB 12.13.23 I offer my respectful obeisances unto the Supreme Lord, Hari, the congregational chanting of whose holy names destroys all sinful reactions, and the offering of obeisances unto whom relieves all material suffering.</p>

