

**Bhakti Sangha**  
**Bhagavatam Class**

**5.18.20**

# Verse, Translation and Purport

॥ 5.18.20 ॥

sa vai patih syād akutobhayaḥ svayaṁ  
samantataḥ pāti bhayāturaṁ janam  
sa eka evetarathā mitho bhayaṁ  
naivātmalābhād adhi manyate param

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.

Here the meaning of husband or guardian is clearly explained, people want to become a husband, a guardian, a governor or a political leader without knowing the actual meaning of such a superior position.

There are many people all over the world—indeed, throughout the universe—who claim for some time that they are husbands, political leaders or guardians, but in due course of time the Supreme Lord desires their removal from their posts, and their careers are immediately finished.

Therefore those who are actually learned and advanced in spiritual life do not accept any leader, husband or maintainer other than the Supreme Personality of Godhead.

Lord Kṛṣṇa personally states in Bhagavad-gītā (18.66), aham tvām sarva-pāpēbhyo mokṣayiṣyāmi: "I shall deliver you from all sinful reactions."

Kṛṣṇa is not afraid of anyone.

On the contrary, everyone is afraid of Kṛṣṇa.

Therefore He can actually give protection to a subordinate living entity.

Since so-called leaders or dictators are completely under the control of material nature, they can never give complete protection to others, although they claim this ability due to false prestige.

Na te viduh svārtha-gatiṁ hi viṣnum: [SB 7.5.31] people do not know that real advancement in life consists of accepting the Supreme Personality of Godhead as one's master.

Instead of deceiving themselves and others by pretending to be all-powerful, all political leaders, husbands and guardians should spread the Kṛṣṇa consciousness movement so that everyone can learn how to surrender to Kṛṣṇa, the supreme husband.

|| 5.18.19 ||

striyo vratais tvā hṛṣīkeśvaram svato  
hy ārādhya loke patim āśāsate 'nyam  
tāsām na te vai paripānty apatyam  
priyam dhanāyūmṣi yato 'sva-tantrāḥ

Worshipping you (**tvā ārādhya**), Hṛṣīkeśa, the natural controller of the senses (**svatah hṛṣīka īśvaram**), by performing vows (**vrataih**), women in this world (**loke striyah**) ask for a husband other than you (**anyam patim āśāsate**). The husbands cannot protect (**te vai na paripānty**) their children (**tāsām apatyam**), wealth or duration of life (**priyam dhana āyūmṣi**) because they are dependent (**yato asva-tantrāḥ**).

Lakṣmī has pure bhakti. Other women, with mixed bhakti, lament.

They worship you, the Lord, who is also their husband, but ask for a different husband.



|| 5.18.20 ||

sa vai patiḥ syād akutobhayaḥ svayaṁ  
samantataḥ pāti bhayāturaṁ janam  
sa eka evetarathā mitho bhayaṁ  
naivātmalābhād adhi manyate param

Since the Lord by nature has no fear (**akutobhayaḥ svayaṁ**), he protects all persons (**samantataḥ bhayāturaṁ janam pāti**). He alone should be the husband (**sa eka eva vai patiḥ syād**). Otherwise there is mutual fear (**itarathā mitho bhayaṁ**). The wise do not accept anything better (**na eva adhi manyate param**) than attaining you (**ātma lābhād**).

These women do not know the meaning of the word husband (pati).

How can a person who cannot protect himself protect (pāti) another person (wife)?

First of all, he should have no fear of anything.

You alone are that person.

They take another meaning of husband (itarathā).

Or itarathā can have a locative sense, meaning “in another case.”

In another case, all the leaders, protectors of citizens have fear of each other.

Thus the citizens have fear.

That actually is not protection.

Those learned in scriptures consider that there is no greater object that attaining Paramātmā, you (ātma-lābhāt).

All other attainments are not as great as attaining you.

You actually are worthy of the word husband or protector.

# Section-I

Choosing a Worthy  
Husband!!!

## Section-II – Appearance of Lakshmi and her Svayamvara (8-29)

|| 8.8.8 ||

tataś cāvirabhūt sākṣāc  
chrī ramā bhagavat-parā  
rañjayantī diśaḥ kāntyā  
vidyut saudāmanī yathā

Embodiment of wealth  
Wife of Lord Nārāyaṇā

Then there appeared Ramā (tataś cāvirabhūt ramā), the embodiment of wealth (sākṣāt śrī), who became more attractive than previously (bhagavat-parā), just as lightning arising from the crystal mountain becomes more attractive than previous lightning (vidyut saudāmanī yathā). She charmed the directions with her luster (rañjayantī diśaḥ kāntyā).

Rama is the embodiment of wealth (sākṣāt śrī).

Ramā means “one who gives pleasure to the Lord.”

She appeared as the beloved wife of the Lord.

She was superior in form than previously forms (bhagavat-parā),  
because this form was a direct expression of all good fortune.

## Section-II – Appearance of Lakshmi and her Svayamvara (8-29)

|| 8.8.9 ||

*tasyām cakruḥ spṛhām sarve  
sasurāsura-mānavāḥ  
rūpaudārya-vayo-varṇa-  
mahimākṣipta-cetasah*

The minds (cetasah) of the devatās, demons and humans (sura asura mānavāḥ) were not attracted (mā akṣipta) to the greatness of her beauty, her bodily features, her youth, or her complexion (rūpa-audārya-vayo-varṇa mahi). They all desired wealth from her (sarve tasyām spṛhām cakruḥ).



They became attracted to Lakṣmī, the form of wealth just described,  
but not to the other form described in verse 25 where she is described  
as the mother of the universe.

Their minds were not attracted (mā akṣipta) by the greatness (mahi)  
of her beauty, nobility, youth and complexion, since they all desired  
enjoyment of a kingdom from her.

## Section-II – Appearance of Lakshmi and her Svayamvara (8-29)

|| 8.8.10 ||

*tasyā āsanam āninye  
mahendro mahad-adbhutam  
mūrtimatyaḥ saric-chreṣṭhā  
hema-kumbhair jalam śuci*

Indra brought (*mahendro āninye*) a great astonishing throne (*mahad-adbhutam āsanam*) for her (*tasyā*). All the rivers of sacred water personified (*mūrtimatyaḥ sarit-śreṣṭhā*) brought pure water (*śuci jalam*) in golden water pots for Laksmī (*hema-kumbhair*).

## Section-II – Appearance of Lakshmi and her Svayamvara (8-29)

|| 8.8.11 ||

*ābhiṣecanikā bhūmir  
āharat sakalauṣadhīḥ  
gāvaḥ pañca pavitrāṇi  
vasanto madhu-mādhavau*

The earth collected all the herbs (*bhūmir āharat sakala auṣadhīḥ*) suitable for installing her (*ābhiṣecanikā*), The cows (*gāvaḥ*) delivered five products, namely milk, yogurt, ghee, urine and cow dung (*pañca pavitrāṇi*), and spring personified (*vasantah*) collected flowers and fruits from the months of Caitra and Vaiśākha [April and May] (*madhu-mādhavau*).

## Section-II – Appearance of Lakshmi and her Svayamvara (8-29)

|| 8.8.12 ||

*ṛṣayaḥ kalpayām cakrur  
ābhiṣekaṁ yathā-vidhi  
jagur bhadraṇi gandharvā  
naṭyaś ca naṅtur jaguḥ*

The sages performed the bathing ceremony (*ṛṣayaḥ ābhiṣekaṁ kalpayām cakrur*) as directed in the scriptures (*yathā-vidhi*). The Gandharvas chanted auspicious prayers (*jagur bhadraṇi gandharvā*) and the dancers danced and sang (*naṭyaś ca naṅtur jaguḥ*).

## Section-II – Appearance of Lakshmi and her Svayamvara (8-29)

|| 8.8.13 ||

*meghā mṛdaṅga-pañava-  
murajānaka-gomukhān  
vyanādayan śaṅkha-veṇu-  
vīṅās tumula-niḥsvanān*

The clouds in personified form played drums (*meghā vyanādayan*), known as mṛdaṅgas, paṇavas, murajas, ānakas, and vīnas, and blew conch, gomukhas, and flutes (*śaṅkha-veṇu*), which made a tumultuous sound (*tumula-niḥsvanān*).

## Section-II – Appearance of Lakshmi and her Svayamvara (8-29)

|| 8.8.14 ||

*tato 'bhiṣiṣicur devīm  
śriyaṁ padma-karām satīm  
digibhāḥ pūrṇa-kalaśaiḥ  
sūkta-vākyair dvijeritaiḥ*

Thereafter (*tataḥ*), the elephants of the directions (*dig ibhāḥ*) bathed the personification of wealth (*abhiṣiṣicur devīm śriyaṁ*) and the chaste form holding a lotus (*padma-karām*), who was dedicated to Viṣṇu (*satīm*), using full pots of water (*pūrṇa-kalaśaiḥ*) purified by Vedic mantras chanted by brāhmaṇas (*dvija īritaiḥ sūkta-vākyaiḥ*).

## Section-II – Appearance of Lakshmi and her Svayamvara (8-29)

|| 8.8.15 ||

*samudraḥ pīta-kaūśeya-  
vāsasī samupāharat  
varuṇaḥ srajaṁ vaijayantīm  
madhunā matta-ṣaṭpadām*

The ocean (*samudraḥ samupāharat*) supplied the upper and lower  
portions of a yellow silken garment (*pīta-kaūśeya vāsasī*). Varuṇa  
(*varuṇaḥ*) presented flower garlands (*srajaṁ vaijayantīm*) surrounded  
by bees, drunken with honey (*madhunā matta ṣaṭpadām*).

## Section-II – Appearance of Lakshmi and her Svayamvara (8-29)

|| 8.8.16 ||

*bhūṣaṇāni vicitrāṇi  
viśvakarmā prajāpatiḥ  
hāraṁ sarasvatī padmam  
ajo nāgāś ca kuṇḍale*

Viśvakarmā (**viśvakarmā**), one of the Prajāpatis (**prajāpatiḥ**), supplied varieties of decorated ornaments (**bhūṣaṇāni vicitrāṇi**). The goddess of learning, Sarasvatī, supplied a necklace (**hāraṁ sarasvatī**), Lord Brahmā supplied a lotus flower (**padmam ajah**), and the inhabitants of Nāgaloka supplied earrings (**nāgāś ca kuṇḍale**).



## Section-II – Appearance of Lakshmi and her Svayamvara (8-29)

|| 8.8.17 ||

tataḥ kṛta-svastyayanotpala-srajaṁ  
nadad-dvirephāṁ parigrhya pāninā  
cacāla vaktraṁ sukapola-kuṇḍalaṁ  
savrīḍa-hāsaṁ dadhatī suśobhanam

Thereafter (tataḥ), Laksmī, eternally under the shelter of Nārāyana (kṛta-svastyayanā), began moving about (cacāla), holding in her hand a garland of lotus flowers (utpala-srajaṁ pāninā), which were surrounded by humming bumblebees (parigrhya nadad-dvirephāṁ). Smiling with shyness (sa-vrīḍa-hāsaṁ), her cheeks decorated by her earrings (sukapola-kuṇḍalaṁ), she looked extremely beautiful (dadhatī suśobhanam).

The Supreme Lord is the shelter of both forms of Lakṣmī.

Svasti ayanā means “she has as her abode the chest of Nārāyaṇa, which is always auspicious.”

This has been accomplished from time without beginning (kṛta).

Though her reflection which seems to be materially situated gives wealth to Brahmā and others, this form is also beyond the guṇas and is actually spiritual wealth.

She eternally takes shelter of Nārāyaṇa.

From time without beginning, she does not accept the material guṇas, and is naturally filled with prema.

She is situated as the consort of Viṣṇu, giving him happiness in all his senses.

① Mother of universe      ② Personification of wealth

These two forms appeared from the milk ocean and then became one.

She moved about to select Nārāyaṇa as her eternal consort.

## Section-II – Appearance of Lakshmi and her Svayamvara (8-29)

|| 8.8.18 ||

*stana-dvayaṃ cātikṛśodarī samaṃ  
nirantaraṃ candana-kuṅkumokṣitam  
tatas tato nūpura-valgu śiñjitair  
visarpatī hema-lateva sā babhau*

Her two breasts (*stana-dvayaṃ*), which were symmetrical with no space between (*samaṃ nirantaraṃ*), were covered with sandalwood pulp and kuṅkuma powder (*candana-kuṅkuma ukṣitam*), and her waist was very thin (*ati-kṛśa-udarī*). As she walked through the assembly (*visarpatī tatas tato*), her ankle bells jingling softly (*nūpura-valgu śiñjitair*), she appeared like a moving creeper of gold (*sā hema-lata iva babhau*).

## Section-II – Appearance of Lakshmi and her Svayamvara (8-29)

|| 8.8.19 ||

vilokayantī niravadyam ātmanah  
padam dhruvam cāvyabhicāri-sad-guṇam  
gandharva-siddhāsura-yakṣa-cāraṇa-  
traipīṣṭapeyādiṣu nānvavindata

Examining persons (vilokayantī) among the Gandharvas, Yakṣas, demons, Siddhas, Cāraṇas and devatās (traipīṣṭapeya-ādiṣu), Lakṣmī could not find a faultless (nānvavindata niravadyam ātmanah), eternal shelter (padam dhruvam) with fixed auspicious qualities (avyabhicāri-sad-guṇam).

- ① Faultless  
② Eternal shelter  
③ Fixed with auspicious qualities.

Of the two forms of Lakṣmī which merged together, the form of wealth made a show of selecting a suitable husband with excellent qualities just as in other svayamvaras the bride considers the good and bad qualities of the contenders, in order to show to all the people the superiority of Viṣṇu above all others.

She did not find her shelter (padam) among them.

That shelter should be without fault (niravadyam), eternal (dhruvam) and having qualities permanently fixed which are most auspicious.

## Section-II – Appearance of Lakshmi and her Svayamvara (8-29)

|| 8.8.20 ||

nūnaṁ tapo yasya na manyu-nirjayo  
jñānaṁ kvacit tac ca na saṅga-varjitam  
kaścin mahāns tasya na kāma-nirjayah  
sa īśvaraḥ kiṁ parato vyapāśrayah

Some have austerity (nūnaṁ tapo), but have not conquered anger (yasya na manyu-nirjayo). Some have knowledge (jñānaṁ kvacit) but have not given up attachment (na saṅga-varjitam). Some have power (kaścin mahān) but have not controlled lust (tasya na kāma-nirjayah). How can a person without shelter from enemies (sah kiṁ parato vyapāśrayah) be considered the Supreme Lord (īśvaraḥ)?

In three verses Lakṣmī in the form of wealth thinks to herself the reason for not selecting anyone on seeing the good qualities linked with faults.

Durvāsā and others cannot control anger. Thus their austerity is useless.

Some persons like Bṛhaspati have knowledge but it is not without material attachment. Thus it is useless.



Some like Brahmā have great power, but they also have lust. Thus  
their greatness is useless.

How can persons like Indra who became without shelter from  
enemies be the Supreme Lord?

## Section-II – Appearance of Lakshmi and her Svayamvara (8-29)

|| 8.8.21 ||

dharmah kvacit tatra na bhūta-sauhṛdam  
tyāgaḥ kvacit tatra na mukti-kāraṇam  
vīryam na puṁso 'sty aja-vega-niṣkṛtam  
na hi dvitīyo guṇa-saṅga-varjitah

Some have dharma (dharmah kvacit), but are not friendly to all beings (na bhūta-sauhṛdam). Some indulge in charity (tyāgaḥ kvacit) but are not interested in liberation (na mukti-kāraṇam). Some have strength (vīryam puṁsah) but cannot prevent the attack of time (na asty aja-vega-niṣkṛtam). Some are devoid of attraction to material and spiritual qualities (guṇa-saṅga-varjitah), but cannot be a suitable companion (na hi dvitīyo).

Some, the karmīs like Śukrācārya, have dharma, but are not friendly to all beings since they are interested in material facility, such as being a priest for demons. Thus their dharma is useless.

Some give in charity (tyāgaḥ) like Dakṣa, but they are not interested in liberation. Thus their charity is useless.

Some have strength like Śumbha and Niśumbha, but they cannot stop the force of time.

Some are detached from all material and spiritual qualities, like the Kumāras, but they cannot be suitable companions, because her spiritual form and fragrance would be useless for them.

## Section-II – Appearance of Lakshmi and her Svayamvara (8-29)

॥ 8.8.22 ॥

kvacic cirāyur na hi śīla-maṅgalaṁ  
kvacit tad apy asti na vedyam āyusaḥ  
yatrobhayaṁ kutra ca so 'py amaṅgalaḥ  
sumaṅgalaḥ kaśca na kāṅkṣate hi mām

Some have long life (kvacic cirāyur) but do not have piety or auspicious qualities (na hi śīla-maṅgalaṁ). Some have both (kvacit tad apy asti), but do not have long life (na vedyam āyusaḥ). Some have long life and piety (yatra ubhayaṁ), but do not have auspicious qualities (kutra ca saḥ apy amaṅgalaḥ). The person with actual auspicious qualities does not care for me (sumaṅgalaḥ kaśca na kāṅkṣate hi mām).

Some like Bali have long life, but do not have good conduct or auspiciousness.

By having a demon nature, their conduct is not proper. They are without auspiciousness by being the enemy of Indra.

Some like the sons and daughters of Manu have proper conduct and auspicious qualities, but they do not have long life since they are human.

Where there is good conduct and long life as in Śiva, there is inauspicious actions such as living where dead bodies are burned.

She then indicates the Lord with the word sumaṅgalaḥ.

The faults are by their nature inauspicious. The good qualities, because they are material, are temporary, and thus inauspicious. Thus all those faults and good qualities are inauspicious.

After pointing out faults in each type of person she then points out a fault which indicates praise for Viṣṇu.

He who has actual auspiciousness does not care for me.

Disregard for all things is here considered a great quality.



## Section-II – Appearance of Lakshmi and her Svayamvara (8-29)

|| 8.8.23 ||

evam vimṛśyāvyabhicāri-sad-guṇair  
varam nijaikāśrayatayāguṇāśrayam  
vavre varam sarva-guṇair apekṣitam  
ramā mukundaṁ nirapekṣam īpsitam

In this way, after full deliberation (evam vimṛśya), since his qualities were fixed (avyabhicāri-sad-guṇair) and he was independent (nija eka āśrayatayā), the goddess of fortune (ramā) accepted as her husband (vavre varam) excellent, most desirable Mukunda (mukundaṁ varam īpsitam), endowed with all good qualities (sarva-guṇair apekṣitam) and no material qualities (aguṇāśrayam), who was not dependent on her (nirapekṣam).

Considering in this way Ramā selected Mukunda as her husband.

“But if he is indifferent to her, she should be indifferent to him.”

But he is endowed with (apekṣitam) all qualities such as the mystic power of aṇima.

She thought as follows.

“Though the Lord is by nature indifferent, he does not neglect (apekṣitam) his mystic powers though they are dependent on him. Similarly, he will not neglect me. Though he is indifferent, he will not neglect me. I can be successful by serving him. What is the use of material persons?””

He is the best, having the best qualities which are eternal (avyabhicāri-sad-guṇaiḥ).

He is without material qualities.

I accept him because he is his own shelter (nijaikāśrayatayā).

## Section-II – Appearance of Lakshmi and her Svayamvara (8-29)

|| 8.8.24 ||

*tasyāmsa-deśa uśatīm nava-kañja-mālām  
mādyan-madhuvrata-varūtha-giropaghuṣṭām  
tasthau nidhāya nikate tad-urah sva-dhāma  
savrīḍa-hāsa-vikasan-nayanena yātā*

Lakṣmī placed upon his shoulders (*tasya amsa-deśa nidhāya*) the beautiful garland of newly grown lotus flowers (*uśatīm nava-kañja-mālām*), which was surrounded by humming bumblebees searching for honey (*mādyan-madhuvrata-varūtha-giropaghuṣṭām*). She remained standing by his side (*tasthau nikate*), with a shy smile and flashing eyes (*savrīḍa-hāsa-vikasan-nayanena*), and then attained her shelter on his chest (*tad-urah sva-dhāma yātā*).

Placing on his shoulders an attractive (uśatīm) garland, she remained silent beside him at first.

Viṣṇu understood her desire, and then she attained his chest, her abode (sva-dhāma), unseen by others.

## Section-II – Appearance of Lakshmi and her Svayamvara (8-29)

|| 8.8.25 ||

*tasyāḥ śriyas tri-jagato janako jananyā  
vakṣo nivāsam akarot paramam vibhūteḥ  
śrīḥ svāḥ prajāḥ sakaruṇena nirīkṣaṇena  
yatra sthitaidhayata sādhipatīms tri-lokān*

The chest of the creator of the three worlds (*tri-jagato janako vakṣah*) became the supreme shelter of Lakṣmī (*tasyāḥ śriyah nivāsam akarot*), who is the mother of the three worlds (*jananyā*) and is personified wealth (*paramam vibhūteḥ*). Situated there (*yatra sthitā*), personified wealth (*śrīḥ*) gave prosperity (*eidhayata*) to the three worlds (*tri-lokān*) and to her offspring the devatās (*svāḥ prajāḥ sādhipatīn*), by her merciful glance (*sakaruṇena nirīkṣaṇena*).

This verse describes the abode of the two types of Lakṣmī.

His chest became the abode of the mother of the three worlds, the dear consort of Viṣṇu.

And his chest became the eternal (paramam) abode of Lakṣmī as the personification of wealth (vibhūteḥ).

Brahmā, Indra and others become the abode of wealth, but that abode is secondary and temporary. This is clarified.

On his chest the form of wealth (śrīḥ) gave prosperity to her offspring, Brahmā and others.

This means she is situated in Brahmā and Indra also as wealth.

The offspring are described: they are the protectors of the planets.



# Section-II

**Krsna is the Perfect  
Husband!!!**

# Bhakti Rasamrita Sindhu

Of the Prema Bhaktas, worshippers of Govinda are the best

tatrāpy ekāntinām śreṣṭhā  
govinda-hṛta-mānasāḥ  
yeṣām śrīśa-prasādo 'pi  
mano hartum na śaknuyāt

Among the devotees who are dedicated solely to serving the Lord in prema (tatra apy ekāntinām), the devotees whose hearts have been stolen by Govinda (govinda-hṛta-mānasāḥ) are the best (śreṣṭhā). Even the kindness of the Nārāyaṇa or other forms of Kṛṣṇa (śrīśa-prasādah api) cannot steal their hearts (yeṣām mano hartum na śaknuyāt).

Govinda here refers to Kṛṣṇa, the lord of Gokula.

- ① K's devotees
- ② Vraja K's devotees
- ③ Gopīs

kṛṣṇāya vāsudevāya  
devakī-nandanāya ca  
nanda-gopa-kumārāya  
govindāya namo namaḥ

I repeatedly offer respects (**namo namaḥ**) to Kṛṣṇa, the son of Vasudeva (**kṛṣṇāya vāsudevāya**), who gave joy to Devakī (**devakī-nandanāya ca**), who was the child of Nanda (**nanda-gopa-kumārāya**) and satisfier of the senses of the gopīs (**govindāya**).

The word śrīṣa, meaning the lord (īṣa) of the spiritual sky (śrī), Nārāyaṇa, also includes Kṛṣṇa in His form as the lord of Dvārakā.

Of the Prema Bhaktas, worshippers of Govinda are the best

siddhāntatas tv abhede 'pi  
śrīśa-kṛṣṇa-svarūpayoh  
rasenotkṛṣyate kṛṣṇa-  
rūpam eṣā rasa-sthitih

Though the forms of Viṣṇu and Kṛṣṇa are non-different according to the statements of scripture (siddhāntatas tu abhede api śrīśa-kṛṣṇa-svarūpayoh), Kṛṣṇa's form is shown to be superior because of His rasas (rasena utkṛṣyate kṛṣṇa-rūpam), which are endowed with the highest type of prema (**implied**). The very nature of His rasas shows Kṛṣṇa's form to be superior (eṣā rasa-sthitih).

## Of the Prema Bhaktas, worshippers of Govinda are the best

The queens other than the principal eight queens (who were satisfied with their relationship with Kṛṣṇa) describe the supreme attractiveness of Kṛṣṇa's form during the pilgrimage to Kurukṣetra.

O saintly woman, 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.

Of the Prema Bhaktas, worshippers of Govinda are the best

We simply desire to carry on our heads the glorious dust of Lord Kṛṣṇa's feet, enriched by the fragrance of kunkuma from His consort's bosom.

We desire the same contact with the Supreme Lord's feet that the young women of Vraja, the aborigine Pulinda women near the grass and the cowherd boys tending the cows desire—the touch of the dust. (SB 10.83.41-43)

Of the Prema Bhaktas, worshippers of Govinda are the best

The scriptures describe the desire of Lakṣmī, most famous among women, but even she was not qualified, according to Kāliya's wives.

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 10.16.36)



## Of the Prema Bhaktas, worshippers of Govinda are the best

Uddhava has also said the same thing.

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 rāsa dance Lord Kṛṣṇa placed His feet upon these gopīs' breasts, and by embracing those feet the gopīs gave up all distress. (SB 10.47.62)

# Brhad Bhagavatamrita

1.5.8

Even for Brahmā & Rudra  
He is difficult to realize. He can  
be realized through Vedas if one is  
Qualified to understand its special purport  
↓  
Rācādi māhīṣu

yo brahma-rudrādi-samādhi-durlabho  
vedokti-tātparyā-viśeṣa-gocaraḥ  
śrīmān nṛsimhaḥ kila vāmanaś ca  
śrī-rāghavendro 'pi yad-amśa-rūpaḥ

For Brahmā, Rudra, and other demigods (brahma-rudrādi) He is difficult to realize (yah durlabhah) even in advanced meditation (samādhi). He can be known (gocaraḥ) through the words of the Vedas (vedokti) only when one understands their special purport (tātparyā-viśeṣa). Śrīmān Nṛsimha, Śrī Vāmana (śrīmān nṛsimhaḥ kila vāmanaś ca), and Śrī Rāghavendra (śrī-rāghavendro 'pi) are His plenary expansions (yad-amśa-rūpaḥ).

The supremely charming transcendental person Śrī Kṛṣṇa is difficult to understand.

✓  
Great demigods may know His supremacy theoretically, but they cannot begin to taste kṛṣṇa-prema.

All Vedic texts are ultimately descriptions of Śrī Kṛṣṇa, yet His all-attractive charm is not obvious in the literal meaning of the Vedic mantras nor in their ritualistic explanations.

One must discover the secret purport of the Vedas, which is possible only by the mercy of Śrī Kṛṣṇa's pure devotees.

Jñānīs follow the process of atan-nirasana, negating all inessential concepts, to find the Supreme gradually in His impersonal feature; but to obtain a more confidential understanding of the Personality of Godhead this neti neti method is inadequate.

Vaiṣṇavas adore the Supreme Brahman in various aspects of His personality.

They worship Him at different times as the avatāras Nṛsimha, Vāmana, Rāmacandra, and so on.

Each Vaiṣṇava has his own favorite form of the Lord, his iṣṭa-deva.

Even though Lord Nṛsimha is frightening and prone to anger, He has many devotees, who constantly remember how He cared for Prahlāda and protected him from all dangers.

Lord Vāmana is also popular even though a dwarf; His devotees remember how He covered the universe with three steps and displayed His universal form to Bali.

Countless devotees for millions of years have revered Lord Rāmacandra, remembering His example as a perfect monarch.

But the attraction of each of these avatāras is but a reflection of Śrī Kṛṣṇa's supreme attractiveness.

All the avatāras of Godhead, finally, are His partial expansions.

Each of them is the absolutely potent Supreme Person, but none of them exhibits all the aspects of His potency.

Only Śrī Kṛṣṇa manifests completely the glories of God.

By the word kila (“indeed”) Nārada indicates that Kṛṣṇa’s primacy among the forms of Godhead is a well-known fact, established by scripture.

In particular, Śrīmad-Bhāgavatam (1.3.28) declares: )

ete cāmśa-kalāḥ puṁsaḥ  
kṛṣṇas tu bhagavān svayam

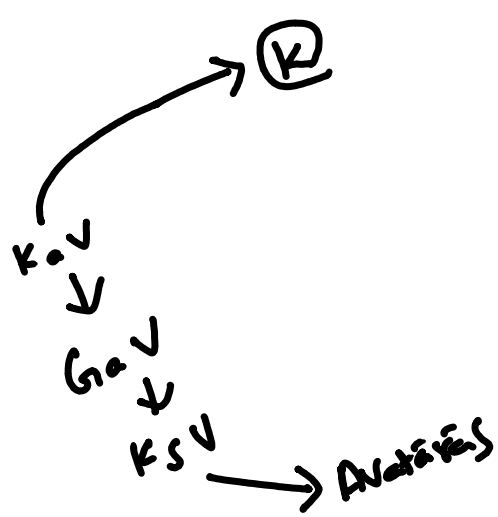
“These avatāras (ete) are all parts, and parts of parts (ca aṁśa-kalāḥ), of the Supreme Person (puṁsaḥ), but Kṛṣṇa is the original Personality of Godhead (kṛṣṇas tu bhagavān svayam).”

Kṛṣṇa is superior to Lord Nṛsimha, Lord Vāmana, and Lord Rāghavendra,  
and therefore the Pāṇḍavas are superior to Śrī Prahlāda, Bali, and Hanumān.



## 1.5.9

anye 'vatārās ca yad-amśa-leśato  
brahmādayo yasya vibhūtayō matāḥ  
māyā ca yasyekṣaṇa-vartma-vartinī  
dāsī jagat-srṣṭy-avanānta-kāriṇī



All ~~the~~ incarnations expand  
 from a portion of His  
 portion & māyā  
 is His maid servant  
 carrying out creation  
 etc.

All other incarnations of Godhead (anye avatārās ca) expand from  
 mere portions of His plenary portions (yad-amśa-leśataḥ). Great  
 gods like Brahmā (brahmādayo) are considered His material  
 opulences (yasya vibhūtayō matāḥ). And material nature is His  
 maidservant (māyā ca dāsī). Standing always in view ready to serve  
 Him (yasya ikṣaṇa-vartma-vartinī), she enacts the creation,  
 protection, and destruction of the universe (jagat-srṣṭy-avanānta-  
kāriṇī).

Only some  
sages & others have  
revealed the secret  
identity of P.  
Lord Nārāyaṇa is only  
equal in parts to P.

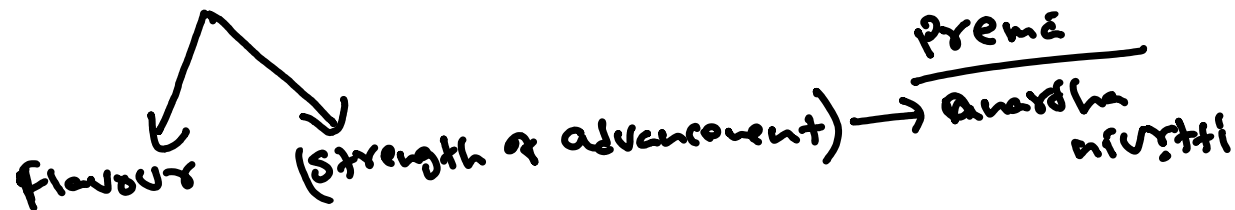
1.5.12

kasminn api prājña-varair vivikte  
gargādibhir yo nibhṛtaṁ prakāśyate  
nārāyaṇo 'sau bhagavān anena  
sāmyaṁ kathañcil labhate na cāparaḥ

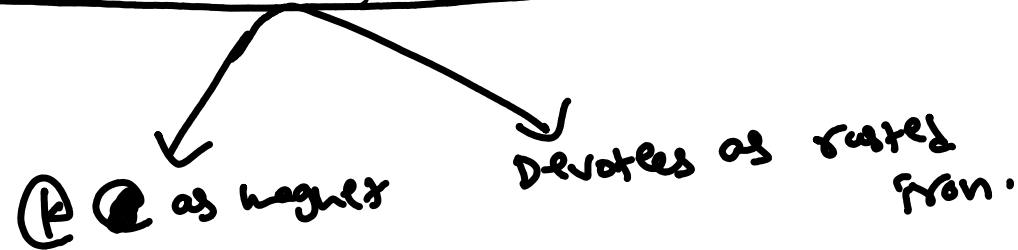
Only in some confidential meetings (kasminn api vivikte nibhṛtaṁ)  
did wise sages (prājña-varair) like Garga (gargādibhir) divulge who  
Kṛṣṇa really is (yah prakāśyate): He whom the Personality of  
Godhead Nārāyaṇa only partly equals (asau bhagavān nārāyaṇah  
anena sāmyaṁ), no one else even coming close (kathañcid labhate  
na cāparaḥ).

We should not surmise that when Kṛṣṇa appeared in response to the request of the demigods He did so only as another avatāra of Śrī Nārāyaṇa.

Kṛṣṇa is the original Godhead, superior to Nārāyaṇa, and Kṛṣṇa's devotees like the Pāṇḍavas are superior to Nārāyaṇa's devotees, including Garuḍa and the Lord's other attendants in Vaikuṅṭha.



Nārada mentions that Garga Muni revealed Kṛṣṇa's identity "in some confidential meetings."



Nārada prefers not to mention that these meetings had been with Nanda Mahārāja; Nanda's position as a recipient of Kṛṣṇa's mercy is so advanced that his name should not be mentioned until later, when the discussion reaches a higher level.

Garga Muni only tactfully alluded to Kṛṣṇa's supremacy. He said that Kṛṣṇa and the Supreme Lord Nārāyaṇa are equal in some ways.

These words imply that although Nārāyaṇa is like Kṛṣṇa in the sense of also being the source of all incarnations and having a divine body, the Lord of Vaikunṭha is not equal to Kṛṣṇa in all respects.

Garga referred to Lord Nārāyaṇa as bhagavān, and according to Parāśara Rṣi's definition bhagavān refers to that person who fully possesses all authority, strength, fame, opulence, knowledge, and renunciation.

Nārāyaṇa means the Personality of Godhead who casts His merciful glance (āyate) on the multitude of living beings (nāra).

By this glance He bestows the potencies of knowledge and action, thus engaging the jīvas in useful and sanctifying activities.

Only Lord Nārāyaṇa equals Kṛṣṇa in some respects; the secondary expansions of Godhead do not even begin to equal Kṛṣṇa.

The creative Puruṣa form of Viṣṇu is glorified as the source of all avatāras:

etad nānāvatārāṇām  
nidhānam bījam avyayam

“This Puruṣa (etad) is the source (nidhānam) and indestructible seed (bījam avyayam) of multifarious incarnations within the universe (nānāvatārāṇām).” (Bhāgavatam 1.3.5)

But in spite of belonging to the exclusive category of avatārī (“source of incarnations”), the Puruṣa Viṣṇu does not display all-attractive, supremely sweet pleasure pastimes like Śrī Kṛṣṇa.

Only Nārāyaṇa in Vaikuṅṭha exhibits personal pastimes somewhat resembling Kṛṣṇa's, but these līlās of Vaikuṅṭha cannot match the charm and intimacy of Kṛṣṇa's sports in Goloka Vṛndāvana.

The real meaning of Garga's words is hidden: Nārāyaṇa is similar to Kṛṣṇa in the qualities that define the status of God, but He does not share the unbounded sweetness of Kṛṣṇa's appearance and attire, His pastimes, and so on.

Try @ ameer, only  
a few qualified people  
receive mokṣa

1.5.15

aho śr̥ṇuta pūrvam tu  
keṣāñcid adhikāriṇām  
anena dīyamāno 'bhūn  
mokṣaḥ sthitir iyaṁ sadā

Please just hear what I have to say (aho śr̥ṇuta): Before (pūrvam tu),  
Kṛṣṇa gave (anena dīyamānaḥ abhūt) the gift of liberation (mokṣaḥ)  
only to a qualified few (keṣāñcid adhikāriṇām). And this has always  
been the rule (iyaṁ sthitir sadā).



The Personality of Godhead in His multitude of incarnations rarely gave liberation.

Most demons killed by Kṛṣṇa's avatāras had to take birth again to be further purified.

1.5.16-17

① Before ② mukti was not freely given

② Demons never got liberation

③ very few got pure

kālanemir hiraṇyākṣo hiraṇyakaśipuṣ tathā  
rāvaṇaḥ kumbhakarnaś ca tathānye ghātitaḥ svayam

muktim na nītā bhaktir na dattā kasmaicid uttamā  
prahlādāya param dattā śrī-nṛsimhāvatārataḥ

All the demons  
killed by other incarnations  
did not get mukti & liberation  
to Prahlāda by  
Nṛsiṃha

Kālanemi, Hiraṇyākṣa, Hiraṇyakaśipu (kālanemir hiraṇyākṣo hiraṇyakaśipuh), Rāvaṇa, Kumbhakarna, and others (tathā rāvaṇaḥ kumbhakarnaś ca tathā anye) were killed by the Supreme Lord (ghātitaḥ svayam), but none of them received liberation (muktim na nītā). And pure devotional service (uttamā bhaktih) was given to no one (na dattā kasmaicid) but Prahlāda (prahlādāya param), who received it from the incarnation Śrī Nṛsimha (dattā śrī-nṛsimhāvatārataḥ).

Kālanemi was killed by the Lord of Vaikuntha during a battle between the demigods and demons.

Hiraṇyākṣa was killed by Lord Varāha, Hiranyakaśipu by Lord Nṛsimha, and the two brothers Rāvaṇa and Kumbhakarna by Lord Rāmacandra.

Other Daityas and Rākṣasas, including relatives of the demons mentioned in these verses, also met death at the hands of the Supreme Lord.

Nonetheless we know that upon being killed by the Lord none of them attained liberation, since history records that they all took birth again.

Only in the pastimes of Śrī Kṛṣṇa did many demons obtain liberation.

Lord Viṣṇu's avatāras rarely give liberation, but they even more rarely bestow pure devotional service.

This is confirmed by Śrīla Rūpa Gosvāmī in his Laghu-bhāgavatāmṛta.)

The Purāṇas describe only one case in which pure devotional service was granted—when Lord Nṛsimha blessed Prahlāda—and that devotion, at least according to Prahlāda's own testimony, was mixed with the tendency to cultivate knowledge.

1.5.18-19

Even Lord Rāma  
bestowed PDS upon a  
few, but  
not intense  
prema

hanūmān jāmbuvān śrīmān sugrīvo 'tha vibhīṣaṇaḥ  
guho daśaratho 'py ete nūnam katipaye janāḥ

raghunāthāvatāre 'smāc chuddhām bhaktim tu lebhire  
viśuddhasya ca kasyāpi premṇo vārtāpi na sthitā

Later, the incarnation Lord Raghunātha (raghunātha avatāre) bestowed pure devotion (nūnam asmāt chuddhām bhaktim tu lebhire) upon a few (katipaye janāḥ)—Guha (guho), Hanumān, Jāmbavān (hanūmān jāmbuvān), Vibhīṣaṇa (vibhīṣaṇaḥ), Daśaratha (daśarathah), and the blessed Sugrīva (śrīmān sugrīvah). But in relation to those devotees we never hear of prema (kasyāpi premṇo vārtāpi na sthitā), the utmost stage of pure devotion (viśuddhasya).

Some of the participants in Lord Rāmacandra's līlās were not finite living entities. Lord Rāma's three brothers were incarnations of the masters of Vaikunṭha—Saṅkaraṣaṇa, Pradyumna, and Aniruddha.

*Lakṣmīnara*

*Balarata*

*Satrugṇa*

The Lord's wife, Sītādevī, was directly the goddess Lakṣmī.

These infallible persons need not rise to the level of love of God, because they are situated on that level eternally.

But some of Lord Rāmacandra's servants who are jīvas, His janas (personal dependents), reaped from His association the benefit of pure bhakti.

Love of God is pure when free from the material motives of karma and jñāna.

Lord Devakī-nandana in His appearance as the Lord of the Raghus granted such bhakti to only a few of His devotees.

Guha, a king of the Niṣādas, became a friend of Lord Rāmacandra's.

Here Nārada says that “even Daśaratha” (daśaratho 'pi) obtained bhakti from Lord Rāma.

Nārada qualifies his statement in this way to answer a potential doubt—that Daśaratha was an unfortunate person.

After all, Daśaratha had been cursed by a brāhmaṇa to suffer separation from his son, and that separation led to his dying untimely and in lamentation.

Still, he was blessed with pure bhakti by virtue of his intense attachment to his son Rāma.

His apparent suffering is properly understood to be an ecstatic symptom of transcendental separation from the Personality of Godhead.



But how, many ppl  
have received muktā & P.D.S  
from your cousin!!

1.5.20

idānīm bhavadiyena  
mātuleyena no kṛtāḥ  
muktā bhaktās tathā śuddha-  
prema-sampūritāḥ kati

But now (idānīm) so many persons (kati) have been granted liberation (muktā), made devotees (bhaktāḥ kṛtāḥ), and filled with pure prema (śuddha-prema-sampūritāḥ), all by your maternal cousin (bhavadiyena mātuleyena)!

Even persons who came into casual contact with Kṛṣṇa gained liberation and pure devotion, what to speak of the Pāṇḍavas, who lived with Kṛṣṇa constantly as His intimate friends.

The Pāṇḍavas should not imagine themselves bereft of these benefits.

By His glory even  
the demons killed by Him (or)  
(A) received liberation (śreyasye)

1.5.21

ātmanā māritā ye ca  
ghātītā vārjunādibhiḥ  
narakārḥāś ca daiteyās  
tan-mahimnāmṛtaṁ gatāḥ

And by the power of His glory (tad-mahimnā), demons fit for hell  
(ye ca naraka arḥāś ca daiteyāḥ) have become immortal (amṛtaṁ  
gatāḥ) after being slain by Him (ātmanā māritā) or by such  
companions as Arjuna (arjunādibhiḥ vā ghātītā).

From infancy Kṛṣṇa killed many demons, beginning with the witch Pūtanā.

Arjuna and other devotees also killed demons, and kings who were partial incarnations of demons, like Karṇa and Duryodhana.

These demons and inimical kings were candidates for punishment in hell because they were active opponents of the Vaiṣṇavas.

But despite being destined for hell, by the transcendental influence of Śrī Kṛṣṇa they obtained liberation.

In the words of Śrīmad-Bhāgavatam (2.7.34–35):

॥ 2.7.34-35 ॥

ye ca pralamba-khara-dardura-keśy-arista-  
mallebha-kaṁsa-yavanāḥ kapi-paundrakādyāḥ |  
anye ca śālva-kuja-balvala-dantavakra-  
saptokṣa-śambara-vidūratha-rukmi-mukhyāḥ ||

ye vā mrdhe samiti-śālina ātta-cāpāḥ  
kāmboja-matsya-kuru-sṛñjaya-kaikayādyāḥ |  
yāsyanty adarśanam alaṁ bala-pārtha-bhīma-  
vyājāhvayena harīṇa nilayam tadīyam ||

The demons headed by Pralambha, Dhenuka, Baka, Keśī, Ariṣṭa, the wrestlers, Kuvalayāpīḍa, Kaṁṣa, Kālayavana, Dvivida, Paundraka, Śālva, Narakāsura, Balvala, Dantavakra, the seven bulls, Śambara, Vidūratha and Rukmi, as well as those with bow in hand glorious in fighting on the battlefield, such as the Kāmbojas, Matsyas, Kurus, Sṛñjayas, and Kaikayas will attain sāyujya or Vaikuṅṭha by the Lord or through his instruments Balarāma, Arjuna, Bhīma and others.

Lord Balarāma killed Dhenuka, Dvivida, Balvala, and others; Pradyumna killed Śambara; Mucukunda killed Kālayavana; and Bhīma, Arjuna, and other devotees killed enemies like the king of Kāmboja.

But actually Kṛṣṇa Himself killed these demons.

Kṛṣṇa simply acted through the agency of His devotees to let them share the glories of His acts.

1.5.22-23

Sages like Viśvāmitra  
were experts in austerities  
etc. for attaining artha-sādhakā.  
But, when they went  
to Kurukṣetra, they  
then to ask for P.D.S  
& they got it.

tapo-japa-jñāna-parā munayo ye 'rtha-sādhakāḥ  
viśvāmitro gautamaś ca vaśiṣṭho 'pi tathā pare

te kurukṣetra-yātrāyām gatvā kṛṣṇa-prasādataḥ  
bhaktim taṁ prārthya tāṁ prāpyā-bhavaṁs tad-bhakti-tatparāḥ

Thoughtful sages (ye munayah) like Viśvāmitra, Gautama, and Vasistha (viśvāmitro gautamaś ca vaśiṣṭho 'pi tathā pare) were intent on austerities, mantra meditation, and spiritual knowledge (tapo-japa-jñāna-parā). They had various goals in life (artha-sādhakāḥ). But while they were on pilgrimage at Kurukṣetra (te kurukṣetra-yātrāyām gatvā), Śrī Kṛṣṇa mercifully inspired them (kṛṣṇa-prasādataḥ) to pray to Him for pure devotion (bhaktim taṁ prārthya). Thus they obtained it (tāṁ prāpyā) and became fully dedicated to His devotional service (tad-bhakti-tatparāḥ abhavan).

Viśvāmitra is an especially austere sage, Gautama an expert chanter of mantras, and Vasiṣṭha a deep knower of spiritual philosophy.

Prior to meeting Lord Kṛṣṇa, they were not pure devotees but were seeking success on the paths of mundane religiosity, prosperity, enjoyment, and liberation.

Purified and inspired by seeing Kṛṣṇa at the holy site of Kurukṣetra, these three and other sages submitted a transcendental request, which we find recorded in Śrīmad-Bhāgavatam (10.84.26):



tasyādyā te dadṛśimānghrim aghaughā-marṣa-  
tīrthāspadam hṛdi kṛtaṁ su-vipakva-yogaiḥ  
utsikta-bhakty-upahatāśaya-jīva-kośāś  
cāpur bhavad-gatim athānugṛhāṇa bhaktān

“Today (adyā) we have directly seen (dadṛśima) Your feet (te anghrim), the source of the holy Ganges, which washes away volumes of sins (aghaughā-marṣa-tīrthāspadam). Perfected yogīs (su-vipakva-yogaiḥ) can at best meditate upon Your feet within their hearts (hṛdi kṛtaṁ). But only those who render You wholehearted devotional service (utsikta-bhakty) and in this way vanquish the soul’s covering—the material mind (upahata āśaya-jīva-kośāh)—attain You as their final destination (ca āpuh bhavad-gatim). Therefore kindly show mercy to us (atha anugṛhāṇa), Your devotees (bhaktān).”

Śrīla Śrīdhara Svāmī explains in his commentary on Śrīmad-Bhāgavatam that the sages considered their audience with Kṛṣṇa the ultimate reward for their accumulated religious achievements.

Aware of their exceptional good fortune, they dared to ask Kṛṣṇa for the favor of pure devotional service.

In case Kṛṣṇa might try to dissuade them, saying, “Why do you need devotional service? Just continue performing austerities as you always have,” they reminded Kṛṣṇa that in the past the coverings of the gross and subtle bodies were transcended only by His pure devotees, not by impersonalist ascetics.

Ⓐ is so great that  
even immobile creatures  
like trees & creepers  
have become pure devotees

1.5.24

sthāvarāś ca tamo-yoni-  
gatās taru-latādayaḥ  
śuddha-sāttvika-bhāvāptyā  
tat-prema-rasa-varṣiṇaḥ

Even immobile creatures (sthāvarāś ca) in species covered by the mode of ignorance (tamo-yoni-gatāḥ)—trees, creepers, and so on (taru-latādayaḥ)—have been raised to the consciousness of pure goodness (śuddha-sāttvika-bhava āptyā). Now those trees and creepers are raining down a nectar-sap of kṛṣṇa-prema (tat-prema-rasa-varṣiṇaḥ).

Plant life is understood to be in the mode of ignorance, because living entities coming to the plant species lose the power of their active senses.

The trees and creepers of Vr̥ndāvana, however, are pure devotees transcendental to the three modes of material nature, no more covered by ignorance than any of the inhabitants of that sacred place.

Still, Nārada follows the general idea of plant life by describing them as covered by ignorance.

Or, alternatively, he may be describing the plant life outside Vr̥ndāvana in areas such as Hastināpura.

Queen Kuntī referred to the condition of the trees and plants in Hastināpura in her prayers to Kṛṣṇa:

ime janapadāḥ sv-ṛddhāḥ  
supakvausadhi-vīrudhaḥ  
vanādri-nady-udanvanto  
hy edhante tava vīkṣitaiḥ

This thriving land (**ime jana-padāḥ svṛddhāḥ**), filled with ripe herbs and fruit-laden trees (**supakva auśadhi-vīrudhaḥ**), forests, mountains, rivers and seas (**vana-adri-nady-udanvanto**), has grown prosperous by your glance (**edhante tava vīkṣitaiḥ**). (Bhāgavatam 1.8.40)

Although originally covered by tamo-guṇa, the trees and plants of Hastināpura flourished, achieving the highest treasure of love of God, because Kṛṣṇa simply looked at them.

These sub-animal species were uplifted to the pure consciousness called śuddha-sattva, in which Vaiṣṇavas realize Kṛṣṇa consciousness.

Or, taking another meaning of the word śuddha-sāttvika-bhāva, the trees and plants of Hastināpura manifested the sāttvika ecstasies of being stunned, having one's bodily hair stand on end, and so on.

They constantly rained down love for Kṛṣṇa, in tears of love disguised as sweet sap.

How can I properly  
glorify @ infinite  
beauty, effulgence & charm?

1.5.25

he kṛṣṇa-bhrātaras tasya  
kiṁ varṇyo 'pūrva-darśitaḥ  
rūpa-saundarya-lāvaṇya-  
mādhuryāścaryatā-bharaḥ

O Kṛṣṇa's brothers (he kṛṣṇa-bhrātarah), how can (kiṁ) the infinite wonders (apūrva-darśitaḥ) of His bodily beauty, His effulgence, and His charm (tasya rūpa-saundarya-lāvaṇya-mādhurya) be properly described (varṇyah)? Features so attractive have never been seen in anyone else (āścaryatā-bharaḥ).

Not only is ॐ attractive  
but His līlā-guṇa-premā etc  
are also supremely attractive

1.5.26

apūrvatvena tasyaiva  
yo vismaya-vidhāyakaḥ  
tathā līlā guṇāḥ premā  
mahimā keli-bhūr api

Those unprecedented attractive features of Kṛṣṇa (tasya eva apūrvatvena) leave one struck with amazement (yo vismaya-vidhāyakaḥ). So also do His pastimes, His qualities, His pure love (tathā līlā guṇāḥ premā), His glorious virtues, and the places where He sports (mahimā keli-bhūr api).



Everything about Kṛṣṇa is attractive, not only His physical beauty.

Everything He does is playful and full of variety. His virtues like compassion are all perfect and unlimited.

And He loves His devotees unconditionally, as they love Him.

He exhibits all the traits of noble character, like concern for unfortunate persons, and submission to the desires of His devotees.

Śrī Vrndāvana forest and His other pleasure grounds also attract the hearts of all who enter.

The Pāndavas, whom Nārada has addressed as “Kṛṣṇa’s brothers,” have certainly realized these truths and are therefore most fortunate among human beings.

If Swayam bhagavan  
had not descended  
then His Bhagavattā would  
have been unrevealed to  
the whole world.

1.5.27

manye 'trāvatarīṣyan na  
svayam evam asau yadi  
tadāsyā bhagavattāivā-  
bhaviṣyat prakatā na hi

I think (manye) that had He not descended (yadi evam asau na atra avatarīṣyat) in His own original form (svayam), the world would never have known (na hi prakatā bhaviṣyat) His true identity as the Personality of Godhead (asya bhagavattā).

There is a logical dilemma in this description: If the Supreme Lord's superlative charm did not exist before Kṛṣṇa's appearance, that charm would not be eternal.

↳ If ①'s superlative charm did not exist before ②, then it is not eternal. . . .

↳ If it did exist <sup>(for)</sup> before ②, then what is so superior about ②.

If it did exist, then Kṛṣṇa would not be superior to the other forms of Godhead.

This apparent contradiction, however, is easily resolved: Before Kṛṣṇa appeared in Mathurā five thousand years ago, His eternal complete attractiveness had not been seen in this world for a very long time.

It had been forgotten, even by the Vedic sages and demigods.

Thus, without the advent of Kṛṣṇa Himself, no one would have had any idea of the extent of His perpetual glories.

Now that He has  
appeared → His identity  
as Svayam bhogavan has  
been shown with full  
splendor & sweetness

1.5.28

idānīm paramām kāṣṭhām  
prāptābhūt sarvataḥ sphuṭā  
viśiṣṭa-mahima-śreṇī-  
mādhurī-citratācitā

Now (idānīm) His identity as God (paramām kāṣṭhām) has been shown (prāptā), for He has appeared (abhūt) in all His splendor (sarvataḥ sphuṭā), adorned (ācitā) with His unique glories (viśiṣṭa-mahima) and the varied wonders of His charming sweetness (citratā-śreṇī-mādhurī).

Even  $\text{Q's}$  Punishments  
are Praise worthy. The  
Proof is Kamsa, Pūtana etc

1.5.29

kṛṣṇasya kārūṇya-kathās tu dūre  
tasya praśasyo bata nigraho 'pi  
kamsādayaḥ kāliya-pūtanādyā  
baly-ādayaḥ prāg api sākṣiṇo 'tra

We speak of Kṛṣṇa's kindness (kṛṣṇasya kārūṇya-kathās tu dūre), but even the punishments He metes out (tasya nigrahaḥ api) are worthy of praise (bata praśasyaḥ). To this there have been many witnesses (sākṣiṇaḥ atra)—including Kamsa (kamsa ādayaḥ), Kāliya, and Pūtanā (kāliya-pūtanādyā) and, in the more distant past (prāg api), Bali and others (baly-ādayaḥ).

While Kāmsa was ruling Mathurā, the dread of being killed by Kṛṣṇa tormented him constantly.

But as a side-effect of this involuntary meditation, Kāmsa became completely Kṛṣṇa conscious.

Śukadeva Gosvāmī describes:



āsīnaḥ saṁviśams tiṣṭhan  
bhuñjanaḥ paryātan piban  
cintayāno hr̥ṣīkeśam  
apaśyat tan-mayaṁ jagat

While sitting on his throne or in his sitting room, while lying on his bed, or, indeed, while situated anywhere (āsīnaḥ saṁviśams tiṣṭhan), and while eating, sleeping or walking (bhuñjanaḥ paryātan mahīm), Kāṁsa saw only his enemy, the Supreme Lord, Hṛṣīkeśa (hr̥ṣīkeśam apaśyat). In other words, by thinking of his all-pervading enemy, Kāṁsa became unfavorably Kṛṣṇa conscious (cintayāno tanmayam jagat). (Bhāgavatam 10.2.24)

At the time of Kamsa's death, Kṛṣṇa dragged him from his platform in the arena and jumped on his chest.

Thus, as Kamsa left his body he was able to feel Kṛṣṇa's foot on his chest and see Kṛṣṇa's blessed face.

After Kamsa's death, Kṛṣṇa arranged a royal funeral, attended by the Yadu princes, the cowherds of Vraja, and Lord Kṛṣṇa Himself.

Like a dear friend of the family, Kṛṣṇa further consoled Kamsa's widows and granted the vacant throne to Kamsa's father, Ugrasena.

Being punished by Kṛṣṇa also spiritually benefited many allies of Kāṁsa, including the wrestlers of Mathurā and kings like Jarāsandha.

Only the most malevolent enemies of the Lord, namely Śiśupāla and Dantavakra, failed to obtain His full mercy during their lives.

These two demons displeased Kṛṣṇa by committing offenses against brāhmaṇas, but because the demons were actually His eternal servants in disguise, in the end they also received His mercy.

Opponents like the wrestlers Cānūra and Mustika were less culpable.

Fighting against Kṛṣṇa under Kāmsa's orders, they had become infected by Kāmsa's envious spirit.

Still, the wrestlers were allowed to enjoy the favor of being embraced by Kṛṣṇa during combat, just like the cowherd boys of Vraja in their mock fights with Kṛṣṇa. Kṛṣṇa also honored the wrestlers by conducting their funerals:

rāja-yoṣita āśvāsya  
bhagavāl loka-bhāvanah  
yām āhur laukikīm samsthām  
hatānām samakārayat

“After consoling the royal ladies (rāja-yoṣita āśvāsya), Lord Kṛṣṇa, sustainer of all the worlds (bhagavān loka-bhāvanah), arranged (samakārayat) for the prescribed funeral rites to be performed (yām āhur hatānām laukikīm samsthām).” (Bhāgavatam 10.44.49)

Lord Balarāma repeatedly captured Jarāsandha in combat but each time released him, just to glorify Jarāsandha's prowess.

Kṛṣṇa, Balarāma, and Their friends paid a personal visit to Jarāsandha's palace to forever establish his reputation as a great follower of brahminical culture and a great giver of charity.

Paṇḍraka and other enemies of the Lord received similar merciful treatment.

In Text 21, by the words ātmanā mārītāḥ ("all killed by Him in person"), Nārada has implied that they all attained liberation.

Nārada further confirmed this in a conversation with Kṛṣṇa's father, Vasudeva:

|| 11.5.48 ||

vaireṇa yaṁ nrpatayaḥ śiśupāla-pauṇḍra-  
śālvādayo gati-vilāsa-vilokanādyaiḥ  
dhyāyanta ākrta-dhiyaḥ śayanāsanādau  
tat-sāmyam āpur anurakta-dhiyāṁ punaḥ kim

Inimical kings (nrpatayaḥ) like Śiśupāla, Paundraka and Śālva (śiśupāla-pauṇḍra-  
śālvādayo), while they were lying down, sitting or engaging in other activities (śayana-  
āsana-ādau), enviously meditated (vaireṇa dhyāyanta) upon the bodily movements of  
the Lord (gati), his sporting pastimes (vilāsa), and his loving glances (vilokanādyaiḥ).  
Being thus always absorbed in Kṛṣṇa (yaṁ ākrta-dhiyaḥ), they achieved positions in the  
spiritual world (tat-sāmyam āpuḥ). What then can be said of the benedictions offered to  
those who constantly fix their minds on Lord Kṛṣṇa in a favorable, loving mood  
(anurakta-dhiyāṁ punaḥ kim)?

Demons who invaded Kṛṣṇa's sacred land of Gokula obtained from Kṛṣṇa even greater mercy than the kings who opposed Him in Mathurā and Dvārakā.

Kāliya was blessed with the touch of Kṛṣṇa's limbs more thoroughly than the wrestlers in Kāmsa's arena.

While Kṛṣṇa enthusiastically danced on Kāliya's heads, the serpent received Vṛndāvana dust directly from Kṛṣṇa's feet, a benefit that Kāliya's wives praised in ecstasy:



kasyānubhāvo 'sya na deva vidmahe  
tavānghri-reṇu-sparaśādhikārah  
yad-vāñchayā śrīr lalanācarat tapo  
vihāya kāmān su-ciraṁ dhr̥ta-vratā

“O Lord (deva), we do not know (na vidmahe) how the serpent Kāliya has attained this great opportunity (kasyānubhāvo asya) of being touched by the dust of Your lotus feet (tavānghri-reṇu-sparaśa-adhikārah). For this end (yad-vāñchayā), the goddess of fortune (śrīh lalanā) performed austerities (acarat tapah) for centuries (su-ciraṁ), giving up all other desires (vihāya kāmān) and taking austere vows (dhr̥ta-vratā).” (Bhāgavatam 10.16.36)

Thus Kāliya received special mercy, for Kṛṣṇa used each one of Kāliya's heads as a dancing stage.

Kṛṣṇa also accepted worship and prayers from Kāliya, issued him personal orders, and granted him the island of Ramanaka, where he could live free from fear of his archenemy Garuḍa.

Indeed, by leaving the mark of the Sudarśana disc on Kāliya's heads, Kṛṣṇa arranged for Kāliya to gain Garuḍa's friendship and respect.

Kṛṣṇa allowed Pūtanā to enter Gokula respectably, appearing among the cowherds dressed as a first-class lady.

At the beginning of Śukadeva Gosvāmī's description of Pūtanā's encounter with Kṛṣṇa, we are told:

na yatra śravaṇādīni  
rakṣo-ghnāni sva-karmasu  
kurvanti sātvatām bhartur  
yātudhānyaś ca tatra hi

My dear King, wherever people in any position perform their occupational duties of devotional service by chanting and hearing [śravaṇam kīrtanam viṣṇoḥ SB 7.5.23] (**yatra sātvatām bhartur rakṣo-ghnāni śravaṇādīni sva-karmasu kurvanti**), there cannot be any danger from bad elements (**na tatra yātudhānyah**). Therefore there was no need for anxiety about Gokula while the Supreme Personality of Godhead was personally present (**implied**). (Bhāgavatam 10.6.3)

In other words, the witch Pūtanā posed no threat to the inhabitants of Gokula. Kṛṣṇa allowed her to enter simply to give her His mercy.

Kṛṣṇa placed His lotus feet, the object of Lord Brahmā's meditation, on Pūtanā's lap and allowed her to caress Him.

By this, Yaśodā and Rohiṇī were greatly astonished:

tām tīkṣṇa-cittām ati-vāma-ceṣṭitām  
vīkṣyāntarā koṣa-paricchadāsi-vat  
vara-striyaṁ tat-prabhayā ca dharṣite  
nirīkṣyamāṇe janani hy atiṣṭhatām

Once upon a time (**ekadā**), Pūtanā Rāksasī (**sā pūtanā**), who could  
move according to her desire (**kāma-cāriṇī**) and was wandering in  
outer space (**khe-cary utpatya**), converted herself by mystic power  
into a very beautiful woman (**yoṣitvā māyayā ātmānam**) and thus  
entered Gokula, the abode of Nanda Mahārāja (**nanda-gokulam**  
**prāviśat**). (Bhāgavatam 10.6.9)

Thanks to having the opportunity to treat Kṛṣṇa as her infant, Pūtanā became His mother eternally, as several authorities in Śrīmad-Bhāgatavam affirm.

According to Śukadeva Gosvāmī:

pūtanā loka-bāla-ghnī  
rākṣasī rudhirāśanā  
jighāmsayāpi haraye  
stanam dattvāpa sad-gatim

Pūtanā was always hankering for the blood of human children (pūtanā loka-bāla-ghnī rākṣasī rudhirāśanā), and with that desire she came to kill Kṛṣṇa (jighāmsayāpi haraye); but because she offered her breast to the Lord (stanam dattvā), she attained the greatest achievement (āpa sad-gatim). (Bhāgavatam 10.6.35)

And in the words of Śrī Uddhava:

aho bakī yaṁ stana-kāla-kūṭaṁ  
jighāmsayāpāyayat apy asādhvī  
lebhe gatim dhātry-ucitām tato 'nyam  
kaṁ vā dayāluṁ śaraṇaṁ vrajema

Oh! Evil Pūtanā (aho asādhvī bakī), who offered her poisonous breast (yaṁ stana-kāla-kūṭaṁ) to Kṛṣṇa to drink (apāyayat) with the intention of killing him (jighāmsaya api), attained the position (lebhe gatim) of a nurse in the spiritual world (dhātri-ucitām). Who else is so merciful (tatah anyad kaṁ vā dayāluṁ)? I surrender to him (śaraṇaṁ vrajema)! (Bhāgavatam 3.2.23)

Even Pūtanā's dead body, restored to the horrible form of a witch, was sanctified as Kṛṣṇa's playground:

bālam ca tasyā urasi  
krīḍantam akuto-bhayam  
gopyas tūrṇam samabhyetya  
jagrhur jāta-sambhramāḥ

Without fear (akutobhayam), the child Kṛṣṇa was playing on the upper portion of Pūtanā Rākṣasī's breast (bālam ca tasyā urasi krīḍantam), and when the gopīs saw the child's wonderful activities, they immediately came forward (gopyas tūrṇam samabhyetya) with great jubilation and picked Him up (jagrhur jāta-sambhramāḥ). (Bhāgavatam 10.6.18)



And when her corpse was burned, it gave off a fragrance like precious aguru,  
which spread in all directions:

dahyamānasya dehasya  
dhūmaś cāguru-saurabhaḥ  
utthitaḥ kṛṣṇa-nirbhukta-  
sapady āhata-pāpmanaḥ

Because of Kṛṣṇa's having sucked the breast of the Rākṣasī Pūtanā (kṛṣṇa-  
nirbhukta), when Kṛṣṇa killed her she was immediately freed of all material  
contamination (sapady āhata-pāpmanaḥ). Her sinful reactions automatically  
vanished, and therefore when her gigantic body was being burnt  
(dahyamānasya dehasya), the smoke emanating from her body was fragrant  
like aguru incense (utthitaḥ dhūmah ca aguru-saurabhaḥ). (Bhāgavatam  
10.6.34)

Other persons who came to Gokula also obtained special mercy from Kṛṣṇa.

The sons of Kuvera entrapped in the bodies of arjuna trees found themselves in the midst of the wonderful pastimes of Dāmodara.

Kṛṣṇa released these two sons from Nārada's curse, listened to their prayers, and bestowed upon them prema-bhakti.

Aghāsura was graced by Kṛṣṇa's entrance into Agha's huge mouth along with the cowherd boys and calves.

And Agha obtained liberation from Kṛṣṇa in a way that astounded the whole world. His dead body served as an attraction in Vraja:

rājann ājagaram carma  
śuṣkam vṛndāvane 'dbhutam  
vrajaukasām bahu-titham  
babhūvākrīḍa-gahvaram

O King Parīkṣit (**rājann**), when the python-shaped body of Aghāsura dried up into merely a big skin (**ājagaram śuṣkam carma**), it became a wonderful place (**vṛndāvane adbhutam ākrīḍa-gahvaram babhūva**) for the inhabitants of Vṛndāvana to visit (**vrajaukasām**), and it remained so for a long, long time (**bahu-titham**). (Bhāgavatam 10.12.36)

Sometimes Kṛṣṇa would also punish His loving devotees in Vraja, as when He abandoned the gopīs during the rāsa dance.

This He did to increase the intensity of their love for Him. Because Kṛṣṇa was enchanted by the gopīs' love, His prime reason for abandoning them was to hear them speak like madwomen, in separation from Him.

As He explained:

nāham tu sakhyo bhajato 'pi jantūn  
bhajāmy amīṣām anuvṛtti-vṛttaye  
yathādhano labdha-dhane vinaṣṭe  
tac-cintayānyan nibhṛto na veda

“The reason I do not at once reciprocate (nāham bhajāmy) the affection of living beings even when they worship Me (bhajato 'pi jantūn), O gopīs (sakhyah), is that I want to intensify their loving devotion (amīṣām anuvṛtti-vṛttaye). They then become like a poor man (yathā adhanah) who has gained some wealth (labdha-dhane) and then lost it (vinaṣṭe), and who thus becomes so anxious about it (tac-cintayā nibhṛtah) that he can think of nothing else (anyat na veda).

evam mad-arthojjhita-loka-veda-  
svānām hi vo mayy anuvṛttaye 'balāḥ  
mayāparokṣam bhajatā tirohitam  
māsūyitum mārhatha tat priyam priyāḥ

“My dear girls (abalāḥ), understanding that simply for My sake (evam mad-arthah) you had rejected (ujjhita) the authority of worldly opinion, of the Vedas, and of your relatives (loka-veda-svānām), I acted as I did only to increase your attachment to Me (mayy anuvṛttaye). Even when I removed Myself from your sight (mayāparokṣam) by suddenly disappearing (tirohitam), I never stopped loving you (bhajatā). Therefore (tat), My beloved gopīs (priyāḥ), please do not harbor any bad feelings (asūyitum mārhatha) toward Me (mā), your beloved (priyam).

na pāraye 'ham niravadya-samyujām  
sva-sādhu-kṛtyam vibudhāyusāpi vaḥ  
yā mābhajan durjara-geha-śṛṅkhalāḥ  
saṁvṛścyā tad vaḥ pratiyātu sādhunā

“I am not able to repay My debt (na pāraye 'ham) for your spotless service (vaḥ sva-sādhu-kṛtyam), even within a lifetime of Brahmā (vibudhāyusāpi). Your connection with Me is beyond reproach (niravadya-samyujām). You have worshiped Me (yā mābhajan), cutting off (saṁvṛścyā) all domestic ties (geha-śṛṅkhalāḥ), which are difficult to break (durjara). Therefore (tad) please let your own glorious deeds be your compensation (vaḥ pratiyātu sādhunā).”  
(Bhāgavatam 10.32.20–22)

The mercy of Kṛṣṇa's punishment was evident not only when He appeared in His original form in Gokula, but also in many of His incarnations.

As Śrī Vāmana, for example, when the Lord arrested Bali Daityarāja and humiliated him, the Lord declared to the world the strength of Bali's sober determination.

Then, having taken away from him the throne of heaven, Lord Vāmana gave him in exchange the greater kingdom of Sutala-loka with all its riches.

The Lord took up the post of doorkeeper at Bali's palace and defended the palace gates from the incursion of Rāvaṇa, and when Durvāsā begged Lord Vāmana to leave Bali for some time and defend Durvāsā against the demon Kuśa, Lord Vāmana refused to do so without Bali's permission.



In yet other incarnations, the Personality of Godhead killed demons like Madhu, Kaiṭabha, and Kālanemi, who had enjoyed the pleasure of opposing the Lord in battle.

They received great mercy from Him.

These histories are recounted in various Purānas. The mercy shown by Śrī Kṛṣṇa through His incarnations is a natural reflection of the supreme mercy He displays in His original form.

The source of incarnations is glorified by the glories of each of His expansions.