

Śrī Brhad-bhāgavatāmṛta

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# Volume-1

Śrī-bhagavat kṛpā-sāra-nidhāra

Finding the Essence of the  
Supreme Lord's Mercy

# Chapter-3

## Prapancatita: Beyond the Material World

# Part-1

Nārada visits Śivaloka (1-9)

NM enters Sivaloka & sees

a) ⑤ is dancing & singing after worshipping Lord Saṅkarṣaṇa

b) other associates were singing and playing instruments & water was flowing.

c) ⑤ was appreciating all through sweet words

d) NM became very happy & glorified ⑤ as the greatest recipient of mercy.

e) spoke all that he heard from ⑤

1.3.1-4

śrī-parīkṣid uvāca

bhagavantam haram tatra

bhāvāviṣṭatayā hareḥ

nṛtyantam kīrtayantam ca

kṛta-saṅkarṣaṇārcanam

bhr̥ṣam nandīśvarādīmś ca

ślāghamānam nijānugān

prītyā sa-jaya-śabdāni

gīta-vādyāni tanvataḥ

devīm comām praśamsantām  
kara-tālīṣu kovidām  
dūrād dr̥ṣṭvā munir hr̥ṣṭo  
'namad vīṇām ninādayan

paramānugr̥hīto 'si  
kṛṣṇasyeti muhur muhuḥ  
jagau sarvaṁ ca pitroktam  
su-svaram samakīrtayat

Śrī Parīkṣit said: Arriving in Śivaloka (tatra), from a distance (dūrād) the sage Nārada saw (dr̥ṣṭvā munir) Lord Śiva, Śrī Hara (bhagavantam haram), who had just finished his worship of Lord Saṅkaraṣaṇa (kṛta-saṅkaraṣaṇa arcanam), Śrī Hari (hareḥ). Entranced in ecstatic love (bhava āvistatayā), Lord Śiva was dancing and loudly singing the glories of his Lord (bhr̥ṣam nr̥tyantam kīrtayantam ca), while his associates played instrumental music (nijānugān gīta-vādyāni tanvataḥ) and shouted “Jaya! Jaya (sa-jaya-śabdāni)!”

With great affection (prītyā) he praised his assistants like Nandīśvara (nandīśvarādīmś ca ślāghamānam), as well as the goddess Umā (devīm ca umām praśamsantam), who was expertly clapping her hands (kara-tālīṣu kovidām). The sight of all this delighted Nārada (drṣtvā munir hrṣṭah). Vibrating his vīṇā and nodding his head to show respect (anamad vīṇām ninādayan), he called out several times (muhur muhuḥ samakīrtayat), “You are the greatest recipient of Kṛṣṇa’s mercy (kṛṣṇasya parama anugr̥hīto ’si iti)!” and in a sweet voice (su-svaram) he recounted to Lord Śiva everything just told him by their father, Lord Brahmā (jagau sarvam ca pitroktam).



Lord Śiva had just finished worshiping his Deity, Lord Saṅkarṣaṇa.

The rituals of his worship were similar to those Nārada had witnessed on earth at Prayāga, but at the end of the worship Lord Śiva displayed the symptoms of ecstasy described in this verse.

Worship of the Supreme Lord's Deity attracts both neophytes and advanced souls, but Vaisnavas who are fully self-realized enjoy intimate relationships with their worshipable Deity.

For such Vaiṣṇavas the Lord's acceptance of even the simplest act of devotion brings profound devotional ecstasies.

Thus Nārada found Lord Śiva in a trance of saṅkīrtana, reciting prayers to Lord Saṅkaraṣaṇa similar to those recorded in the Fifth Canto of Śrīmad-Bhāgavatam (5.17.18):

bhaje bhajanyāraṇa-pāda-paṅkajam  
bhagasya kṛtsnasya param parāyaṇam  
bhakteṣv alam bhāvita-bhūta-bhāvanam  
bhavāpaham tvā bhava-bhāvam īśvaram

I worship wholeheartedly (bhaje bhajenya) the Lord (īśvaram)  
with lotus feet (araṇa-pāda-paṅkajam), the highest shelter of all six  
qualities (bhagasya kṛtsnasya param parāyaṇam), the ornament of  
the devotees (bhakteṣv alam), the object of meditation for Brahmā  
(bhāvita-bhūta-bhāvanam), the destroyer of material life  
(bhavāpaham), who has prema for me (bhava-bhāvam), your  
servant (tvā).

Since Lord Śiva is an <sup>incarnation</sup> incarnation of the Personality of Godhead, and Lord Śiva and the Personality of Godhead are therefore nondifferent, Lord Śiva does not need to worship Lord Saṅkarsaṇa to become purified from material illusion.

Lord Śiva performs worship externally with standard paraphernalia to educate the world about the transcendental tastes of devotional service.

Brahmā is also considered an incarnation of Godhead, but Śiva and Brahmā are not equal in status.

Lord Śiva is nondifferent from Viṣṇu in a more literal sense: the post of Brahmā is almost always occupied by a jīva, whereas no jīva can ever become śiva-tattva.

Many statements from revealed scriptures characterize Lord Śiva as nondifferent from Lord Viṣṇu. For example, in the Padma Purāna (Brahma-khaṇḍa 25.15), in the description of the ten offenses against Lord Viṣṇu's holy names, we read:

अस्मिन् / ब्रह्मिन् ७०

śivasya śrī-viṣṇor ya iha guṇa-nāmādi-sakalam  
dhiyā bhinnam paśyet sa khalu hari-nāmāhita-karah

“One who sees differences (dhiyā bhinnam paśyet) between any of Lord Śiva’s qualities and names and those of Śrī Viṣṇu (śivasya śrī-viṣṇor ya iha guṇa-nāmādi-sakalam) is an antagonist to hari-nāma (sa khalu hari-nāma ahita-karah).”

There are no similar injunctions about the nondifference of Brahmā and Viṣṇu

Authorized scriptures state that persons like Vasiṣṭha, who are certainly finite jīvas, will become Lord Brahmā in their own universes in future lives.

Theoretically any jīva soul can attain the post of Brahmā. As Lord Śiva told the Pracetās:

sva-dharma-niṣṭhaḥ śata-janmabhiḥ pumān  
viriñcatām eti tataḥ param hi mām

“A person who strictly executes his occupational duty, without deviation (sva-dharma-niṣṭhaḥ pumān), for one hundred births (śata-janmabhiḥ) becomes qualified to occupy the post of Brahmā (viriñcatām eti), and if he becomes more qualified he can approach me, Lord Śiva (tataḥ param hi mām).” (Bhāgavatam 4.24.29)

These words state that a jīva can join Lord Śiva, not that he can become Siva.

Nārada has included Lord Śiva in his search for recipients of the Supreme Lord's mercy because Lord Śiva is a special incarnation of the Lord in the form of His own devotee.

The followers of Lord Śiva whom Nārada saw on Śivaloka were all great Vaiṣṇavas who deeply imbibed their master's mood of viṣṇu-bhakti.



Lord Śiva praised them for their artistic accompaniment, especially his consort Pārvatī for her hand-clapping, because their performance was manifested directly from pure devotion.

Witnessing all this, Nārada also became ecstatic.

He danced so enthusiastically that he was unable to offer prostrate obeisances, and since he did not want to stop playing his vīṇā, he showed respect simply by nodding his head.

Then, wanting to say something to show approval of Lord Śiva's  
behavior, he proceeded to recount what Brahmā had told him about  
Lord Śiva's glories.

While NM tried to take the  
dust from (S)'s feet, (S) embraced  
him & asked → "What are you talking?"

1.3.5-6

atha śrī-rudra-pādābja-  
reṇu-sparśana-kāmyayā  
samīpe 'bhyāgataṁ devo  
vaiṣṇavaika-priyo munim.

ākṛṣyāśliṣya sammattaḥ  
śrī-kṛṣṇa-rasa-dhārayā  
bhṛśaṁ papraccha kim brūse  
brahma-putreti sādaram

Nārada came closer (atha munim samīpe abhyāgataṁ), hoping to touch the dust of the lotus feet of Lord Śiva (śrī-rudra-pādābja-reṇu-sparśana-kāmyayā), the best friend of the Vaiṣṇavas (vaiṣṇava-eka-priyah). But as the sage came near (ākṛṣya), Lord Śiva, a flood of Kṛṣṇa conscious pleasure driving him wild (śrī-kṛṣṇa-rasa-dhārayā), forcibly drew Nārada closer and embraced him (āśliṣya sammataḥ). Without hesitating he asked Nārada (bhr̥śaṁ papraccha) with respect (sādaram), “Dear son of Brahmā (brahma-putra), what are you saying (kiṁ brūṣe iti)?”

Totally absorbed in ecstasy, Lord Śiva, when turning to greet Nārada, at first found what Nārada was telling him difficult to understand.

⑤ Stopped dancing & sat.  
NM offered obeisances &  
chanted the 6 syllable śrī-mūlā

1.3.7-8

tataḥ śrī-vaiṣṇava-śreṣṭha-  
sambhāṣaṇa-rasāplutam  
santyakta-nṛtya-kutukam  
mita-priya-janāvṛtam

pārvatī-prāṇa-nātham tam  
vṛṣyām vīrāsanena saḥ  
āsīnam praṇaman bhaktyā  
paṭhan rudra-ṣaḍ-aṅgakam

Absorbed in the taste of talking with that superlative Vaiṣṇava Nārada (śrī-vaiṣṇava-śreṣṭha-sambhāṣaṇa-rasaplutam), Lord Śiva then stopped his playful dancing and sat down (santyakta-nṛtya-kutukam). He sat (sah) (āsīnam) on a straw mat (vṛṣyām) in the vīrāsana posture (vīrāsanena), and a few of his gentle companions seated themselves around him (mita-priya-jana āvṛtam). With devotion Nārada bowed down to Lord Śiva (taṁ prañaman bhaktyā), the life and soul of Pārvatī (pārvatī-prāṇa-nātham), and chanted the six-syllable Rudra mantra (paṭhan rudra-ṣaḍ-āṅgakaṁ).

One who is observing a serious vow should sit on a kuśa mat, called a vṛṣī, assuming the meditative “hero’s posture,” which expresses one’s firm determination.

This āsana is defined in the yoga-śāstras.

The Rudra-ṣaḍ-aṅgaka is a mantra of the Vedas.

It begins with the words namas te.



NM glorifies Ś of the  
controller of universe & greatest  
recipient of Kṛṣṇa's mercy

1.3.9

jagad-īśatva-māhātmya-  
prakāśana-paraiḥ stavaiḥ  
astaud vivṛtya tasmimś ca  
jagau kṛṣṇa-kṛpā-bharam

Nārada then recited prayers (stavaiḥ astaud) glorifying Lord Śiva as the supreme controller of the universe (jagad-īśatva-māhātmya-prakāśana-paraiḥ) and elaborately proclaimed (vivṛtya jagau) the fullness of the mercy bestowed upon Śiva by Lord Kṛṣṇa (tasmimś ca kṛṣṇa-kṛpā-bharam).

## Part-2

Nārada praises Lord Śiva, who  
becomes angry (10-19)

⑤ covered his ears &  
spoke with great anger

1.3.10

karnaṅau pidhāya rudro 'sau  
sa-krodham avadad bhr̥śam  
sarva-vaiṣṇava-mūrdhanyo  
viṣṇu-bhakti-pravartakaḥ

Lord Rudra (asau rudrah), the best of Vaiṣṇavas (sarva-vaiṣṇava-  
mūrdhanyah), the initiator of devotional service to Viṣṇu (viṣṇu-  
bhakti-pravartakaḥ), at once covered his ears (karnaṅau pidhāya) and  
angrily replied (sa-krodham avadad bhr̥śam).

Vaiṣṇavānām maheśvaraḥ: “Of all Vaisnavas, Lord Maheśvara is the greatest.”

He is the greatest Vaisnava because he initiates the teaching of pure devotional service.

He founded the Rudra-sampradāya, one of the four authentic Vaiṣṇava schools.

He is more famous as a Vaiṣṇava than as an incarnation of Viṣṇu.

I am not jagadīda &  
not recipient of P's mercy.  
I am just hankering for  
the mercy of His servants

1.3.11

śrī-rudra uvāca

(na jātu jagad-īśo 'ham)  
(nāpi kṛṣṇa-kṛpāspadam)  
(param tad-dāsa-dāsānām  
sadānugraha-kāmukah)

Śrī Rudra said: “I am not the Lord of the universe (**na jātu jagad-īśo 'ham**), nor an object of Kṛṣṇa’s mercy (**nāpi kṛṣṇa-kṛpāspadam**)! I am just a poor soul always hankering for the favor of the servants of His servants (**param tad-dāsa-dāsānām sadā anugraha-kāmukah**).”

“I can only hanker for the mercy of Kṛṣṇa’s  
servants, because I am not fortunate enough to  
have it.”

1.3.12

śrī-parīkṣid uvāca

sambhrānto 'tha munir hitvā

kṛṣṇenaikyena tat-stutim

sāparādhm ivātmānam

manyamāno 'bravīc chanaiḥ

Thinking that he had committed  
an offense, Nṛ stopped glorifying  
the non-difference b/w Ś & K.  
He then spoke in a soft voice.

Śrī Parīkṣit said: Upon hearing this ('tha), the sage Nārada (munih) was shocked (sambhrāntah). Thinking he had acted offensively (ātmānam sāparādhm iva manyamānah), he at once stopped (hitvā) praising Lord Śiva's nondifference from Kṛṣṇa (kṛṣṇena aikyena tat-stutim) and began to speak in a soft voice (abravīc śanaiḥ).

NM says: You, no doubt, know  
the confidential stories of (V) & vaiṣṇavās,  
& you also spread them.

1.3.13

śrī-nārada uvāca

satyam eva bhavān viṣnor  
vaiṣṇavānām ca durgamām  
nigūḍhām mahima-śreṇīm  
vetti vijñāpayaty api

Śrī Nārada said: You certainly know (bhavan satyam eva vetti) the confidential, mysterious glories (durgamām ca nigūḍhām mahima-śreṇīm) of Lord Viṣṇu and the Vaiṣṇavas (viṣnor vaiṣṇavānām ca). And you expertly explain those glories (vijñāpayaty api).



Although the greatness of the Lord and His devotees is a fathomless mystery, Lord Śiva and other empowered Vaisnava ācāryas are able to help ordinary conditioned souls understand it.

Nārada hopes Lord Śiva will accept praise at least on this account.

∴ the best vaiṣṇavas <sup>अर्हते</sup>  
for your mercy, & even <sup>(५)</sup> wants  
to spread your glories

1.3.14

ato hi vaiṣṇava-śreṣṭhair  
iṣyate tvad-anugrahaḥ  
kṛṣṇaś ca mahimānam te  
prīto vitanute 'dhikam

The best Vaiṣṇavas (vaiṣṇava-śreṣṭhair) therefore (ataḥ) aspire for your mercy (iṣyate tvad-anugrahaḥ). Lord Kṛṣṇa also has great regard for you (kṛṣṇaś ca prītaḥ) and extensively spreads (adhikam vitanute) your glories (te mahimānam).

Kṛṣṇa spreads the fame of Lord Śiva, sometimes  
through representatives and sometimes Himself.

Has ④ not worshiped you many times &  
taken boons from you?

1.3.15

kati vārāṁś ca kṛṣṇena  
varā vividha-mūrtibhih  
bhaktyā bhavantam ārādhya  
gr̥hītāḥ kati santi na

Has Kṛṣṇa not worshiped you many times (kati vārāṁś ca kṛṣṇena  
bhaktyā bhavantam ārādhya) in His various incarnations (vividha-  
mūrtibhih) and taken from you (gr̥hītāḥ) many boons (kati varā)?

Kṛṣṇa spreads the fame of Lord Śiva, sometimes  
through representatives and sometimes Himself.

Those who want to see examples of Lord Śiva's bestowing a boon upon Kṛṣṇa can read the Dāna-dharma section and other parts of the Vāmana Purāṇa, which describe how Śrī Kṛṣṇa received the Sudarśana cakṛa and how Sāmba became His son.

1.3.16

Unable to tolerate, ⑤ close  
NM's mouth & said → "don't  
talk about my arrogance".

śrī-parīkṣid uvāca  
iti śrutvā tu sahasā  
dhairyaṃ kartum aśaknuvan  
lajjito drutam utthāya

nāradasya mukhaṃ haraḥ  
karābhyāṃ pidadhe dhārṣṭyaṃ  
mama tan na vadeh iti

Śrī Parīkṣit said: Hearing this (iti śrutvā), Lord Śiva (haraḥ) could no longer maintain his gravity (sahasā dhairyaṃ kartum aśaknuvan). Ashamed (lajjito), he sprang to his feet (drutam utthāya), covered Nārada's mouth (nāradasya mukhaṃ pidadhe) with both hands (karābhyāṃ), and said, "Don't even mention (na vadeh) that arrogance of mine (mama tad dhārṣṭyaṃ iti)!"

Lord Śiva felt embarrassed to be reminded that he had offered  
benedictions to the Supreme Personality of Godhead.



Oh! Just see the incomprehensible  
power of pastimes of (P).

1.3.17

anantaram uvācocaḥ  
sa-vismayam aho mune  
durvitarkya-taraṁ līlā-  
vaibhavaṁ dr̥śyatāṁ prabhoḥ

He then (boldly) told Nārada with surprise in his voice (anantaram  
uvāca) (uccaiḥ), “Just see (aho mune dr̥śyatāṁ) the most  
incomprehensible (durvitarkya-taraṁ) power of the pastimes (līlā-  
vaibhavaṁ) of the Supreme Lord (prabhoḥ)!”

He then boldly told Nārada with surprise in his voice, “Just see the most incomprehensible power of the pastimes of the Supreme Lord!”

Putting aside his embarrassment, Lord Śiva pointed out to Nārada the wonderful uniqueness of the pastimes the Supreme Lord enacts with His devotees, in which the Lord takes upon Himself many severe vows and penances just to win the devotees’ blessings.

This is the unlimited glory  
of my Lord. Even though I have  
committed many offenses, he still  
does not reject me

1.3.18

aho vicitra-gambhīra-  
mahimābdhir mad-īśvarah  
vividheṣv aparādheṣu  
nopekṣeta kṛteṣv api

“Oh, my Lord is so sober (aho mad-īśvarah). He is such a deep and varied ocean of great qualities ((vicitra)(gambhīra)-(mahimā)(abdhih)). Even though I have committed many kinds of offenses against Him (vividheṣv aparādheṣu (kṛteṣu) (api)), He still does not reject me (na upekṣeta).”

The ocean is too deep for one to measure, what to speak of diving into it and reaching its bottom.

The ocean cannot be moved from its fixed place, and the opposite shore is far beyond anyone's vision.

Similarly, the Supreme Lord's qualities are countless, they include every possible kind of greatness, and each of His qualities is unrestricted and boundless.

Lord Śiva considered himself offensive to have shown off his own power before Lord Kṛṣṇa by offering Him benedictions.

Other offenses he had committed against the Lord were too painful for him to recall.

But Śrī Kṛṣṇa never considers anything done by Lord Śiva offensive, since Lord Śiva always acts in this world only to promote the cause of Kṛṣṇa's devotional service, either directly or indirectly.

Seeing Ś's absorption, NM  
Gught hold of his feet & make  
him sit & spoke to appease  
him

1.3.19

śrī-parīkṣid uvāca  
paramānandito dhrtvā  
pādayor upaveśya tam  
nāradaḥ parituṣṭāva  
kṛṣṇa-bhakti-rasa-plutam

Śrī Parīkṣit said: Seeing Lord Śiva completely absorbed in the  
transcendental taste of pure devotion for Kṛṣṇa (kṛṣṇa-bhakti-rasa-  
plutam), Nārada (nāradaḥ), pleased beyond limit (parama  
ānandito), grasped Lord Śiva's feet (dhrtvā tam pādayoh), made  
him sit down again (upaveśya), and spoke to appease him  
(parituṣṭāva).

## Part-3

Nārada argues that Śiva is  
very dear to Kṛṣṇa (20-31)

NM Srid :- You can never offend  
as offences, P does not see it that way 1.3.20

śrī-nārada uvāca  
nāparādhāvakāśas te  
preyasah kaścid acyute  
kadācil loka-dṛṣṭyāpi  
jāto nāsmiṇ prakāśate

Śrī Nārada said: You are so dear to Lord Acyuta (preyasah kaścid acyute). Is it possible you could ever offend Him (na aparādhā avakāśas te)? Though people sometimes see (kadācil loka-dṛṣṭyāpi) what they think are your offenses (jātaḥ), He never sees them at all (na asmiṇ prakāśate).



1.3.21-22

When Bāṇasura was about to  
be killed by (P), you (S) offered  
Prayers to arrest  
him

sva-bāhu-bala-dr̥ptasya sād̥hūpadrava-kāriṇaḥ  
māyā-baddhāniruddhasya yudhyamānasya cakriṇā

hata-prāyasya bāṇasya nija-bhaktasya putra-vat  
pālitasya tvayā prāṇa-rakṣārthaṁ śrī-hariḥ stutaḥ

Bāṇa was a cause of trouble for saintly persons (sadhu upadrava-kāriṇaḥ). Too proud of the strength of his arms (sva-bāhu-bala-dr̥ptasya), he used magic to arrest Aniruddha (māyā-baddha aniruddhasya) and fight against Kṛṣṇa, the wielder of the disc (yudhyamānasya cakriṇā). When you saw that Bāṇa, your devotee (bāṇasya nija-bhaktasya), whom you had maintained like a son (tvayā putra-vat pālitasya), was on the verge of being killed (hata-prāyasya), to save his life (prāṇa-rakṣārthaṁ) you offered prayers to Śrī Hari (śrī-hariḥ stutaḥ).

At once ① ② gave up? anger  
② gave him सख्युप्या  
③ made him into an associate १(९)

1.3.23

sadyo hitvā ruṣam prīto  
dattvā nija-svarūpatām  
bhavat-pārṣadatām ninye  
taṁ durāpām surair api

At once, Lord Kṛṣṇa put aside His anger (**sadyo hitvā ruṣam**). Now pleased (**prīto**), the Lord gave Bāṇa a form like His own (**dattvā nija-svarūpatām**) and raised him (**taṁ ninye**) to being one of your associates (**bhavat-pārṣadatām**), a position rarely obtained even by demigods (**durāpām surair api**).

In the fight against Bānāsura, Lord Kṛṣṇa had already lifted His Sudarśana disc to kill Bāṇa, His son's enemy, but at that moment Lord Śiva interceded.

Despite Bāṇa's long list of offenses against Viṣṇu and the Vaiṣṇavas, Bāṇa had the one credit of being Lord Śiva's sincere devotee.

This impressed Lord Kṛṣṇa so much that He gave Bāṇa a four-armed form of his own. Śrī Kṛṣṇa then told Lord Śiva:

- a) He is left with 4 arms  
 b) He will be immune to old age & death  
 c) He will become your forever associate

catvāro 'sya bhujāḥ śiṣṭā  
bhaviṣyaty ajarāmarah  
pārṣada-mukhyo bhavato  
na kutaścid-bhayo 'surau

(asurau)

“This demon, who still has four arms (catvāro asya bhujāḥ śiṣṭā), will be immune to old age and death (ajarāmarah), and he will serve as one of your principal attendants (bhavataḥ pārṣada-mukhyo bhaviṣyaty). Thus he will have nothing to fear on any account (na kutaścid-bhayo ~~asurau~~).” (Bhāgavatam 10.63.49)

You gave benedictions to  
people like gārgya with loopholes

1.3.24

bhavāṁś ca vaiṣṇava-drohi-  
gārgyādibhyaḥ su-duścaraiḥ  
tapobhir bhajamānebhyo  
nāvyalīkaṁ varam dade

When such enemies of the Vaiṣṇavas as Gārgya (vaiṣṇava-drohi-  
gārgyādibhyaḥ) worshiped you (bhavāṁś ca bhajamānebhyo) by  
severe penances (su-duścaraiḥ tapobhir), the benedictions you gave  
them were not without loopholes (nāvyalīkaṁ varam dade).

Because Gārgya and others were inimical to the Yādavas and Pāṇḍavas, who were all staunch Vaiṣṇavas, Lord Śiva rewarded their worship with imperfect boons.

According to the Brhad-āraṇyaka Upaniṣad (2.1), Gārgya Bālāki was a learned son of the sage Garga who was too proud of his acquired knowledge.

By Lord Śiva's blessing, Gārgya obtained a son, but not one who could destroy the Yadu dynasty, as Gārgya had wanted—only one who could frighten and frustrate the Yadus.

Similarly, Jayadratha received the limited boon that he could only once defeat each of the Pāṇḍavas, except Arjuna.

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Sudaksina was allowed to destroy any enemy of his choice who was not a proper follower of brahminical culture, but this power ultimately turned against him.

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The full stories of these hapless devotees of Lord Śiva are recorded in Śrī Hari-vamśa, Viṣṇu Purāṇa, and Śrīmad-Bhāgavatam.

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Even though Citraketu & others  
offended you, you did not  
take offense because they were  
Vaiṣṇavaḥ

1.3.25

citraketu-prabhṛtayo  
'dhiyo 'py amśāśritā hareḥ  
nindakā yady api svasya  
tebhyo 'kupyas tathāpi na

Although Citraketu and others like him (yady api citraketu-prabhṛtayah) foolishly (adhīyah apy) dared criticize you (svasya nindakā), you never became angry at them (tathāpi tebhyo na akupyah), because they were surrendered devotees of plenary portions of Lord Hari (hareḥ amśa āśritāh).



It is foolish for anyone to criticize Lord Śiva.

When Citraketu committed this mistake he was not yet a pure Vaiṣṇava; otherwise he would not have exercised his discrimination so wrongly.

But Citraketu, even as a neophyte, had a connection with Lord Śeṣa, an expansion of Śrī Kṛṣṇa's first expansion, Balarāma.

So Lord Śiva was not offended by Citraketu's laughing when Lord Śiva sat with Pārvatī on his lap in the presence of a group of sages.

NM Clarification: - Even when  
you asked to become greater than  
②, you modified it to mean → "wanting  
to become His devotee"

1.3.26

kṛṣṇasya prītaye tasmāc  
chraiṣṭhyam apy abhivāñchatā  
tad-bhaktataiva cāturya-  
viśeṣeṇārthitā tvayā

Once, just to please Lord Kṛṣṇa (kṛṣṇasya prītaye), you expressed the desire (abhivāñchatā) to become even greater than He (tasmāt śraiṣṭhyam apy). But then you very cleverly modified your request (cāturya-viśeṣeṇa), asking Him instead to make you His devotee (tvayā tad-bhaktatā eva arthitā).

This in Lord Śiva's opinion was a particularly egregious offense,  
based on the desire to be worshiped.

He confesses in the Br̥hat-sahasra-nāma-stotra (Padma Purāna,  
Uttara-khaṇḍa 71.102):

alabdhvā cātmanah pūjām  
samyag ārādhito hariḥ  
mayā tasmād api śraiṣṭhyam  
vāñchatāhaṅkṛtātmanā

“When I didn’t receive the worship I wanted (alabdhvā ca cātmanah pūjām), I served Lord Hari thoroughly in devotional service (samyag ārādhito hariḥ), but with the egotistic motive of becoming even greater than He (mayā tasmād api śraiṣṭhyam).” In this way Lord Śiva berates himself, but the truth is that even then he acted only for Kṛṣṇa’s pleasure (vāñchatā haṅkṛtātmanā).

He thought that Kṛṣṇa would be displeased by a direct request that Lord Śiva become His servant.

Since Kṛṣṇa is <sup>(Humble)</sup> self-effacing by nature, He does not like exalted persons like Śiva to act subordinate to Him.

∴ (P) granted (S) & (P)  
the authority to give liberation

1.3.27

ato brahmādi-samprārthya-  
mukti-dānādhikāritām  
bhavate bhagavatyai ca  
durgāyai bhagavān adāt

Therefore (atah) the Supreme Lord granted (bhagavān adāt) you and the Goddess Durgā (bhavate bhagavatyai ca durgāyai) the authority to give liberation (mukti-dāna adhikāritām), the liberation for which Brahmā and many others pray (brahmādi-samprārthya).

Without Lord Visnu's personal sanction, no one can become free from the cycle of birth and death: harim vinā naiva sṛtiṁ taranti (Bhāvārtha-dīpikā 10.87.27).

Moreover, Lord Viṣṇu abides by such statements from the Vedic śāstras, which constitute His own laws.

But having promised Lord Śiva a position even better than His own, Lord Viṣṇu deputed to both Lord Śiva and his wife the power to bestow liberation on His behalf.

See your glories. ~~Desire~~  
being so powerful, you roam  
around like an avadhūta

1.3.28

aho brahmādi-dusprāpye  
aiśvarye saty apīdr̥ṣe  
tat sarvaṁ sukham apy ātmyam  
anādr̥tyāvadhūta-vat

Just see (aho)! Though you have power and opulence (īdr̥ṣe  
aiśvarye saty api) unobtainable by Brahmā and the other demigods  
(brahmādi-dusprāpye), you disregard (anādr̥tya) your material  
happiness (tat sarvaṁ ātmyam sukham) and live like a holy  
madman (avadhūta-vat).



You dance naked only  
because of your ~~absorption~~  
in (V)

1.3.29

bhāvāviṣṭaḥ sadā viṣnor  
mahonmāda-grhīta-vat  
ko 'nyaḥ patnyā samaṁ nr̥tyed  
gaṇair api dig-ambaraḥ

Always fixed in a trance of devotion for Lord Viṣṇu (bhava āviṣṭaḥ  
sadā viṣnoḥ), you appear totally insane (mahā unmāda-grhīta-vat).  
Who else but you (ko anyāḥ) would go dance (nr̥tyed)—naked  
(dig-ambaraḥ)!—with his wife and attendants (patnyā samaṁ  
gaṇair api)?

Today I have seen your  
unparalleled greed for P.  
You must be the greatest recipient  
of P's mercy

1.3.30

(dr̥ṣṭo)(dya) bhagavad-bhakti-  
lāmpaṭya-mahimāadbhutaḥ  
(tad) bhavān eva kṛṣṇasya  
nityaṁ parama-vallabhaḥ

Today (**adya**) I have finally seen (**dr̥ṣṭah**) your amazing uncontrollable eagerness (**lāmpaṭya-mahimā-adbhutaḥ**) to serve the Supreme Lord in pure devotion (**bhagavad-bhakti**). No wonder Kṛṣṇa always loves you the most (**tad bhavān eva kṛṣṇasya nityaṁ parama-vallabhaḥ**).

☐'s love for you is chintukṛtā  
By your mercy many have become dear  
to ☐.

1.3.31

āḥ kim vācyānavacchinnā  
kṛṣṇasya priyatā tvayi  
tvat-prasādena bahavo  
'nye 'pi tat-priyatām gatāḥ

What more can I say (āḥ kim vācyā)? Kṛṣṇa's love for you (kṛṣṇasya priyatā tvayi) is never interrupted (anavacchinnā). And by your mercy (tvat-prasādena) many others (bahavo anye api) have become dear to Him (tat-priyatām gatāḥ).

Nārada is amazed that the greatest master of yoga discipline, the chief of self-satisfied sages, the husband of material nature, completely disregards common standards of cultured behavior; he does not even walk and dance normally.

Lord Śiva's natural expressions of his inner feelings, if exhibited by anyone else, would be considered unacceptable or insane.

Nārada understands, however, that Lord Śiva's unusual behavior is a sign of his exceptional greatness as a Vaiṣṇava who deeply tastes the ecstasies of devotional exchanges with the Supreme Person.

Therefore many serious aspirants for spiritual perfection, such as  
the ten Pracetās, have taken shelter of Lord Śiva to obtain the rare  
gift of viṣṇu-bhakti.

# Part-4

Nārada praises Pārvatī (32-  
34)

By Pārvatī's mercy also  
many have become devotees of P & S  
She knows the truth of both P & S

1.3.32

pārvatyāś ca prasādena  
bahavas tat-priyāh kṛtāh  
tattvābhijñā viśeṣeṇa  
bhavator iyam eva hi

By Mother Pārvatī's mercy (pārvatyāś ca prasādena), also, many other persons have become dear to Lord Kṛṣṇa (bahavas tat-priyāh kṛtāh). She knows (abhijñā) in detail (viśeṣeṇa) the true nature (tattva) of both Lord Kṛṣṇa and you (bhavator iyam eva hi).

The Purāṇas tell of persons like Janaśarmā who by Pārvatī's mercy  
became great Vaiṣṇavas.

Janaśarmā's story will be told in the Second Part of Śrī Brhad-  
bhāgavatāmṛta.



You care for her <sup>only</sup> because  
she is P's sister

1.3.33

kṛṣṇasya bhaginiṁ vaiṣā  
sneha-pātram sadāmbikā  
ata eva bhavan ātmā-  
rāmo 'py etām apeksate

Mother Pārvatī (eṣā), Ambikā (ambikā), is Kṛṣṇa's own sister (kṛṣṇasya bhaginiṁ vā), who always receives His affection (sadā sneha-pātram). That is why (ata eva) you care for her (bhavan etām apeksate) even though fully satisfied in yourself (ātmā-rāmo 'py).

Pārvatī is a nondifferent expansion of Yogamāyā, who appeared on earth from the womb of Yaśodā-devī at the same time that Kṛṣṇa was born from Devakī.

Śrī Kṛṣṇa therefore regards Pārvatī as His sister.

You please her by conducting many  
Vaiṣṇava festivals where she is pleased by

1.3.34

a) k. kathe

b) k. kīrtan

c) k. bhaktis

vicitra-bhagavan-nāma-  
saṅkīrtana-kathotsavaiḥ  
sademām ramayan viṣṇu-  
jana-saṅga-sukhaṁ bhajet

You give her pleasure (imām ramayan) by always (sadā) holding wonderful festivals (vicitra utsavaiḥ) with singing of Lord Viṣṇu's names (bhagavan-nāma-saṅkīrtana) and recitation of His glories (kathā). At those times she enjoys the company of Lord Viṣṇu's devotees (viṣṇu- jana-saṅga-sukhaṁ bhajet).

# Part-5

Lord Śiva refutes Nārada's  
praise (35-41)

⑤, embarrassed, then spoke  
to N.M.

1.3.35

śrī-parīksid uvāca  
tato maheśvaro mātā  
trapāvanamitānanah  
nāradam bhagavad-bhaktam  
avadad vaiṣṇavāgraṇīḥ

Śrī Parīkṣit said: Dear mother (mātāḥ), Lord Śiva (maheśvarah) was so embarrassed by hearing this that he lowered his face (trapāvanamita ānanah). Then that leader of the Vaiṣṇavas (tato vaiṣṇava agrāṇīḥ) answered (avadad) the great devotee Nārada (nāradam bhagavad-bhaktam).

Lord Śiva's first reaction was to feel ashamed at hearing himself  
praised.

Then he began to think that since the praise was altogether untrue,  
Nārada might be making fun of him.

⑤ Says:- Why are you giving  
me so much pain by comparing  
me to P?

1.3.36

śrī-maheśa uvāca  
aho bata mahat kaṣṭam  
tyakta-sarvābhimāna he  
kvāham sarvābhimānānām  
mūlam kva tādrśeśvaraḥ

Śrī Maheśa said: Oh, how painful this is (aho bata mahat kaṣṭam)!  
My dear Nārada, free of every trace of false pride (tyakta-  
sarvābhimāna he), how can you compare me (kvāham), the root of  
all pride (sarvābhimānānām mūlam), to Kṛṣṇa, the Lord of  
prideless sages (kva tādrśa īśvaraḥ)?

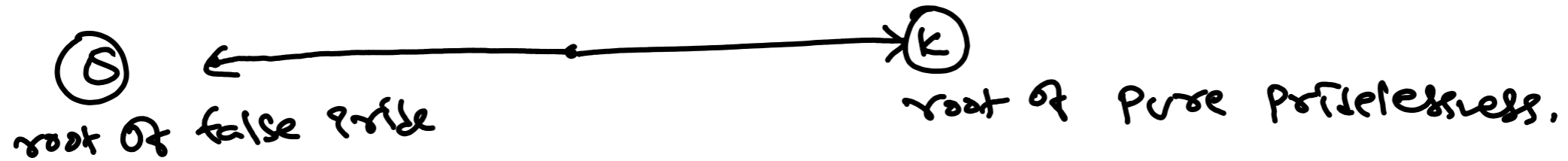
Lord Śiva presides over the material force of ahaṅkāra, by which everyone from the rulers of planets on down thinks himself very important.

And so Lord Śiva has some reason to blame himself for the false ego that pervades the material universe.

↳ rationale of Lord Śiva

Nārada, in contrast, is free from the influence of ahaṅkāra and so should not be idolizing Lord Śiva.





At the opposite end to Lord Śiva in the spectrum of egotism, Lord Kṛṣṇa is the source of pure pridelessness.

Lord Śiva implies by this comparison that no real relationship can exist between himself and Lord Kṛṣṇa, who are so opposite in nature.

I am covered by many  
false identities

1.3.37

lokeśo jñāna-do jñānī  
mukto mukti-prado 'py aham  
bhakto bhakti-prado viṣṇor  
ity-ādy-ahaṅ-kriyāvṛtaḥ

I am covered by many false identities (ahaṅ-kriyā āvṛtaḥ). I consider myself the lord of the universe (aham lokeśah), the all-knowing giver of knowledge (jñāna-do jñānī), the liberated bestower of liberation (mukto mukti-prado 'py), the devoted granter of devotion for Viṣṇu (viṣṇor bhakto bhakti-prado ity-ādy).

One might think that the universal controller of false ego should be immune to its influence.

Lord Śiva now denies this, describing himself as subject to ahaṅkāra.

He says he also considers himself a dear devotee of Viṣṇu and a recipient of Viṣṇu's special mercy; and such a mentality, he thinks, is but another influence of false ego.

P. Dev B (J)	Touch with modes	But not affecting
B (V)	Touch with modes	But not affecting
S	Touch with modes	But not affecting
V	Not in touch	Not affecting
B (J) Pious	Touch with modes	& also affecting

1.3.38 I am just obliged by MOI to  
destroy. I am ashamed to  
do it

sarva-grāsa-kare ghore  
mahā-kāle samāgate  
villaje 'śeṣa-samhāra-  
tāmasa-sva-prayojanāt

When the fearful time of annihilation arrives (ghore mahā-kāle samāgate), in which everything must be devoured (sarva-grāsa-kare), I am obliged by the mode of ignorance (tāmasa-sva-prayojanāt) to destroy the entire cosmos (aśeṣa-samhāra). When I think of this, I feel ashamed (villaje).

If I had even a drop  
of mercy, then why did  
I fight with @ many times?

1.3.39

mayi nārada varteta  
kṛpā-leśo 'pi ced dhareḥ  
tadā kiṁ pārijātoṣā-  
haraṇādau mayā raṇaḥ

Dear Nārada (nārada), if I had (ced mayi varteta) even a drop of the mercy of Lord Hari (hareḥ kṛpā-leśo 'pi), why did He fight me (tadā kiṁ mayā raṇaḥ) when He took away the pārijāta flower (pārijāta), when Aniruddha stole Ūṣā (uṣā-haraṇa), and on other such occasions (ādau)?

If I had His mercy, then  
why would He ask me to  
confuse people through myevāda?

1.3.40

mām kim ārādhayed dāsam  
kim etat cādiśet prabhuḥ  
svāgamaiḥ kalpitais tvam ca  
janān mad-vimukhān kuru

Why would He worship me (mām kim ārādhayed), His servant (dāsam), and why would He order me (kim etat ca ādiśet prabhuḥ), “Turn people away from Me (tvam janān mad-vimukhān kuru) by concocting your own versions of scripture (kalpitaiḥ sva āgamaiḥ)”?

Here Lord Śiva tries to prove not only that Śrī Kṛṣṇa hardly cares for him but that the Lord actually holds him in contempt.

Otherwise, Lord Śiva argues, Kṛṣṇa would not have opposed him in battle on several occasions, as when Kṛṣṇa stole Indra's pārijāta flower and when Aniruddha stole Ūṣā, the daughter of Bāṇāsura.

Furthermore, when a master pretends to worship a servant, that servant is actually insulted and exposed to public ridicule.

The pretense may even indicate that the master secretly holds some grudge against the servant and wants to humiliate him.

This may have been the case in such instances as when Kṛṣṇa worshiped Śiva to obtain an excellent son.

Lord Śiva thus concludes that Kṛṣṇa's asking benedictions from him indicates not Kṛṣṇa's favor but Kṛṣṇa's contempt.

Rather than overlook Lord Śiva's transgressions, Kṛṣṇa punishes him in subtle ways.



Lord Śiva is supposed to be a great devotee of Kṛṣṇa because he teaches pure devotional service, yet Kṛṣṇa ordered him to teach Māyāvāda atheism.

Of course, Lord Śiva is actually a pure devotee and a recipient of Lord Kṛṣṇa's favor; even his teaching atheism is done for the sake of protecting the confidentiality of devotional service.

But a pure devotee, <sup>→ Humility -</sup> naturally dissatisfied with himself, may often claim to have no spiritual status.

The last two lines of this verse are a quotation from the Bṛhat-sahasra-nāma of the Padma Purāna (Uttara 71.107).

1.3.41

We are not very happy  
to have the power to give  
liberation as it distresses  
the devotees

āvayor mukti-dāṛṭvam  
yad bhavān stauti hr̥ṣṭa-vat  
tac cāti-dāruṇam tasya  
bhaktānām śruti-duḥkha-dam

You joyfully praise (bhavān stauti hr̥ṣṭa-vat) the power of me and my wife to bestow liberation (āvayor mukti-dāṛṭvam). But we think this power terrible (tac ca ati-dāruṇam), because the Lord's devotees feel distressed to hear of it (bhaktānām tasya śruti-duḥkha-dam).

Vaiṣṇavas do not like to hear that anyone other than Lord Viṣṇu can award liberation.

# Part-6

Lord Śiva sends Nārada to  
the residents of Vaikuṇṭha  
(42-63)

∴ Oh NM! do not think  
that I am the recipient of P's mercy.  
It is actually the vaiṅkṣṇa-vāsī. 1.3.42

tat kṛṣṇa-pārsada-śreṣṭha  
mā mām tasya dayāspadam  
viddhi kintu kṛpā-sāra-  
bhājo vaikuṅṭha-vāsinaḥ

Therefore (tat), O best of Kṛṣṇa's associates (kṛṣṇa-pārsada-śreṣṭha), do not think me (mā mām viddhi) a recipient of His compassion (tasya dayāspadam). Rather (kintu), those who have obtained the essence of His mercy (kṛpā-sāra-bhājo) are the residents of Vaikuṅṭha (vaikuṅṭha-vāsinaḥ).

Because Nārada is himself one of Lord Viṣṇu's principal attendants in Vaikunṭha, he should not have to be told that the Vaikunṭha-vāsīs are true recipients of the Lord's mercy.

In the next six verses (texts 43 through 48) Lord Śiva specifies their qualifications.

They have given up  
things of this world  
as if they are like straw

1.3.43

yaiḥ sarvaṁ tṛṇa-vat tyaktvā  
bhaktyārādhyā priyaṁ harim  
sarvārtha-siddhayo labdhvā-  
pāṅga-dr̥ṣṭyāpi nādr̥tāḥ

They have given up everything as worthless straw (yaiḥ sarvaṁ tṛṇa-vat tyaktvā). Worshiping their dear Lord Hari in pure devotion (bhaktyā arādhyā priyaṁ harim), they have no respect (nādr̥tāḥ) for the desirable achievements of this world (sarvārtha-siddhayo labdhvā); they will not even glance at those perfections (apāṅga-dr̥ṣṭyāpi).

Some devotees have always been residents of Vaikuṅṭha, and others are elevated to Vaikuṅṭha from the material world.

Even the process of self-surrender by which the sādhana-siddha Vaiṣṇavas attain Vaikuṅṭha is glorious.

The successful sādhakas attract the favor of Lord Viṣṇu by focusing their devotion on Him alone, ignoring every other means of success, including the religious principles of the Vedas and the mystic perfections of yoga.

When material perfections come automatically to advanced  
Vaiṣṇavas, as secondary effects of exclusive devotion, the Vaiṣṇavas  
pay no attention to them, as if these treasures that others struggle to  
obtain were worthless garbage.



They have abandoned all  
types of false pride &  
attained vaikunṭha

1.3.44

tyakta-sarvābhimānā ye  
samasta-bhaya-varjitam  
vaikuṅṭham sac-cid-ānandaṁ  
guṇātītaṁ padaṁ gatāḥ

Those devotees have abandoned every kind of false pride (tyakta-sarvābhimānā ye). And they have attained the world beyond the material modes (guṇātītaṁ padaṁ gatāḥ) and devoid of all fear (samasta-bhaya-varjitam): Vaikuṅṭha (vaikuṅṭham), which is sac-cid-ānanda—full of eternity, knowledge, and bliss (sac-cid-ānandaṁ).

The residents of Vaikuṅṭha are greater not only than the materialists, the candidates for liberation, and the liberated, but even than Lord Śiva, the giver of liberation.

According to his own view of himself, Lord Śiva is subject to the influence of false ego, whereas the devotees in Vaikuṅṭha are free from this defect.

By virtue of this freedom from false pride, Vaiṣṇavas attain Vaikuṅṭha, which in spite of being a particular place is not temporary and illusory like the places of the material world.

The eternal existence of Vaikuṅṭha is full of pure consciousness and  
unlimitedly satisfying bliss.

It has none of the restrictions of material existence.

Many Purāṇas describe the absolute perfection of Vaikuṅṭha.

For example, in the conversation between Brahmā and Nārada in  
Śrī Nārada Pañcarātra, we can read, in the Jitam-te-stotra:

lokaṁ vaikunṭha-nāmānaṁ  
divya-ṣaḍ-guṇa-saṁyutam  
avaiṣṇavānāṁ aprāpyaṁ  
guṇa-traya-vivarjitam

nitya-siddhaiḥ samākīrṇaḥ  
tan-mayaiḥ pañca-kālikaiḥ  
sabhā-prāsāda-saṁyuktaṁ  
vanaiś copavanaiḥ śubham

vāpī-kūpa-taḍāgaiś ca  
vrkṣa-ṣaṇḍaiḥ su-maṇḍitam  
aprākṛtaḥ surair vandyam  
ayutārka-sama-prabham

“Impossible to attain for non-Vaiṣṇavas (avaiṣṇavānām aprāpyam), the world called Vaikuṅṭha (lokaṁ vaikuṅṭha-nāmānam) is devoid of the three material modes (guṇa-traya-vivarjitam) and full in the six divine traits (divya-ṣaḍ-guṇa-samyutam). It is rich with eternally perfect souls (nitya-siddhaiḥ samākīrṇaḥ), who all have those same six traits (tan-mayaiḥ) and who appear in the five different ages of life (pañca-kālikaiḥ). All-~~auspicious~~ Vaikuṅṭha (śubham) is beautied (su-maṇḍitam) by many palaces and assembly halls (sabhā-prāsāda-samyuktaṁ) and by wells, tanks, ponds (vāpī-kūpa-taḍāgaiś ca), gardens, forests (vanaiḥ ca upavanaiḥ), and groves of trees (vrkṣa-ṣaṇḍaiḥ). That transcendental world, worshiped by the demigods (aprākṛtaḥ surair vandyam), is more brilliantly effulgent than ten thousand suns (ayutārka-sama-prabham).”

In the Brahmāṇḍa Purāṇa:

tam ananta-guṇāvāsam  
mahat-tejo durāsadam  
apratyakṣam nirupamaṁ  
parānandam atīndriyam

“It is the abode of countless spiritual qualities (tam ananta-guṇāvāsam), a world of un-approachable supreme light (mahat-tejo durāsadam). It cannot be perceived by material senses (apratyakṣam), nor compared to anything known (nirupamaṁ). It is supremely ecstatic (parānandam) and beyond the scope of the senses (atīndriyam).”

|| 2.9.9 ||

tasmai (sva-lokaṃ) (bhagavān sabhājitaḥ)  
(sandarśayām āsa) (param na yat-param) |  
vyapeta-saṅkleśa-vimoha-sādhvasam  
sva-dr̥ṣṭavadbhir vibudhair abhiṣṭutam ||

The Lord, gratified by his worship (**bhagavān sabhājitaḥ**), showed Brahmā Mahā-vaikuṅṭha (**tasmai sva-lokaṃ sandarśayām āsa**), to which nothing is superior (**param na yat-param**), which is free (**vyapeta**) of suffering (**saṅkleśa**), confusion (**vimoha**) and fear of offenses (**sādhvasam**) and which is praised by the devatās (**vibudhair abhiṣṭutam**) who constantly see the self (**sva-dr̥ṣṭavadbhir**).

|| 2.9.10 ||

pravartate yatra rajas tamas tayoh  
sattvaṁ ca miśraṁ na ca kāla-vikramaḥ |  
na yatra māyā kim utāpare harer  
anuvratā yatra surāsurārcitāḥ ||

In Vaikuṅṭha (**yatra**) there is no (**na pravartate**) rajas or tamas (**rajas tamas**), and no sattva mixed with rajas and tamas (**sattvaṁ ca tayoh miśraṁ**). There is no influence of time (**na ca kāla-vikramaḥ**). There is no influence of māyā at all (**na yatra māyā**), what to speak of its products such as material elements (**kim uta apare**). In Vaikuṅṭha the inhabitants are fully dedicated to the Lord (**yatra harer anuvratā**) and are worshipping by the devas, asuras and devotees (**sura asura arcitāḥ**).



|| 10.28.14 ||

iti sañcintya bhagavān  
mahā-kāruṇiko hariḥ  
darśayām āsa lokam svam  
gopānām tamasah param

Thus deeply considering the situation (**iti sañcintya**), the all-merciful Supreme Personality of Godhead Hari (**bhagavān mahā-kāruṇiko hariḥ**) revealed (**darśayām āsa**) to the cowherd men (**gopānām**) His abode (**lokam svam**), which is beyond material darkness (**tamasah param**).

|| 10.28.15 ||

satyaṁ jñānam anantaṁ yad  
brahma-jyotiḥ sanātanam  
yad dhi paśyanti munayo  
guṇāpāye samāhitāḥ

Lord Kṛṣṇa revealed the indestructible spiritual effulgence (**brahma-jyotiḥ sanātanam**), which is unlimited, conscious and eternal (**yad satyaṁ jñānam anantaṁ**). Sages see that spiritual existence (**yad dhi paśyanti munayo**) in trance (**samāhitāḥ**), when their consciousness is free of the modes of material nature (**guṇāpāye**).

These verses identify Vaikuṅṭha with the brahma-jyotiḥ, the effulgent light of the all-pervading Supreme—that is, with the same absolute existence described in the Upaniṣads under the name Brahman.

With the eye of intelligence, self-satisfied sages (munis) envision Vaikuṅṭha, but they are not fit to achieve it.

Even though the Vaikuntha  
-Vāsīs have the power to  
the Lord, they don't want  
to accept such equality

1.3.45

tatra ye sac-cid-ānanda-  
dehāḥ parama-vaibhavam  
samprāptaṁ sac-cid-ānandaṁ  
hari-sārṣṭim ca nābhajan

In Vaikuṅṭha (tatra) the residents have sac-cid-ānanda bodies (ye sac-cid-ānanda-dehāḥ) and may avail themselves of the supreme opulence of Lord Hari (parama-vaibhavam samprāptaṁ). They have sac-cid-ānanda powers, equal to His (sac-cid-ānandaṁ hari-sārṣṭim). But the residents of Vaikuntha do not like to accept such equality with the Lord (nābhajan).

The residents of Vaikuṅṭha have individual bodily forms, but these are not forms of material illusion.

As Yudhiṣṭhira Mahārāja said in a question to Nārada Muni, dehendriyāsu-hīnānām/ vaikuṅṭha-pura-vāsinām: “The bodies of the inhabitants of Vaikuṅṭha are completely spiritual, having nothing to do with the material body, senses, or life air.”  
(Bhāgavatam 7.1.35)

The Vaikuṅṭha-vāsīs are transcendental, and so also are their external opulences.

Each resident has more power and wealth than are available in millions of material universes and their covering shells.

These opulences, which the Vaikunṭha residents achieve without effort and without limitations, are spiritual, eternal, and absolutely real; they are expansions of the Supreme Lord's divine energy, and so they are all infinitely desirable and full of variety.

Logical and scriptural evidence of these facts will be presented later in Śrī Bṛhad-bhāgavatāmṛta.

They are satisfied with  
Lord Hari. They freely  
travel to wherever they want.

1.3.46

harer bhaktyā param prītā  
bhaktān bhaktim ca sarvataḥ  
rakṣanto vardhayantaś ca  
sañcaranti yadṛcchayā

For what?  
a) protecting } Devotees  
b) promoting } D-S

They are satisfied simply to worship Lord Hari with devotion (harer bhaktyā param prītā). They travel freely (sañcaranti yadṛcchayā) wherever they want (sarvataḥ), protecting and promoting (rakṣanto vardhayantaś ca) the cause of the Lord's devotees and the Lord's devotional service (bhaktān bhaktim ca).

The devotees in Vaikuṅṭha do not want to equal Lord Viṣṇu, because they want to serve Him in loving devotion.

Nothing other than bhakti gives them pleasure.

In Lord Viṣṇu's own words, mayā santuṣṭa-manasaḥ/ sarvāḥ sukha-mayā diśaḥ: "One whose mind is completely satisfied in Me finds only happiness wherever he goes." (Bhāgavatam 11.14.13)

These eternally liberated Vaikuṅṭha-vāsīs are always helping others.



Acting in the material world, they protect sincere persons from misunderstanding the principles of devotional service and thereby falling down and being punished by the agents of Yamarāja.

The Vaikunṭha-vāsīs encourage the descent of advanced devotees into saintly families, act for the increased prosperity and influence of those devotees, and render unseen help to the devotees' preaching, by which more and more conditioned jīvas are brought back to Kṛṣṇa consciousness.

As instructing spiritual masters, the Vaikuṅṭha-vāsīs and their representatives remove the obstacles of attachment to karma and jñāna and inspire their disciples in various ways to dedicate themselves fully to Kṛṣṇa's service.

Because the residents of Vaikuṅṭha are free from the restrictions of karma, their efforts never go in vain.

Always worshipping the  
Lord, they seem amused by  
those who are just liberated.  
They are always busy with  
various services.

1.3.47

muktān upahasantīva  
vaikuṅṭhe satataṁ prabhum  
bhajantaḥ pakṣi-vṛkṣādi-  
rūpaiḥ vividha-sevayā

Always worshiping the Lord in Vaikuṅṭha (vaikuṅṭhe satataṁ prabhum bhajantaḥ), they seem amused by those who are merely liberated (muktān upahasanti iva). The Vaikuṅṭha-vāsīs are always busy in various services (vividha-sevayā), for which they even take on forms like those of birds and trees (pakṣi-vṛkṣādi-rūpaiḥ).

They can always see  
Him & live with Him  
in great joy

1.3.48

kamalā-lālyamānānghri-  
kamalaṁ moda-varḍhanam  
sampaśyanto hariṁ sākṣād  
ramante saha tena ye

They can always see Him in person, Lord Hari (sampaśyanto hariṁ  
sākṣād), who inspires everyone's pleasure (moda-varḍhanam) and  
whose lotus feet are cared for by the goddess of fortune (kamalā-  
lālyamāna aṅghri-kamalaṁ). Their life in His company is pure joy  
(ramante saha tena ye).

Those who have attained liberation from material existence enjoy boundless varieties of loving service.

Only foolish, unfortunate persons ignore such an opportunity and instead pursue an impersonal idea of liberation.

The devotees in Vaikuṅṭha feel compassion for the impersonalists, but it seems that while exuberantly serving Lord Nārāyaṇa the devotees ridicule the impersonalists by taking on the forms of animals, birds, and plants.

Impersonalists cannot understand the difference between the  
tāmasic forms of lower life in the material world and the  
transcendental varieties of life in Vaikuṅṭha.

That many kinds of animals and plants live in Vaikuṅṭha, and that  
they all enthusiastically serve the Supreme Person, is confirmed by  
the description of Śrīmad-Bhāgavatam (3.15.18–19):

|| 3.15.18 ||

pārāvataṅanyabhṛta-sārasa-cakravāka-  
dātyūha-haṁsa-śuka-tittiri-barhinām yaḥ  
kolāhalo viramate 'cira-mātram uccair  
bhṛṅgādhipē hari-kathām iva gāyamāne

The clamor (kolāhalo) of the doves, cuckoos, cranes, cakravākas, gallinules, swans, parrots, partridges and peacocks (pārāvata-  
anyabhṛta-sārasa-cakravāka-dātyūha-haṁsa-śuka-tittiri-barhinām  
yaḥ) immediately ceases (viramate acira-mātram) when the king of bees (bhṛṅgādhipē) loudly hums (uccair gāyamāne), with resemblance to glorification of the Lord (hari-kathām iva).

|| 3.15.19 ||

mandāra-kunda-kurabotpala-campakārṇa-  
punnāga-nāga-bakulāmbuja-pārijātāh  
gandhe 'rcite tulasikābharanena tasyā  
yasmiṁs tapaḥ sumanaso bahu mānayanti

In the forests of Vaikuṅṭha (yasmin), on smelling the scent of tulasī  
used in the garlands of the Lord (gandhe ābharanena arcite  
tulasikā), the mandāra, kunda, kuraba, water lily, campaka, arna,  
punnāga, nāgakeśara, baluka, lotus and pārijāta trees, being of pure  
mind (sumanasah), give great respect to tulasī (bahu mānayanti) for  
her performance of austerity to achieve that position (tasyāh tapaḥ).



Lord Śiva uses the present verb form sampaśyantaḥ (“seeing”) to indicate that Vaikuṅṭha devotees see the Lord without interruption.

By this he implies that he, in contrast, can see Lord Viṣṇu infrequently, and then only within his heart.

Where else can you see  
such a shower of mercy of K?

1.3.49

aho kārūṇya-mahimā  
śrī-kṛṣṇasya kuto 'nyataḥ  
vaikuṅṭha-loke yo 'jasraṁ  
tadīyeṣu ca rājate

Ah (aho), where else can one see (kuto anyataḥ) compassion so exalted (kārūṇya-mahimā) as that which Śrī Kṛṣṇa (yo śrī-kṛṣṇasya) showered constantly (ajasraṁ rājate) on the residents of Vaikuṅṭha-loka (vaikuṅṭha-loke tadīyeṣu)?

In Vaikuṇṭha, there is  
constant rendering of devotional  
līlās by all residents  
for spreading pure love

1.3.50

yasmin mahā-mudāśrāntam  
prabhoḥ saṅkīrtanādibhiḥ  
vicitrām antarā bhaktim  
nāsty anyat prema-vāhinīm

In Vaikuṇṭha (yasmin) nothing exists (nāsty anyat) but devotional service (bhaktim antarā), rendered through saṅkīrtana (prabhoḥ saṅkīrtanādibhiḥ) and in many other forms (vicitrām). It goes on incessantly (aśrāntam), with great enthusiasm (mahā-mudā), spreading the ecstasy of pure love (prema-vāhinīm).

Devotees in the spiritual world never tire of chanting the Supreme Lord's glories and singing and dancing for His pleasure.

There, prema-bhakti is the only activity.

Anything anyone does in Vaikuntha is pure service and nothing else, because all the residents are fixed unswervingly in bhakti.

Even the bliss of brahmananda  
cannot compare to even a  
fraction of drop of bliss of  
Vasukanta

1.3.51

aho tat-paramānanda-  
rasābdher mahimādbhutaḥ  
brahmānandas tulām nārhed  
yat-kaṇārdhāṁśakena ca

How amazing (aho mahimādbhutaḥ) is that supremely great ocean of transcendental bliss (tat-paramānanda-rasābdher)! The bliss of Brahman (brahmānandaḥ) cannot compare (tulām na arhed) to even a fraction of half a drop of it (yat-kaṇārdhāṁśakena ca).

Brahmānanda is the happiness derived from realizing one's spiritual identity.

Compared to the joy of sharing one's personal relationship with the supreme spirit, brahmānanda is insignificant.

1.3.52

Everyone & everything in  
Vaikuṅṭha is blessed  
with mercy of ॐ's lotus feet

sa vaikuṅṭhas tadīyāś ca  
tatratyam akhilaṁ ca yat  
tad eva kṛṣṇa-pādābja-  
para-premānukampitam

That Vaikuṅṭha world (sa vaikuṅṭhah), its residents (tadīyāś ca), and everything there (tatratyam akhilaṁ ca yat) are blessed by the mercy of pure love for the lotus feet of Kṛṣṇa (tad eva kṛṣṇa-pādābja-para-prema anukampitam).

In contrast, Lord Śiva implies, his own planet and other material worlds do not have the blessings of kṛṣṇa-prema.

∴ the vaikuṅṭha recipients  
are definitely greater than I

1.3.53

tādṛk-kāruṇya-pātrāṇām  
śrīmad-vaikuṅṭha-vāsinām  
matto 'dhika-taras tat-tan-  
mahimā kim nu varṇyatām

As recipients of such mercy (tādṛk-kāruṇya-pātrāṇām), the divine residents of Vaikuṅṭha (śrīmad-vaikuṅṭha-vāsinām) are much greater than I in many ways (matto adhika-taras). How can I adequately describe (kim nu varṇyatām) their glories (tat-tat-mahimā)?



Every resident of Vaikunṭha is śrīmān, entirely favored by the goddess of fortune, the consort of the Supreme Lord.

Each of them, therefore, has access to the full wealth and power found in millions of universes.

But because the Vaikuntha-vāsīs are pure devotees, they prefer not to take advantage of these blessings for anything but the opportunity to serve their Lord.

This distinguishes them from the conditioned souls of the material world.

Even the rasika-bhaktas  
residing in the material world  
are worshipable by me

1.3.54

pāñca-bhautika-dehā ye  
martya-loka-nivāsinah  
bhagavad-bhakti-rasikā  
namasyā mādrśām sadā

Though living within the material world (martya-loka-nivāsinah),  
in bodies composed of the five elements (pāñca-bhautika-dehā),  
persons expert in relishing devotional service to the Lord (ye  
bhagavad-bhakti-rasikā) are always worshipable for persons like me  
(namasyā mādrśām sadā).

Wherever in the material world the mood of Vaikunṭha is found,  
Lord Śiva worships the carriers of that mood as his superiors.

He expresses this same attitude in the Nārāyaṇa-vyūha-stava of the  
Hayaśirṣa Pañcarātra:

Proof for लोक धर्म  
त्याग पूरे सेवा

ye tyakta-loka-dharmārthā  
viṣṇu-bhakti-vaśam gatāḥ  
bhajanti paramātmānam  
tebhyo nityam namo namaḥ

“To those who have come under the influence of pure devotion for Viṣṇu (ye viṣṇu-bhakti-vaśam gatāḥ), and have therefore abandoned their worldly religious duties and profitable endeavors (tyakta-loka-dharmārthā) just to worship the Soul of souls (bhajanti paramātmānam), I constantly offer my repeated respects (tebhyo nityam namo namaḥ).”

Such rascals are fully  
surrender to P & are  
willing to abandon everything  
that is unfavorable to bhakti

1.3.55

śrī-kṛṣṇa-caraṇāmbhojā-  
rpitātmāno hi ye kila  
tad-eka-prema-lābhāśā-  
tyaktārtha-jana-jīvanāḥ

Such expert relishers (ye) surrender themselves fully (arpitātmāno  
hi kila) to the lotus feet of Śrī Kṛṣṇa (śrī-kṛṣṇa-caraṇāmbhoja).  
Hoping to obtain exclusive love for Him (tad-eka-prema-lābha-āśā),  
they abandon their wealth, their families, and their very lives  
(tyakta-artha-jana-jīvanāḥ).

They are not interested in  
any sādhye (or) sādhane of this world.  
They have transcended dharmā

1.3.56

aihikāmuṣmikāśeṣa-  
sādhyā-sādhana-nisprhāḥ  
jāti-varṇāśramācāra-  
dharmādhīnatva-pāragāḥ

They are not interested (nisprhāḥ) in any of the means and ends of success (aśeṣa-sādhyā-sādhana), in this world or the next (aihika amuṣmika). They have gone beyond subservience to the rules (dharmā dhīnatva-pāragāḥ) that apply according to birth, occupation, and spiritual status (jāti-varṇāśrama-ācāra).

Even if they might not  
have repaid their debts, by  
the power of bhakti they are  
fearless

1.3.57

r̥ṇa-trayād anirmuktā  
veda-mārgātigā api  
hari-bhakti-balāvegād  
akutaścid-bhayāḥ sadā

Even if they have not repaid their three debts (r̥ṇa-trayād  
anirmuktā) and are therefore transgressing Vedic principles (veda-  
mārga-atigā api), by the power of their devotion to Lord Hari (hari-  
bhakti-balāvegād) they are ever fearless (akutaścid-bhayāḥ sadā).

Bcoś key w/e greedy for  
bhakti-rasa, svarga, apavarga... tulyārtham

1.3.58

2 <sup>spontaneous</sup> systems of KC

nānyat kim api vāñchanti  
tad-bhakti-rasa-lampātāḥ  
svargāpavarga-narakeṣv  
api tulyārtha-darśinaḥ

- a) Feasibility
- b) freedom from desire to enjoy.

Greedy to taste the pleasure of devotion to Him (tad-bhakti-rasa-lampātāḥ), they have no desire for anything else (nānyat kim api vāñchanti). To them liberation, heaven, and hell (svargāpavarga-narakeṣu api) all appear the same (tulyārtha-darśinaḥ).



Fearlessness and freedom from selfish desires are spontaneous symptoms of those who enjoy the transcendental tastes of Kṛṣṇa consciousness.

The residents of Vaikunṭha are already perfect, but they humbly think themselves only potential candidates for prema-bhakti.

Aspiring to be awarded exclusive love of God, they abandon attachment to property and family.

They are not even interested in protecting themselves from threats to their lives.

Since they have no desire for the worldly goals of prestige, security, and sense enjoyment, they have no urge to work to earn the money and pious credits required for obtaining these objects of desire.

And as a further consequence of their freedom from material ambition, they have transcended identifying the self in terms of material social divisions, the brāhmaṇa caste and other occupational designations, and even human and demigod species.

They have risen above the regular and occasional obligations of all these categories.

nitya-karma  
↑  
naicit्तika-karma  
↑

From the very day of one's birth, one is encumbered with three kinds of debts.

Devatās → sacrifice  
Pitṛus → offspring.  
Ṛṣiḥ → study of vedās

To the demigods, who provide the basic needs of life, one owes the performance of sacrifice; to the parents, from whom one inherits the good karma and cultural heritage of one's family, one owes offspring; and to the sages, who teach how to fulfill the spiritual potential of human life, one owes study of the Vedas.

One who fails to absolve oneself from these debts by doing what is required and avoiding what is forbidden can expect severe punishment from Yamarāja, the judge of the sinful:

r̥ṅais tribhir dvijo jāto  
devarṣi-pitṛṅām prabho  
yajñādhyayana-putrais tāny  
anistīrya tyajan patet

“Dear Prabhu (prabho), a member of the twice-born classes (dvijah) is born with three kinds of debts (r̥ṅais tribhir jātah)—those owed to the demigods, to the sages, and to his forefathers (deva-r̥ṣi-pitṛṅām). If he leaves his body (tyajan) without first liquidating these debts (tāny anistīrya) by performing sacrifice, studying the scriptures, and begetting children (yajña-adhyayana-putraih), he will fall down into a hellish condition (patet).”  
(Bhāgavatam 10.84.39)

The residents of Vaikunṭha, however, are immune from the reactions for neglecting the laws of material nature.

These Vaikunṭha residents need not perform ritual sacrifices, beget sons, or study the texts of the Vedas.

They have no fear of karmic retribution. Nothing they do can be sinful.

They can act confidently, however they wish, on the strength of their pure devotion to Lord Viṣṇu.

Pure devotional service exempts Vaiṣṇavas from the karmic obligations of nondevotees, as Lord Kṛṣṇa has explained to two of His most trustworthy devotees, Uddhava and Arjuna:

tāvat karmāṇi kurvīta  
na nirvidyeta yāvatā  
mat-kathā-śravaṇādau vā  
śraddhā yāvan na jāyate

Jñāne yogē

Bhakti yogē

One should continue to perform the Vedic ritualistic activities (tāvat karmāṇi kurvīta) until one actually becomes detached from material sense gratification (na nirvidyeta yāvatā) and develops faith for hearing and chanting about Me (mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate). (SB 11.20.9)

sarva-dharmān parityajya  
mām ekaṁ śaraṇam vraja  
ahaṁ tvām sarva-pāpēbhyo  
mokṣayiṣyāmi mā śucaḥ

Giving up all dharmas (**sarva-dharman parityajya**), surrender to Me alone (**mām ekaṁ śaraṇam vraja**). I will deliver you (**ahaṁ tvām mokṣayiṣyāmi**) from all sins (**sarva-pāpēbhyo**). Do not worry (**mā sucaḥ**). (**BG 18.66**)

Śrī Nārada also gave the same instruction to Vyāsadeva:

tyaktvā sva-dharmam caraṇāmbujam harer  
bhajann apakvo 'tha patet tato yadi  
yatra kva vābhadram abhūd amuṣya kim  
ko vārtha āpto 'bhajatām sva-dharmataḥ

If a person having given up his duties in varṇāśrama (**tyaktvā sva-dharmam**), begins the worship of the Lord's lotus feet (**hareh caraṇāmbujam bhajann**), and happens to deviate or not reach perfection (**yadi apakvah atha tato patet**), there is no misfortune for him at all in the future (**yatra kva vābhadram abhūd amuṣya kim**). But what does (**kaḥ vā arthah**) the person who follows all duties of varṇāśrama (**sva-dharmataḥ**) but does not worship the Lord (**abhajatām**) gain (**āptah**)? (**SB 1.5.17**)



The fearless residents of Vaikuntha are also free from all selfish concerns.

↓  
Aṅyābhīkāśite ś'ūnyam.

They have no interest in transcendental perfections such as a personal form like the Supreme Lord's, what to speak of the refined sense enjoyment of the residents of Lord Brahmā's planet, or the happiness of impersonal nirvāṇa.

In the eyes of the residents of Vaikuṅṭha, everything other than pure love of God is not only insignificant but also detrimental to the advancement of bhakti.

~~Thus they consider impersonal liberation and being elevated to heaven the same as being sent to hell.~~

~~Speaking here to Nārada, Lord Śiva echoes his own words from the Sixth Canto of the Bhāgavatam (6.17.28):~~

nārāyaṇa-parāḥ sarve  
na kutaścana bibhyati  
svargāpavarga-narakeṣv  
api tulyārtha-darśinaḥ

Devotees solely engaged in the service of Nārāyaṇa (**nārāyaṇa-parāḥ sarve**) never fear any condition of life (**na kutaścana bibhyati**). For them the heavenly planets, liberation and the hellish planets are all the same (**svarga apavarga-narakeṣu api tulyārtha-darśinaḥ**).

Such devotees are as dear  
to me as Lord ①. & my  
Sole ambition is to have  
their association

1.3.59

bhagavān iva satyaṁ me  
ta eva parama-priyāḥ  
parama-prārthanīyaś ca  
mama taiḥ saha saṅgamaḥ

Truly I tell you (satyaṁ), such devotees (te eva) are as limitlessly dear to me (me parama-priyāḥ) as the Supreme Lord Himself (bhagavān iva). My highest ambition (mama parama-prārthanīyaś ca) is to have their company (taiḥ saha saṅgamaḥ).

Lord Śiva has higher regard for pure Vaisnavas than for his own associates, headed by Nandīśvara. As Lord Śiva told the ten Pracetā brothers:

atha bhāgavatā yūyam  
priyāḥ stha bhagavān yathā  
na mad bhāgavatānām ca  
preyān anyo 'sti karhicit

You devotees (atha bhāgavatā yūyam) are dear to me (priyāḥ stha)  
just as the Supreme lord is dear to me (bhagavān yathā). The  
devotees also (bhāgavatānām ca) hold me dear, just as they hold  
the Lord dear (na mad preyān anyo asti karhicit).

Whenever such devotees  
are there, it is Vaikunṭha

1.3.60

nāradāham idam manye  
tādrśānām yataḥ sthitiḥ  
bhavet sa eva vaikuṅṭho  
loko nātra vicāraṇā

In my opinion (aham idam manye), dear Nārada (nārada),  
anywhere such devotees are found (tādrśānām yataḥ sthitiḥ) is  
actually Vaikunṭha-loka (sa eva vaikuṅṭhaḥ loko bhavet). Arguing  
against this fact would be useless (na atra vicāraṇā).

For Lord Śiva, pure Vaiṣṇavas living on earth or anywhere else are no less glorious than the residents of Vaikuṅṭha.

Vaiṣṇavas should never be judged by whether they live in Lord Viṣṇu's kingdom or not, because one who possesses the treasure of prema-bhakti always has the Lord living with him.

The Personality of Godhead Himself has said:

nāham vasāmi vaikunṭhe  
na yogi-hṛdaye ravau  
mad-bhaktā yatra gāyanti  
tatra tiṣṭhāmi nārada

“I do not live in Vaikunṭha (nāham vasāmi vaikunṭhe), in the hearts of the yogīs (na yogi-hṛdaye), or inside the sun (ravau). Rather, My dear Nārada (nārada), I am present (tatra tiṣṭhāmi) wherever My devotees sing about Me (mad-bhaktā yatra gāyanti).”  
(Padma Purāṇa, Uttara-khaṇḍa 92.21–22)



Drinking NOD, they forget  
their material bodies & assume  
the nature of sac-cid-ānanda

1.3.61

kṛṣṇa-bhakti-sudhā-pānād  
deha-daihika-vismṛteḥ  
teṣāṁ bhautika-dehe 'pi  
sac-cid-ānanda-rūpatā

Having drunk the nectar of devotion to Kṛṣṇa (kṛṣṇa-bhakti-sudhā-pānād), those devotees forget their material bodies and relationships (deha-daihika-vismṛteḥ). Thus even while living in material bodies (bhautika-dehe api), they assume the transcendental nature of eternity, knowledge, and bliss (teṣāṁ sac-cid-ānanda-rūpatā).

---

One might question how devotees living on earth and in Vaikuṅṭha can be equal.

Don't the residents of earth have bodies made of material energy, while the residents of Vaikuṅṭha have transcendental bodies?

But Lord Śiva confirms the equality of these devotees nonetheless.

Vaiṣṇavas pay little attention to their gross and subtle material bodies and to bodily relationships; Vaiṣṇavas do not consider the body their own property and so are indifferent in this regard.

Having overcome the obstacles of bodily attachment, the devotees living in the material world enjoy the nectar of prema-bhakti without distraction and are therefore equal to the residents of Vaikuṅṭha.

Even while living in material bodies, the Vaiṣṇavas lead an existence that is completely spiritual, sac-cid-ānanda.

A devotee's material body may literally transform into a spiritual one, like the body of Dhruva Mahārāja just before his ascent to Vaikuṅṭha.

As described by Maitreya Ṛṣi:

parītyābhyarcya dhiṣṇyāgryam  
pārṣadāv abhivandya ca  
iyeṣa tad adhiṣṭhātum  
bibhrad rūpam hiraṇmayam

Circumambulating and worshipping the plane (parītya abhyarcya  
dhiṣṇya agryam), offering respects to the two associates (pārṣadāv  
abhivandya ca), assuming a golden form (bibhrad hiraṇmayam  
rūpam), he desired to board the plane (tad adhiṣṭhātum iyeṣa).

Commenting on this verse, Śrīla Śrīdhara Svāmī explains  
hiraṇmayam as meaning “full of effulgence.”

In other words, Dhruva Mahārāja obtained a new body made of pure spiritual energy.

To thus obtain a better body is quite possible.

Śrīla Sanātana Gosvāmī mentions that even drinking a special herbal tonic can give one a more attractive material body; then what to speak of the attractive form one can attain by always drinking the transcendental tonic of bhakti-rasa.

But in vaikunṭha devotees  
always relish pastimes  
devotees (sometimes) prefer to  
live there

1.3.62

param bhagavatā sākam  
sākṣāt krīdā-paramparāḥ  
sadānubhavitum tair hi  
vaikuṅṭho 'peksyate kvacit

But in Vaikuṅṭha devotees always relish (sadā anubhavitum tair hi) ongoing pleasure pastimes (krīdā-paramparāḥ) in the very company of the Lord (sākṣāt param bhagavatā sākam). Therefore devotees sometimes prefer to live there (vaikuṅṭho apeksyate kvacit).

Why single out Vaikunṭha and its residents for praise if devotees of Viṣṇu on the earth are equally glorious?

Because although the pure Vaisnavas reveal on earth the glories of devotional service, only in Vaikunṭha do the devotees enjoy the company of the husband of the goddess of fortune in endless varieties of ecstatic pastimes.

These loving reciprocations appear in Vaikunṭha and nowhere else.

For that reason, Vaikunṭha has received its name.

It is the world where no one ever feels the anxiety (kuṅṭhatā) of not tasting the perpetual flow of devotional rasa.

When the Personality of Godhead momentarily disappears from the external or internal sight of His devotees in Vaikuṅṭha, His disappearance only increases their eagerness to see Him and be with Him.

In Vaikuṅṭha even the Lord's absence increases His devotees' awareness of Him and their enjoyment of rasa.



∴ Vaikunṭha-vestis  
greatest recipients of P's  
mercy

1.3.63

ato hi sarve tatradyā  
mayoktāḥ sarvato 'dhikāḥ  
dayā-viśeṣa-viṣayāḥ  
kṛṣṇasya parama-priyāḥ

That is why (ato hi) I say (mayā uktāḥ) that the residents of Vaikunṭha (sarve tatradyā) are greater than everyone else (sarvato adhikāḥ). As the objects of Kṛṣṇa's special mercy (kṛṣṇasya dayā-viśeṣa-viṣayāḥ), they are His most beloved devotees (parama-priyāḥ).

The ~~Vaikunṭha vāsīs~~ are greater than liberated Vaiṣṇavas in the material world, among whom Lord Śiva counts himself.

The reason for their various manifest glories, Lord Śiva argues, must be Lord Viṣṇu's favoring them more than others.

They must be His dearest servants.

# Part-7

Pārvatī praises the goddess  
Śrī (64-67)

Of all of them, Mother  
Śrī is ~~the~~ especially dear to Lord  
& is the ruling goddess of  
Vaikuṅṭha & vaikunṭha-vāsīs

1.3.64

śrī-pārvatya uvāca  
tatrāpi śrīr viśeṣeṇa  
prasiddhā śrī-hari-priyā  
tādr̥g-vaikuṅṭha-vaikuṅṭha-  
vāsinām īśvarī hi yā

Śrī Pārvatī said: Furthermore, among them all (tatrāpi), the goddess Śrī (śrīr) is famous (prasiddhā) as especially dear to the Lord (viśeṣeṇa śrī-hari-priyā). She is indeed the ruling goddess (yā hi īśvarī) of Vaikuṅṭha and its residents (tādr̥g-vaikuṅṭha-vaikuṅṭha-vāsinām).

Lord Śiva's consort Devī is a partial expansion of Lord Viṣṇu's consort Śrī.

When Pārvatī heard her husband praise Vaikuṅṭha without mentioning the queen of Vaikuṅṭha, Pārvatī became somewhat disturbed.

She therefore took the liberty to speak out.

Everyone who knows the goddess Śrī knows that she is the beloved wife of Lord Viṣṇu; indeed, one of her names is Haripriyā.

She is worshiped with reverence by all the Vaikuṅṭha-vāsīs.

To uphold the claim that Lord Viṣṇu's consort Śrī is His most favored devotee, Pārvatī will now describe her greatness in more detail.

JUST by her glance the  
loka-pālas get power, knowledge,  
devotion etc.

1.3.65

yasyāḥ kaṭākṣa-pātena  
loka-pāla-vibhūtayāḥ  
jñānam viraktir bhaktiś ca  
sidhyanti yad-anugrahāt

Her mercy expands (yad-anugrahāt) wherever she casts her sidelong glance (yasyāḥ kaṭākṣa-pātena). Thus the rulers of the various planets (loka-pāla) obtain (sidhyanti) their powers (vibhūtayāḥ), their knowledge, their detachment, and their devotion (jñānam viraktir bhaktiś ca).

According to Mother Pārvatī, the demigods are powerful only by the blessings of the goddess Śrī.

It is thanks to Śrī that the demigods correctly understand the relative positions of God and the finite living entities, that they have given up interest in material enjoyment and liberation, and that they have become devotees of the Personality of Godhead.

detachment (virakti)

Jñānam -

↓ Bhakti

As Durvāsā Muni told Indra in the Viṣṇu Purāṇa (1.9.29):



Proof for Lakṣmī being  
the source of all good qualities

yataḥ sattvaṁ tato lakṣmīḥ  
sattvaṁ bhūty-anusāri ca  
niḥśrīkānām kutaḥ sattvaṁ  
vinā tena guṇāḥ kutaḥ

“Where there is (patience) (opulence) arises (yataḥ sattvaṁ tato lakṣmīḥ), and (patience) also follows (opulence) (sattvaṁ bhūty-anusāri ca). But how can those not favored by the goddess Śrī have patience (niḥśrīkānām kutaḥ sattvaṁ), and without patience how can they have good qualities (vinā tena guṇāḥ kutaḥ)?”

In the same chapter of the Viṣṇu Purāṇa (1.9.120), Lord Indra offered the following prayer to Lakṣmī:

Proo + for Lakṣmī being the  
source of jñāna, bhakti,  
mukti etc

yajña-vidyā mahā-vidyā  
guhya-vidyā ca śobhane  
ātma-vidyā ca devi tvam  
vimukti-phala-dāyini

“O resplendent goddess (śobhane devi), you personify (tvam) the mystic knowledge of sacrifice (yajña-vidyā), of material nature (mahā-vidyā), of the secrets of devotional service (guhya-vidyā), and of perfection for the soul (ātma-vidyā). You are the giver of ultimate liberation (tvam vimukti-phala-dāyini).”

Ultimate liberation is pure devotional service, which is ruled by the consort of the Supreme Person and gained by a fortunate soul only when she recommends that soul to the Lord.

Rather than accepting  
worship of her own devotees,  
she abstains (✓)

1.3.66

yā vihāyādarenāpi  
bhajamānān bhavādrśān  
vavre tapobhir ārādhya  
nirapekṣam ca taṁ priyam

Ignoring people like you (vihāya) (bhavādrśān) who worship her with great respect (ādarenāpi bhajamānān), she vowed to undergo severe penances (vavre tapobhir) to worship her beloved Lord (ārādhya taṁ priyam), even though He was indifferent to her (nirapekṣam).

Only devotional service to the Supreme Lord can attract the attention of the goddess Lakṣmī, who worships Lord Nārāyaṇa with pure devotion.

She willingly accepts any difficulty and any menial service to please Him, although He, being satisfied in Himself, does not need anyone's help to fulfill His desires.

Many Vaiṣṇavas look to Mother Lakṣmī's example of perfect surrender, hoping to follow in her footsteps.

The wives of the Kāliya snake, for example, prayed to Śrī Kṛṣṇa:

Proof for Lakṣmī  
Performing austerities

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

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

The supreme goddess Mahā-lakṣmī is the eternal beloved of the Lord of Vaikuṅṭha; she does not have to worship Him to achieve Him.

But her expansions descend as avatāras to accompany the various incarnations of Nārāyaṇa, and some of these avatāras of Mahā-lakṣmī, such as the daughter of Bhṛgu Muni, are described in Vedic scriptures as performing penances to obtain the Lord as their husband.

She always resides in His  
chest & follows Him in all  
avatāreṣu

1.3.67

karoti vasatiṁ nityaṁ  
yā ramye tasya vakṣasi  
pati-vratottamāśeṣā-  
vatāreṣv anuyāty amum

This most perfect of chaste wives (uttamā pati-vratā) resides forever (yā karoti vasatiṁ nityaṁ) on His beautiful chest (tasya ramye vakṣasi) and follows Him (amum anuyāty) in all His incarnations (avatāreṣu).



One of Śrī Mahā-lakṣmī's expansions is the Lakṣmī who controls and dispenses the opulences of this material world.

Those who seek this Lakṣmī's grace know from their experience that she is fickle, cancalā.

But the original Lakṣmī is never unsteady in her devotion to Lord Nārāyaṇa.

She always stays in His company, residing on His chest and following wherever He goes:

Proof for Lakṣmī always  
accompanying the Lord in all avatāras

evam yathā jagat-svāmī  
deva-devo janārdanaḥ  
avatāram karoty eṣa  
tathā śrīḥ tat-sahāyini

“Just as the Lord of the universe (evam yathā jagat-svāmī), the God of gods Janārdana (deva-devo janārdanaḥ), descends to this world (avatāram karoty eṣa), so does His helpmate (tathā tat-sahāyini) the goddess Śrī (śrīḥ).”

devatve deva-deheyam  
manuṣyatve ca mānuṣī  
viṣṇor dehānurūpām vai  
karoty eṣātmanas tanūm

“When He appears as a demigod (devatve) she appears as a goddess (deva-dehe iyam), and when He becomes a human man she becomes a human woman (manuṣyatve ca mānuṣī). She accepts for herself a body (karoty eṣā ātmanah tanūm) that exactly corresponds to whatever body Lord Viṣṇu assumes (viṣṇor dehānurūpām vai).” (Viṣṇu Purāṇa 1.9.142, 145)

# Part-8

Nārada wants to visit  
Vaikuṅṭha (68-70)

MM called out with great  
delight. Oh Lord ----

1.3.68

śrī-parīkṣid uvāca  
tataḥ parama-harṣeṇa  
kṣobhitātmālapan munih  
jaya śrī-kamalā-kānta  
he vaikuṅṭha-pate hare

Śrī Parīkṣit said: Then (tataḥ) the sage (munih), his mind vibrating (kṣobhita ātmā) with extreme delight (parama-harṣeṇa), called out (ālapan), “Glories to You, O husband of the goddess Kamalā (jaya śrī-kamalā-kānta), O Hari, Lord of Vaikuṅṭha (he vaikuṅṭha-pate hare)!”

Jaya , Jaya !!

1.3.69

jaya vaikuṅṭha-loketi  
tatratyā jayateti ca  
jaya kṛṣṇa-priye padme  
vaikuṅṭhādhīśvarīty api

“Glories to you (jaya), O Vaikuṅṭha world (vaikuṅṭha-loka)!  
Glories to all who live there (tatratyā jayati)! And glories to you, O  
Padmā, Lord Kṛṣṇa’s beloved (jaya kṛṣṇa-priye padme), O  
presiding goddess of Vaikuṅṭha (vaikuṅṭhādhīśvarī)!”

Having heard Lord Śiva and Pārvatī's description of the glories of Vaikuṅṭha, its residents, and its presiding goddess, Nārada was overwhelmed with ecstasy.

Although the Supreme Person was currently present on earth in Dvārakā, Nārada forgot this and wanted to go at once to Vaikuṅṭha.

Expressing his ecstasy, he first praised Lord Nārāyaṇa, then His kingdom and its residents, and last the greatest devotee in Vaikuṅṭha, Śrī Mahā-lakṣmī.

NM got up to leave to  
Vaikuṅṭha & ⑤ Stopped him

1.3.70

athābhinandanāsyā  
vaikuṅṭhe gantum utthitaḥ  
abhipretya harenoktaḥ  
kare dhṛtvā nivārya saḥ

Then (**ath**), wanting to visit Vaikuṅṭha (**vaikuṅṭhe gantum**) and personally offer respects to the goddess of fortune (**asyā abhinandanāya**), Nārada stood up (**utthitaḥ**). Seeing this (**abhipretya**), Lord Śiva took him by the hand (**hareṇa kare dhṛtvā**) to stop him (**nivārya saḥ**). Lord Śiva then spoke (**uktaḥ**).



From the words Nārada was speaking and from how he turned his eyes upward, Lord Śiva could understand that Nārada intended to visit Vaikuṅṭha and personally offer respects to the goddess Mahā-lakṣmī.

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But by doing this, Nārada would neglect an even better opportunity.

# Part-9

Śiva reminds Nārada that  
Kṛṣṇa is present on earth  
(71-73)

⑤ says: grows like  
you've have forgotten that  
the lord is there in  
Dvārakā performing his  
pastimes

1.3.71

śrī-maheśa uvāca

kṛṣṇa-priya-janālokot-

sukatā-vihata-smṛte

na kiṁ smarasi yad bhūmau

dvārakāyām vasaty asau

Śrī Maheśa said: My dear Nārada, because of your eagerness (utsukatā) to see the dearest devotees of Kṛṣṇa (kṛṣṇa-priya-janā-āloka), you have lost your memory (vihata-smṛte). Don't you remember (na kiṁ smarasi) that the Lord of Vaikuṅṭha (yad asau) is living right now on earth (bhūmau vasaty), in Dvārakā (dvārakāyām)?

Nārada is not to be blamed for being distracted by the glories of the Lord of Vaikunṭha and His consort, because Nārāyaṇa and Mahā-lakṣmī are indeed the all-attractive supreme couple.

But Nārada could now see the same Nārāyaṇa and Mahā-lakṣmī without having to travel so far.

Rukmiṇī is there in Dvārakā  
with P & she is the source  
of all the other consorts of all  
the incarnations

1.3.72

rukmiṇī sā mahā-lakṣmīḥ  
kṛṣṇas tu bhagavān svayam  
tasyā amśāvatārā hi  
vāmanādi-samīpataḥ

Queen Rukmiṇī (rukmiṇī) is the supreme goddess of fortune herself (sā mahā-lakṣmīḥ), and Kṛṣṇa is the original Personality of Godhead (kṛṣṇas tu bhagavān svayam). Rukmiṇī's partial incarnations (tasyā amśāvatārā hi) accompany (samīpataḥ) Lord Vāmana and the other avatāras of the Lord (vāmanādi).

In case Nārada has any doubt that the goddess Mahā-lakṣmī is appearing with Śrī Kṛṣṇa, Lord Śiva reminds Nārada that she has descended as the daughter of King Bhīṣmaka.

Still, Nārada might raise the doubt that Śrī Mahā-lakṣmī never leaves the side of the Supreme Personality of Godhead, Nārāyaṇa.

Lord Śiva answers this by quoting the assertion given in the Bhāgavatam (1.3.28) kṛṣṇas tu bhagavān svayam: Kṛṣṇa as He appears on earth is that original Personality of Godhead.

But why then is Lakṣmī sometimes seen in the company of incarnations of the Lord such as Śrī Vāmana, the thousand-headed Mahāpuruṣa, and Kapiladeva?

Because these Lakṣmīs are avatāras of Mahā-lakṣmī.

That original goddess of fortune, the dearest devotee of the Lord in Vaikuṅṭha, has descended to Dvārakā as Queen Rukmiṇī.

She is the complete  
consort of the complete P.  
She constantly serves His lotus feet

1.3.73

sampūrṇā paripūrṇasya  
lakṣmīr bhagavataḥ sadā  
niṣevate padāmbhoje  
śrī-kṛṣṇasyaiva rukmiṇī

Rukmiṇī is the perfectly complete divine consort (rukmiṇī  
sampūrṇā lakṣmīh) of the complete Personality of Godhead  
(bhagavataḥ paripūrṇasya). She always serves (sadā niṣevate) at  
Śrī Kṛṣṇa's lotus feet (śrī-kṛṣṇasyaiva padāmbhoje).



Because Śrī Kṛṣṇa is not a mere incarnation of Viṣṇu but the source of all incarnations, Śrīmatī Rukmiṇī is equally supreme.

She is the source of all goddesses of fortune.

# Part-10

Lord Śiva praises Prahlāda  
(74-86)

I am going to tell you  
a great secret. Please hear  
with faith

1.3.74

tasmād upaviśa brahman  
rahasyam paramam śanaiḥ  
karṇe te kathayāmy ekam  
parama-śraddhayā śṛṇu

So sit down (tasmād upaviśa), my dear brāhmaṇa (brahman), and I shall whisper (śanaiḥ kathayāmy) in your ear (te karṇe) a great secret (rahasyam paramam). Please hear this (śṛṇu ekam) with absolute confidence (parama-śraddhayā).

Since the original Personality of Godhead and His original consort have appeared on earth, Nārada should put aside his eagerness to run off to Vaikunṭha and should just sit for a minute to hear what more Lord Śiva has to say.

Nor should Nārada run immediately to Dvārakā without first listening to Lord Śiva's confidential advice.

Because what Lord Śiva wishes to say should not be heard by everyone, not even by his personal associates, he wants to whisper it into Nārada's ear, thus also avoiding the possibility of displeasing Pārvatī, who is a close friend of Mahā-lakṣmī's.

PM is greater recipient  
of P's mercy even than  
Mother Lakṣmī

1.3.75

tvat-tātato mad garuḍāditaś ca  
śriyo 'pi kārūṇya-viśeṣa-pātram  
prahlāda eva prathito jagatyām  
kṛṣṇasya bhakto nitarām priyaś ca

There is a greater recipient of Kṛṣṇa's mercy (kārūṇya-viśeṣa-pātram) than your father (tvat-tātato), me (mad), and other servants like Garuḍa (garuḍāditaś ca), and even than the goddess of fortune (śriyah api). His name is Prahlāda (prahlāda eva). He is famous throughout the world (prathito jagatyām) as the dearmost devotee of Kṛṣṇa (nitarām kṛṣṇasya bhaktah priyaś ca).

“Do not expect to fulfill your intentions by visiting Dvārakā just now,” Lord Śiva is telling Nārada.

“There is a devotee in this world even greater than the supreme goddess of fortune, and that is Prahlāda. Before going anywhere else you should visit him.”

Because Prahlāda’s devotion to the Supreme Lord is so deep, he is exceptionally dear to the Lord.

He is greater than all the Lord’s servants in Vaikunṭha, including Garuḍa and Viṣvaksena and even Lakṣmī

Have you forgotten the  
words of the Lord, words of  
PURANES & SPECIALLY THIS  
SLOKA SLOKAYAM PM

1.3.76

bhagavad-vacanāni tvam  
kiṁ nu vismṛtavān asi  
adhītāni purāṇeṣu  
ślokaṁ etaṁ na kiṁ smareḥ

Surely you haven't forgotten (tvam kiṁ nu vismṛtavān asi) the Supreme Lord's words about this (bhagavad-vacanāni). You must have read them in the Purāṇas (adhītāni purāṇeṣu) and must remember (kiṁ na smareḥ) the following verse (etaṁ ślokaṁ):

Proof of PM being more  
glorious than Mother Lakṣmī 1.3.77

nāham ātmānam āśāse  
mad-bhaktaiḥ sādhubhir vinā  
śriyam ātyantikīm vāpi  
yeṣāṁ gatir aham parā

O brāhmaṇa (**brahman**)! Without the devotees (**mad-bhaktaiḥ sādhubhir vinā**), who take shelter of only me (**yeṣāṁ gatir aham parā**), I do not desire to enjoy my own bliss (**nāham ātmānam āśāse**) by my six great qualities (**śriyam ātyantikīm**).



This verse, spoken by the Supreme Lord to Durvāsā Muni in the Ninth Canto of Śrīmad-Bhāgavatam (9.4.64), is cited here to establish the greatness of the Vaiṣṇavas in general.



The Personality of Godhead derives great satisfaction from His pure devotees on the earth and elsewhere, and in contrast He is not as much attracted to His own consort in Vaikuṅṭha or the imperishable opulences she creates for His pleasure.

Nor is He as much attracted by His own beauty.

As the Lord further told Durvāsā.

Glorifications of devotees  
on earth

aham bhakta-parādhīno  
hy asvatantra iva dvija  
sādhubhir grasta-hṛdayo  
bhaktair bhakta-jana-priyaḥ

The Lord said: O brāhmaṇa (dvija)! I am completely under the control of my devotees (aham bhakta-parādhīno). I am not at all independent (hy asvatantra). My heart is controlled by the pure devotees (sādhubhir grasta-hṛdayo). What to speak of my devotee (bhaktair), even those who are devotees of my devotee are very dear to me (bhakta-jana-priyaḥ).

mayi nirbaddha-hṛdayāḥ  
sādhavaḥ sama-darśinaḥ  
vaśe kurvanti mām bhaktyā  
sat-striyaḥ sat-patiṁ yathā

As chaste women (<sup>just as</sup> yathā <sup>chaste wife</sup> sat-striyaḥ) bring their gentle husbands (<sup>a gentle husband</sup> sat-patiṁ) under control by service (<sup>devotion</sup> bhaktyā <sup>under control</sup> vaśe <sup>bring</sup> kurvanti), the pure devotees (sādhavaḥ), who see others' suffering as their own (sama-darśanāḥ) and are completely attached to me in the core of the heart (mayi nirbaddha-hṛdayāḥ), bring me under their full control (mām vaśe kurvanti). (Bhāgavatam 9.4.63, 66)

Uddhava heard similar words from Śrī Kṛṣṇa:

na tathā me priya-tama  
ātma-yonir na śaṅkaraḥ  
na ca saṅkarsaṇo na śrīr  
naivātmā ca yathā bhavān

- Devotee same darśī
- Empathy (para dukha dukhī)
  - Sthāvara jangama...  
(absorption in (P))
  - seeing everything as  
energy of (P).
  - Whatever (or) whenever  
they see, they see then  
possessing preme.

“My dear Uddhava, neither Lord Brahmā (na ātma-yonih), Lord Śiva (na śaṅkaraḥ), Lord Saṅkarsaṇa (na ca saṅkarsaṇah), the goddess of fortune (na śrīh), nor indeed My own self (na eva ātmā) is as dear to Me (tathā me priya-tama) as you (yathā bhavān).”  
(Bhāgavatam 11.14.15)

Beautiful comment & insight

Śrīla Sanātana Gosvāmī comments that Śrī Kṛṣṇa, in this verse from the Bhāgavatam, meant to make the general statement that no one else is as dear to Him as His pure devotees, but because Kṛṣṇa became so ecstatic thinking about the specific glories of His devotees, instead of saying “My devotee” He unintentionally said “you, Uddhava.”

~~Devil's~~ considers the  
devotees much more worthy  
than His own body

1.3.78

mad-ādi-devatā-yonir  
nija-bhakta-vinoda-kṛt  
śrī-mūrtir api sā yebhyo  
nāpekṣyā ko hi nautu tān

The Lord's divine personal form is the source of all the demigods, including me (mad-ādi-devatā-yonih), and gives great pleasure to His devotees (nija-bhakta-vinoda-kṛt). But the Lord (sā) considers His own body worthless (śrī-mūrtir api nāpekṣyā) compared to the value of His devotees (yebhyo). Who is fit to praise the Lord's devotees (kaḥ hi nautu tān)?

The demigods, headed by Śiva, Brahmā, and Indra, all originate from the creator of the universe, the Supreme Lord's Mahāpuruṣa incarnation.

That Mahāpuruṣa form of Viṣṇu is a direct expansion of Lord Nārāyaṇa. In another sense of the word yoni, Narayaṇa Himself is the shelter of all created and noncreated beings.

His personal form is superior, therefore, to the glorious worshipable forms of all the demigods.

The Lord's all-attractive beauty delights His servants like Śeṣa and Garuda, who enjoy taking part in His pastimes.

The opulence and sweetness of the Lord's śrī-mūrti cannot be completely described in words.

However, in the opinion of the Personality of Godhead Himself, His own opulence and sweetness are unworthy of attention compared to the greatness of His pure devotees.

Who can adequately glorify the unalloyed Vaiṣṇavas? No one.)



Among all these glorious  
devotees, PM is the greatest  
example & most fortunate

1.3.79

tatrāpy aśeṣa-bhaktānām  
upamānatayoditaḥ  
sākṣād bhagavataivāsau  
prahlādo tarkya-bhāgyavān

Moreover (tatrāpy), among those countless devotees (aśeṣa-bhaktānām) Prahlāda (prahlādaḥ) stands out as the example of perfection (upamānatayā uditāḥ). The Lord Himself has described him in this way (sākṣād bhagavata eva asau). Prahlāda's good fortune is inconceivable (prahlādo atarkya-bhāgyavān).

Prahlāda is one of the rare Vaiṣṇavas, described in the previous verse, who have no trace of material motivation.

The Supreme Lord cherishes such pure devotees more than His own self, what to speak of Brahmā and other demigods.

PM's surrender is especially complete & ∴ his position is especially superior to Śeṣa & Garuḍa.

Furthermore, as the present verse states, Prahlāda's surrender is especially complete, conferring on him a devotional position superior to that of pure devotees such as Śeṣa and Garuḍa. ✕

His good fortune is unique among Vaiṣṇavas, as the Lord has declared to him:

Love glorifying B.M.  
as the best example  
of all devotees

bhavanti puruṣā loke  
mad-bhaktās tvām anuvratāḥ  
bhavān me khalu bhaktānām  
sarveṣām pratirūpa-dhṛk

Those who follow your example (tvām anuvratāḥ puruṣā) will naturally become my devotees (mad-bhaktāḥ bhavanti). You are the best example (bhavān pratirūpa-dhṛk) for all devotees (sarveṣām me bhaktānām). (Bhāgavatam 7.10.21)

When ND killed HK,  
we all saw with our own  
eyes the fortune of P.M.

1.3.80

tasya saubhāgyam asmābhiḥ  
sarvair lakṣmyāpy anuttamam  
sāksād dhiraṇyakaśipuḥ  
anubhūtaṁ vidāraṇe

When the Lord tore apart Hiraṇyakaśipu (hiraṇyakaśipuḥ vidāraṇe), I (asmābhiḥ), all the demigods (sarvair), and the goddess Lakṣmī (lakṣmyāpy) witnessed with our own eyes (sāksād anubhūtaṁ) the incomparable good fortune of Prahlaḍa (tasya anuttamam saubhāgyam).

Lord Śiva, Brahmā, and many other demigods and devotees, headed by Lakṣmīdevī and Garuḍa, witnessed the killing of Hiranyakaśipu by Lord Nṛsimha.

With such substantial first-hand evidence for the Lord's special kindness to Prahlāda, no one should think that Prahlāda's birth in a family of demons disqualified him from being a Vaiṣṇava.

The Lord's appearance for the sake of Prahlāda is further described in the Seventh Canto of Śrīmad-Bhāgavatam, Chapter Eight.

Viṣṇu again & again tries  
to give benedictions to P.M., but  
he refused even liberation.  
My obeisances to him

1.3.81

punaḥ punar varān ditsur  
viṣṇur muktiṁ na yācitaḥ  
bhaktir eva vṛtā yena  
prahlādaṁ taṁ namāmy aham

“Lord Viṣṇu (viṣṇuh) several times (punaḥ punaḥ) tried to offer him boons (varān ditsuh), but Prahlāda refused to ask to be liberated (muktiṁ na yācitaḥ). Instead he chose only pure devotion (yena bhaktir eva vṛtā). I bow down before him (prahlādaṁ taṁ namāmy aham).”

This verse, quoted from the Nārāyana-vyūha-stava, highlights the exclusiveness of Prahlāda's devotion to the Supreme Lord.

Lord Nṛsimha tried hard to entice Prahlāda with liberation, just to let others see Prahlāda's resolve to stay fixed in pure devotion.

The words punah punah ("again and again") can be understood in several logical contexts.

The idea may be, as given in this translation, that Lord Nṛsimha offered Prahlāda liberation several times.

Or else it may be that Prahlāda repeatedly asked for pure devotion.

Or else Prahlāda asked for pure devotion in his repeated future births.

Prahlāda expresses this last idea in his prayer to Lord Nṛsimha recorded by Parāśara Muni in Śrī Viṣṇu Purāṇa (1.20.38):



Proof For PM office  
for D S IEE offer  
1.75

nātha yoni-sahasreṣu  
yeṣu yeṣu vrajāmy aham  
teṣu teṣv acyutā bhaktir  
acyutāstu sadā tvayi

“O master (nātha), in all the thousands of births (yoni-sahasreṣu) through which I must wander in this world (yeṣu yeṣu vrajāmy aham), please let me have unfailing devotion to You (teṣu teṣv sadā tvayi acyutā bhaktir astu), the infallible Supreme Lord (acyuta).”

Prahlāda’s readiness to be born again thousands of times means he is not at all interested in liberation.

Lot's of mercy to  
Bati & Bina way  
due to their connection  
with PM

1.3.82-83

maryādā-laṅghakasyāpi  
gurv-ādeśākṛto mune  
asampanna-sva-vāg-jāla-  
satyatāntasya yad baleḥ

dvāre tādr̥g avasthānam  
tuccha-dāna-phalam kim u  
rakṣaṇam duṣṭa-bānasya  
kim nu mat-stava-kāritam

My dear sage (mune), Bali violated spiritual etiquette (yad baleḥ maryādā-laṅghakasyāpi) by disobeying the order of his spiritual master (gurv-ādeśa akrto) and failing to be true to his own words (asampanna-sva-vāg-jāla-satyatā-antasya). Still, as we know, the Lord agreed to become the guard at Bali's door (dvāre tādrḡ avasthānam). Was that simply the fruit of Bali's insignificant charity (tuccha-dāna-phalam kim u)? The Lord also granted protection to the wicked Bāṇa (rakṣaṇam duṣṭa-bāṇasya). Was that the result of my offering the Lord prayers (kim nu mat-stava-kāritam)?

Because the Personality of Godhead blessed Bali Mahārāja by becoming his doorkeeper, someone might suggest that Bali received more mercy than Prahlāda.

But according to Lord Śiva this is not true.

Rather, Lord Viṣṇu favored Bali only because Bali was Prahlāda's grandson.

Fighting for the demons against the demigods, Bali overturned the law of the universe, set by Lord Brahmā, that the demigods should rule heaven, the demons the subterranean Pātāla-loka.

By invading heaven, usurping the throne of Indra, and awarding the posts of various demigods to demons, Bali violated this natural order.

Bali also disobeyed specific instructions from his spiritual master, Śukrācārya.

Śukra warned Bali not to give anything to Vāmanadeva, even though Bali had offered Lord Vāmana His choice of gifts in charity.

By committing the worst possible crime of denying one's spiritual master's order, Bali earned Śukrācārya's curse.

Śrīla Śukadeva Gosvāmī describes this in the Bhāgavatam (8.20.14):

evam aśraddhitam śiṣyam  
anādeśa-karam guruh  
śaśāpa daiva-prahitaḥ  
satya-sandham manasvinam

Thereafter (evam), Śukrācārya (guruh), influenced by previous offense to the Lord (daiva-prahitaḥ), cursed his exalted, generous disciple Bali Mahārāja (śaśāpa manasvinam śiṣyam), who was fixed in fulfilling his promise (satya-sandham), since he had become unfaithful to guru (aśraddhitam) and willing to disobey his guru (anādeśakaram).

After being cursed for agreeing to give Lord Vāmana what He had asked, Bali could not even provide the charity he had offered.

Vāmanadeva covered the entire universe with only two steps, and no land remained on which He could place His third.

Thus Bali's elegant words promising charity became an empty promise.

He had told the Lord:



yad yad vaṭo vāñchasi tat praticcha me  
tvām arthinaṃ vipra-sutānutarkaye  
gām kāñcanaṃ guṇavad dhāma mrṣṭam  
tathāna-peyam uta vā vipra-kanyām  
grāmān samṛddhāns turagān gajān vā  
rathāns tathārhat-tama sampraticcha

O son of a brāhmaṇa (vipra-suta)! O brahmacārī (vaṭoh)! It appears that you have come here to ask me for something (tvām arthinaṃ anutarkaye). Take from me whatever you want (yad yad vāñchasi tat praticcha me). O best of those who are worshipable (arhattama)! Take from me (sampraticcha) a cow, gold, a furnished house (gām kāñcanaṃ guṇavad dhāma mrṣṭam), palatable food and drink (tathā anna-peyam), the daughter of a brāhmaṇa for your wife (uta vā vipra-kanyām), prosperous villages (grāmān samṛddhān), horses, elephants, or chariots (turagān gajān vā rathān). (Bhāgavatam 8.18.32)

When Vāmanadeva submitted a request that seemed too modest,  
Bali laughed at Him and said:

---

aho brāhmaṇa-dāyāda  
vācas te vṛddha-sammatāḥ  
tvam bālo bālīśa-matiḥ  
svārtham praty abudho yathā

O son of a brāhmaṇa (aho brāhmaṇa-dāyāda)! Your words are agreeable to the learned and elderly persons (vācas te vṛddha-sammatāḥ). Nonetheless, you are a boy (yathā tvam bālah) with inexperienced intelligence (bālīśa-matiḥ). You are not aware of your self-interest (svārtham praty abudhah). (Bhāgavatam 8.19.18)

And when Vāmanadeva insisted that He wanted nothing more than as much land as He could cover with three steps, Bali replied with confidence.

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As stated in Śrīmad-Bhāgavatam (8.19.28):

ity uktaḥ sa hasan prāha  
vāñchātaḥ pratigṛhyatām

When the Lord had thus spoken to Bali Mahārāja (ity uktaḥ), Bali  
smiled and said (sah hasann āha), "All right. Take whatever you  
like (vāñchātaḥ pratigṛhyatām)."

But when his promise proved impossible to fulfill, these proud  
words became a reason for Bali to be ashamed.

It seems that Bali did not give away anything very important, just  
the three insignificant material worlds and then his own body.

Padam trīyam kuru śīrṣni me nijam: “Please place Your third lotus  
footstep on my head.” (Bhāgavatam 8.22.2)

Vāmanadeva’s becoming Bali’s doorkeeper could not have been the  
result of just this meager charity, Lord Śiva proposes.

The Lord must have reciprocated with Bali in this way because  
Bali’s grandfather Prahlāda was a great soul and a dear devotee of  
Viṣṇu.

Bali did not deserve this benediction, because he was a violator of the universal order, a transgressor of his guru's order, and a breaker of promises.

We see in this world that, as a general rule, in exchange for worthless trifles nothing substantial can be obtained.

Bali's petty charity, therefore, could not have purchased the Personality of Godhead, who is the embodiment of eternal knowledge and bliss.

That charity certainly could not have resulted in the Lord's entering Bali's household entourage.

The only feasible explanation for Bali's good fortune is the intimate exchange of prema-bhakti between Prahlāda Mahārāja and his worshipable Lord.

In defense of Bali, someone might argue from the statements of śāstra that Prahlāda had blessed Bali with the gift of pure devotion for the Lord and on the strength of that devotion he achieved the Lord.

Another example is therefore given here, that of Bāṇāsura, a much more wicked person.

Other than the Lord's compassion for Prahlāda, there can be no reason for Bāṇa's salvation.

Not even Lord Śiva's intercession on Bāṇa's behalf could have saved Bāṇa's life when Kṛṣṇa was about to kill him, nor could Bāṇa have achieved the perfection of having all but four of his arms removed, nor would Lord Kṛṣṇa have made Bāṇa Lord Śiva's eternal associate.



Bāṇāsura was so wicked that he even dared challenge Lord Śiva, his  
object of worship:

namasye tvāṁ mahādeva  
lokānāṁ gurum īśvaram  
puṁsām apūrṇa-kāmānām  
kāma-pūrāmarāṅghripam  
doḥ-sahasraṁ tvayā dattaṁ  
paraṁ bhārāya me 'bhavat  
tri-lokyām pratiyoddhāraṁ  
na lebhe tvad ṛte samam

“O Lord Mahādeva, I bow down to you (namasye tvām mahādeva), the spiritual master and controller of the worlds (lokānām gurum īśvaram). You are like the heavenly tree that fulfills the desires (kāma-pūra-amara-anghripam) of those whose desires are unfulfilled (apūrṇa-kāmānām puṁsām). These one thousand arms you bestowed upon me (doh-sahasram tvayā dattam) have become merely a heavy burden (param bhārāya me abhavat). Besides you (tvad rte), I find no one (na lebhe samam) in the three worlds (tri-lokyām) worthy for me to fight (pratiyoddhāram).” (Bhāgavatam 10.62.5–6)

Bāṇa had also abandoned the devotion to Lord Viṣṇu that was traditional in his family; instead he became an enemy of the Vaiṣṇavas, demigods, and brāhmaṇas like an ordinary demon.

He arrested Lord Kṛṣṇa's grandson Aniruddha, fought against Kṛṣṇa, and committed other offenses, described in various Purāṇas.

Lord Śiva here asks, “Was it because of my prayers that Śrī Kṛṣṇa excused Bāṇa for all his nonsense?”

Of course not, Lord Śiva insists. Only because of Prahlāda’s pure devotion did Lord Kṛṣṇa deliver Bānāsura.

Offenses against Vaiṣṇavas such as those Bāṇa committed can be absolved only by the Vaiṣṇavas’ mercy.

It was by Prahlāda’s grace that his grandson Bali and great-grandson Bāṇa were dealt with favorably by the Lord.

The only reason the Lord pardoned them for their offenses and elevated them was to please Prahlāda.

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In both the cases (P)  
Slowed mercy because of their  
connection with PM.  
↓  
I can say only so much in  
the presence of Pārvati

1.3.84

kevalam tan-mahā-preṣṭha-  
prahlāda-prīty-apekṣayā  
kim brūyām param atrāste  
gaurī lakṣmyāḥ priyā sakhī

No, in both cases the Lord acted out of affection for Prahlāda  
(kevalam prahlāda-prīty-apekṣayā), His most beloved devotee (tad-  
mahā-preṣṭha). But what more about this can I say (kim brūyām  
param atra) in the presence of Gaurī (gaurī āste), the close friend  
of the goddess Lakṣmī (lakṣmyāḥ priyā sakhī)?

Nārada might like to hear more about the glories of Prahlāda Mahārāja, but Lord Śiva is afraid to arouse the anger of his wife.

If he says much more in praise of Prahlāda, he will doubtlessly fall into an ecstatic trance.

If he then speaks too loudly, Pārvatī might hear what he is saying.

She is a good friend of Mahā-lakṣmī's and would not like to hear about Prahlāda's being a greater devotee than the Supreme Lord's consort.

If Pārvatī becomes annoyed, Lord Śiva worries, she will react disrespectfully toward himself and Nārada, and that will not be good for her.

Reason dictates that a newcomer to devotional service like Prahlāda could not surpass the goddess Laksmī, who eternally resides on the chest of Lord Nārāyaṇa, yet still Prahlāda received special mercy from the Lord to put him in that unlikely standing.

When Brahmā gave Hiranyakaśipu the boons that made him the scourge of the three worlds, the Supreme Lord was concerned that His devotees not have their confidence in devotional service weakened by seeing their enemy allowed to become so powerful.)



To help dispel the Vaiṣṇavas' anxieties and doubts, Lord Nṛsimha, right after killing Hiraṇyakaśipu, blessed Prahlāda to become greater than all other devotees, past and present—including the residents of Vaikuṅṭha, His personal attendants, and His beloved consort Lakṣmī.

With this benediction in mind, Lord Śiva has said about Prahlāda in Text 75, “There is a greater recipient of Kṛṣṇa’s mercy than your father, me, and other servants like Garuḍa, and even than the goddess of fortune. His name is Prahlāda. He is famous throughout the world as the dearmost devotee of Kṛṣṇa.”

And in Text 80: “When the Lord tore apart Hiraṇyakaśipu, I, all the demigods, and the goddess Lakṣmī witnessed with our own eyes the incomparable good fortune of Prahlāda.”

Thus, by the Lord’s sweet will, Prahlāda became the greatest Vaiṣṇava, which would otherwise have been impossible.

Sometimes the Personality of Godhead declares other “recent” devotees like Prahlāda dearer to Himself than Lord Saṅkarsana, Mahā-lakṣmī, and other great personalities of the eternal kingdom of Vaikuṅṭha. Śrī Kṛṣṇa tells Uddhava:

na tathā me priya-tama  
ātma-yonir na śaṅkaraḥ  
na ca saṅkarṣaṇo na śrīr  
naivātmā ca yathā bhavan

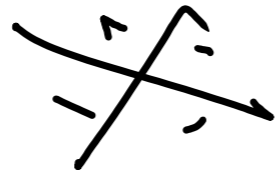
“Neither Lord Brahmā, Lord Śiva (**na tathā ātma-yonir na śaṅkaraḥ**), Lord Saṅkarṣaṇa, the goddess of fortune (**na ca saṅkarṣaṇo na śrīr**), nor indeed My own self (**naivātmā ca**) is as dear to Me as you (**yathā bhavan me priya-tama**).” (Bhāgavatam 11.14.15)

Lord Nārāyaṇa similarly tells Durvāsā Muni:

nāham ātmānam āśāse  
mad-bhaktaiḥ sādhubhir vinā  
śriyam ātyantikīm vāpi  
yeṣāṃ gatiḥ ahaṃ parā

O brāhmaṇa (**brahman**)! Without the devotees (**mad-bhaktaiḥ sādhubhir vinā**), who take shelter of only me (**yeṣāṃ gatiḥ ahaṃ parā**), I do not desire to enjoy my own bliss (**nāham ātmānam āśāse**) by my six great qualities (**śriyam ātyantikīm**). (Bhāgavatam 9.4.64)

One reason why the Supreme Lord speaks like this is that although His eternal associates—Sañkaraṣaṇa, Mahā-lakṣmī, and so on—are ever established in unswerving devotion, they underwent no tribulations to gain it, whereas His “new” devotees in the material world have sacrificed all comforts and security to gain pure devotional service.



For the trouble such devotees have taken, Lord Kṛṣṇa is especially grateful.

Prakṣiti Sakti



Expansions from Baladeva

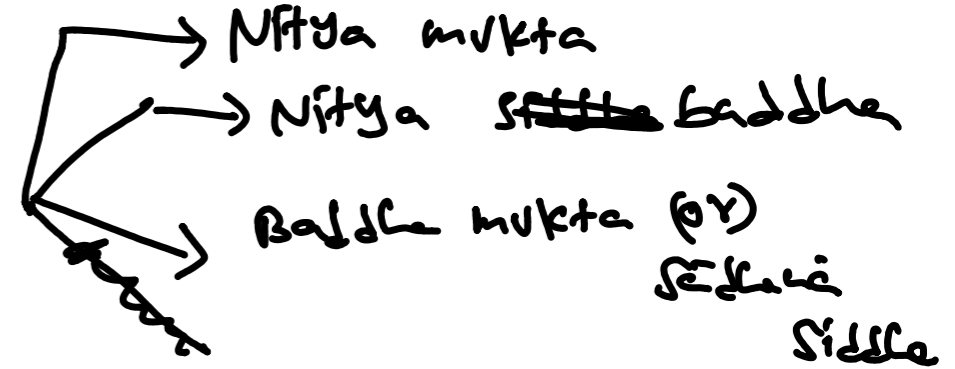


- ① Rādhārāṇī
- ② Śyāmadāhī
- ③ Lalitā
- ④ Mother Lakṣmī

Expansions from  
Sankeśana

Nitya pāśadaś.  
(Jīva tattva)

Expansions of Mahāviṣṇu



Besides this, the Lord wants to encourage all His devotees to surrender themselves more fully, and to accomplish this He emphatically praises devotees like Prahlāda who have taken great risks for His satisfaction.

Reasons for glorifying PM to be greater than even Mother Lakṣmī

- ① They underwent so much difficulty to worship P.
- ② He wants to encourage other śāślokas

One might ask how Prahlāda can be greater than Brahmā, Indra, and other demigods.

The demigods, on one hand, are frequently able to have the audience of Lord Viṣṇu, which is the final perfection of all spiritual practices.

Śrī Prahlāda, on the other hand, associates with the Lord mostly by remembering Him.

We will hear Prahlāda say about himself in the next chapter of the Brhad-bhāgavatāmṛta (Text 20):



hanūmad-ādi-vat tasya  
kāpi sevā kṛtāsti na  
param vighnākule citte  
smaraṇam kriyate mayā

“I have never performed any real service (kāpi sevā kṛtāsti na) for the Lord (tasya) like Hanumān and others (hanūmad-ādi-vat). I have only remembered the Lord sometimes (smaraṇam kriyate mayā), when my mind was troubled (citte param vighnākule).”

Nonetheless, we should remember that Prahlāda does in fact see the Lord constantly, and according to the description of Śrīmad-Bhāgavatam (Fifth Canto, Chapter Eighteen) Prahlāda offers Him incessant prayers on the planet Hari-varṣa.

Prahlāda's grandson Bali has also inherited from him the right to see the Lord constantly, and thus Śrī Vāmanadeva stays with Bali in his palace.

If Prahlāda criticizes himself for only being able to remember the Lord and not see Him directly, that is simply dissatisfaction with himself due to the humility that such a perfect Vaiṣṇava naturally feels.

Despite what he says about himself, he is dearer to the Supreme Lord than even the Lord's eternal associates in Vaikuṅṭha.

In some manuscripts of Bṛhad-bhāgavatāmṛta, the following verse is inserted between texts 84 and 85:

garbha-stho yady api tvat ke-  
nopadeśena bhaktimān  
sa jātas tad api tvam ca  
tasmāt sukham avāpsyasi

“Granted, the reason he became endowed with pure devotion (bhaktimān) was that you gave him certain instructions (tvat ke na upadeśena) while he was still in the womb (yady api garbha-sthah). But all the same he was born as a pure devotee (sa jātas tad api), and so you deserve to be awarded with happiness in the future (tasmāt tvam ca sukham avāpsyasi).”

Go to Sutala &  
meet BM, offer blessings  
embrace him

1.3.85

tad gatvā sutale śīghram  
vardhayitvāśiṣām gaṇaiḥ  
prahlādam svayam āśliṣya  
mad-āśleṣāvalim vadeḥ

Go quickly to Sutala (tad gatvā sutale śīghram). Offer Prahlāda your countless blessings (prahlādam vardhayitvā āśiṣām gaṇaiḥ), embrace him (svayam āśliṣya), and tell him I embrace him again and again (mad-āśleṣāvalim vadeḥ).

At the time of Lord Śiva's speaking, Prahlāda was residing on Sutama, the third Pātāla planet, ruled by Bali Mahārāja.

When Prahlāda had come to witness Bali's encounter with Lord Vāmana, the Lord had invited Prahlāda to visit Sutama-loka and enjoy His own association there for some time:

vatsa prahlāda bhadram te  
prayāhi suta-lālayam  
modamānaḥ sva-pautreṇa  
jñātīnām sukham āvaha

nityam draṣṭāsi mām tatra  
gadā-pāṇim avasthitam  
mad-darśana-mahāhlāda-  
dhvasta-karma-nibandhanaḥ

My dear son Prahlāda (**vatsa prahrāda**), all good fortune unto you, (**bhadraṁ te**)! Please go to the place known as Sutala (**prayāhi sotalālayam**) while rejoicing (**modamānaḥ**) and there enjoy happiness with your grandson (**sukham āvaha sva-pautreṇa**) and your other relatives (**jñātīnām**). All bondage of karma has already been destroyed (**dhvasta-karma-nibandhanaḥ**) by the great bliss of seeing me (**mad-darśana-mahāhlāda**). Now you will constantly see me there (**nityaṁ draṣṭāsi mām tatra avasthitam**) with a club in my hand (**gadā-pāṇim**). (Bhāgavatam 8.23.9–10)



### 1.3.86

aho na sahate 'smākaṃ  
praṇāmaṃ saj-janāgrāṇiḥ  
stutiṃ ca mā pramādī syās  
tatra cet sukham icchasi

Unfortunately (aho), that best of saintly persons (saj-jana agrāṇiḥ) will not tolerate (na sahate) our bowing down to him (asmākaṃ praṇāmaṃ) or praising him (stutiṃ ca). If ~~you want to avoid~~ getting into trouble (tatra cet sukham icchasi), do not neglect this fact (mā pramādī syāt).

Lord Śiva warns Nārada not to be careless and show any respect to Prahlāda.

If he does, Prahlāda will become unhappy and refuse to talk with Nārada, or even see him.

Thus ends the third chapter of Part One of Śrīla Sanātana Gosvāmī's Brhad-bhāgavatāmṛta, entitled "Prapañcātīta: Beyond the Material World."