

Sri Sri Radha Gopinath Temple Bhagavatam Class

1.13.21

Dhṛtarāṣṭra Quits Home

1. Radha Madhava
2. Om namo bhagavata, narayanam namaskrtya
3. Verse, purport
4. Om ajnana
5. Sri caitanya
6. Vande 'ham
7. He krsna
8. Tapta kancana
9. Vanca kalpa
10. Sri Krsna.... Hare Krsna

Verse, Translation and Purport

॥ 1.13.21 ॥

pitṛ-bhrāṭṛ-suhṛt-putrā
hatās te vigataṃ vayam
ātmā ca jarayā grastah
para-geham upāsase

Your father, brother, well-wishers and sons are all dead and passed away. You yourself have expended the major portion of your life, your body is now overtaken by invalidity, and you are living in the home of another.

Srila Prabhupada's Purport

The King is reminded of his precarious condition, influenced by cruel time, and by his past experience he should have been more intelligent to see what was going to happen to his own life.

His father, Vicitravīrya, died long ago, when he and his younger brothers were all little children, and it was due to the care and kindness of Bhīṣmadeva that they were properly brought up.

Then again his brother Pāṇḍu died also.

Then in the Battlefield of Kurukṣetra his one hundred sons and his grandsons all died, along with all other well-wishers like Bhīṣmadeva, Droṇācārya, Karṇa and many other kings and friends.

So he had lost all men and money, and now he was living at the mercy of his nephew, whom he had put into troubles of various types.

And despite all these reverses, he thought that he would prolong his life more and more.

Vidura wanted to point out to Dhṛtarāṣṭra that everyone has to protect himself by his action and the grace of the Lord.

One has to execute his duty faithfully, depending for the result on the supreme authority.

No friend, no children, no father, no brother, no state and no one else can protect a person who is not protected by the Supreme Lord.

One should, therefore, seek the protection of the Supreme Lord, for the human form of life is meant for seeking that protection.

He was warned of his precarious conditions more and more by the following words.

1 → Opportunity to glorify Vamanadeva & Bali M rather than learn
lessons from the stubborn reluctance of Dvāparyāyā.

↓
There is potential Bali Maharaj also inside us.

Section-I

② → Focus on sensitivity & speech according to adhikāra

Vamana Dwadashi Special !!!

↓
Like vidvān
to Dvāparyāyā.

Glorification of Vamanadeva and Bali Maharaj

Dhṛta word

- ① Dhṛta vāstava.
- ② keśava dhṛta vānava rūpa. →
- ③ vaiṣṇavīm is monistic
↓
~~tan~~ eka mūrti bahu mūrtikan
- ④ tvan bhakti yoga pasibhāvita.
- ⑤ Bhagavad Gītā
 - a) mayā cāhvaṅsya
 - b) sarvasya cāhaṅ hṛdi
 - c) ahaṅ hy sarva yaṅmāhaṅ bhoktā
 - d) mahāśayaḥ sata pūrvā.
- ⑥ Brhman, Paramātmā & Bhagavan.

⑧ Sajātīya bheda →

⑨ Similarity for anśas also.

⑩ achīntya bheda abheda.

↓
There is dāśa abhīnāna in the
anśas.

Verse-12 Bhajana Darpana

4

adyāvanti patad-grahaṁ kuru kare māye śanair vījaya
cchatraṁ kānci gṛhāṇa kāśi purataḥ pādū-yugaṁ dhāraya
nāyodhye bhaja sambhramaṁ stuti-kathāṁ nodgāraya dvārake
devīyaṁ bhavatīṣu hanta mathurā dr̥ṣṭi-prasādaṁ dadhe

O Avantī (ujjain-dhāma) (avanti) hold (kuru) the spittoon (patad-grahaṁ) for collecting betel nut (māye śanair vījaya) in your hands (kare). O Kāncī (kāncīpuram-dhāma) (kānci), hold the umbrella (cchatraṁ gṛhāṇa). O Kāśī (kāśi), stand in front (purataḥ) holding sandals (pādū-yugaṁ dhāraya). O Ayodhyā (ayodhye), do not fear your mistress (na bhaja sambhramaṁ). O Dvārakā (dvārake), please stop reciting (na udgāraya) her glories (stuti-kathāṁ). Just see (hanta), this queen of Lord Kṛṣṇa (iyam devī), Mathurā (mathurā), is finally showering benedictory glances (dr̥ṣṭi-prasādaṁ dadhe) on all you maidservants (bhavatīṣu).

- ① Vāmanadeva has appeared
- ② Asks for 3 steps
- ③ Semingly ridiculed by Bali
- ④ spoke exhaustively about satisfaction.

Prelude

Sukracarya tries to dissuade Bali Maharaja from giving in charity to Vamanadeva (8.19.28-43)

|| 8.19.28 ||

śrī-śuka uvāca

ity uktaḥ sa hasann āha
vāñchātaḥ pratigr̥hyatām
vāmanāya mahīm dātum
jagrāha jala-bhājanam

Śukadeva Gosvāmī said: 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 pratigr̥hyatām)." To confirm his promise to give Vāmanadeva the desired land (vāmanāya mahīm dātum), he then took up his water pot (jagrāha jala-bhājanam).

|| 8.19.29 ||

viṣṇave kṣmām pradāsyantam
uśanā asureśvaram

jānaṁś cikīrṣitaṁ viṣṇoḥ

śiṣyaṁ prāha (vidāṁ varah)

→ Śukrācārya spoke

Understanding Viṣṇu's plan (jānan viṣṇoḥ cikīrṣitaṁ), Śukrācārya (uśanā), the best of knowers (vidāṁ varah), immediately spoke as follows to his disciple (asureśvaram śiṣyaṁ prāha), who was about to offer the land to Viṣṇu (viṣṇave kṣmām pradāsyantam).

Śukrācārya is called the best of knowers because he would reveal Vāmana's identity.

॥ 8.19.30 ॥

śrī-śukra uvāca

eṣa vairocane sāksād
bhagavān viṣṇur avyayah
kaśyapād aditer jāto
devānām kārya-sādhakah

Śukrācārya said: O son of Virocana (vairocane)! This brahmacārī is directly the imperishable Supreme Lord, Viṣṇu (esa sāksād bhagavān viṣṇur avyayah). Accepting Kaśyapa Muni as his father and Aditi as his mother (kaśyapād aditeh), he has now appeared in order to fulfill the interests of the devatās (jāto devānām kārya-sādhakah).

→ promise
|| 8.19.31 ||
pratiśrutam tvayaitasmai
yad anartham ajānatā
na sādhu manye daityānām
mahān upagato 'nayaḥ

I do not think (na manye) that the dangerous promise (yad anartham pratiśrutam) you made to him in ignorance (tvayā etasmai ajānatā) is proper (sādhu). It brings great misfortune (mahān anayaḥ upagato) to the demons (daityānām).

|| 8.19.32 ||

eṣa te sthānam aiśvaryaṁ
śriyaṁ tejo yaśaḥ śrutam
dāsyaty ācchidya śakrāya
māyā-māṇavako hariḥ

Viṣṇu, who takes away everything (eṣa hariḥ), by falsely appearing as a brahmacārī (māyā-māṇavakah), will take away (ācchidya) all your land, wealth (sthānam aiśvaryaṁ), beauty, power, fame and education (śriyaṁ tejo yaśaḥ śrutam) and deliver it to Indra, your enemy (śakrāya dāsyaty).

Harīḥ means “~~he who takes away everything.~~”

The real meaning is “The Lord who attracts even Bali’s mind.”

“But I have promised only three steps of land to him. Well, let him take three steps.”

|| 8.19.33 ||

tribhiḥ kramair imān lokān
viśva-kāyaḥ kramiṣyati
sarvasvaṁ viṣṇave dattvā
mūḍha vartiṣyase katham

Making the universe his body (viśva-kāyaḥ), he will step over all the worlds (imān lokān kramiṣyati) by three steps (tribhiḥ kramair). O fool (mūḍha)! By giving everything to Viṣṇu (sarvasvaṁ viṣṇave dattvā) how will you survive (katham vartiṣyase)?

“I will give everything. At least my promise will be fulfilled?”

NO!!!

|| 8.19.34 ||

kramato gāṁ padaikena
dvitīyena divaṁ vibhoḥ
khaṁ ca kāyena mahatā
tārtīyasya kuto gatiḥ

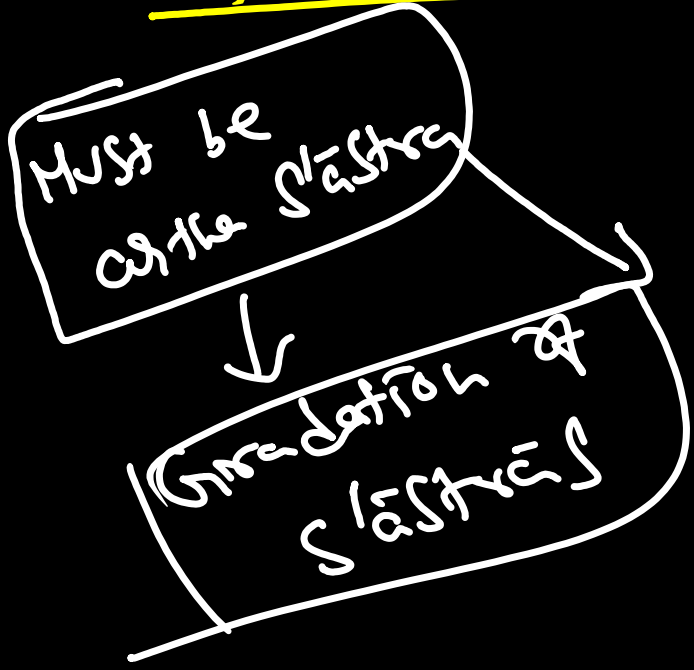
The Lord (vibhoḥ) will occupy the earth with one step (gāṁ kramataḥ pada ekena), by his second step he will occupy Svarga (dvitīyena divaṁ), and by his universal body will occupy antarīkṣa (khaṁ ca mahatā kāyena). Where will he put his third step (tārtīyasya kuto gatiḥ)?

॥ 8.19.35 ॥

niṣṭhām te narake manye
hy apradātuḥ pratiśrutam
pratiśrutasya yo 'nīśaḥ
pratipādayitum bhavān

Since you will certainly be unable to fulfill your promise (bhavān hy pratiśrutam apradātuḥ), I think (manye) that because of this inability (yah pratiśrutasya pratipādayitum anīśaḥ) you will live perpetually in hell (niṣṭhām te narake).

“Why should I not try to fulfill my promise as much as possible?”



|| 8.19.36 ||

na tad dānaṁ praśaṁsanti
yena vṛttir vipadyate
dānaṁ yajñas tapaḥ karma
loke vṛttimato yataḥ

Learned scholars do not praise that charity (na praśaṁsanti tad dānaṁ) which endangers one's own livelihood (yena vṛttir vipadyate). Charity, sacrifice, concentration of mind and fruitive activities (dānaṁ yajñas tapaḥ karma) are possible for one who is competent to earn his livelihood (loke vṛttimato yataḥ).

Charity should be done according to scriptural rules

Agers
of the sēstha

→ sve sve adhikāre ye viṣṭiḥ

|| 8.19.37 ||

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

A person who divides his wealth in five parts (pañcadhā vibhajan vittam) —for religion, for reputation, for material objects (dharmāya yaśase 'rthāya), for enjoyment and for the maintenance of his family members (kāmāya svajajāya ca), is happy in this world and in the next (iha amutra ca modate).

“If I have something to give, and I say I have nothing, how can I avoid the sin of lying?”

Niyamigraha
↓

|| 8.19.38-43 ||

1. What is not preceded by om is untrue. So, in the strictest sense, it is not untruth.
2. Maintaining the body is more important than maintaining truth
3. If you don't speak this small untruth then your body will die

“If I have something to give, and I say I have nothing, how can I avoid the sin of lying?”

|| 8.19.38-43 ||

4. What is the point of speaking the truth and losing all scope for enjoyment?
5. Only a habitual liar will become infamous. But you are not one.
6. In flattering a woman, in joking, in order to get married, in earning one's livelihood, in dangerous circumstances, in protecting cows and brahminical culture, or in protecting a person from an enemy's hand, falsity is never condemned.

Canto Eight - Chapter Twenty

**Bali Mahārāja Surrenders the
Universe**

Canto Eight - Chapter Twenty

Section-I – Bali Maharaja rejects
Sukracarya's Proposal (1-13)

|| 8.20.1 ||

Śukadeva Gosvāmī said: When Bali Mahārāja was thus advised by Śukrācārya, he remained silent for a moment, and then, after full deliberation, he replied to his guru as follows.

Why was Bali silent?



Bali was silent for a moment.

He discerned that if his guru advised something against the desire of the Lord, then there would be no fault in disobeying his instructions.

|| 8.20.2 ||

śrī-balir uvāca

satyaṁ bhagavatā proktaṁ
dharmo 'yaṁ gṛhamedhinām
artham kāmam yaśo vṛttim
yo na bādheta karhicit

Bali Mahārāja said: As you have already stated (bhagavatā proktaṁ), the principle of religion (dharmah) that does not hinder (yaḥ na bādheta karhicit) one's economic development, sense gratification, fame and means of livelihood (artham kāmam yaśo vṛttim) is the real duty of the householder (satyaṁ ayam gṛhamedhinām).

(One will obstruct dharma by disobeying the guru) (but one will obstruct bhakti by disobeying the Lord)

Talking about
FO

gud gud
Bhakti Malatya

|| 8.20.3 ||

sa cāham vitta-lobhena
pratyācakṣe katham dvijam
pratiśrutya dadāmi
prāhrādiḥ kitavo yathā

How can I (katham aham), grandson of Prahlāda (prāhrādiḥ), like a cheater (kitavo yathā), withdraw my promise (pratyācakṣe) because of greed for money (vitta-lobhena) when I have already said that I shall give this land (pratiśrutya dadāmi iti)? How can I (katham aham) behave like an ordinary cheater (kitavo yathā), especially toward a brāhmaṇa (dvijam)?

I am the grandson of Prahlāda.

My nature is to be favorable to the Lord.

This is the hidden indication.

Prahlāda had already planted the seed of bhakti in his heart
by his mercy.

Now, he would achieve perfection by attaining prema by the mercy of Vāmanadeva.

It is said: kṛpā-siddhā yajña-patnī vairocāni śukādayaḥ: the wives of the brāhmaṇas in Vraja, Bali and Śukadeva achieved perfection by mercy.

Bali keq noo
attachent to SPEECH
truth,
This is effective speech.

॥ 8.20.4 ॥

na hy asatyāt paro 'dharma
iti hovāca bhūr iyam
sarvaṁ soḍhum alaṁ manye
ṛte 'līka-param naram

The earth said (**iti hovāca iyam bhūh**), “There is nothing more sinful than untruthfulness (**na hy asatyāt paro adharma**).” I think (**manye**) I can bear any heavy thing (**sarvaṁ soḍhum alaṁ**) except a person who is a liar (**ṛte alīka-param naram**).

|| 8.20.5 ||

nāham bibhemi nirayān
nādhanyād asukhārṇavāt
na sthāna-cyavanān mṛtyor
yathā vipra-pralambhanāt

I do not fear (**nāham bibhemi**) hell (**nirayān**), poverty (**na adhanyād**), an ocean of distress (**asukhārṇavāt**), fall from my position (**na sthāna-cyavanān**) or even death itself (**mṛtyor**) as much as I fear cheating a brāhmaṇa (**yathā vipra-pralambhanāt**).

Robbing
Satisfy yourself
Yatley theh
Bhakti yourself

|| 8.20.6 ||

**yad yad dhāsyati loke 'smin
samparetaṁ dhanādikam
tasya tyāge nimittaṁ kiṁ
vipras tuṣyen na tena cet**

What is the use of wealth (**kiṁ nimittaṁ dhanādikam**) one leaves behind (**yad yad dhāsyati loke 'smin**) on dying (**samparetaṁ**)? Should it not be used to satisfy a brāhmaṇa (**na cet viprah tuṣyed tena tyāge**)?

If, by your order, a brāhmaṇa is not satisfied by charity, what is the result of that wealth which one gives up on dying anyway?

Therefore I should give all my wealth for his pleasure.

→ एतन् चाम दृष्ट्वात्तल कश्चिदपि

Though he knows Viṣṇu is his Lord, he does not give respect, obeisances and prayers to the Lord by his increased bhakti in order not to give sorrow to Śukrācārya and the demons.



He addresses the Lord as a brāhmaṇa in order to hide his bhāva for the Lord.

Again glorification || 8.20.7-8 ||
of clarity → as if he wants to be seen as
a clarifiable reason.

Dadhīci, Śibi and many other great personalities were willing to sacrifice even their lives for the benefit of the people in general.

What hesitation can there be in giving this insignificant land?

Time has destroyed all enjoyment of demonic kings who did not turn from battle and who enjoyed the earth.

But time has not destroyed whatever reputation they achieved.

“Without regard for future reputation one should not give away one’s temporary assets.”

I do not subscribe to this philosophy.

Time has taken the present and afterlife enjoyment of kings who did not turn from battle, who enjoyed the earth.

Time destroyed it all.

But time did not destroy the fame they achieved
(adhigatam). Therefore one should attain fame and
nothing else.



However even this statement is only for pleasing
Śukrācārya and other demons.

Bali did not have regard for fame since he was a pure
devotee.

→ यज्ञार्थं च वाचते || 8.20.10-11 ||

The glory of the generous, merciful giver is to become poor by fulfilling the desire of a requestor, what to speak of fulfilling the desires of a person like you possessing spiritual knowledge. Therefore I will give whatever the brahmacārī desires.

→ you are also amongst the right?

The person whom you highly respected knowers of Vedic sacrifice worship as yajña by performing sacrifices is known as Viṣṇu.

Let Viṣṇu be a giver of benedictions. Or let him be an enemy. I will give to him the land he desired.

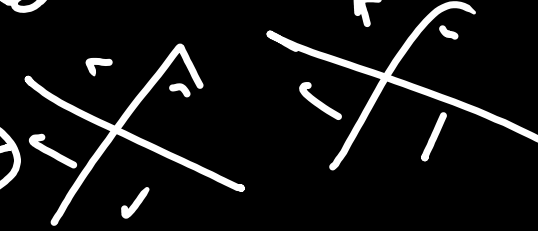
“But this brahmacārī is Viṣṇu, your enemy.”

Then I must definitely give to him.

॥ 8.20.12 ॥

yadyapy asāv adharmeṇa
mām badhnīyād anāgasam
tathāpy enaṁ na hiṁsiṣye
bhītam **brahma-tanuṁ ripum**

to SPEAKING erroneously
adhikāra → disempowering
power.



Because he has assumed the form of a brāhmaṇa (**brahma-tanuṁ**) full of fear (**bhītam**), even if he irreligiously (**yadyapy asāv adharmeṇa**) arrests me (**mām badhnīyād**), though I am sinless (**anāgasam**), I shall not retaliate (**tathāpy enaṁ na hiṁsiṣye**), although he is my enemy (**ripum**).

Though he is Viṣṇu, because he has the form of a brāhmaṇa, he must be full of fear.

Even if I refuse charity, I stand to lose.

|| 8.20.13 ||

eṣa vā uttamaśloko
na jihāsati yad yaśah
hatvā maināṁ hared yuddhe
śayīta nihato mayā

Since he is Viṣṇu of imperishable fame (eṣa vā uttamaśloko), he will not give up that fame (na jihāsati yad yaśah). Killing me in battle (hatvā mam), he will take the land (yuddhe enāṁ haret). I can never kill him (na śayīta nihato mayā).

Since he is certainly the lord of fame, he will not give up his fame.

If I say I will not give land, and then, not tolerating a broken promise requests a fight and I accept, he will kill me in battle and take the land.

“But he may be defeated by you, since you are a great warrior.”

He will never lie down in battle, since Viṣṇu cannot be killed.

Canto Eight - Chapter Twenty

Section-II – Bali Maharaja offers
the charity in spite of being cursed
by Sukracarya (14-20)

|| 8.20.14 ||

śrī-śuka uvāca

evam aśraddhitam śiṣyam
anādeśakaram guruḥ
śaśāpa daiva-prahitaḥ
satya-sandham manasvinam

Offense to Lord breeds
offense to devotees etc

offense breeds
offense

Śukadeva Gosvāmī said: Thereafter (evam), Śukrācārya (guruḥ), 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).

Śukrācārya was influenced by previous offense unfavorable for developing the bliss of prema to the Lord.

|| 8.20.15 ||

dr̥dham paṇḍita-māny ajñah
stabdho 'sy asmad-upekṣayā
mac-chāsanātigo yas tvam
acirād bhraśyase śriyaḥ

Although you have no knowledge (ajñah), you have become a so-called learned person (paṇḍita-māni), and therefore you dare to be so impudent (dr̥dham stabdho asi) as to disobey my order (asmad-upekṣayā). Because of disobeying me (mat-śāsana-atigaḥ), you shall very soon be bereft of all your opulence (acirād tvam bhraśyase śriyaḥ).

The other meaning is as follows.

Because of surpassing my order and going to Viṣṇu, soon you will not lose your wealth for a long time.

You will attain the eternal wealth given by Viṣṇu.

|| 8.20.16-17 ||

Even after being cursed in this way by his guru, Bali Mahārāja, being a great personality who was not swayed in his determination, after worshipping Vāmana, offered water and then gave him the land.

At that time, Bali Mahārāja's wife, Vindhyāvali, who was decorated with a necklace of pearls, brought a golden pot of water for washing the Lord's feet.

Truly Safeetye

Bali's wife was extremely shy, unexposed even to the sun, but was unable to conceal her agitation because of joy.

She shed tears of joy on understanding the firm bhakti of her husband.

Thus, ignoring maidservants, she personally came carrying a pot out of the confines of her room.

|| 8.20.18-20 ||

Bali Mahārāja jubilantly washed the Lord's lotus feet and then took the water, which purifies the universe, on his head.

At that time, the devatās, the Gandharvas, the Vidyādharas, the Siddhas and the Cāraṇas, praising Bali Mahārāja's simple act, showered upon him flowers with joy.

The Gandharvas, the Kimpuruṣas and the Kinnaras sang in great jubilantion, declaring, "Exalted Bali Mahārāja has performed a difficult task, since knowingly he gave the Lord the entire three worlds."

Canto Eight - Chapter Twenty

Section-III – Vamana takes the form of Trivikrama and covers the three worlds (21-34)

RUN

|| 8.20.21 ||

The form of the dwarf, the unlimited Lord, containing within himself the whole material realm, then increased astonishingly.

Bali previously said that he would give Vāmana whatever he wanted (SB 8.19.38).

Therefore the Lord was free to increase his size to take whatever he wanted.

RJM

|| 8.20.22-23 ||

Everyone observed within the Lord the universe including all gross material elements, the senses, the sense objects, the antaḥkaraṇa and the jīvas.

Bali Mahārāja saw the surface of the earth on the soles of the feet of the Lord's universal form.

He saw on the Lord's feet objects situated on the earth, on his calves he saw all the mountains, on his knees he saw the various birds, and on his thighs he saw the varieties of winds.

|| 8.20.24-29 || (Essence)

RJM

Bali Mahārāja saw everything in the gigantic
body of the Lord.

॥ २५ ॥

॥ 8.20.30-31 ॥

When all the demons saw the universal form of the Supreme Lord with the Sudarśana cakra in His hand, and when they saw his thundering bow of intolerable power, they became perturbed.

Pāñcajanya, which made sounds like that of a cloud; the very forceful club named Kaumodakī; the sword named Vidyādhara; his shield decorated with hundreds of moonlike spots; and also Akṣayasāyaka, two excellent quivers—offered prayers to the Lord.

RuV

|| 8.20.32-33 ||

The chief among the Lord's associates headed by Sunanda, accompanied by all the devatās, offered prayers to the Lord.

The Supreme Lord, whose activities are wonderful, covered the earth belonging to Bali with one footstep, the sky with his body, and all directions with his arms.

Explain

|| 8.20.34 ||

padam dvitīyam kramatas trivistapam
na vai trtīyāya tadīyam anv api
urukramasyānghrir upary upary atho
mahar-janābhyām tapasaḥ param gataḥ

As the Lord took his second step (padam dvitīyam), he covered the heavenly planets (kramatas trivistapam). And not even a spot remained for the third step (na vai trtīyāya tadīyam anv api), for the Lord's foot extended higher and higher (urukramasya anghrir upary upary atho), beyond Maharloka, Janaloka, Tapoloka and even Satyaloka (mahar-janābhyām tapasaḥ param gataḥ).

After covering the earth, the second step using his left foot covered the heavens, Bali's dwelling place.

For the third step, there was no room left (anu api).

Though Vāmana requested only three steps of land, his arms and upper body spread over the sky (above Svarga).

This is not improper, since the word "land" also includes everything above the land.

Others explain that the second step itself included the sky, and thus the Lord covered everywhere with the second step. The second step increased in size.

From Maharloka and Janaloka, and then from Tapoloka it went to Brahmaloaka (param).

Some say that his toe nails broke the shell of the universe.

Others say that after he broke the eight layers of the universal shell, the Virajā water entered.

Canto Eight - Chapter
Twenty One

**Bali Mahārāja Arrested by the
Lord**

Canto Eight - Chapter Twenty One

Section-I – Brahma and others
worship Vamanadeva (1-8)

Run

|| 8.21.1 ||

After seeing his planet touched by Vāmana's foot, Lord Brahmā, his abode, his effulgence and his own form became dim by the light from the effulgence of Vāmana's moon-like toe nails.

He offered respects to the Lord and the great sages headed by Marīci and by yogīs like Sanandana also offered respects to the Lord.

RJV

|| 8.21.2-3 ||

The Vedas, Upavedas, Purāṇas, Saṁhitās, etc., and persons purified of sinful acts by the fire of knowledge, persons who had attained Brahmāloka by the power of remembering the Lord's feet, offered respects to the Lord.

Brahmā offered foot water to the Lord's raised feet.

Brahmā of spotless fame, who appeared from the Lord's navel,
then worshipped the Lord with devotion and praised him.

Rum

|| 8.21.4 ||

The water from Lord Brahmā's pot, purified by washing
the lotus feet of Vāmanadeva, became the water of the
Gaṅgā.

Falling down from the sky, it purifies the three worlds
like the pure fame of the Supreme Lord.

The water from his pot became purified by washing the Lord's feet and then became the Gaṅgā.

Explain

However, in the Fifth Canto it is mentioned that the Gaṅgā arose from the water outside the universal shell, which was pierced by Vāmana's toe nail.

Elsewhere it is said that the Gaṅgā is directly a liquid form of Nārāyaṇa.

It should thus be understood that all three of these mix
and become the Gaṅgā.

This Gaṅgā falls in the sky and purifies the three
worlds.

RJM

|| 8.21.5-7 ||

Brahmā and the lords of the planets and their followers in great respect arranged for worship of their master, who reduced his size again.

They worshiped the Lord by offering foot water, arghya, garlands, fragrant sandalwood pulp, aguru pulp, incense, lamps, popped rice, unbroken grains, fruits, sprouts and prayers, and by shouting "Victory, victory," indicating the Lord's great prowess, as well as by dancing, music, singing, and a tumult of conchs and drums.

RVN

|| 8.21.8 ||

Arriving quick as the mind, Jāmbavān, king of the bears, sounded his bugle in all directions and declared a great festival for Vāmana's victory.

Canto Eight - Chapter Twenty One

Section-II – Demons attack
Vamanadeva and Bali Maharaj
stops them (9-24)

Run

|| 8.21.9-11 ||

When the demons saw that their master had lost all his possessions to Vāmanadeva, who had taken them away on the plea of begging three paces of land, they became indignant and spoke as follows.

This Vāmana is certainly not a brāhmaṇa but the greatest of cheaters, Viṣṇu. Assuming the form of a brāhmaṇa, he has covered his form and is working for the interests of the devatās.

Our enemy, Viṣṇu, dressed in the form of a begging brahmacārī, has taken away all the possessions of our master who, because of his position in performing sacrifice, has given up the power to punish.

Run

|| 8.21.12-13 ||

Bali Mahārāja is always fixed in truthfulness, and this is especially so at present, since he has been initiated into performing a sacrifice.

He is always kind and merciful toward the brāhmaṇas. He cannot at any time speak lies.

Therefore to serve our master, it is our duty to kill Vāmana.

After making this decision, the demonic followers of Mahārāja Bali took up their weapons.

|| 8.21.14-17 ||

The angry demons rushed to kill Vāmana, against the will of Bali Mahārāja.

When the associates of Lord Viṣṇu saw the demons attacking, they took up their weapons while smiling and repulsed them.



Nanda, Sunanda, Jaya, Vijaya, Prabala, Bala, Kumuda, Kumudākṣa, Viṣvaksena, Garuda Jayanta, Śrutadeva, Puṣpadanta and Sātvata, as powerful as ten thousand elephants, killed the demonic army.

In order to show the frightful nature of offending the devotees of the Lord, expansions of Jaya and Vijaya fell from Vaikuṅṭha.

[Note: The original forms remained in Vaikuṅṭha and in the present pastime they assist the Lord in the fight. Their expansions playing the roles of demons stayed in the material world until Kṛṣṇa liberated them.]

Time is not in
our favour

|| 8.21.18-20 ||

STARTING according to
adhikāra.

When Bali Maḥārāja saw that his soldiers were being killed by the associates of Viṣṇu and when he remembered the curse of Śukrācārya, he prevented his angry soldiers from fighting.

Otherwise, for Balī
→ the Gurus P's order.

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

* → sarva kāle kṛte
→ yatra dāte suto
→ tasmā īde dāva

O demons! By human efforts it is not possible to overcome that which has the power to create the happiness and distress of all living beings.

|| 8.21.21-23 ||

The supreme time factor was previously in our favor and not in favor of the devatās, but now that same time factor is the opposite.

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

The many followers of Viṣṇu who were defeated by you, **because you had strength by fate**, have now defeated us, and are roaring in jubilation.

Explain

Seeing that the demons covered with ignorance could not understand philosophy, Bali then gave inspiring instructions that they could accept.

Previously the devatās had been defeated by you who had great strength by fate.

RJM

|| 8.21.24 ||

If providence is in our favor, we shall be able to gain victory over them.

Therefore we must wait for the time which will be favorable to us.

Canto Eight - Chapter Twenty One

Section-III – Vamanadeva arrests

Bali Maharaja (25-28)

Rev

|| 8.21.25-26 ||

Śukadeva Gosvāmī said: O King! In accordance with the order of their master, all the chiefs of the demons entered the lower regions of the universe, while being beaten by the associates of Viṣṇu.

What was the desire?

Thereafter, after the sacrifice was finished, Garuda, understanding the desire of his master, bound Bali Mahārāja with the ropes of Varuṇa.

Explain

→ एगो फॉर भ्रष्टाचार

Garuda understood the Lord's intentions.

“Having accepted all of Bali's possessions, my master now desires to accept Bali's very self.”

Unable to pay his debt, the Lord will become Bali's door keeper.

In order to broadcast to the world the Lord's dependence on his devotee and the excellence of his devotee, I will show everyone Bali's indestructible fortitude by punishing him."

Thus Garuḍa bound him up.

Explain

|| 8.21.27-28 ||

When Bali Mahārāja was thus arrested by Viṣṇu, there was a great roar of lamentation in all directions throughout the upper and lower planetary systems.

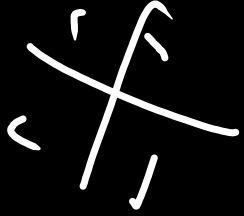
Vāmana, then spoke to Bali Mahārāja, tied with the ropes of Varuṇa, who had lost all wealth but remained undisturbed in his intelligence, since he had become most famous.



Though Bali lost all wealth, he remained undisturbed in intelligence, because though he lost all wealth, he gained all fame.

Canto Eight - Chapter Twenty One

**Section-IV – Vamanadeva banishes
Bali Maharaja to Hell (29-34)**

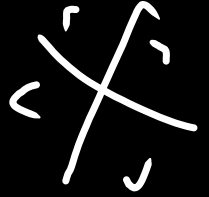


॥ 8.21.29 ॥

padāni trīṇi dattāni
bhūmer mahyaṁ tvayāsura
dvābhyāṁ krāntā mahī sarvā
tr̥tīyam upakalpaya

O King of the demons (asura)! You have promised to give me (tvayā mahyaṁ dattāni) three steps of land (padāni trīṇi bhūmeh), but I have occupied the entire universe with two steps (dvābhyāṁ krāntā mahī sarvā). Now think about where I should put my third step (tr̥tīyam upakalpaya).

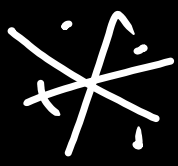
॥ 8.21.30 ॥



yāvat tapaty asau gobhir
yāvad induḥ sahoḍubhiḥ
yāvad varṣati parjanyaś
tāvātī bhūr iyaṁ tava

As far as the sun shines with its rays (**yāvat tapaty asau gobhir**) and as far as moon shines along with the stars (**yāvad induḥ sahoḍubhiḥ**) and as far as the clouds pour rain (**yāvad varṣati parjanyaś**), all the land throughout the universe is in your possession (**tāvātī bhūr iyaṁ tava**).

|| 8.21.31 ||

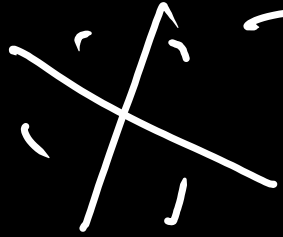


→ paḍaikenā mayākrānto
bhūrlokaḥ khaṁ diśas tanoh
svarlokas te dvitīyena
paśyatas te svam ātmanā

Of these possessions, with one step I have occupied Bhūrloka (mayā pada ekena bhūrlokaḥ ākrāntah), and with my body I have occupied the entire sky and all directions (khaṁ diśas tanoh). And in your presence (te paśyatah), with my second step (dvitīyena), I, with my original form (svam ātmanā), have occupied Svarga owned by you (te svarlokaḥ).

“What should I do if I cannot fulfill my promise?”

Read slowly-



|| 8.21.32 ||

pratiśrutam adātus te
niraye vāsa iṣyate
viśa tvam nirayam tasmād
guruṇā cānumoditaḥ

Because you have been unable to give charity according to your promise (pratiśrutam adātuh te), you should live in the hellish planets (niraye vāsa iṣyate). Therefore (tasmād), being pleased, enter hell (viśa tvam nirayam) along with your guru (guruṇā ca anumoditaḥ).

You should live in hell.

purpose to glorify Bali

The Lord now speaks to show to the world the steadiness and pure bhakti of Bali.

This is approved by your guru.

You can ask your learned guru whether what I now say is reasonable or not.

|| 6.3.29 ||

jihvā na vakti bhagavad-guṇa-nāmadheyam
cetaś ca na smarati tac-caraṇāravindam
kṛṣṇāya no namati yac-chira ekadāpi
tān ānayadhvam asato 'kṛta-viṣṇu-kṛtyān

Bring to me the non-devotees (**tān asato ānayadhvam**) who have never served Viṣṇu (**akṛta-viṣṇu-kṛtyān**), whose heads (**yad-śirah**) have never once bowed (**ekadā api no namati**) to Kṛṣṇa (**kṛṣṇāya**), whose tongues have never pronounced (**jihvā na vakti**) the name and qualities of the Lord (**bhagavad-guṇa-nāmadheyam**), whose minds have never remembered (**cetaś ca na smarati**) his lotus feet (**tat-caraṇāravindam**).

Actually, since even a person with bhaktyābhāsa should not go to hell, just for breaking your promise you also cannot go to hell.

↑ pahrāde
pahlāde.

^{la}Niraye can also mean nilaye, since (r) and (l) can be interchanged.

Thus, please go and live in my abode Vaikunṭha (nilaye).

Though now I am ordering you to enter my special place
Sutala supplied by me, after your position there is finished I
will have you enter Vaikuṅṭha.

सुक्रेण्ये
rewards for his
affection for Bali.

Though you disregard your guru, because you know he is
opposed to me, I understand that he has lost his
discrimination out of great affection for you.

↓
sarvabhava gṛhe dāsa-dāsi ye kukkura
seha mora piya anyajane rāha dūya

He is also dear to me. Therefore go with him to Sutala.

॥ 8.21.33 ॥

vr̥thā manorathas tasya
dūrah svargah pataty adhah
pratiśrutasyā dānena
yo arthinam vipralambhate

Far from being elevated to the heavenly planets (svargah
dūrah) or fulfilling one's desire (vr̥thā manorathas tasya),
one who does not properly give a beggar (yo arthinam
adānena vipralambhate) what he has promised
(pratiśrutasya) falls down to a hellish condition of life
(pataty adhah).

The meaning is clear.

EXPLAIN

However, seeing the results of the Lord's words later, this verse has another meaning.

vyāthē manorathas tadya

Since you are my devotee, your desire to take the position of Indra is useless, since Svarga falls much below Vaikuntha.

dīrgh Svargch

↳ dīrgh Svargch Parity adbh

Though now you will be situated in Sutala, you are more elevated than being in Svarga, since the pleasure of Sutala is not available in Svarga.

Arthinam viPrakubhate

You will especially (vi) and excellently (pra) attain (lambhate) me, the possessor of all four pūrusārthas (arthinam), by completely (ā) giving (danena) what you promised, since you offered everything-- body and soul--to me.

This means that you will attain me as your door keeper
because of your complete surrender.

“Then what will happen?” Please listen.

॥ 8.21.34 ॥

vipralabdho dadāmi
tvayāham cādhya-māninā
tad vyalīka-phalam bhukṣva
nirayaṁ katicit samāḥ

Being falsely proud of your possessions (ādhya-māninā), you cheated me (tvayā aham vipralabdhaḥ) by saying “I will give (dadāmi iti).” Therefore, you must live for a few years in hellish life (tad nirayaṁ katicit samāḥ bhukṣva), as the result of lying (vyalīka-phalam).

There is another meaning to the verse

You are more respected by people than Indra (āḍhya-māninā)
because you have attained me especially (vipralabdhaḥ). Therefore
I give this result.

Enjoy for some years the pleasures of Sutala, the abode whose result
is the highest truth (vyaḷīka), since it is given by me.

vyaḷīka Zalam

Then during the eighth Manvantara, I will put you in the post of
Indra and after that take you to my abode Vaikuṅṭha.

Canto Eight - Chapter
Twenty Two

Bali Mahārāja Surrenders His
Life

Canto Eight - Chapter Twenty Two

Section-I – Bali Maharaj offers his
Head (1-11)

Read Slowly.

॥ 8.22.1 ॥

śrī-śuka uvāca
evaṁ viprakṛto rājan
balir bhagavatāsurah
bhidyamāno 'py abhinnātmā
pratyāhāviklavaṁ vacaḥ

Śukadeva Gosvāmī said: O King (**rājan**)! Although mistreated and made to break his promise (**evaṁ viprakṛtaḥ bhidyamānaḥ apy**) by the Lord (**bhagavatā**), Bali Mahārāja (**balir asuraḥ**), with undisturbed mind (**abhinna ātmā**), spoke the following steady words (**pratyāha aviklavaṁ vacaḥ**).

Read slowly.

|| 8.22.2 ||

→ Explain fully
Support carefully

śrī-balir uvāca

yady uttamaśloka bhavān mameritam
vacō vyalīkaṁ sura-varya manyate
karomy rtaṁ tan na bhavet pralambhanam
padam tṛtīyaṁ kuru śīrṣṇi me nijam

10/11/2020

Bali Mahārāja said: O most famous Lord (uttamaśloka), worshipped by all the devatās (sura-varya)! If you think (yady bhavān manyate) that my promise has become false (mama iritam vacah vyalīkaṁ), I shall make it true (tad rtaṁ karomy). I should not be made a cheater (na pralambhanam bhavet). Please, therefore, place your third lotus footstep (nijam tṛtīyaṁ padam kuru) on my head (me śīrṣṇi).

Bali addressed the Lord in a joking way, addressing him as **Uttama-śloka**.

Sarvaśm → friendly

After begging as a dwarf for three steps of land you then attempted to take land by three steps as the gigantic form of Trivikrama.

In this way you reveal your lack of desire as a brahmacārī without greed!

We devotees become mad with bliss on drinking this nectar of your fame.

Though you are the husband of Lakṣmī, you beg land from a beggar like me.

You act disgracefully by desiring more land by trick, cheating brāhmaṇas in the guise of a brahmacārī, showing desire for material objects, exhibiting lack of peace, showing anger and punishment to the person who gives.

You show these as your natural qualities.

You destroyed the intelligence of my guru who had knowledge of scriptures.

You sided with Indra and others who were barely touched with a small drop of your mercy and you sided against me who became submerged in a great ocean of your sweet mercy.

The poets thus glorify you as most famous

“If you consider my words false” means that actually it will be impossible for you who desire to conquer unjustly your devotee, to make the words of your devotee false.

O Lord worshipped by the devatās! This means that you have been requested by the devatās to take the land from me and give it to them for their enjoyment.

I will make my promise true.

My words should not be cheating.

Your words however cheat the devatās, since you offer to give them artha, dharma and kāma, and not the nectar of your lotus feet, when they praise you.

Put your third step on my head.

Do not think that since you have covered the universe by two steps, there is no use in putting your foot on my head.

This act will be greater than the wealth gained from your two steps, since your taking possession of the owner of the wealth is greater than taking possession of the wealth.

“Do you want to get free of Varuṇa’s ropes and hell?”

Run

॥ 8.22.3 ॥

**bibhemi nāham nirayāt pada-cyuto
na pāśa-bandhād vyasanād duratyayāt
naivārtha-kṛcchrād bhavato vinigrahād
asādhu-vādād bhṛśam udvije yathā**

I do not fear (**na aham bibhemi**) living in hellish life (**nirayāt**), falling from my position (**pada-cyuto**), being bound by the ropes of Varuṇa (**na pāśa-bandhād**), suffering unbearable calamity (**vyasanād duratyayāt**), suffering difficulties arising from loss of all possessions (**na eva artha-kṛcchrād**), or being punished by you (**bhavato vinigrahād**)--as much as I fear (**yathā udvije bhṛśam**) defamation by the devotees (**asādhu-vādād**).

I fear the criticism of devotees with words like “The devotees like Bali cheat brāhmaṇas.”

“But your defamation will come from being bound up by me.”

|| 8.22.4 ||

Read Slowly

puṁsām ślāghyatamaṁ manye
daṇḍam arhattamārpitam
yaṁ na mātā pitā bhrātā
suhṛdaś cādiśanti hi

A father, mother, brother or friend (mātā pitā bhrātā suhṛdaś ca) does not punish his subordinate in a thoroughly correct manner (yaṁ na ādiśanti hi). I regard the punishment (manye daṇḍam) given by you, the most praiseworthy (arhattama arpitam), as most exalted punishment, since it gives the best results (puṁsām ślāghyatamaṁ).

“But I am famous for helping the devatās and not the demons.”

|| 8.22.5 ||

tvam nūnam asurāṇām naḥ
parokṣaḥ paramo guruḥ
yo no 'neka-madāndhānām
vibhraṁśam cakṣur ādiśat

Not true

Belis humility

Since you are indirectly (tvam nūnam parokṣaḥ) the greatest benefactor of us demons (naḥ asurāṇām paramo guruḥ), you give us the eye (yah cakṣur ādiśat) for destroying (vibhraṁśam) our blindness arising from pride (naḥ aneka-mada andhānām).

You are the indirect benefactor (guru) of the demons since you pose as their enemy. Indirect benefit is greater than direct benefit.

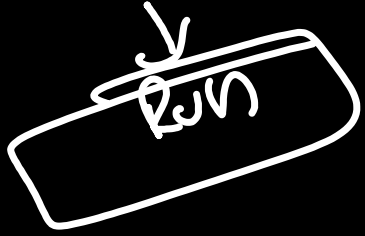
Not true → Bali's vision → Beauty lies in the eyes of the beholder.

Thus you are the supreme (parama) benefactor for us.

You are not the supreme benefactor for the devatās since giving them power and wealth that they desire is not really beneficial. You give us real benefit.

You give us eyes of knowledge whereas the devatās are blinded.

What to speak of me, your dedicated devotee, even the demons who hated you got your extraordinary mercy.



॥ 8.22.6-7 ॥

yasmin vairānubandhena vyūḍhena vibudhetarāḥ
bahavo lebhire siddhim yām u haikānta-yoginaḥ

tenāhaṁ nigṛhīto 'smi bhavatā bhūri-karmaṇā
baddhaś ca vāruṇaiḥ pāśair nātivrīḍe na ca vyathe

Many demons (**bahavo vibudha itarāḥ**) by continuous animosity toward you (**yasmin vairānubandhena vyūḍhena**) achieved the perfection (**lebhire siddhim**) that dedicated yogīs achieve (**yām u ha ekānta-yoginaḥ**). Although you, whose actions have wonderful effects (**bhavatā bhūri-karmaṇā**), have punished me (**nigṛhīto asmi**) and bound me with ropes (**baddhaś ca vāruṇaiḥ pāśair**), I do not feel extremely ashamed (**tena ahaṁ na ativrīḍe**) and do not suffer (**na ca vyathe**).

I have a little shame: because of my impurity of heart.

I should tolerate the punishment you give, since you are my deity.

|| 8.22.8 ||

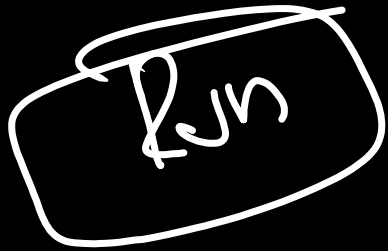


My grandfather Prahāda Mahārāja, although tortured in many ways by his father Hiraṇyakaśipu, still remained surrendered to you.



But you should also be affectionate to me, since you should think of me as the grandson of your devotee Prahāda.

“Why did Prahlāda ignore his father and surrender to me?”



|| 8.22.9 ||

What is the use of the material body, which leaves its owner at the end of life?

And what is the use of all one's family members, who are actually plunderers of wealth?

What is the use of a wife, the source of increasing material bondage?

And what is the use of houses, which simply waste away life.

“Why did Prahlāda ignore his father and surrender to me?”

२३

॥ 8.22.10 ॥

Discerning this, my grandfather surrendered to your lotus feet which dispel all fear, though you were the destroyer of his own family.

Section-I – Bali Maharaj offers his Head (1-11)

|| 8.22.11 ||

athāham apy ātma-ripos tavāntikam
daivena nītaḥ prasabham tyājita-śrīḥ
idaṁ kṛtāntāntika-varti jīvitam
yayādhruvaṁ stabdha-matir na budhyate

↑
↑
yah keśhpy
ati bhāgye.

→ Prabhāsa M

Only by good fortune (daivena) have I been brought (aham prasabham nītaḥ) under your lotus feet (tava antikam) and deprived of all my wealth (tyājita-śrīḥ), by you, who are the enemy of our family (ātma-ripoḥ apy). With intelligence blinded by this wealth (yayā stabdha-matih), a person does not realize (na budhyate) the temporary nature of life (idaṁ adhruvaṁ jīvitam) where death is continually present (kṛta-anta antika-varti).

Explain

Ātma-ripoḥ means enemy of the family.

This is praise in disguise. Actually the Lord is the best friend.

Or it can mean the Lord is the enemy of the gross and subtle bodies (ātmā). He destroys them and gives liberation.

Or you are the enemy of my ahaṅkāra. You have destroyed my great disease of thinking I was lord of the three worlds.

Canto Eight - Chapter Twenty Two

Section-II – Prahlada arrives and appreciates Lord's act (12-17)

RJM

|| 8.22.12-14 ||

Śukadeva Gosvāmī said: While Bali Mahārāja was speaking, the dearest devotee of the Lord, Prahlāda Mahārāja, appeared there like the rising moon.

Being bound by the ropes of Varuṇa, Bali Mahārāja could not offer befitting respect to Prahlāda Mahārāja as he had before.



Rather, he simply offered respectful obeisances with his head, while eyes filled with tears and his face lowered in shame.

Run

He ~~was~~ ashamed of being seen by Prahlaḍa, since it would seem that he must have committed some offense in order to be bound up.

Or he ~~was~~ ashamed at seeing Prahlaḍa, since he had suddenly forgot his constant teachings about not showing pride on the occasion of giving land.

His head was lowered because of the shame.

२५५

॥ 8.22.15 ॥

When Prah̥lāda saw the Supreme Lord seated there, he approached the Lord and offered respects on the ground with his head.

He was overwhelmed with tears and his hairs stood on end.

śrī-prahrāda uvāca

No verse

tvayaiva dattaṁ padam aindram ūrjitam
hṛtam tad evādyā tathaiva śobhanam
manye mahān asya kṛto hy anugraho
vibhramśito yac chriya ātma-mohanāt

direct.

This is narrative
Did PM really think that way?

Prahlāda Mahārāja said: My Lord, it is you who gave Bali (tvayā eva dattaṁ) the post of a heavenly king (ūrjitam aindram padam) and now it is you who have taken it all away (tad eva adya hṛtam). I think this is good (manye tathā eva śobhanam) since you have been merciful to him (asya mahān anugraho kṛto) by taking away his wealth (śriya vibhramśito) which caused bewilderment to his mind (yat ātma-mohanāt).

- You did not take away from Bali what was his, but simply received again what was yours. That is a proper act.

|| 8.22.17 ||

yayā hi vidvān api muhyate yatas
tat ko vicaṣṭe gatim ātmano yathā
tasmai namas te jagad-īśvarāya vai
nārāyaṇāyākḥila-loka-sākṣiṇe

No one
→
↓

Bewildered by wealth (**yayā hi muhyate**), even a learned, self-controlled man (**vidvān api**), while possessing wealth (**yatah**), cannot see (**kaḥ vicaṣṭe**) the truth about the self (**tat ātmano gatim**). I offer my respectful obeisances unto Lord of the universe (**tasmai namas te jagad-īśvarāya**), Nārāyaṇa, the witness of all people (**nārāyaṇāya akḥila-loka-sākṣiṇe**).

Even a person who controls the senses, in the presence of wealth,
can see the truth (gatim) about the self.

No one can see.

You have no fault in taking back what you have given.

You are like a father who out of affection for his child, snatched
from the child a sweet he has given him, understanding it will be
unhealthy for him.

Canto Eight - Chapter Twenty Two

Section-III – Brahmaji and
Vindhyavali express their opinions
to the Lord (18-23)

॥ 8.22.18-19 ॥

RuV

~~Śukadeva~~ Gosvāmī said: Lord Brahmā then began to speak to the Supreme Lord, within the hearing of Prahlāda Mahārāja, who stood nearby with folded hands.

~~But~~ Bali Mahārāja's chaste wife, afraid and aggrieved at seeing her husband arrested, after offering obeisances with downcast face and folded hands to Lord Vāmana, spoke as follows.

↓ Same mood → Mantra

Just as Brahmā was about to speak, Bali's wife spoke.

He remained silent out of respect for her.

She begins speaking at this point.

Seeing her husband bound, she was frightened of the offense he had committed.

She lowered her head out of natural shyness of a woman.

śrī-vindhyāvalir uvāca

krīḍārtham ātmana idaṁ tri-jagat kṛtaṁ te
svāmyaṁ tu tatra kudhiyo 'para īśa kuryuḥ
kartuḥ prabhos tava kim asyata āvahanti
tyakta-hriyas tvad-avaropita-karṭṛ-vādāḥ

No
sense



Vindhyāvali said: O my Lord (īśa)! You have created the entire universe (idaṁ tri-jagat te kṛtaṁ) for your pastimes (ātmanah krīḍārtham), but (tu) foolish, unintelligent men (apara kudhiyah) have claimed proprietorship for their material enjoyment (svāmyaṁ tatra kuryuḥ). Shameless (tyakta-hriyah), ascending to a high position and thinking they are the doers (tvad-avaropita-karṭṛ-vādāḥ), what can they offer to you (tava kim āvahanti), the creator, maintainer and destroyer (kartuḥ prabhoh asyata)?

After Prahlāda and VindyaVali pleased the Lord by spiritual statements, Brahmā pleased the Lord by practical considerations.

Brahmā → concern but
no worries || 8.22.21-23 ||

Lord Brahmā said: Please release this person bereft of everything. He does not deserve to be punished further.

Bali Mahārāja had offered all land and planets, whatever he has earned by his pious acts. With undisturbed mind, he has offered his body to you.

By offering even water, newly grown grass, or flower buds at your lotus feet, by performing excellent worship, a sincere person attains Vaikuṅṭha. This Bali Mahārāja, without duplicity, has offered everything in the three worlds to you. How then can he deserve to suffer from arrest?

Bhakti

Canto Eight - Chapter Twenty Two

Section-IV – Vamanadev clarifies
to Brahma about His act and
glorifies Bali Maharaj (24-32)

True glorification
of Bali
EXPLAIN

|| 8.22.24 ||

śrī-bhagavān uvāca

brahman yam anugṛhṇāmi

tad-viśo vidhunomy aham

yan-madaḥ puruṣaḥ stabdho

lokaṁ mām cāvamanyate

The Supreme Lord said: O Brahmā (**brahman**)! Intoxicated by wealth (**yad-madah**), a person becomes arrogant (**puruṣaḥ stabdhah**). Thus he has no respect for anyone within the three worlds, not even for me (**lokaṁ mām ca avamanyate**). To such a person I show special favor (**yam anugṛhṇāmi aham**) by taking away all his possessions (**tad-viśo vidhunomy**).

How can taking away wealth be mercy? By wealth a person becomes proud.

Run

॥ 8.22.25 ॥

While rotating in the cycle of birth and death again and again in different species because of his karma, the dependent living entity, by good fortune, may happen to become a human being.

|| 8.22.26 ||

वि
ॐ
ॐ &
ॐ

janma-karma-vayo-rūpa-
vidyaiśvarya-dhanādibhiḥ
yady asya na bhavet stambhas
tatrāyaṁ mad-anugrahaḥ

If a human being (yady asya) is born in an aristocratic family, if he performs wonderful activities, if he is youthful, if he has personal beauty (janma-karma-vayo-rūpa), education or wealth (vidyā-aiśvarya-dhanādibhiḥ), and if he is nonetheless not proud (na bhavet stambhas), it is to be understood that he is especially favored by me (tatra ayam mad-anugrahaḥ).

Explanation

If a person does not have pride, which causes destruction and insult, even on attaining good birth etc. that is my mercy to a person.

This is a different form of mercy from the previously mentioned mercy of taking away wealth.

I do not take away his wealth, since there is no harm in his possessing that wealth.

Speciality of my
devotee



Pride as an ~~obstacle~~,
and the
ability to see.

|| 8.22.27 ||

**māna-stambha-nimittānām
janmādīnām samantataḥ
sarva-śreyah-pratīpānām
hanta muhyen na mat-parah**

Although high birth and other qualifications (**janmādīnām samantataḥ**) are impediments (**sarva-śreyah-pratīpānām**) because they are causes of arrogance and pride (**māna-stambha-nimittānām**), they never disturb my devotee at all (**na muhyet mat-parah**).

However, my devotee is not bewildered by high birth etc. which are causes of disrespectfulness (stambha) and arrogance, a type of pride.

I give wealth to devotees like Dhruva who are distinguished from the previously mentioned persons.

Being merciful to the devotee, the Lord in the beginning takes away actions, birth or wealth which are causes of obstacles for the devotee. He does not take away things he has given to the devotee.

Some say that this however is not a fixed rule for the Lord who is skilful at increasing the prema of his devotee (Pandavas).

“Well, let that be, but what type of mercy of yours did Bali, your devotee, receive when you took away his wealth?”

|| 8.22.28 ||

eṣa dānava-daityānām
agranīḥ kīrti-varḍhanah
ajaiṣīd ajayām māyām
sīdann api na muhyati



Famous Bali Mahārāja (eṣah kīrti-varḍhanah), foremost among the demons (eṣa dānava-daityānām agranīḥ), has already conquered unsurpassable māyā (ajaiṣīd ajayām māyām). Though in dire circumstances, he is not bewildered (sīdann api na muhyati).

He has conquered māyā.

I do not say will conquer or is conquering. He has already conquered māyā previously.

What is the question of him having arrogance or disrespect caused by māyā?

In order to destroy māyā I take away wealth and power. Even bereft of wealth, he is not bewildered.

It is seen that people who are bewildered by wealth become greatly disturbed and bewildered the moment that disaster strikes.

|| 8.22.29-30 ||

Although bereft of his riches and position, thrown down and tied up by his enemies, deserted by his relatives and friends, suffering pain and cursed by his guru, Bali Mahārāja, being fixed in his vow, did not give up his truthfulness.

I spoke about dharma deceptively, but he did not give up speaking the truth.

Even though I have thrown him into an ocean of danger, he is not bewildered.

SKF?

It goes without saying that he will not give up his convictions.

I spoke about dharma deceptively.

At first I spoke falsely of adharma as if it were dharma with such words as the following:

SKIP

na hy etasmin kule kaścin niḥsattvaḥ kṛpaṇaḥ pumān
pratyākhyātā pratiśrutya yo vādātā dvijātaye

I know that even until now, no one taking birth in your family has been poor-minded or miserly. No one has refused to give charity to brāhmaṇas, nor after promising to give charity has anyone failed to fulfill his promise. SB 8.19.3

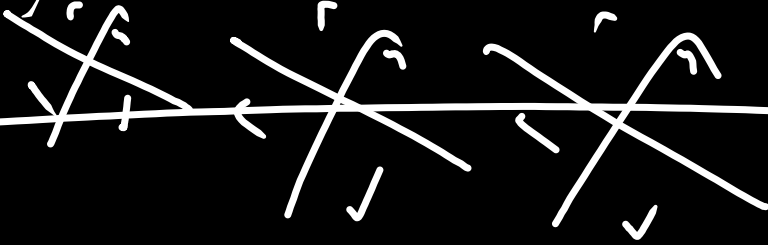
Then I spoke of dharma as if it were adharmā.

vipralabdho dadāṁīti tvayāhaṁ cādḥya-māninā

tad vyalīka-phalam bhukṣva nirayaṁ katicit samāḥ

SKIP

Being falsely proud of your possessions, you promised to give me land, but you could not fulfill your promise. Therefore, because your promise was false, you must live for a few years in hellish life.



Still, he did not give up truth. In such circumstances, others would be untruthful, according to the maxim “when cheated, cheat.”

Though affectionate to my devotee, I have caused him this trouble in order to show the world his fixed devotion and fortitude.

Read

॥ 8.22.31 ॥

I have given him a ^{Sutala} place not obtainable even by the devatās.
He will be under my shelter. He will become Indra during
the Sāvarni Manvantara.

You should not think that I have taken away his wealth.

He has attained a place better than that of the devatās.

Sutala has become most astonishing now.

It should be understood that Sutala became like the palace that Kṛṣṇa gave to Śrīdāma.

SKIP

And one should not think that he has not lost the position of Indra. He will become Indra during Sāvartī Manvantara.

One should not say that the devatās will give him trouble in Sutala.

He is under my shelter. I will be his door keeper, staying awake all the time to protect him.

२६२

॥ 8.22.32 ॥

Until he achieves the position of king of heaven, he should live on the planet Sutala, which was made by Viśvakarmā. Because it is especially protected by me, in that place the inhabitants are free from mental and bodily miseries, fatigue, exhaustion, defeat and all other disturbances. Bali Mahārāja, you may now go and live there peacefully.

By the will of the Lord at that moment Sutala became greater than Svarga.

Canto Eight - Chapter Twenty Two

Section-V – Vamanadev assures Bali Maharaja of His constant association in the Sutala Planet (33-36)

॥ 8.22.33-34 ॥

O Bali Mahārāja! Now you may go to the planet Sutala, more desirable than Svarga, with your relatives. Good fortune to you!

On the planet Sutala, the predominating deities of other planets, what to speak of ordinary people, will not be able to conquer you. My disc will kill the demons who transgress your rule.

|| 8.22.35-36 ||

I shall always be with you and give you protection in all respects, along with your associates and paraphernalia. Moreover, you will always be able to see me there, since I will remain near.

Because you will see my supreme prowess in that place, the anxiety of adopting a demonic mentality from your association with the demons will immediately be vanquished.

You will not have pain of separation from me.

I will always be near you.

Do not fear bad association.

By association with a devotee like you, the demons will become devotees.

Character ગુણગણ

- ① Belf
- ② PM
- ③ Bhishwadeva
- ④ Vratkshura

Canto Eight - Chapter Twenty Three

Section-I – Bali Maharaja goes to
Sutala and Indra gets back Svarga
(1-5)

|| 8.23.1 ||

Śukadeva Gosvāmī said: The great minded, Bali Mahārāja, respected by all devotees, his eyes filled with tears, his hands folded and his voice faltering, filled with devotion, responded to the most ancient Lord, who had just spoken.

The Lord had said, “Having placed my third step on your head, I have accepted you along with the three worlds. Let the world know that you have kept your promise.”

The Śruti also says idam viṣṇuḥ vikacrame tredā nidadhe padam: Viṣṇu by taking three steps covered the universe. (Śukla Yajur Veda, Vājasaneyi Samhitā 5.15)

|| 8.23.2 ||

śrī-balir uvāca

aho praṇāmāya kṛtaḥ samudyamaḥ
prapanna-bhaktārtha-vidhau samāhitah
yaḥ loka-pālais tvad-anugraho 'marair
alabdha-pūrvo 'pasade 'sure 'rpitaḥ

Bali Mahārāja said: Ah (aho)! Just my eagerness to offer respects (praṇāmāya kṛtaḥ samudyamaḥ) is able to yield results sought by the surrendered devotees (prapanna-bhakta artha-vidhau samāhitah). This low demon (asure apasade) has received your rare mercy (tvad-anugraho arpitaḥ), not received previously (yad alabdha-pūrvah) even by the devatās (loka-pālaiḥ amaraiḥ).

Even having eagerness to offer you respects is able to produce results desired by the surrendered devotees. I have understood this today.

My guru said that Viṣṇu has come to take away everything I possess.

When I learned this from my guru, I was eager to offer you respects, but did not, out of fear of guru and the demons. But that eagerness has given such result now!

What is that?

Mercy in the form of getting your foot on my head, which is not attained even by the devatās in sattva-guṇa, was attained by me, a low rascal (apasade) in rajo-guṇa.

Śukadeva Gosvāmī said: After speaking in this way, Bali Mahārāja
offered his obeisances first to the Supreme Lord, and then to
Brahmā and Śiva.

Released from the bondage of Varuṇa's ropes, and in full
satisfaction, he entered the planet known as Sutala with the
demons.

Thus having delivered the proprietorship of the heavenly planets to
Indra and having fulfilled the desire of Aditi, the Supreme Lord
ruled the whole universe.

|| 8.23.5 ||

When Prahlāda Mahārāja, immersed in devotion, saw how Bali Mahārāja, his grandson and descendant, had been released from bondage and had achieved the blessings of the Lord, he spoke as follows.

Canto Eight - Chapter Twenty Three

Section-II – Prahlada offers

Prayers and Lord responds back (6-
12)

|| 8.23.6 ||

śrī-prahrāda uvāca

nemaṁ viriṅco labhate prasādaṁ
na śrīr na śarvaḥ kim utāpare 'nye
yan no 'surāṅām asi durga-pālo
viśvābhivandyair abhivanditāṅghriḥ

Prahlāda Mahārāja said: We have attained mercy (imaṁ prasādaṁ) that Brahmā, Laksmī or Śiva (viriṅcaḥ śrīḥ śarvaḥ), what to speak of others (kim uta anye apare), have not attained (na labhate). You, whose lotus feet are worshiped (abhivandita aṅghriḥ) by the most respected persons in the universe (viśvābhivandyair), are the protector (durga-pālah asi) of us demons in all respects (naḥ asurāṅām).

॥ 8.23.7 ॥

yat-pāda-padma-makaranda-niṣevaṇena
brahmādayaḥ śaraṇadāśnuvate vibhūtīḥ
kasmād vyaṁ kusṛtayaḥ khala-yonayas te
dākṣiṇya-drṣṭi-padaṁ bhavataḥ praṇītāḥ

O supreme shelter of all beings (**śaraṇada**)! Brahmā and others (**brahmādayaḥ**) enjoy their powers (**vibhūtīḥ aśnuvate**) simply by tasting the honey of rendering service at your lotus feet (**yat-pāda-padma-makaranda-niṣevaṇena**). But how did we (**kasmād vyaṁ**) wicked fellows born of a demonic family (**kusṛtayaḥ khala-yonayah**), receive such great mercy (**bhavataḥ dākṣiṇya-drṣṭi-padaṁ praṇītāḥ**)?

|| 8.23.8 ||

**citram tavehitam aho 'mita-yogamāyā-
līlā-visṛṣṭa-bhuvanasya viśāradasya
sarvātmanaḥ samadr̥śo viṣamaḥ svabhāvo
bhakta-priyo yad asi kalpataru-svabhāvaḥ**

O Lord with unlimited powers of yoga (**aho amita-yogamāyā**)! Your activities are inconceivable (**citram tava īhitam**). Though equal to all (**samadr̥śo**), you show favoritism (**viṣamaḥ svabhāvo**). You, who create the universe as your pastime by māyā (**līlā-visṛṣṭa-bhuvanasya**), who know all beings (**viśāradasya**), and who give life to all beings (**sarvātmanaḥ**), show particular affection for your devotees (**bhakta-priyah**). You have the nature of a desire tree (**kalpataru-svabhāvaḥ asi**).

Not only have you shown mercy to devotees like me, but you show such mercy to any devotee whoever he may be.

O Lord with unlimited powers of yoga (amita-yoga)! Your activities are beyond logic (citram).

“What is so inconceivable?”

Though you are equal to all, you show favoritism (visama-svabhāvaḥ).

“What is the nature of my being equal?”

You create the worlds by your māyā-śakti. You create everything. You know everything (viśāradasya). You give consciousness and life to all beings (sarvātmanah).

Your equality to all beings is shown by creating all beings, knowing all beings and giving life to all beings.

“How is my favoritism shown?”

You show affection for devotees, and not for others, among all those you have created.

“Does that produce fault in me?”

Not at all! This is a great quality in you!

You have the nature of a desire tree. Just as desire tree fulfilled the desires of all who take shelter, and not the desires of those who do not take shelter, so you fulfill the desires of the devotees, who take shelter, and not others.

You are affectionate to those who worship you. Thus you are actually very just.

|| 8.23.9-10 ||

The Lord said: My dear son Prahāda, all good fortune unto you! Please go to the place known as Sutala while rejoicing and there enjoy happiness with your grandson and your other relatives.

All bondage of karma has already been destroyed by the great bliss of seeing me. Now you will constantly see me there with a club in my hand.

All saṁsāra caused by bondage of karma was already destroyed the first time you experienced bliss when you first saw me.

|| 8.23.11-12 ||

Śukadeva Gosvāmī said: Accompanied by Bali Mahārāja, Prahlāda Mahārāja, the master of all the chiefs of the demons, took the Supreme Lord's order on his head with folded hands.

After agreeing and circumambulating the Lord, offering respects and taking permission, he entered Sutala.

Canto Eight - Chapter Twenty Three

Section-III – Sukracarya accepts
Lord's order (13-18)

|| 8.23.13-14 ||

Lord Hari thereafter addressed Śukrācārya, who was sitting nearby in the midst of the assembly of priests, knowers of the Vedas.

Hari means “the Lord who takes away the offense of Śukrācārya because he was related to Bali.”

O brāhmaṇa! Please reconcile the discrepancy in actions of your disciple Bali Mahārāja, who was engaged in performing sacrifices.

The glance of brāhmaṇas will make the sacrifice complete.

Please reconcile the faults which nullified the actions of Bali who was engaged in sacrifice.

One should not say that one cannot complete the sacrifice without the sponsor of sacrifice, since the glance of the brāhmaṇas makes the sacrifice complete.

|| 8.23.15 ||

śrī-śukra uvāca

kutas tat-karma-vaiṣamyam
yasya karmeśvaro bhavān
yajñeśo yajña-puruṣaḥ
sarva-bhāvena pūjitaḥ

Śukrācārya said: Where (**kutaḥ**) is the chance of discrepancies in performance of sacrifice of a person like Bali (**tat-karma-vaiṣamyam**) who, with full dedication (**yasya sarva-bhāvena**), worships you (**pūjitaḥ bhavān**), the master of rituals (**karmeśvaro**), the master of sacrifices (**yajñeśaḥ**) and sacrifice personified (**yajña-puruṣaḥ**)?

॥ 8.23.16 ॥

mantratas tantrataś chidram
deśa-kālārha-vastutaḥ
sarvaṁ karoti niśchidram
anusāṅkīrtanam tava

All faults (**sarvaṁ chidram**) in mantras, rules (**mantrataḥ tantrataḥ**), in articles, participants, time and place (**deśa-kāla arha-vastutaḥ**) are nullified (**niśchidram karoti**) by chanting your glories (**anusāṅkīrtanam tava**).

|| 8.23.17-18 ||

Lord Viṣṇu! I must nonetheless act in obedience to your order because obeying your order is most auspicious for everyone.

Śukadeva Gosvāmī said: In this way, the most powerful Śukrācārya, joyfully executing the order of the Lord along with the best brāhmaṇas, compensated for the discrepancies and completed the sacrifice performed by Bali Mahārāja.

Canto Eight - Chapter Twenty Three

Section-IV – Indra regains Svarga
(19-27)

|| 8.23.19-21 ||

Thus having begged the land of Bali Mahārāja, the Supreme Lord Vāmana, delivered to his brother Indra all the land taken away by the demons.

Lord Brahmā, accompanied by all the devatās, sages, Pitṛs, Manus, leaders such as Dakṣa, Bṛgu and Aṅgirā, as well as Kārtikeya and Śiva, accepted Vāmana as the protector of all planets and devatās for the pleasure of Kaśyapa and his wife Aditi and for the welfare of all beings.

|| 8.23.22-24 ||

They made Upendra the master of all powers, competent to protect artha, dharma, kāma and moksa, all vows, all auspiciousness, all wealth, all fame, all dharma, all the devatās and all the Vedas. This decision made all living entities extremely happy.

Thereafter, along with all the leaders of the heavenly planets, Indra, after honoring Vāmana, brought him to the heavenly planet in a celestial airplane with the approval of Brahmā.

|| 8.23.25-27 ||

Indra, being protected by the arms of Vāmana, having regained his rule of the three worlds and endowed with the utmost wealth, lived happily without fear.

Brahmā, Śiva, Kārttikeya, the sages headed by Bhṛgu, the Pitṛs and all other living entities present there, including the inhabitants of Siddhaloka, after glorifying the uncommon activities of Vāmana, praised Aditi and returned to their respective planets.

Canto Eight - Chapter Twenty Three

Section-V – Phala Sruti (28-31)

|| 8.23.28-29 ||

O Mahārāja Parīkṣit! I have now described to you everything about the activities of Vāmana, which destroy all sin in the listener.

One who is subject to death cannot measure the glories of Trivikrama any more than he can count the number of atoms on the entire earth. No one, whether born already or destined to take birth, is able to do this. This has been sung by the great sage Vaśiṣṭha.

|| 8.23.30-31 ||

If one hears about the uncommon activities of the Lord in this incarnation, he attains Vaikuṅṭha.

The wise know that the all rites for devatās, Pitṛs, or humans become fully executed when this story is recited.