

Sri Sri Radha Gopinath Temple Bhagavatam Class

2.7.17

Scheduled Incarnations with Specific Functions

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 kencana
9. Vanca kalpa
10. Sri Krsna.... Hare Krsna

Verse, Translation and Purport

|| 2.7.17 ||

jyāyān guṇair avarajo 'py aditeḥ sutānām
lokān vicakrama imān yad athādhiyajñah
kṣmām vāmanena jagrhe tripada-cchalena
yācñām ṛte pathi caran prabhubhir na cālyah

The Lord, although transcendental to all material modes, still surpassed all the qualities of the sons of Aditi, known as the Ādityas. The Lord appeared as the youngest son of Aditi. And because He surpassed all the planets of the universe, He is the Supreme Personality of Godhead. On the pretense of asking for a measurement of three footsteps of land, He took away all the lands of Bali Mahārāja. He asked simply because without begging, no authority can take one's rightful possession.

Srila Prabhupada's Purport

The history of Bali Mahārāja and his charity to Vāmanadeva is described in the Eighth Canto of Śrīmad-Bhāgavatam.

Bali Mahārāja conquered all the planets of the universe by rightful possession.

A king can conquer other kings by strength, and such possession is considered to be rightful.

So Bali Mahārāja possessed all the lands of the universe, and he happened to be charitably disposed toward the brāhmaṇas.

The Lord therefore pretended to be a beggar brāhmaṇa, and He asked Bali Mahārāja for a measurement of three footsteps of land.

The Lord, as the proprietor of everything, could take from Bali Mahārāja all the land he possessed, but he did not do so because Bali Mahārāja possessed all those lands by king's rights.

When Bali Mahārāja was asked by Lord Vāmana for such small charity, Bali Mahārāja's spiritual master, namely Śukrācārya, objected to this proposal because he knew that Vāmanadeva was Viṣṇu Himself, pretending to be a beggar.

Bali Mahārāja did not agree to abide by the order of his spiritual master when he understood that the beggar was Viṣṇu Himself, and he at once agreed to give Him in charity the land requested.

By this agreement Lord Vāmana covered all the lands of the universe with His first two steps and then asked Bali Mahārāja where to place the third step.

Bali Mahārāja was very glad to receive the Lord's remaining step upon his head, and thus Bali Mahārāja, instead of losing everything he possessed, was blessed by the Lord's becoming his constant companion and doorman.

So, by giving everything to the cause of the Lord, one does not lose anything, but he gains everything that he could never otherwise expect.

Discussion

|| 2.6.46 ||

prādhānyato yān r̥ṣa āmananti
līlavatārān puruṣasya bhūmnaḥ |
āpiyatām karṇa-kaṣāya-śoṣān
anukramiṣye ta imān supeśān ||

I will now speak in order (anukramiṣye) about the beautiful līlavatāras of the Supreme Lord (līlavatārān puruṣasya bhūmnaḥ), whose topics dry up the desire to hear anything else (karṇa-kaṣāya-śoṣān) and which the sages glorify (yān r̥ṣa āmananti) for their valuable content (prādhānyato). These pastimes are pleasing to hear (supeśān) and are to be relished (āpiyatām). Therefore they are in my heart (ta imān).

- 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

jānaś cikīrṣitaṁ viṣṇoḥ

śiṣyaṁ prāha (vidām varah)

→ Śukrācārya spoke

Understanding Viṣṇu's plan (jānan viṣṇoḥ cikīrṣitaṁ), Śukrācārya (uśanā), the best of knowers (vidām 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 sākṣād
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 sākṣād 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

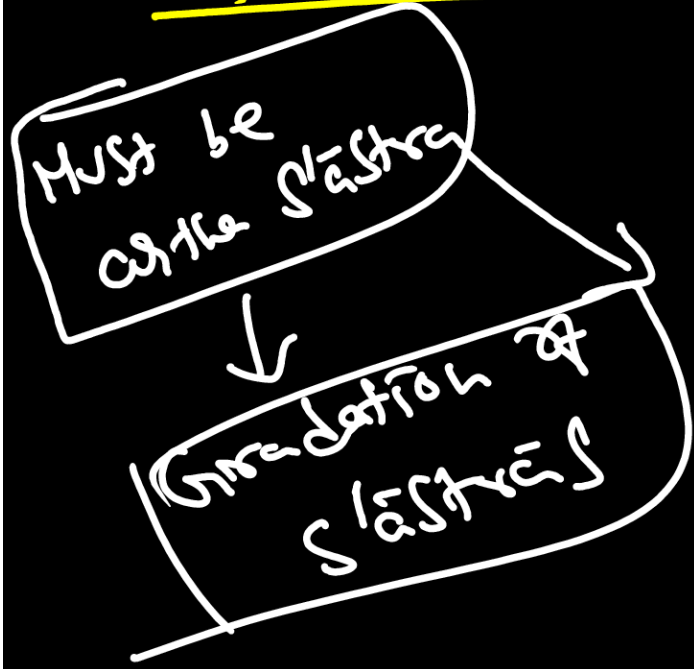
The Lord (vibhoḥ) will occupy the earth with one step (gāṁ kramatah pada ekena), by his second step he will occupy Svarga (dvitīyena divaṁ), and by his universal body will occupy antarīkṣa (khaṁ ca mahatā kāyena). Where will he put his third step (tārtīyasya kuto gatiḥ)?

॥ 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 dānam praśamsanti
yena vṛttir vipadyate
dānam yajñas tapaḥ karma
loke vṛttimato yataḥ

Learned scholars do not praise that charity (na praśamsanti tad dānam) which endangers one's own livelihood (yena vṛttir vipadyate). Charity, sacrifice, concentration of mind and fruitive activities (dānam 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

→ sva sv adhikāre yē niṣṭhē

|| 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 sva-janāya 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 ||

→ suggesting to choose
letter of the law
rather than spirit of
the law.

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 bādhetā karhicit

Bali Mahārāja said: As you have already stated (bhagavatā proktaṁ), the principle of religion (dharmah) that does not hinder (yaḥ na bādhetā 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 has no
attachment to
truth,
This is effective speech.

Yudhishtira Mahodaj → BBA

|| 8.20.4 ||

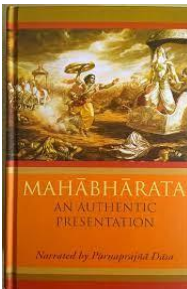
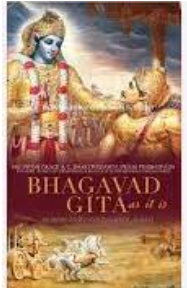
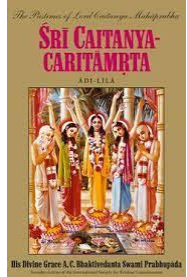
na hy asatyāt paro 'dharma
iti hovāca bhūr iyam
sarvaṁ soḍhum alaṁ manye
ṛte 'līka-param naram

Character portrayals

- ① VISHVADEVA
- ② BHISHMA
- ③ PANDAVES
- ④ Bali M

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**).

BSST
 ↓
 Read SB through
 the lens of CC & CB



Ultimate Conclusion

Vraja Bhakti

So much glorified
 ↑ in lota
 Vraja Bhakti Ceto
 ↳ asan cho bhava

man mena
 seva dharma
 Shudha Bhakti

Mukti
 Svarga through VA
 ↓
 J-Y

Common Recommendation

Vraja Bhakti

Sa vai purusa
 paro dharmo
 Shudha Bhakti

Pradhanibhuta
 Bhakti
 vad kerosi

Svarga tho
 Varna-ashrama

Concession

Other Shudha
 Bhakti
 Jnane prajeyen.

Pradhanibhuta
 Bhakti(Akama
 sarvakama)

talavibhyo dhiko
KY,JY,AY
 kalmeny eva
 adhikares te

Varna-ashrama

Rejects

Vanyashtva abhaya
 Anything less than
 Shudha Bhakti
 Eho behya

KY,JY,AY,DG
 Worship

Demigod Worship

Sinful life

|| 8.20.5 ||

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

SK? Verse

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**).

↓
Invoking Srātiya sentiments.

Probing
Sāṁsārya sentiments
Yatley Iten
Bhakti sentiments

|| 8.20.6 ||

yad yad dhāsyati loke 'smin
samparetam dhanādikam
tasya tyāge nimittam kim
vipras tuṣyen na tena cet

→ [Sṛṣṭi S / lokā]

What is the use of wealth (**kim nimittam dhanādikam**) one leaves behind (**yad yad dhāsyati loke 'smin**) on dying (**samparetam**)? 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 दृष्ट्वात् कश्चिन्नेव

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 charity → as if he wants to be seen as
a charitable person.

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 वाच्यं || 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 ||

स्फुट वेगे

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

to SPEAKING erroneously
adhikāra → dispositive
power.

Because he has assumed the form of a brāhmaṇa (brahma-tanuṁ) full of fear (**bhītaṁ**), 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

SKF verse

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

aslocyān anvas'ob'as'tu

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 SafeTYe

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.