

TEXT 17

दिष्ट्या पापो हतः कंसः
सानुगो वामिदं कुलम्
भवद्भ्यामुद्धृतं कृच्छ्राद्
दुरन्ताच्च समेधितम्

*diṣṭyā pāpo hataḥ kaṁsaḥ
sānugo vām idam kulam
bhavadbhyām uddhṛtam kṛcchrād
durantāc ca samedhitam*

diṣṭyā—by good fortune; *pāpaḥ*—sinful; *hataḥ*—killed; *kaṁsaḥ*—Kāṁsa; *sa-anugaḥ*—together with his brothers and other followers; *vām*—of Yours; *idam*—this; *kulam*—dynasty; *bhavadbhyām*—by You two; *uddhṛtam*—delivered; *kṛcchrāt*—from difficulty; *durantāt*—endless; *ca*—and; *samedhitam*—made prosperous.

[Akrūra said:] It is our good fortune that You two Lords have killed the evil Kāṁsa and his followers, thus delivering Your dynasty from endless suffering and causing it to flourish.

TEXT 18

युवां प्रधानपुरुषौ
जगद्धेतू जगन्मयौ
भवद्भ्यां न विना किञ्चित्
परमस्ति न चापरम्

*yuvām pradhāna-puruṣau
jagad-dhetū jagan-mayau
bhavadbhyām na vinā kiñcit
param asti na cāparam*

yuvām—You two; *pradhāna-puruṣau*—the original persons; *jagat*—of the universe; *hetū*—the causes; *jagat-mayau*—identical with the universe; *bhavadbhyām*—than You; *na*—not; *vinā*—apart from; *kiñcit*—anything; *param*—cause; *asti*—there is; *na ca*—nor; *aparam*—product.

You both are the original Supreme Person, the cause of the universe and its very substance. Not the slightest subtle cause or manifest product of creation exists apart from You.

After praising Kṛṣṇa and Balarāma for having saved Their dynasty, Akrūra now points out that the Lord actually has no mundane connection with any social or political institution. He is the original Personality of Godhead, performing His pastimes for the benefit of the entire universe.

TEXT 19

**आत्मसृष्टमिदं विश्वम्
अन्वाविश्य स्वशक्तिभिः
ईयते बहुधा ब्रह्मन्
श्रु तप्रत्यक्षगोचरम्**

*ātma-sṛṣṭam idam viśvam
anvāviśya sva-śaktibhiḥ
īyate bahudhā brahman
śru ta-pratyakṣa-gocaram*

ātma-sṛṣṭam—created by You; *idam*—this; *viśvam*—universe; *anvāviśya*—subsequently entering; *sva*—with Your own; *śaktibhiḥ*—energies; *īyate*—You are perceived; *bahudhā*—manifold; *brahman*—O Supreme; *śruta*—by hearing from scripture; *pratyakṣa*—and by direct perception; *gocaram*—knowable.

O Supreme Absolute Truth, with Your personal energies You create this universe and then enter into it. Thus one can perceive You in many different forms by hearing from authorities and by direct experience.

The grammatical agreement of *śruta-pratyakṣa-gocaram*, in the neuter case, with *ātma-sṛṣṭam idam viśvam* indicates that the Supreme Lord, by entering His creation with His potencies, makes Himself perceivable within the universe. Throughout the *Bhāgavatam* and other authorized Vedic literatures, we often find descriptions of the Lord's simultaneous supremacy over all other things and His identity with them. We cannot reasonably draw any other conclusion from Vedic literature than the

one powerfully preached by Śrī Caitanya Mahāprabhu: *acintya-bhedābheda-tattva*. That is, the Absolute Truth is greater than and distinct from everything (since He is the omnipotent creator and controller of all), and simultaneously one with everything (since all that exists is the expansion of His own power).

Throughout these chapters of *Śrīmad-Bhāgavatam*, we also observe one of the unique, extraordinary features of this great work. Whether Kṛṣṇa is sending His message to the *gopīs* or accepting the prayers of Akrūra, there is constant philosophical discussion. Throughout the *Bhāgavatam*, the steady combination of fascinating pastimes with persistent spiritual philosophy is an extraordinary feature. We are allowed to glimpse and even to relish the spiritual emotions of the Lord and His liberated associates, and yet we are constantly reminded of their ontological position lest we lapse into a cheap, anthropomorphic vision. Thus it is entirely in character with the work that Akrūra, in his ecstasy, glorifies the Lord with precise philosophical prayers.

TEXT 20

यथा हि भूतेषु चराचरेषु
मह्यादयो योनिषु भान्ति नाना
एवं भवान् केवल आत्मयोनिष्व्
आत्मात्मतन्त्रो बहुधा विभाति

yathā hi bhūteṣu carācareṣu
mahy-ādayo yoniṣu bhānti nānā
evam bhavān kevala ātma-yoniṣv
ātmātma-tantro bahudhā vibhāti

yathā—as; *hi*—indeed; *bhūteṣu*—among manifested beings; *cara*—mobile; *acareṣu*—and immobile; *mahī-ādayaḥ*—earth and so on (the primary elements of creation); *yoniṣu*—in species; *bhānti*—manifest; *nānā*—variously; *evam*—so; *bhavān*—You; *kevalaḥ*—one alone; *ātma*—Yourself; *yoniṣu*—in those whose source; *ātmā*—the Supreme Soul; *ātma-tantraḥ*—self-reliant; *bahudhā*—manifold; *vibhāti*—appear.

Just as the primary elements—earth and so on—manifest themselves in

abundant variety among all the species of mobile and immobile life, so You, the one independent Supreme Soul, appear to be manifold among the variegated objects of Your creation.

TEXT 21

सृजस्यथो लुम्पसि पासि विश्वं
रजस्तमःसत्त्वगुणैः स्वशक्तिभिः
न बध्यसे तद्गुणकर्मभिर्वा
ज्ञानात्मनस्ते क्व च बन्धहेतुः

*srjasy atho lumpasi pāsi viśvam
rajas-tamaḥ-sattva-guṇaiḥ sva-śaktibhiḥ
na badhyase tad-guṇa-karmabhir vā
jñānātmanas te kva ca bandha-hetuḥ*

srjasi—You create; *atha u*—and then; *lumpasi*—You destroy; *pāsi*—You protect; *viśvam*—the universe; *rajaḥ*—known as passion; *tamaḥ*—ignorance; *sattva*—and goodness; *guṇaiḥ*—by the modes; *sva-śaktibhiḥ*—Your personal potencies; *na badhyase*—You are not bound; *tat*—of this world; *guṇa*—by the modes; *karmabhiḥ*—by the material activities; *vā*—or; *jñāna-ātmanaḥ*—who are knowledge itself; *te*—for You; *kva ca*—where at all; *bandha*—of bondage; *hetuḥ*—cause.

You create, destroy and also maintain this universe with Your personal energies—the modes of passion, ignorance and goodness—yet You are never entangled by these modes or the activities they generate. Since You are the original source of all knowledge, what could ever cause You to be bound by illusion?

The phrase *jñānātmanas te kva ca bandha-hetuḥ*, "Since You are constituted of knowledge, what could be a cause of bondage for You?" definitely indicates the obvious, that the omniscient Supreme God is never in illusion. Therefore the impersonalistic theory that we are all God but have forgotten and are now in illusion is refuted here in the pages of *Śrīmad-Bhāgavatam*.

TEXT 22

देहाद्युपाधेरनिरूपितत्वाद्
भवो न साक्षान्न भिदात्मनः स्यात्
अतो न बन्धस्तव नैव मोक्षः
स्याताम्निकामस्त्वयि नोऽविवेकः

*dehādy-upādher anirūpitatvād
bhavo na sākṣān na bhidātmanaḥ syāt
ato na bandhas tava naiva mokṣaḥ
syātām nikāmas tvayi no 'vivekaḥ*

deha—of the body; *ādi*—and so on; *upādheḥ*—as material, designative coverings; *anirūpitatvāt*—because of not being determined; *bhavaḥ*—birth; *na*—not; *sākṣāt*—literal; *na*—nor; *bhidā*—duality; *ātmanaḥ*—for the Supreme Soul; *syāt*—exists; *ataḥ*—therefore; *na*—no; *bandhaḥ*—bondage; *tava*—Your; *na eva*—nor, in fact; *mokṣaḥ*—liberation; *syātām*—if they occur; *nikāmaḥ*—by Your sweet will; *tvayi*—concerning You; *naḥ*—our; *avivekaḥ*—erroneous discrimination.

Since it has never been demonstrated that You are covered by material, bodily designations, it must be concluded that for You there is neither birth in a literal sense nor any duality. Therefore You never undergo bondage or liberation, and if You appear to, it is only because of Your desire that we see You in that way, or simply because of our lack of discrimination.

Here Akrūra states two reasons why the Lord appears to be covered by a material form, or to take birth like a human being. First, when Lord Kṛṣṇa executes His pastimes, His loving devotees think of Him as their beloved child, friend, lover and so on. In the ecstasy of this loving reciprocation, they do not think of Kṛṣṇa as God. For example, because of her extraordinary love for Him, mother Yaśodā worries that Kṛṣṇa will be injured in the forest. That she feels this way is the desire of the Lord, which is here indicated by the word *nikāmaḥ*. The second reason the Lord may appear material is indicated by the word *avivekaḥ*: Simply because of ignorance, a lack of discrimination, one may misunderstand the position of the Personality of Godhead. In the Eleventh Canto of

the *Bhāgavatam*, in Lord Kṛṣṇa's discussion with Śrī Uddhava, the Lord elaborately discusses His transcendental position beyond bondage and liberation. As stated in Vedic literature, *deha-dehi-vibhago yaṁ neśvare vidyate kvacit*: "There is never a distinction of body and soul in the Supreme Lord." In other words, Śrī Kṛṣṇa's body is eternal, spiritual, omniscient and the reservoir of all pleasure.

TEXT 23

त्वयोदितोऽयं जगतो हिताय
यदा यदा वेदपथः पुराणः
बाध्येत पाषण्डपथैरसद्भिस्
तदा भवान् सत्त्वगुणं बिभर्ति

*tvayodito 'yaṁ jagato hitāya
yadā yadā veda-pathaḥ purāṇaḥ
bādhyeta pāṣaṇḍa-pathair asadbhis
tadā bhavān sattva-guṇam bibharti*

tvayā—by You; *uditaḥ*—enunciated; *ayaṁ*—this; *jagataḥ*—of the universe; *hitāya*—for the benefit; *yadā yadā*—whenever; *veda*—of the Vedic scriptures; *pathaḥ*—the path (of religiousness); *purāṇaḥ*—ancient; *bādhyeta*—is obstructed; *pāṣaṇḍa*—of atheism; *pathaiḥ*—by those who follow the path; *asadbhiḥ*—wicked persons; *tadā*—at that time; *bhavān*—You; *sattva-guṇam*—the pure mode of goodness; *bibharti*—assume.

You originally enunciated the ancient religious path of the *Vedas* for the benefit of the whole universe. Whenever that path becomes obstructed by wicked persons following the path of atheism, You assume one of Your incarnations, which are all in the transcendental mode of goodness.

TEXT 24

स त्वम्प्रभोऽद्य वसुदेवगृहेऽवतीर्णः
स्वांशेन भारमपनेतुमिहासि भूमेः
अक्षौहिणीशतवधेन सुरेतरांश-
राज्ञाममुष्य च कुलस्य यशो वितन्वन्

sa tvam prabho 'dya vasudeva-gr̥he 'vatīrṇaḥ
svāmśena bhāram apanetum ihāsi bhūmeḥ
akṣauhiṇī-śata-vadhena suretarāmśa-
rājñām amuṣya ca kulasya yaśo vitanvan

saḥ—He; tvam—You; prabho—O master; adya—now; vasudeva-gr̥he—
in the home of Vasudeva; avatīrṇaḥ—have descended; sva—with Your
own; amśena—direct expansion (Lord Balarāma); bharam—the burden;
apanetum—to remove; iha—here; asi—You are; bhūmeḥ—of the earth;
akṣauhiṇī—of the armies; śata—hundreds; vadhena—by killing; sura-
itara—of the opponents of the demigods; amśa—who are expansions;
rājñām—of the kings; amuṣya—of this; ca—and; kulasya—dynasty (of
the descendants of Yadu); yaśaḥ—the fame; vitanvan—spreading.

**You are that very same Supreme Person, my Lord, and You have now
appeared in the home of Vasudeva with Your plenary portion. You have
done this to relieve the earth's burden by killing hundreds of armies led
by kings who are expansions of the demigods' enemies, and also to spread
the fame of our dynasty.**

The term *suretarāmśa-rājñām* indicates that the demoniac kings slain by
Kṛṣṇa were in fact expansions or incarnations of the enemies of the
demigods. This fact is elaborately explained in the *Mahābhārata*, which
reveals the specific identities of the demoniac kings.

TEXT 25

अद्येश नो वसतयः खलु भूरिभागा
यः सर्वदेवपितृभूतनृदेवमूर्तिः
यत्पादशौचसलिलं त्रिजगत्पुनाति
स त्वं जगद्गुरुरधोक्षज याः प्रविष्टः

adyeśa no vasatayaḥ khalu bhūri-bhāgā
yaḥ sarva-deva-pitṛ-bhūta-nṛ-deva-mūrtiḥ
yat-pāda-śauca-salilam tri-jagat punāti
sa tvam jagad-gurur adhokṣaja yāḥ praviṣṭaḥ

adya—today; īśa—O Lord; naḥ—our; vasatayaḥ—residence; khalu—
indeed; bhūri—extremely; bhāgāḥ—fortunate; yaḥ—who; sarva-deva—

the Supreme Lord; *pitṛ*—the forefathers; *bhūta*—all living creatures; *nṛ*—human beings; *deva*—and the demigods; *mūrtiḥ*—who embody; *yat*—whose; *pāda*—feet; *śauca*—which has washed; *salilam*—the water (of the river Ganges); *tri-jagat*—the three worlds; *punāti*—purifies; *saḥ*—He; *tvam*—You; *jagat*—of the universe; *guruḥ*—the spiritual master; *adhokṣaja*—O You who are beyond the purview of the material senses; *yāḥ*—which; *praviṣṭaḥ*—having entered.

Today, O Lord, my home has become most fortunate because You have entered it. As the Supreme Truth, You embody the forefathers, ordinary creatures, human beings and demigods, and the water that has washed Your feet purifies the three worlds. Indeed, O transcendent one, You are the spiritual master of the universe.

Śrīla Śrīdhara Svāmī has nicely interpreted Akrūra's feelings as follows: Akrūra said, "My Lord, although I am a householder, today my home has become more pious than the forests where sages perform austerities. Why? Simply because You have entered my home. Indeed, You are the personification of the deities who preside over the five sacrifices a householder must perform daily to atone for unavoidable violence committed to living beings in the home. You are the spiritual truth behind all these creations, and now You have entered my home." The five daily sacrifices enjoined for a householder are (1) sacrifice to Brahman by studying the *Vedas*, (2) sacrifice to the forefathers by making offerings to them, (3) sacrifice to all creatures by putting aside a portion of one's meals, (4) sacrifice to human beings by extending hospitality and (5) sacrifice to the demigods by performing fire sacrifices and so on.

TEXT 26

कः पण्डितस्त्वदपरं शरणं समीयाद्
भक्तप्रियादृतगिरः सुहृदः कृतज्ञात्
सर्वान्ददाति सुहृदो भजतोऽभिकामान्
आत्मानमप्युपचयापचयौ न यस्य

kaḥ paṇḍitas tvad aparam śaraṇam samīyād

*bhakta-priyād ṛta-giraḥ suhṛdaḥ kṛta-jñāt
sarvān dadāti suhṛdo bhajato 'bhikāmān
ātmānam apy upacayāpacayau na yasya*

kaḥ—what; *paṇḍitaḥ*—scholar; *tvat*—other than You; *aparam*—to another; *śaraṇam*—for shelter; *samīyāt*—would go; *bhakta*—to Your devotees; *priyāt*—affectionate; *ṛta*—always true; *giraḥ*—whose words; *suhṛdaḥ*—the well-wisher; *kṛta-jñāt*—grateful; *sarvān*—all; *dadāti*—You give; *suhṛdaḥ*—to Your well-wishing devotees; *bhajataḥ*—who are engaged in worshiping You; *abhikāmān*—desires; *ātmānam*—Yourself; *api*—even; *upacaya*—increase; *apacayau*—or diminution; *na*—never; *yasya*—whose.

What learned person would approach anyone but You for shelter, when You are the affectionate, grateful and truthful well-wisher of Your devotees? To those who worship You in sincere friendship You reward everything they desire, even Your own self, yet You never increase or diminish.

This verse describes both the Lord and His devotees as *suhṛdaḥ* "well-wishers." The Lord is the well-wisher of His devotee, and the devotee lovingly desires all happiness for the Lord. Even in this world, an excess of love may sometimes produce unnecessary solicitude. For example, we often observe that a mother's loving concern for her adult child is not always justified by an actual danger to the child. A grown child may be wealthy, competent and healthy, and yet the mother's loving concern continues. Similarly, a pure devotee always feels loving concern for Lord Kṛṣṇa, as exemplified by mother Yaśodā, who could only think of Kṛṣṇa as her beautiful son.

Lord Kṛṣṇa had promised Akrūra that after killing Kāṁsa He would visit his home, and now the Lord kept His promise. Akrūra recognizes this and glorifies the Lord as *ṛta-giraḥ*, "one who is true to His word." The Lord is *kṛta-jñā*, grateful for whatever little worship a devotee offers, and even if the devotee forgets, the Lord does not.

TEXT 27

**दिष्ट्या जनार्दन भवानिह नः प्रतीतो
योगेश्वरैरपि दुरापगतिः सुरेशैः**

छिन्ध्याशु नः सुतकलत्रधनाप्तगेह-
देहादिमोहरशनां भवदीयमायाम्

*diṣṭyā janārdana bhavān iha naḥ pratīto
yogeśvarair api durāpa-gatiḥ sureśaiḥ
chindhy āśu naḥ suta-kalatra-dhanāpta-geha-
dehādi-moha-raśanām bhavadīya-māyām*

diṣṭyā—by fortune; *janārdana*—O Kṛṣṇa; *bhavān*—You; *iha*—here; *naḥ*—by us; *pratītaḥ*—perceivable; *yoga-īśvaraiḥ*—by the masters of mystic yoga; *api*—even; *durāpa-gatiḥ*—a goal hard to achieve; *sura-īśaiḥ*—and by the rulers of the demigods; *chindhi*—please cut; *āśu*—quickly; *naḥ*—our; *suta*—for children; *kalatra*—wife; *dhana*—wealth; *āpta*—worthy friends; *geha*—home; *deha*—body; *ādi*—and so on; *moha*—of delusion; *raśanām*—the ropes; *bhavadīya*—Your own; *māyām*—illusory material energy.

It is by our great fortune, Janārdana, that You are now visible to us, for even the masters of yoga and the foremost demigods can achieve this goal only with great difficulty. Please quickly cut the ropes of our illusory attachment for children, wife, wealth, influential friends, home and body. All such attachment is simply the effect of Your illusory material energy.