

Om Shree Krishnaaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudhevaayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं

SREEMADH BHAAGAWATHAM

MOOLAM (ORIGINAL)

अष्टमस्कन्धः

ASHTAMASKANDDAH (CANTO EIGHT)

॥ एकोनविंशोऽध्यायः - १९ ॥

EKONAVIMSATHITHAMOADDHYAAYAH (CHAPTER NINETEEN)

**VaamanaPraadhurbhaave [VaamanaCharitham] (Lord Vishnu's
Incarnation as Vaamana [Story of Vaamana – He Begs Charity from
Mahaabeli])**

[Mahaabeli considered Vaamana as the son of a Braahmana and asked him to ask for any type of charity he likes. Vaamana asked him only for three paces of land. Being the supreme authority of all three worlds, Beli thought it would be disgrace for him to give only three paces of land for a Brahmachaari Braahmana who approached him for charity. He told Vaamana that he can give all the seven continents of the universe or

anything he wishes. When there was such magnanimous offer from Beli Mahaaraaja, Vaamana praised him ceaselessly. Vaamana praised Hiranyaaksha and Hiranyakasipu for their heroic activities. He praised Prehlaadha for his devotion and charity. He glorified Virochana, the father of Beli, who has even given his own life when the Dhevaas disguised in the form of Braahmanaas, begged for his life. His own Preceptor, Asura Guru Sukraachaarya, dissuaded Beli from giving the land to Vaamana in charity. He disclosed that Vaamana is not a Brahmachaari Braahmana but the Incarnation of Vishnu. The purpose of His visit is to conquer Beli and the Asuraas and retrieve heaven to Indhra and enthrone and crown him as the supreme authority of all the three worlds. Sukraachaarya by quoting Vedhic Manthraas and philosophical principle established to Beli that there is no harm or sin in breaking the promise at specific instances like when One's own life is at risk. Here, Beli's life is in danger if he fulfills the promise. Therefore, it is perfectly okay for him to withdraw his promise and not fulfilling it. Please continue to read for more details...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Braahmarshi Said):

इति वैरोचनेर्वाक्यं धर्मयुक्तं स सूनृतम् ।
निशम्य भगवान् प्रीतः प्रतिनन्द्येदमब्रवीत् ॥ १ ॥

1

Ithi Vairochanervaakyam ddharmmayuktham sa soonritham
Nisamya Bhagawaan preethah prethinandhyedhamabreveeth.

When Vaamana Dheva, the dwarf young Brahmachaari Braahmana, Who is the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan heard Beli Mahaaraaja, son of Virochana, speaking in a very pleasing manner with sincere devotion and honesty and truthful commitment, He was very pleased and satisfied as Beli had spoken in terms of Religious Principles. Thus, the Lord Vaamana Moorththy began to praise him.

श्रीभगवानुवाच

SreeBhagawaanUvaacha (Vaamana Bhagawaan or The Supreme Personality of God Said):

वचस्तवैतज्जनदेव सूनृतं
कुलोचितं धर्मयुतं यशस्करम् ।
यस्य प्रमाणं भृगवः साम्पराये
पितामहः कुलवृद्धः प्रशान्तः ॥ २॥

2

Vachasthavaithajjenadheva soonritham
Kulochitham ddharmmayutham yesaskaram
Yesya premaanam Bhrigavah saamparaaye
Pithaamahah kulavidhddhah presaanthah.

Oh, Mahaaraaja! You are the king and the protector of all your subjects. You are the most exalted Emperor who is very religiously principled because your present Guroos and Advisors and Priests are the descendants of Bhrigu Maharshi and because your Instructor for your future life is your grandfather, Prehlaadha Mahaaraaja. Your statements are very true and sincere, and they are all strictly in accordance with Religious Principles and Etiquettes prescribed in Vedhaas. Your words are not only keeping up with the behaviors and traditions of your renowned family and dynasty of Prehlaadha Mahaaraaja and they even enhance your reputation in all the three worlds.

न ह्येतस्मिन् कुले कश्चिन्निःसत्त्वः कृपणः पुमान् ।
प्रत्याख्याता प्रतिश्रुत्य यो वादाता द्विजातये ॥ ३॥

3

Na hyethasmin kule kaschinnihsaththvah kripanah pumaan
Prethyaakhyaatha prethisruthya yo vaaadhaatha dhvijaathaye.

Oh, the most exalted Dhaanava Sreshtta! I know that even until now, no one who took birth in your Kula or Dynasty or Family has been poor-minded or miserly. No one has ever refused to give generous charity to

Braahmanaas, nor after giving a promise to give charity has anyone failed to fulfill the promise or satisfy the commitment.

न सन्ति तीर्थे युधि चार्थिनार्थिताः
पराङ्मुखा ये त्वमनस्विनो नृपाः ।
युष्मत्कुले यद्यशसामलेन
प्रह्लाद उद्भाति यथोडुपः खे ॥ ४॥

4

Na santhi theerththe yuddhi vaarththinaarththithaah
Paraangmukhaa ye thvamanasvino Nripaah
Yushmath kule yedhyesasaamalena
Prehlaadha udhbhaathi yetthOdupah khe.

Oh, Mahaabeli, Nripa Kula Sreshtta! Never in your Kula has a low-minded King been born who upon being promised or committed has refused to give charity to Braahmanaas in holy places. There has been no one born in your family who refused to accept the challenge by a Kshethriya to engage in a fight on a battlefield. Your dynasty has been very glorious due to the birth of Prehlaadha Mahaaraaja, who is like the most lustrous and beautiful Star or Moon in the sky, in your Kula.

यतो जातो हिरण्याक्षश्चरन्नेक इमां महीम् ।
प्रतिवीरं दिग्विजये नाविन्दत गदायुधः ॥ ५॥

5

Yetho jaatho Hiranyaakshascharanneka imaam Maheem
Prethiveeryam dhigvijaya naavindhatha gedhaaddharah.

Hiranyaaksha, who wandered alone, without any other assistance, all around the whole universe carrying a club in his hand and conquered all the ten directions, was born in this family of yours. He did not find a single challenger who could face him as a rival during his Dhigvijaya adventure. He was such a supreme hero with incomparable might and strength and energy.

यं विनिर्जित्य कृच्छ्रेण विष्णुः क्षमोद्धार आगतम् ।
नात्मानं जयिनं मेने तद्वीर्यं भूर्यनुस्मरन् ॥ ६॥

6

Yem vinirjithya krichcchrena Vishnuh kshmodhddhaara aagetham
Naathmaanam jeyinam mene thadhveeryam bhooryanusmaran.

As he was hiding this Earth in Paathaala, with the prayers and requests of Brahmadheva and other Dhevaas and Manoos for protection from this great heroic warrior and retrieve the Earth from him and raise and fix it in its place to Bhagawaan Sree Hari or the Supreme Personality of God Who is the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, Lord Vishnu had to put a great effort to challenge Hiranyaaksha. Though, Lord Vishnu was able to defeat Hiranyaaksha, by counting on the effort He must apply for achieving that target, He was not even a bit proud or rather Lord Vishnu had nothing to be proud of. That means Hiranyaaksha was a mighty competitor and challenger even for Bhagawaan Sree Hari or The Supreme Personality of God Who is the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

निशम्य तद्वधं भ्राता हिरण्यकशिपुः पुरा ।
हन्तुं भ्रातृहणं क्रुद्धो जगाम निलयं हरेः ॥ ७॥

7

Nisamya thadvaddham bhraathaa Hiranyakasipuh puraa
Hanthum bhraathrihanam krudhddho jegaama nilayam Hareh.

Hiranyakasipu hearing the news about killing of his brother, younger, by Hari or Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, he immediately proceeded to Vaikuntta, abode of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, to kill the killer, Hari Bhagawaan or Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, of his brother.

तमायान्तं समालोक्य शूलपाणिं कृतान्तवत् ।
चिन्तयामास कालज्ञो विष्णुर्मायाविनां वरः ॥ ८॥

Thamaayaantham samaalokya soolapaanim Krithaanthavath
Chinthayaamaasa kaalajnjo Vishnurmmaayaavinaam varah.

Seeing Hiranyakasipu advancing towards holding a trident in his hand like a personified death or Kaala, Lord Vishnu or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, Who is the Master of Mystic Power and Creator of Maaya, and Who was the knower of the progress to Time or Fate, thought as follows: [Lord Vishnu knew that He could not kill or challenge Hiranyakasipu at that time.]

यतो यतोऽहं तत्रासौ मृत्युः प्राणभृतामिव ।
अतोऽहमस्य हृदयं प्रवेक्ष्यामि पराग्दृशः ॥ ९॥

“Yetho yethoaham thathraasau mrithyuh praanabhrithaamiva
Athoahamasya hridhayam preveshyaami paraagdhriah”

“Wherever I go, he or Hiranyakasipu will follow me just like how Kaala or death follows all entities always. Therefore, let me hide within or inside him. He will be looking for me only outside, as with his physical eyes he can see only externally. [Very interesting. Lord Vishnu or The Supreme Soul or soul is inside everyone. We never look within us to see God. All those who are interested in seeing God are always searching outside to see God. Lord Vishnu also knew that Hiranyakasipu will locate Him if He hides anywhere else.] Let him search or look for me everywhere outside.”

एवं स निश्चित्य रिपोः शरीर-
माधावतो निर्विविशेऽसुरेन्द्र ।
श्वासानिलान्तर्हितसूक्ष्मदेह-
स्तत्प्राणरन्ध्रेण विविग्रचेताः ॥ १०॥

Evam sa nischithya ripoh sareera-
Maaddhaavatho nirvviviseAsurendhrah

Svaasaanilaantharhithasookshmadheha-
Sthathpraanarenddhrena vivignachethaah.

After taking that decision Lord Vishnu or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan entered the body of His enemy, Hiranyakasipu, who was running with extreme anger and hate after Him. In a subtle body inconceivable to Hiranyakasipu, Lord Vishnu or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan Who was in great anxiety entered through the nostril along life breath.

स तन्निकेतं परिमृश्य शून्य-
मपश्यमानः कुपितो ननाद ।
क्ष्मां द्यां दिशः खं विवरान् समुद्रान्
विष्णुं विचिन्वन् न ददर्श वीरः ॥ ११ ॥

11

Sa thanniketham parimrisya soonya-
Mapasyamaanah kupitho nanaadha
Kshmaam dhyaaamdhisah kham vivaraan samudhraan
Vishnum vichinvan na dhedhersa veerah.

Having not been able to see any entity in that entire abode of Vaikuntta, Hiranyakasipu began searching everywhere else. He became extremely angry of not seeing The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan anywhere else in the universe, including the entire surface of Earth, higher planetary systems, in all directions, oceans, sky, caves and mountains, he started screaming aloud. But Hiranyakasipu, the greatest hero, could not see Lord Vishnu Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan anywhere.

अपश्यन्निति होवाच मयान्विष्टमिदं जगत् ।
भ्रातृहा मे गतो नूनं यतो नावर्तते पुमान् ॥ १२ ॥

12

Apasyannithi hovaacha “mayaanvishtamidham jegath
Braathrihaa me getho noonam yetho naavarththathe pumaan.”

Thereafter, he very clearly with full assurance and commitment spoke: “I searched everywhere for the killer of my brother. I am sure that the killer has gone to that place, where once gone can never be returned. [This means the killer is dead. Nobody can return to life once dead. That’s what he indirectly stated here.]”

वैरानुबन्ध एतावानामृत्योरिह देहिनाम् ।
अज्ञानप्रभवो मन्युरहम्मानोपबृंहितः ॥ १३॥

13

Vairaanubenddha ethaavaanaamrithyoriha dhehinaam
Ajnjaanaprebhavo manyuraham maanopabrimhithah.

Hiranyakasipu’s anger against Lord Vishnu or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan persisted until his death. All people with a bodily concept of life maintain anger only because of false ego and with great influence of ignorance. [Until we are alive, we think of our body as “we”. That is a false ego. Once we are dead or body is perished the ego of the body is also gone. After the death of Hiranyakasipu, for that matter for anyone, he has no brother or killer of brother and therefore nothing or no one for him, he himself is not there to be angry at.] As long as we identify the body as the Aatma, the anger will continue. If we want to overcome anger, we have to realize the true nature of Aatma.

पिता प्रह्लादपुत्रस्ते तद्विद्वान् द्विजवत्सलः ।
स्वमायुर्द्विजलिङ्गेभ्यो देवेभ्योऽदात्स याचितः ॥ १४॥

14

Pithaa Prehlaadhaputhrasthe thadhvidhvaan dhvijavathsalah
Svamaayurdhdhvijalinggebhyo Dhevebhyoadhaath sa yaachithah.

Oh, the Best of Dheithyaas, Beli Mahaaraaja! Your father, Virochana who was the son of Prehlaadha, was also very affectionate and respectful to Braahmanaas. When his enemies, the Aadhitheyaas or Dhevaas,

disguised in the form of Braahmanaas begged for his life, he willingly gave it to them, despite knowing that they were his enemies, Dhevaas.

भवानाचरितान् धर्मानास्थितो गृहमेधिभिः ।
ब्राह्मणैः पूर्वजैः शूरैरन्यैश्चोद्दामकीर्तिभिः ॥ १५॥

15

Bhavaanaacharithaan ddharmaanaasthitho grihameddhibih
Braahmanaih poorvajaih soorairanyaischodhdhaamakeerththibih

Oh, the most exalted Mahaaraajan! You strictly follow the path of Ddharmma as instructed and followed by the Grihastthaasrami Braahmanaas like Sukraachaarya and other Braahmanaas and your forefathers who were very famous and well-known and other renowned and generous donors of charity to Braahmanaas.

तस्मात्त्वत्तो महीमीषद्वृणेऽहं वरदर्षभात् ।
पदानि त्रीणि दैत्येन्द्र सम्मितानि पदा मम ॥ १६॥

16

Thasmaath thvaththo maheemeeshadhvrineaham varadharshabhaath
Padhaani threeni, Dheithyendhra, sammithaani padhaa mama.

Oh, Dheithyendhra! Your majesty is coming from such a noble and generous family. All your forefathers are most renowned and generous donors to Braahmanaas. You are the most generous and compassionate and noblest donor of your entire Kula. I request and beg you to provide me just three paces of land to the measure of My Foot-Steps.

नान्यत्ते कामये राजन् वदान्याज्जगदीश्वरात् ।
नैनः प्राप्नोति वै विद्वान् यावदर्थप्रतिग्रहः ॥ १७॥

17

Naanyathe the kaamaye raajanvadhaanyaajJegadheeswaraath
Nainah praapnothi vai vidhvaanyaavadharththaprethigrehah.

Hey, Raajan! You are the controller of the universe. Charity is in your blood. You can and will donate anything. But I am not requesting anything more. The Pandits should ask and accept only whatever is needed. If so, they will never be subjected or blamed for sinful action. Greed is a sin. Therefore, I should not ask for more than what I need.

बलिरुवाच

BelirUvaacha (Beli Mahaaraaja Said):

अहो ब्राह्मणदायाद वाचस्ते वृद्धसम्मताः ।
त्वं बालो बालिशमतिः स्वार्थं प्रत्यबुधो यथा ॥ १८॥

18

Aho, Braahmanadhaayaadha, vaachasthe vridhddhasammathaah
Thvam baalo baalisamathih svaarththam prethyabuddho yetthaa.

Oh, Braahmana Baalaka or Son of a Braahmana! Your words and instructions are as good as those very learned elderly persons. There is no doubt about that. When we think, we can understand that You are not a boy, and Your intelligence is not fickle like for young boys, and You do not have any self-interest. But what I think is that if you are a boy, you need to have the intelligence of a boy. Thus, you are not prudent regarding your self-interest.

मां वचोभिः समाराध्य लोकानामेकमीश्वरम् ।
पदत्रयं वृणीते योऽबुद्धिमान् द्वीपदाशुषम् ॥ १९॥

19

Maam vachobhiih samaaraaddhya lokaanaamekameeswaram
Padhathreyam vrineethe yoabudhddhimaan dhveepadhaasusham.

I am the Lord and sole Controller of all the three worlds. I can provide any number of islands as charity to you. You have worshiped by proclaiming the glories of myself and of my family. I am very pleased with your praises and prayers. And to me You are asking for only three paces of land by

your foot. Not only is it a shame for me, but you are the most dull-headed fool. Your request is simply foolish. [You got the golden opportunity to ask for more. Make use of the opportunity.]

न पुमान् मामुपव्रज्य भूयो याचितुमर्हति ।
तस्माद्वृत्तिकरीं भूमिं वटो कामं प्रतीच्छ मे ॥ २० ॥

20

Na pumaan maamupavrajeaya bhooyo yaachithumarhathi
Thasmaadh vriththikareem bhoomim, Vato, kaama pretheechccha me.

One who has asked me for a charity donation, should never ask anyone else for anything. That is what I wanted, meaning whatever you wanted in your whole life like you should ask me now. I will give it. You should never ask for anything from anyone else in the future. I want to make sure of that. Therefore, please take from me whatever you may need for the rest of your life for comfortable living.

श्रीभगवानुवाच

SreeBhagawaanUvaacha (Vaamana Moorththy or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan Said):

यावन्तो विषयाः प्रेष्ठास्त्रिलोक्यामजितेन्द्रियम् ।
न शक्नुवन्ति ते सर्वे प्रतिपूरयितुं नृप ॥ २१ ॥

21

Yaavantho vishayaah sreshttaasthrilokyaamajithendhriyam
Na saknuvanthi the sarvve prethipoorayithum Nripa!

Hey, Mahaaraaja! Whatever valuable products available in all the three worlds will not satisfy the desires of those who are unable to control their senses and sense gratifications. That is the nature of this material world.

त्रिभिः क्रमैरसन्तुष्टो द्वीपेनापि न पूर्यते ।
नववर्षसमेतेन सप्तद्वीपवरेच्छया ॥ २२ ॥

Thribhiih kremairasunthashto dhveepenaapi na pooryathe
Navavarshasamethena saphthadhveepavarechcchayaa.

One who is not going to be satisfied with three foot-steps of land will not be satisfied by getting one whole island. When he owns one island, he may think and desire, that it would be better, to own all the seven islands with nine Varshaas or sections each and become supreme authority of all.

सप्तद्वीपाधिपतयो नृपा वैन्यगयादयः ।
अर्थैः कामैर्गता नान्तं तृष्णाया इति नः श्रुतम् ॥ २३ ॥

Saphthadhveepaaddhipathayo nripaah VainyaGeyaadhayah
Arththaih kaamairggethaa naantham thrishnaaya ithi na srutham.

We have heard that Pritthu Mahaaraaja and Geya Mahaaraaja were not satisfied even after achieving the sole proprietorship of all the seven Dhveepaas or Islands of the universe. Even they could not achieve final satisfaction or find the end of their ambitions even after becoming the emperor of the universe. It is like a Mareechika or an avarice or lust. It is unreal and illusory, One, who has no sense control, can never attain satisfaction at any point.

यदृच्छयोपपन्नेन सन्तुष्टो वर्तते सुखम् ।
नासन्तुष्टस्त्रिभिर्लोकैरजितात्मोपसादितैः ॥ २४ ॥

Yedhrichcchayopapannena santhushto varththathe sukham
Naasanthushtasribhirlokaairajithaathmopasaadhithaih.

One should be satisfied with whatever he achieves by destiny or naturally. One who is not content that he has, can never bring happiness. A person who is not self-controlled or one who is unable to control his senses would not be happy even if he possesses all the three worlds.

पुंसोऽयं संसृतेर्हेतुरसन्तोषोऽर्थकामयोः ।
यदृच्छयोपपन्नेन सन्तोषो मुक्तये स्मृतः ॥ २५ ॥

25

Pumsoayam samsritherhethurasanthoshoarththakaamayoh
Yedhrichcchayopapannena santhosho mukthaye smrithah.

It is very natural that this material existence causes discontent regarding fulfilling One's lusty desires and achieving more and more money and wealth. This is the cause of continuation of material life with innumerable births and deaths. But one who is satisfied by what is achieved by destiny or naturally will become eligible for liberation from material existence. That means people without ego and selfish-interest would become transcendently realized.

यदृच्छालाभतुष्टस्य तेजो विप्रस्य वर्धते ।
तत्प्रशाम्यत्यसन्तोषादम्भसेवाशुशुक्षणिः ॥ २६ ॥

26

Yedhrichcchaalaabhathushtasya thejo viprasya vardhddhathe
That presamyathyasanthoshaadhambhasevaasusukhanaih.

A Braahmana who is satisfied with whatever is providentially obtained is increasingly enlightened with advanced spiritual power. Spiritual potency of a dissatisfied or discontented Braahmana will be diminished just as how fire diminishes its potency or power when water is sprinkled over it.

तस्मात्त्रीणि पदान्येव वृणे त्वद्वरदर्षभात् ।
एतावतैव सिद्धोऽहं वित्तं यावत्प्रयोजनम् ॥ २७ ॥

27

THasmaath threeni padhaanyeva vrine thvadhvaradharshabhaath
Ethaavathaiva sidhddhoaham viththam yaavath preyojanam.

Oh, The Best of all Kings! Therefore, I need from you, the best and noblest of all those who give out charity generously, only three paces of land. I will

be fully satisfied and content with that. I will be very pleased with that gift. The way of happiness is to be fully satisfied in receiving that which is absolutely needed. Possession of more than what is needed will be disastrous and troubling. What is the use of possessing more than what is needed?

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

इत्युक्तः स हसन्नाह वाञ्छातः प्रतिगृह्यताम् ।
वामनाय महीं दातुं जग्राह जलभाजनम् ॥ २८॥

28

Ithyukthah sa hasannaaha “vaanjchitham prethigrihyathaam”
Vaamanaaya maheem dhaathum jegraaha jelabhaajanam.

When Bhagawaan Hari or Vatu Roopi Vaamana Moorththy or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan spoke like that, Beli Mahaaraaja smiled and spoke to him: “Alright. I will give You whatever You wish to have or whatever You like.” To confirm his promise to give Vaamana Moorththy the desired land, Beli took up his water-pot.

विष्णवे क्षमां प्रदास्यन्तमुशना असुरेश्वरम् ।
जानंश्चिकीर्षितं विष्णोः शिष्यं प्राह विदां वरः ॥ २९॥

29

Vishnave kshmaam predhaadhyanthamUsanaa Asuresvaram
Jaanamschikeersitham Vishnoh sishyam praaha vidhaam varah

When Beli Mahaaraaja was going to complete the ritualistic formalities for giving the charity donation to Vaamana; Sukraachaarya, the most intelligent and shrewd Asura Guru, knowing that this Vatu Roopi Vaamana is Lord Sree Maha Vishnu or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and what was the purpose of His visit; spoke to Beli:

शुक्र उवाच

Sukra Uvaacha (Sukraachaarya Said):

एष वैरोचने साक्षाद्भगवान् विष्णुरव्ययः ।
कश्यपाददितेर्जातो देवानां कार्यसाधकः ॥ ३० ॥

30

Esha Vairochane! saakshaadhBhagwaanVishnuravyeyah
KasyapaAdhitherjjatho Dhevaanaam kaaryasaaddhakah.

Hey, Beli, the son of Virochana! This Braahmana Brahmachaari in the form of Vatu Vaamana or dwarf is the Imperishable and Eternal Vishnu Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. There is no doubt about that. He has incarnated now as the son of Kasyapa and Adhithi and appeared or visited here now in order to fulfill the interest of Dhevaas.

प्रतिश्रुतं त्वयैतस्मै यदनर्थमजानता ।
न साधु मन्ये दैत्यानां महानुपगतोऽनयः ॥ ३१ ॥

31

Prethisrutham thvayaithasmai yedhanarthttthamajaanathaa
Na saaddhu manye Dheithyaanaam mahaanupagethoanayah.

You do not know what a dangerous position you have invited by promising to provide Him the land. I do not think this promise is good for you or for the entire Asura Kulam. It will be extremely harmful and dangerous for all the Asuraas. You are all going to suffer severely because of fulfilling your promise.

एष ते स्थानमैश्वर्यं श्रियं तेजो यशः श्रुतम् ।
दास्यत्याच्छिद्य शक्राय मायामाणवको हरिः ॥ ३२ ॥

32

Esha the stthaanamaisvaryam, sriyam thejo yesah thatham
Dhaasythyaachchidhya Sakraaya maayaamaanavako Harih.

This is the tricky Hari or Vishnu. He has falsely assumed the form of this dwarf Brahmachaari Braahmana Boy. He will steal your magnificent position as the unchallengeable emperor of all the three worlds, power, luster, fame, prosperity and all that belong to you and give it to Indhra. There is no doubt about it. That is why He assumed this disguised form.

त्रिभिः क्रमैरिमाँल्लोकान् विश्वकायः क्रमिष्यति ।
सर्वस्वं विष्णवे दत्त्वा मूढ वर्तिष्यसे कथम् ॥ ३३ ॥

33

Thribhiih kremairimaamllokaanvisvakaayah kremishyathi
Sarvasvam Vishnave dheththvaa moodda varththishyase kattham?

He will assume the Cosmic Form which would cover all the three worlds of the universe and then cover all the three worlds and beyond within three paces of His steps or foot. Thus, He will conquer all the three worlds easily. With the influence of His Maaya you have been befooled. You are such a fool that you cannot realize it. If you give everything what you possess or own to Him, then what would be there to protect you? You would be left with nothing to save you.

क्रमतो गां पदैकेन द्वितीयेन दिवं विभोः ।
खं च कायेन महता तार्तीयस्य कुतो गतिः ॥ ३४ ॥

34

Krematho gaam padhaikena dhvittheeyena dhivam Vibhoh
Kham cha kaayena mahathaa tharththeeyasya kutho gethiih?

With one foot-measure He will take the whole Earth. With the second foot-step He will cover the Dheva-Loka or Heaven. With His body He will cover and conquer the whole sky. Then, what would be left for you to give it to This Vatu Roopi Brahmachaari Braahmana Who is Lord Hari Bhagawaan

or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu
Bhagawaan for His third Foot-Measure?

निष्ठां ते नरके मन्ये ह्यप्रदातुः प्रतिश्रुतम् ।
प्रतिश्रुतस्य योऽनीशः प्रतिपादयितुं भवान् ॥ ३५ ॥

35

Nishtaam the Narake manye hyapredhaathuh prethisrutham
Prethisruthasya yoaneesah prehipaathayithum Bhawaan.

Hey, the King and Lord of all Dheithyaas, Dhithijaas, Dhaanavaas and Asuraas! If you are unable to fulfill your promise to give three steps of land, then you will fall into Naraka or hell for not keeping up your promise to a Braahmana. Now, say if you are not going to keep up your promise then also you will fall into Naraka. That means, in either case, by fulfilling the promise or withdrawing from the promise the result will be the same. So, is it not better, not to keep up your promise or defy your commitment?

न तद्दानं प्रशंसन्ति येन वृत्तिर्विपद्यते ।
दानं यज्ञस्तपः कर्म लोके वृत्तिमतो यतः ॥ ३६ ॥

36

Na thadhdhaanam presamsanthi yena vriththirvipadhyathe
Dhaanam yejnasthah karmma loke vriththimatho yethah.

Learned scholars do not praise that charity which endangers the Donor's own livelihood. Charity, Sacrifice, Austerity and Fruitive Activities are possible for One who is competent to earn his livelihood properly. [It is not advisable to borrow and give to charity. These things are not possible for One who cannot maintain himself.] The capacity to earn livelihood is more important than to give charity.

धर्माय यशसेऽर्थाय कामाय स्वजनाय च ।
पञ्चधा विभजन् वित्तमिहामुत्र च मोदते ॥ ३७ ॥

37

Ddharmmaaya yesasearthtthaaya kaamaaya svajenaaya cha
Pnjchaddhaa vibhajanviththamihaamuthra cha modhathe.

A well-learned good person will prioritize and divide his accumulated wealth into five parts: For Maintenance of Ddharmma or Righteous Religion, For Opulence, For Sense Gratification and For Maintenance of His Family Members. Such a person will live happily in this world or in this life and in other world or in next life also.

अत्रापि बह्वृचैर्गीतं शृणु मेऽसुरसत्तम ।
सत्यमोमिति यत्प्रोक्तं यन्नेत्याहानृतं हि तत् ॥ ३८॥

38

Athraapi behvrichairggeetham srinu meAsurasaththama!
Sathyamomithi yeth proktham yennethyaahaanritham hi that.

Oh, The Best and the Noblest of Asuraas! 'Truth' and 'Lie or Untruth' has been defined and explained by many Manthraas or hymns in Vedhaas. According to Bahvricha Sruthi or Bahvricha Upanishathth it has clearly been defined that a promise is truthful only if it is preceded by the Manthra 'OM or AUM' and untruthful if the promise is not preceded by that Manthra. [This is the most formal way a Preceptor can instruct and command with logical arguments his disciple that he should violate his promise.]

सत्यं पुष्पफलं विद्यादात्मवृक्षस्य गीयते ।
वृक्षेऽजीवति तन्न स्यादनृतं मूलमात्मनः ॥ ३९॥

39

Sathyam pushpaphalam vidhyaadhaathmavrikshasya jeevathah
Vriksheajeevathi thanna syaadhnritham moolamaathmanah.

According to Vedhaas, the factual result of a bodily tree is the flowers and good fruits derived from it. But if the bodily tree does not exist then there is no possibility of factual fruits and flowers. Now, the body is based on untruth which is its roots. And even if the body is based on untruth, the

root, there cannot be factual fruits and flowers without the help of a bodily tree based on untruth. Therefore, the body is untruthful because it is based on untruth.

तद्यथा वृक्ष उन्मूलः शुष्यत्युद्धर्ततेऽचिरात् ।
एवं नष्टानृतः सद्य आत्मा शुष्येन्न संशयः ॥ ४० ॥

40

Thadhyetthaa vriksha unmoolah sushyathyudhvarththatheachiraath
Evam nashtaanrithah sadhya aathmaa sushyenna samsayah.

Either when the root is decayed or destroyed the tree will be uprooted. When a tree is uprooted, immediately, the tree will fall and decay or dry up. Similarly, if One does not take care of the body, which is supposed to be untruth, in other words if untruth is uprooted, the body undoubtedly becomes dry. [This means truth depends on untruth or there is no existence of truth without support of untruth.]

पराग्रिक्तमपूर्णं वा अक्षरं यत्तदोमिति ।
यत्किञ्चिदोमिति ब्रूयात्तेन रिच्येत वै पुमान् ।
भिक्षवे सर्वमों कुर्वन् नालं कामेन चात्मने ॥ ४१ ॥

41

Paraagrikthamapoornnam vaa aksharam yeth thadhOmithi
Yeth kinjchidhOmithibroo yaath thena richyetha vai pumaan
Bhikshave sarvvamOmkurvannaalam kaamena chaaathmane.

The utterance of the syllable sound 'Aum or Om' indicates agreement. Oh, The Lord of the Universe! That syllable is meaningless, incomplete and imperfect, materially because it is spiritual or transcendental. That syllable Om signifies separation from One's monetary assets and material possessions. In other words, by uttering this syllable One becomes free from attachment to material possessions because his material possessions have been separated or taken away from him. Once material possession is taken away then One cannot fulfill his desires. That means by uttering the syllable Om One becomes poor or poverty stricken. Especially when One

gives charity to a poor person or a beggar, at that moment One will remain unfulfilled in self-realization and in sense gratification.

अथैतत्पूर्णमभ्यात्मं यच्च नेत्यनृतं वचः ।
सर्वं नेत्यनृतं ब्रूयात्स दुष्कीर्तिः श्वसन् मृतः ॥ ४२ ॥

42

Atthaithath poornnamabhyaathmam yechcha nethyanritham vachah
Sarvvam nethyanritham brooyaath sa dhushkeerththih svasanmrithah.

Therefore, oh, Best of all Kings, It is safe to say No. That is the course of action to be taken by you now. Although, it is false and untrue, it protects you and all completely. It would draw compassion from all others, other than the person to whom you gave charity, to you. It would give the facility to collect money from others for Oneself. Of course, if One always pleads by telling lies that he has nothing, he will be condemned and subjected to ill-fame because he will be like a dead body while living or while he is still breathing, he should be killed.

स्त्रीषु नर्मविवाहे च वृत्त्यर्थे प्राणसङ्कटे ।
गोब्राह्मणार्थे हिंसायां नानृतं स्याज्जुगुप्सितम् ॥ ४३ ॥

43

Sthreeshu narmmavivaaha cha vriththyarthttthe praanasankate
GoBraahmanarthttthe himsaayaam naanritham syaajjugupsitham.

Telling lie or falsifying a promise is logical, justifiable and acceptable and would not be condemned under the following situations or circumstances: In flattering a woman to bring her under control, in joking, for the purpose of a marriage, in earning One's livelihood, when One's life is in danger, in protecting cows and Braahmanaas and in protecting One's life from enemy's hand. [Here, Mahaabeli's life is in danger. Therefore, there is no harm in violating his commitment. That is the instruction and advice given by Sukraachaarya to Beli with logical explanations.]

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
अष्टमस्कन्धे वामनप्रादुर्भावे एकोनविंशोऽध्यायः ॥ १९ ॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam

AshtamaSkanddhe VaamanaPraadhurbhaave [Naama]
[VaamanaCharitham] EkonavimsathithamoAddhyaayah

Thus, we conclude the Nineteenth Chapter [Named as] Lord Vishnu's
Incarnation as Vaamana [Story of Vaamana – He Begs Charity from
Mahaabeli] Of the Eighth Canto of the Most Divine and the Supreme Most
and the Greatest Mythology Known as Sreemadh Bhaagawatham.

Om Shree Krishnaaya Param Brahmane Namah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!